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GIFT OF

Dr. C.F. Smith

# INDEX 1908.

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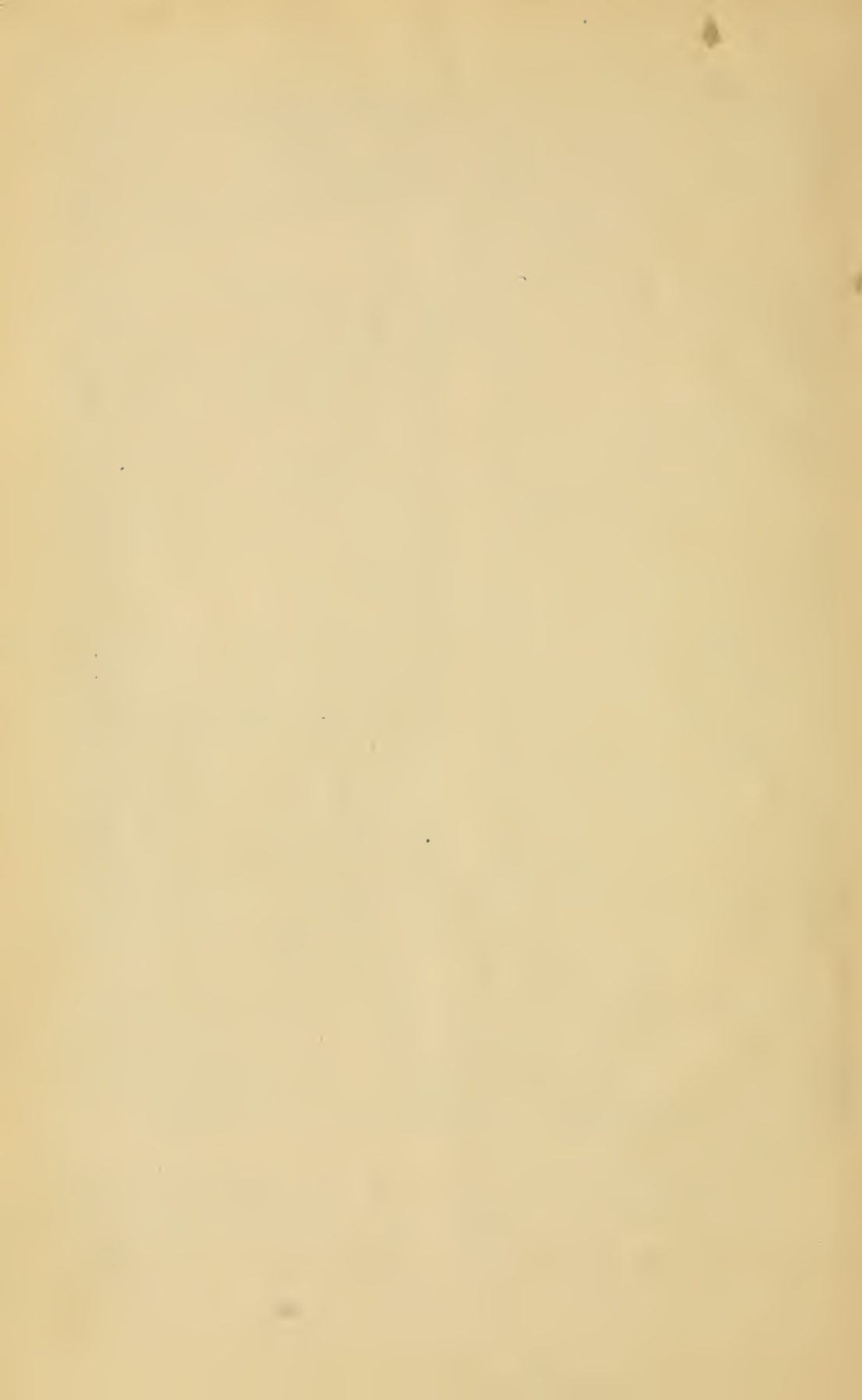
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# AT REST

Henry A. Schuler, Editor

Born, July 12, 1850

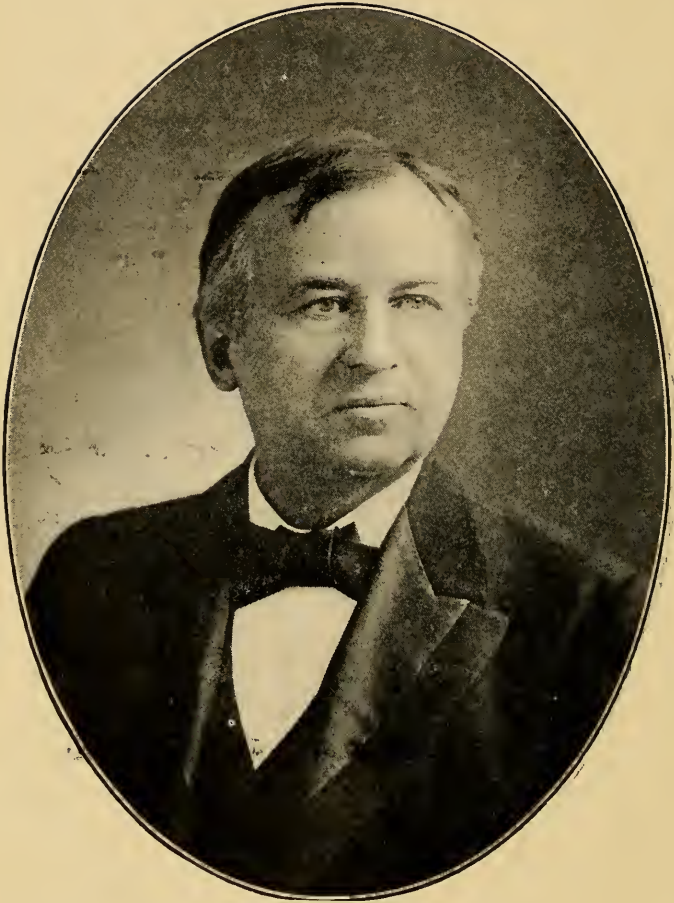
Died, Jan. 14, 1908

Tho' no shaft of marble rise upon my grave,  
Nor above my coffin martial banners wave:  
Let sweet peace within my simple shroud abide,  
Friends, a few, stand weeping - - I am satisfied









JOHN WANAMAKER..

(See page 16.)

# The Pennsylvania-German

Vol. IX

JANUARY, 1908

No. 1

## The Pennsylvania-German in His Relation to Education

A Symposium of Historical and Descriptive Articles

EDITED BY PROF. L. S. SHIMMEL, Ph. D., HARRISBURG, PA.

### A German Schoolmaster of "ye Olden Time"

BY GEORGE MAYS, M.D., PHILADELPHIA.



**A**FTER reading the very interesting historical sketches of the early schools in the German settlements of eastern Pennsylvania, I can not resist the temptation to indulge in a little reminiscence, or rather character-sketch, of one of those German masters, who still flourished in my boyhood days, and with whose peculiar character I had an opportunity to become intimately acquainted.

Before proceeding with my story, I wish to say that it is not simply a fancy-sketch, but an unvarnished representation of what I actually saw and heard. We all know that in efforts of this kind the writer is often led to embellish or even exaggerate his characters for the purpose of rendering his work more interesting and popular, but it is equally patent that the impressions of early life are so seldom modified or influenced by later experience and observation, that whatever appears unnatural or grotesque is sure to remain indelibly fixed in the mind, and comes back in after life as fresh and clear as on the day it occurred.

This, then, is the apology I have to offer for the delineation of a character at once strange and somewhat unique.

But, in order that the younger reader at least may have a clearer conception of the manifold duties required of those

pioneer teachers, it is necessary that I should explain their position.

#### Teachers as Organists and Choir-Masters.

Nearly all the first schools in that section were controlled by some religious denomination, and most of the men employed as teachers had been trained chiefly as organists and choir-masters, the secular education of the children being looked upon by many of the parents as of much less importance than their training for admission into the church.

The first requisite, therefore, was that the teacher should know how to play the organ and lead the congregation in singing. If his work in the schoolroom only succeeded in teaching the pupil to read the Catechism and write and cipher after a fashion, the parents as a rule were satisfied. Nor were his musical accomplishments often called into question, no matter how limited they may have been, so long as he possessed the knack to make the organ scream and had a voice to match it; while its soul-stirring and awe-inspiring effects were considered just as essential to Christian worship as at present, the organist seldom had a very critical audience to contend with. This made his work comparatively easy, and allowed him to indulge in all sorts of fantastical and discordant exhibitions that would hardly be tolerated anywhere today. Looking back to that period, I

have sometimes wondered if Congreve, one of England's earliest poets, had one of those performances in mind when he wrote:

"Music hath charms to soothe the savage  
breast,  
To soften rocks and bend a knotted oak."

Or, probably its boisterous character suggested the well known parody:

"Music has charms to soothe a savage,  
To rend a rock and split a cabbage."

#### A Laughingstock of the Boys.

The subject of this sketch was one of the last of his tribe, and, with all due respect to him, his general unfitness for the triple occupation in which he engaged leaves little doubt of the fact that he belonged to the class which I have just mentioned; altho the reader must not conclude that the teacher I am about to describe was a typical specimen of his profession, for I am only too ready to defend those pioneer pedagogs who labored faithfully with the limited means at their command, to teach the young idea how to shoot. The hero of my story, it is admitted by all who knew him, was temperate, prompt and faithful in the discharge of all his church-duties, but had the misfortune to be one of those half-finished products of humanity who always furnish more or less fun for the vulgar crowd. Whenever he appeared in public, his lank form, tremendous strides and swinging arms gave him such a ludicrous appearance that the younger element of the town, ever on the alert for some escapade or other, could not resist the temptation to poke fun at him, and often tormented him with hardly ever any provocation than his singular looks and queer gesticulations when he was angry. It is readily seen that the repetition of such rude demonstrations and want of deference to the man who stood next to the minister in the community would have to end in retaliation sooner or later, tho because of his position in the church he paid little attention to the matter at first. However, as the taunts and insults grew more frequent and unbearable, I have seen him turn upon his tormentors and rebuke them, but generally in language so intemperate and often vile that it only encouraged the youngsters to become more

persistent in their attacks. His violent gesticulations gave still greater zest to the sport, so that it was not long before he had become the butt and ridicule of the neighborhood.

In justification of his peculiar conduct at such times, it is my duty to mention that his unfortunate domestic relations had soured his life; it is conceded by all who knew him well that, if his termagant wife had fully realized the significance of her promise to love and obey, he would in all probability have been a different man. As it was, his manhood had been crushed, for he never was allowed to defend himself against those family-assaults; but in the schoolroom, where he reigned supreme, his violent temper often asserted itself on the slightest provocation, and woe betide the unfortunate pupil who happened to incur his displeasure. I never attended his school, but, living next door to the schoolhouse, frequently had occasion to find my sympathies aroused by the cry of distress from some unhappy boy or girl who was again receiving a terrible tongue-lashing, which, I was often told, left a deeper sting than the stripes of the rod, which he had the reputation of wielding with equal force and effect.

#### Had Scholarship Enough for His Needs.

Altho old enough to enjoy the fun of seeing him in his wordy encounter with the older boys, I was still too young to form an estimate of his qualifications as teacher. I learned, however, from others that his German was not the best, and that he evidently had never passed thro' any gymnasium or higher school in Germany, from which country he had been directly imported to take charge of the organ and school connected with one of the churches of my native town. As already remarked, the duties of a pedagog in those days were few and confined to the rudest form of instruction; so I have no doubt he knew enough to meet the requirements of his school. At all events, he managed to teach the pupil to read the Catechism and Psalter, to write his name and compute his simple accounts. To the scholar of the present such a condition of affairs must seem very strange indeed, but it must not be for-

gotten that few young people at that time aspired to anything more in the way of an education; their position in after life demanded no more, and they were satisfied. How the master classified his school, or if he had any system at all, I am unable to say; but the probability is that his lack of discipline and interest in school-work generally led him to follow no fixed method whatever. Such, at least, was the impression of those who kept an eye on the work of the school.

#### An Enthusiastic, Forceful Singer.

Singing appeared to be the most important exercise, and almost every hour of the session one could hear a chorus of voices issuing from that schoolroom, but invariably with the master's far in the lead. He took a peculiar pride in his vocal accomplishments, and seldom restrained any of his pupils in their attempts to outdo each other in screaming at the top of their voices. Time and harmony never appealed to either teacher or pupil, and the pandemonium which sometimes reigned in that school disgusted many of his patrons, who often remonstrated with him, but never to any purpose. His soul seemed to be completely wrapt up in his musical aspirations, and nothing satisfied him better than the opportunity to lead the singing, especially on funeral occasions, when he would often give such latitude to his vocal powers during the burial-service as almost to suggest the fear it would rouse the occupants of the surrounding graves. No reason was ever assigned for thus disturbing the solemnity of the grave, but probably he was imbued with the idea still prevalent in some heathen countries, that much noise is actually necessary to drive away the evil spirits that are seeking entrance into the sanctuary of the dead. By reason of his mental infirmity, his intimate association with the local minister as *Vorsinger* (leader of the singing) added not a little to his self-importance; I have been told by those who understood his antics better than myself, that it was very amusing to see him at times trying to imitate his superior. He was faithful in the discharge of all his church-duties, and shrewd enough never to show any of his weak points on public occasions when in the

presence of his pastor; but, I regret to add, his piety was like his coat, which he put on and off as time and occasion demanded. No one seeing him only in his official capacity would ever believe that a man who could display so much zeal and earnestness in church would be guilty of such violent outbursts of passion in school and on the street, no matter how great the provocation.

As *Vorsinger* he was in his element, and I have often thought that if the singing-method of teaching geography and mental arithmetic, which was not introduced into the schools until a number of years after he had laid down the rod, had been in vogue in his time, he would undoubtedly have been able to retire with laurels instead of obloquy. If his knowledge of the art of music had been able to keep pace with his inordinate conceit, the success and fame that followed would have extended far beyond the narrow precincts of the village-school.

#### "Old Fox" in the Schoolmaster's Kitchen.

I am not aware that the custom of barring out the teacher on Christmas holidays was ever tried in his school, but do know of one introduction which took place there, or rather in the kitchen of the schoolhouse—at that time many of the schools were held in a room of the dwelling occupied by the teacher and his family—that created a great sensation at the time.

One dark night, after the teacher's family had retired, a party of young men took an old, worn-out horse belonging to one of the town-physicians and quietly installed him in the kitchen. When the master came down in the morning to open the house, there he found "Old Fox" very complacently chewing up a head of cabbage intended for the family-dinner that day. The horse appeared to feel perfectly at home, until the master recovered sufficiently from his surprise to summon the family; then he made an effort to get away, but only succeeded in thrusting his head thro' the upper half of the old-style kitchen-door, where he stood, quietly surveying the crowd of boys, of which I was one, who had collected to see the fun, until the owner came and liberated him.

The master had been the victim of many a prank before, but this last he regarded as the unkindest cut of all. His unpopularity and inability to teach English, which had taken the place of German in that section, compelled him soon afterward to close his school, but where he went and how he fared to the end, no one appears to know. His spirit had been broken, his life wasted, and the probability is that he never succeeded in obtaining another situation as organist and teacher.

## Threescore Years of Public-School Work

BY JOHN M. WOLF, HANOVER, PA.

EDITORIAL NOTE.—The author of the following highly interesting reminiscences is, as far as we know, the oldest public-school teacher, with respect to service, in the Keystone State. His name indicates his German ancestry, and that he is master of the Pennsylvania-German dialect is proved by the fact that he uses it for contributions to local papers. His article was submitted last May, when he had finished his fifty-ninth term of common-school teaching. Since then he has carried out his intention of teaching again, as we learn from the following newspaper-item, dated Hanover, October 30, 1907:

John M. Wolf, the veteran school-teacher, resumed his work yesterday after having been off duty nearly a week because of illness. It was the first time in sixty years that he has been absent from the classroom so long a time. Threescore years of service in the public schools of York and Adams counties is the remarkable record of this Hanover instructor. Although 75 years old, he continues in the harness, having lately been elected teacher of Myers' School, in West Manheim township. Possessed of marked ability, an excellent disciplinarian and an untiring worker. Squire Wolf (he was a justice of the peace for twenty-two years) is considered one of the most successful school-teachers in southern Pennsylvania. Throughout this section almost everybody has gone to school to Mr. Wolf or to one of his daughters or son, four of his children having been school-teachers also.

### My Parentage and School-Advantages.



MY parents were Pennsylvania-Germans. My father was a farmer in comfortable circumstances, considering the times and the community in which he lived.

I was born in Hamilton township, Adams county, Pa., June 27, 1832, and

In the picture I have tried to present no doubt many of my readers will recognize the counterpart of a character with whose life and work they are more or less familiar, which goes to show what difficulties were encountered by the early settlers in their efforts to provide even the simplest mental training for their children. Hence it behooves us still more to appreciate the educational blessings so bountifully lavished upon poor and rich alike in our day. *Sic transit gloria hominum.*

sent to school at the age of six. I attended the same school for nine consecutive terms of five months each. The building had been erected for school-purposes years before the people of the township accepted the free-school system. It was an old building then. The room contained two desks extending through its entire length, with benches of the same length occupied by the larger pupils, and additional benches for the smaller pupils.

The school was very ordinary, as all schools in the country then were, teachers often lacking the necessary qualifications, even if they could impart all they knew. Schools generally had from thirty to fifty pupils, male and female, from the child learning the A B C's up to the girl of eighteen and the boy of twenty.

The first text-books of which I have any recollection were Cobb's Readers, Comly's Speller and Smily's Arithmetic; in later years Webster's Dictionary was added. Teachers had never seen an algebra or a blackboard, knew nothing about teaching phonics or the word-method, and were themselves incapable of giving an analytical solution of an arithmetical problem.

Teachers then applied the rod freely, and I was not exempt from its influence. Timber was plenty, and the boys were generally sent for the rods intended for their own benefit.

I harbored no ill feelings against my teachers, either while attending school or in after years. My last teacher was highly respected in the community, and fre-



JOHN M. WOLF, VETERAN TEACHER.

quently befriended me in after years. In using the rod those masters simply followed the custom in vogue at the time they were pupils.

#### Beginning a Teacher's Career.

At a little over fifteen years of age I succeeded my teacher and secured the position, mainly through his influence, at a salary of \$18 per month.

At the close of the term, I entered New Oxford College as a student. The session lasted twenty-two weeks, and comprised the only educational advantages afforded me except the common schooling.

In 1848 I took charge of the Abbottstown school and taught it for three consecutive terms. After that I took charge of a school in Paradise township, York county. In this school the pupils were from six to twenty-four years of age, and it was the only one I ever taught in which the New Testament was used by some of the larger pupils as a reader. At that time the township contained twenty-one schools. I taught the school one term. In 1851 and 1852 he directors

of the township employed me to examine their applicants for schools.

#### A New Era in Schoolroom-Work.

In 1854 a new era in schoolroom-work began, when Henry C. Hickok came to the helm as State-superintendent of schools. The first improved condition was the organization of teachers' associations, hence institute-work, closely following the election of county-superintendents.

The first superintendent of Adams county was David Wills, a young attorney. The first teachers' institute was held at Gettysburg in 1854; it was attended by thirty-five teachers, including myself. So far as known only five of these are living, of whom I am the only one still teaching. My first provisional certificate was granted by David Wills; it is No. 20, and dated August 7, 1855.

During my pedagogical career in Adams county, the county-superintendents were Messrs. Wills, Campbell, McIlhenny, Ellis, Sheely and Thoman, the last-named being one of my former pupils. Those of York county were Messrs. Ettinger, Blair, Heiges, Boyd, Williams, Kain, Brenneman, Gardner and Stine.

In 1854, I again took charge, as principal, of the Abbottstown schools, and with the exception of three terms taught the school till 1869, my salary for the last seven terms being \$52.50 per month. At a meeting of the school-board in 1869, the salary of the principal was reduced from \$52.50 to \$35 per month. Old-fogyism was the cause.

The teachers' institutes held in Adams county prior to 1860 were not well attended, but institute-work was done by the teachers. The subjects for discussion were promptly taken up and ably handled. Many teachers of the county had begun to feel confidence in themselves. The timidity that had characterized the first institutes had partly disappeared. Thoughts uttered were well expressed, were practical, and so given that they could not fail to be of great benefit to the less experienced teachers. Despite all discouragements, Adams county had, before the War of the Rebellion, many noble, able and self-sacrificing teachers, both male and female.

### School Conditions Fifty Years Ago.

Prior to 1855 a vast majority of the people in our community spoke Pennsylvania-German. But the parents being mindful of the lack of facilities for acquiring an education, their desire in after years was to educate their children, and opposition to schools had partly ceased. Hence I still contend that generally people will only interest themselves in anything when they are compelled to furnish the pecuniary means.

In schools then any violation of rules was punished either by rod or ruler. The ruler was applied on the palm of the hands, and occasionally on the fingertips, and I could never understand why such brutality was tolerated. I never used the ruler and had little occasion to resort to the rod.

In my earlier pedagogical career textbooks were such as would not command the favorable consideration of school-boards at present.

Many of the school-buildings were simply relics of bygone ages. In the room was a ten-plate stove, and two desks extending the entire length of the room, with benches of the same length, as described above. The conditions of the room were such as to require no extra ventilation.

Teachers had little opportunity to prepare themselves for school-work. School-terms lasted four or five months and salaries ranged from \$15 to \$20 per month. The great majority of the teachers lacked the necessary qualifications to impart instruction in either grammar, geography, history or mathematics. Many of them were not even qualified to teach "the three R's."

About 1850 school-directors took more interest in schools, and in the following four years few teachers were employed without examination. These examinations were conducted in the presence of the boards of directors. Directors demanded a more rigid examination in arithmetic than in any other branch.

### Spelling-Bees—A Handless Pupil.

From 1845 to 1860 spelling-bees were in great demand. These spelling-bees created a spirit of emulation between the

pupils of neighboring schools, as the contests were generally between the pupils of two schools. Parents were much interested in them. Many boys and girls from twelve to sixteen years of age were experts in spelling, and my opinion is that there were better spellers then than now. The consensus of opinion of our principal educators at present is, that spelling and arithmetic are two branches that are neglected in our schools.

In one of my local normals I had a handless pupil by name of A. B. Myers, aged about twenty years. He lost his hands in a stone-quarry by a premature explosion. I persuaded him to take up penmanship, which he did, becoming an excellent penman. He passed the examination, secured a school, taught one term, and then took the State normal course at Shippensburg. He taught school a number of terms in Penn township, York county, and some six years ago located in Lancaster county. In 1906 he announced himself as a candidate for recorder of deeds, was nominated and elected.

### Fifty-Nine Years in the Harness.

My professional employment has been almost continuous for fifty-nine years. I closed my last term April 3, 1907, having taught the school for five consecutive terms. In more than half a century of service I missed but three and a half days from the schoolroom, owing to the grippe. That happened in the term of 1899.



A. B. MYERS.



During the many years that I was a resident of Adams county, I never was absent from any of the successive teachers' meetings. Since 1870 I have been a resident of Hanover, and during my first term taught the grammar-school there. In 1870 I was elected principal of the Hanover schools, and re-elected for seven consecutive terms. Since then I have been principal of the Goldsboro schools, also of the New Oxford and Littlestown schools.

In addition to the regular school-terms taught by me, I was principal of twenty-two local normal sessions of twelve weeks each. The object of these normal schools was to prepare students, male and female, for teaching, of whom at least 125 took up the profession. Some of them are still teaching.

In my first few years of teaching there was some opposition to me, nominally on account of my youth, but really because of my determined efforts in urging the necessity of better schools, better teachers and a change of textbooks. This opposition especially manifested itself in my first few terms of teaching at Abbottstown, when I put in practice the methods in use in the New Oxford Institute. The opposition to my efforts for the betterment of the school became so apparent, after teaching my third term, that they employed another teacher. But in 1854 the board employed me again to take charge of the school, and I taught it thirteen terms more, thus demonstrating the one fact, that my services were appreciated. I was finally paid \$52.50 per month, and after the reduction of the salary refused to be an applicant for the position.

Before 1854, in many of the schools in rural districts, nothing was taught but "the three R's." There were no blackboards and no maps or charts. People at that period were opposed to having their children take up any other branches. There were, however, some few exceptions. But in after years the people became more interested in education, and the antiquated teachers were dropped.

#### Introducing Higher Studies.

In taking charge of a school in Penn township in 1891, I had 77 pupils on the

roll; there was but one studying grammar, four geography and two United States history. The year before I took charge of the school, it required four teachers to finish the term.

I reported the condition of the school to the board, pointing out the necessity of a change in textbooks and of more school-supplies, and the board authorized me to have the pupils supplied with the necessary books. I reorganized the classes and persuaded the larger and more advanced pupils to take up grammar, geography, United States history, mental arithmetic, algebra and civil government. I taught the school four consecutive terms. One of the pupils took up Latin, and when I quit he entered the Hanover high school, graduated therefrom in two terms, took first honors, and is now a graduate of Yale.

Four of my children have been teaching, a son and three daughters. The oldest daughter taught thirty-two terms, thirty of them in Hanover. She taught her first term in 1869, in the same old building in which I taught when I started on my pedagogical career. My other two daughters taught ten terms each, the younger ten consecutive terms in Hanover. My son taught eighteen terms.

#### Work in Two Counties Only.

During my professional career, I experienced little difficulty in controlling the pupils. As a general thing I had the good will of the patrons and cordial co-operation of directors and county-superintendents. I never, in all my professional career, taught a school outside of Adams and York counties.

As yet my intellectual faculties remain unimpaired. A few weeks ago, I met two of the former county-superintendents, when one remarked to the other, in my presence: "Here is the youngest old man in York county." If God is willing and I retain my health, I shall teach again the coming school-term, having already been requested to take charge of a school.

#### A Few Schoolday-Reminiscences.

During my schooldays "barring out teachers" was the custom. Teachers expected it, and patrons favored it. It was done by the larger pupils; the more

timid and smaller pupils refrained from participating. It was generally done the day before Christmas, the demand being a treat or vacation between Christmas and New Year. It was generally a vacation, on account of the pecuniary end to treating. Sometimes the pupils were unsuccessful in obtaining either.

At one time, in barring out a teacher by the name of J. George Wolf, we did not succeed in keeping him out. But during the time that he was out he positively refused to comply with our demand, and we were just as determined that he should yield to us.

Unfortunately for us, who were inside, the unexpected happened. The stovepipe ran out through the roof of the old school-house. We had neglected to extinguish the fire in the stove. The master secured a ladder from a near neighbor, mounted the roof, closed up the stovepipe and smoked us out! The only thing to do was to open the windows and jump out, or suffocate. Myself was barred out several times, but, as I wanted a vacation myself, the pupils' request was granted without any objection on my part.

German was not taught during my schooldays, either in our own or any adjoining township. It was, however, taught when my parents attended school. They said there was opposition to the introduction of English into the schools, especially by the teachers of that time, many of them being unable to speak the English language themselves.

The following Pennsylvania-Dutch stanza was written by a gentleman about the teacher he had during his first school-term, about 1832:

Doch hot er's English 's letscht erlaabt,  
 Weil Viel hen's lerna wella.  
 Er hot uns 's A B C's erscht g'lernt—  
 Was hot uns awer sel verzernt!—  
 Nord hen mer lerna schpella.  
 Un dann war's Zeit for auszuschpanna,  
 For weiter hot er's net verschtanna.

Before 1850 the custom of "boarding around" prevailed in our community; in some of the adjoining townships a few teachers followed it even as late as 1860. The custom was very unpopular in many districts, and the practice, where it pre-

vailed, depended, in a great measure, on the popularity and qualifications of the teacher. The primary reason for its discontinuance was the claim of some of the patrons that the boarding-around teachers were partial to the children at whose homes they boarded.

#### Lady Teachers Were at a Discount.

There were no lady teachers employed by school-boards in the townships of Hamilton, Adams county, until 1869, when my daughter was elected to teach the Union school, and as far as I know but one has been employed since. No lady teachers were employed in Oxford or Berwick township, Adams county, prior to 1880. In Washington, Paradise, Heidelberg, Manheim, West Manheim and Penn townships few lady teachers were employed, and but few are employed there at present. For years no lady teachers have been employed in West Manheim, and but two in Penn, since 1902, only as primary teachers in two graded schools.

In 1852 and 1853 I examined the applicants for schools in Paradise township, York county. Among the thirty applicants for their twenty-one schools, examined by me each year, there was not a single lady.

I have known school-boards of the townships named to turn down lady teachers holding either State normal diplomas or professional certificates, and employ male teachers holding provisional certificates, who had no experience in school work. Their reason for refusing to employ female teachers was that these could not control the larger pupils.

In my experience as principal of schools the female teachers in the building were better disciplinarians than the male teachers. I have also noticed that in townships where the great majority of teachers employed are females there is less complaint by parents and directors than in townships where the majority are male teachers.

It is also known that in those parts of Adams and York counties that were originally settled by English-speaking people there is not that opposition to female teachers which is manifested by directors in parts settled originally by the

Germans. I have reference only to Adams and York counties.

There are no better instructors in the two counties named than the lady teachers. They are doing noble and excellent work in the schoolrooms. There are male

teachers who have taught school for twenty-five years, have not kept up with school-work, are not "up-to-date" teachers, and the sooner they are relegated to the rear, the sooner will the children taught by them get a "square deal."

## Reminiscences of a Former Hereford Schoolboy

BY THE EDITOR.



THE schoolday - reminiscences contributed to this Symposium by different writers have been greatly enjoyed by the editor of this magazine. He acknowledges to those writers an obligation which he will now attempt to repay in part by telling some of his own reminiscences of that happy opening period of life.

My school-reminiscences do not date back further than the winter of 1859 to 1860. The first school I attended was that which succeeded the subscription-school described by our publisher in the November number, being located near the present village of Chapel, in Hereford township, Berks county. The school-house in which I was taught was probably built soon after 1854, in which year the trustees of the subscription-school, as related by Mr. Kriebel, sold their property to the public-school board of the township.

### A Few Parental School-Recollections.

As an introduction to my personal narrative let me repeat a few things which I have heard my parents relate of their schooldays, which were spent across the line in Lehigh, seventy and more years ago.

School-teaching even in those days was somewhat of a profession, though there was no organization and a mere pretense of examination for applicants. Certain men followed the business more or less successfully for a number of years. A veteran schoolmaster two generations ago in the lower end of Lehigh was John Walter, the man to whom my mother owed the greater part, possibly all, the schooling she ever received.

The length of the yearly school-term did not exceed four months; more likely

it was only three or three and a half. The teacher boarded around with his patrons; that is, he would go home alternately with the children of each family represented in his school and take his meals and lodging under their parental roof. In the school German was taught first, English afterwards; many pupils, girls especially, never advanced to the English classes. It was considered quite sufficient for them to be able to read and write their mother-tongue. The first textbook in German was the *A B C-Buch*, the next the Psalter, the third and last the New Testament. The school was regularly opened, probably also closed, with singing and prayer.

The first English manual was the *A B C-book* or *Primer*, the next *Comstock's Speller*, which included reading-lessons. What higher readers, if any, were used, I can not say; but larger boys, who had learned to read and write tolerably well, often went to school for the sole purpose of making further progress in arithmetic—taking a post-graduate course, as it were.

An indispensable part of the oldtime schoolmaster's outfit was a good stout rod, or rather an assortment of good stout rods. This time-honored instrument of discipline was applied without any conscientious scruples and with hardly any fear of legal interference, whenever the teacher's judgment or temper advised its use. A schoolmaster who could or would not flog his pupils was inconceivable; some were noted for the frequency and severity with which they wielded the birch-stick. It seems they took positive pleasure in whipping and often applied it, on general principles, to a lot of boys, so they might be sure to punish the right one. My father used to tell how one of his teachers tried to whip the habit of swearing out of a certain

boy. The culprit crept under the desk, but the master continued laying on the rod. With every blow he asked: "*Wit du nau dei Flucha schtoppa?*" but to every blow the boy responded with a fresh oath, and the master finally had to give him up.

Probably it was this same boy of whom my father used to tell another amusing story. Tho' rather big and somewhat advanced in years, he was still wrestling with his (German) A B C. The letter G, in particular, would not stick to his mind; so one day he bored it out of the book with his finger, remarking to his mates: "*Ich will den D—— mol weg-schaffa.*" This may have been the result, not so much of natural dullness as of the absurd method of teaching that required a pupil to know every letter before he was allowed to spell or read. But it is time to turn to my own experiences.

#### My First Winter at School.

Being an only child and living a mile and a half from school, I was not sent thither until nine years old. I remember how my mother took me to a neighbor's one morning, Monday probably, that his school-going children—two boys and a girl—might take me along. Returning in the evening I was asked what had been my impressions on seeing the school. I answered that I had had "all kinds of thoughts."

It was the school near Herefordville, now Chapel, that I joined, and the teacher engaged for that term of 1859 to '60 was a young man from Philadelphia or vicinity, Frederic M. Fry. I remember hearing one of the directors tell my father how fortunate it was that they had secured a teacher who could not speak German; for now, he said, the pupils must learn to speak English. Of course this was an idle hope. The few pupils who spoke English at home conversed in that language with the teacher; the rest spoke German among themselves, as before. Having learned the rudiments of English at home under my father's tuition, I started in with Sanders's Second Reader. Our reading-class was large, and one day all of us were ordered to stay in after dinner and repeat the recitation, because we had failed to spell the word *tuition*. I,

like several others, had spelled *to-wish-en*; yet I for one managed to escape the punishment and spend the noon-intermission outdoors, as usual.

My studies that first winter were reading, writing and arithmetic. Of that first teacher's methods of discipline I can say but little. He never corrected me that I remember, but this is not saying that I never deserved correction. He made an offending boy sit squarely on the flat table before him, and he had what we called *die schwarz Brill*—a sort of leather mask which he would throw at a culprit, then make him bring it out, fasten it over his face and make him stand in a corner.

Mr. Fry was very fond of playing ball with the larger boys and often would prolong the intermissions to indulge in his favorite sport. I suppose he was dismissed for that reason; at any rate he did not finish his term. His successor was Lewis Riegner, an older and much more serious man, who used to begin the day's exercises with Scripture-reading and prayer in English.

#### A "Summer-School" with a Good Teacher.

The regular winter-term was followed by a private "summer-school," which I, with a good many boys and girls of the vicinity was privileged to attend. The teacher was Josiah W. Stauffer, and a good, faithful teacher he proved to be.

I shall never cease to be grateful to that man for the pains he took to cure me of the habit of lisping and the good start he gave me in grammar and geography. He spoke German to us almost continually, and we all understood his explanations. He hung up outline maps, and in the afternoon, when we had recited our lesson in class, we would go to those maps and hunt up states, cities, rivers and mountains. While doing this, we were permitted to talk aloud, and you may be sure we made liberal use of the privilege. Mr. Stauffer was a great lover of music, and made us sing eight times a day—at every opening and every closing, before and after every intermission. Many of the songs he taught us are familiar and favorites still. Tho' we all liked him, he was "too good" in point of discipline for his own good, and when, the following winter, he tried to enforce



JOSIAH W. STAUFFER, VETERAN TEACHER

stricter rules, there were some collisions. There was one freckled, tow-headed boy sitting beside me, who repeatedly caught a whipping, and may have deserved it oftener than it came; of my own deserts in this connection I will not speak. Mr. S. offered me a whipping one day, but he asked me first whether I wanted it, and I did not hesitate to say no. Though I did much that under his code would have deserved such punishment, I have been wondering ever since what I had done on that particular occasion to provoke his ire.

Mr. Stauffer was a well informed man and did not confine himself to the text-book in his teaching. He put in a little astronomy with our geography and allowed me to copy the Greek alphabet from a book of his on astronomy. One morning, on my way to school, I disputed with two companions about the rotation of the earth, which I affirmed and they denied. Finally we agreed to submit the question to our teacher, who of course decided in my favor.

#### Experiences of Four More Winters.

From 1861 to '62 and again two years later our school was taught by Joel B. Bower. It was customary then to teach every other Saturday, and I remember how Mr. B. used to announce on Friday evening whether or not there would be school on the morrow. Under him I advanced from Rose's Arithmetic to Stoddard's Practical and began to copy my problems into "cyphering-books." I

had jumped from Sanders's Second Reader to the Fourth in the spring of 1860, and as that was the highest reading-manual used in school, could not advance further in that direction.

During the winter of 1862 to '63 our school was in charge of Abraham S. Krauss. This teacher made us sing our geography-lessons from the outline maps on the wall and took especial pains to drill us on English sounds, using charts made for the purpose. What pleased me best under his reign was the "spelling-schools," which he conducted during a part of the winter, one evening each week. "Spelling on sides" also was a frequent diversion on Friday afternoon. For some time I remained the victor in those contests, but one day I went down on the word *anodyne*, and I knew then that, tho' as a boy of ten I had spelled down all my opponents at the first spelling-bee I ever attended, I was not yet perfect in orthography.

My last teacher in the school near Herefordville, now Chapel, was Abram Bechtel, who taught it during the winter of 1864 to '65. I liked him well, for he was a good scholar and made extra efforts for the benefits of our Fourth Reader and grammar-class; besides, I was old enough now to appreciate somewhat the importance of my school-studies. I was particularly interested when he explained Latin and French phrases; but when he told us one day the proper pronunciation of the name of the Duke d'Enghien, stating his authority, I positively could not believe him. I have found out long ago that he was right.

#### Sent to Another School.

In the fall of 1865 the children of three families in our corner of the district, ours included, were ordered to the Treichlersville school, in order that the pupils attending the two nearest schools might be more evenly divided. I did not like the change at all, and for a few days after entering the new school seriously talked of leaving and going back to the old one, where a late schoolmate now ruled as master. Soon, however, I accommodated myself to the new surroundings and took the last two terms of public-school training at Treichlersville under Henry H.

book and was ambitious to keep up with Schultz. My principal, best loved study there was arithmetic, with what it included of mensuration. I finished Stoddard's Practical, writing out full solutions of the miscellaneous problems at the end, then advanced to Greenleaf's Common School Arithmetic. I sat beside a neighbor's boy who used the same text-book; he did so, at least for a time, tho' I had to do most of his work for him. He also wrote his "sums" into a "cyphering-book," into which I usually "printed" the headings for him. Sometimes I would decorate those headings with drawings that were not always true to nature, tho' they did not miss their purpose of being funny. My conduct was not blameless, and I well deserved whatever reprimands I got. One evening, when school was dismissed, the teacher requested me to stay for a private talk. My conscience was not clear, and I felt sure I was going to get it now. Imagine my relief when the teacher, instead of lecturing me on my misdeeds, began to commend me for my progress and advised me to attend some higher school, so as to fit myself for teaching or some other profession.

#### Exercises, Methods and Discipline.

I attended the public school seven terms and was there under the tutelage of seven teachers. I may say I liked them all and got along fairly well with them all. No doubt they did their work as well as they could, and if we, their pupils, learned nothing, it was our fault. Our studies were reading, writing, arithmetic (written and mental), grammar and geography; the methods of teaching and the order of recitations were much the same all along. Grammar was usually the first thing after opening exercises in the morning; then came the reading-classes, generally beginning with the highest, which used Sanders's Fourth Reader. Geography came after dinner, "mental" some time in the afternoon; usually each session closed with an oral spelling-exercise, in which the good old custom of trapping was observed. At least one of our teachers also gave us spelling-lessons from dictation. Spelling games and miscellaneous problems in arithmetic as a blackboard-exer-

cise sometimes came in on Friday afternoon; compositions were usually called for at the same time. I disliked this most valuable exercise probably as much as my schoolmates for the simple reason that the teachers hardly ever gave us any help toward it. They would simply say that the members of such a class were expected to write compositions and hand them in by a certain time. Sometimes they would announce a subject, but more frequently the choice of subjects was left to us.

The discipline of the school varied somewhat with the master, but was never really severe; if it had been, the writer would not have got thro' without a whipping and but one standing out in the "lazy boy's corner." Sometimes discipline was rather too loose. I remember one winter, in particular, when we smaller boys had to suffer a good deal from our bigger fellows, who were not kept in check or punished as they should have been. They would take their stand on the little platform before the door, and push us back into the mud as often as we tried to get on. One day one of these bigger fellows applied a pin quite forcibly to the soft rear portions of a smaller boy sitting on the next bench, and the latter jumped up with a howl that startled the whole school. Of course, there was an inquiry, and the culprit was quickly found, but he got off easily enough with a reprimand. On another occasion the teacher called out a boy for some offence and ordered him to stand on one leg. The boy's older brother interposed, saying that was a punishment unfit for civilized people. After some parleying the teacher substituted a whipping for the punishment first intended, and sent the offender back to his seat.

#### School Recreations and Spelling-Bees.

When school was out, we would play ball in various forms—*Herrballa*, *Wedderballa*, *Balla mit Salz*, *Balliover*, *Rundballa*, *Eckballa* and Long Town, which last I enjoyed most of all. Playing soldier was a frequent diversion during the war-time, and many a battle was fought with snow-balls, even on the way home. Sometimes we would vary the program with a fight in good earnest with fists,

stones, lumps of mud, bats or sticks. Fortunately these fights never lasted long. Often too we would "shoot rabbits" or play "hide and seek." One day when we were playing this, I came down to the old blacksmith-shop across the street, feeling sure no one would find me there. No one did find me; but when I wanted to get out the door had locked itself somehow and I could not open it. For a while I was in great fear lest I should remain a prisoner there all afternoon; but finally I espied a cleft in the rear wall and by a tight squeeze managed to crawl, thro' and rejoin my mates ere school was called in. The walls of that old shop are still there, and I regret that I can not illustrate this article with a picture of the venerable ruin.

One winter, while I belonged to the Treichlersville school, we, that is the larger boys, used to attend spelling-bees held in the evening at Traub's school-house on the hill. In those contests we, the visitors, were usually lined up against the scholars there and tho' we considered ourselves good spellers and did our level best, we were invariably beaten, not in every game, but in most of them. The reason may be plain when I say that the local teacher gave out the words and naturally favored his own pupils. I remember very well how we used to come down the hill in high dudgeon, bitterly complaining of the unfair treatment we felt we had received, but resolved to try again, in spite of it all. The spelling of German words sometimes formed part of those exercises.

"Spelling-schools" are indeed one of the sweetest reminiscences of my youthful days. They became much more interesting a few years later, when, tho no longer a public-school pupil myself, I used to accompany my young friends, sometimes a whole crowd of them, to different schools in the neighborhood where those exciting contests were held in the evening. To be sure, it was then no longer the mere interest we took in the spelling, but rather the presence and participation of certain advanced girl-pupils, that drew us to those gatherings week after week with irresistible power.

There was a notable revival of the old-fashioned spelling-bee in the spring of

1875. I was then a student at the State normal school at Millersville and took part in two or three which were held in that institution and at which valuable prizes were given to the victors. I consider it a distinct loss, intellectually and socially, that the spelling-bee has gone out of fashion, and, tho long past my schoolboy and schoolmaster-days, no one could welcome their resuscitation more heartily than myself. But again I am "off the track."

#### A Fond Remembrance.

My public-school days ended in the spring of 1867, sooner than I had thought or wished. My schoolmates are scattered far and wide, and some of them have for years been numbered with the dead; yet I still love to send back my thoughts to those days of long ago which, with all their little troubles and trials, were pure happiness, compared with many that followed. Surely our school-advantages were far inferior to those the present generation enjoys even in the remotest rural district. Yet how much better use each of us would make of them, if, with the experience the years have brought, we could be boys and girls again and sit along the old pineboard desks in the old schoolhouses under the teachers of forty years ago!

The old schoolhouse near Herefordville, now Chapel, stood until the summer of 1874. I am sorry that I cannot give an unbroken list of the teachers there from 1859 to the end, but will give my list as it is, hoping some one else may be able to fill out the gap: 1859-'60, Frederic M. Fry, Lewis Riegner; 1860-'61, Josiah W. Stauffer; 1861-'62, Joel B. Bower; 1862-'63, Abraham S. Krauss; 1863-'64, Joel B. Bower; 1864-'65, Abram Bechtel; 1865-'66, Joel Y. Schelly; \* \* \* \* 1869-'70, Cyrus Y. Schelly, W. H. Sallade, H. A. Schuler; 1870-'73, H. A. Schuler; 1873-'74, Samuel S. Schultz.

The other old schoolhouse in which I was taught at Treichlersville, now Hereford, was replaced with a new one in 1876. The writer had the privilege of teaching there during the last winter of its existence.

# John Wanamaker

## Merchant and Philanthropist

(See Frontispiece Portrait)

BY REV. P. C. CROLL, D.D., LEBANON, PA.

At the recent annual meeting of the Pennsylvania-German Society in Philadelphia, Mr. Wanamaker was unanimously elected president for the current year. The following sketch, originally prepared by the founder of this magazine and supplemented and brought up to date by Mr. Wanamaker's private secretary, does therefore appear well suited to the present issue of THE PENNSYLVANIA-GERMAN.—*Ed.*

**K** NOWING that Mr. Wanamaker is a descendant of our German ancestry (the name formerly was written *Wanamacher*), but unable to gain reliable biographical data elsewhere, the author wrote a letter to this merchant-prince himself, politely demanding in highwayman style, not his money but his life. The busy and overburdened man of affairs was just preparing for a trip to Europe, yet on the eve of sailing instructed his secretary, Mr. H. S. Jones, to furnish the necessary information, which he did. The following sketch, while somewhat meager, is carefully written and entirely correct as to facts. It is valuable as coming from the pen of one very closely associated with the subject.

### A Short Sketch of a Busy Life.

John Wanamaker was born in Philadelphia, Pa., July 11, 1838. His grandfather and father, descendants of the early German settlers of Hunterdon county, New Jersey, carried on the brickmaking-business in the southern section of Philadelphia county, which was at that time mostly farming land. There most of his boyhood life was spent, and there, by working before and after school-hours, he earned his first money in the brickyard. His only opportunity for education was at a country public school not equal to the present grade of city primary school. When he was fourteen he was graduated, because the teacher claimed that school-lessons could not carry him any farther.

He then secured employment in the city as messenger-boy in the publishing-business of Troutman and Hayes, on Market below Fifth street, at a salary of \$1.25 a week. Here he remained until his father's family followed his grandfather to Kosciusco county, Indiana, whence he returned to Philadelphia in 1856. He entered the retail clothing-store

of Barclay Lippincott, Fourth and Market streets, at a salary of \$2.50 per week, but soon accepted a better offer of \$6 a week from Mr. Joseph M. Bennet, proprietor of Tower Hall Clothing House, on Market above Fifth street. Mr. Bennet says of him: "John was certainly the most ambitious boy I ever saw. I used to take him to lunch with me, and he would tell me how he was going to be a great merchant. He was very much interested in the temperance-cause and had not been with me long before he had persuaded most of the employees of the store to join the temperance-society to which he belonged. He was always organizing something. He seemed to be a natural-born organizer. This faculty is probably largely accountable for his great success in afterlife."

In 1858 his health gave way and he went for a short time to Minnesota. Returning much improved but not fully recovered, he entered the service of the Young Men's Christian Association, and was its first salaried secretary in the United States. When the Civil War broke out he was refused enlistment because of the condition of his lungs. On the day upon which Fort Sumter was fired upon, he, with Nathan Brown as partner, opened a small store at the southeast corner of Sixth and Market streets, dealing as Wanamaker and Brown. Mr. Brown died in November, 1868, after which Mr. Wanamaker continued the business under the above firm-name until 1884.

In 1869 he organized the house of John Wanamaker & Co., at 818 and 820 Chestnut street for the sale of a finer grade of ready-made clothing than had ever before been offered in Philadelphia. In 1875 he purchased of the Pennsylvania Railroad Company its old freight-depot at Broad and Market streets,



BIRTHPLACE OF JOHN WANAMAKER





Brickyard in which young Wanamaker worked

and transformed it into a general store, adding, as demand was made, drygoods, carpets, house-furnishings, furniture, etc., until at present there are no less than seventy departments under the single roof which extends from Market to Chestnut streets, covering an area of 250 by 500 feet on the ground floor.

In 1896 Mr. Wanamaker purchased the old drygoods-house of A. T. Stewart & Company, in New York, which he opened, as a counterpart of the Philadelphia store, in September of that year. To accommodate the increasing business he has since then purchased the property extending from Eighth to Ninth streets, on Broadway, and erected thereon a fourteen-story building, adding to the attractions of the already attractive business a large auditorium thoroughly furnished for musical and other entertainments of the highest class for the benefit of the public. This auditorium has a seating capacity of 1500.

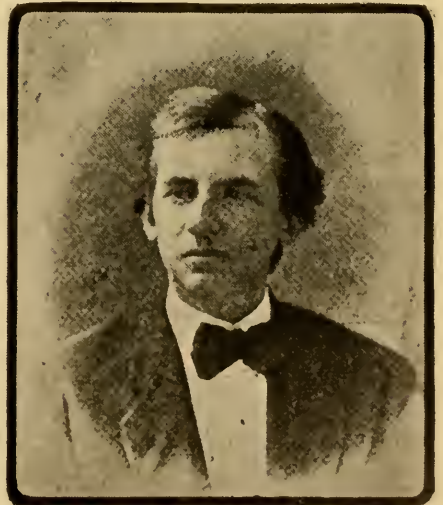
At present he is erecting on the site of the Philadelphia house a huge granite building two stories above ground and three beneath the surface. It is said that this will be, when completed, the finest retail-business structure in the world.

From 1873 until after the close of the great Centennial Exposition Mr. Wanamaker was one of the most active of the Centennial Board of Finance. By his individual efforts he raised the first million dollars among the citizens, and he was influential in securing the second million from the Philadelphia city-councils. He was chairman of the Bureau of Revenue and had for his principal assistant ex-Governor William H. Bigler. He was chairman of the press-committee and served on numerous other committees of the Board of Finance. He always has had an interest in public affairs, acting as chairman of the citizens' relief-committees for the Irish famine and the yellow-fever sufferers of the South, flood-committees and general benevolences.

Mr. Wanamaker was for eight years president of the Young Men's Christian Association of Philadelphia. During his administration the fine property at Fifteenth and Chestnut streets was purchased, the cornerstone laid and the building erected at a cost, great

in those days, of nearly half a million dollars. The property is worth to-day double the cost. He has declined many proffered nominations to public office, such as that of Congressman-at-large and the mayoralty, but has always taken an interest in the political questions of the day, being a staunch Republican. He declined membership in the Republican National Committee in 1888, but consented to serve on an advisory committee, of which he was elected chairman and to which he gave tireless attention until the election of Benjamin Harrison to the Presidency. From the fourth of March, 1889, until the fourth of March, 1893, he served in President Harrison's cabinet as Postmaster General. He carried into this department of the Government his best ideas of organization, and effected many valuable improvements with the railway-mail service, the ocean-mails, free delivery in rural districts, securing the most perfect mail-service the nation ever had and entirely discontinuing Sunday-work in the department-buildings in Washington.

During the entire four years of his Postmaster-Generalship he made trips from Washington to Philadelphia every week to attend the services of the Bethany Sunday-school, of which he has been superintendent for forty-nine years. In 1857 he became a member of the Presbyterian Church, under the pastorate of the Rev. John Chambers, D.D., and in February, 1858, he organized, in the rooms of an humble shoemaker, a Sunday-school with 27 members. His warm heart and cordial handgrasp won for him the goodwill of the roughest men in the neighborhood, which was then the battle-ground of the old volunteer fire-companies. The school became too large for its quarters and was removed to a tent. A modest chapel was then erected on South street near Twenty-first, and later, in 1864,



JOHN WANAMAKER AT TWENTY-FIVE.

ground was broken for a much finer Sunday-school hall at Twenty-second and Bainbridge streets. There the previous building has been replaced by the present magnificent edifice, in which 3000 children assemble every Sabbath, while in addition to the school, an adult Bible-union of 1200 members meets in the great church by its side.

One of his later efforts is the establishment of the First Penny-Savings Bank of Philadelphia, of which he is president. Over 14,000 depositors avail themselves of its advantages.

In 1896 he organized, rebuilt and completely furnished the Friendly Inn on Ninth above Spruce street, with the objective view of saving and helping men who want to reform and lead honorable lives. The average daily list of boarders there now numbers one hundred and twenty-five.

The old chapel on South street, which for many years had been occupied as a furniture-warehouse, was offered for sale a short time ago and the property was purchased by Mr. Wanamaker; on this site he has erected the Bethany Brotherhood House and fitted it up for the use of the men of the Bethany chapter of the Brotherhood of Andrew and Philip, of which there are no less than 1100 members. A little later he secured the two adjoining properties, on which he erected a handsome building now known as the John Wanamaker Branch of the Free Library of Philadelphia, which has been furnished by the Free Library Association of Philadelphia with 8000 volumes.

Another of Mr. Wanamaker's philanthropic endeavors is the establishment of Bethany College, an institution for the instruction in book-keeping, stenography, drawing, dress-making, etc., of young people who have missed their early school-days and are now employed

through the week earning their daily bread.

No one can tell as yet the result of a political campaign which Mr. Wanamaker entered into in the summer of 1898 in opposition to the great political power which had sunk the grand old Keystone State in corruption, while it seemed as if there were no eye to pity nor any hand stretched out to save. He labored arduously for many months, delivering addresses, sometimes as many as five in a single day, to some audiences of more than 10,000, often in the open air, exposing the chicanery of the bosses who at that time controlled every part of the State politics. The best men in all counties rallied to his standard and, while the work has not yet been completed, there is a noble body of little Pennsylvanians ready to stand for truth and righteousness in this State.

Mr. Wanamaker is still in the prime of manhood. He is known as a philanthropist throughout America and Europe, and it may be said of him that he has used wisely the talents with which the Almighty has most wonderfully endowed him.

#### A Visit to Wanamaker's Sunday-School.

To this compendious sketch, every item of which might be elaborated with minuter detail and many personal incidents, we append an account of a visit to Mr. Wanamaker's Sunday-school, from which the reader may gain a glimpse of the man and his methods in this his favorite and very successful Christian mission. Having been established and personally supervised for a generation by Mr. Wanamaker, the Bethany Sunday-school at



MR. WANAMAKER'S FIRST STORE.

At 818-820 Chestnut St., Phila., Pa. (The building with a tower.)

Twenty-second and Bainbridge streets, Philadelphia, is generally known as Mr. Wanamaker's Sunday-school. Many a stranger who happened to sojourn in the city over Sunday has availed himself of the opportunity to visit it, both to see and hear this illustrious layman expound the Word of God to an eager multitude and to observe the method of conducting such a vast religious enterprise. So the author came to visit it on Sunday, July 6, 1890.

The day was one of the hottest of the summer. A large portion of the city had emptied itself to the seaside and other neighboring resorts. Yet such has been the character of these services for years that, while vast numbers of laboring people on a hot Sunday afternoon seek recreation in parks and gardens, on the river or by the sea, hosts of workers in the vicinity of this Sunday-school prefer to find rest and refreshment in its cool rooms. To them Bethany has become a fountain in the desert of a monotonous, grinding city-life and as "the shadow of a great rock in a weary land." More than two thousand souls found this spiritual refreshment on the day named.

In the management of this large Sunday-school the stranger finds the same genius at work that has founded, in the same city, the largest retail store in the world. Nothing is left to chance; everything is done according to a definite plan, faithfully followed. Still nothing appears stiff or as if going by rote. Every part of the exercise is fresh and refreshing; every wheel seems lubricated and the machinery runs with ease.

Being a few moments late, we found the doors of the main room locked—an unalterable rule, to prevent disturbance of the opening exercises by late comers. However, a polite usher conducted us and a score of other tardy arrivals to the main audience-chamber of the church, where the adult Bible-class was gathering and being entertained with charming music. While this chamber was filling up with hundreds of eager learners, the head of this vast Sunday-school army was conducting the preliminary services in the main school-room, and a few of his wisely chosen lieutenants were getting the Bible-class ready for his exposition of the lesson. Though the main room of the

school was now thrown open, we preferred to stay and listen to the warm-hearted superintendent's instruction of this vast class of adult scholars. And what a treat it was! The moment Mr. Wanamaker entered—and the very minute was known by all—everybody was in his place. Even the ushers had finished their work and the quiet which reigned in the vast auditorium was not broken by any distracting cause. The organist, the male quartet, the collectors and every other officer were in readiness to do the bidding of the superintendent. The exercises began with the singing of a beautiful Gospel hymn, printed on the back of an ingeniously constructed paper fan, which was handed to every one upon entering as a practical souvenir of the day.

After a few routine announcements the class was invited to join an excursion on the following Friday (the superintendent's birthday) to the seashore, where Cottage Rest, a house erected by the class for the free accommodation of any members in need of rest by the sea, but too poor to defray the usual expenses of such a luxury, was to be formally opened. This called forth a significant supplementary statement from the superintendent, to the effect that, if he did not receive a telegram at his department headquarters at Washington, by Wednesday evening, that the indebtedness of this class-cottage had all been provided for, the class must go on this excursion without him, as he had a mind to keep his word and not enter the building until it had been entirely paid for.

The offerings were now taken in envelopes provided for the day, and their contents revealed the fact that the condition on which hinged the prospect of enjoying the superintendent's company on this class-jaunt had been met. The announcement of this fact by some one who spoke for the class was followed with expressions and tokens of congratulation. Now came a selection by Prof. Sweeney's magnificent quartet of male singers, after which Mr. Wanamaker offered a most tender and touching prayer. Then another song, after which the lesson was prefaced by the reading of a beautiful and appropriate poem, which the superintendent drew from his pocket as a way-

side gem. He also read an extract from a letter received from a newly bereft mother belonging to the class. This led up to the lesson proper, which was certainly a rare treat in Scripture-exposition. The day's topic was Christ's Healing of the Crooked Woman, recorded in St. Luke 13:10-17. It afforded opportunity for a most precious and pathetic exposition of our Savior's tender love for suffering humanity, and for instruction on the proper observance of the Lord's day. In respect to both aspects the treatment of the lesson was a surprise, coming from a most busy man of secular affairs and from a Presbyterian. But so full of tenderness was the picture of Christ that it could not have been more beautifully colored, had the painter been a devoted missionary and evangelist, whose daily occupation was to win souls and preach the glad tidings of salvation. And so devoid of legalistic, Sabbatarian cant was the instruction on Sabbath-observance, that one was led, as one seldom is when this question is discussed, to see the gift-side, the beneficent, benediction-side of the sacred day. Altogether the graphic picture of this blessed miracle of Christ, in a Jewish synagog on the Sabbath-day, was presented in so evangelical a light as to make every heart fall in love anew with the Mighty Healer.

When, at the conclusion of the lesson, the superintendent returned to the main school to review the day's lesson and close the school—as is the invariable rule—a number of visitors, including the writer, followed him. These were shown to the visitors' gallery. Here they found the great leader surrounded by a vast sea of now upturned and attentive faces, mostly those of children. The vast room is so arranged that every class faces the platform, which is centrally located. From this elevated stand Mr. Wanamaker makes his weekly review of the lesson and the fifteen minutes occupied in doing so are crammed with simple exposition, happy illustration, graphic coloring and warm appeal, all centering about the main thought of the lesson. The stranger is charmed with the eloquence and power of the speaker. Graceful in movement, of pleasant address, winsome of face and

manner and commanding in appearance, this model superintendent, Sabbath after Sabbath, impresses the weekly Scripture-lesson upon the heart and memory of his vast army of scholars so that one cannot see how its truth could ever escape the mind or conscience of any one. Though one hears a musical and penetrating voice, the speaker is soon forgotten in the contemplation of the truth that is pressed with burning love upon the heart. It takes a cold heart, indeed, that does not find itself kindling with the same fervent love for souls and the same warm feeling of universal brotherhood that must animate the superintendent's bosom.

An incident occurred that day which afforded an excellent opportunity to look into the innermost part of the man's great heart. While reviewing the lesson in the main school, where many hundreds of children seemed to hang spellbound upon his lips, a mischievous urchin of about twelve summers, immediately in front of the speaker's stand, persisted in annoying both the speaker and others with unseemly, inadvertent conduct. Twice the superintendent stopped to rebuke the offender. When the annoyance was still continued, the interrupted leader stopped suddenly, looked the boy in the face and demanded that he instantly leave the room. While the offender was getting his hat to go, Mr. Wanamaker said: "I am sorry to be obliged to do what I have not done in thirty years—dismiss a scholar in this manner." Then turning to the boy, he continued: "You may come back next Sunday, if you learn, meanwhile, not to interrupt a speaker again." In an aftermeeting of the "workers," for which strangers were invited to remain, the great leader's wounded soul was poured out in prayer to the throne of Grace for the boy, who had not heeded admonition, but needed correction, that day. The tone of his prayer was so sincere, and the petition so heartfelt, that it showed the superintendent's heart was more concerned in reclaiming that boy than in the gratification of any mere personal wish.

The two hours' personal inspection of this one of Mr. Wanamaker's religious

enterprises convinced us that, had he not achieved greatness as a business-man or in the political world, he would still shine forth as an eminent man for what he is doing as a philanthropist and religious leader. And methinks, when a final ac-

count of his busy and useful life shall be taken at the bar of unwavering justice, the treasures that will be found laid up to his account in heaven will greatly overbalance even those he has been enabled to accumulate upon the earth.

## The Pennsylvania-Germans: A Reply to Professor Albert Bushnell Hart

BY M. A. GRUBER, WASHINGTON, D. C.



IGNORANCE of many facts, hurried observation, and a number of misleading statements appear to be prominent factors in the production, by Professor Albert Bushnell Hart, of an article entitled "The Pennsylvania Dutch," which was published in the "Boston Evening Transcript" of August 31, 1907, and reprinted in the November (1907) number of THE PENNSYLVANIA-GERMAN.

It is much to be regretted that a man of the scholarship and literary attainments ascribed to Prof. Hart, should give to the world an historical account of a class of people of whom his knowledge appears to be very superficial, and in the description of whom he has interwoven a tangled thread of ridicule.

A number of his statements are in the main true, but the process of exemplification, the parts left unsaid, and his apparent lack of definite information on the subject, render the article of no value from an historical point of view. There is also evidence of considerable narrow-mindedness; and the tendency to belittle is by no means wanting in a number of instances.

### "Assimilation" and Absorption.

His introductory word, "assimilation," is the exponent of his one-sided, selfish notion of what should be done by the Pennsylvania-Germans. His persistence in using the term "Pennsylvania-Dutch" for the proper and correct term "Pennsylvania-German," indicates that his sense of humor, no matter in what light he may have intended it, has reverted to ridicule. Surely, it does not require a scholarly mind to note the incorrectness of making "Saxon-Dutch" the equivalent of "Sachse-Deutsch," or of rendering "Das

Deutsche Reich" as "The Dutch Empire." Nor is much speculation needed to ascertain the origin of the nickname "Pennsylvania-Dutch," since it is well known that the English officeholders and office-seekers were sometimes loud in their complaints against the German immigrants and their descendants, who were found to have minds of their own as well as brains equal to those of their English brethren, although often directed in political opposition.

In the first paragraph of the article is found this statement: "The matter is getting serious in view of the fact that of ninety millions of Americans about fifty millions are not descended from English ancestors." Why should there be expressed so glaring a predilection for the English? What has become of German art, German literature, German philosophy, German scientific and historical research, German citizenship, and German scholarship, not to mention other nationalities, that Prof. Hart should show so intense a prejudice in favor of the English?

Then after intimating that the English were the native-born heirs to American soil, and designating the settlement of the Germans in Pennsylvania as the largest infusion of *foreigners*, he continues: "After nearly two centuries of life in America, these people, who have received very few accessions from Germany since the American Revolution, are still separate, and show little signs of complete absorption into the remainder of the community."

Mark the peculiar proposition of "assimilation" contained in the last eight words of that statement,—*complete absorption into the remainder of the community.*

These Pennsylvania-Germans comprise from two-thirds to nine-tenths of the people of different communities in Pennsylvania; they are a strong, sturdy, thrifty, healthy, honest, enterprising class of people; they are patriotic, reliable, sensible citizens; they have intelligence, ability, and business capacity equal, and in some instances superior, to similar qualities possessed by persons of any other nationality living among them; and yet, with all this splendid array of excellent qualifications and superiority in numbers, there is proposed a *complete* absorption *into* the *remainder* (a small minority) of the community. The minority is being gradually absorbed, but the professor is not inclined to have it that way.

It seems that Prof. Hart's extreme partiality for the English causes him to look for illogical, unnatural, and, consequently, improbable results; or, to put a very charitable construction on his actions, he neglected to consider the individual, local and national prominence of the Pennsylvania-German element, and, for the fun of the thing, tried to write what he thought should be a readable, humorous magazine article. To the *ne plus ultra* New Englander and to those whose prejudices incline strongly to English, he may have succeeded; but to the man of careful observation, to the impartial historian, to the thoughtful and considerate reader, and to those whose birthright he has attacked, his article is a bundle of prejudices or personal fancies intermingled with facts selfishly treated.

#### Pennsylvania German Success in Farming.

It is true that the Pennsylvania-German is conservative to a large degree; but conservatism is a virtue rather than a fault. The general success of the Pennsylvania-German is due to that characteristic. He usually clings to the *old* until he is satisfied, either by observation or experiment on a small scale, that the *new* is desirable and beneficial.

He commenced his career in the New World principally as a farmer or tiller of the soil. His chief resources were industry, thrift, cleanliness, health, and indomitable energy. His conservatism in this respect is proverbial, and he has

found no reason for a change. It has enabled him to buy on credit a farm by the side of English neighbors, pay for it from the products thereof, add other property to his possessions, and have sufficient money to furnish a fine horse and buggy to each of his boys, who were pleased to give to the daughters of that locality a good time by taking them to fairs and social gatherings, while his neighbors were eking out a mere existence with little means to add to the pleasures of life.

Instances are also known of persons who, thinking that success in farming must be due to the fertility of the soil, purchased farms in fertile regions of Pennsylvania-Germandom. But the mode of life and the practice of agriculture by some of these new-comers were altogether at variance with the industry and thrift of the native residents; and when, in the course of a few years, failure marked their career, they tried to excuse their failure by condemning the old-fashioned methods pursued by their successful neighbors, which methods, however, were productive of rich returns but had been set aside by those new-comers as antiquated rubbish.

On the other hand, it is an historical fact that Pennsylvania-German families removed to English localities and prospered on farms which they had put in excellent condition. But the two subsequent generations brought about complete absorption into the greater remainder of the community; and although parts of the land are owned and cultivated by lineal descendants, the glory of those farms has disappeared,—buildings and fences are no longer repaired; the familiar scenes of industry and prosperity are wanting; and there is followed the mere routine of plowing, planting and reaping, with very little attention to the minor yet important details by means of which the Pennsylvania-Germans made the wilderness to blossom like the rose and have succeeded in preserving that condition for two centuries. Those assimilated descendants have lost the German accent and speak tolerably good English; but wherein lies the benefit of assimilation with the English when the indispensable ancestral traits of character

are lost in the process of absorption?

This information may possibly aid Prof. Hart in solving some of the "mysteries of the situation" that cause the Pennsylvania-Germans to cling to the customs, principles and language of their ancestors.

A careful study of this point will, no doubt, reveal other reasons than the extravagant fondness of owning land and the fondness for abstruse theological hair-splitting that cause the Pennsylvania-Germans to own whole regions of fertile farms and to become fixtures thereon to the exclusion of the Scotch-Irish and others; for they are builders of homes; they plant and provide for posterity; and the early German settlers were

"Bold master-spirits, where they touched they gained  
Ascendance—where they fixed their foot,  
they reigned."

#### Unique Classification—Our "Barbarous" Dialect.

The classification of the Pennsylvania-Germans according to church organization is a unique feature of Prof. Hart's odd humor. However, his limited knowledge of the subject fixes the responsibility for the division into six kinds upon "experts"; yet those experts seem to take cognizance only of the region of Lancaster county through which Prof. Hart made his trip. They overlook several equally prominent creeds among the Pennsylvania-Germans of other counties of the State as well as of localities in other States.

But the particular characteristic of the Pennsylvania-Germans which, more than any other, seems to disturb the mind of Prof. Hart, is their language and its extensive present use; for as he states it, "they unite in obstinately sticking to two languages that are not English," and then adds: "The Pennsylvania-Dutch speak what is often called a dialect, but is really a barbarous compound of German and English words in German idiom."

It is surprising that a man of reputed historical authority should allow his prejudices to control statements of facts. The Pennsylvania-German mode of speech is as really and truly a dialect of

the German language as are any of the varied vehicles of thought found in different parts of Germany; for only in the changes, and additions due to environment, are there found material differences from the South German dialects, as conclusively demonstrated, with numerous illustrations, in "The Story of the Pennsylvania-Germans," by William Beidelman, late of Northampton county, Pa., who, for the purpose of refuting with positive historical proof the stupid libels and malicious representations concerning those people, made several visits to the upper Rhine countries of South Germany, from which came the greater number of the early immigrants.

Because the Pennsylvania-German dialect contains a number of English words adapted to its form of speech, detracts no more from the verity of that dialect than the addition to the English language of words from the Latin and Greek detracts from the English.

The Scottish vernacular appears to be as much a "jargon for communication" to the cultivated English ear as is the Pennsylvania-German dialect to the classical German ear or to persons who seem to see very little good in anything that is not English. Yet the Scottish songs of Robert Burns will endure to the end of time; and the beautiful, soul-stirring poetic compositions in such productions as Harbaugh's "*Hecmwech*" and Lee Grumbine's "*Dengelstock*" will never cease to be classics of their kind.

From the time that the English language became the means of communicating thought in England, there has been, in the western part of Great Britain, a little country a large proportion of the inhabitants of which is still speaking the Welsh language or some form thereof, notwithstanding that Wales is an integral part of the United Kingdom in which for centuries the English language has held potent sway. For 500 years or more the Welsh must have been "obstinately sticking" to their mother tongue, and that, too, in the face of the fact that Wales is only about half as far from London, the seat of English learning, as is the distance between Lancaster and Boston.

However, according to the present trend of matters, politically and socially, in this country and in the world at large, the Pennsylvania-Germans will eventually be an English-speaking people; but as long as integrity, industry, economy, hospitality, preservation of home, parental concern and provision for the future, and respect for Christianity remain their watchwords, just that long a Pennsylvania-German community will be distinguished from any other community, unless it be that all these excellent traits of character become the characteristic features also of communities where other nationalities predominate; in which event, the absorbing or assimilating agency would be on the side of the Pennsylvania-Germans.

The examples and translations of Pennsylvania-German speech given in the article, show Prof. Hart's want of familiarity with the "two languages that are not English," and especially does his rendering of "*aw gevoocksa*" as "dropsy" need enlightenment on his part. His "sheep's ribs" and confusion of certain religious sects are other instances indicating a deplorable lack of knowledge with which to rush into print.

#### Our Educational and Social Status.

His remarks as to the educational status of the Pennsylvania-Germans seem to be the result of his unwillingness or neglect to make careful research into the matter, coupled with his strong predilection for whatever is English. An examination into the facts of the case will show that where both brains and muscles are required, the Pennsylvania-Germans are occupying front seats; and where patiently directed and continuous intellectual effort is needed, they resemble their German brethren who have no superiors in that line of mental activity. They also have their full share of well-educated business-men, lawyers, physicians, ministers of the gospel, and instructors, some of whom are occupying prominent positions in English localities and institutions.

Taking the Pennsylvania-Germans as a whole, the illiteracy among them is no greater than that of any other section of the country. There may not be as

many who have passed through the courses of higher education, but their ability to make proper use of their mental attainments in the application thereof to the varied pursuits of life is not exceeded by any other class of people. They are genuine workers in whatever field of usefulness they choose to engage; and the Englishman who tries to keep pace with them soon learns that the secret of their ability is the intelligent direction given to energy and thought.

In connection with the educational interests of Pennsylvania, it may be mentioned that there is at the head thereof, as Superintendent of Public Instruction, a man of unmixed Pennsylvania-German lineage, whose profound and practical scholarship is known throughout the length and breadth of this great country, and who, as an educator, ranks with the foremost men of learning of other States.

After commenting upon certain peculiarities of the Pennsylvania-Germans, in some instances with artful humor, and regarding them, with other race-elements, as a discordant factor in the State, Prof. Hart asserts: "Undoubtedly, however, one of the reasons for the permanence of the Pennsylvania-Dutch is the lack of harmony and neighborly feeling with their nearest neighbors."

This statement, made as it is without explanation, indicates no kind motive on the part of the author. If it was intended to convey the idea that the "nearest neighbors" are those who belong to quite different religious sects or those who dislike the Pennsylvania-Germans, there may be an excuse for the assertion, as such conditions are to be found also in English localities. But if that lack of harmony and neighborly feeling is to be considered a *general* characteristic, the author of that assertion is guilty of stating an historical untruth.

Because the elements of industry and personal attention to details of work and business enter so largely into the welfare and prosperity of the Pennsylvania-German farmers, they find no time to make frequent visits to their neighbors; but no fair-minded person will think of attributing this condition to a lack of harmony and neighborly feeling. An example of genuine neighborliness is their coming



to church on Sundays a half hour or more before services, in order to have friendly chats with one another. In case some misfortune befalls a family, the neighborly feeling is shown by assistance and service in many ways, without the thought of remuneration. In short, their generosity, cordiality, sympathy and respect for the rights of others are proverbial.

Unfair treatment of the Pennsylvania-Germans is shown also in the following statements: "Some of the children of the Pennsylvania-Dutch families find their way into the great world at last," and "Socially, politically, financially, industrially, the Pennsylvania-Dutch can not furnish their own leaders."

Where ignorance is bliss, 'tis folly to be wise; but it is altogether inexcusable, and possibly criminal, to allow ignorance to enter into the composition of an historical article.

After the Revolutionary War, emigrant trains of sons and daughters of the Pennsylvania-Germans moved westward across the border-line of their native State and assisted in settling and erecting the commonwealths of Ohio, Indiana, Illinois and Iowa. In due course of time, "some of the children of Pennsylvania-Dutch families" established homes in Kansas, Missouri, Nebraska and other States. They then followed the trail across the Rockies to the Pacific Coast, and "at last" they are found serving as missionaries in Japan and other regions of Asia.

#### Some Prominent "Pennsylvania Dutchmen."

Surely Prof. Hart must have read of the two Muhlenbergs, John Peter Gabriel and Frederick Augustus Conrad, than whom no stancher patriots and greater political leaders ever lived. Their services during the trying days of the Revolution, their influence as champions of the Constitution and as members of the National House of Representatives are of the highest order; so much so that no greater encomium on the work of these two brothers can be pronounced than the following words by John Adams of New England fame, though uttered in a spirit of complaint: "These two Germans, who had been long in public affairs and in high offices, were the great leaders and oracles of the whole German interest in

Pennsylvania and the neighboring States. \* \* \* \* The Muhlenbergs turned the whole body of the Germans, great numbers of the Irish, and many of the English, and in this manner introduced the total change that followed in both Houses of the Legislature and in all the executive departments of the national government. Upon such slender threads did our elections then depend."

Then there are the Pennsylvania-German governors of the great Keystone State. During two-thirds of the period covering the first half of the 19th century, the reins of State were held by these men, some of whom were highly educated and through whose influence the Common School System was brought to a successful issue.

Michael Hillegas, the Pennsylvania-German merchant and sugar refiner, a man of ample means, a pure patriot, and the first treasurer of the United States, is another example of the early Pennsylvania-German men of note and prominence.

There is also James Lick, a veritable Pennsylvania-German of what is now Lebanon county, Pa., whose public spirit and generosity gave to his country the grandest monument of its kind,—the Lick Observatory, cresting Mt. Hamilton, California, 4,300 feet above the level of the sea. Does Prof. Hart know of a nobler and more useful monument erected by the energy, genius, worth and wealth of one man?

Two months before the birth of James Lick, there passed away the "Pennsylvania-Dutchman" David Rittenhouse, the mathematician and clockmaker, who rendered valuable services to this country in different fields of labor, and of whose oratory it was said, at the time, that "there is not the like of it in all Europe."

Charles Rudy, born in Lehigh county, Pa., near the foot-hills of the Blue Mountains, is another example of success crowning the pluck and perseverance of a Pennsylvania-German. He was the founder and, at the time of his death, the president of the "International Institute" of Paris, the reputation of which school has gone to all the ends of the earth. His remarkable career is a verification of

the adage, "Truth is stranger than fiction."

The poet Whittier, of New England, has immortalized in song the heroic deed of Barbara Fritchie, a Pennsylvania-German dame, born at Lancaster, Pa.

There might be cited numerous other examples of Pennsylvania-Germans who became prominent and famous in different fields of usefulness; but the foregoing are sufficient to show the incorrect-

ness of Prof. Hart's assertions in that respect.

"Be jubilant, ye Hill-tops old and hoary—  
Proud that their feet have trod your rocky  
ways;

Rejoice, ye Vales, for they have brought you  
glory

And ever during praise.

"O Rivers, with your beauty time-defying  
Flowing along our peaceful shores to-day,  
Be glad you fostered them—the heroes lying  
Deep in the silent clay."

## The German-American Collection in the New York Public Library

BY RICHARD E. HELBIG, LENOX LIBRARY BUILDING, NEW YORK.

This article was published in the *New-Yorker Staats-Zeitung* of October 6, 1907, on the occasion of the biennial convention of the National German-American Alliance held in New York, October 4-8, 1907. It was afterwards embodied in the proceedings of the convention, to be published in *German-American Annals*. We gladly publish it here, as Mr. Helbig's successful work in building up a collection of German-American books is of utmost importance, not only to the German element in this country, but to American history as a whole.—Ed.

prompted by the visit of Prince Henry of Prussia to this country, a comprehensive exhibition of books, manuscripts, illustrations, etc., relating to the German element in the United States, was opened in the spacious entrance-hall of the Lenox Library Building, in order to draw public attention to this collection.

As no special fund is yet at our disposal to buy everything in this field, many of my recommendations for purchases could not be considered. For this reason the growth of the collection appeared too slow to me. So I began in October, 1903, to solicit donations of books, pamphlets and other material for the collection, by way of correspondence. This attempt proved to be very auspicious, as I could report, in an article published in the *New-Yorker Staats-Zeitung* of April 10, 1904, the receipt of 293 volumes and pamphlets from fifteen States, between November, 1903, and February, 1904. Now I pressed vigorously forward in this path. The steadily growing work and correspondence compelled me to give up all my own time, often at the sacrifice of hours of sleep, to this labor of love.

October 3, 1905, I sent a letter to the third convention of the National German-American Alliance in Indianapolis, explaining the scope of the collection and the progress made so far, also asking for official support of our aims and efforts. The letter was read before the convention, then it was published in the *New-Yorker Staats-Zeitung*, October 9. By



ACCORDING to paragraph 11 of its constitution and principles the National German-American Alliance of the United States of America recommends a systematic investigation of the share Germans have had in the development of their adopted country, in war and in peace, in all kinds of German-American activity, from the earliest days, as the basis for the founding and continuance of a German-American history.

What has the National German-American Alliance as such done so far in this direction? This question should by all means be discussed at the convention now in session. I take the liberty on this occasion to inform the delegates and all others interested in the subject about the following:

In addition to my regular work in the Library I have exerted myself for many years to build up a large German-American collection for the New York Public Library. Already on March 17, 1902,

mistake it was omitted from the printed minutes of the convention, published in *German-American Annals*, November, 1905, but it appeared in the December issue.

March 11, 1906, the *New-Yorker Staats-Zeitung* printed an abridgment of my report on the progress of the collection during the years 1904-1905. It was published in full in *German-American Annals*, May, 1906, pp. 147-157. As this report is of far-reaching interest to German-American research, many German papers reprinted it *verbatim* or gave extracts with editorial comments. At that time the collection amounted to over 2,000 titles. During the two years mentioned, about 225 works, including some rarities, had been purchased. 1332 volumes and pamphlets had been received as gifts from 301 persons in 111 cities, distributed over 31 States of the Union. The report also contains a list of about 125 names of German-American authors of belles-lettres, represented in the collection. Since then the works of more than forty such authors have been acquired.

After January 1, 1908, a new report upon the growth of the collection and its use for the time 1906-1907 will be issued. For the present we can only reveal that the results surpass those of 1904-1905. The foremost benefactor has been the Rev. John Rothensteiner, pastor of a large German parish in St. Louis, Mo. He has donated over 360 volumes and pamphlets between May, 1905, and June, 1907. Of great importance is also the gift of 40 volumes of a New York weekly, entitled *Belletristisches Journal*, established in 1852, from the present publisher, Dr. H. E. Schneider. The series has almost been completed from other sources. Mr. Henry Feldmann, of New York, presented the rare volumes 13-15, dated 1864-'65-'66-'67.

I repeat what I stated already in my letter to the convention in Indianapolis: "The advantages to German-American research offered by a special collection in a large public library are so important and evident, that our efforts not only deserve, but that we may reasonably lay claim to, the support of all German-Americans." I have repeatedly called attention in the

press to the fact that the publications, reports and smaller printed matter of churches, societies and institutions have a positive value as original material for research. The National German-American Alliance could facilitate and hasten our arduous work by the passing of resolutions, wherein the local federations of societies are requested to collect material in their respective districts and to send the same, if possible, collectively, to our address. Such action has already been taken by the German-American State Alliance of New York at its convention in Troy, June 23, 1907.

All publishers and editors are respectfully requested to send us their publications regularly. Complete volumes are bound and carefully preserved for the purpose of research. Volumes of past years are especially desired. As it is practically impossible to obtain complete files of all German newspapers ever published in this country, I have determined to find out the existence of files in the libraries of other cities and in private possession. The result will be published later, whereby a great service will be done to historical research. . . . How often it has happened that old newspaper-volumes have been sold for a few cents as waste paper, or been destroyed outright! Let us therefore rescue all we can. Due acknowledgment will be given to all who assist in this important piece of work. The new grand structure of our Library at Fifth Avenue, between Fortieth and Forty-second Street, will be the largest library-building in the world. It is planned to hold four and a half millions of volumes. So there will be plenty of room for German-American material.

In an article in the *New-Yorker Staats-Zeitung* of April 10, 1904, I have already called attention to my German-American bibliography. At present it embraces over 10,000 titles, including contributions to periodicals and the publications of historical societies. For the sake of accuracy every conscientious bibliographer makes it a point to see all material himself. My plan is to include also the titles of books which are not yet in possession of the New York Public Library. This will require visits to the libraries of other cities.

In 1904 I sacrificed three weeks of my vacation for the purpose of research at the Library of Congress in Washington, in 1905 a shorter time at libraries in Philadelphia. Economy of time and expenditures out of my own pocket make it prudent to postpone the publication of my bibliography until the books in the Astor and Lenox Libraries have been united in the new building, which present-day prophets say will take place in about two to three years. The great mass of our German-Americans has little comprehension of the gigantic task of such a bibliographical undertaking. I am well aware of the difficulties of the work, but I must necessarily finish it alone to insure uniformity. As a member of the American

Historical Association and the Bibliographical Society of America, I am in touch with competent persons and can at the same time reach those circles whose interest for German-American historical research should be won.

Our dear fellow-citizens of German origin may be assured that much more is effected by our collection than by the senseless assertions of certain "speakers," who vehemently try to impress their hearers on every occasion that American historians wilfully ignore the merits of the German element. The principal thing is to gather the original material and to make it available for systematic scientific research. The whole apparatus is already in our library.

## Another Oldtime "Neijohrswunsch"



Our issue of January, 1907, we described the peculiar Pennsylvania-German custom of shooting-in and wishing-in the New Year.

In the course of that article we published two of the *Neujahrswünsche* usually recited on those occasions, one addressed to the head of the house, the other to an unmarried young lady. It affords us pleasure to be able to-day to lay before our readers another of those queer old-time New Year's greetings, which is addressed to the whole household—father and mother, "sons and daughters, man-servants and maid-servants, and all who go in and out of this house." It is one of three that were printed on a "broadside," about ten by sixteen inches in size, for the loan of which we are indebted to the kindness of Mr. Jacob Arner, of Weissport, and Mr. George H. Enzian, of Lehighon. The other two are those which may be found on pages 16 and 17 of our issue of January, 1907.

Ich wünsche Euch und Eurer Hausfrau,  
Söhnen und Töchtern, Knechten und Mägden  
und allen denjenigen, die in diesem Hause  
ein- und ausgehen:

Ein glückselig neues Jahr,  
Gott gebe, dass es werde wahr,  
Wir wünschen Euch ein grosses Glück  
Und alles Unglück weit zurück.

Das ———ste Jahr tritt ein,  
Nun auf im Namen Jesu Christ,  
Weil das neue Jahr vorhanden ist.  
Das alte Jahr ist nun dahin,  
Denn heute fangen wir ein neues an.  
Gott Lob und Dank dass diese Zeit  
Erlebet ist in Ruh' und Freud,  
Und es kommt noch über Euch  
Und der ganzen Christenheit  
Was Gott und Vater hat bereit,  
Von einem Jahr zum andern,  
Und wir gehen dahin und wandern,  
Wir leben und gedeihen,  
Vom Alten bis zum Neuen,  
Durch so viel Angst und Plagen,  
Durch Zittern und durch Zagen,  
Durch Krieg und grosse Schrecken  
Die alle Welt bedecken.  
Un weiter wünschen wir Euch  
Ein glückselig neues Jahr  
Dass Gott Euer ganzes Haus bewahr',  
Für Feuers-und für Wassersnoth,  
Für Krakheit und für schnellem Tod,  
Es hat uns zwar, o Herr und Gott  
Dies letzte Jahr gedroht  
Viele Angst und Noth.  
Doch hat er alles gnädiglich  
Von uns gewendet väterlich.  
Und weiter wünschen wir Euch  
Das hochgelobte neue Jahr  
Bis Ihr bekommt graues Haar,  
Und mit Ehren werden alt  
Und hernach den Himmel erhalt,  
Himmelslust und Gottes Segen,  
Gottes Gunst bleibt Euch bewogen.  
Bis die Seele mit der Zeit  
Kommt gehn Himmel aufgeflogen  
Und Euer Sitz der bleibt bereit  
Dort in der ewigen Seligkeit.  
Der Herr der breite über Euch seine Hand  
Und segne dieses Haus und Land,  
Es gebe Euch auch Gott der Herr,

Das täglich Brod und was noch mehr gebricht  
 Aus Geduld durch Jesum Christ.  
 So wollen wir hier allzugleich  
 O höchster Gott in's Himmelreich,  
 Dich loben an dem neuen Jahr  
 Und darnach werden es immerdar,  
 So wohl auf Erden in dieser Zeit  
 Als dort in der ewigen Seligkeit.  
 Und weiter wünschen wir Euch  
 Ein glückseliges neues Jahr,  
 Eine Friedenszeit,  
 Gott helf Euch ins Himmelreich.  
 Dieses alles wollst Du geben,  
 O meines Lebens Leben.

Euch und der ganzen Christenschaar,  
 Zu diesem seligen neuen Jahr.  
 Nun will ich mit Euch wachen,  
 Und Euch in Ehren fragen,  
 Ob auch das Schiessen und das Knallen  
 Heut an Eurem Haus darf schallen,  
 Denn wir sind so fremd hierher gekommen,  
 Das neue Jahr mit Euch anzufangen,  
 So behüt Euch Gott wohl vor dem Schrecken,  
 Wann wir Euch so früh aufwecken,  
 Ich hoff es wird Euch nicht verdrissen,  
 Wann wir Euch das neue Jahr anschiessen,  
 Wenn's Euch aber thut verdrissen,  
 So müsst Ihr es sagen, eh' wir schiessen.

## William Holler, the Red Man's Terror

### A Blue Mountain Tale

BY J. FRED BACHMAN, DANIELSVILLE, PA.



I.  
 WILLIAM, if you want a roast for your dinner to-morrow, you had better look around for it," said Widow Holler to her son, who was lying on the bench and stretching his feet towards the fire on the hearth to warm them.

William was dozing at the time. He had been out in the cold getting wood for the family. His mother was darning stockings, while his pet dog, Wasser, was lying under the bench asleep.

"William," she said again shortly afterwards, "if you want a good roast for your dinner to-morrow, you had better look around for it."

William Holler was a strong, hearty young man, used to the hardships of pioneer life along the Blue Mountains, and the only child and support of his mother.

Mrs. Holler knew that her son was an expert hunter. He knew how to handle the long heavy rifle which was his constant companion when at work. He seldom failed to bring home a deer or other wild animal that chanced to cross his path. Why should he not be equally successful to-day?

His father had been killed one winter's day some years before during an Indian attack upon his lonely home, and William had sworn vengeance on the redskins for his death. When, early in 1756, Benjamin Franklin came to Neu-Gnadenhütten, near the present Weissport, with a de-

tachment of troops, Holler was one of the first to shoulder his rifle and step into the ranks.

He had reached the age when his mother thought he should look around for a wife, especially as she was getting old and feeble. She would frequently tease him about getting married. "Now, had you not better close that contract with Barbara Case?" she would say. "I think it is about time for you to do so. I am getting old and you will be in want of a housekeeper soon. You know Mr. Case and his family are very good neighbors, and I think Barbara would make a good housekeeper for you."

The Case family lived across the hill in the next valley. Mrs. Holler was in the habit of calling them neighbors, but at present they would be considered very distant neighbors.

William agreed with his mother in her good opinion of the Case family. He frequently called on Barbara and was always received by her and her parents with open arms. But somehow he was bashful and could not venture to pop the question.

He would frequently say to himself: "I have no hesitancy to fight the Indians, but I can not manage to speak this word."

Barbara assisted her mother in the household duties, and sometimes helped her father in clearing the land. She, too, was often teased by her parents about William, and in answer to their teasing would say: "I know he is a fine young

man, and I think he would make a good husband for me, but it is for him to do the asking. If I am not worth asking for, I am not worth having."

Things went on in this way for some time. William made still more frequent visits, but he was too timid "to close that contract," as his mother had suggested.

It was the last day of the year, and his mother desired to give him a good New Year's dinner, as had always been her custom.

William rose from the bench, put on his hunting-coat and reached for his trusty rifle. He looked at the priming and thrust the ramrod into the barrel. "I think it is all right," he said.

No sooner did Wasser see his master reach for the rifle than he sprang from under the bench and began capering around him.

William patted the faithful dog on the head. "Wasser will remain at home with Mother and help her take care of the house until I come home. I will not be gone long. That is a good doggy," he said.

The faithful animal seemed to understand William. He laid down his long ears, cast a yearning look on his master, then returned to his favorite resort under the bench.

"Poor doggy," said William as he opened the door and stepped out. "He takes it hard, but he will be glad to see me when I come back."

William took the path along the creek, going over the hills past Mr. Case's house towards the north. He had frequently shot deer along this creek, to which they came to quench their thirst. He followed the path until he reached the hill, but saw no deer. He went to the top of the hill, probably not so much in quest of deer as in quest of Barbara. When he could see down into the valley he was dumbfounded.

It could not be true! He looked again. It was only too true. The house occupied by Mr. Case and family was on fire, and he thought he saw some Indians and captives going up the hill back of the house.

## II.

William Holler took in the situation at a glance. While he was warming himself before his own hearth and thinking of

Barbara, a party of Indians, who had skulked thro' between the forts, attacked Case's house, taking the family completely by surprise. They had set fire to the house and outbuildings and either captured or killed the occupants.

Barbara was first in William's mind. "I must save her, if it costs my life." So saying he sprang forward, keeping well behind the trees, to screen himself from the enemy. When he came to the house, he called softly, "Barbara." There was no answer. "They are in the fire or captives. Perhaps they are hid somewhere," he said to himself.

He rushed from place to place, keeping well under cover, for he well understood the ways of the wily Indians. To his horror he discovered the tracks of several captives.

No time was to be lost. He followed the savages across the hill, now and then making sure that he was still on the trail. He was descending into the valley, when he thought he heard cries, and his eagle eyes caught sight of the Indians with their captives.

"Six Indians and four captives," he said. "What shall I do? Six redskins are too many for me. But can not the captives come to my aid?"

He followed on stealthily, and as he drew nearer he thought he saw Barbara with her father and mother among the captives. "If only those redskins would scatter more, so that I could attack them singly. They are too many for me," he said again.

At that moment he saw one Indian turn and apply a switch to the back of one of the captives. It was Barbara's mother. William's blood began to boil. He poised his rifle, took aim, then lowered it again. "If my rifle fails, I am lost," he muttered to himself.

He looked at the priming. It was all right. "Barbara, can you not get away from that Indian, so that I can shoot him and not harm you?" he said under his breath.

William was almost betrayed when, as he sprang cautiously along, he happened to step on a dry piece of wood, which broke in two. The hindmost Indian turned and looked, but seeing nothing passed on.

Barbara's mother fell again. Her husband, bound as he was, made an effort to assist her to rise, but could not. The same switch was now applied to both. Barbara shuddered and offered a silent prayer.

The Indian who had Barbara in charge turned towards her and said: "White squaw make good wife for Indian." She made no reply, but again sent up a silent prayer: "God, remove me at once. I can not endure to see my father and mother thus tortured."

William saw it all. He could hardly refrain from calling to Barbara to be patient.

"God!" said he. "Must I see this and not be able to help them? I do not fear for my life, but what would Mother do without me?"

The Indians and their captives were still ascending the hill. The savages now thought themselves safe from pursuit and were becoming careless.

William was following swiftly but cautiously, watching for an opportunity to pounce on them. He knew that the Indian Spring was close by, for he was well acquainted with the locality. Would some of the redskins turn aside to quench their thirst?

Stretching his head out from behind a tree, he saw three of the savages lay down their rifles and turn from the path toward the spring. The moment for action had arrived. It might be the last, but what was his life to him? Quick as lightning he raised the rifle and fired. The Indian by the side of Barbara fell.

"Seize the guns and attack your captors," he cried.

Barbara, hearing the voice of William and thinking some one was with him, sprang upon the dead Indian, seized his tomahawk and struck it deep into the head of the savage near her father and mother. The other Indian was bewildered and before he could collect his thoughts William had possession of the rifles.

"Barbara, for God's sake release your father and mother and that boy," shouted William.

She did release them, and they were now masters of the ground. The Indians fled, not knowing how many white men

were after them. William Holler had avenged the death of his father and released all his captive neighbors.

No sooner had the Indians fled than the late captives surrounded William, all endeavoring to thank him for his kindness. But William was too well versed in the ways of the wily savages. He waved them away.

"We must first make sure that the Indians are gone, then we will settle this little bill," he said.

Barbara thought to herself, "Now he will ask the important question." But William failed to do so.

When assured that they were no longer in danger from the Indians, they took the rifles, tomahawks and other articles and turned towards their homes, Barbara joyfully walking by the side of her rescuer.

When they came to the place where the Cases had lived, they found the house and all other buildings destroyed.

"Where shall we stay now?" said Barbara's mother. "All we had is in ashes."

"You can all come home with me," said William. "Mother will be glad to have you come."

Barbara looked inquiringly at him. "Sooner with you than anyone else," she said.

"We must be very careful and not talk too loud," said William. "These wily redskins might return and make us more trouble. It is bad enough as it is."

Barbara said, "We lost our home, but it might be worse. We might have lost you also."

William made no reply, and Barbara almost thought aloud: "You know how to fight Indians, but you are too bashful to ask a woman to marry you, after saving her life."

At this moment Barbara's father and mother and the boy, who were walking on behind, heard a rustling in the bushes. Thinking the savages were upon them again, they rushed around William shrieking: "The Indians! The Indians!"

"Get behind the trees, quick," cried William.

It was not many seconds before his sharp ears perceived that the noise in the bushes was different from the stealthy

tread of the savages. Venturing out from behind his tree, he noticed a fine, large deer at the stream. His unerring rifle brought it to the ground.

"That is what I came out for," said William. "This will make a fine roast for dinner tomorrow."

### III.

When the party reached William's home they found the door and window-shutters closed and barricaded on the inside. William had not returned at the proper time, and his mother, fearing for her safety, had kept the dog in the house and secured the door.

William was puzzled and began to fear something might be wrong. He crept cautiously to the door and called, "Mother." No answer came.

As he was sadly turning away, not knowing what to do, he heard his faithful dog capering around the room. He rapt at the door and called again.

His mother was hard of hearing, but noticing the antics of the dog, she concluded that William was out. "There must be some one out, old fellow," she said. "I think it's your master." So, having confidence in the dog, she undid the door. William and the rest stood before her with a fine large deer lying on the snow beside them.

"Law sakes alive! What does this mean? Come in! Come in!" she said.

All that had happened was explained to her. Then she said:

"You will all remain with us until you have another home. To-morrow will be New Year's day, and we will have a thanksgiving-dinner together. I have a fine, good and brave son," she continued proudly. "He would risk his life for his friends at any time."

All present readily assented to this last remark, only Barbara made a mental reservation. "He is not brave enough to demand the lady he rescued for his wife," she told herself.

The next morning, while hosts and guests partook of the scanty fare placed before them, William observed that the old-fashioned dishes were carefully arranged, and he thought the viands tasted unusually good.

During the meal Widow Holler addressed her son: "William, see how

nice things are arranged. What a fine home a young woman could make here! What a help she would be to me!"

Barbara blushed, and William was silent. The rest looked at him and smiled.

William could hardly brook this. He longed for a partner and Barbara was his choice. His mother was getting old and feeble. The evenings were long and dreary, to sit by himself while his mother sat in her old chair and dozed.

Breakfast over, William walked out-doors and stood musing by himself. "I believe that she is a good girl. She seems to like mother and I dare say she is nice to me. I need help in this home. I would ask her to become my wife, but what would she say? I think she would have accepted my offer yesterday. I think she wished me to propose, but how could I, her parents being by? I would have been in a nice muddle, had I proposed and she had rejected me."

Unconsciously he had got to thinking aloud. On looking up he saw Barbara standing before him.

"William, you seem to be in trouble."

"Why, no—I only"—

"What would you do if she should say no?"

William blushed. "I do not"—

"What would you do if she should say yes?"

William summoned courage to ask: "What would you say if I—should ask you"—

"I would say yes, of course."

"Get ready then. We might just as well settle this little job right now," said William, suddenly grown bold.

"All right," said Barbara. She went into the house, and William went to the stable to get "Old Sam."

Having thrown a bearskin over the horse and put a large piece of venison in a bag, they both mounted for a ride. As the others came to the door, William called out: "We are going to Squire Bertch. We will be back by dinner-time."

### IV.

Squire Bertch lived about five miles from William's home. He was a hale, hearty country justice, fond of stating that he held a commission under "his Royal Highness." He stood at the gate



awaiting the arrival of his son and family, to spend the day. When he saw William and Barbara coming, he could hardly believe his eyes. It was an uncommon thing to see a gentleman ride a horse with a lady sitting behind him, and he could not at first understand what had gotten into William's head.

"Well, by our Royal 'Ighness, William, what are you up to?" he said, as the couple alighted.

"W-hy, w-hy, Squire," stammered William, "I had good luck yesterday, and I brought you a haunch of venison and"—

The squire looked good-naturedly at both and taking in the situation said: "I guess you are here for something else. Come right in."

The ceremony was not such a terrible ordeal as William had anticipated. When it was over the bride and groom related the story of the Indians' attack and the rescue of their captives. This was too much for the squire. He could not take any fee for performing the ceremony for the simple reason that he feared doing so would displease "his Royal 'Ighness," should it ever come to his ears.

The squire's wife had prepared plentifully for their son and his family, and nothing would please her better than to give the newly married couple one of her fine fruit-cakes for a wedding-cake. This was not all. Barbara and her parents needed clothing, so she filled the bag in which William had brought the venison with various articles of apparel which they could use.

William felt somewhat displeased that he had to walk on the way home, but

when he saw all that was contained in the bag, he felt quite differently. Their New Year's wedding-dinner was a very enjoyable occasion.

## V.

William and Barbara lived happily together. William was fond of relating the story of his New Year's marriage. He always denied asking Barbara to become his wife, but admitted that he was a little out of humor when he had to walk home after the ceremony. The only fault Barbara had to find with him was that he always insisted upon allowing Wasser to lie at his accustomed place under the bench, while she was in fear continually that little William, who was in the habit of pulling the old dog's hair, would be bitten by him.

The dwelling-place of William and Barbara Holler is greatly changed. A large stone house stands where the old log house stood, and the merry gamboling children who roll about the grass in the yard in summer are fond of relating the pioneer stories of William Holler, "the Red Man's Terror."

A short distance from the place where the Hollers lived is a small piece of ground enclosed by a stone wall. In this enclosure stand two sandstones marking the last resting-place of the hero and the heroine of our story.

Some distance north of this enclosure, near the Indian Spring, stands a huge black boulder. Tradition points to this spot as the last resting-place of the two Indians who perished by the hands of William and Barbara on the day with which our tale begins.

### First Book Printed in Reading.

George P. Hartgen, of Reading, owns the first book printed in Reading, a novel the German language, entitled "The Story of Florentine von Fallendorn," written by Heinrich Stilling and printed from the press of Jacob Schneider & Co. in 1707.

### A Well Preserved Centenarian Church.

The Emmanuel Lutheran congregation at Brickerville, Lancaster county, which recently celebrated the centennial of its present church-building, dates its own history back to 1730. Rev. John Casper Stoever was its first pastor, and the main factor in its organization. Its first church, according to tradition, was built

in 1733, and the adjoining old cemetery is believed to have been the burial-place of Baron Henry William Stiegel, the famous ironmaster. The present church-building, which was consecrated Oct. 25, 1807, is made of brick burnt near the place. It has a gallery with a high, arched ceiling, high-backed pews with shelves for Bibles and hymnbooks and a curious "wineglass" or "candlestick" pulpit, surmounted by a quaint sounding-board. The Coleman furnaces at Cornwall furnished iron-work to strengthen the trusses. The church cost about \$8,000 and it is recorded that a barrel of whiskey was consumed during its construction. It is in good condition and bids fair to stand another hundred years.

## Pennsylvania-German Patriotism

German Oration Delivered at the Commencement of Muhlenberg College, June 20, 1907, by Russell C. Mauch

TRANSLATED BY REV. J. A. SCHEFFER, A.M., ALLENTOWN, PA.



**T**HIRTEEN German families landed at Philadelphia, October 6, 1683. Their leader was Francis Daniel Pastorius, one of the most learned men of his time. These Germans settled in the woods where Germantown, a part of the city of Philadelphia, now is. The first paper-mill in America was erected in this German settlement by Wilhelm Rittinghuysen, father of the celebrated astronomer, David Rittenhouse. Only five years after arriving, this little German colony protested against human slavery, and published a petition that all slaves be freed. Governor Pennypacker spoke truly of this event when he said: "Whenever men seek to learn the beginning of the movement that led on to Shiloh, Gettysburg and Appomattox, they will have to go back to the conscientious farmers and artisans along the Wissahickon."

During the centuries since 1683 some of Germany's best people came to America. More than six millions of Germans have become citizens of the United States. And no one can overestimate their influence in this country.

The Pennsylvania-German is a thorough-going, liberty-loving citizen. From the depths of his heart he is the protector and defender of home and country. And out of his great love for freedom and justice, grows a bitter hatred of oppression and tyranny. These qualities and characteristics make him morally and physically courageous in upholding and defending the rights of every citizen.

In times of peace the Pennsylvania-German is a good, quiet citizen, always in favor of morality and religion, political and financial honesty, correcting and reforming any and all wrongs. When war-times came, he was among the first to go forth in defense of his country. Two years before the Declaration of Independence was proclaimed, the German

settlers in Pennsylvania declared themselves in favor of absolute, unconditional separation from England. As the dissatisfaction of the American colonists increased and revolt became more evident, the king of England asked to be informed as to two matters: first, whether the Germans in America favored an independent government, and second, if many of them had been soldiers before emigrating. When he received an affirmative answer to both questions his countenance fell.

The first troops to arrive in Boston to help the New Englanders in the Revolution were Germans from Pennsylvania. They arrived there July 18, 1775, only thirty-four days after Congress called the citizens to arms. The first soldiers to go thither from the South were Germans from Virginia. They marched to Boston, a distance of 600 miles, over rough roads, in fifty-four days. These Pennsylvanian and Virginian Germans were better armed than the New England citizen-soldiers, and their rifles did much more effective service in battle than the shotguns of the latter. When Washington saw them march into camp, he sprang from his horse to shake their hands, while tears of gratitude rolled down his comely face.

The German Moravians at Bethlehem, Pa., had the best equipped military hospital, provided with nurses, for the sick and wounded soldiers of the Revolutionary war. Berks and Lancaster counties at that time had the furnaces and foundries that smelted the ore and cast the cannon and balls for the Continental army. Most of the rifles and others arms were manufactured in Northampton, York and other German counties of Pennsylvania. The well tilled farms of the Germans in Pennsylvania, Maryland and Virginia furnished a large portion of the food-supplies of Washington's troops.

In covering Washington's retreat after the battle of Long Island, one company from Easton, Pa., of less than a hundred men, lost seventy. A historian has well said: "Long Island was the Thermopylæ of the Revolution and the Pennsylvania-Germans were the Spartans."

General Peter Muhlenberg was the most distinguished of the Pennsylvania-Germans in the army. He was the trusted friend of Washington and other generals. He led the reserve-troops in the battle of Brandywine and other bloody fights. It was a division of Germans that planted the flag on the conquered fortifications, at Yorktown, Va. Thus from the beginning to the end, did the former countrymen of Frederic the Great and their sons take a prominent part in the war for independence and freedom.

Long before the North expected the close approach of the Rebellion of 1861; long before the South resolved to secede, did the foresight of the Germans in St. Louis and other places lead them to drill the members of their athletic societies in the manual of arms for the defense of the Union. When Abraham Lincoln called on Missouri for her quota of soldiers, the Governor replied indignantly that Missouri would never furnish soldiers to fight her sister States. But that Governor did not take into account the Germans and their influence in his State. At the close of the Civil War, Missouri had given more soldiers in defense of the Union than Massachusetts, the so-called rock of anti-slavery. Four hundred thousand Germans served in the Union army and only comparatively few in the Southern.

Early in the morning of April 12, 1861, the secessionists fired on the United States troops in Fort Sumter. Before sunset of that eventful day, Pennsylvania offered \$500,000 to suppress the rebellion. Three days after Abraham Lincoln's first call for soldiers, five companies of Pennsylvania-Germans from Allentown, Reading, Lewistown and Pottsville arrived in Washington. When at a critical period, during the Rebellion, Lincoln desired more soldiers the Irish in New York incited the unpatriotic "draft-riots." The

English Governor addressed these rioters as "my friends," but the German societies called on their countrymen to repulse the enemies of their country.

In the late war with Spain, Admiral Schley, of German descent, destroyed the Spanish fleet, near Santiago. General Shafter, another German-American, conquered the land-forces in that part of Cuba, and an American of Dutch ancestry was the hero of a battle with the Spaniards at San Juan.

When the thunders of war were over and the victories were won, the Germans settled down quietly and followed their peaceful occupations of farming, manufacturing and commerce. They left the boasting and the political scheming to those who probably had done little to win the military victories.

The Germans left their fatherland, which had been impoverished by wars. They were, however, willing and prepared to fight for freedom and peace in their adopted home.

Two thousand years ago Cæsar and Tacitus wrote that the Germans were brave warriors for country, home and freedom. These historians would recognize the same characteristics in the Pennsylvania-German of modern times. William Penn invited the German people to come to America and take part in the "holy endeavor" to establish civil and religious liberty. They came to contend courageously with yet untried hardships, in order to attain these rights and blessings. These pioneers had to clear the dense, unbroken forests, to protect themselves, at every step, from death by Indians and wild beasts, to labor amidst many needs, privations and much suffering, in order to get food and shelter for themselves and children.

In addition they had to submit to undesirable regulations by the new colonial government. But they continued steadfast in their undertakings. Many fought, bled and died for the country they helped to clear, settle and make independent, free from tyranny and slavery.

Whoever questions the honest patriotism of the Pennsylvania-Germans is either ignorant of their character and history or a malicious perverter of facts.

Few of them have had any blameworthy part in the corrupt politics of our times. There is not even a word in their dialect for the hateful English word "graft." May it never be needed.

May our patriotism be kindled afresh by the words which the great German patriot, Schiller, addressed to his people in his magnificent drama of liberty, entitled "William Tell":

## "Pure German" and "Pennsylvania-Dutch"

REV. GEORGE STIBITZ IN THE "YORK (PA.) DISPATCH."

[The object of the article from which the following extract is taken was to refute two assumptions made by a previous correspondent of the Dispatch. The first of these assumptions was that "pure German" is a language native to the soil of Germany and the natural product of the German people; the other, that the Pennsylvania-German dialect is a corruption of this pure language of the fatherland. Rev. Stibitz's remarks confirm the assertion made editorially in our November issue, that the Pennsylvania-German originally was as good and pure a dialect as any spoken in Germany.—Ed.]

Pure German is nowhere naturally spoken in Germany. It is always a language that has been directly or indirectly learned in the schools or from literature. There are as many dialects as there are petty kingdoms in Germany. These differ in some cases so much from each other as to be unintelligible to all who are not to the manner born. I have often found words and phrases in the speech of old Bavarians, Hessians and northern Germans in general, which I could not understand, though a German by birth. According to a statement recently made to me by the pastor of one of the large German congregations in Philadelphia, the Germans of his church find it necessary to use the literary language of the homeland so as to be able to converse with each other. Each has a language of his own wherein he was born, but this (the High German) they all had to learn as a part of their education.

So-called pure German is in a sense artificial, as it is made up of the best elements of all the differing dialects and grammatically reduced to a system. The father, so to speak, of this German literary language was Martin Luther. Before his time even the German book language vacillated between the many dialects of the country. After his vigorous and able construction of the language it was gradually adopted by all learned men, and now every one who lays any claim to education or desires a medium of intercourse with all the Germans must use this language. It is therefore taught in the schools and preached in the pulpits. Pennsylvania-Germans even will not tolerate anything else in their churches. It was made by the learned

To our dear fatherland espouse thy soul;  
Clasp it with ev'ry fiber of thy being.  
Here are the mainsprings of thy manhood's  
strength.

.....

One people, as of brothers, we will be;  
Distress and danger never shall divide us.  
We will be freemen, as our fathers were,  
Choosing to die rather than live in bondage.  
In God Almighty we will ever trust,  
And never fear the might of puny man.

and it lives as the language of such to this day.

What is known to us as Pennsylvania-German, or as some inappropriately call it, Pennsylvania-Dutch, is simply one of these many dialects of the German soil, translated by the Palatine immigrant to Pennsylvania. It is still spoken in Germany today substantially as it is spoken in York and other counties. Three years ago I was surprised to hear on the streets of Heidelberg just such speech as I hear on the streets of York or Allentown. Expressions which I had thought to be the product of this Pennsylvania-German, I find galore in a little book of poems in the Palatine dialect by Karl G. Nadler, a native of Heidelberg. Another book in the same dialect, "*Die Rhein-Schnoke*," which I examined in Heidelberg, is still more like Pennsylvania-German than this of Nadler's. There are in both Heidelberg and York the use of the same provincial expressions, the French nasal sound, and the general movement of the speech from the throat toward the lips. This latter is according to the most universal law of language.

The great objection to the use of this dialect to the exclusion of proper language is because it is a dialect and provincial. It cannot have a literature because its field is too small. Going to school the farmer's child has to learn the medium of communication with which others are already supplied. But a corruption it is not. It has maintained itself most wonderfully here during these one hundred and fifty years or more. The York county farmer and the Palatinate peasant could converse without any difficulty. It is a dialect, but it is the free child of nature and strictly obeys the laws of nature. I believe any one going through the length and breadth of Germany selecting a dialect for its softness and ease, qualities for which the French has been lauded to the skies, would select this despised Pennsylvania-German as it is spoken in the Palatinate today. The hard guttural pronunciation of those professors in Heidelberg university who came from the north made one wish for the softer tones of the native Palatinate. There is more to be said in defense, not of the use but of the gentleness of this human speech.

## The Home

This department is in charge of Mrs. H. H. Funk, of Springtown, Pa. to whom all communications for it should be addressed. Contributions relating to domestic matters—cooking, baking, house-work, gardening, flower culture, oldtime customs and ways of living, etc., etc.—are respectfully solicited. Our lady readers are specially requested to aid in making this department generally interesting.

### Some Oldtime Breakfast-Cakes

BY THE HOME EDITOR.

A tempting and daintily served breakfast of hot cakes and coffee invariably tickles the palate of the most whimsical epicurean and will always appeal to the average person. It has soothed many a ruffled temper, healed many a heartache and sent many a despondent mortal away from home with a lighter step and a more cheerful mind, to cope with the duties of the day. Altho many changes in the diet of the breakfast-table have taken place in the past century, yet griddle-cakes have been almost indispensable from that time to this. There were only a few varieties to choose from; nevertheless they were hot cakes, just from the griddle, steaming hot.

In interviewing an old Pennsylvania-German mother on this subject, she replied: "The cakes we baked were plain, cheap and wholesome. When eggs were more than a cent apiece, we made them without eggs; when butter was eighteen cents a pound, we substituted lard, and when some other ingredient was lacking, we took something that was just as good." So the reader will understand that it is hard to get any accurate recipes from these natural-born old cooks. Hot cakes were then limited to two varieties. The raised buckwheat-cakes that graced the table daily thro'out the sausage-season, which lasted from early fall to late in spring, were one kind.

For a change there were "Journey-cakes" or "Johnny-cakes." These were considered a special treat, and found their way on the table mostly when company was present.

These hot-cake-and-sausage breakfasts were then topped off with a little spice-cake, locally called vinegar-cake, or the sweet cake, now termed gingerbread, and a cup of coffee. This comprised the breakfast *menu* of the average Pennsylvania-German family.

*Buckwheat - Cakes.*—The buckwheat - cakes were put to raise in the evening. I am in receipt of the following recipe for making them: Half a cup of home-made yeast, three cups of buckwheat flour, enough milk or water to make a very stiff batter. This was covered well until ready for use in the morning; salt

was then added to taste, also two tablespoons of table-molasses and enough skimmed milk to make a thin batter. It was baked on a hot griddle. A small quantity of the batter would be left in the pot for a starter, instead of yeast, thus keeping the pot agoing thro' the entire season.

*"Johnny-Cakes"*—The "Journey" or "Johnny-cakes" were made with cornmeal ground exceptionally fine for the purpose, and were considered an exceptional luxury.

A good recipe still in use is as follows: One pint of Indian meal, three eggs, one cup of wheat-flour, two teaspoons of baking-powder, one teaspoon of salt and a pint of sweet milk. Put meal in a bowl, pour on enough boiling water to scald it, but not to make it too soft, and let stand until cool. Add the milk, beat eggs without separating until very light and add to batter, then add flour and salt and beat vigorously for three minutes. Then add baking-powder, mix well and bake on a hot griddle.

*Vinegar or Spice-Cake.*—One cup New Orleans molasses put in a pan on the stove and heated. Into a bowl put one cup of brown sugar and one teaspoon of saleratus; add molasses when foamy, one tablespoon of ginger, one tablespoon of vinegar, and flour to stiffen. When as stiff as can be made, roll out thin, cut round, about two inches in diameter, and bake in a moderate oven.

*Sweet Cake or Gingerbread.*—This was the children's special treat. It was baked in a long or square pan, and then cut in square blocks for the table.

Take two quarts of New Orleans molasses, one pint of sweet milk, half a pound of butter, one ounce of ginger, one and a half ounces of baking-soda; work in flour to roll soft a half-inch thick, wash the top with sweet milk and bake rather slow.

It is the intention of this department to cover this subject fully, adding recipes as rapidly as space and circumstances will permit.

#### A Clock Dated B. C. 1780.

At a public sale recently held at a farmhouse near Chalfont, Berks county, Factory-Inspector Egolf, of Norristown, an authority on antique furniture, observed an old clock across the face of which was painted "John Solliday, B. C. 1780." A deeply interested old lady who stood near turned to Egolf and

asked: "Is it true that clock is as old as that?" "Yes," answered Egolf; "that's the age of the clock; but I have bought clocks much older than this one." "Why, I can hardly believe it," exclaimed the woman, "for this clock was made 1780 years before Christ!" Then Egolf explained that "B. C." on the clock stood for "Bucks County."

## Literary Gems

### HURRAH FOR DER WINTER!

BY E. D.

Hurrah for der Winter, hurrah for der Schnee!  
Nau raus mit'm Schlitta, un zähl mer ken Zwee.  
Do muss mer sich dummla, sunscht geht er aweg;  
Villichet bis uf marga hot's nix as wie Dreck.

Hurrah for der Winter! Der Schlitta muss raus.  
Was hockt mer am Offa, was will mer im Haus?  
Druf mit da Bella, sunscht is's ken G'fahr.  
Der Winter is karz un die Schlittabah rar.

Hurrah for der Winter! Nau geht's amol ab,  
Wie schneller wie liewer. "Git up, Sal un Bob!"  
Was rappla die Bella, was schpringa die Geil!  
Des is mol en G'fahr, es geht jo wie'n Peil!

Hurrah for der Winter! So ebbes is G'schpass.  
Die Meed sign'n en Liedel, die Buwa der Bass.  
Un geht's in die Schneebänk un schmeisst's emol um,  
Geht's drunner un driwer, was gebt mer dann drum?

Hurrah for der Winter, mit Eis, Schnee un Kält!  
Wann's glänzt as wie Silwer—sel is juscht was fehlt.  
Wann's Schnee hot, werd g'fahra; wann's Eis hot, werd g'schkeet.  
Hurrah for der Winter, abbartig wann's schneet!

Hurrah for der Winter, hurrah un hurrah!  
Nau raus mit'm Cutter un druf mit der Frah.  
Un loss's mol klingla, dass alla Hund blafft!  
Der Winter is do un die Erwet is g'schafft.

### THE DEPARTED YEAR.

BY GEORGE DENISON PRENTICE.

'Tis midnight's holy hour, and silence now  
Is brooding like a gentle spirit o'er  
The still and pulseless world. Hark! on the  
winds  
The bell's deep tones are swelling—'tis the  
knell  
Of the departed year. . . . .

The year  
Has gone, and with it many a glorious  
through  
Of happy dreams. Its mark is on each brow,  
Its shadow in each heart. In its swift course  
It waved its scepter o'er the beautiful,  
And they are not. It laid its pallid hand  
Upon the strong man; and the haughty form  
Is fallen, and the flashing eye is dim.  
It trod the hall of revelry, where thronged  
The bright and joyous; and the tearful wail  
Of stricken ones is heard, where erst the song  
And reckless shout resounded. . . . .

Remorseless Time!  
Fierce spirit of the glass and scythe! What  
power  
Can stay him in his silent course, or melt  
His iron heart to pity! On, still on,  
He presses, and forever. . . . .

### DAS ABGESCHIEDENE JAHR.

DEUTSCH VON H. A. S.

's ist Mitternacht und feierliches Schweigen  
Herrscht rings, als schwebt' ein milder Engel  
über  
Der stillen, starren Welt. Horch! auf dem  
Winde  
Schwillt dumpfer Glockenklang—das Grabge-  
läut  
Des abgeschied'nen Jahrs. . . . .

Das Jahr  
Ist hin, mit mancher licht umfloss'nen Schar  
Glücksel'ger Träume. Jede Stirne trägt  
Sein Mal, sein Schatten düstert jedes Herz.  
Den Schönen winkte es im schnellen Flug;  
Sie sind nicht mehr. Es legte seine bleiche  
Hand auf den Starken, und die Kraftgestalt  
Sank hin, sein blitzend Auge wurde trüb.  
Es trat im Festsal mitten in die Menge  
Der Fröhlichen; wu' jüngst noch Lustgesang  
Und Jubelruf erschallten, hört man jetzt  
Das Wimmern der Verlass'nen. . . . .

Mitleidlose Zeit!  
Du grimmer Geist des Glases und der Sense!  
Wer kann im stillen Lauf ihn halten oder  
Sein Eisenherz erweichen? Stets voran  
Drängt er, voran auf ewig. . . . .

## DES NEUJAHRS MAHNUNG

Zu Jung und Alt, zu Weib und Mann,  
Tritt jetzt das Neujahr frisch heran  
Und spricht zu jedem: Sorge nicht  
Wie's morgen wird—thu' deine Pflicht!

Nicht jeder Tag ist lieb und hold,  
Nicht jeder lacht im Sonnengold;  
Heut' ist es dunkel, morgen licht,  
Frag' nicht darnach—thu' deine Pflicht!

So ist's im krausen Lauf der Welt:  
Der Eine steigt, der Andre fällt.  
Geh' graden Wegs; in's Angesicht  
Schau' jedem frei—thu' deine Pflicht!

Was morsch und alt, verging voll Leid;  
Die Stunde ruft: 's ist an der Zeit!  
Der Morgen mahnt, der Abend spricht:  
Kurz ist der Tag—thu' deine Pflicht!

Kurz ist der Tag, rasch ist der Tod,  
D'rum sei ein Helfer in der Not.  
Was du auch thust, mehr thust du nicht—  
Das merke wol—als deine Pflicht!

## A CALENDAR OF GEMS.

The January girl is fair,  
And garnets only she should wear.  
These will insure her constancy,  
True friendship and fidelity.

The February-born will find  
Sincerity and peace of mind  
In amethysts; these bring relief  
From ev'ry passion, care and grief.

Who on this world of ours their eyes  
In March first open, shall be wise,  
In days of peril firm and brave,  
And wear a bloodstone to their grave.

She who from April dates her years  
Should diamonds wear, lest bitter tears  
For vain repentance flow; this stone  
As emblem of good luck is known.

Who first beholds the light of day  
In spring's sweet flowery month of May,  
And wears an emerald all her life,  
Will be a loved and happy wife.

Who comes with summer to this earth  
And owes to June her day of birth,  
With ring of agate on her hand  
Can health, wealth and long life command.

The glowing ruby should adorn  
Those who in warm July are born;  
Then will they be exempt and free  
From love's doubts and anxiety.

The moonstone will secure for thee  
True conjugal felicity,  
If August-born; without this stone  
Thou'lt pass thro' life unloved and lone.

## NEW YEAR'S MONITION.

To man and woman, young and old,  
New Year to-day advances bold,  
To each one saying: Sorrow naught  
For coming days—do what you ought!

Not ev'ry day is fair and bright,  
Filled with the sun's sweet, golden light.  
Be it with joy or sorrow fraught,  
What matters it?—do what you ought!

Thus this old world jogs onward still,  
While fortune scatters good and ill.  
Keep your straight course; be not distraught  
By friend or foe—do what you ought!

Old, worn-out things have passed away;  
You're living now, spend well to-day.  
This morn and eve by turns have taught:  
Time quickly flies—do what you ought!

Time quickly flies, death comes with speed.  
Be e'er a help to those in need.  
Whate'er you do, hold fast this thought—  
You ne'er can do more than you ought!

## EN GEM-KALENNER.

Die Jännermeed sin alfert schee  
Un sotta nix weera as Garnetschtee;  
For sel inschurt en schmärter Buh,  
Wu sei Freind hoch halt un schickt dazu.

Harcht emol, ihr Harningmeed:  
Wann ihr finna wot Ehrlichkeet  
Un nix vun Sarg' un Truwel heera,  
Sot ihr lauter Amethysts weera.

Der März bringt als es Frijohr bei.  
Wer g'heert in seller Monet nei,  
Werd g'scheit un halt sich aus der G'fohr,  
Wann sie weert Blutschtee 's ganza Johr.

Der April is arg verännerlich,  
Un wer sel Zeit dut jähra sich,  
Sot weera klora Deimondschee,  
Sunscht kann's am End ihr iwel geh.

Im Moi is alles Luscht un Freed.  
En Emerald for die Moameed;  
Sel halt sie seef vun Zank un Schtreit  
Un bringt en frohe Heierzeit.

Im June werd's Summer uf der Erd.  
Wer sella Monet gebora werd  
Un trägt en Agate an der Hand,  
Werd glücklich, reich un alt im Land.

July, der bringt die Hundsday bei;  
Sei Meedel, des is wunnerfei.  
En Ruby is, was ihra suht;  
Sel bringt en Liebschaft siess un gut.

En Meedel im August gebora,  
Hot leeder all ihr Glück ferlora,  
Except sie weert en Mondschee; dann  
Kriegt sie doch noch en guter Mann.

A maiden born when autumn leaves  
Are rustling in September's breeze,  
A sapphire on her brow should bind;  
'Twill cure diseases of the mind.

October's child is born for woe,  
And life's vicissitudes must know.  
But lay an opal on her breast,  
And hope will lull her fears to rest.

Who first comes to this world below  
With drear November's fog and snow,  
Should prize the topaz's amber hue,  
Emblem of friends and lovers true.

If cold December gave you birth,  
The month of snow and ice and mirth,  
Place on your hand a turquoise blue;  
Success will bless whate'er you do.

September kummt mit Farwa g'schmickt,  
Seim Meedel awer nix recht glickt.  
Sie soll en Sapphire weera, noh  
Werd all ihr Lewa schee un froh.

Oktower, der bringt seina Meed  
Viel Truwell oft un Traurigkeit.  
Wann awer sie en Opal weera,  
Sel dut ihr Leed in Luscht verkehra.

November kummt mit Reif un Schnee.  
En Topaz is der Wunnerschtee  
For sei Meed—meent mer nau 's kennt sei?—  
Er zieht die Bohs in Schara bei.

Wann d' im December gebora bischt,  
Dann hoscht en glickliche Zeit verwischt.  
Weer en Turquoise un sei net bang;  
Es geht dir gut dei Lewa lang.

### AM BARAHUNTA.

FROM "SOLLY HULSBUCK'S" FUNNY FACTS AND FICTION.

Es is net oft dass ich die Zeit nem for Bära hunta, awer do neflich war ich mol dra, un for Recht zu duh zum Bär, zu meina Bekanntheit un zu mer selwer, will ich do bezeiga wie's ganga is. Am erschta Platz, ich war net am Sucha' for en Bär, un ich wees net, das eeniger Bär en Ursach het for sucha for mich. Die Fact is mer hen enanner juscht so umbehofft a'getroffa im Busch.

Ich war draus am Keschtalea, mit ma Schnap-sack uf'm Buckel un mit ra alta Flint, as der Bill Hoppich kaaft hot dreissig Johr zurick, for'n Hersch schiessa. Zum Beschta vun meim Gewissa is der Hersch noch am Schpringa. Darch en Handel is die Flint in mei Händ kumma. Was ich mit ma Schiess-eisa hab wella, kann ich der net saga. Ich bin ken Schitz. Johra zurick awer haw ich amol en Has g'schossa. Er hot im Nescht g'hockt. Ich hab die Flint uf 'n Fenzarigel gelegt mit'm Bisnessend abaut fufzeh Fuss vum Has, die Aaga zgedrückt un der Dricker abgezoga. Wie der Schmok verzoga is, war net genunk vum Has meh do for'n Post-mortem hewa, un's hot mer'n widerlich Ekel gewa.

Des hot nix zu duh mit'm Bärhunta, awer ich sag's do for zu weisa, dass der Bär un ich gleiche Chances g'hat hen. Ich war fleissig am Keschtalea un hab zu mer selwer so kleena Liedlin saftig g'sunga un ebmols gepiffa. Die Zeit is langsam rumganga. Weit ab haw ich die Baura heera Odders gewa iwer'm Welschkarnschrippa, un alsemol hen die Krappa Singschul g'halta am Berg drowa. Wie ich darch so'n Deich im Busch bin, haw ich en wilde Ihm g'funna in ma hohla Baam, wu sie Hunnig beim wholesale g'sammelt hen g'hat, un die seem Zeit hot der Bär mich g'funna. Er hot uf da hinnera Fiess g'schtanna, wie'm Heckabauer sei Esel, wann er en Locomotion sehnt uf'm Rigelweg. Er hot mich plessierlich a'geuckt for all dass mer so frem wara, un ich confess ich hab verzagt g'fihlt.

Ich hab net gewisst dass mer sich so schändlich a'fihrt, wann mer net besser be-

kannt is. Es is all gut genunk for sich eibilda, was mer deet unnig so Umschtända, awer wann mer in da Schuh is, deet mer's villeicht am End net so. Ich hab ennhau net so geduh. Der Bär hot sich uf die Vorfess gelosst un is langsam neecher kumma. Uf en Baam kratlla war net dawert, mit ma guta Krattler hinnano. Wann ich g'schprunga wär, het er ah schpringa kenna.

Er is als neecher kumma. Darnoh haw ich en Idea in der Kop kriegt. Ich hab gedenkt: "Nau, wann ich juscht 'm Bär sei Meind uf ebbes schunscht kriega kann, sel losst mer'n Chance for aweg." So bin ich schlo zurick-gebäck vum Baam, un wie der Bär der Hunnig frisch gerocha hot, is er steh gebliwa. Er hot paarmol die Nas un der Baam rum g'schowa, bis er's Loch g'funna hot, darnoh is er dazu nei mit'm ganza G'fress. Ich hab dart g'schtanna zugucka un kunsiddert, was en guter Schuss sel macht; dann is 's mer beig'falla, dass ich die Flint uf der annera Seit vum Deich gelosst hab. Noh bin ich awer an's Schpringa. Ich bin hi'kumma un hab die Flint kriegt ganz aus Odem, awer juscht in Zeit. Ich hab der Bär g'heert grummela hinnadrei darch die Hecka un hab g'schpiert, dass die Zeit vun eem vun uns uf dera Welt karz is am beschta.

's is wunnerbar, wie schtark 'm Mensch sei Gedanka träwela, wann mer in en Pinch kummt wie sel. Diweil as der Bär in da Hecka rumgedroscha is, haw ich meh im Kop g'hat as en Frenologist mer saga kennt. Wie ich die Flint gecockt hab, haw ich darch mei ganz Lewa g'sehna, un's war gar net satisfactory; sel muss ich b'schteh. Die Polly hot sel schun oft g'saat, awer ich hab als gemeent, ihr Judgment wär schwach. Nau hot's mich erinnert, dass ich der Drucker net bezahlt hab for die Zeitung drei Johr. Ich hab der Polly ken neier Bonnet kaaft sitter as der Horace Greeley geronnt is for President, un ich hab da Kercharot verscholta, weil sie mich g'froggt hen for fufzig Cent zum Parreslob duh. All mei Sinda sin uf g'schtanna wie Saldata, for mich



nunner schлага. Ich hab an mei beliebte arme Familia gedenkt. Liewer Grund, wie geht's mit ihna, wann der Bär mich fresset?

Ich hab draurig g'fihlt for die Mourners sehna so solem gucka, un gewunnert was uf der Grabschtee kummt. Juscht letscht Woch haw ich en Verteldaler g'schpnt for Duwak, un die Kinner hen ken Zuckerschtinglen g'hat in sechs Monet. 's is mer beig'falla, dass die Polly g'schlichelt hot for zeha Cent for in die Cöllect, for Missionaries in die Heidalänner schicka, un ich hab sie schnarrig beantwort. Un der Bär is neecher un neecher kumma.

Ich hab's Weiss vun sein Aaga sehna kenna. Er hot's Maul gross uf g'hat un erschrecklich wietig gegueckt. Ich hab abgedrickt, awer

's is net los ganga, un der Bär is als neecher kumma.

Nau schtellt er sich widder uf die hinna Fieess, un rast un brummt schauerhaft. Ich hab sei warmer Odem g'fihlt uf mein g'sicht, un 's is alles schwarz warra vor meina Aaga. O-o-o-o-oh! Es trefft mich ebbes grad iwer's Herz.

Wie ich widder zu kumma bin, hot die Polly a'g'fanga: "Du alt's Kalb, leg dich niwer un nimm dei kalta Fieess vun mein Buckel, odder ich kick dich aus'm Bett."

Ich denk seller Bär lebt noch, awer der neeksch Dag haw ich so verdeihenkert klee g'fihlt, ich het darch 'n Poschtaloch schluppa kenna unne die Schtiffel auszuduh.

### GEBURTSMONET-PROFEZEIINGA.

FROM "UNSER PEENSYLVANISCH-DEITSCHER KALENNER."

En Mannskerl, wu im Jänner gebora is, macht en schaffiger Kerl un gleicht ah ebbes zu trinka, wann er schon alsemol newanaus geht. Er gebt emihau en arrig g'schpassiger Ding, un singa kann er, bei Tschinks, dass 's alles biet. Es Weibsmensch, wu in dem Monet uf die Welt kummt, gebt en schmärte Hausfrah. Wann sie schon alsemol in a bissel brutzig dreiguckt, hot sie doch en gut Herz.

Der Mann, wu im Harning gebora is, werd arg for Geldmacha, awer noch viel ärger for die Weibslait. Daheem is er arrig knaps, awer wann er uf en Schprie geht, noh fihlt er reich un gebt net meh um en Daler as Unsereens um en Cent. Es Meedel, wu im Harning a'kummt, gebt en ivveraus gute Hausfrah un en gute Mamm, wu die Welt vun ihra Kinner denkt.

Der Mann, wu im Marz gebora is, guckt so schlick as wann er juscht aus ra Bandbox g'schluppt wär. O mei, was en scheener Buh! Er gebt awer ah en ehrlicher, dummer Jockel, wu sei Lebtag zu nix kummt. 's Weibsmensch, wu sich im März jährt, gebt en verdollt wiescht schpeitvoll Babelmaul, wu ihr Nas iwerall in anner Leit Bisness neischteckt.

Der Mann, wu en Aprilbobbel war, hot viel Kreiz un Elend darchzumacha. Er gebt en Rumläufer un Lodel, gleicht awer doch sei Frah iweraus—wann er eene hot. 's Meedel kann all recht sei, awer en Maul hot's—macht juscht, dass ihr aus'm Weß kummt.

Scheena, schtolza Mannsleit bringt der Moi—un was sie siess schwetza kenna! Die Meed, wu soicha kriega, meena wunners was sie Glick hetta. 's Weibsmensch, wu im Moi kummt—well, des is juscht exactly's seem schtolzfilhig Ding.

Die Junibuwa sin kleena Knerps, wu mer schier in en Sack schtecka kennt; awer arrig schlim for die Weibslait—sel is en Fact—un iweraus grossa Kinnerfreund. Sie kenna's awer bei da Meed net, recht kumma. 's Juni-meedel is net ganz wie sie sei sot, wann sie schon der Kaffee besser gleicht as eenig ebbes sunscht.

Was en gutguckiger Dingerich is doch der Tschuleibuh un wie gut genadurt! Er deet sei Lewa gewa for sei Frah. 's Meedel is so

un so, juscht dass die Nas net so lang un schpitzig sei breicht. Sie is zimlich gut g'scheept, hot awer'n Maul, wann sie a'fangt schelta, as mer meena sot, en ganze Trupp Wildkatza deeta Hochzigfrolic drin halta.

Der Mannskerl, wu im August a'kummt, will hoch naus un hot arrig Schponk, awer doch schlecht Glick in a deel Sacha. 's Weibsmensch is artlich schee un kriegt zwee Männer, denkt awer meh vum erscha as vum zwetta un bejusst den alsemol, dass es arrig is.

Der Septemberbuh—guck amol, was en schtauter Chap un was en langkeppiger Bisnessmann, un doch so lass mit seinra Frah! Ken Wunner, dass er so viel Truvel mit ra hot. 's Meedel is so schee, dass mer sie fressa kennt. Sie hot en apperlund G'sicht, hella Hoor, is plaudrig un geglicha vun alla Leit. Freund hot sie so viel as 's Micka gebt im Frihjahr.

Der Oktowerbuh is gar net schlechtguckig, awer nemmt eich in Acht vor em, Meed, er meent's net ehrlich. 's Meedel, wu'n Oktowerbobbel war, gebt en gross, schtaut Dier, awer verännerlich. Sie gebt nix drum, wann doch viel besser.

Was a schee G'sicht hot er doch, der Novemberbuh, as wann's gemolt wär! Awer meind, er is eener vun sella, wu heit warm sin un marga kalt, wu heit die Suss gleicha un marga der Sal nohlaafa. Er bringt's awer net weit mit sella Tricks un bleibt en armer Schlucker so lang er der Ochdem ziegt. 's Meedel hot en hibsch G'sicht, awer 'n bissel a lose Zung. For all sel kriegt zie zwee Manner, wu vor lauter Freed iwer sie bal scherwa.

Der Decemberbuh—ach, was en guter Mann for'n an der Nas rumfihra, wann er ah alsemol en bissel mault! Des gebt awer ah mol en Kerl, wu vun seinra Frah un der Schtumpa rum gewippt werd. 's Meedel kann net gebotta werra, so schee is sie. Sie is g'scheept as wann sie uf der Drehbank abg'schnitzelt wär, un schwetza kann sie so siess as Hunnig. Sel macht, dass sie zwee Männer kriegt, wu ihr da letscht Cent versaufa, wann sie ah die Saufschulda all bezahlt, for ihr guter Nama halta.

# EDITORIAL DEPARTMENT

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THE PENNSYLVANIA-GERMAN is an illustrated monthly magazine devoted to the biography, history, genealogy, folklore, literature and general interests of German and Swiss settlers in Pennsylvania and other States, and of their descendants.

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NOTICE OF EXPIRATION of subscription is given by

## Working Ahead and Falling Back.



If there is an individual whose occupation compels him to "take time by the forelock," it is the magazine-editor. In order that his finished product may appear on time, he must work ahead of time a full month or more.

This working ahead has its disadvantages. The editor in his work is dependent on contributors, engravers and printers, and a little delay here added to a little there may mean a considerable belating of the final result. Unfortunately we have experienced this anew; our issues for November and December have appeared later in the month than usual and later than they ought. The delay was due partly to the editor, but equally much to the printer. For certain reasons we rather fear this January number will not be ready for distribution quite as early as we would wish; but we shall try our best to obviate henceforth the causes of delay and have "our boy" make his monthly round in good time.

### Changes in Form and Substance.

The beginning of a new volume is an appropriate time to make changes in a periodical, when such are desirable. We have made a few, as the reader will readily perceive. THE PENNSYLVANIA-GERMAN will come with a new title-page, wearing a new face, as it were. This may not be as artistic as the old one, but we believe it will be more serviceable. A fuller table of contents on the front cover is substituted for the one heretofore given within, which seems superfluous in view of the classified index furnished at the end of the year. We take for granted that

using red ink in addressing the wrapper of the magazine.

CONTRIBUTIONS.—Carefully prepared articles bearing on our field are invited and should be accompanied with illustrations when possible. No attention will be given to unsigned articles, nor will we be responsible for the statements and opinions of contributors. Unavailable manuscripts will not be returned unless stamps are sent to prepay postage. Contributions intended for any particular number should be in the editor's hands by the twenty-fifth of the second preceding month.

ADVERTISING RATES will be furnished by the publisher upon request.

most of our readers will have their annual volumes bound for permanent keeping. Other slight changes have been made and our editorial department has been enlarged so as to include a new subdivision, which with its special editor will be duly introduced a little further on.

### Ambitions Outrunning Possibilities.

Thus we begin the year of grace 1908 still striving to improve our magazine and to search more systematically and thoroughly the vast field of its endeavors. Yet we must confess that we often find ourselves in the situation of the little boy whose story we used to read in one of Sanders' School Readers many years ago. Coming home from school and seeing a jar of filberts on the table, he reached in and grasped so many of the nuts that he could not withdraw his hand. Unwilling to let go his hold, he was caught until his mother, hearing him cry, came to his relief. Thus our desires and ambitions are apt to outrun possibilities, and we too get caught occasionally.

### "Aufgeschoben ist Nicht Aufgehoben."

For instance, we had hoped to begin in this January issue the Symposium on The Pennsylvania-German in the Field of Science, as announced some time ago. A superabundance of material and other conditions, some avoidable, others unavoidable, have prevented this. We will say only this now, that the articles belonging to this Symposium are coming and that the special editor, Professor D. H. Bergey, M.D., of the University of Pennsylvania, is anxious to give our readers a superior and very valuable series of papers. This is shown by his introduction to the Symposium, from which we quote as follows:

### What the Symposium-Editor Desires.

It is the desire of the special editor and of the publisher to make this Symposium as comprehensive and accurate as possible. Every known means has been employed to secure the names of all Pennsylvania-Germans who have been or are now engaged in any field of science as investigators, teachers or authors. A great mass of facts has been gathered, and these are now being utilized by the different contributors to the Symposium.

Nevertheless it is desired that all scientists as well as others interested in the subject will forward to the special editor, or to the publisher, the names of such as are known to be of Pennsylvania-German descent, who have been engaged in scientific pursuits or are now engaged in scientific work. In addition to this it is desired to secure information regarding all the work of the Pennsylvania-Germans in the field of science, so that nothing of importance may be excluded. By the cordial co-operation of many contributors we first book published in Reading, a novel in may be able to make the Symposium a work of great interest and value.

We urgently request every one who reads these lines and has knowledge of any data that may be of interest and value to the special editor, to correspond with him and communicate such information without delay.

### A General Request Repeated.

It seems proper at this point to repeat our general request that all items of interest relating to our field—local history, biographical and genealogical notes, folklore, books and documents old or new, newspaper- or magazine-articles, household-affairs, the doings of historical societies, etc.—be forwarded to the publisher, the editor or the special editors. This magazine should be a record of all important events bearing on Pennsylvania-German life, and if all take part in collecting the facts, its value will be great-

## Clippings from Current News

### Old Bible as Family-Heirloom.

At a sale of personal property belonging to the estate of Aaron L. Trauger, deceased, of Nockamixon, Bucks county, William H. Trauch bought a German Bible, printed at Nuremberg in 1747 and brought over by Christian Trauger, ancestor of the Trauger family in America. Christian Trauger was born at Beckinbach, Darmstadt, Germany, March 30, 1726, landed at Philadelphia from the ship Restoration, October 9, 1747, and

ly increased. It essentially belongs to the subscribers, whose subscription-moneys make its publication possible. The more aid they give, the more interesting and valuable it must become.

### One Reason for Getting Caught.

One main reason why the publisher, like the boy in the schoolbook-story referred to above, gets caught sometimes, is that his subscription-list has not been growing as fast as it should. An esteemed subscriber said recently: "It is high time for the Pennsylvania-Germans to assert themselves more generally, so as to nail more effectually the libels and misrepresentations purposely as well as innocently cast abroad." If you agree with this correspondent, and we believe that you do, can you do much better service to this cause than securing new subscriptions for THE PENNSYLVANIA-GERMAN?

A few weeks ago we sent out to subscribers a circular letter, an appeal for aid, embodying among other items a number of liberal clubbing-offers. If you have not yet replied to this letter, please do so at once. If each subscriber would secure but two new ones, at an outlay of \$1.50 at the utmost, a great forward step could be taken. The publisher has given much time, thought and money to the magazine. Will you not do your part to help it and the cause it represents?

### Correction of a Name.

In our December issue the name of the subject of our biographical sketch was given erroneously, in the heading and under the frontispiece portrait, as Walter Jacob Hoffman, M. D. It should be Walter James Hoffman, M. D., as it appears in the text.

settled in Nockamixon. He died January 8, 1811, and since then the Bible has passed thro' the hands of three of his descendants.

### A School-Teacher's Artistic Clock.

William N. Brunner, a young school-teacher in Slatington, has constructed a grandfather's-clock that is a unique work of art and an exact timekeeper. The case, which is 90 inches high, is of walnut, the decorations are of American hollywood. The clock shows Father Time with scythe and hourglass sitting against

a sun-dial, a Roman sentinel with sword and shield, female lyre-players and dancers, boy buglers and other figures, surrounded by fine grille-work. Instead of striking the hour, the clock plays two tunes alternately. Its movements were made in New York, the musical attachments in Switzerland. Mr. Brunner has had no training in wood-carving except that which he received in the Keystone State Normal School, at Kutztown, from which he graduated in 1906.

#### Unexpected Honors in Orthography.

Dr. W. W. Deatrick, a member of the faculty of the Keystone State Normal School, was much surprised recently by a letter from the Simplified-Spelling Board informing him that, upon nomination by Dr. Charles P. G. Scott, he had been elected a member of the advisory council of said Board. This council is to consist of about a hundred "scholars, educators and others interested in intellectual and social progress, to whom shall be referred for their opinion and advice all proposals for the simplification of English spelling."

Dr. Scott is an eminent philologist and editor-in-chief of the great Century Dictionary, which in its latest edition has given unqualified endorsement to the simplified-spelling movement. The distinction conferred on Dr. Deatrick was the more unexpected because he had no personal acquaintance with Dr. Scott and no previous correspondence on the subject of simplified spelling with any one.

#### Home Education for Rural Boys and Girls.

Superintendent Eli M. Rapp, of Berks county, has inaugurated a very successful movement for home education among the boys and girls of the rural schools under his supervision. The pupils form clubs and undertake various kinds of farm and household work. The boys raise corn, potatoes and other vegetables, as well as poultry, hogs, pigeons, rabbits and cattle; the girls engage in sewing, cooking, baking and gardening, cultivating both vegetables and flowers. Parents, teachers and pupils take an active interest in the movement, and financial aid has come from many sources quite unsolicited, one person offering \$100 in gold as prizes for the best work done along designated lines. The work does not interfere with the regular school-program, as it is all done at home under the supervision of the parents. The object of organizing these clubs is to arouse in rural communities a general interest in industrial education; moreover, the movement tends to inculcate the dignity of work and interest the children in agriculture and country life.

#### In Memory of DeKalb and Steuben.

The National German-American Alliance has decided to build bays in memory of Generals DeKalb and Steuben in the Porch of the Allies of the Washington Memorial Chapel at Valley Forge. The bays will be built of Holmesburg granite and Indiana limestone, and will be similar to those in the Cloister of the Colonies on the other side of the chapel. The ceilings will be of oak, hand-

carved, and will bear the arms of Prussia. The arms of the barons will be cast in bronze and set in the marble floors.

#### Opposed to Memorial Windows.

The proposal to have memorial windows placed in the Moravian church at Nazareth was defeated with 38 to 8 votes and roused so much opposition that it was dropt immediately. Nineteen years ago the same question was discussed and decided negatively. The desire of the Church to uphold the beautiful ancient custom of keeping all members on an equal footing was forcibly presented. This equality is most conspicuously shown on Moravian graveyards, where all tombstones are required to be flat, and no monuments or other special ornaments are allowed.

#### The First White Man in the State.

At a meeting of the Bradford County Historical Society held in Towanda, Nov. 23, C. F. Heverly, editor of the Bradford County Star, made the startling statement that, according to reliable information recently unearthed by himself, the first white man to set foot in the State of Pennsylvania was Stephen Brule, a Frenchman. Brule also was the first white man to visit what is now Bradford county, having entered along the Susquehanna. He had been sent in 1615 by Samuel de Champlain, the well known explorer, to secure five hundred Indian warriors to help Champlain in an attack upon the Onondaga stronghold. Hitherto it was supposed that Conrad Weiser had been the first white man to visit Bradford county.

#### To Commemorate a Bridge-Burning.

Wilbur C. Kraber, of York, is chairman of a committee organized to place memorial tablets on the Pennsylvania Railroad bridge across the Susquehanna at Columbia and Wrightsville, to commemorate the burning of the bridge there by the Federal forces during the Civil War. The burning took place on Sunday evening, June 28, 1863, by order of Colonel Jacob G. Frick, who commanded the Union forces in Columbia and vicinity. The day before an effort had been made to blow up the bridge, but the fuses failed; then Colonel Frick ordered that it be burned, so that the Confederates could not cross the river.

#### Erdenheim to Become a Girl's Orphanage.

By the will of the late Robert N. Carson, his beautiful country-home Erdenheim, on the Wissahickon, in the lower end of Montgomery county, is to become the site of a great institution for orphan girls. The place was settled and named in 1751 by Johann Georg Hocker, a wealthy native of Württemberg. One night in 1800 two burglars, believing that Hocker had much money concealed in his house, broke in, but after a bloody combat were overpowered and tied. Some young men who had been attending an applebutter-party nearby came along and took the burglars to jail in Norris-town. Several days later the prisoners escaped from jail and returned to the vicinity of Erdenheim, but were captured and afterwards

convicted and sentenced. Since the sixties, when Aristides Welsh bought Erdenheim, it has been famous as a stock-farm.

#### Reception to a Home-Coming Professor.

The membership of the Association of German Writers in America, an account of which was given by its recording secretary, Richard E. Helbig, in our issue for May, 1907, now amounts to about 150. An important event of recent date was the reception and banquet given Professor John W. Burgess, exchange professor at the Berlin University during 1906-1907, in the Liederkrantz-Halle, Nov. 21, 1907. Addresses were given on this occasion by President N. M. Butler, of Columbia, Dr. R. Leonhard, the German exchange-professor at Columbia, Dr. Kuno Francke, Dr. Hugo Münsterberg and others. Mr. Helbig has been re-elected recording secretary of the Association for the current year.

#### First Volume of the "Corpus" Complete.

The first volume of the *Corpus Schwenkfeldianorum*, the great literary work in which Dr. Chester D. Hartranft and a force of assistants have been engaged since 1885, has been completed. It comprises 733 quarto pages, attractively and substantially bound in half calf. It contains an advertisement of the publication-board, an introduction by Dr. Hartranft and six of the earlier letters of Schwenkfeld in the original, followed by a translation and critical discussion. The entire work is to comprise eighteen volumes.

#### Another Booksale by Ex-Gov. Pennypacker.

The fifth section of Ex-Governor Pennypacker's collection of rare old volumes was recently brought under the auctioneer's hammer. The highest price paid, \$210, was for seven New Testaments printed by Christopher Saur at Germantown between 1745 and 1755, the only complete set on record. The next-

highest price, \$140, was for "An Account of Great Divisions Amongst the Quakers in Pennsylvania," etc., printed in London in 1692. "Truth Advanced in the Correction of Many Gross and Hurtful Errors," etc., the first book published in New York, in 1694, brought \$130. The first Bible printed in America, Saur's edition of 1743, brought \$26. A number of Saur almanacs, beginning with 1741, were sold at \$1 to \$8 apiece. F. P. Harper, of New York, bought the first book printed in German type in America, by Saur in 1739, for \$26. Many other rare volumes were sold comparatively cheap. The celebrated Aiken Bible, in two volumes, valued at \$800, sold for \$420; a copy of the first American edition of the Proposed Book of Common Prayer for \$20, and the first edition of *The Federalist* for \$19. Similar copies of these two were recently sold for \$85 and \$90. The first American edition of Shakespeare, in eight volumes, worth \$150 according to the bookmen, sold for \$5.25.

#### OBITUARIES.

STEPHEN REX, known thro'out Lehigh county for fifty years as "the Cider-King," died near Fogelsville, Nov. 7, aged 77. He was a son of George Rex and as a young man bought a farm near Kernsville, on which he erected one of the first cider-presses in the county. This he operated until a few years ago.

DANIEL KEHS, a well known citizen of Hereford, Berks county, died suddenly Nov. 19, in his seventy-fourth year. Forty years ago, Mr. Kehn and his twin brother Henry were stage-drivers, making three trips a week from Hereford to Norristown and Boyertown, respectively.

BEULAH FUNK, a missionary of the Christian and Missionary Alliance in China, died recently at Shanghai. She was a daughter of Rev. J. B. Funk, of Lancaster, a minister of the U. B. Church, and had gone to China about a year ago.

## Chat with Correspondents

### Suiting the Act to the Word.

In sending his renewal a subscriber uses these encouraging words:

It is with pleasure that I enclose money-order for \$1.50 for the renewal of my subscription to THE PENNSYLVANIA-GERMAN. Permit me to congratulate you upon the able manner and the excellent makeup in which the magazine has come to its readers in the past. I certainly enjoy reading the many valuable articles that you publish from month to month.

Many thanks for your kind words. The publisher enjoys these. A certain old minister used to say: "A *Gross Dank* and a penny will pay for a pretzel." While such words are greatly appreciated, responses to our appeal for new subscriptions with cash enclosed will be much more serviceable for paying bills. We welcome expressions of opinion about the magazine, favorable or unfavorable, but we *must have* more subscriptions.

### "Go 'Ye and Do Likewise."

The following, coming from a highly esteemed friend in response to our recent circular letter, is quoted in the hope that it may inspire other subscribers to follow the writer's example:

Your latest in the interest of The Pennsylvania-German is at hand. \* \* \* I feel sort of guilty and ashamed for not doing something for so good a cause, so that now I must say: Almost thou persuadest me to become a—canvasser. I will try and do something for the good PENNSYLVANIA-GERMAN. I will put a copy of it in my pocket—put THE PENNSYLVANIA-GERMAN, as it were, into a Pennsylvania-German, and will show it and speak a good word for it to such as ought to take it. Whether this will produce results, I know not. Keep on hustling. You have the satisfaction of knowing that your work is appreciated, whether it pays or not.

### Differences in the Dialect.

A valued subscriber and contributor, in sending us a production in the dialect, writes thus:

You are aware that the Pennsylvania-Germans in your part of the State use a number of words which we do not employ in our section and *vice versa*. The same is true in regard to certain phrases, the structure of sentences, etc.

Yes, Brother, we are aware of these differences. Will you not jot down some of the variations you have noticed for publication in this magazine? We have been planning a series of papers on dialect-variations for some time. If you will set the ball rolling, others no doubt will follow.

### Is This Judgment too Severe?

With reference to Professor Hart's article, reprinted in our November number, a reader writes as follows:

The more I look into the matter the more I am convinced that a full-fledged New-Englander, whether by birth or "assimilation," is not broad-minded enough to see much good outside of the six little New England States and the descendants of the early inhabitants there-

of. I am inclined to believe that the *ne plus ultra* class are ready to taboo Whittier's Barbara Fritchie as soon as they know that she was a real personage and a genuine Pennsylvania-German at that.

I have also been thinking that it is high time for the Pennsylvania-Germans to assert themselves more generally, so as to nail more effectually the libels and misrepresentations purposely as well as innocently cast abroad.

### A Chance to Bestow a Gift.

If any one of our subscribers wishes to dispose of his copies of the magazine, he may be interested in the following, coming from a Carnegie library. We had to say no to the opportunity, because we have no complete sets available and can not afford to go on the market and buy in order to give away.

This Library has long wished to own a set of your PENNSYLVANIA-GERMAN, but has never been able to purchase one outright. Would it be possible for you to present to the Library a complete set of THE PENNSYLVANIA-GERMAN, the same to be entered as a gift from your organization?

## Genealogical Notes and Queries

This department is open to all our subscribers. Contributors will please state their questions and information as clearly and briefly as possible, being particularly careful in writing names and dates. For the benefit of readers generally, it is desired that answers to questions under this head be addressed to the editor of this magazine.

XXXVI.

### The Nationality of Daniel Boone.

A reader says:

I have noticed in your magazine several references to Daniel Boone. Can you tell me certainly of his nationality? Was he German, English, or something else?

Who can give us exact data in answer to these questions?

XXXVII.

### Another Inquiry About Benjamin Newland.

Information is desired as to the Revolutionary services of Benjamin Newland, who was born in York county, Pa., in 1763 and who, when sixteen years of age, joined the Revolutionary army. He probably went from York county.

N. T. DEPAUW.  
New Albany, Ind.

## Our Book-Table

Any book or pamphlet reviewed in this magazine will be sent to any address by the publisher of THE PENNSYLVANIA-GERMAN on receipt of the published price. Postage must be added when mentioned separately. Any other book wanted by our readers may be ordered thro' us at the publisher's price. Inquiries relating to such books will be promptly and cheerfully answered.

*The German Element of the Shenandoah Valley of Virginia.* By John Walter Wayland, B.A., Ph.D., Assistant and Fellow in History, University of Virginia, Member of the Virginia Historical Society, the Southern History Association and the Pennsylvania-German Society. The Michie Company, Printers, Charlottesville, Va. 284 pages octavo. Price in cloth, \$2; paper, \$1.25.

The history of the Germans in the Southern States of the Union is a field in which as yet comparatively few explorers have labored. Hence the present work, which embodies sufficient original research to have entitled the author, in the judgment of the faculty of the

University of Virginia, to the title of Doctor of Philosophy, will be specially welcome to the student of German-American history. As the author states in his preface, he has turned to this subject partly from natural inclination, partly from a sense of duty. "It is a patent fact," he says, "that the German element in Virginia has received but slight attention, either in the thought and literature of our larger Virginia, or in the thought and concern of the German element itself. And the fact is not singular. The prevailing element of our State is English; our language is English, and not even a German would have it anything else; hence our books and our thought are English and of England. . . . This is only analogous to the

larger fact in our country as a whole. The German fifth or fourth of our American nation is often forgotten—we love old England so well. Yet the student, at least, should not be so forgetful—he loves the German schools too well.”

In the thirteen chapters of the book before us the student will find much, both of history and description, to repay his careful perusal. Beginning with a geographical outline of the Shenandoah Valley, the author gives an account of the exploration and settlement of the country and then goes on to describe the people in their home and church life, “in their schools, fields and workshops, and in the larger relations of Church and State as affected by peace and war.” An Appendix of 58 pages, giving lists of names of inhabitants, members of Congress and the Virginia Legislature, Revolutionary pensioners, etc., also an extended bibliography, adds much to the interest and value of the book.

*Der Deutsche Tag.* Denkschrift zur Feier des Zweigverbandes Chicago, Deutsch-Amerikanischer Nationalbund, Sonntag den 6. October 1907, im Auditorium.

This is a really elegant souvenir of last year's celebration of German Day in Chicago, comprising about forty quarto pages of appropriate reading-matter and a number of fine illustrations. Its leading feature is a history of the Germans in America, carefully prepared from reliable sources by Emil Mannhardt, secretary of the German-American Historical Society of Illinois, and a contributor to this magazine. It also contains the oration delivered by Dr. C. J. Hexamer, of Philadelphia, president of the National German-American Alliance, at the Jamestown Exposition, on German Day, Aug. 1, 1907, in the original English.

*Weltbote-Kalender* für das Jahr unseres Herrn 1908. Weltbote Publishing Co., Allentown, Pa. Price, 25 cents.

This is a pamphlet of 141 pages reading-matter in neat paper covers. The almanac proper is given in wonted fulness, with all needed explanations, extracts from the weather-forecasts of the *Hundertjährige Kalender* and a table showing the date of Easter for every year of the twentieth century. Following the custom introduced by its former editor, the late John Waelchli, of describing the leading cities of the world, we find here the first part of a description of

Philadelphia. The new naturalization-law, approved June 29, 1906, and a list of questions usually asked of applicants for citizenship, in German and English, are of special value to lately arrived immigrants from the fatherland; so is the list of Government officials and of German, Swiss and Austrian consuls. A review of the world's history from October, 1906, to October, 1907, fills several pages. Besides, there is the usual variety of fiction, biography, poetry (including Harbaugh's *Der Rejeboge*), music, household recipes, humor, etc.

*Modern Language Notes.* Published monthly, with intermission from July to October inclusive, by the managing editor, A. M. Elliott, at Baltimore. Price, \$1.50 a year, 20 cents a copy.

This publication is “devoted to the interests of the academic study of English, German and the Romance languages.” The November issue has the continuation of an essay on All of the Five Fictitious Editions of Writings of Machiavelli and Three of Those of Pietro Aretino Printed by John Wolfe of London (1584-1589), The Plays of Paul Hervieu, Notes on the Spanish Drama, etc. Those who delight in the study of the languages above named and can read them fluently, not only in their modern but also in their archaic forms, will here find ample material for instruction and diversion.

*Nachrichten des “Verbands deutscher Schriftsteller in Amerika.”* This is the monthly organ of the Association of German Writers in America, an account of whose origin, aims and purposes was given in this magazine in May, 1907, as contributed by the Association's recording secretary, R. H. Helbig, of New York.

It is devoted to the interests of members and contains a full list of their names and addresses, as well as of their contributions to German-American literature.

*De Nocht for Kristdawg.* By Solly Hulsbeck. Fully illustrated with drawings by the author himself. The Hawthorne Press, Elizabethville, Pa. Price, 10 cents.

A booklet, “short but sweet,” and one that will be enjoyed even by those children who are yet too young to have learnt to read. The handmade pictures are not artistic, to be sure, but they are expressive and will be readily understood, when the story is told, by the little folks whom the author intends to entertain.

## Literary Notes

TO BE EDITED BY PROF. E. S. GERHARD, TRENTON, N. J.

True to its aim as a broad general magazine in its chosen field, THE PENNSYLVANIA-GERMAN has secured the services of Professor E. S. Gerhard, teacher of English, German and Latin in the high school of Trenton, N. J., to edit a subdivision of this department under the heading given above. This subdivision will be devoted, as the name implies, to literary matters relating to the Pennsylvania-Germans.

Its general purpose will be to record what is said or written by or about the people whom the magazine represents; to note articles relating to them in current literature, to announce new books, pamphlets, stories, poems, etc., produced by or bearing on the sons and daughters of the early German immigrants to this country—in short, to provide, in connection with Our Book-Table, a vademecum of matters literary for all our readers.

It will naturally be impossible to know or record in detail all relevant matters, but the publisher feels sure that our readers will be indulgent with the editor and allow him a wide margin for working out his own personality.

To the trite question that may suggest itself to some: *What's the use?* we will answer briefly, that the history of the German element in America has not yet been fully written; that, when it comes to be written as it should and will be, the writers will be entitled to careful consideration; that the present-day workers in this field are eminently worthy of the recognition hereby accorded them, and that, finally, these Notes themselves may serve as a partial answer to the sneers, the pouted lips and scornful language of those who unreasonably and unjustly would make the world believe that the sons and daughters of the early German and Swiss immigrants are but fit subjects to crack a joke, "to point a moral or adorn a tale"—in fact, a kind of Nazareth, from which no good can come.

The special editor hopes to make applicable to his department the following words spoken with reference to THE PENNSYLVANIA-GERMAN by Richard E. Helbig, assistant librarian of the New York Public Library: "Your valued magazine is to be considered as a historical repository, which is to be also of future and permanent value."

By way of introduction the publisher takes

pleasure in noting a few biographical data relating to the new sub-editor:

Born in Montgomery county, Pa., of good Pennsylvania-German stock, Elmer S. Gerhard spent much of his boyhood upon the farm. He attended Perkiomen Seminary to prepare for Princeton University, from which he graduated in 1900 with the degree of A.B. At the time of his graduation he was awarded the prize of the Class of 1859 for proficiency in English. He won the Scribner fellowship in English over a number of competitors and secured his degree of A.M. by postgraduate work at his *alma mater* in 1901.

Since then Mr. Gerhard has spent five years in teaching, three of them as principal of the high school at Huntingdon, Pa. A few years ago he was awarded one of sixteen prizes of \$25 each distributed by the Funk & Wagnalls Publishing Company, of New York, for the best essays on assigned subjects. His prize essay was entitled, "The Value of Word-Study and How to Direct It." Contributions by Prof. Gerhard have been published in the New York School Journal, Educational Review and Education, of Boston, American Education, of Albany, N. Y., THE PENNSYLVANIA-GERMAN and other magazines.

Professor Gerhard earnestly requests the readers of this magazine to help him make these Notes as comprehensive as possible by sending him any items they may have relating to the literary activity or literary mention made of the Pennsylvania-Germans.

## Calendar of Pennsylvania History

NOVEMBER, 1907

3. Three cottages destroyed by fire at Mount Gretna.

5. Republican victory at State-election. John O. Sheatz elected State-treasurer.

7. Pennsylvania Congress of Mothers opens at Harrisburg.—Snow in Pocono mountains.

8. Seventeenth annual meeting of Pennsylvania-German Society in Philadelphia.

9. Opening of seventh annual Philadelphia Automobile-Show.

11. Chrysanthemum-Show opens in Horticultural Hall, Philadelphia.

13. Unitarian Conference of the United States and Canada opens twenty-third annual meeting in Philadelphia.—Receiver of defunct Enterprise National Bank of Allegheny sues Ex-State-Treasurer Harris for \$20,000 as alleged bribe-money.

14. Snow near Wilkes-Barre.

15. Dwelling in Pittsburg destroyed by natural-gas explosion; 25 injured, two fatally.

16. Twenty-three Chinamen arrested as high-binders in Pittsburg.

18. Federal Supreme Court approves consolidation of Pittsburg and Allegheny.—First City-Troop of Philadelphia celebrates hundred and thirty-third anniversary.

19. Atlantic Waterways Conference opens in Philadelphia, attended by delegates from seventeen States.

20. Pennsylvania Society for Prevention of Tuberculosis opens second annual exhibition in Philadelphia.

21. Five children of Thomas W. Zuver, near Titusville, perish in burning house.

22. Pennsylvania Day is celebrated at State College with dedication of three agricultural buildings.—Pennsylvania Bar Association gives dinner to Chief Justice Mitchell on the semi-centennial of his admission to the bar.—David Scull, prominent businessman, dies in Philadelphia.

24. Snowstorm in eastern Pennsylvania.

25. Seven men killed by explosion in foundry at Johnstown.—W. R. Chambers, oldest man in the State, dies at Cecils, Washington county, aged 106 years.

27. Knights of Mystic Shrine lay cornerstone for new temple at Wilkes-Barre at midnight.—Collision of freight-trains on Port Richmond branch of Reading Railway in Philadelphia; three railroad men killed.

29. Second annual banquet of York Manufacturing Association at Colonial Hotel, Philadelphia.





## BARON STIEGEL'S PRAYER

Written on the Fly-leaf of his Hymn Book during his Imprisonment.

"Honored and truthful God, Thou hast in Thy laws earnestly forbidden lying and false witness, and hast commanded on the contrary that the truth shall be spoken.

"I pray Thee with all my heart that Thou wouldst prevent my enemies who, like snakes, are sharpening their tongues and who, although I am innocent, seek, assassin-like, to harm and ridicule me, and defend my cause and abide faithfully with me. Save me from false mouths and lying tongues, who make my heart ache and who are a horror. Save me from the stumbling stones and traps of the wicked which they have prepared for me. Let me not fall among the wicked and perish among them.

"Turn from me disgrace and contempt, and hide me from the poison of their tongues.

"Deliver me from bad people and that the misfortune they utter about me may recoil on them. Smite the slanderers and let all lying mouths be stopped of those who delight in our misfortunes and when we are caught in snares, so that they may repent and return to Thee.

"Take notice of my condition, Oh, Almighty Lord, and let my innocence come to light. Oh, woe unto me that I am a stranger and live under the huts of others. I am afraid to live among those who hate friends. I keep the peace.

"My Lord, come to my assistance in my distress and fright amongst my enemies, who hate me without a cause and who are unjustly hostile, even the one who dips with me in the same dish is a traitor to me.

"Merciful God, who canst forgive transgression and sin, lay not this sin to their charge. Forgive them, for they know not what they do. Forbear with me, so that I may not scold again as I have been scolded, and not reward the wicked with wickedness, but that I may have patience in tribulation, and place my only hope on Thee, O Jesus, and Thy holy will.

"Almighty God! if thereby I shall be arraigned and tried for godliness, then will I gladly submit, for Thou wilt make all well. Grant unto me strength and patience that I may, through disgrace or honor, evil or good, remain in the good, and that I may follow in the footsteps of Thy dearly-beloved Son, my Lord and Saviour, who had to suffer so much for my sake.

"Let me willingly suffer all wrongs that I may not attempt to attain my crown with impatience, but rather to trust in Thee, my Lord and God, who seest into the hearts of all men, and who canst save from all disgrace. Yet, Lord, hear me and grant my petition, so that all may turn to the best for mine and my soul's salvation, for Thine eternal will's sake. Amen!"

# The Pennsylvania-German

Vol. IX

FEBRUARY, 1908

No. 2

## Sumneytown and Vicinity

### A Brief Historical Sketch

BY REV. J. L. ROUSH, SUMNEYTOWN, PA.



**S**UMNEYTOWN, located in the township named in honor of the Duke of Marlborough, an English general whose military exploits about the year 1706 had gained for him a wide celebrity, and who died in 1722, is the oldest, and was for many years the most prominent village in the northwestern part of Montgomery county, Pa. The township was formed about 1745, and the first settlement within its bounds was made about 1730.

#### Early Settlers of Marlborough Township.

The early settlers came by way of Philadelphia, thro' pathless forests, and erected their rude dwellings at the flowing springs, amid the romantic and beautiful scenery of the surrounding hills. Among those early arrivals were, as elsewhere, poor immigrants, who had been bound over by ship-captains to pay for their passage. Some of the settlers procured land-warrants and paid for their homesteads at the rate of fifty cents per acre.

During the years immediately following their arrival, while they were engaged in building their log-cabins and clearing small plots of ground for cultivation, they were exposed to many hardships and privations. Notwithstanding their industry and foresight, and the help of friendly Indians, who came to them with gifts of meat, they frequently suffered for want of food. In those periods

of distress, we are told, the dealings of a kind Providence with these hardy men and women, who had gone forth in faith to win for themselves homes in the forests of Pennsylvania, were in some respects not unlike the experiences which marked the emigration of the ancient Hebrews to the land of Canaan. Wild pigeons, which came down in dense flocks, were killed with sticks, and the meat thus obtained, when not needed for immediate use, was salted and kept until another supply of food was procured from the soil, which at that time was cultivated chiefly by means of the hoe.

The nearest mill in those days was that of Edward Farer, on the Wissahickon creek, in Whitemarsh township, twenty-five miles distant. As the road was a mere bridle-path and the grain had to be carried thither in bags slung across the backs of horses, the most primitive means were often resorted to in the preparation of food for the family. Corn was hung up by the husk over the fire to dry, after which it was ground on the hominy-block and used for bread, mush and hominy. Corn-bread was baked on boards or in the ashes, and the hominy was boiled with venison and salt. The materials for clothing were such as the settlers' limited means and surroundings could furnish. Buckskin pantaloons and vests and rough linen shirts were worn by the men, while the women and children were clad in homespun. Cowhide and wooden shoes comprised the only footwear known to them. Under such circumstances they toiled and struggled,

raised their families and developed those sturdy qualities which enabled them to aid the government and help to fight the battles of the Revolution.

#### The Origin of Sumneytown.

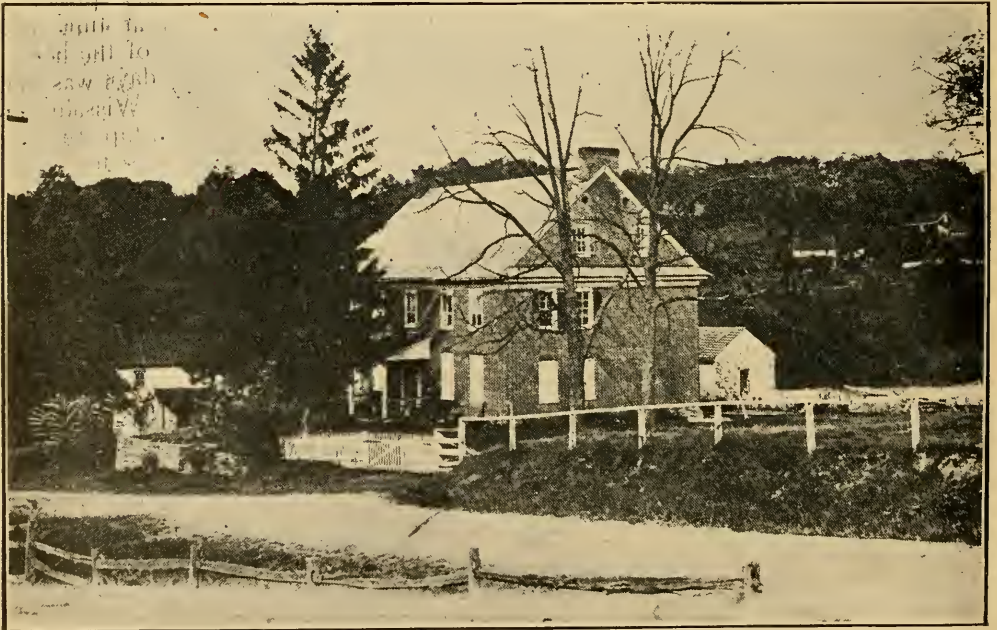
In the beginning of the nineteenth century Sumneytown gradually came to be the center of an active trade. It was widely known both for its flourishing industries and the excellence of its manufactured products—gun-powder, flour, linseed-oil, etc.

Its name was derived from Isaac Sumney, who, for some time prior to the Revolution, opened a tavern in a frame building in the forks of the Maxatawny and Macungie roads, on the spot where the Red Lion Hotel, conducted for many years by Samuel Brandt, now stands. Some authorities mention Dorn's inn as having been located here as early as 1758. In 1763 Mr. Sumney and his wife Magdalena bought the tract of land, 130 acres, which includes part of the present site of the village. As early, however, as 1739 he owned 100 acres of land in another part of the township, which in-

dicates that he was at that time a resident of this place. His family consisted of himself, his wife and five daughters. Commenting on the absence of sons in the family, his guests occasionally twitted him with the remark that, with the marriage of his daughters, the family-name would die out. Annoyed by their remarks and being then the owner of a number of houses in the place, he resolved that thenceforth the village should bear his name. He had erected a brewery near the tavern and is reputed to have made an excellent quality of beer, which probably accounts for the degree in which the taste for that beverage was cultivated in the community, traces of which, among other things, are still preserved by some of the inhabitants of the village. Mr. Sumney had emigrated from Europe, and is said to have been a gentleman of more than ordinary culture. From this place he removed to Gwynedd township, and thence to Philadelphia, where he died.

#### The Hiester House.

One of the oldest buildings in Sumneytown is known as the Hiester House,



THE HIESTER HOUSE, SUMNEYTOWN · PA.

and is situated on the east side of the Sunneytown and Spring House turnpike, close to Ridge Valley creek. It was the home of many of the ancestors of the well known Hiester family, of Berks county. It is a massive building of red and black brick, in the colonial style of architecture, and was erected in 1757. Some years ago a new slate roof was put on, and its walls seem durable enough to last another century. This was the property of Daniel Hiester, a native of Elsoff, in Westphalia, who emigrated to America in 1737, with his brother Joseph, in the ship *St. Andrew*.\* He had been preceded a few years by his elder brother, John. Daniel and his wife Catharine, *née* Schuler, settled on this tract, which was then known as Goshenhoppen, and reared a family of four sons and two daughters. Their sons were John, Daniel, Gabriel and William, who were born on this homestead. They all served in the army of the Revolution, the first three being officers. John and Daniel afterwards became members of Congress, the former from Chester, the latter from Berks county, to which the Hiesters had removed. A number of the descendants of the family, up to the present day, have preserved the family reputation for useful activity and faithful devotion to business and political interests.

On a tract of about 165 acres, the elder Hiester here carried on farming, conducted a tannery and engaged in the manufacture of brick and tiling. He died in 1795, aged eighty-two years, and was the uncle of Governor Joseph Hiester. The homestead was the center of political and social activity for miles around, and continued as such during the occupancy of his son, Daniel, Jr., to whom the property was transferred in 1774. In 1796 Daniel Hiester, Jr., conveyed the ancestral home to Philip Hahn, of New Hanover, Montgomery county. Subsequently it passed into the hands of the Krause family, and is now owned by James S. Miller.

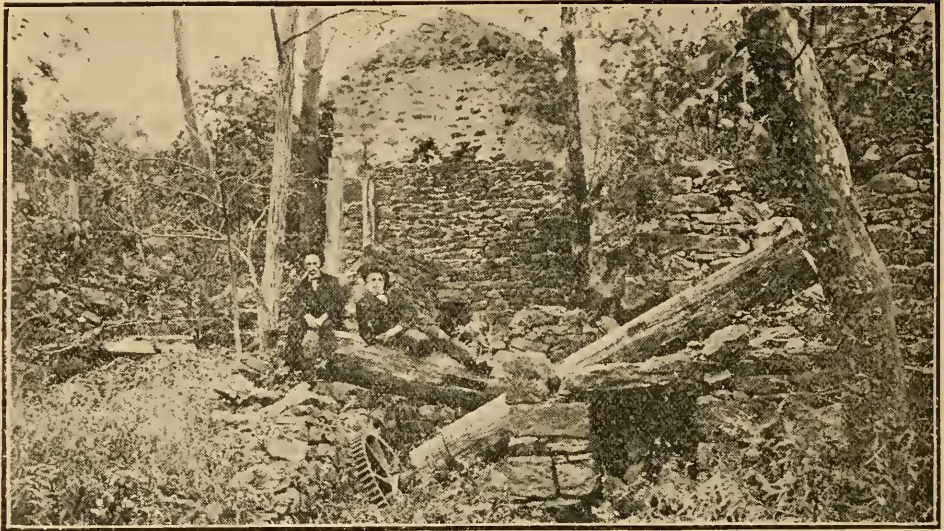
#### Industries—Flour, Powder and Oil-Mills.

Owing to the excellent water-power afforded by the Perkiomen, Macoby and Swamp creeks, there were at various times in the early history of the community not less than forty mills in operation within several miles of Sunneytown. Among them were four flour mills, fourteen powder-mills, eight oil-mills, two saw-mills, three polishing-mills, one woolen-mill, and one forge. Along the Swamp creek alone, within a distance of five miles, could be counted twenty-two wheels in operation, while three-fourths of that number could be found along the Perkiomen, between Green Lane and Perkiomenville. These streams played an important part in the early settlement and development of this region, and one of them, the Perkiomen, still supports a number of industries which add very materially to the trade and traffic of the Perkiomen Railroad.

The first flour-mill was built in 1742 by Samuel Schuler, within one mile of Sunneytown, on the property later owned by Isaac Stetler. Part of the foundation still remains, and the house nearby, built in 1748, continued to be used as a dwelling until within recent years. About the same time, or a little later, another mill was built by Jacob Graff, at Perkiomenville. It was afterwards purchased by Jacob Johnson, who removed the old building and erected a large three-story brick building in its place. It was known for some time as Gehman and Hiestand's mill, and is now operated by John H. Nyce.

Halfway between Perkiomenville and Green Lane stood until about five years ago a stone mill which during a part of its history belonged to the estate of Jacob Snyder. It had been built by one of the Mayberrys and was kept in constant operation for more than one hundred years. Prior to the year 1784 Jacob Nice erected a building on the east side of the Perkiomen. Between 1798 and 1860 this property passed successively from the hands of Nice into those of Daniel Smith, Matthew Campbell, George Poley and Henry Bergey, and was changed first from a grist- and saw-mill to an oil- and powder-

\*In Rupp's Thirty Thousand Names Dan. Hüster is mentioned as one of 450 Palatines who landed at Philadelphia, Sept. 26, 1737, from the ship *St. Andrew Galley*, John Stedman, master. His name is the first of four on the sick list.



RUINS OF POWDER-MILL, SUMNEYTOWN, PA., OPERATED BY MILLER BROS.

mill, later to a fulling- and carding-mill. Here George Poley began the manufacture of satinets, linseys and stocking-yarn. When in 1871 the mill was destroyed by fire, the walls were rebuilt and the building was fitted up as a grist- and planing-mill.

The exact time when gunpowder was first made in this vicinity can not be determined. According to the most generally credited authorities, a German by the name of Sebastian Götz was the pioneer in this industry, having made powder in Jacob Snyder's mill. His method of making the article was very simple. He mixed the ingredients in an iron pot, and ground them in a wooden mortar by means of a pestle operated by foot-power.

The first powder-mill of any importance was located on the Swamp creek. It was built in 1780 by Jacob Dash, one of the early settlers, who continued the business until 1790. Before engaging in the manufacture of powder, Mr. Dash was the owner of a forge, in which he made iron pans and spoons, articles for which there was a ready sale in the community, as cookstoves were then unknown. After the death of Dash his property was sold to Lorenz Jacoby, who erected additional mills and successfully carried on the business until he died, when the mills were transferred to his

son Daniel. Other men who either erected or operated mills were William A. Jacoby, Jacob Leister, Franklin Leister, Charles Schaeffer, George Geiger, Balsler Reed, John George Moyer, Jacob Hersh and the Miller Brothers. The business prospered to such a degree that in 1858 eleven mills, making twenty tons of powder daily, were in full operation in Marlborough township.

With the advent of the powder-mills came also the erection of oil-mills, of which seven were running at the same time on the banks of the Perkiomen and Swamp creeks. The manufacture of these products required the investment of a large amount of capital and gave employment to a large number of men. During the period in which these industries were at the height of their prosperity, some of the finest horse and mule-teams in the State were in use to carry the powder to Wilkes-Barre, Pottsville and other places, and to convey the oil to the market.

#### The Forge at Greenlane.

When and by whom the first houses were built in the nearby village of Greenlane is not definitely known. Some time in 1730 a large tract of land, comprising 1240 acres, was purchased from the deputy governor of the province by a man named Mayberry, who erected a forge



RUINS OF DRYHOUSE, USED BY MILLER BROS.

there. Through the transference of the property from father to son for several successive generations, the forge was kept in continual operation for more than a century. Between 1810 and 1815 the Mayberrys sold the entire property to Willis and Yardley, of Philadelphia, for \$45,500. For some twenty years afterward the forge remained idle, and the land was rented. In 1833 the property was sold by Henry Longacre, the sheriff of Montgomery county, to Col. William Schall, who for many years continued to operate the forge and the furnaces which he had built there. While the forge was still in possession of the Mayberrys, a large force of men was employed to carry on the work, the majority of whom were negro slaves. In the immediate vicinity of the forge stood a number of cabins, in which the negroes lived. At the foot of the hill, directly opposite the present ice-house, a commodious log house had been built, which was occupied by one of the Mayberrys. In the course of time some of the negroes died and were buried near the Greenlane Hotel. Some of them had been natives of Africa. They appear to have been faithful and reliable workmen, and to have received the same attention and kind treatment which was

accorded to white servants by their masters.

Owing to its excellent water-power and the abundance of wood, which was easily converted into charcoal, Greenlane had unusual facilities for the operation of its iron-works. It was widely known as the location of a forge whose product was equal, if not superior, to any other iron in the market. The sound of the forge-hammer has long since ceased to reverberate among the hills, the buildings have disappeared, and the former activities of the village have yielded to the changes which time has wrought during the last half century. Instead of the many industries formerly located here, the banks of the Perkiomen are now dotted with large ice-houses, from which large quantities of the crystal product are annually shipped to Philadelphia.

#### Friedens Lutheran and Reformed Church.

In early times the nearest houses of worship, in which the Gospel was regularly preached, were the New Goshenhoppen, the Six-Cornered and the Old Goshenhoppen churches. There was, however, a plot of ground on the property of Dr. Samuel Solliday and Frederic Gilbert which had been used by the families in the neighborhood as a cemetery be-

fore the Old Goshenhoppen church was built, in 1744. For more than fifty years this burial-place has been abandoned and neglected. The gravestones, if any existed, have been removed, the ground has been under cultivation, and all traces of its use as a place of interment have disappeared.

To show with what deliberation our ancestor's sometimes discussed projects before they took the necessary steps for their accomplishment, it may be stated that for a quarter of a century before the Friedens Lutheran and Reformed church

year later the building was dedicated with appropriate ceremonies. The church stands on high ground overlooking the village, and has a seating capacity for seven hundred people. The pastors who have officiated here were Revs. H. Wendt, A. G. Struntz, E. F. Fleckenstein, W. B. Fox and C. F. Dapp, Lutheran; and Revs. A. L. Dechant and J. L. Roush, on the Reformed side.

**The Sumneytown Schools.**

The lot upon which the present school-building stands was presented to the community in 1790 by General Daniel



FRIEDENS LUTHERAN AND REFORMED CHURCH, SUMNEYTOWN, PA.

was built, its erection had been contemplated. In 1857 the matter was again agitated, and on September 26 of that year the residents of the village met in the Academy-building to adopt a plan. At the meeting the following building-committee was elected:

<i>Lutheran.</i>	<i>Reformed.</i>
John Wampole,	John Ruckstuhl,
Amos Kepner,	John Kepp,
Jacob Jacoby.	William D. Rudy.

During the winter preparations were made and on Whitsunday in the following spring the cornerstone was laid. One

Hiester, thereafter a small stone building was erected on it and used for school-purposes. On March 31, 1806, the Commonwealth of Pennsylvania appointed and authorized Philip Gabel, Jr., George Hartzell, Lorenz Jacoby, Philip Zepp, Samuel Smith and Philip Hahn, Jr., as commissioners to raise a sum of money, not exceeding \$2000, for the erection of a school-building on the above-mentioned lot. The money was to be raised by means of a lottery. The lottery was accordingly instituted and the prizes were



paid to the respective winners. The most valuable prize, \$1000 in money, was drawn by a ticket-holder in Frederick township, where a club had been formed. On the tenth of February, 1817, a supplement to the above act was passed directing that the balance of the funds, remaining in the hands of the commissioners, should be used to erect a dwelling on the school-lot, for the teacher. The act further directed that, in the event of the commissioners' failure to put up the building, Philip Reed and Henry Schneider should be authorized to take charge of the funds. After some delay, the money was paid over and made available for the erection of a school-building.

In 1833 a society named "The Sumneytown Society for the Promotion of Useful Knowledge" was formed, whose object was to erect a spacious building for school and other purposes. A suitable constitution was adopted, and the following persons were elected as the first officers of the society: President, Enos Benner; vice-president, Adam Slemmer; secretary, Daniel G. Kenney; treasurer, Daniel Jacoby; trustees, Solomon Artman, Daniel Scheid and George Poley. In 1841-2 the present two-story brick structure, known as the Academy-building, was erected, which since its completion has been regularly used for school-purposes. Marlborough township was among the first to advocate the adoption of the common-school system provided for by act of the Assembly. Its citizens accepted the provisions of the law, received the appropriation, levied the tax and put forth efforts to make the system popular. In a few years, however, the opposition became so strong that the movement was discontinued and subscription-schools were substituted. The dissatisfaction which resulted from this backward step made it necessary, in 1843, to return to the system of common schools, the advantages of which the township has enjoyed ever since.

For a period of twenty-five years or more the Sumneytown schools were in charge of Henry E. Hartzell, through whose superior ability as an instructor, the village became favorably known in this and adjoining counties as an educa-

tional center. A large number of those who were under his instruction have since gained prominence in business and the various professions.

#### Sumneytown's Printing Office.

A printing-office was established in Sumneytown as early as 1827 by Samuel Royer, who, on the twenty-fifth of April in that year, issued *Der Advokat*, the first German paper. The paper advocated Tory principles, and as these were not in harmony with the views and feelings of the residents of the community, it ceased to be published at the end of six months, when the office was removed to Pottstown.

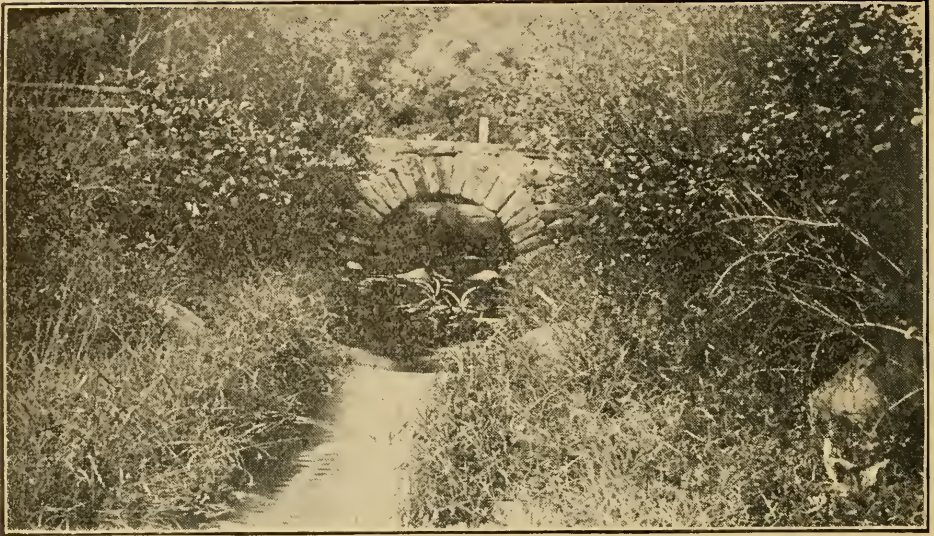
On August sixth of the following year the first number of the *Bauern-Freund* was issued by Enos Benner & Co. Adam Slemmer, Esq., afterwards a resident of Norristown, was then a partner in the firm. The paper had a small beginning, but was gradually enlarged. In the fall of the year during which the paper made its appearance, Andrew Jackson was nominated for the Presidency, and his election was warmly advocated. During that same year Mr. Slemmer, having been elected as a member of the Legislature, withdrew from the firm, and Mr. Benner continued the publication alone until July, 1858, when the paper was sold and removed to Pennsylvania.

Among other publications which came from the press of Mr. Benner was a German Hymn book which had been adopted by the Synod of the Reformed Church and a German Primer that continued to be used as a textbook until instruction in the German language was finally abolished in the public schools.

On December 8, 1860, Mr. Benner died. Since then the book-and-job printing business has been carried on by his son, Edwin M. Benner.

#### Post Office.

The first post-office in Sumneytown was established in 1810. Jacob Boyer, then proprietor of the Sumneytown Hotel, was the first postmaster. There was at that time only one postal route with which the office was connected, namely, the route from Doylestown to Pughtown,



SUMNEYTOWN'S QUAINTEST BRIDGE.

in Chester county, which was served once a week. Opportunities for reading in those days were limited, as books and papers were not easily obtained. With the exception of an occasional copy of an English paper, then published in Norristown, the *Reading Adler* was the only paper that circulated in this community. As the flax-seed, used in the manufacture of linseed-oil, was raised principally in the neighborhood of Reading, teams were constantly on the road conveying the seed to the mills. With these teams the

paper was brought to Sumneytown. The subscribers, it is said, paid their subscriptions regularly in advance, sending the money to Reading with the teamsters, in order that the *Adler* might not be interrupted in his flight. A little later the *Allentown Friedensbote* and the *Unabhängige Republikaner*, also of Allentown, were brought to the village through post-riders furnished with bugles, by means of which they announced the arrival of the papers to their subscribers in the neighborhood.

Mrs. Sarah Rider is the oldest woman in Montour county. Her age is over 101 years. She is still well and hearty. She is the mother of 15 children, twelve of whom are living. She has 100 grandchildren and 95 great-grandchildren. She was born in Danville on April 10, 1807.

The oldest minister in the Pennsylvania Ministerium is the Rev. J. C. Schmidt, of Reading. He was licensed to preach in 1844 and has therefore been a minister of the Gospel for nearly 64 years. The Rev. Dr. William Gerhardt, of Martinsburg, West Virginia, who stands second on the list, is older in years, having passed his 90th birthday, but he was not ordained until 1847, and therefore has just celebrated his 60th anniversary of his ordination.

Capt. Amos Keiter, of Spring City, Pa., on November 28 completed his 99th year. He was born near Parker Ford and spent all his life in that neighborhood. He is still well and reads

without glasses. He cast his first vote for Gen. Jackson.

Samuel Burger, Middleburg, Pa., in a quiet way with a few of his children celebrated his ninety-ninth birthday on January 10, 1908. Mr. Burger is enjoying the best of health, sleeps well and eats three meals per day regularly and two or three times between meals. He always eats before retiring at night, and never fails to repeat the prayer taught him in early childhood, "Now I lay me down to sleep," etc. Mr. Burger enjoyed an occasional smoke since he was eight years of age. He has always pursued outdoor employment, his occupation being that of stock dealing. Although his eyesight and hearing are impaired, his health is excellent. He was twice married, his first wife being Miss Barbara Zeigler, by which union there were five children, all of whom are living. His second wife was Miss Jemima Tallhelm, and by this union there were eight children, of whom five are living.

# The Pennsylvania-German in The Field of Science

## A Symposium

EDITED BY PROF. D. H. BERGEY, M. D., PHILADELPHIA, PA.

### Introduction

By the Special Editor



THE special editor of the Symposium contributed a brief article which was printed in this magazine in July, 1905, in which he called attention to the work of several prominent Pennsylvania-Germans in the field of science. The limited space allotted to that contribution made it impossible to write an extended account of the persons engaged in the different fields of science or to give a detailed exposition of the nature and extent of their labors. It was felt then that this was a subject meriting far more pretentious and painstaking treatment, and the present symposium is the outcome of that conviction.

The subject is being treated in a comprehensive manner by a number of contributors, who have consented to write upon the work of the Pennsylvania-German scientists as *investigators* in the different departments of science; as *teachers* of science in schools and colleges; and as *authors* of scientific papers, pamphlets and books. The publisher has been most fortunate in securing the co-operation of persons of recognized authority in the various fields of science to write of the Pennsylvania-Germans who were or are active in each particular field.

The contributions that have been completed are of a high order of excellence, because the contributors have approached

their subject in a truly scientific spirit, in that they have assumed an analytical and critical attitude. These contributions are pre-eminently presentations of facts rather than the promulgation of arguments to uphold conceived theories.

It is not the purpose of the Symposium to praise the work of the Pennsylvania-Germans as scientists, but rather to present to the reader a concise statement of their achievements and permit others to estimate the relative importance and value of the work they have accomplished. Where the scientific world has given us an estimate of the relative importance of the work of a scientist, that estimate will be given as being authoritative.

It is the desire of the special editor and of the publisher to make this Symposium as comprehensive and accurate as possible. Every known method has been employed to secure the names of all Pennsylvania-Germans who have been or are now engaged in any field of science either as investigators, teachers or authors. A great mass of facts has been gathered, and these are now being utilized by the different contributors to the Symposium. Nevertheless it is desired that all scientists as well as others interested in the subject will forward to the special editor or to the publisher the names of such as are known to be of Pennsylvania-German descent, who have been engaged in scien-

tific pursuits or are now engaged in scientific work. In addition to this it is desired to secure information regarding all the work of the Pennsylvania-Germans in the field of science, so that nothing of importance may be excluded. By the cordial co-operation of many contributors we may be able to make this Symposium a work of great interest and value.

Neither the special editor nor the individual contributors to the Symposium regard themselves as infallible, and what-

ever information may be received, pertaining to the subject, will be included in subsequent articles or in special articles, supplementing those that may have been published. It is felt that such a course will be justifiable, because, notwithstanding the great pains taken in collecting all known data, the Symposium would be held up for a long time if still more exhaustive investigations were to be made, and in the end might not be entirely satisfactory.

## The Pennsylvania-German as Biologist

BY H. E. JORDAN, PH. D., CHARLOTTESVILLE, VA.

EDITORIAL NOTE.—The author of this sketch, Prof. H. E. Jordan, Ph.D., born at Coopersburg, Pa., was graduated from the Coopersburg High School, 1896; from the Kutztown Normal School, 1897, and from Lehigh University, 1903. He was assistant in Biology at Lehigh University, 1903-'04, and assistant in Histology and Embryology in the Cornell University Medical College, New York City, 1904-'06. He has carried on special studies at Columbia University, at the United States Fish Commission, Woods Holl, Mass., Princeton University and the Marine Biological Laboratory at Dry Tortugas, Florida. He received the degree A.B. from Lehigh University, 1903; A.M. from the same institution in 1904, and Ph.D. from Princeton University in 1907. He is now Adjunct Professor of Anatomy (having charge of Histology and Embryology) at University of Virginia.



THE final test of a scientist is ability to prosecute original research. The fruit of research is addition to the fund of human knowledge. Each acquisition means benefit to mankind and marks progress in civilization. The ideal scientist is a man who can both himself discover the new and inspire pupils with a desire to search for hidden truth. Scientific men who can answer to the test of genuine originality have at all times been rare. It is far easier to imitate and to follow beaten tracks than to be a pioneer and to build one's own bridges. Men frequently assume the title "scientific" with no better claim than that of having read Aristotle and some of the later text-books of science, and their ability to discourse fluently on the various facts they have culled and unquestioningly accepted. The real

scientist, however, leaves books and arm chair, rolls up his sleeves and investigates for himself.

The Pennsylvania-German race, in spite of unfavorable, even hostile, conditions, has during its brief history in America since the last half of the eighteenth century produced a fair quota of real scientists. All in various degrees qualify in regard to originality and the inspiration they have imparted to a host of students.

The unfavorable conditions under which scientific men developed among the Pennsylvania-Germans were various. The Pennsylvania-Germans were pre-eminently a religious people. With a library consisting of only Luther's Bible, a psalm-book and an almanac, they remained necessarily very narrow. Moreover, they were superstitious, intolerant and looked askance on general culture. A literal interpretation of the Bible fostered a hostile attitude to science. Biology, with its theories of development, inheritance and racial evolution, found uncongenial reception here. The Pennsylvania-Germans were furthermore a frugal, thrifty people. In their eyes a naturalist was a good-for-nothing, perhaps a decent sort of vagabond. Even to this day there remains a sentiment among some of the Pennsylvania-German families that learning spoils men for the duties of life. A certain writer has said of the Pennsylvania-Germans that "they were as ignorant of what we call knowledge as the cattle in their fields." This

statement is extreme, but emphasizes the serious handicap under which biological science developed among the Pennsylvania-Germans. It is all the more wonderful that in the face of such obstacles there should have arisen even a few illustrious Pennsylvania-German biologists. That they have appeared under such highly adverse conditions of inheritance and environment gives all the clearer evidence of intellectual strength and vigor.

Louis Agassiz, the great Swiss naturalist, came to America in 1846. Under his instruction and inspiration grew up such renowned biologists as Brooks, Whitman, Jordan and others. Under these men studied another generation of biologists who are now occupying chairs of biology all over the United States. To these latter teachers and their immediate product are now going hosts of young Pennsylvania-German students, many of whom are giving promise of becoming great biologists. Already some of these are holding responsible positions in some of our leading colleges and universities, including Harvard, Yale, Michigan, Pennsylvania, Virginia and many smaller institutions. Most of these are still unknown to the world at large, due to the fact that they have not yet produced research work of note but much may reasonably be expected in the future. It will probably be the lot of many of these to spend their best years in the recitation room of high school or college and on the lecture platform. But their enthusiasm and learning is ever attracting an increasingly larger body of young men to the science, some of whom may eventually become fired with the spirit of original investigation.

Our most brilliant example of this type of biologist is Samuel Schmucker, who for many years has contributed information and delight to thousands of young people by his superb lectures on biological topics in his lecture room at West Chester, and his popular lectures at teachers' institutes and elsewhere. The present writer recalls with much pleasure a lecture delivered by Professor Schmucker at a teachers' institute at Allentown in 1898. The lecture was on the

development of the grasshopper. Reference was made to the theory of evolution. The writer had a week previously read a sermon by Dr. Talmage in which the latter referred to believers in evolution as "devils." After the lecture the writer spoke to Professor Schmucker and solicited advice as to what opinion one should reasonably hold on the subject of organic development when reputed authorities seemed to be at such bitter variance. Professor Schmucker advised reading Drummond's "Ascent of Man." This book was one of the chief and earliest factors that led the writer to choose the field of biology as the sphere of his life work. From among the thousands that Professor Schmucker has charmed and inspired by his lectures and attracted to biology by his eloquence and vivacity, some may ultimately contribute a new truth or uncover a hidden fact.

Contemporaneously with Darwin and Agassiz and each successive generation of their brilliant students, the Pennsylvania-German race has been represented by at least one scientist, distinguished in some line of biological investigation. The first and perhaps the greatest of these was Samuel Steadman Haldeman. Agassiz in 1853 in very high terms mentions his work on Entomology, and Charles Darwin in the preface to his "Origin of Species" refers to Haldeman's "able paper on species and their distribution." Another writer refers to him as "one of the most trustworthy observers . . . one of the most accurate naturalists that ever lived."

The Haldemans were a Swiss family that emigrated from the Thuner See in the Canton Bern to the banks of the Susquehanna in the early days of the colony.\* Samuel Steadman Haldeman was born at Locust Grove, Lancaster county, Pa., on August 12, 1812. "Here he peacefully lived and worked and here he peacefully died, alone, in the night, on the tenth of September, 1880, without

\*The following facts were gleaned from a Memoir of S. S. Haldeman by J. P. Lesley, read before the National Academy at Philadelphia, November 16, 1881, and published in their "Biographical Memoirs" Vol. II, 1886. For the most part, the substance as here presented is merely a transcript of portions of this longer work.

sickness or suffering, as every man of science should die." Young Haldeman was alert with ear and eye. He had no other teachers of natural history than his own senses. His father was a lover of books and had a considerable library, but in the library of fields and waters young Samuel chiefly rummaged. He early made a collection of fresh-water shells from the banks of the river and its islands. He boiled out and set up the skeletons of rabbits, opossums, muskrats and field mice. He subsequently enlarged his museum by the addition of birds, which an itinerant Methodist minister taught him to stuff. At fourteen he was sent to a classical school in Harrisburg, where he prepared for Dickinson College. But classics were not to his taste; the past had little claims for this student of nature. He abandoned college at the end of the second year at the age of eighteen, and in 1830 began again to occupy himself at home wholly with his cabinet of minerals, plants, shells and insects, and his library of scientific and philosophical books.

But the father, true to his Pennsylvania-German instinct of industry and frugality, insisted that his son must take up some business, and so put him to running a saw-mill on the Chikiswalungo creek, a tributary of the Susquehanna. Thus young Haldeman spent five years of his life sawing wood when the sun shone and studying when it rained. The following two years were spent in active exploration as a working field geologist. From the close of his official career in 1837 he lived forty-two years at his home under Chiquis rock, never leaving it willingly or for any very long absence. Haldeman was a tireless worker, it being not unusual for him to work sixteen hours out of the twenty-four. He was often seen at the meetings of the American Philosophical Society and the Academy of Natural Sciences, and usually had some new communication to make, and was always ready to participate with liveliness and sometimes with vehemence in the debates.

In the years from 1840 to 1845 appeared his Monograph of the Fresh-water Univalve Mollusca of the United States

in eight successive numbers. On this work, descriptive of the himniadæ, his early fame as an able naturalist was established at home and abroad. From 1840 until 1858, Haldeman published yearly several important articles in one or the other of the several scientific journals. After 1858 he became greatly devoted to philological studies and speculations, and his contributions to the subject of biology became less frequent. He is the author of a "Zoology of the Invertebrate Animals" and "Outlines of Entomology." He also wrote for the Iconography Encyclopedia of Science, Literature and Arts, published in New York the articles Articulata, Insecta, Entomology, Conchology, Radiata and others.

Another of the earliest Pennsylvania-German naturalists was Timothy Conrad. He was born in Philadelphia in 1803, and from early youth showed a decided taste for natural history studies, though for a time he followed the calling of his father—that of a publisher and printer. Conrad is perhaps best known as a paleontologist, but his frequent writings on conchology are works of great scientific value, and admit him to a high rank among biologists. He was bitterly opposed to the doctrine of evolution, and predicted that Darwin's wild speculation would soon be forgotten. According to Conrad, every geological age came to a complete close and the life of the succeeding one was an entirely new creation.

It was the writer's pleasant privilege to spend several hours early last April on the old Conrad homestead, near Trenton, and walk out through the field overlooking the beautiful Delaware Valley to the rear of the house and listen to a very entertaining anecdotal discourse from the lips of Dr. Abbott, nephew of Timothy Conrad. But interest in the works of the dead must give way to greater interest in the activities of the living. Dr. Charles Conrad Abbott was born in Trenton, N. J., on June 4, 1843. He was graduated as a doctor of medicine at the University of Pennsylvania, in 1865, but never took up the practice of medicine. He is best known as an author and naturalist. He is interested in local zoology, particularly fishes, and has written much

on archeological and biological subjects. In 1861 he constructed a glass-bottom boat and employed it in the study of fishes in their natural habitat in the brook behind his house. He was probably the first to discover that fishes have voices, and reported the matter in the *American Naturalist* for 1882. He also studied and printed reports on the subject of mosquito migrations. He demonstrated the existence of man in the Delaware River Valley during glacial and subsequent prehistoric periods. He has contributed numerous articles to various scientific publications, and is the author of several very entertaining and instructive books, well known among which are "A Naturalist's Rambles at Home," "Upland and Meadow," "Wasteland Wanderings," "Travels in a Tree-top," "In Nature's Realm" and others.

Dr. Isaac Ott was born in Easton, Pa., in 1847. He was graduated from the University of Pennsylvania, in 1869, as a doctor of medicine. The following year he attended lectures at the universities of Leipzig and Berlin. In 1877 he received the degree of Master of Arts from Lafayette College. The next year he was appointed a fellow at Johns Hopkins University. Since 1895 Dr. Ott has been professor of physiology at the Medico-Chirurgical College, Philadelphia, and is at present serving in the capacity of Dean. He is consulting neurologist to the Norristown Asylum and a former President of the Neurological Society. Dr. Ott has made splendid contributions to the physiology and pathology of the nervous system. Other important writings have been on the subjects of thermogenic centers; intestinal peristalsis, and the physiological action of drugs. His recent text-book of Physiology ranks among the best of its kind.

Professor Edward Tyson Reichert, born in Philadelphia in 1855, was graduated as a doctor of medicine from the University of Pennsylvania in 1879. During the years from 1882 to 1885 he studied at Leipzig and Geneva. Since 1886 he has been professor of Physiology at the University of Pennsylvania. He had been a regular contributor of many medical and other scientific articles as

the result of brilliant original research.

John Clement Heisler was born in Jersey Shore, Lycoming county, Pa., in 1862. He was graduated from the Philadelphia College of Pharmacy in 1883, and from the medical department of the University of Pennsylvania in 1887. He began the practice of medicine that same year and has since served successively as prosector to the chair of Anatomy at the University of Pennsylvania and assistant demonstrator of Anatomy and curator of the Wistar and Horner Museum at the same institution. In 1897 Dr. Heisler was appointed Professor of Anatomy at the Medico-Chirurgical College of Philadelphia. He is the author of a very good text-book of Embryology for medical students. The recently revised edition of this book has brought it up to an enviable rank among the best.

Amos Arthur Heller was born in Danville, Pa. He was graduated from Franklin and Marshall College in 1892. In 1897 he received the degree of Master of Arts from the above institution. From 1896 to 1898 he held a position at the University of Minnesota as instructor in Botany. From 1898, to 1899 he was in charge of the Vanderbilt Expedition of the New York Botanical Garden to Puerto Rico. Since 1905 he has been an assistant in the department of Botany of the California Academy of Science. Mr. Heller has done much good work in systematic botany. He has made a careful study of the California flora, especially the genus *Lupinus*. He has also been a frequent contributor of splendid articles on botanical problems to the *Bulletin of the Torrey Botanical Club*, and is the present editor of *Muhlenbergia*, a journal of Botany.

John Kendall Small, a native of Harrisburg, was graduated from Franklin and Marshall College in 1892. He held a fellowship in Botany at Columbia University from 1892 to 1894, and received the degree of Doctor of Philosophy from that institution in 1895. The ensuing three years he was employed as curator of the Herbarium at Columbia. Since 1898 he has been curator of the Museums and Herbarium of the New York Botanical Garden. His principal contributions

to the science of botany have been on various subjects relating to the flora of North America, the flora of southeastern United States and the flora of Patagonia. He has also done excellent work on the morphology of the spermatophyta and in the fields of systematic and regional botany, and has written an excellent textbook of Botany.

John William Hershberger was born in Philadelphia, attended the city high school, took undergraduate courses at Harvard and the University of Pennsylvania, and received the degree of Doctor of Philosophy from the latter in 1893. Since then he has traveled and botanized extensively in Europe, Mexico, California, Canada and the Eastern States. He is connected with the University of Pennsylvania as instructor in Botany and lecturer in the department of Philosophy. He is the author of a very important work—"Maize, a Botanical and Economic Study." He was botanical editor of Worcester's New English Dictionary, and in the last ten years has contributed more than a hundred good scientific papers in various scientific journals.

Dr. Herbert Maule Richards was born in Philadelphia, educated in the common schools of the city and after a course of study followed by independent research received the degree of Doctor of Science from Harvard University in 1895. For four years previous to this he held the position of assistant in Botany at Harvard. He became a tutor of Botany at Barnard and in 1898 again returned to Harvard as an instructor. The following year he returned to Barnard, where he was appointed adjunct professor in 1903. He is an associate editor of the "American Naturalist," the "Botanische Centralblatt" and the "Plant World." He has published results of important investigations on the structure and development of algæ and fungi, reactions of plants to the stimulus of wounding and to chemical stimuli, and on the influence of carbon monoxide upon plants.

Walter Tennyson Swingle, botanist and agriculturalist, was born in Canaan, Pa. He was graduated from the Kansas State Agricultural College with the degree of Bachelor of Science, in 1890. In

1896 he was granted the degree of Master of Science. In 1891 he was appointed special agent of the Division of Vegetable Physiology and Pathology of the United States Department of Agriculture. The following four years he spent in investigating the culture of sub-tropical fruits in Florida in the laboratory which was established under his supervision at Eustis. He visited North Africa, Italy, Greece, Asia Minor and the Balkans to study agriculture and biology. He introduced the fig-insect into California, and thereby rendered possible the culture of Smyrna figs. He was given the charge of the introduction into America of the date palm, pistoche nut and various other useful plants of the Mediterranean region as well as various agricultural industries. Some of his best publications are "On Nuclear and Cell Divisions in the Sphacelariaceæ" ('97), "The Grain Smuts" ('98), "The Date Palm and Its Culture" ('01), "The Pistache Nut and Its Culture" ('03).

Henry Calvin Kauffman, of Ann Arbor, Michigan, was born in Lebanon, Pa. He was graduated from Harvard in 1896 with the degree of Bachelor of Arts. Subsequently he studied at the University of Wisconsin for one year, and at Cornell University for two years. After serving as principal of the Lebanon Preparatory School for one year, teacher of Science in the high school of Decatur, Illinois, for two years, and at Bushnell, Ill., for another year, he was appointed an assistant in Botany at Cornell in 1902. Since 1904 he has been an instructor in Botany at the University of Michigan. His research work covers a systematic study of the Michigan fungi, the biology of the saprolegniaceæ, and various other studies in the sphere of mycology.

Dr. Augustus Henry Roth was born in Erie, Pa. He was graduated from that institution with the degree of Doctor of Medicine, in 1903. That same year he was appointed an instructor in Anatomy. He has carried on investigations in the sphere of Neurology, Anatomy and Internal Medicine. One of his most important original contributions was on the Influence of X-rays on Leukemia and Hodgkins' disease.



Barton A. Bean, assistant curator of fishes in the United States National Museum since 1881, was born at Bainbridge, Pa., in 1860. After graduating from the Millersville Normal School, he pursued special studies in Ichthyology. He has written splendid works on Fishes of Indian River, Fla., and various fishes of the Bahama Islands. He is the author also of various papers on fishes in the Proceedings of the United States National Museum and the Bulletin of the Fish Commission.

Edgar Nelson Transue, born at Williamsport, Pa., was graduated from Franklin and Marshall College in 1897. He subsequently pursued special courses in plant ecology at Chicago University. In 1902 he was granted the Ferry Fellowship in Botany at Michigan University, where he spent two years working on bog plants and received the degree of Doctor of Philosophy in 1904. Since 1897 he has held the position of instructor in Natural Sciences in the Williamsport High School, instructor in Botany at the University High School at Chicago, assistant in Ecology at the Indiana University Biological Station, Winona, Ind., instructor in Physlography and Botany at the New York Chautauqua, instructor in Plant Ecology at the University of Chicago, instructor in Plant Ecology at the Brooklyn Institute Marine Laboratory at Cold Spring, L. I., professor of Biology at Alma College, and resident investigator in the Station for Experimental Evolution of the Carnegie Institution at Cold Spring Harbor, L. I. Professor Transue has just entered upon his new duties as professor of Botany at the Eastern Illinois State Normal School at Charleston, Ill. Professor Transue has published various articles on Plant Ecology, and is at present carrying on extensive investigations in this same line.

Professor D. S. Hartline received inspiration to take up biology in the Pottstown High School. He was graduated from Lafayette College in 1897, and received the degree of Master of Arts in 1899. Mr. Hartline is professor of Biology in the Bloomsburg Normal School, and during the summer holds a position on the teaching staff of the Brooklyn

Institute of Arts and Sciences in their Marine Biological Laboratory at Cold Spring Harbor. Professor Hartline has done research on "The Origin of Adventitious Buds," under the direction of Professor Strasburger in the Botanischer Institute of the University of Bonn. He is the author of various popular articles, and a frequent lecturer at teachers' institutes.

George Harrison Shull was born in Ohio, graduated from Antioch College in 1901, and given the degree of Doctor of Philosophy in 1904 by the University of Chicago for graduate work in Botany and Zoology. Since 1904 he has been botanist for the Carnegie Institution at their Station for Experimental Evolution at Cold Spring Harbor, L. I., and is sent for several months twice yearly to California to interpret the scientific aspects of the work of Luther Burbank. He is the author of various papers on morphology, variation, inheritance and evolution in plants.

Charles A. Shull also entered Antioch College, but left after two years to go to the University of Chicago as a student assistant in the laboratories of Zoology and Neurology. In June 1905 he was graduated with highest honors with the degree of Bachelor of Science. The following year he was appointed a fellow in Zoology. He was re-appointed in 1906, but resigned to take charge of the department of Biology of Kentucky University. Mr. Shull is interested in insect embryology and experimental evolution, and is at present working on the Cercopidae ("spittle insects").

Frank Eugene Lutz was born at Bloomsburg, Pa. He received his Bachelor of Arts degree from Haverford College in 1900. In 1902 he was given a Master of Arts degree from Chicago University. In 1903 he was a student at University College, London, England. He is at present a member of the resident staff of the Station for Experimental Evolution of the Carnegie Institution at Cold Spring Harbor, L. I. He has in press and in process of preparation several large works on cross breeding experiments among insects and on the general problems of evolution.

The Pennsylvania-Germans can boast also of a woman biologist, Miss Anne M. Lutz. She was born in Lafayette, Indiana, and graduated from Purdue University, receiving the degree of Master of Science two years later. She was for three years connected with the University of Michigan and for one year each with the University of Chicago and Columbia University as histological preparator and technician. She is at present cytologist at the Station for Experimental Evolution of the Carnegie Institution at Cold Spring Harbor. Miss Lutz has in preparation the results of extensive investigations on *Oenothera Lawarkiana* (primrose), as well as other researches in the field of evolution.

Professor Beverly Kunkle, born in Harrisburg, Pa., is a graduate of Gettysburg College. He received the degree of Doctor of Philosophy from Yale University in 1903, and has since been connected with that institution as an instructor in biology. Mr. Kunkle has

published several articles on systematic zoology and is particularly interested in histological problems.

William Allison Kepner, of the University of Virginia, was born in Fayetteville, Pa. He was graduated from Franklin and Marshall College in 1898. He spent several years as a teacher in the schools of the Philippine Islands. In 1904 he held a Fellowship in Biology at Princeton University, and since that time has been connected with the University of Virginia as an instructor in Biology. His chief interest centers in the field of Protozoology.

Still younger and an ever increasing company of Pennsylvania-German students are entering the sphere of the biological sciences, and ensuing centuries will doubtless witness still more brilliant and more numerous examples of the product of Pennsylvania-German grit, industry, thrift and skill, even in the realm of Biology.

## Is Pennsylvania-German a Dialect?

BY CHARLES CALVIN ZIEGLER.



AS a Pennsylvania-German I cannot sit still when Prof. Albert Bushnell Hart calls my mother-tongue a "so-called language," "a barbarous compound of German and English words in German idiom, somewhat resembling that mixture of Hebrew and German called Yiddish," a "lingo" and a "jargon." It is evident that his knowledge of Pennsylvania German was acquired during an automobile ride around Lancaster county, eked out by odds and ends fished from Phebe Gibbons' *Essay on Pennsylvania Dutch* (1872) and a few other inconsequential sources. He repeats Phebe's "Buggy forray"—which one expression, so spelled, is enough to relegate both her and him to the realm of incompetency in treating of our dialect. Twenty years did Phebe dwell with and among our people and yet did not begin to understand our speech, and we cannot therefore expect, Albert, to do any better with only the experience

gathered during an automobile tour.

Professor Hart's article on *The Pennsylvania Dutch* in the *Boston Transcript*, reprinted in the November number of *THE PENNSYLVANIA-GERMAN*, is certainly very interesting, and is, I believe, historically and ethnologically about correct. But he is simply mistaken when he asserts that our speech is a mongrel mixture of German and English and not a German dialect. The halo of his Harvard professorship shall not invest this old error with the brightness of truth—not if I can help it.

Why did not the Professor, when he snatched "Buggy forray" from Phebe Gibbons' book, turn to the appendix, where he would have learned something of the structure of the dialect as given by Prof. Stahr? Does he not know that in 1872 S. S. Haldeman, then Professor of Comparative Philology in the University of Pennsylvania, wrote an essay on "Pennsylvania Dutch," in which he conclusively proved that our speech was a

true German dialect, different from all the rest, but very much resembling the Pfläzisch? Is he ignorant of the scientific treatise on the Pennsylvania-German dialect (1889) by Prof. Marion Dexter Learned, formerly of Johns Hopkins, now of the University of Pennsylvania? After exhaustive research, Prof. Learned shows beyond all cavil that ours is a true German dialect.

Now I do not for a moment deny that the Pennsylvania-Germans have appropriated a considerable number of English words into their speech. The proportion varies according to locality, the individual and the particular theme under consideration. The infusion of English at Mauch Chunk is immensely greater (judging from E. H. Rauch's "Hand-Book") than at Allentown, Lancaster and York. In his lexicon Rauch gives the number of words in our dialect at about 5,000, of which 1,000 are English. But Rauch was a lawyer and editor, and hence includes a multitude of English law and technical words which are not at all in general use by our people. Prof. A. R. Horne (Allentown) on the contrary, gives in "Em Horne sei Buch" 5,522 words, of which only 176 are English. These two dictionaries show 20 and 3 per cent. respectively of English infusion—an astonishing difference. In Lancaster and York counties the English admixture seems to be quite small. According to Prof. Learned's investigations it is less than one per cent!

But what I want to emphasize is the fact that the Pennsylvania-Germans brought their dialect with them when they came to Pennsylvania from their native homes in the Palatinate and other sections of South Germany. The infusion of English is accidental, and has not changed the essential characteristics of the dialect. It is Pennsylvania-German not because of the adventitious mixture of German and English, but because it always was Pennsylvania-German,—was so from the first,—from the period when it was brought to Pennsylvania by thousands of immigrants from South Germany. (See Rupp's "Thirty Thousand Names of German Immigrants in Pennsylvania, from 1727 to 1776").

It seems almost useless now to contend against the misnomer "Pennsylvania-Dutch," as it is so generally used. The fact remains, however, that there is really no more Dutch in Pennsylvania German than in English. Persons who speak with a faraway loftiness of the Pennsylvania "Dutch" do not seem to realize the fact that the great English language is a tree whose ramifying branches are grafted on the trunk of the Dutch dialect called Anglo-Saxon. It is an immense and wonderfully compounded pot-pie with Dutch for the undercrust. It doesn't take much erudition to prove this. From my dictionaries I gather within a few minutes this list of words which might be easily extended:

Eng.	Dutch.	Ger.	Pa-Ger.
calf	kalf	kalb	kalb
that	dat	das	des
water	water	wasser	wasser
land	land	land	land
father	vader	vater	vatter, daadi
mother	moeder	mutter	mutter, mami
sister	zuster	schwester	schweschter
brother	broeder	bruder	bruder
house	huis	haus	haus
what	wat	was	was
it	het	es	es
hood (hat)	hoed	hut	hut
cat	kat	katze	katz
foot	voet	fuss	fuss
great	groot	gross	gross
hand	hand	hand	hand
God	God	Gott	Gott
ox	os	ochs	ochs
sheep	schaap	schaf	schouf
hound (dog)	hond	hund	hund
ground	grond	grund	grund
wot (know)	weet	weiss	weess
good	goed	gut	gut
blood	bloed	blut	blut
plant	plant	pflanze	planz ( <i>p-b</i> )
book	boek	buch	buch
sleep	slaap	schlaf	schloof
week	week	woche	woch
over	over	ueber	iwwer
tame	tam	zam	zaam
wild	wild	wild	wild
to prate,	praten,		schpreche
talk	spreken	sprechen	schwetze
letter	letter	buchstaben	buchshtaaue
(of alphabet)			
boor	hoer	bauer	bauer

Don't you see the family resemblance in these words? All Teutonic. And you will notice that the relationship between English and Dutch is closer than between Dutch and Pennsylvania-German. Prof. Hart surely knows Grimm's law of consonantal changes, in accordance with which Pennsylvania-German is at once seen to belong to the *das* branch and English to the *dat* branch of the Teutonic languages. The former is German, the latter Dutch.

Talk about "barbarous compounds"! What was the English during the 400

years after the Norman Conquest, when Anglo-Saxon and Norman-French were being stirred in the pot and forced to combine? And consider all the elements that have been added to the mixture ever since; why, the combination isn't homogeneous yet.

"Double, double toil and trouble;  
Fire, burn; and cauldron, bubble."

How poor the English would be had it not borrowed and incorporated thousands and thousands of words from every language under the sun! It is, to say the least, not fair to describe a dialect, as Prof. Hart has done, by presenting

its unusual, abnormal elements and thus making it appear ludicrous to the uninformed. Every language has its funny aspects, but these are not the language itself. A man may make a grimace occasionally, but that is not his natural expression.

I suppose people will continue to call us the Pennsylvania "Dutch" and perpetuate the old erroneous idea that our speech is only a curious compound of High German and English; but whenever I catch anyone doing it—be he professor or clodhopper—I shall take a shot at him.

## The Fretz Family

BY REV. A. J. FRETZ, MILTON, N. J.



HERE have been many immigrants of the name of Fretz into America, at various times, that located in Pennsylvania, New York, the Western States and Canada.

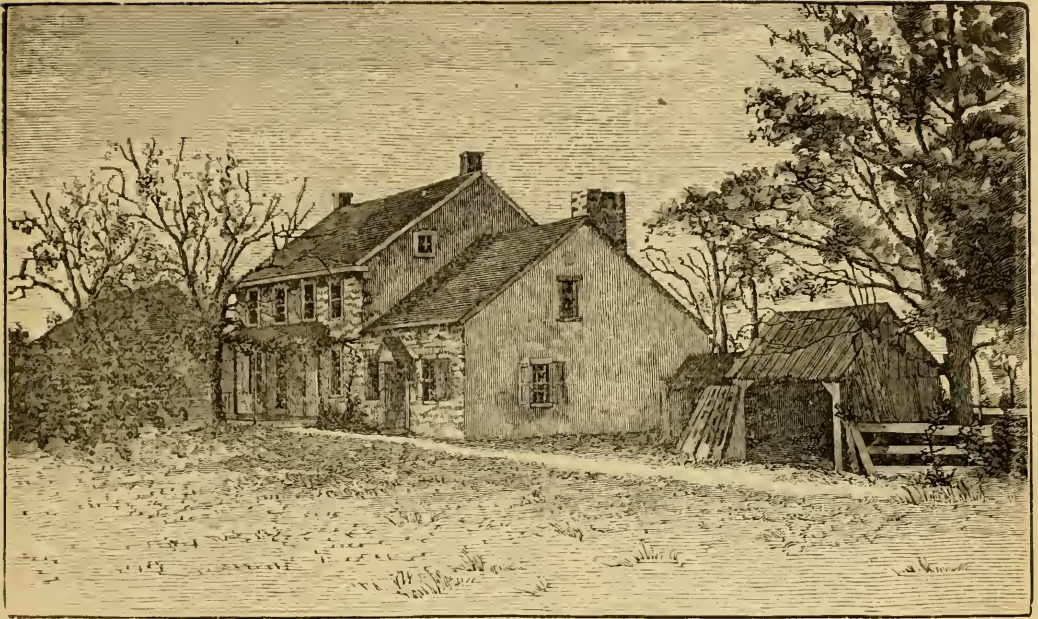
However, the earliest pioneers of the name are believed to have been John and Christian Fretz, who in company with a third brother, named Mark (who died on the voyage and was buried at sea), left their homes in the historic Rhine-land, near the city of Manheim, in the grand-duchy of Baden, Germany, and sailed for America, arriving at Philadelphia prior to 1727. The elder brother, John, settled in Bedminster, Bucks county, where he purchased his property, originally consisting of 230 acres, in 1737-8, and where he died in 1772.

The homestead proper is now owned by Mahlon M. Fretz, and the present dwelling, of stone, was erected by the pioneer's grandson, Deacon Abraham Fretz, in 1821. John Fretz was a weaver by trade, and is known as "Weaver John." The brother Christian Fretz settled along the Tincum Creek, in Tincum township, Bucks county, at the place known as Heaney's Mill. The farm originally contained 140 acres, and the present dwelling, a substantial stone house, was built by the pioneer's son, Christian Fretz, Jr., about 115 years ago. It is

owned and occupied by Joseph M. Hockman, a descendant of the pioneer.

The earlier descendants of the Fretz family were chiefly occupied as farmers, millers, weavers and mechanics, but later and present generations grace every walk in life. The family has been and is numerously represented in the Gospel ministry, in medicine, law and other professions. In religious faith, the family was originally Mennonite, and is still very largely so, but representatives of the family in large numbers are to be found in all the principal denominations in the land. The pioneers came by the hand of God, as Israel of old, out of the house of persecution into the land of peace and promise, as humble tillers of the soil to found families that would become a multitude for numbers, and would be scattered far and wide over the land to bless God and the nation. Today their descendants to the number of over 10,000 are scattered North and South, East and West, throughout the United States and Canada.

John Fretz was twice married, his first wife being Barbara, daughter of Pioneer Hans Meyer, of Uppr Salford, Montgomery county, Pa., by whom he had the following children—John, Jacob, Christian, Abraham and Elizabeth. The children by the second wife were Maria, ———, Mark, Henry and Barbara.



JOHN FRETZ HOMESTEAD.

John Fretz, Jr., born 1730, married Mary Kolb. In 1800 he moved to Canada, where he died in 1826, aged 96 years. He was one of the founders and the first deacon of the Mennonite Church in Canada. His descendants are very numerous in Canada and in the Western States.

Jacob Fretz, born 1732, married Magdalena, daughter of Pioneer William Nash. They lived in Bedminster, Bucks county. Prominent among his descendants are Hon. Oliver P. Fretz (deceased) and Hon. Oliver H. Fretz, M.D., of Quakertown, Pa., both having served terms in the Pennsylvania Legislature.

Christian Fretz, born 1734, lived on the old homestead in Bedminster, and married Barbara, daughter of Pioneer Martin Oberholtzer. It is a very remarkable circumstance that at the time of her death she was the mother of 12 children and had 109 grandchildren and 103 great-grandchildren, all born during her lifetime. Her descendants now number more than 2,500 souls. Among the more fortunate descendants of Christian Fretz, himself a prosperous and wealthy farmer, was Ralph Stover Fretz, who emigrated to California, was one of the founders of a bank at San Francisco, amassed a for-

tune of half a million dollars, and willed \$20,000 towards liquidating the national debt incurred during the Civil War.

Abraham Fretz, born 1736, lived in Bedminster on a homestead of 226 acres, where now reside his descendants, Reed Fretz and H. Irvin Fretz.

Elizabeth Fretz, born 1737, married Jacob Kolb, and lived in Hilltown, Bucks county, where many of her descendants still live.

Mark Fretz, born 1750, married Elizabeth, daughter of Rev. Henry Rosenberger, was a farmer and miller in New Britain, Bucks county, and deacon of Mennonite church at Line Lexington. Prominent among his descendants were the Rev. John Geil and the noted traveler and evangelist, Rev. William E. Geil.

Henry Fretz, born 1755, married Barbara Oberholtzer and lived on what is known as the Joseph Wisler farm in Bedminster.

It is not known whom the pioneer Christian Fretz married. His children were Daniel, Abraham, Christian, Mark, Barbara, Esther.

Of Daniel Fretz, born 1738, but little is known. All of his children except one son, Daniel, and one daughter, Eve,



CHRISTIAN FRETZ HOMESTEAD.

moved to Westmoreland county, Pa., in 1800.

Abraham Fretz, born about 1740, married Dorothea Kulp. His farm in Bedminster, still in possession of his descendants, consisted of 224 acres.

Christian Fretz, Jr., married to Judith Kulp, lived on the old homestead, was a farmer and miller.

Mark Fretz married Gertrude Kulp and lived on a 200-acre farm on the Durham road, in Tinicum.

Barbara Fretz married Jacob Yoder, of New Britain, Bucks county.

Esther Fretz, born about 1748, married Martin Oberholt, son of Pioneer Martin Oberholtzer, of Bedminster, Pa. In 1800 they emigrated to Westmoreland county, Pa., where he died in 1811. The widow and all the family except one

daughter moved to Tuscarawas county, Ohio, where the widow and several of the children died 1813, during an epidemic of spotted fever.

At a time not known, a Jacob Fretz emigrated from Switzerland and located somewhere in Bucks county. He had only one child, a son Jacob Fretz, who was born March 15, 1793, and died 1875. He was three times married—first to Elizabeth Gehman. Their children were Mary, Aaron, David. His second wife was Elizabeth Driesbach; their children were James, Catharine, Matilda, Rebecca and Amanda. His third wife was Elizabeth Keifer, who left no issue. The daughters married in their order—Daniel Ritter, Jacob Kratzer, Michael Ziegenfuss, Henry Kratzer and William Patterson.

The second son, David Fretz, was born

1825 and died 1883. He was one of the best known citizens of the western part of Northampton county. He early entered the mercantile establishment of Joseph and Samuel Laubach, with which he passed the greater part of his life. He was superintendent of a rolling mill at Fullerton a short time, and for 16 years president of the Hokendauqua Bridge Company.

Henry Fretz, born about 1740, evidently a pioneer emigrant, was either a miller or fuller by trade, and owned property along one of the streams in either western Bucks or southern Lehigh county. The buildings burned down and almost ruined him. His children were John, who went West; Henry, a preacher; Abraham, a shoemaker in Berks county; Joseph, Jacob, Daniel, Mrs. Henry Hunsberger and Mrs. Henry Barnett.

Dr. Abraham N. Fretz, of Fleetwood, Pa., a grandson of Joseph, graduated at University of Pennsylvania in 1863, was soon after appointed acting Assistant Surgeon, U. S. A., was Post Surgeon and Surgeon in charge of the hospital at Newport News, was later President of Registration Board for Prince George county, Va., and April, 1869, was elected to the

Legislature of Virginia, serving until January, 1872, when he returned north and resumed the practice of medicine at Fleetwood, Pa.

John Philip Fretz emigrated from Switzerland in 1752, settled in Lancaster county, Pa., and later emigrated with all his family to Canada except a son, Rev. Daniel Fretz, a prominent Bishop of the German Baptist Church, and a daughter, Barbara Longenecker, whose descendants still reside in Lancaster and Lebanon counties. The family is very numerous in Canada.

On the second of November, 1867, there arrived at New York, from Alsatia, Germany, a Mr. Fretz with wife and eight children, who settled in Philadelphia. One of the sons is Rev. A. Fretz, a prominent priest of the Roman Catholic Church, who served as pastor of the Catholic church at Shenandoah, Pa., and is now pastor of the German Catholic church at South Bethlehem, Pa. The ancestry of this Fretz family seems to be of an old Alsatian stock, still quite numerous in Gebweiler and Muehlhausen (Upper Alsatia), Germany, and adhere to the Catholic Church.

## Henry William Stiegel

NOTE BY EDITOR.—The following sketch is translated and adapted from the German of C. F. Huch, Secretary of the "Deutsche Pionier-Verein" of Philadelphia, the sketch having appeared in the "Mitteilungen" published by the Society.

### Birth.



**HENRY WILLIAM STIEGEL**, also known as Baron Stiegel, is said to have been born in or near Mannheim, Germany, in the year 1730. If he was actually of the nobility, he must have changed his name, for the name Stiegel is not found in registers of the German nobility. His true name may have been Stengel, as a more recent family by the name of Stengel lived in Baden whose ancestral home Stengelhof is located near Mannheim.

### Education and Early Life.

That Stiegel had received a thorough education and was a man of culture and fine taste can be inferred from his technical knowledge, his mode of living and the furnishing of his residence. His "nobility" may have been justified therefore, and if he affirmed it, he had probably good grounds for doing so. Possibly he was not on good terms with his family, for it is not known that he at any time revisited his old home, although he made several business trips to England. Besides he is said to have spent some time in England before coming to America and to have moved in the most select society.

Stiegel arrived in Philadelphia, August 31, 1759, on the ship Nancy from Rotterdam, being then only 20 years old if

he was born 1730. He is said to have brought good recommendations and much money with him, the latter probably over-estimated. He signed his name in the ship's list of passengers, Henry William Stiegel. Of the first six years following his arrival nothing is known. It is probable, however, that he remained for some time in Philadelphia and then traveled through the counties mainly settled by the Germans. As the iron industry was being developed and Stiegel apparently possessed considerable metallurgical knowledge he found in this section a field for his enterprising spirit. In Lancaster county he became acquainted with Jacob Huber, who owned a piece of land in Elizabeth township on which he had erected about 1750 a furnace at the same place where later Elizabeth furnace stood. This may have been done with Stiegel's assistance who was married to his daughter Elizabeth, Nov. 1752.

#### Elizabeth Furnace Company.

In 1757 Stiegel acquired from his father-in-law the furnace and land belonging to it and replaced the old with a new furnace which he named Elizabeth Furnace in honor of his wife. In 1758 Stiegel bought of the rich English merchants of Philadelphia, Charles and Alexander Stedman, a tract of land containing 714 acres in Lancaster county. The same year a partnership was formed between the Stedmans, John Barr and Stiegel according to the terms of which the firm owned about 2,500 acres of land in Elizabeth township with iron works—costs, gains and losses were to be shared equally and Stiegel became manager, under certain stipulations and conditions. Stiegel seemingly later rented the plant.

This partnership seems originally to have been known by the name, Elizabeth Furnace Company. According to report Stiegel induced the Stedmans to become partners and to furnish the necessary capital. John Barr may have transferred land to the partnership and was sold out by the sheriff in 1769 when his third part of the business passed into the hands of Charles Stedman.

The Elizabeth Furnace lay on the east

side of the Blue Mountains about 1½ miles northeast from Brickerville. At the time of its erection 500 acres of land belonged to it, to which 100 acres were later added, acquired of Jacob Huber, lying in Lebanon township and containing iron ore mines. The surrounding hills were covered with chestnut and oak timber from which charcoal was made and two miles east were rich beds of limestone. The company altogether acquired over 11,000 acres of land besides what Stiegel held in his own name.

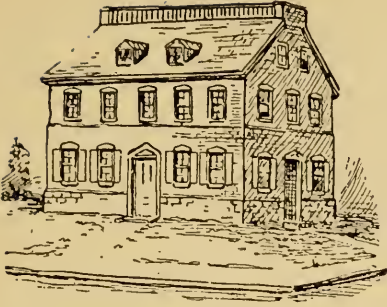
Stiegel made the first six-plate wood-stoves in Pennsylvania. He also improved the Benjamin Franklin stove which was only an open hearth and made it a complete stove. About the year 1760 the iron works were in a prosperous and remunerative condition. About 75 persons were employed while in the Fall and Winter many additional hands found work on the hills felling trees and burning the charcoal.

February 17, 1762, Charles and Alexander Stedman acquired of Isaac Norris 729 acres of land of which they sold a third part the following September to Stiegel for 50 pounds. He soon laid out a town which he named Mannheim for his native city in Germany. In 1769 the Stedmans sold their share of the property to Isaac Cox, of Philadelphia, who resold the same to Stiegel the following February, thus making him the sole proprietor of Mannheim excepting the building lots already sold.

#### Stiegel's Enterprises.

Early in 1763, Stiegel began to erect for himself at Market Square a magnificent dwelling house which his simple German neighbors called Stiegel's Castle, built in the form of a square, forty feet on a side and two and one-half stories high. The red bricks were brought by his teams from Philadelphia, the inside ornamentation was probably imported from England. The second story was divided into three parts by means of the corridors. The southern half was arched and formed the celebrated chapel from the pulpit of which Stiegel was





THE STIEGEL MANSION.

went to preach and conduct services for his neighbors and workmen, some of whom came quite a distance. The lower story was divided in the same way. The furnishing of the building evinced a fine taste.

Some time after the laying out of Mannheim Stiegel erected at the corner of Charlotte and Stiegel streets a large glass factory. The brick building is said to have been large enough to drive a four-horse team around in it. This establishment known as the American Flint Glass Factory was at that time the only glass factory in America and manufactured glass of superior quality by workmen brought from Europe. Among their products may be mentioned flasks, wine-glasses, vases, jugs, bowls and many other articles in addition to toys and colored ware. In 1769, 35 workmen were employed. Stiegel's glass, which equalled the best imported glass was offered for sale in Philadelphia and some was turned into cash by means of a lottery the drawing for which took place on Pettie's Island in the Delaware River, presumably to evade or escape the law.

Late in 1762 or early in the following year Stiegel acquired possession of Charming Forge situated along the Tulpehocken Creek, a few miles north of Womelsdorf, originally erected by John George Nickoll in 1749 and known as Charming Forge. Stiegel sold an undivided half interest in the property to the Stedmans. Additional land was bought until by 1770, 3,700 acres belonged to the Forge property.

In the year 1769 Stiegel built a tower

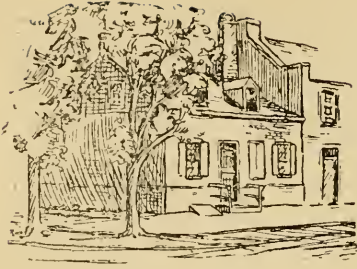
on a hill near Schaefferstown, known to this day as Tower Hill. This building was to serve as a place of refuge in times of danger as well as a place for the reception and entertainment of friends. It was built of heavy timbers on stone foundations in the form of a pyramid 75 feet high, 50 feet square at the base and 10 feet at the top. Within were several large halls where the very hospitable Baron received his friends and neighbors in most excellent style. Nothing of "Stiegel's Folly" as the tower was known is left.

All existing documents designate Lancaster county as the place of residence of Stiegel during the fifties. Here he was married, here his first wife died 1758 and was buried in the Lutheran cemetery at Brickerville. His second wife, whom he married in 1759, being of Philadelphia, he seems to have resided there until 1765, when he moved to Elizabeth Furnace, where he occupied a large sandstone house which on account of its appearance his neighbors called castle, and in which he entertained royally his friends and even George Washington in 1769.

Stiegel was probably one of the founders of the German Society of Pennsylvania, and his name appears among a list of purchasers of the first piece of land by the Society upon which they expected to build a house. He very rarely attended the quarterly meetings of the Society. On February 27, 1770, he was present, however, at a meeting of the officers and laid before them a plan for a lottery in which he offered to give the German Society 100 pounds if they would designate some one to attend to the details of the lottery. The appointment was made but at the very next meeting of the Society preparations were made for a lottery of their own which netted them 808 pounds. Stiegel's lottery was not forgotten, however, for the Society bought tickets from him.

#### Stiegel's Generosity.

He was a friend of church work, as is shown by his conducting services in his own house. He was a member of the



STIEGEL'S OFFICE.

constitutional committee of the Bricker-ville church and represented the church at a meeting of the ministerium. The Lutheran church at Schaefferstown owed him 100 pounds which he remitted, influenced by the kindness shown him on the occasion of a visit.

In the year 1772 Stiegel gave the Lutheran church at Manheim a deed for a piece of land for the erection of a church for which the consideration was stated as five shillings besides "an annual rental of one red rose in the month of June, when the same shall be legally demanded." This ground rent was paid twice to Stiegel, after which it was not demanded again. In recent times the giving of the red rose has been revived, and is celebrated each year in June as a feast of roses.

The following may serve to illustrate Stiegel's generosity, piety and care for the physical welfare of his workmen. March 1, 1764, a German named Michael Küntzel indentured himself for three years as his servant because H. W. Stiegel & Co. had paid 25 pounds for him, and Stiegel was to provide his food and clothing. In the printed form of indenture are found the words "sufficient Meat, Drink, . . . . . Washing and Lodging." The blank after the word Drink is not filled in, the word Washing is crossed and the following in writing is added, "out of the wages hereafter at the back of this Indenture allowed." On the back of the paper are these words in Stiegel's handwriting: "The Condition of the within Indenture is that the said master is to allow said Michael Kinsel per month the sum of three pounds currency, out of which said Michael is to find himself and the rest is to go towards the payment of

the within sum till fully discharged, then the Indenture void. H. W. Stiegel." It would seem that in a three years' service the debt could be paid and the servant freed but this did not happen. On the fourth of June, 1773, Stiegel in writing conveyed his servant Michael Küntzel to Paul Zantzing & Co., and the debt had grown to 30 pounds.

#### Stiegel's Life of Splendor.

As long as the iron works yielded a rich income and his credit was still good, Stiegel lived in prodigal splendor, and many stories are told concerning him and his desire for glory. He was very hospitable and at his banquets a band of music played made up of his own workmen.

To the northeast of the Elizabeth Furnace there is a hill about 600 feet high on which a cannon had been placed and which is known in consequence as Cannon Hill to this day.

His trips between Philadelphia, Mannheim and Elizabeth Furnace Stiegel made in a statecoach drawn by four fiery horses, and when he reached Elizabeth Furnace the cannon were fired to announce his arrival to his workmen. In Mannheim he was also received with music and the booming of cannon. His reception must have been most brilliant when after the acquisition of the whole of Mannheim in 1770 he came to take possession of his house built five years previously. His arrival at any place was warmly welcomed by all, for it meant payday for his workmen, whom he treated most royally.

Stiegel seems to have reached the height of his glory about the year 1769. His glass factory and his various iron works were in full operation and between 200 and 300 persons were employed by him. He was regarded one of the richest and most respectable men of the times—although unjustly, so far as his riches were concerned, as he was even then heavily in debt.

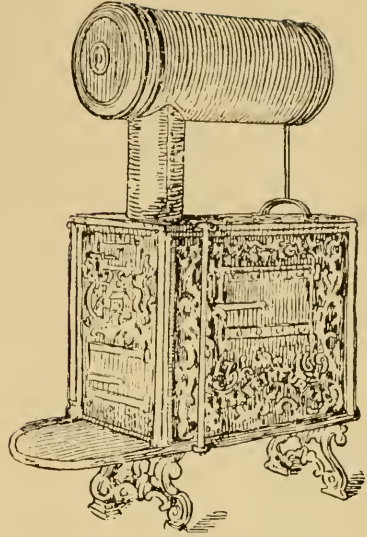
Early in 1768 he mortgaged his third part of the Elizabeth Furnace Company, 14,078 acres according to Sieling, to Daniel Benezet, of Philadelphia, for 3,000 pounds, and in 1770 his Mannheim prop-

erty to Isaac Cox for 2,500 pounds. His Charming Forge was probably also encumbered.

Stiegel possessed an enterprising spirit, good technical knowledge and would under other circumstances and a more economical mode of living have been successful. His iron works, particularly at first, must have earned a rich income, since the stoves introduced and improved by him found a ready sale. A reduction in his income soon took place, however, probably due to competition, as other iron works were also manufacturing stoves. Great sums must have been consumed in building operations, particularly in his glass factory and his mansion at Mannheim. The return from his glass factory was probably not as large as had been expected, judging by the money expended. Philadelphia, New York, Boston and other markets were distant and the sales of the products of the factory must have been limited mainly to the neighborhood. The wages at the same time were probably relatively high, as skilled workmen had to be employed.

#### Stiegel's Failure in Business.

To all the misfortunes that beset him were added the troubles and disputes with the mother country through which business and trade were ruined and enterprises like Stiegel's were injured. He found it difficult to collect his outstanding claims and could not meet his own obligations. His creditors became impatient and importunate and although for a time he could fight off a pitiless fate he could not prevent the crash of all his undertakings. Before a forced sale by the sheriff took place he tried to sell a part of his possessions. Thus a sale was announced for June 1, 1773, at which the half of Charming Forge besides 500 acres of his own land were to be sold in Berks county in addition to a mill at Mannheim, building lots and other pieces of ground, a house and blacksmith shop. About the same time 1,500 acres of land in Lancaster county were offered for sale. He does not seem to have been successful in this effort. According to a deed executed February 9, 1774, the Sheriff sold Stiegel's half of Charming Forge



STIEGEL'S TEN PLATE STOVE;

with 1,291 acres of land to Paul Zant-zinger, the merchant of Lancaster, for 1,660 pounds. Nor did he fare better with his share of the Elizabeth Furnace Company which he had mortgaged to Daniel Benezet, for these were sold by the Sheriff to Benezet, September, 1774. In two subsequent sales by the Sheriff, Benezet secured also the tracts of land that had belonged to Stiegel exclusively.

Stiegel's circumstances became continually more desperate. According to letters written by him there were other creditors beside Benezet to be satisfied whom seemingly he offered to sell of the remaining property without receiving reply. About this time he recorded on a blank page of his hymnbook a prayer in which he poured out before God his soul anguish. And yet although he struggled hard to overcome his difficulties and his neighbors sympathized with him and would have helped him if they could, his rich Philadelphia friends to whom he had often shown himself a friend and whom he treated most royally, declined to bring even the least offering to save his honor. A few indeed expended money for him but not sufficient to save him from arrest, and he had to make his way to prison in Philadelphia on account of his debts. From there he wrote to his creditors December 15, 1774, that he had besought

the Legislature to free him, which was done December 24 by a special act. He probably returned to Lancaster county to see his Mannheim properties sold by the Sheriff, March 30, 1775.

In the year 1776 Robert Coleman rented the Elizabeth Furnace for seven years at an annual rental of 450 pounds, and appointed Stiegel foreman. On the 24th of January he wrote a letter to Yeates respecting his own situation, and soon thereafter the furnace received an order for cannon and balls from the government. A large number of Hessian prisoners captured at Trenton were sent there who in the winter and spring of 1777 dug a trench from the "Sawhole" and Cannon Hill to the Furnace Run by which it was hoped to secure a greater waterpower. Towards the end of 1778 the orders by the government came to an end and Stiegel lost his position.

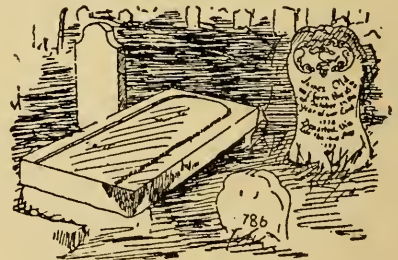
#### Last Days and Death.

He was now totally impoverished with nothing but his acquisitions left. He had indeed many outstanding claims, but his debtors were themselves poor, as probably some of them had lost their property through confiscation on the charge of being loyalists. Stiegel himself was suspected of being a loyalist, although he was true to the land of his adoption. His attempts to collect his claims were not very successful. Shortly before his death he wrote from Heidelberg, Berks county, respecting certain credits which he wished to collect.

After the loss of his position he brought his few personal belongings to the parsonage of the Lutheran church at Bricker-ville, where he taught school, surveyed

land, preached and thus poorly prolonged his meager life. People whom before this he had employed or to whom he had sold musical instruments now paid him a small weekly tuition fee for the instruction of their children, and many who had heard his sermons paid out of sympathy. April, 1780, he left the parsonage to move into the tower at Schaefferstown. He remained here only a short time, after which he moved into a small house where he taught school again. From this place he went to Charming Forge, upon which he taught school in Womelsdorf and later probably in his own dwelling near the Forge, where he was employed for a time as bookkeeper.

In the year 1782 his wife went to Philadelphia to visit friends and relatives. She became sick and died and Stiegel saw her no more. This painful loss in connection with his other misfortunes bore heavily upon him. His health failed and he died August, 1783, in the mansion at Charming Forge and was probably buried on the cemetery at Womelsdorf. According to Sieling, however, he was buried in the family lot on the Lutheran cemetery at Brickerville.



ELIZABETH STIEGEL'S TOMBSTONE.

The Germanistic Society of America has arranged a series of ten lectures on the German Dramatists of the Nineteenth Century, which are being given in German on Thursday afternoons in Havemeyer Hall, Columbia University, New York. The course extends from November 7, 1907, to March 19, 1908, and the individual subjects are Kleist, Grillparzer, Grabbe, Hebbel, Ludwig, Freytag, Anzen-gruber, Sudermann, Fulda and Hauptmann. The lecture on Sudermann will be given by Prof. Karl Knortz of North Tarrytown, N. Y., on February 20.

An obelisk sixty feet high, with two figures of an American soldier on its base, will be erected by the State of Pennsylvania on the battlefield of Petersburg, Va., in front of Fort Mahone, to commemorate the bravery and heroism of the Third division of the Ninth army corps, commanded by General Hart-ranft in 1864. The monument was designed by F. W. Ruckstuhl, the New York sculptor, who designed the Hart-ranft statue on the Capitol grounds in Harrisburg. It will cost \$15,000.

## The Chimes at St. Peter's

BY ELSIE SINGMASTER, GETTYSBURG, PA.

The following story is by permission reprinted from *The Youth's Companion* of Oct. 17, 1907.—Ed.



ST. PETER'S German Evangelical Lutheran Church, set in the heart of the thriving Pennsylvania city, was remarkable for two things—its chimes and its conservatism. The chimes were the gift of St. Peter's oldest and wealthiest member, Jonas Schneider, who played them himself; he had made the one trip of his eighty years to New York to learn. The conservatism was the inheritance of long-past decades.

The present lofty structure, built in accord with ecclesiastical architecture, and in calm disregard of danger from fire, stood upon the spot which had been cleared from virgin forest for a little log chapel, the grandfather—if there is a genealogical relationship between buildings—of the present edifice. The city had grown up about it, office-buildings slowly hemmed it in, but it held its clock-crowned spire far above them all.

A few of its children had wandered away to set up other altars, still of the old faith, but where they worshiped no longer in the speech of St. Peter's. Most of them, however, were carried out of its wide doors to be buried, as they had been carried in to be christened. It was St. Peter's boast that, while they welcomed the stranger, they needed none but their children and their children's children to fill up their ranks.

Then, about the middle of St. Peter's second century, a change began slowly to make itself felt in the city. The great blast furnaces, springing up throughout the county, the manufactories, the silk-mills, the foundries, attracted a new class of men, who knew no German, and gradually, but none the less certainly, the city became English-American.

Then, and not until then, although for a century he had made America his home,

the naturalization of the Pennsylvania-German began.

St. Peter's, however, did not move with the tide. Her spiritual children, St. James', St. Andrew's, St. Mark's, abolished all German services; she herself made but one concession in fifty years. That was that the evening service might be held in English. That German should be the language of the morning service was as unalterable as the laws of the Medes and Persians.

It was not strange that the audiences at the two services should be different. The morning service was a gathering of old persons, at which one heard not a word, but the stately speech, preached in comparative purity, but spoken with many unwitting concessions to the English which the speakers hated. The old chorals swung up to the arched ceiling with power and majesty, the greetings were grave and contained, the clothing of the worshipers somber.

In the evening all was changed. The worshipers were young, they greeted each other gaily in a curiously inflected broken English, the singing acquired a liveliness and speed at which the church fathers and mothers, now safely at home, would have gravely shaken their heads, and the voices were no gayer than the clothes in which their owners were clad.

In the morning the minister preached from a text; in the evening he often yielded to the temptation to preach from a subject. St. Peter's in the morning was the fatherland; in the evening it was America.

The young people began to attend other churches instead of staying quietly at home on Sunday mornings, and several families left the church to join English-speaking churches. The morning congregations grew smaller as, one by one, the fathers and mothers dropped out, and

the next generation, who should have taken their place, did not appear.

"It iss me no more at home in de mornings in church," explained Mrs. Savilla Taylor, whose name had until a year before been Schneider. "We can't understand de Cherman no more so good. De children, dey learn English in de school, an' we talk it always at home. Everyising iss getting English."

Her father-in-law, old Jonas Schneider, who laid the blame for his son's "toniness," his translation of his name, and all his other foolish notions upon his son's wife, raised his hands in horror. "Well, St. Peter's don't efer get English, dat I can tell you, Safilla Schneider." He took great pleasure in reminding her that her name was really Schneider. "If it iss any folks what want de English, dey can go somewheres else. Perhaps dey want yet refifals, an' immersings, too. Well, dey can hunt for dem."

Savilla drew herself up, and her brown eyes flashed wrath into her father-in-law's blue ones.

"All right," she said. "You chust wait once. De Kolbs, dey are soon going somewheres else. It iss dem in St. Peter's too Dutch."

Old Jonas rose from the rocking-chair and pounded his cane angrily. It was another sign of weakening traditions that people should sit on their front porches. The back porch and the kitchen porch were the places to sit. If people used their best all the time, they would soon come to ruin.

"I tell you what, Safilla Schneider," he said, loudly, "you may be English when you want to, but St. Peter's iss not English, an' my money iss not English. It iss Cherman or Dutch or anysing, but not English." With which he stamped off the porch and up the street.

His son's house was the only one in the street which was not like every other. They all presented an even wall broken only by door-steps and windows. Those door-steps had been scrubbed, the brick pavement had been scrubbed, and there was not a housewife who did not regret that she could not scrub the street, also.

Old Jonas, however, had no eyes now for the street or its cleanliness.

"Schneider-Taylor," he said to himself. "It iss a sin. An' Kolb! Will dey call it now Calf? I would sooner be calf in Cherman dan English."

The attitudes of himself and his daughter toward the question which became every day more insistent were typical of the two factions in St. Peter's. The conservatives, led by old Jonas, declined to recognize the other party.

The young people made at first only moderate demands. They asked for English preaching on one morning service each month.

The pastor at first held wisely aloof. He had foreseen the struggle for years, and much as he regretted the passing of the stately days of the old régime, he realized that the old order must change; and when a committee of the younger generation waited upon him in his study, he immediately laid down with them a plan of campaign.

He would present the question at the next meeting of the *Kirchen-Rath* (Church Council), which was largely composed of the older men, and they would discuss and vote upon it there. Should the council decide against them, they could present a petition for a congregational meeting. Meanwhile they were to keep their own counsel and their tempers.

Some one, however, failed to keep the first clause of the agreement. When the pastor entered the vestry-room the next evening, for the monthly council meeting, he was instantly aware that the air was charged with excitement. He heard the ominous tap of Jonas Schneider's cane before he opened the door.

"Good evening, brethren!" he said, with the cheerful smile which won him the hearts of the oldest man and the youngest child. "Am I the last?"

The atmosphere cleared visibly.

"*Guten abend, Para!*" answered Jonas Schneider. "It iss dis efening an important meeting. It iss for dat dat everybody iss so soon here."

The pastor hung up his overcoat,—it was a chill November evening,—and stepped to his chair behind the broad table, where lay the secretary's books. The secretary himself, who was of the

younger generation, shook his head meaningfully as his eyes met the pastor's.

The meeting was opened with prayer, the reading of the minutes, and the roll-call. There were no Taylors or Calfs on that list. It was headed by Jonas Schneider, and below came Heinrich Rudolf, George Treichler, Abraham Wescoe, John Wagner, Adam Knauss, Jacob Roth, Samuel Schwartz, Heinrich Weber and Peter Yingling, a list which but for one or two Anglicized Christian names might be found upon the parish list of any church in the fatherland, although the owners were many generations removed.

As he listened, the pastor grew each moment more sure that a congregational meeting would be called.

It was not likely that a Rudolf or a Schwartz would yield without a bitter fight. Yet it seemed strange that they should cling so firmly to the German preaching, when they had long since put by all other signs of their origin. Old Schneider himself had gathered his wealth by methods which were strictly American; he regarded the customs and habits of recently immigrated Germans with abhorrence, the German Emperor with scorn which was almost nihilistic, and he spoke English after his fashion.

In spite of it all, however, he would have no other than German preaching.

"I am eferysing for my church," he would say, with savage emphasis. "I pretty near build dis church. I gif de chimes, I play de chimes, I am always in de church, and I guess it don't get English unless I say so."

When the roll-call was finished, the pastor laid before them the request of their own sons and daughters that on one Sunday morning of each month there should be English preaching. For a moment there was silence, while the secretary diligently took notes. It was not long, however.

Jonas Schneider sprang to his feet, his blue eyes blazing. He did not look like an old man, in spite of the burden of his eighty years.

"*Para!*" he began. The pastor had never made any effort to mold this un-  
plastic material into parliamentary form.

"It iss time dat dis iss settled once for all. It iss talking all de time, English, English. It makes me sick dat dese young people go so against der pops' an' moms' relichion."

"It will not make any difference in their religion, Brother Schneider. It will only make them take a deeper interest in their church."

"What!" shouted old Jonas. "Iss it dat you, too, want de English, *Para?*"

"No," answered the preacher, quietly. "For myself I should prefer the German, but we must consider the welfare of the young people."

"I guess what deir pops an' moms had iss good enough for de young ones yet. I wass always satisfied wis my pop's relichion." Old Jonas sat down.

"Brethren," began the preacher again, "you were chosen by this congregation to manage its affairs according to the will of God, as nearly as we can understand it. On whom does the church depend for its life if not on the young people? They have asked for English; they remind us that this is America, and not Germany, that they learn English in the schools, that one hears it more and more constantly in the stores and on the street, that every one in the church is able to understand it. The young people are in a large majority in the church. I have tried to make them see the beauty in keeping the German, but they are young and they do not understand. And—this they did not say, but it is none the less true—they will go away."

"I'd like to see once any of mine go away!" said Jonas Schneider. "I don't see any use talking about it so much. Let us make once a wote, an' haf it settled, so dat dese young ones may know what iss what. I make a mofe dat we keep sings chust like dey are in St. Peter's Church." The motion was immediately seconded by Abraham Wescoe, who with most of the others had taken no part in the discussion. The preacher knew that they regarded it all as the veriest moonshine.

"It has been moved and seconded that the request of the young people be refused. Are there any remarks?"

"Question." said the secretary, young

John Wagner.

"All in favor say aye."

There was a thundering aye, emphasized by the stroke of Jonas Schneider's cane.

"Opposed, no."

The pastor started. The no lacked the fervor and volume of the affirmative sign, to be sure, but its volume was greater than that which the voices of the two young men, John Wagner and Jacob Roth, could produce.

"Division!" called John Wagner.

"All those in favor, rise," said the pastor.

"Wh-what!" gasped Jonas.

Old Abraham Wescoe nudged him faintly. "Get up! Get up!" he said.

Jonas sprang to his feet and looked about him. Abraham Wescoe, Heinrich Rudolf and Adam Knauss had risen. The others had not moved.

"Get up!" he said, sharply, to the other older men. "We are on de aye side."

The old men did not stir.

"Get up, I tell you," cried Jonas, "Treichler an' Schwartz an' Weber. What do you den mean?"

George Treichler folded his arms grimly. "My children will go away when we don't haf de English."

"Srash dem!" said Jonas.

"Yours will go, too."

"It iss a lie!" thundered Jonas. "Schwartz, why don't you get up?"

"De young ones are more dan we," Samuel Schwartz answered. "It will gif a fight in de church, and dey will come out anyways ahead."

"Dat iss what I sink," said Heinrich Weber.

Jonas stared at them for an instant.

"An' you, Peter Yingling, what do you sink?"

"I am for de English," said Peter.

"I tell you what I will do," he said, slowly. "If it iss English in dis church, I don't efer come inside again. I don't gif one cent. I don't play any more de chimes." The men looked at one another. What would St. Peter's be without the chimes? But there were other people who could play the chimes. "An'," he went on, as if he had read their thoughts—"I take de chimes back

again to myself."

With which, gathering up his hat and stick, Jonas Schneider departed from the council-chamber. The pastor sprang to call him back, but found the door closed in his face.

Part of his threats, at least, Jonas made good. The next Sunday morning, for the first time in forty years, his pew was empty. Only the members of St. Paul's knew that. Of his dereliction from his other duties, however, the whole city was aware. The chimes, which were usually rung fifteen minutes before the opening of each service, were the signal for Lutherans, Methodists, Evangelicals and Baptists alike to start to church. This morning Lutherans, Methodists, Evangelicals and Baptists alike were late.

At St. Peter's there was great excitement. The congregation gathered in the aisles after the morning service. Greatly to the preacher's surprise, his announcement that the petition of the young people was granted was received with general although somewhat sad approval.

"So de old ones must now step down," said Uriah Hauseman. "Well, dere iss one sing, if dese English young ones do not come efery Sunday morning in de church, dey will catch it."

The question of Jonas Schneider and the chimes, however, could be dismissed with no such sorrowful pleasantry.

The preacher went to see him, and Jonas would not even answer his good morning. His old friends and his family argued with him, but only made a bad matter worse. The preacher discovered by accident that Jonas had sought legal advice about recovering the chimes, and while the first lawyer whom he consulted had told him that it was impossible, the second, an untrustworthy newcomer, had assured Jonas that something could be done. "St. Peter's sued for its Chimes!" would make a capital head-line for the papers.

The congregation meanwhile grew a little impatient. There were other chime-ringers to be had. They suddenly remembered old Jonas' tyranny over St. Peter's in the past.

It was not strange that the preparations for the Christmas celebration



dragged. St. Peter's had always made much of Christmas. There was special music on the Sunday nearest Christmas day, and there were two Sunday-school festivals, one for the older and one for the younger scholars. The exercises came to a close when, on New Year's eve, from nine till twelve, the whole congregation watched the old year out.

As the time approached, the pastor half regretted that he had not consented to the engagement of another chime-ringer. The bells were always rung to announce all the services, as well as on Christmas morning at six o'clock, and at the close of the watch-night service. It would not seem like New Year's without the chimes.

To the watch-night service especially he looked forward uneasily. Hitherto, during all his long pastorate, Jonas had sat before him, during the German portion of the service, at least, until at five minutes of twelve he walked solemnly down the aisle, up to the stairway to the gallery, then on up to the tower, his footsteps dying slowly away, like the tread of the departing year, until he reached the little room far up in the steeple which held the manual of the chimes.

The preacher liked to picture him there in the darkness, his hands on the levers, waiting till the last stroke of twelve on the church clock to peal out "*Ein Feste Burg.*"

As the preacher went up the steps on the way to the watch-night service, he paused for a moment, bracing himself against the wind. He seemed to hear a dull musical vibration from the tower above. The great bells seemed to mourn the departed order of things.

Then, as a few minutes later he glanced down from the pulpit over the great congregation, his heart warmed.

At eleven o'clock the service, which had opened with English hymns and prayers, assumed a more solemn character. There appeared more old men and old women. The pastor announced a German hymn; then the congregation settled into greater quiet. There seemed to hover in the air a tangible presence: one remembered misspent moments and

neglected opportunities. The occasional whispers ceased, and every eye fixed itself upon the pastor's face.

When the sermon was finished, the pastor lifted a book which lay beside him on the pulpit. Even the mysterious whispers up under the great ceiling seemed to die away for a moment.

"According to our usual custom," he began, "we will read the list of those members of our church who have died within the year.

"On the third of January, Henry Wolle, aged eighty-five years, the son of Henrich and Margareta Wolle. On the seventeenth of January, Maria Theresa, daughter of Hermann and Louisa Danner, and wife of Jonas Schneider, aged seventy-three years. On—"

The memory of St. Peter's suddenly awoke. How was it that they had forgotten that it was less than a year since Maria Schneider had died? She had been one of the few members who understood no English. They might have waited another year. The heart of youth was suddenly smitten with a knowledge of the heart of age.

The pastor read slowly on. The list was not so long as in other years, and the dead were almost all old men and old women, over whose going home one's tears are sad, not bitter. Then he closed the book, and stood looking down upon them. It was five minutes of twelve.

"We will wait in silence and on bended knee the coming of the new year," he said slowly.

Old Jonas Schneider sat at home alone, his hands clasped on his cane, his head bent upon them, his thoughts across the city at St. Peter's, where, for the first time in fifty years, they were holding a watch-meeting without him.

It was that which made his heart sore. The German Bible class could do without his teaching, the church without his advice, the German prayer-meeting without his prayers. One thought only gave him comfort: they could find no one to ring the chimes. Mercifully he did not know how easy it would be for some one else to take his place there, also.

A sudden fierce longing to be back in

his place assailed him. He could not endure the loneliness of the house, with its haunting presence. Over at St. Peter's the preacher would presently read Maria's name among those dead. Should Maria's watch-night end without the ringing of the chimes?

Forgetting his overcoat, he stepped out. The wind caught him and buffeted him, but he struggled on through the lonely streets in the face of the wind. When he reached the church steps he paused. From within came faintly the sound of the preacher's voice, and from above a faint reverberation.

He closed the door softly behind him, then climbed stealthily the gallery stairs. There, hidden in the black shadows, he looked down. His pew alone in all the church was empty. It smote him that they had kept it for him. The pastor's voice warmed his heart. He saw his old friends, with whom he had by turns quarreled and made peace since he was a boy.

There was old Abraham Wescoe, who had started him in business after the panic, and old John Roth, who had been his intimate friend since they were boys, and whose wife, now dead, had been his wife's sister. There was scarcely one of them to whom he was not bound by some tie. He looked about the church, at the huge organ for which he had fought against all the council, who thought its cost a sin, then up into the dim black spaces above, in which his soul delighted. He loved every stone in the building, and in his own fierce way he loved every man, woman and child who owed his church allegiance.

He fell upon his knees when the pastor read his wife's name; then, while the congregation knelt, he crossed the gallery, and opening the door which led into the tower, slowly climbed the steps.

In the little room just underneath the bells, where the great keyboard stood, he paused. The moonlight, now clear, now dimmed by a passing cloud, cast strange shadows as it gleamed through the narrow windows. He could feel the steeple sway in the wind, and his spirit leaped like the spirit of a young man. He would

be content to die if he could feel once more the smooth levers beneath his hands and know that the city awoke to listen. But he had said that he would never play the chimes again, and he never broke his word.

Down in the church the last few minutes of the old year seemed long. Once a child stirred uneasily in her sleep, but there was no other sound.

Then, suddenly, even to those who awaited them, the first strokes of twelve throbbed out. Now far away and sweet they sounded, as the wind carried their music out over the city, now loud and exultant, as if they were the voice of the storm. Now the clear tone swept through the silence like the wind-swung bell along a rocky coast, then died away like the Sabbath chime of a village bell.

The last stroke throbbed more and more faintly, and still the congregation knelt. Always in other years there had been whispered good wishes even before the benediction. Now no one moved. The blare of horns and mad blowing of factory whistles came faintly in.

Then, high above the tumult without, swelled another sound. Loud and clear, shutting out all other sounds, St. Peter's chimes sang out, "*Ein Feste Burg.*"

The preacher stretched out his arms as if to gather to his heart all these his people.

"*Ich wünsche euch ein glückseliges neues Jahr*" ("I wish you a happy New Year"), he said.

The strains of the "Battle Hymn" died away, and the congregation started slowly down the aisles, with much laughter and many handclasps. Jonas Schneider had come back. Would any one have the heart now to insist upon the English?

"Listen!" said some one, sharply.

The eyes of the people met. The chimes still played. Nor was their tune "*Nun danket alle Gott*," or any of the other German chorals of which old Jonas was so fond, but the English "Coronation," with its swinging melody.

Thus bravely, openly, did old Jonas Schneider acknowledge his defeat. The old order had passed away.

## Spinning in the Oldtime Winter Nights

EXTRACT FROM DR. W. A. HELFFRICH'S AUTOBIOGRAPHY, TRANSLATED BY REV. W. U. HELFFRICH, BATH, PA.



MY manner of living this winter (1841-'42) differed materially from that of former days. Instead of sitting in the *Kneipe* (home study) of an evening, as formerly, and passing the time in conversation with our tutor or with one another or in reading, with Griebler's explanations, from the German classics, I spent the evenings with the family in the sitting-room. My father, who had often visited us in the *Kneipe*, also joined the family-circle and passed the time by reading. Thus we all sat together. The beautiful ideal existence over in the study had passed away and the change was most prosaic. Mother sewed or knitted. Old Freny sat behind her spinning-wheel, spinning away monotonously, and when the bearings got dry, as they often did, her wheel droned the bass to an often too pronounced prosaic stillness.

Spinning was still the custom in those days. Everybody spun and had all their white and colored linen stuffs, *Schemperin*\* and flannels woven to order. Every fourth or fifth house had its loom. In many a house a half dozen spinning-wheels were kept buzzing. The daughters spun their own marriage dower. There was plenty of noise when half a dozen wheels were humming and droning, and plenty of dust too, especially when flax

\*This was the dialect term applied to a stoutly woven fabric much used for trousers. We have often heard the word in our youth, but have not been able to trace its origin quite satisfactorily, and shall be obliged to any reader who will do so. Perhaps it was derived from the Old French *jambières*, stout leggings worn by huntsmen and others. —Ed.

was being spun. This was usually spun first from the distaff, before the skeins of finely hatched flax; finally came the wool.

A farmer's spinning-room in those days presented a strange sight. The boys sat or lay on the wood-chest behind the stove. In the center of the room, suspended from the ceiling, hung a wooden contrivance to which was fastened the old-fashioned fat-lamp, about which the mother, daughters and hired girls, clad in homespun, home-made, tight-fitting dresses, often so covered with dust as to be unrecognizable, sat at their wheels night after night, spinning and talking. The father, usually idle at this time, sat in the arm-chair before the stove, resting comfortably; only on Sunday, when all was quiet about him, he would read his newspaper.

This, to be sure, was not the custom in our home. Old Freny alone did the spinning, and she was not allowed to cover too much space with her wheel, if she wished to avoid being called to order, or, as occasionally happened, when she fell asleep, having the almost empty distaff roguishly set on fire by some one to awaken her.

Everything has its day, even spinning, and to the great delight of the farmers' daughters there came a time when spinning ceased. All kinds of cloth could be purchased cheaper than they could be spun and woven by hand. Thus spinning passed quickly out of fashion. In about eight years after the time of which we write, one could hardly find a spinning-wheel in use anywhere.

The German-American Historical Society celebrated its sixth anniversary on Monday evening, January 6, with a banquet at the hall of the German Society, Marshall and Spring Garden streets, Philadelphia, Pa.

The following toasts were responded to: "Germans in Pennsylvania," Samuel W. Penny-packer; "The Study of German-American His-

tory," Doctor C. J. Hexamer; "Germans in International Commerce," Rudolph Blankenburg; "German-American Historical Society," Arno Leonhardt; "The German Language in America," Professor M. D. Learned; "The German-American Student," Dr. Carl Beck, of New York; "The German Press in America," Henry Detreux.

## Descendants of Martin Luther

NOTE.—The following, quoted from *The Lutheran* of November 28, 1907, will interest our readers. Descendants of Paul Gerhardt, the hymn-writer, live in Berks county today. Who can locate descendants of other church fathers?



It may be of interest to our Church to add the following to the glad news that we may soon expect Pastor Eilif Theodore Wagner and his wife, accompanied by his brother-in-law, Theo. Cond. Appel, and his wife, at our Theological Seminary.

The Wagner family originates with Dr. Martin Luther on the maternal side through his daughter Margaret, who married W. Kühlheim. Through their children on the maternal side, comes the founder of the Wagner branch, Tobias, whose occupation was that of copper-smith and engraver in Nordlingen. A son of his became senator in Heidenheim. His son, Tobias Wagner, was pastor, professor, chancellor and dean in Tübingen, died 1680. He again had two sons, one of whom became the progenitor of the Danish branch. His son's name was George Wagner and George's son was John, who became surveyor in Heidenheim. John's son, John Ludwig, died 1792, was agent in Königsbronn. His son, Frederick Carl von Wagner (died July 5, 1847.), enlisted as he thought, in the Prussian army, but by mistake it happened to be in the Danish army, and he died in the capacity of Danish colonel. His son, Moritz Carl Frederick August von Wagner, became likewise Danish colonel and died as such in the year 1849. His son is the present dean Ludwig Carl Moritz Wagner in Saskjöbing. His sister was the late lamented Lady Schraeder, and it is the dean's son whose coming we look forward to with pleasure.

Reverend and Chancellor Tobias Wagner's second son became the progenitor of the American branch. His son became minister in Hausen, near Tuttlingen. He too had a son, Tobias by name, who be-

came minister in Heilbronn, where he remained until June 13, 1742, when he received a call as chaplain for Gen. S. Walter, Colony at the Brodd and Musconugus rivers in Massachusetts and Maine. Coming to America with wife and five children, three more children were born to him here. He left the colony in 1743 and became pastor in Tulpehocken, Pa. It was he who joined in matrimony the Rev. Dr. H. M. Muhlenberg to Anna Maria Weiser. He sought to organize an orthodox Lutheran conference in contrast to Muhlenberg and the other ministers from Halle who were of the pietistic order. He had a somewhat polemic disposition. He returned to Germany in the year 1759 while all his children remained in America and submitted to reordination by the bishop of London. He later became minister in the margravate of Brandenburg, and died in 1775 as pastor in Wurtemberg. His daughter, Catharine Elizabeth Wagner, married to G. Heinzelmann, of Lancaster, became the mother of General Major S. P. Heinzelmann, who died May 1, 1880, in Washington. One of the sons, John Christian Wagner, was father to Mary Wagner, who on December 19, 1811, was married to a descendant of the old Swedish colony, John Stille. She became the mother of six children, among whom was Dr. Alfred J. Stille, of Philadelphia, and Professor Dr. Chas. Stille, dean at the University of Pennsylvania. We here have a somewhat widely branched family-tree originating with Pastor Tobias Wagner, the son of Luther's daughter Margaret. How many, or whether any of the numerous ministers in this country by the name of Wagner belong to the same family it is impossible for me to say just now. For further information consult my *History of the Evangelical Lutheran Church in America from 1620 to 1820*, page 394 ff. The Rev. Mr. Wagner has thus a number of American relatives, and we hope that he will find himself thoroughly at home among us and at our school.

REV. RASMUS ANDERSEN, Brooklyn.

## Is the Dialect Dying Out?

BY F. A. LONG, M.D.



IN a recent number of your magazine, the question was asked, "Is the use of the Pennsylvania-German dialect dying out?" Preliminary to what I wish to say I may state that my wife and I have lived in Nebraska for thirty years and that we left the Lehigh Valley when in our 'teens. We have made two visits to Pennsylvania in these years,—the first 14 years ago and the last in June of the present year. We were at Lancaster and at all the important places in the Lehigh Valley from Easton to Mauch Chunk, and at some places in the country in Lehigh and Northampton counties.

We were thoroughly impressed with the idea that the people, young and old, talk a much better English than they did on the occasion of our first visit 14 years ago. We were also impressed with the idea that if the Pennsylvania-German dialect is dying out the process is so slow as to be almost imperceptible. Returning to the scenes of one's childhood after many years and hearing the dialect talked

by street car employees among themselves, by the conductors and brakemen and engineers on the railroad, by the ticket agents, by the policemen on the streets, by old and young over the counters of the stores, and on the streets, gives one the impression that the dialect is still very healthy and far from decadent. In Lancaster we heard it on the public square, and on the street cars and in the parks, and from lips other than Mennonites and Dunkards; in Mauch Chunk a clerk talked it to a patron at the post-office, and we heard it at the depot and on top of the mountain point known as Flagstaff. And these two places have never, I believe, been known as thoroughly German communities. What then shall one say of a community like Allentown? In discussing the future of the dialect with relatives in Allentown, it was suggested that in ten or twenty years the Pennsylvania-German dialect would have died out. I said "Not in a hundred years!" And I thoroughly believe it. And why should it die out?

Few meetings of the Lancaster County Historical Society have been more interesting than that held on the evening of December 6, in the Society's room, in the A. Herr Smith Library building, on North Duke street. It was the regular monthly meeting of the local historians, a large number of whom were present, and, besides a considerable amount of business, the members listened to an unusually entertaining paper.

Under the new constitution, the December meeting was the time for the nomination of officers. All the old officers, with one or two exceptions, were nominated for the new year, as follows: President, Mr. George Steinman; Vice-Presidents, Rev. Dr. Jos. H. Dubbs and Samuel Evans, Esq., of Columbia; Secretary, A. K. Hostetter; Corresponding Secretary, Miss Martha B. Clark; Librarian, Samuel M. Sener, Esq.; Treasurer, Dr. J. W. Houston; Executive Committee, F. R. Diffenderffer, Chairman; H. Frank Eshleman, Esq., R. M. Reilly, Esq., Hon. W. U. Hensel, George F. K. Erisman, Monroe B. Hirsh, D. B. Landis, Chas. T. Steigerwalt, Philip A. Metzger and Mrs. Sarah B. Carpenter.

The paper of the evening was prepared and read by Mrs. James D. Landis, her subject being, "Who Was Who in Lancaster One Hundred Years Ago." It was based on the

original constitution and by-laws of the Female Benevolent Society of Lancaster, which were found some time ago while the old home of the late Amos Slaymaker, on East Orange street, was being remodeled. The paper is in an excellent state of preservation, and is now the property of the Historical Society. The paper dealt with the members of this noble band of women who nearly a century ago dispensed sweet charity among the poor of the town of Lancaster. The authoress took up the names of the fifty-three women who were the signers and subscribers to the society, and gave in detail a sketch of each one, with many interesting and amusing anecdotes in their lives. A number of new facts about Lancaster social life a century ago were brought out. The paper was introduced with an account of the principal charitable institutions and organizations in this community at the present time prepared by F. R. Diffenderffer.

Mrs. Landis' paper, which was one of the most voluminous ever prepared for the Society, was remarkable not alone from its entertaining character, but from the wonderful amount of research it entailed. Church, cemetery, family and Court House records, with files of early Lancaster papers, were industriously scanned.

## The Home

This department is in charge of Mrs. H. H. Funk, of Springtown, Pa. to whom all communications for it should be addressed. Contributions relating to domestic matters—cooking, baking, house-work, gardening, flower culture, old-time customs and ways of living, etc., etc.—are respectfully solicited. Our lady readers are specially requested to aid in making this department generally interesting.

### Revival of The Patch-Work Quilt

BY THE HOME EDITOR.

The revival of the old-fashioned bright colored patch-work quilt recalls many pleasant little incidents and memories of the past to those who spent the long winter evenings in framing together patches, often as a household necessity but oftener as a labor of love for those near and dear to them. It was the sentiment of grandmother's day that the boys must have several pieced quilts when they leave home, and the girls must see that they have their own pieced.

This old-time handicraft, which had almost become a lost art, is becoming very popular again, and the handsome coverlets stored in the chest on the attic for years, as loving remembrances of by-gone days, can now again be brought forth to be of useful service and to replace the more modern successor, the machine-made spread which has held sway for many years.

When we see the artistic designs and harmonious color blending that some of these spreads contain we look with admiration and often a little envy thereon, and realize that in spite of the advanced ideas of the present generation, the old folks did know a thing or two in their day, and we must confess that grandmother's patchwork quilt is as pretty and acceptable to us today as it was to her several decades ago.

While it was one of her occupations through the long winter evenings, it was also a pastime for any idle hours of the day, and if there was a neighbor's call to be made she was likely to have a dozen or more of carefully cut patches tucked under her arm which she took along to sew on while indulging in a little social chat. Not always was she alone engaged in piecing, but very often the little seven-year-old tot, at her grandmother's knee, would take

her first lesson at the same time. With needle and thread she would sit for hours—often a burdensome occupation for the child—and sew the square blocks that grandmother had so neatly cut, pinning seam upon seam, which the little fingers would first have to underhand, then sew with a back stitch so as to make the sewing firm, while grandmother was piecing some more intricate designs.

While most of the designs were original and many were handed down from generation to generation, new ones were created by the expert, some of which were very difficult to arrange and often quite confusing to a looker on. If it was to be an every day spread that was wanted, and time was an object, the patches were usually cut in square blocks, diamonds or narrow strips in short lengths, but if it was to be a select spread to be kept as a keepsake, the piecing was often quite tedious and tiresome. Some were in tiny patches, only half an inch square, which necessitated a great deal of labor, the sewing all being done by hand and with exceedingly fine stitches. It often took several winters to get a quilt pieced before it was ready for the quilting frame.

A few of the most popular designs that are being copied today are the rainbow, star, log-cabin, the rising sun, very popular, made of eleven hundred and fifty-two pieces, and Jacob's ladder prettiest of them all. Many new designs, which are an improvement in our own estimation, have been accepted, as for instance the crazy patchwork which we are familiar with and a sample of which can be found in nearly every home. Quite often the piecing is now done by the aid of the sewing machine, which makes it an entirely different occupation, the result being the same but the sentiment that went with the handmade quilt is missing.

At a meeting of the executive committee of the Board of Foreign Missions, held in Lancaster, Pa., on January 8, Miss Alice E. Traub, of Philadelphia, Pa., was elected as a missionary nurse for the Yochow City Hospital, in China. She is a member of St. John's church, and has been in training as a nurse for a number of years. The board is delighted in finding so capable a person for this important position. Miss Traub expects to sail for China about the middle of March.

The Rev. Calvin E. Kuder sailed for India on the steamship "Adriatic," of the "White Star Line," on New Year's Day. He goes via Naples. Pastor Kuder in returning to India not only gives up a large and prosperous charge here in Pennsylvania, but because of the ages of his children must leave his family behind him. Such is the spirit of sacrifice when a man's heart is in a work.

## Literary Gems

## ES FEIAR UN BOYERTOWN

BY "SOLLY HULSBUCK."

NOTE—"The old mill at the Swamp (Gilbertsville), a village near here, was closed today for the first week-day in years. The home of the miller, Robert Taggart, showed no signs of life. His buxom wife failed to hail the farmers as they passed along the road. People bringing grist to the mill called and pounded in vain and drove away again. Robert Taggart and his wife and their daughter, teacher of the nearby school, came into town Monday night to attend the show. They have not been heard of since."—From a report of the Boyertown (Pa.) Opera House fire, where 171 persons burned to death and scores more were injured, taken from the Philadelphia Record of Wednesday, Jan. 25th, 1908.

Es rawd shdad shdil, de mel is zu,  
 's is gor nix lawend do;  
 Es shein'd mer frem, 's is ebes lets,  
 Far's wor ne' fordem so.  
 Shun uft wor Ich do in da mel,  
 For moncha longa yor.  
 Und im'r wilkum g'funna do,  
 Ov'r 's is net we dafor.

Es is mer shoor unfreindlich nou,  
 Der milar kumt net bei,  
 Duch wor ar un seim pusl'da do,  
 Im'r fleisich und gatrei;  
 Und dort um hous, uft hut mer g'hard  
 En leb old ledli g'sunga,  
 Ov'r heit is oles shdil, mer man'd  
 Der Dod hut's iv'r g'numa.

Der Dod? Sel kon net meglich sei,  
 Es war duch eb'r do,  
 Ov'r nemond kumt, Ich har ken sound,  
 Dos mi hartz klupa so;  
 Besides, se wora g'sunda leit,  
 Der milar und sei fraw,  
 Labhoft und wol in ola shdond,  
 So wor de duchd'r aw.

Ich was um beshd is laweszeit  
 En korts und mislich ding,  
 Der Dod kumt monchmol shnel und nemt  
 Es beshd dos ar do fint.  
 Yushd geshd'r is der milar fort,  
 Ar is g'wis net weid.  
 Kent's meglich sei ar g'shdricha war  
 In dara kortsa zeit!

Yaw, geshd'r is der milar fort,  
 We lond'sleit ols'mol gan,  
 De fraw und duchd'r mit,  
 So kumt ar awich nima ham.  
 Der mashd'r kumt ne' un de mel,  
 Des is en drourich bild,  
 Es ledli dos mer g'hard hut dort  
 Um hous is awich g'shdild.

Se wora yushd noch Boyertown,  
 Der wag wor gor net weid,  
 Ov'r duch far se wor sel der wag  
 Noch era awichkeid.

Bei hun'rts nuchber'sleit dort rum,  
 Mit leichtem hartz und frad,  
 Sel'r owet roof'd der Dod se aw  
 Una zeit far fel gaba'd.

Sei odem wor en feiarbrond,  
 Arshreklich, sund'rbawr,  
 Und bledslich dort im Opera House  
 Wor'n Dod's-bed uf em flor.  
 Yaw, moncha fod'r, mud'r, kind,  
 Brud'r, shweshd'r, freind,  
 Sin esh zu esh, hilflos, fr'brent,  
 Galida und gapein'd.

O, wun mer denkt we shouderhoft  
 Is so en dod we sel,  
 Dut's hartz em sheer farshmelza nou,  
 Ous mitleid, far en shpell!  
 Mer wissa unser end mawg sei  
 So 'shreklich und so shnel,  
 Duch gaid mer fort im olda grawd,  
 Und denkt net un de hel.

De guta leit fun Boyertown  
 Wu unlkuma sin una sho,  
 Bareit und in da awichkeid,  
 Sin bes'r ob we do.  
 Duch brecht's em's hartz sheer wun mer denkt  
 Was alend des awshtel'd,  
 Und ola leit hen mitgafel  
 In ola eck de weld.

Es shein'd em frem, 's is net we's wor,  
 Der milar kumt net bei;  
 Es rawd shdad shdil, de mel is zu,  
 Ar gaid aw nima nei!  
 Yushd geshd'r sin se fralich do  
 Fun era hamet fort,  
 Und fralich'r nou sing'd de fraw  
 In selra Hamet dort!

Yaw, des wor'n shlim und iv'le soch,  
 Un's kumt em gor nakst ham.  
 Mer was net was es neksht sei kent,  
 Ov'r des is numa plain—  
 Dos yaders recht nochdenka set,  
 Und im'r 'redi sei,  
 Far ungluk bringt em nix zu-recht,  
 Ov'r wos mer larn'd dabei.

## SIX LOVE LYRICS OF ST. VALENTINE

BY FREDERICK YEAKEL, DENVER, COL.

## BELLS.

Sweet as a bell with most musical strokes,  
Most charming and dear is sweet Belle Stokes.

Clear as a bell doth the meadow-lark sing,  
More clear yet and sweet, Belle's laughter doth ring.

## ANNA

Anna, thou blithesome wood-sprite,  
Thy hair, wind toss'd and wayward,  
Now gleameth,  
Meseemeth,

As the soft dull sheen of ancient gold  
That films the brown of the sere oak-leaf  
That dances the drifts in the wintry wold  
Or flirts with pale sunbeams at noontide brief.

Rudely yet coyly the wind caresses  
Not the oak-leaf only or the whispering pine,  
But in riotous glee puffs the fairy tresses  
'Neath the elfin hood of my Valentine.

## MY NUT-BROWN NYMPH.

Ah, Lucia!  
What limpid, kindling rays,  
From deep, dark star-lit eyes,  
Thy dulcet name  
To me now signifies,  
Since thine entrancing gaze  
My heart now so absorbs,  
Nor wealth, nor fame,  
Lure me as lure thine orbs,  
My Lucia!

TO J. N. G.

The soul of the strains that nestle in  
The graceful curves of the violin  
Thy skilful hands have fashioned here,  
Creates in me a tuneful cheer;  
Beguiles full many a sorrowing mood  
To yield to sweet chords from the carved wood.  
But a song now rings in my own heart,  
'Tis a silvery song with a golden part,  
Crescendos rich, that fain would thrill  
Your own harmonious soul, and fill  
Your life and mine as never will  
The lark's clear song, or the wood bird's trill;  
Love's silvery song I'd here enshrine,  
In the golden heart of my Valentine.

## NANNIE GRIMES.

## PART I.

*Fair Nannie Grimes,—*  
I'm pond'ring tonight o'er the olden times;  
For visions most fond, entrancing and rare  
As the fragrance of flowers, on bright sun-lit  
air,

Come into my dreams of thee.

*Dear love of old days,—*  
We're strolling once more 'neath the silent  
rays

Of yon moon so calm, while brilliantly clear  
Twinkle vigilant stars, as if they would hear  
Mine accents of love to thee.

## PART II.

In all my fairest fireside dreams,  
Of faces sweet,  
That pass me by in fitful gleams,  
With smiles replete;  
I've still thy love-illumined face,  
Dear Nannie, dear,  
Thy form petite, thy winsome grace,  
My days to cheer.  
Still yields my heart to each behest  
Of thine, my light;  
That I can nought but love thee best,  
Thou vision bright,  
My constant thoughts to thee incline,  
Thou fairy-love,—My Valentine!

## CLEORA.

From day to day,  
Through year to year,  
In every way,  
Or joy, or fear,  
I know whose smile  
Doth welcome home,  
I know whose lips  
Shall press mine own,  
I know whose heart  
Doth constant keep,  
Though sad my faults  
That I might weep.  
Though poor my gifts  
My follies great, F  
Her love withal  
Doth not abate,  
My wife, in truth  
On her depend  
My life's best hopes,  
She's my best friend—  
My Valentine.

The West Swamp Mennonite church has elected Rev. E. S. Shelly, of Pennsburg, Pa., assistant to its pastor, Rev. A. B. Shelly, the oldest Mennonite pastor of the Eastern District. Rev. Mr. Shelly is manager of the Pennsburg Telephone Exchange, and in spite of the fact that his eyesight has failed so that he is almost totally blind, he has taken a course of theological instruction and has been preaching in the churches of the above vicinity for some time.

Chicago claims the distinction of having the largest Lutheran congregation in America. It numbers 5,000 baptized members. In the 60 years since the church gained a foothold it has grown three times as rapidly as the population of the city. In proportion to population, it is the most Lutheran among the large cities of our Union.



## 'M DINKEY SEI KNECHT

BY REV. A. C. WUCHTER, GILBERT, PA.

Dart drumma an der Weidakrick,  
Im scheena Liliadal,  
Hot mol vor langa Johr zurick—  
Wie viel hot jeders Wahl—  
En reicher Bauersmann gewohnt,  
Als Knecht un Maad gedingt.  
Er hot sei Leit net 'bartig g'schunt,  
Wie's Knechtlied immer singt.

Un doch, an's Yori Dinkey's het  
Schier eenig ebber g'schafft.  
Druf nei gerast, sel hen sie net,  
Mit Händ un Fiess gerafft,  
Wie's eifers geht so do un dart,  
Wu Knecht un Maad zuhaus;  
Wu's heesst, wam ebber's Maul ufschperret:  
"Dart kummt die Faulheet raus!"

Wann ewa net des Schaffa wär,  
Wie het mer's noh so gut!  
Noh wär em's Herz net gans so schwer,  
So voll vun schwitzig Blut.  
Wann alles selwer wachsa deet,  
Dann wär der Bauer froh;  
Er deet aus lauter Luscht un Freed  
Sich rolla uf em Schtroh.

Noh kennt des Maad un Knechtgeding  
Zum Bocksloch-Granny geh.  
For Leit zu dinga, 's is en G'schpring;  
's will niemand schaffa meh,  
Except mer gäbt die Bauerei  
Un noch die Frah dazu.  
Noh misst mer noch so newabei  
Die Erwet selwer duh.

Ja, wann des ewig Schaffa mol  
Der Schtickfluss kriega deet,  
Dann wär net immer des Gejohl,  
Wann's net der Gollop geht.  
Ja, wär's net for des nährish Geld  
Un's däglich Butterbrot,  
Ei, 's wär ken Knecht mef uf em Feld,  
Lewendig odder doot!

Ja, ja! der Bauer hot sei Klag  
Un brummelt in die Fauscht;  
Der Knecht hot ah sei Regadag,  
Wann's Grummelwasser rauscht.  
Die Frah die krigt die Ungeduld,  
Wann's Wergelholz net schafft;  
Die Maad—die gebt der Katz die Schuld  
Wann als der Rover blafft.

Well, emihau, der Yori hot  
Sich widder 'n Knecht gedingt.  
Sie hen so rum g'schafft uf der Lot—  
Die junga Sei geringt,  
Die G'scherra g'schmiert, die Fenza g'flickt,  
Hen Schtroh un Mischd uf's Land,  
Un g'schafft so wie sich's ewa schickt  
Bei'm liewa Bauraschtand.

"Wie gleichschd du dann dei neier Knecht?"  
Frogt mol der Nochber John.  
"Ei," sagt der Yori, "gut un schlecht;  
's kummt ah uf wie un wann.  
Ich war do jetz mol noch der Mihl,  
Noh haw ich g'saat: 'Nau, Joe,  
Die Schtee fahrst weg, lad net zu viel;  
Bin zeitlich widder do.'

Mer hen die Fuhr noh uferickt  
Un ab, ich un die Frah.  
Noh hot er dann der Schubkarch krigt,  
Geht eifrig druf un dra.  
's nemmt immer länger as mer meent,  
Noch Schtohr un Mihl zu geh;  
Die Weibsleit hen sich so verwehnt,  
Mer gingt als besser allee.

Mer sin die Lane so langsam nuf;  
Der Schubkarch hot gegrohnt.  
Noh lacht die Betz: 'Sag, bass mol uf!  
Weescht wie mich sel gemahnt?  
"Der Dinkey kummt noch la-ang net.  
Er kummt noch net, rah—ie—!  
Der Dinkey kummt noch net, I bet,  
Er kummt net, sweet Marie!"

Er hot uns iwerdem erblickt.  
Noh hot die Betz gelacht:  
'Guck, was der Joe net Eifer krigt!  
Heerscht wie der Schubkarch macht?  
"Der Dinkey kummt! der Dinkey kummt!  
Ta-rie! ta-rie! ta-rie!  
Der Dinkey kummt, 'r 'ummt, 'r 'ummt!  
Hurrah for Tschin'rel Lee!"

Der John hot sich schier doot gelacht  
Un uf die Knie gekloppt:  
"Ich sag der, Yori, wie's mer macht;  
Sel Lied is händig g'schtoppt.  
Do schickt mer, däscht sei, Frah un Knecht,  
Der bisness noh zu geh.  
Noh schmiert mer sich der Schubkarch recht  
Un fahrt dann selwer Schtee."

According to their Church Almanac the Lutherans in the United States have 8052 Ministers, 13,142 Congregations, 2,012,536 Communicant Members, 4700 Parochial Schools, 6578 Sunday Schools, 24 Theological Seminaries, 39 Colleges, 42 Academies, 7 Female Colleges, 28 Hospitals, 40 Orphans' Homes 24 Homes for Aged, and Deaconess Institutions.

Lebanon Valley College, at Annville, is to have a theological seminary, which is to be opened next fall. The United Brethren denomination has no institution for the training of students for the ministry in the East. The nearest institution of the kind is Union Biblical Seminary, located at Dayton, Ohio.

# EDITORIAL DEPARTMENT

Editor and Publisher  
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THE PENNSYLVANIA-GERMAN is an illustrated monthly magazine devoted to the biography, history, genealogy, folklore, literature and general interests of German and Swiss settlers in Pennsylvania and other States, and of their descendants.

PRICE, per year, \$1.50, in advance; single copies, 15 cents. Foreign postage, 25 cents a year extra. Club-rates furnished on application. Payments credited by mail.

DISCONTINUANCE.—The magazine will be sent until order to discontinue is received. This is done to accommodate the majority of subscribers, who do not wish to have their files broken.

NOTICE OF EXPIRATION of subscription is given by

using red ink in addressing the wrapper of the magazine.

CONTRIBUTIONS.—Carefully prepared articles bearing on our field are invited and should be accompanied with illustrations when possible. No attention will be given to unsigned articles, nor will we be responsible for the statements and opinions of contributors. Unavailable manuscripts will not be returned unless stamps are sent to prepay postage. Contributions intended for any particular number should be in the editor's hands by the twenty-fifth of the second preceding month.

ADVERTISING RATES will be furnished by the publisher upon request.

## Death of the Editor.

**E**DITOR SCHULER is no more. Cruel, relentless death, sparing none, knocked at his chamber door, Thursday, January 9, and bade him prepare for the last, lone journey to the Great Beyond. He was a sick man. A physician was called who found him suffering with a severe attack of pneumonia in its second stage. Hoping against hope he at once sent him to bed and through loving hands began to apply all that medical skill could do for him but the contest was an unequal one from the start. The doctor's fears of the first day became by Monday a moral certainty that there was no hope for his recovery. He quietly and peacefully fell asleep and passed away to his eternal home and reward on Tuesday morning January 14, at one o'clock.

The somewhat narrow circle of his close personal friends, the community at large, the literary world, the publisher and readers of this magazine have in his death suffered a distinct loss, a loss which to the publisher is irreparable. While all rejoice that he could enter into his eternal rest and reward and none would call him back if he could, his sudden taking away in the midst of his labors and in the full possession of his strength and vigor is deeply mourned.

### A Great Loss.

The death of the editor so sudden and so unexpected, brought the publisher face to face with a very practical, pertinent,

personal question, What now? Editorial work on the January number was uncompleted through no fault of either publisher or editor, no copy for the February number had been forwarded to the printer, with many details of editorial procedure the publisher was unacquainted, no time was to be lost, an enviable reputation for editorial accuracy was to be maintained. The only logical answer seemed to be to go ahead in the full belief that in some way a path would open itself or could be opened, and this we shall do. While the services of the editor on the magazine were beginning to bear continually more abundant fruit and his loss is irreparable, we feel that the work must not be allowed to stop, or suffer loss, or lag.

The publisher pledges himself to do all in his might to make the magazine of increasing value and interest to its friends, and can only ask subscribers and contributors to stand by it loyally and give it their unstinted support in extending its circle of influence and usefulness. Its cause is much wider than its editor and publisher. It had been a matter of concern to both editor and publisher how best to place the work on such a footing that it could go on even if the workers should be called away. The change brought about so unexpectedly brings the matter still nearer home and makes the solution still more desirable and pressing. Suggestions along this line are welcome.

We shall have more to say about our departed friend in a subsequent issue. We believe that our readers will be glad

to know more of the life and characteristics of him who the past two years has labored so unselfishly for the upbuilding of this magazine. Peace to his ashes, the rich blessings of heaven to his soul.

**A Few Words of Commendation.**

The heart of our lamented editor was cheered by many kind words which reached us through the regular course of business. Our readers will pardon us if we quote a few as a tribute to a faithful and conscientious worker, while at the same time we heartily thank the writers thereof. From far-away Alaska came these words:

Being a Pennsylvania-German by birth and certainly by inclination, I admire the work you have undertaken, and wish you every success.

From the Buckeye State came the following cheering lines:

I wish to congratulate you on the improvement that has been made in the magazine. While it must always have a limited circulation among the particular class of people, it is, nevertheless, a very important contribution to the history of this thrifty people and will no doubt furnish the basis for future historians when they come to write.

I wish to thank you for this improvement in the better selection of articles and specimens of the vernacular, and also the improvement in the editorial work.

I was especially interested in your publication of the ceremonies in regard to the New Year several numbers ago. I remember hearing my grandfather recite snatches of this rude poetry, and it was very interesting to me, and enabled me to spend a very pleasant evening with my mother by way of reminiscence.

A reader in Missouri expressed appreciation by saying:

I note with pleasure the article on "The Buchtel Family" by my old teacher, Henry Meyer, of Rebersburg, in the December number. This and all the other features make it intensely interesting to me.

Philadelphia, Pa., the City of Brotherly Love, gave a helping hand in words like the following:

The enclosed is in response to your offer. Kindly send the numbers as they appear, and I will try to induce the recipients to become subscribers after the time expires. Your plan is a very good one, and I hope it will be the means of enlarging the subscription list. Probably it would be wise to tell the friends whose names I am sending that I am exceedingly anxious to have them become regular subscribers, for I believe it to be their duty to do all in their power to make the magazine a success. It is an enterprise that can not help but arrest the attention of a good many people who are still laboring under the delusion that the Pennsylvania-Germans are far in the rear of intellectual progress, and every descendant should feel only too anxious to show the public's error. The expense is not only trifling, but one that is frequently indulged in without anything like the reward that must follow the regular perusal of a journal so full of history and general information on a subject in which every son and daughter of Pennsylvania-German origin is more or less interested.

THE PENNSYLVANIA-GERMAN is a good, bright magazine, and is doing a good work in showing the frugality, integrity and influence of the German forefathers in the early settlement of Pennsylvania as well as many other States.

P.S.—The magazine which you publish is of such an interesting nature that I think if the attention of the Pennsylvania-German people is called to it the majority of them interested in historical facts will greatly appreciate your efforts. For myself I can say that I do not receive a magazine (and I receive quite a number at my home) which gives me more pleasure and interest than your publication. Hope you will be able to keep on with the good work and do a power of good, not only to the Pennsylvania-German people, but to everyone who reads same.

Send me the January issue of THE PENNSYLVANIA-GERMAN as usual. I will discontinue all my other papers.

The Kutztown Patriot of December 28, 1907, incidentally brought evidence that the Pennsylvania-Germans find their way out into the wide world when it gave in a column of *Personals* the names and addresses of the following who had returned to Kutztown as their native town to spend Christmas:

- Solon A. Reinhard.....Cincinnati, O.
- Prof. G. A. Kramlich.....Galveston, Tex.
- Lieut. R. J. Herman.....West Point, N. Y.
- B. S. Schmeuhl.....Philadelphia, Pa.

- Dr. H. J. Rhode.....Reading, Pa.
- Mrs. B. E. Moritz.....Denver, Colorado.
- Jesse Wanner.....Baltimore, Md.
- Solomon Rhode.....Philadelphia, Pa.
- C. R. Wanner.....Washington, D. C.
- Ralph Scheidt.....Lake Odessa, Mich.
- Jacob Fisher.....Fort Riley, U. S. A.
- Prof. C. A. Smith.....Yonkers, N. Y.

These all fill responsible positions and are but a few of the many who have gone forth from the old town to win their way in the world.

## Clippings from Current News

### Oswald Family Organization.

At a meeting of some of the descendants of Henry Oswald held at the Hotel Allen, Allentown, on January 4 for the purpose of effecting a temporary family organization, the following officers were elected: President, Rev. Charles Everett Oswald, New York City; Vice-Presidents, Lewis H. Oswald, Emerald; Amandus Oswald, Freeland; James A. Oswald, New Tripoli; John S. Oswald, Nazareth; Amandus C. Oswald, Coplay; Henry E. Oswald, Binghamton, N. Y.; Treasurer, Chas. E. Oswald, Best, Pa.; Secretary Guy E. Oswald, Hokendauqua; Executive Committee, the officers.

Henry Oswald, the progenitor, leaving his native home, Alsace, near the Swiss border, arrived in America in 1735, and became one of the pioneer settlers of "Allemangel," what is now Lynn township, Lehigh county.

A branch of the family established itself in the early part of the last century in northeastern Ohio, and from here, in southern Michigan and Indiana, where in certain localities the descendants are among the most substantial and honored citizens. What is practically a complete genealogy of the family has been compiled by the Rev. C. E. Oswald, of New York City, with the help of James A. Oswald, which was recently printed in book form.

### Tablet Unveiled.

A tablet to the memory of the Rev. Dr. Joseph A. Seiss was unveiled in the Church of the Holy Communion, Rev. E. Pfatteicher, Ph.D., pastor. Doctor Seiss was pastor of St. John's Church, on Race street, in 1870, when the congregation of the Holy Communion was organized, and he became pastor when the church at Broad and Arch streets was dedicated, on February 17, 1875. The congregation left the Broad street church in 1902 and after worshipping a year in Witherspoon Hall, moved into their present building. The Rev. Dr. Samuel A. Laird, who delivered the address, declared that "no more useful life has been spent in the interests of the Evangelical Lutheran Church." The tablet reads: "To the glory of God and in loving memory of the Rev. Joseph A. Seiss, D.D., LL.D. Born 1823—Died 1904. Author and Preacher. First pastor of this congregation, and its faithful minister for 29 years." The pastor conducted the service.

### Removal of German Baptist Home.

The trustees of the German Baptist Home for the aged and infirm, at Manheim, have decided to remove that institution to Elizabethtown, where a \$20,000 building is to be erected in the center of a ten acre field, close to the Elizabethtown College.

### Hillegass Marker.

Through the efforts of the members of the Hillegass family of East Greenville and vicinity, a granite marker has been placed at the graves of the progenitors of the family in America, who lie buried in the cemetery of the New Goshenhoppen Reformed Church.

The stone is four feet wide at the base and nearly two feet thick. Its height is three feet.

On the top is the following inscription:

"Pioneer Settlers—1727. John Frederick Hillegass, November 24, 1685-January 6, 1765. Elizabeth Barbara Hillegass, died March 4, 1769."

The front of the stone bears the following:

"John Frederick Hillegass, the progenitor of the Montgomery County branch of the Hillegass family, now distributed over the United States, was born in Alsace, Germany. With his wife, Elizabeth, Barbara and younger children, he sailed from Rotterdam to America with the company including the Rev. George Michael Weiss, a Reformed minister. They arrived at Philadelphia September 18, 1727, and settled in this region, then known as Goshenhoppen. Erected by his descendants, 1907."

### Church Dedicated.

St. John's Reformed Church, Nazareth, Pa., organized in 1855 with 37 members, worshiped in a Union Church building till May, 1905, when they sold their half share in the property to the Lutherans for \$5000. They began building operations the following September on a new church that cost about \$55,000 which was dedicated, December, 1907. When the present pastor took charge in 1891, there were 175 members; now there are about 800, with an equal number in the Sunday-school.

### Printer Retires.

April 6, 1859, Daniel Miller entered a printing office at Lebanon as apprentice. Since that date to the present time he has been connected with the printing business, and has never been away from the business any length of time, except in the year 1863, when he spent two months in the army during the Confederate invasion of Pennsylvania and the battle of Gettysburg. Ten years were spent in the printing office of John Young at Lebanon. On January 1, 1869, he came to Reading and engaged in the printing and publishing business, and has been engaged ever since in this way. His first enterprise was the "Republikaner von Berks," a German weekly which he edited and published more than thirty years. During a similar period he served as publishing agent of the "Reformirte Hausfreund," whose editor and proprietor was Dr. Bausman. On April

1, 1888, about twenty years ago, the "Reformed Church Record" was started, which he edited ever since. At the same time he was engaged in the job printing and book publishing business. A number of volumes were published which found an extensive sale. He recently sought and secured relief by selling out to Rev. I. M. Beaver.

#### OBITUARIES.

MRS. CATHRINE TOOL died in Ackley, Iowa, December 3. She was born in Lehigh county, Pa., in 1814, her maiden name being Cathrine Bear. About the year 1863 the family moved to Springfield, Illinois, whence they moved to Ackley in 1867. Five children were born to them, three of whom—Eugene, of Murdock, Nebraska; Mrs. Nicklas, of Omaha, and Reed, of this city,—are living. Two sons, Albert and Henry, preceded her in death. There are twenty-two grandchildren and thirty-five great-grandchildren living; also two sisters, Mrs. Henry Reifinger, Niles, Ohio, and Mrs. John Jacoby, of Emaus, Pa.

DR. EDWARD BROBST died at West Leesport a few hours before the old year expired. He was a son of Valentine Brobst, who died at Rehrersburg, at the age of eighty-eight years. Dr. Brobst was born at that place, September 15, 1833. He attended day schools until the age of twelve years, when he became a student at the Orwigsburg Academy, where he remained four years. He then entered the medical department of the University of Pennsylvania, from which place he graduated in 1853. He read medicine with the long-deceased Dr. Adam Schoener, of Rehrersburg.

Shortly after leaving college, he located at Danville. Several years later, friends urged him to locate at Leesport. In his younger days he made nearly all his visits on horseback.

DR. FRANK R. BRUNNER, one of the victims of the Boyertown catastrophe, lived in Esbach, Berks county, and was widely known for his exceptional ability as a general practitioner, a surgeon and a writer on medical subjects. He was also well known politically, having for several terms represented the Democratic party of the county in the House of Representatives. Recently he was invited to become a candidate for renomination at the next primary election. He was also interested in educational matters, having for many years served on the school board. He was 73 years old, but in spite of his age attended daily to the details of his large practice and found time also to write for medical journals and other periodicals.

WILLIAM F. MOSER, aged 73 years, one of the wealthiest men in Eastern Pennsylvania, died at his home in Allentown. He was at the head of the firm of Wm. F. Moser & Co., cement machine manufacturers. Practically all the machines in the United States used to manufacture cement were the product of this firm.

NATHANIEL N. HENSEL, one of the best known men of Lancaster county, died at Fairfield, aged 80 years. He was prominent in Republican affairs for many years. He came of German stock, his great-grandfather, Frederick Hensel, being one of the earliest settlers of Northampton county. A son of this emigrant, William, served in the Revolutionary War, and was one of Washington's army at Valley Forge. The father of Nathaniel was also a William Hensel, and a soldier of the War of 1812. Ex-Attorney General W. U. Hensel is a nephew of the deceased.

MRS. ELLMAKER, one of the prominent members, for many years, of Trinity Lutheran church, who died on December 24th, was one of the chief ornaments of the city of Lancaster. Born February 27, 1825, the daughter of Christopher and Catharine Sehner Hager, she lived to the ripe old age of nearly 83 years. She was the widow of Nathaniel Ellmaker, Esq., for years one of the leaders of the Lancaster bar, who died in 1898, and was the last surviving member of her immediate family. The Lancaster New Era says of her:

"On the eve of the New Year this community mourns the loss of a rarely lovely woman, one whose long and useful life has been identified with the best interests of Lancaster. Cultured, broad-minded, generous, and with the highest ideals, her beautiful character influenced for good all those who came in contact with her."

MR. THOMAS H. LANE, of Pittsburg, passed away December 31st, at the age of seventy-nine years. He was a member of the First Lutheran church, on Grant street, and an officer in it for many years, besides being the superintendent of the Sunday-school for nearly half of his life-time. He was a supporter of the American Bible Society, and was among the earliest officers of the Pittsburg Y. M. C. A., filling, also, for some time, the office of director of the Institute for the Deaf and Dumb in Western Pennsylvania.

DR. JOHN PETER KELLER, last surviving charter member of the local Young Men's Christian Association, and charter member and president of the Dauphin County Historical Society, died recently, after a lingering illness, aged 76 years. He was the descendant of one of the oldest families of Harrisburg. Mr. Keller, besides being a member of the above mentioned societies, was a prominent member of the Sons of Revolution, the Knights of Honor, and a lifelong member of Zion Lutheran church, in which he held every office at different times. Dr. Keller was born February 20, 1831, in the house where his death occurred, and grew up with the city. His parents were John Peter and Lydia (Kunkel) Keller, and both of his grandfathers came to Harrisburg when it was a Colonial village and were among the first settlers here.

REV. DR. J. H. WEBER, pastor of Zion's church, Sunbury, Pa., died at Clifton Springs, New York, Jan. 9, 1908.

## Chat with Correspondents

### Words Defined.

The query in the December issue respecting the strange terms in the account of sale of a farmer's property in 1757 elicited a number of interesting replies from which we quote the following:

- Brust Lapen—Vest or Chest protector.  
 Cabuts Rock—Hood with mantle attached, like Red Riding Hood is pictured with.  
 Camasol—Knitted jacket.  
 Hauben—Knitted cap.  
 Ieil Tuch—Oil cloth.  
 Schreibtaffel—Writing desk or black-board.  
 Statwagen—Fancy carriage of that period, the best they had.  
 Stick barchet—Piece ticking.  
*Boll*, I think was a large wooden bowl used in working butter. I have seen them as large as small tubs. The one I saw used was as large around as a good-sized tub.  
*Cabuts Rock* was a plain coat with no collar, buttoned up to the throat and a narrow band around the neck. English people called them hunting jackets.  
*Ieil Tuch* was oil cloth.  
*Stat Wagen* was the market wagon used at that time to haul produce to Philadelphia.  
*Stiller* was a distillery used on most farms at that time to make rye and apple jack.  
*Stipffel* was a pair of boots.  
*Waga Winn* was a wagon jack.  
*Zeug Rock* was an overcoat.  
*Boll*—Velvet.  
*Brust lappen*—Kerchief.  
*Cabutz Rock*—Coat or cloak with a hood to cover head.  
*Camasol*—Vest or waistcoat.  
*Hauben*—Lace caps.  
*Krapen*?—Krappe, a gun lock.  
*Teil tuch*—Oil cloth.  
*Kumeth*—Harness.  
*Schreib tofel*—Slate.  
*Stat wagen*—Carriage.  
*Stick Barchet*—Piece fustian.  
*Wagen Win*—Jack to raise axle of wagon.

*Zeug Rock*—Coat or dress of dress stuff.

A *boll* is a dipper; a *brust-lapen* (*lapen*) is a gentleman's vest; a *cabuts rock* is a coat with a capuchin cowl or hood at the top; a *camasol* (*kamisol*) is a doublet or roundabout—a jacket; a *haube* is a woman's hood or cap; a *list kumeth* is a kind of horse collar,—a *fals* collar; *screibtaffel* is undoubtedly a writing-tablet whether of slate or not, but why not of slate? A *statwagen* is a pleasure carriage, whether it means a wagon in which to

ride to the city (*stadt*) or a wagon of state (*staat* meaning style, display, as *staat-machen* means to make a display). *Stick Barchet* is a piece (*Stück*) fustian. A wagon win is a wagon-jack, a lifting apparatus, a windlass, or a winch. *Zeug Rock* is a cloth coat, a *stuf* dres, or *petty-coat*.

The following are rather surmises: *Krapen* may be a *cach* or tumbler as a part of the make-up of a gun. *Stiller* is probably what we would call a *stil* or perhaps more likely an apparatus used to *stil* a child.

NOTE.—The author of these lines, a well known educator, is an advocate of spelling reform.

- Boll*?—*Bolle m.*, bull.  
 ? *Bolle f.*, bulb, onion; poplar; potato; watch.  
*Brust*—Breast.  
*Lapen*?—*Lapin*, rabbit.  
 ? *Lappen*, rag; sail; thin part of sides of a butchered animal.  
*Cabuts*—For *Kapuga*?—cowl; hood; golf-cape.  
*Rock*—Coat, skirt.  
*Rocken*—distaff.  
*Camasol*—For *Kamisol*?—Jacket, under-waistcoat.  
*Hauben*?—*Hauben*, pl. of *Haube*—woman's cap.  
*Krapen*?—? for *Krappen*—doughnut, fritter.  
 ? for *Krappe*, pl. *Krappen*—catch of a gun.  
*Ieil*?—? for *Teil*—part.  
*Tuch*—Cloth, stuff, material.  
*Statwagen*?—*Stadtwagen*—wagon for the city, used in the city.  
*Stiller*—Appeaser.  
*Stipffel*?—? for *Stipsel*—bit, small piece.  
 ? for *Stiefel*—boot.  
 ? *Stöpfel*—cork, stopper.  
*Stick*?—*Stück*, piece.  
*Barchet*?—*Barchent*, fustian.  
*Wagen*?—*Wagon*.  
*Win*?—*uein*, wine.  
*Zeug*—Cloth, stuff.  
 Where doctors disagree, who shall decide? The reader will notice that these replies agree on some points and disagree on others. Who can give more light on the subject?

### “Himmels Breef” Wanted.

A valued reader and contributor writes:

Do you know of any firm publishing or selling copies of the so-called “Himmel's Breef” at this time? I would like to procure a copy.

We refer this query to our readers, believing that some one can supply the desired information. As some of our subscribers would probably like to know more of the *Himmel's Breef* we would be pleased to print a short paper on the subject.

## Our Book-Table

Any book or pamphlet reviewed in this magazine will be sent to any address by the publisher of THE PENNSYLVANIA-GERMAN on receipt of the published price. Postage must be added when mentioned separately. Any other book wanted by our readers may be ordered thro' us at the publisher's price. Inquiries relating to such books will be promptly and cheerfully answered.

*Luther's Catechetical Writings, Vol. I.* By Prof. John Nicholas Lenke, D.D. The Luther Press, Minneapolis, Minn. 1907. 384 p. Price, \$2.25.

This is Volume 24 of the "Standard Edition of Luther's Works in English," and is devoted to Christian Education, a most opportune theme at the present day, when we seem to be drifting towards a Godless and Christless theory and system of education. The following works by Luther are contained in the volume: The Small Catechism, A New Translation of Luther's Large Catechism and the best writings of Luther on the five parts of the Catechism. Prof. G. H. Schodde, Ph.D., Prof. A. G. Voigt, D.D., and Rev. C. B. Gohdes rendered valuable assistance as translators. The volume is dedicated "to parents and teachers, pastors and authors, Sunday-schools and Young People's Societies and all Protestants interested in developing a better system of Christian instruction, supplementary to that of the public schools." The Foreword of 15 pages gives interesting data respecting the Catechisms. The editor offers the work "as a humble contributor to the meager Christian pedagogical and catechetical literature in the English language."

*Journal of the Presbyterian Historical Society.*

Published by the Society under the editorship of Louis F. Benson, D.D., Philadelphia, Pa.

The December number contains an interesting article by Prof. W. J. Hinke, Ph.D., on The Early German Hymn Books of the Reformed Church in the United States.

*Journal of the Military Service Institution.*

Edited by Brig. Gen. Theo. F. Rodenbough, U. S. A., Governor's Island, N. Y.

The January-February number discusses: Public Opinion and Army, Conduct of War,

Art in Army, Cavalry in Late War, Accuracy of Rifle, Military Bands, etc.

*Deutsch-Amerikanische Geschichtsblätter.* Published by the German-American Historical Society of Illinois, Chicago, Ill.

The January number of this interesting quarterly has articles on The Earliest German Settlers in Indiana to the Year 1850, The German Settlements of the Seida Valley, On Old German Tracks (in Virginia), The Germans in Kentucky, Conclusion of Sketch of Life of Political Fugitive of 1848, History of the Germans in Quincy, The Americanization of the Germans in the United States (reprinted from *Deutsche Erde*).

*The Montgomery Transcript*, Skippack, Pa., recently reprinted an interesting paper by Hon. S. W. Pennypacker, LL.D., on Beber's Township and the Dutch Patroons of Pennsylvania.

*Woman's Home Companion* begins Vol. XXXV in the January number with 50 pages devoted to Editorials, Fiction, Special Articles, Household, Fashions, Art, Verse, Music, Special Departments for young and old. This monthly is a good *forger*, forging right ahead and to the front ranks in its special field.

*The Hartford Courant* of January 16 had a very appreciative editorial on the Germans based on the address by Herman Riddle delivered before the German Friendly Society of Charleston, S. C.

*The Travel Magazine*, New York.

The January number of this interesting and fully illustrated popular periodical takes the reader to North Carolina, Germany, Japan, Switzerland, Mexico, Africa, Colorado, California. The February issue gives a glimpse of Valley Forge as it is today.

## Literary Notes

BY PROF. E. S. GERHARD, TRENTON, N. J.

### John Luther Long.

John Luther Long, a Pennsylvanian by birth, and by profession an attorney-at-law in Philadelphia, is one of the regular contributors to *The Fortnightly*. This is a new magazine just started in Philadelphia. It ought to receive the support of all the loyal citizens of the State, who take an interest in music, literature and the stage. Mr. Long contributed to the

first issue (Oct. 19) an interesting article in the form of a review of the stage. In addition to his law practice Mr. Long devotes considerable time to authorship. He has become a writer of some repute; among his novels are "Madame Butterfly," "The Fox Woman," etc. His latest novel is "The Gulf." He has also written some good stories in the Pennsylvania-German dialect.

### Reginald Wright Kauffman.

Reginald Wright Kauffman was born in Columbia, Pa. Since 1898 he has been connected with the *Philadelphia Press* and *Saturday Evening Post*. With his journalism he has also united the efforts of authorship. Among his writings are "Jarvis of Harvard" and "The Things That are Caesar's." His latest book is "The Bachelor's Guide to Matrimony." It is epigrammatic in style; the epigrams are brief in form, bright in expression, and disclose the social philosophy of newspaper humor.

Mr. Kauffman's article in the December issue of *The Smart Set* is entitled "The Women You Have Loved." *The Smart Set* considers itself a magazine of cleverness, and rightly so. And Mr. Kauffman's article is readily entitled to the terms *clever* and *smart*. It is a piece of clever writing. The writer elicits an honest confession from every man that has ever felt the "grand passion." By saying serious things in jest and by pointing out our foibles and weaknesses and catering to them, he reminds one of Charles Lamb. He also makes a fellow think over, once more, some of the "long, long thoughts of youth"—and of yesterday.

### Helen Riemensnyder Martin.

Helen Martin Riemensnyder was born and raised in the city of Lancaster, Pa. Her middle name may well suggest her ancestry.

His Courtship. By Helen Riemensnyder Martin. New York: McClure Phillips & Co.

The Betrothal of Elypholate (and other Stories of the Pennsylvania-Dutch). By Helen Riemensnyder Martin. New York: The Century Co.

The latter book is comprised of stories that have been collected from "The Cosmopolitan," "Frank Leslie's" and "McClure's." Both books are handsomely bound and artistically illustrated.

When you have read one of these books you have read them all. The self-same type of Pennsylvania-German is found in everyone of them. Her characters are as similar as the palings on a fence; in fact, one wonders whether they are real persons or whether they are simply the impersonation of some undesirable trait falsely attributed to the Pennsylvania-Germans. And as for Eunice in "His Courtship," one may well question the possibility of such a character at all.

Every scene is placed on a farm as though all the Pennsylvania-Germans were farmers. This idea leaves a false impression; they are not all farmers, many of them make an honest living as business and professional men, as mechanics and merchants. In nearly every story a boarder is introduced from afar, as though these people were in the habit of keeping boarders, or some one's sweetheart is brought into the family in order to heighten the contrast. We are informed repeatedly that all Pennsylvania-German kitchens are living rooms as well. This is a general statement

that will not hold true for two families out of every three. Every farmer's wife is described as stout, corpulent and awkward, as though they were all of that build. Unfortunately Mrs. Martin has not seen enough of them to know that her description is far from being accurate.

Every farmer is depicted as mean, sordid and "close," whether he be Mr. Getz in "Tillie," or Mr. Morningstar in "His Courtship," or Mr. Lapp in "Reforming a Bridegroom." If a farmer tries to earn a dollar or save one, he is sneered at. Why may he not earn and save wherever he can as well as other people without bringing upon himself a lot of opprobrious terms? Of a lazy, scheming scoundrel, who lives not by honest toil, but by polite, open theft, nothing is said. Many of these families, like the Morningstars, have a daughter whom they are anxious to have well established by marrying money. Of course nobody else ever marries for money.

The fact that the children of these people are reared in implicit obedience to paternal authority is brought to our notice several times in somewhat slighting terms. It might be well if lawless Young America were held more in submission to such authority and be taught to reverence authority and superiority more, both paternal and otherwise.

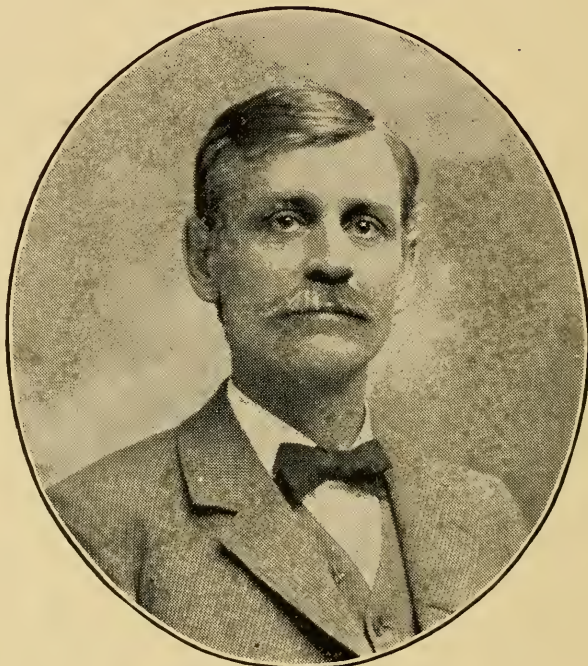
The Pennsylvania-Germans have their idiosyncracies and weaknesses, their shortcomings and failings, like all other people. But people can be found anywhere, everywhere, that are just as peculiar as they are. Just why their undesirable traits should be flashed before the world is not very clear. One hopes, however, that it is not done for the purpose of catering to the morbid curiosity of the spectacular-loving American public, which seems to take delight in these over-drawn, grotesque scenes. And to take these same traits, characteristic of one small section of the country, and to brand them upon the whole of Pennsylvania-Germandom is uncalled for and unjust.

She has not described one single noble trait or admirable characteristic of these people. But she has gone to the other extreme; she accuses them of having "struck a bargain with the Almighty" in their religious life; Dr. Kinross is made to say that he never encountered a more cow-like herd of people than the Morningstars; and the Pennsylvania-German farmer is accused of having integrity only because he fears hell! These are statements that need to be resented in the strongest terms. To say that these people have no virtues and noble traits and charities is false on the face of it. She gives this, however, as a reason for not being able to idealize these people. But might not the fault lie with the artist?

Mrs. Martin is a successful writer; her books are exceedingly interesting from beginning to end, and consequently they have gained a wide popularity. It is to be hoped that she will some day, by exercising broader observation and more sympathetic and artistic treatment depict the Pennsylvania-German, not as he is found in Lancaster county, but in Pennsylvania.







Henry A. Schuler.

Born, July 12, 1850.

Died, Jan. 14, 1908.

# The Pennsylvania-German

Vol. IX

MARCH, 1908

No. 3

## Henry A. Schuler

BY THE PUBLISHER

Frontispiece by courtesy of TOWN AND COUNTRY, Pennsburg, Pa.



**H**ENRY ADDISON SCHULER "walked with God, and he was not, for God took him." The gentle, humble, tenderhearted student, poet, linguist, editor, Christian has entered the larger world of progress unlimited of which he himself in 1881 wrote these words:

I believe the spirits of the good will rise higher and higher from one stage of intelligence and happiness to another through all the ages of eternity. I believe they will be angels and become more and more like the Divine Being Himself, but I do not believe, I can not, that the end of it all will be annihilation, non-existence or a state of utter inactivity which will be one of consummate bliss. There is no bliss in inaction, no life in death, no happiness in a state which leaves nothing to do, nothing to hope, nothing to wish. Our destiny is infinite, our life immortal, our rise and progress unlimited forever.

Through the kindness of his executor, Mr. Henry S. Moyer, it has become possible to draw aside at places the curtain of privacy screening the activities of the deceased and to let others see a glimpse of a sweet hidden life. Should any excuse other than a desire and a feeling of duty in the matter be sought for inflicting this sketch on our readers we would quote the words of a warm friend of the deceased, Rev. Dr. P. C. Croll, of Lebanon, Pa.

I was greatly shocked some time ago to note the death of our mutual friend, Mr. Schuler, and felt like writing to you as nearest associated with him. . . . Let me assure you that I mourn his demise and sympathize with you in the trials it may bring to your life and business relations. . . . I hope, too, to see in an early number a fitting sketch of his life, with a portrait, if possible.

What follows is not worthy of the dignity implied in the term, *a fitting sketch*. Let the words rather be regarded, as a few inadequate kaleidoscopic views of a noble Christian, to know whom was to love him, to associate with whom an honor, an inspiration, an intellectual treat.

H. A., the only child of Thomas and Elizabeth (*née* Kemmerer) Schuler, was born, July 12, 1850, in Upper Milford township, Lehigh county, not far from Treichlersville, (Hereford Post Office,) Berks county, Pennsylvania. The following spring, the family moved into a lowly loghouse, replaced in 1855 by a stone dwelling house, on a small farm of 21 acres across the county line in Berks county where the subject of our sketch spent his early life.

He became a public school teacher in the year 1870 and pursued the profession of teaching in Lehigh and Berks counties until 1881 when after having taught ten terms he entered the editorial sanctum of the German newspapers, the "Boten," published in Allentown, Pa.

On the fifth of October, 1881 he was married to Sarah A., daughter of Gabriel and Rachel Griesemer, a neighboring family, with whom he lived as a dutiful and exemplary husband to her death, July 3, 1901, after having endured many years of cruel suffering.

His editorial labors brought to an end for a season in 1903, were resumed in 1906, when as editor he took charge of this magazine, THE PENNSYLVANIA-GERMAN, a position he held at the time of his death.

He was taken sick with a severe attack of pneumonia, January 9, and Tuesday, January 14, 1 A. M., peacefully passed away to his reward. His remains were laid to rest January 17, by the side of the graves of his wife and parents in the Zionsville Lutheran Cemetery.

#### Distinctive Characteristic.

The distinctive characteristic, the controlling master-passion of Mr. Schuler, was undoubtedly what he himself termed an "irrepressible desire for self improvement." This affected and shaped his plans, his activities at every period of his life. It is impossible accurately to analyze and weigh the various forces that helped to arouse this career. Mr. Schuler, unable to do this himself in discussing the occupations of his childhood, expressed his own view thus:

These were not wholly the result of my solitary condition, but they were in a great measure. How and by whom the impulses were given that have shaped and moulded my whole future life it is hard even for me to tell. This love of knowledge and letters can not be innate since neither of my parents ever manifested it, nor was it owing to their counsel and direction, for though they laid the foundation of my knowledge and were pleased to see me become studious and fond of books, they gave me but little advice and encouragement afterwards. I can explain this peculiarity of my intellect only by asserting that it was the will of Providence that it should be so.

Under God's Providence his life and attainments were in great measure determined by the following factors, of relative importance in the order named—heredity, environment, deliberate choice and resolute unyielding determination. His parents were quite, humble, pious, unassuming people, living in a secluded spot along a hillside facing the North and West, close by primeval forests and removed from the many distractions against which the youth of the town and city so often fight without success. Being an only child he was not called upon to share with others the parents' nurture, love and care. Nor were daily bread and clothing and shelter the only questions to be considered around the peaceful hearth. His books were limited in numbers, his companions but few, the temptations to dissipation not numerous. Situated thus he might apply himself to

his books, drinking deep at the Pierian spring or lie himself to his forest haunts to think, to commune with nature and thus quietly, unwittingly perhaps, to lay the foundations of a stately mansion for his soul while others of his age, having better advantages, wasted their possibilities in ease, pleasure and caring for the things of time and flesh. The limited means at his disposal seemingly did not warrant his undertaking a college course by residence, thus depriving him of many privileges, saving him from many pitfalls and necessitating a methodic husbanding of time, means and effort to attain as nearly as possible his heart's desires. He made stepping stones instead of stumbling blocks of the privations fate had decreed for him.

#### His Boyhood.

It will be both interesting and instructive to linger around his boyhood home and haunts and to note a few of his varied lines of activity. The beginning of his literary career he describes as follows:

It was during this time while we had our abode in the old shop (1855) that my father bought for me the first German primer and gave me the rudiments of my literary knowledge by teaching me to know letters and to read. I have a faint remembrance that one morning I was called out of bed with the announcement that now "the A B C-Buch" was at hand and I must learn my letters, and that I was really afraid at first and altogether unwilling to have anything to do with it. The sign of a blockhead, however, soon passed away, and probably it did not take me long to know the alphabet, for the next remembrance I have of this matter is of myself reading in the old Biblical story book under the direction of my father, stopping only at the longer words, mistaking "Jesus" for "Johannes" and the like, and of printing upon slate and paper the letters of the English and German alphabets. From the time of my learning to read through the remainder of this period as well as through my whole after life my history is mainly that of my literary pastimes and pursuits. Whence I got the first impulse to printing I can not tell, but I know that as soon as I could read a little, which was in a short time, I began to draw letters in print form and ere long this practice became such a favorite that I spent hours and days in copying from the books at my command.

The books which Mr. Schuler first learned to use were an old Biblical story book, the Bible, his mother's old Lutheran



"THE OLD HOME" OF H. A. SCHULER.

hymnbook, a story book, an English primer and an English-German Dictionary. By the aid of the latter he translated his German primer into English, his toil often doomed to disappointment as he failed to find English equivalents to the German monosyllabic words. Soon after he tried to produce fac-similes of his mother's mutilated hymnbook. He attempted prose composition before he was seven and before he was nine he made a poem, probably his first effort in original verse, in which he predicted in strongest terms the defeat and punishment of a workman with whom he was quarreling nearly all the time.

He soon learned to read the Biblical stories, the Bible and the *Friedensbote*, a family paper, and found pleasure in reading to visitors.

He was taught to believe in bugbears, monsters and nonentities of all sorts. His exceedingly active imagination fed by these stories and the pictures he saw produced dreams by night which he termed "absolutely terrific."

He had his day dreams as well. At seven he was Nebuchadnezzar a mighty king, commanding a great body of warriors. At nine he had reared in imagination a Macedonian empire with himself

the king and historian of a noble band of warriors. Soon he and his comrades would be Mountain Rangers roaming over the wooded hills east of his home.

His love of instrumental music he traced to an uncle working with and for his father who with violin and flute gave young Henry many a pleasant hour. One of his first school teachers made his pupils sing eight times a day and thus probably was awakened a love for vocal music.

The great event of this early life was the finding of several bundles of stray leaves of books, a considerable number altogether, rolled up and stuck under the rafters of the old loghouse which his father used as a workshop. He was soon busy reading and translating the pages of an encyclopaedia for such was the new treasure he had found. The leaves in spite of his fondness and efforts to reproduce were one by one lost until at last only a few remained.

When young Henry at the age of nine for the first time entered a school house as a pupil he was able to take up as one of his studies, Sanders' Second Reader, thanks to the careful teaching by a loving father. When he returned from school in the evening his mother asked him what his

impressions had been at school to which he replied that he had had all kinds of thoughts.

As a boy of ten he spelled down all his opponents at the first spelling bee he ever attended. But neither of these items afford a true estimate of his accomplishments at the time. There is still extant a small blank book of his in which at the age of nine he copied expressions in German, English, Latin, Greek, Hebrew and French, besides the names of planets and stars. In addition he adorned the pages with drawings of faces etc.

Speaking of this early period Mr. Schuler wrote:

A strange child, indeed, I must have seemed to others, and many were the expressions of surprise and compliments bestowed by those who came to observe me. . . . Though this work was my delight, I could not do without some recreation, and when too long continued application had wearied me even of my favorite "printing," I would wander abroad in the fields, invent some new plan and earnestly discussing what I had done or would do next.

Time and space will not allow a consideration of how the man and scholar grew out of this precocious boy. Data are at hand to trace with considerable accuracy his intellectual progress from this time forward.

#### Physical Toil.

Lest the unwarranted inference be drawn that the subject of our sketch failed to learn by experience what physical toil meant it may be in place to note that he aided his father in the tillage of his acres, he served as a daylaborer on farms in the community and cast his lot for a time with the workmen in the ore mines near Minesite, Lehigh county. As a boy he with book in hand would keep watch over the cows grazing by the roadside; his thoughts would wander, so would the cows. For a time he had an ambition to own and work with horses as the farmers' boys of the community. When he was eighteen his father wanted to make a carpenter of him but a week's experience was sufficient to settle the matter and the project was dropped. The son recalled the experience in these words:

I felt just as if going into slavery; my whole soul rebelled against the work thus forced upon me. The work of the fields was a de-

light to me, but this was a drudgery I hated, not so much for itself but on account of the condition of bondage which an apprenticeship seemed to my free spirit.

#### A Self-Made Man.

Mr. Schuler was a self-made man if such a term is predicable of any one. His advantages in public school were, according to his own estimate, far inferior to those the present generation enjoys even in the remotest rural district. He attended the Normal School at Millersville a few weeks in 1874 and a Spring term in 1875. He spent a few weeks in both the Fall and Spring terms of 1876-77 at the Normal School at Kutztown where he passed the final examinations for a Diploma and graduated in the Elementary Course in June 1877.

Mr. Schuler early formed habits and began to follow set rules that he followed ever thereafter. The result was that he became a methodic man with a place for everything and everything in its place. Death found his will, his papers, all his affairs in order as if prepared with the knowledge that his end was at hand. His Daily Records, his Memoranda ("Memoranda Armenionis, the Thought-Records of a Thoughtful Mind"), his Financial Records were begun before he was 21 years of age. It was for many years his unailing custom to read his Bible alternately in English, German, Latin, Greek, French, Spanish and Italian. As additional means of self-improvement employed by him may be mentioned the study of words, study of shorthand, a wide course of general reading, systematic clipping of papers, keeping an accurate record of his correspondence, the writing of essays, the translation of choice literature from one language into another.

Such a course rigorously followed through years must have resulted in rich fruitage, and is the best kind of evidence that, as he said, he regarded knowledge and culture, as next to virtue, man's highest good.

#### Method of Work Illustrated.

His Daily Records show an observing mind, a careful attention to detail, a warm interest in diverse matters. They helped to keep the past fresh in mind and became

a means of self-study. We quote his notes for the first Tuesday and Sunday of May, 1883.

T. 1.—Toilet. Clouded. Worked in sanatorium. *Funeral of Amarynthia*: services in Salem Church; good sermon. Many friends here; saw H. S. walk with J. H. M.; talk on Luther. Mr. M. Calling in office, call of real estate agent. Five nieces waiting. Talk and walk with A.; friend suffering with toothache. Coll.

S. 6.—Up at six. Toilet. Greek lesson (John VII). Attended worship in Reformed church. Discourse on the Holy Spirit. Read "Aion—Aionios." Examined gifts and letters of love; one letter missing. Music. Walk to the southeast end; beautiful landscape; fine houses. Attended worship in Ebenezer Evangelical church; the perfect law of God; not kneeling. Song.

Mr. Schuler kept a very full and accurate account of his Income and Expenditures. His first finished "Book of Accounts," covering the period 1871-1891, begun in 1889, interrupted by his wife's sickness and finally completed in 1903, a model of neatness, accuracy, attention and painstaking labor, shows his daily financial transactions to a cent, both as to earnings and expenditures, with monthly, annual and decennial summaries. We quote the following penned in 1903:

This first Book of Accounts is really the first of all my private records that is brought to a finish, within and without, as originally planned; it will likely remain the only one so finished. Is it worth the pains bestowed thereon? For my own needs surely a much less elegant record of finances would serve; and whose this shall be after me, I know not yet, but if he or she into whose hands it may fall be led thereby to see and supply the need of an accurate account of financial affairs, if it teach him or her to be more saving with a smaller income and more generous with a larger one; if it serve to imbue him or her with the spirit that moved a sage of old to pray: Give me neither poverty nor riches—the labor it has cost will not have been in vain.

In illustration of the subject matter of the musings in his Memoranda begun in 1869, we quote some of the headings in the volume for 1881, the year of his marriage, his entrance upon his editorial labors and his giving up the vocation of teaching: Zum Neuen Jahr Zehnt, Hope Brightened, My School, A Message at Hand, Hope Fulfilled, A Difficult Deliverance, Eine Offene Wahl, Awaiting a Successor, Noch Nicht Ersetzt, Entre Deux Candidats, Austritt, Forest Musings, Two Weeks in Journalism. These

musings were written in English, German, Latin and French.

#### Becomes a Journalist.

The year 1881 was in the life of Mr. Schuler a most eventful one. It meant the final giving up of the profession of teaching, of which he was thoroughly sick and tired, the non-acceptance of a desirable position as teacher in a private school, the taking up of journalism as a profession, the entrance into the married state, a step long looked forward to and made possible by his more steady and satisfactory remuneration, the final definite relinquishment of a long cherished plan of some day graduating in a literary course at a university. In June he attended the commencement exercises of Lehigh University. In a subsequent musing he wrote the following:

What might have been? What might have become of me, if so many years ago, when for the first time I came and dared not enter the forbidden grounds, when again I came a sultry summer day and dared not apply, when I came a third time with a friend and accomplished so much, when I saw and heard and went away with such enthusiasm swelling within me—what might have been, if then I had possessed courage to try, energy to continue and perseverance to finish what was for the time the most fondly-cherished purpose of my ambitious soul?

Schuler's attainments recommended him to the proprietors of the "Boten" newspapers. These were made manifest in contributions sent and in work done at the office during 1880. The matter assumed a tangible form early in 1881, and by March 15 he entered upon his duties. Many applications from literary men had been received from different quarters—able men—but Schuler was preferred. He was editor of the *Friedensbote* from 1882 to 1893, when he assumed editorial charge of the *Weltbote*, a position he held until he retired from his position as editor in 1903. Serving over 20 years as editor meant a great deal of work belonging to the commonplace, but even here he was careful and conscientious, making an enviable record for clear and distinct literary style and painstaking work as an editor.

#### A Lover of Nature.

Mr. Schuler's writings abound with

evidences showing that he was a true lover of Nature, and that he could not forget the impressions made in his boyhood days. After having been employed about ten weeks as an editor he wrote:

The fair Sabbath morning finds me here in my favored spot in the dear old forest among my childhood's haunts which I shall love as a man as long as Earth is my abode. Welcome this shady place, welcome the trees and the fields, and every object so familiar, doubly welcome for having been missed so long.

Out in the forest again,  
 Away from the busy haunts of men!  
 How sweet, from the town, with its bustle  
 and noise,  
 To come and spend the day of rest  
 In the place of all I still love best  
 O, dearest by far are my home-made joys  
 How glad in my favored solitude, to nurse  
 awhile my pensive mood,  
 To be in my loved Wyoming again!

#### Scope of Literary Activity.

The following, taken from Mr. Schuler's papers, indicates the scope of his literary activity.

#### OPERA H. A. S.

- Scripta Privata:  
 Memoranda Armenionis.  
 Correspondence of H. A. S.  
 Book of Accounts.
- Scripta Publicata seu Publicanda:  
 Poems.  
 Essays and Addresses.  
 Tales and Sketches.  
 Journalistische Arbeiten.  
 Miscellaneous Writings.  
 Opera Latina.  
 Oeuvres.
- Compilations:  
 Scrap Books of Poetry, History, Religion and Philosophy, Geography and Ethnology, Industry and Arts, Fiction, Philosophy, Curiosities, Music and Song, Pictures, Wit and Humor, Biography and Anecdotes, Natural Science, Physiology, Psychology and Hygiene, Mythology and Folklore, Farm, Shop and Household, Politics and Sociology, Morals and Manners, Antiquities (Anthropology), Miscellaneous Matters.
- Thesaurus Collectaneorum.  
 Trésor.  
 Reisebriefe und Skizzen B. F. T.  
 Gedichte von Louis Storck.  
 Exercises in Pronunciation and Reading.  
 History of the H. L. S. (Hereford Literary Society).
- As a writer Mr. Schuler was noted for his limpid style, characterized by an apt use of words and formation of sentences, a studied simplicity and accuracy of expression, a nobility, breadth and purity of thought.
- As an editor he worked methodically,

studiously, avoided giving needless offence, diligently revised all manuscripts where necessary, furnished a clean, correct copy for printers, read proof carefully and expeditiously and manifested a rare good judgment respecting the general makeup of a periodical. In this respect the issues of THE PENNSYLVANIA-GERMAN during 1906 and 1907 will be his lasting monument.

#### Traits of Character.

As a husband Mr. Schuler was exemplary, kind-hearted, true in the days of joy as in the days of distress and pain which latter were indeed many. At the time of their marriage he wrote these words referring to his wife:

Shall she be as too many wives are, a mere house-servant, cooking my food, setting the table, washing and mending my clothes and ministering to my material wants in return for food and lodging. Shall she be this only, or rather my partner, my companion not only in every day matters but as far as able in the matter of knowledge in the pleasures of art?

And thus as companions they lived together in sweet peace and harmony. When her days of bodily ailments came and she could no longer enjoy pleasant strolls with him or attend intellectual feasts, he would go by himself, and returning relate to her what he saw and heard, thus sharing with her to the end the pleasures of mind that came to him as he had resolved. It was the heart of a grief-stricken, loving husband that wrote the words:

O, hard through the thickening gloom  
 Has been thy way to the tomb.      §  
 Full of anguish by night and day  
 Struggled thy spirit so long  
 With the demon doubly strong  
 Ere from its chains it could break away.  
 But the end has come at last.  
 All thy sufferings are past—  
 No more groans and cries and tears!  
 Full was thy measure of woe  
 On earth: be thy happiness so  
 All through heaven's numberless years.

It may be in place to make a note respecting his religious life. In his infancy he was baptized, but he was not received into full membership of any church. But though he was not directly identified with any Christian organization, his intellectuality did not destroy his spirituality. Broad-minded, liberal and charitable, he was willing to learn from the preached word by whatever church proclaimed. He



meditated on spiritual things: he read his Bible every Sunday. The International Sunday School Lessons were studied regularly. Even on the bed of his final sickness, when he was not able himself to read the lesson, he asked a friend to read it for him. Of the forty-four essays in a single volume of his Memoranda all but one end with a prayer to God. In one of his Bibles this note was found in his own handwriting:

*Requirements for Prevailing Prayer.*

If ye abide in me and my words abide in you.—John 15:7.

If we keep his commandments and do these things that are pleasing in his sight.—1 John 3:22.

If we ask anything according to his will.—1 John 5:14.

His whole life, thought and action was distinctly Christian.

The translation of *Zufriedenheit* found on another page of this issue was probably one of his last literary products. The humble quiet, peace and content which the words picture was his, and as such was the fruit of many years of life spent under the guidance of the Divine Spirit.

An unselfish Christian manifests itself in his last will and testament. Forgetful of self, he cared for those who minister to and alleviate the pains of others.

Mr. Schuler had his limitations, his weaknesses, his shortcomings. On account of the privations of his early life he failed to develop the qualities, the bent of mind that fit one for success in the fashionable social circle. As a teacher he was not a successful disciplinarian. This lack grew out of his nature and was in part a matter of choice. He was not of the type of men who either find a way or make one. Lacking in the gift of initiative, he was not fitted to be a leader of men, to move forward in faith towards the realization of great and problematic ends. Nor was he ready to put himself forward or seek to make himself prominent. He was not officious or obtrusive. Many editorial rooms would have been glad to have the benefit of his linguistic attainments, had they been fully known. But through his modesty he failed where others with less fitness easily won.

He had his constitutional peculiarities, his idiosyncrasies. But many worse things

than this may be true of a man—not the least of which is to have no peculiarities, to have no individuality, to be the easy-going non-offensive, general purpose man, a kind of lifeless desert without change in landscape, or variety of product to relieve the monotony.

He was introspective, re-reading and re-writing his records, his memoranda and forest musings. He was thus continually calling up his past hopes and fears, his triumphs and failures, his joys and griefs. He was a lover of the true, the beautiful, the good wherever found. He enjoyed nature, took delight in vocal and instrumental music, adorned the walls of his quiet home with choice, chaste pictures, and fed his soul on the best thoughts of the authors whose *children of the brain* will never die.

He was not brilliant, and fell short in the things that men are at present apt to look upon as evidences of greatness. But if it is still true that he that ruleth his own spirit is better than he that taketh a city, he, though living a secluded life, was greater than many whose names are today household words. He alone knew the inward struggles endured, the ambitions sacrificed, the victories won, the temptations resisted, the peace and quiet that came after years of unrest, stress and struggle.

Though the world today calls for the most varied equipment and accomplishments to fill its unnumbered places of honor, trust and leadership in Church, State and Society, many of which Mr. Schuler could not and would not have filled, society would be infinitely better off were all to live as he did in view of eternity, in self-culture of the spiritual life within, in seeking conformity to the true Christian ideal as found in his Savior.

Dort werd' ich sein ein Engel  
 In jenen Engelsland,  
 Ein' Krone auf der Stirne,  
 Ein Palmzweig in der Hand.  
 Dort vor dem lieben Heiland  
 In himmlisch schoener Pracht  
 Werd' Ich mit suesz'ten Liedern  
 Ihn preisen Tag und Nacht.

Translation by H. A. SCHULER

# Old Time Battalion Drills

(B'dolya)

BY ASHER L. HESS, PHILADELPHIA PA.



SOME years ago before the Civil War, many of the larger townships were represented by a company of militia, either infantry or light horse cavalry, and once a year each company with a sufficient number of companies from nearby points, to form what is known as a Battalion (500 or more men) would meet and engage in Battalion Drill.

This occasion was anxiously looked forward to by both old and young, and the entire country roundabout usually turned out to pay homage to the citizen soldiery; in short, the day was observed as a general holiday by everybody. The day was usually ushered in by a number of salutes fired from a cannon stationed along the hillside, which echoed and re-echoed among the surrounding hills. The music of the fife and drum early in the day was the signal for mobilizing of the troops, which thrilled and filled the young hearts brimful of patriotism, and when the popular old California Band arrived rendering the sweet strains of Washington's March, young America's joy knew no bounds. Under the command of a Major, the Battalion went through various field maneuvers, the manual of arms, and dress parade, winding up with a street parade, which was the crowning feature of the day.

## Amusements.

On these gala days the street was lined with venders of refreshments,—peanuts and small beer being the most popular. The little stoop-shouldered, red-faced, freckled, good-natured "Huckster" named Moll, so widely known, was ever present with his refreshment stand on such occasions. Everybody appeared to enjoy "*n cyshter soup am Moll sei Huckshter-disch*,"—and some, who were so inclined, enjoyed his sherry wine even a little too much sometimes. A side-show in some near-by field was usually

an interesting feature, gathering in the "fips" and the "levies,"—popular coins in those days, the former six and one-quarter cents, and the latter twelve and one-half cents.

The Ambrotype Photographer with his travelling "studio on wheels" was generally there doing a thriving business. The most unique attraction, however, was the "Flying Coach" or "Flying Circus," known today as the merry-go-round. It was not propelled by an engine, nor was the music furnished by an orchestrion, but it was propelled by a horse going round and round near the centre, and a fiddler sitting on a perch furnished the music. It was a crude, home-made affair under a soiled canvas tent, the coaches (painted a common blue mostly all worn off), having the appearance of old sleigh bodies without the runners, were suspended with iron rods from wooden arms extending out from a heavy pole in the centre around which the horse travelled, and the apparatus likewise revolved. The charge was three cents a ride. The jingle of a tiny bell was the signal to stop, when the ring-master and the horse alike would hold back with all their strength to bring the coaches to a stop. This "show" as some called it was well patronized; the lads with their lasses apparently enjoying the novel rides.

A dance at the village tavern in the evening generally ended the festivities of the day; whoever took part in the dance was obliged to "pay the fiddler." Johnny Seifert and Mich Keefer usually claimed that honor.

"Nigger Shows" were frequently held in another part of the premises at the same time. "Old Lindsey," the well known and popular minstrel, frequently made his appearance on these occasions, and was well patronized.

The company also engaged in target practice at stated intervals, the prize for hitting the "bull's eye" being a silver medal, which Dr. Bryan presented to the



KROFT FISHER



JOHN W. CYPHERT

TWO OF THE PIONEERS

Original Ambrotype picture furnished through the courtesy of Hon. H. S. Funk, Springtown, Pa.

company at its organization. The members eagerly vied with each other to gain possession of the coveted medal, the winner being privileged to carry it when in uniform suspended to a ribbon on his breast until the following contest. Orderly Sergeant William W. Strock won the medal on *two* occasions, and was the only one bearing the distinction of earning it twice.

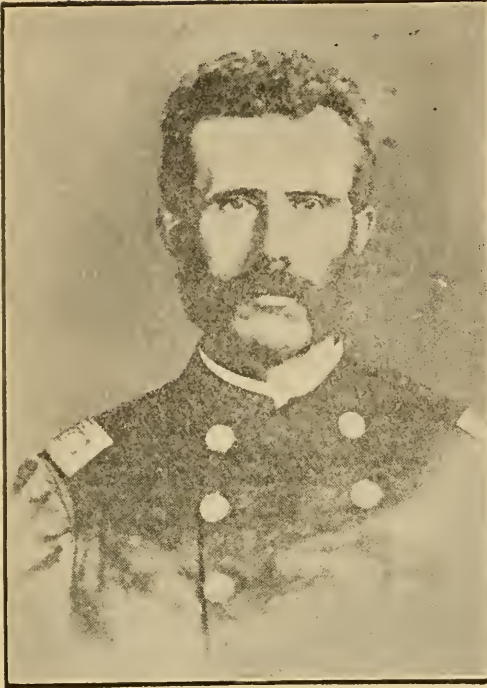
After the company was disbanded the medal by some one's carelessness fell into the hands of boys, who, not knowing its value, disposed of it for a mere song to a Jew peddler, and thus unfortunately losing a valuable as well as an interesting relic.

**Companies Disbanded.**

Those good old days are past and gone; picnics and excursions have superseded old-time festivities; soldiering for sport is no more; since with the organization of the National Guard it has become a stern reality. At the beginning of the war in 1861, most of the rural militia companies disbanded. In the larger towns, some companies responded to the President's call for troops. At that time the village of Springtown could boast of a company of infantry, commanded by Captain Edward T. Hess, afterwards Lieut.-Colonel of the 174th Regiment Penna. Volun-

teers in the Civil War. The movement to organize a company was inaugurated by Dr. Newton M. Bryan, resident physician, brother of John S. Bryan, Doylestown, Pa., who was Brigadier General of Bucks County Militia at that time. Shortly after its organization, Dr. Bryan presented the village with a mounted cannon for the use of the company. The cannon was housed in a little wooden hut erected especially for that purpose, stationed at the edge of the woods along the hillside immediately north of the Bryan residence; from this point the salutes were usually fired. A number of years afterwards the cannon was taken to Hellertown without permission, where in firing a salute it exploded without doing any further damage. Following is the muster-roll from the time the company was organized until it was disbanded. Most of the members have answered the final roll-call, reminding us of Theo. O'Hara's beautiful poem entitled "The Bivouac of the Dead."

The muffled drum's sad roll has beat  
The soldier's last tattoo;  
No more on life's parade shall meet  
That brave and fallen few,  
On fame's eternal camping ground  
Their silent tents are spread,  
And Glory guards, with solemn round,  
The bivouac of the dead.



CAPTAIN EDWARD T. HESS.

MEMBERS  
OF THE  
SPRINGFIELD PIONEERS  
ORGANIZED AUG. 16, 1856.

*Captain*—Edward T. Hess.\*  
*First Lieutenant*—Lycurgus S. Bodder.  
*Second Lieutenant*—Tilghman Barron.  
*Orderly Sergeant*—William R. Laudenberg.  
*Second Sergeant*—  
*Drummer*—David W. Seifert.\*  
*Drummer*—Samuel Reichard.  
*Bass Drummer*—George W. Seifert.  
*Bass Drummer*—A. Jackson Strock.  
*Fifer*—Jacob Reichard.  
*Pioneer*—John W. Cyphert.  
*Pioneer*—J. Kroft Fisher.

*Privates.*

William Sterner,	Michael Keefer,
William Barron,	Jonas Grube,
Jacob Troch,	Aaron Seifert,
Thomas W. Ochs,	Jacob Shellenberger,
Edward Barral,	Isaac Frankenfield,*
John Keyser,	Aaron Amey,
John Clarke,	John J. Troch,*
Thomas Weaver,*	William Heller,
Samuel Guth,	John Funk,*
Jacob Fabian,	David Gamber,
Jesse Bucher,	Levi Reichard,
William Richard,	Barney Wetzel,

Francis A. Fluck,	Edward A. Campbell,
Charles W. Flecken-	Jacob Strouse,
stine,	Henry S. Funk,
Levi Longanauer,*	Harrison Campbell,*
Alexander Bleyler,	Edwin Kiser,
Levi Christine,	John Loudenstine,
John K. Troch,	David Funk,*
Levi Shellenberger,*	Josiah Christine,
Jacob A. Campbell,	Uriah Eichelberger,
Reed Keeler,	Samuel Wolfinger,
Jacob Sassaman,	Tilghman Steidinger,
William F. Sassaman,	William H. Diehl,
Henry Strock,*	John William Hess,
William Ziegenfuss,	Henry Woolbach,
Augustus Buck* Albert M. Rise.* Peter L. Fluck,* Edwin Sterner.* William Strock, Alexander Rath, Benjamin Brunner, John G. Beidelman, Benjamin Sterner, John R. Bitts, William M. Heft, William H. Rees, Franklin Sloyer, John R. Beidelman, Owen B. Hess, Peter Deemer, John Deemer, E. B. Trauger,	Edwin Hemmerly, Thomas Fry, James A. Fluck, Charles Cyphert,* Frank Sloyer, Charles R. Kindig, George Wallas, William Emery,* David L. Fluck, Francis G. Hess,* Allen Moore,* William Freund, John Shively,* Theo. Eichelberger, John W. Weaver,* John Ohl,* Philip Reichard.

Those marked (\*) served in the Civil War. J. Kraft Fisher, one of the Pioneers, resigned and went to Ohio. Wm. Emery succeeded him.

Wm. R. Laudenberg, Orderly Sergeant, resigned, and was succeeded by Wm. H. Strock.

Wm. H. Diehl and John William Hess were small boys who carried lances.

CONSTITUTION AND BY-LAWS  
OF THE  
SPRINGFIELD PIONEERS

OF THE  
COUNTY OF BUCKS

FOR THEIR  
REGULATION AND DISCIPLINE  
ORGANIZED AUGUST 16th, 1856.  
CONSTITUTION.

ARTICLE 1. We the undersigned have associated ourselves together to organize a Military Company to be called the *Springfield Pioneers*, and hereby agree to be held responsible for all loss and damage incurred by the said Company.

ARTICLE 2. The Uniform shall be a Sky-blue Round-about with Red and Yellow trimmings at the collar, and regulation brass buttons. The Pants of same material with a Red stripe and Yellow border. The Regulation Cap with Red Pompom, brass plate and Eagle. White Cotton Gloves.

ARTICLE 3. Any one wishing to become a member of this Company must first sign the Constitution of said Company.

ARTICLE 4. The Military Laws of Penn-

sylvania shall form part of the By-Laws.

ARTICLE 5. Fines shall be imposed on any member for the following offenses, viz:

1st. Absence from Spring Training and visits, or Special Training and Target Firing,—Members, One Dollar.

2nd. All other Trainings, Seventy-five cents.

3rd. Absence from Business Meetings, Twenty-five cents.

4th. Absence from Roll-call, Twelve and one-half cents.

ARTICLE 6. Commissioned and Non-Commissioned Officers' Fines shall be as follows:

1st. Captain on Battalion,—Three Dollars.

2nd. First Lieut. on Battalion,—Two Dollars.

3rd. Second Lieut. on Battalion,—One and one-half Dollars.

4th. Orderly Sergt. on all Parades,—One Dollar.

5th. Orderly Sergt. neglecting to send his books of office when absent himself,—Fifty cents.

6th. Fines shall all be equal on meetings of Business.

7th. Musicians on all Parades,—One Dollar.

SECTION 1st. The specified time and place of Parades and meetings shall be decided by vote of the Company.

SEC. 2nd. At a meeting of Business, five members shall constitute a quorum. The Senior Officer shall preside, who shall, in the absence of the Secretary, appoint some one to act in his place.

SEC. 3rd. Commissioned Officers shall be chosen by ballot. Non-Commissioned Officers shall be appointed by the Captain.

SEC. 4th. The Treasurer shall keep a strict account of all moneys he may receive on account of the Company, and pay no bills except on an order signed by the commanding officers or officer presiding at the meetings.

SEC. 5th. When funds of the Company are deficient, contributions from any source may be received for paying expenses.

SEC. 6th. A Court of Appeal composed of three men, one of whom must be an officer, shall be held invariably the first Training after the Spring Battalion. The Orderly Sergeant shall present a complete list of every member absent. Any member indebted, wishing to contest his dues, must show cause, which if found perfectly satisfactory to the Court, the claims against him may in whole or in part be remitted; but upon refusal of any member to pay his dues and those having been confirmed by the Court, the Commanding Officer shall issue his warrant according to the Military Laws of the State.

SEC. 7th. Officers of every Court of Appeal with the Secretary shall make a statement signed by the same, showing the actual condition of the Funds, and present it to the next appeal.

SEC. 8th. No member shall use his arms in an offensive manner, or even an insult, while attending a meeting or parades; and for any such offence, or for intoxication, or any

disorderly manner or behaviour, he shall be reprimanded by the commanding officer and fined Five Dollars, which shall be collected on the spot. For the second offence he shall be expelled.

SEC. 9th. The commanding officer shall order an inspection of Equipments of the Members at regular intervals.

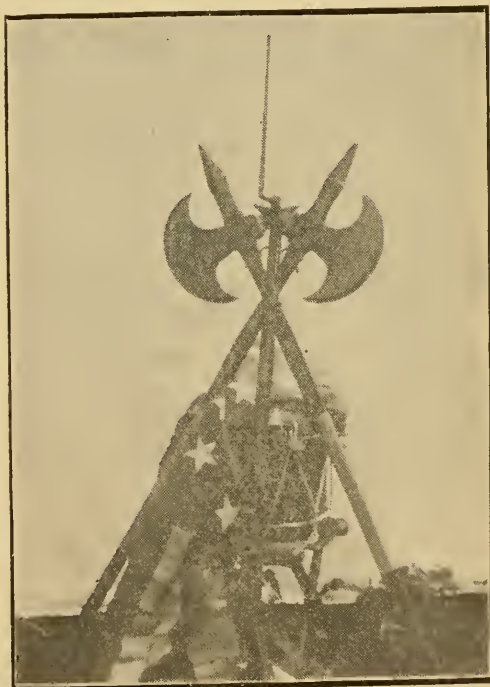
SEC. 10th. Every new member shall equip himself within six months from the time of his becoming a member.

SEC. 11th. Temporary deviations as regards to the uniform or equipments may be made, but must be authorized by the commanding officer, and agreed to by the majority of the Company.

SEC. 12th. Regulations or Sections may be passed by a majority of the Company.

SEC. 13th. The Commanding Officer can call out a Parade or Meeting on special occasions by giving six hours notice before the time of meeting, and he must first serve notice to the Lieutenants and Non-Commissioned Officers, and they in turn must notify verbally the members when and where to meet.

SEC. 14th. The Armorer for neglecting to bring the Arms in clean order to the place of Training, shall be fined no less than Five Dollars on the four principal days of Parade, and on other occasions no less than Three Dollars.



Remaining Accountments of the Springfield Pioneers

## The Gunmakers of Old Northampton

Address of William J. Heller, of Easton, Pa., at Meeting of Pennsylvania German Society at Allentown, Pa., on November 2, 1906.

**I**T is the usual thing for history to deal exclusively with great events. The conduct of armies, the description of battles and a record of matters involving the interest of the many, are the topics which absorb the attention of the historian while the individual experiences in the every day life of the common people are lost sight of altogether. The knowledge that a battle was fought is of less value than a knowledge of the causes that led to it and the issues resulting from it. How can one understand the causes except he enter into sympathy with the masses involved? Or, how can he sympathize with their individual sufferings and with their manner of life and mode of thinking? We know that a battle was fought; the number and disposition of the contending forces; at what time and by whom the charges were made; the repulses, and all the details of the action are matters of record. But the individual experiences and home life of the sterling patriots in the lower ranks which participated in the fight are topics yet undeveloped.

### The Riflemen.

George Washington takes command of the army then forming at Cambridge, Massachusetts. Troops from the Southwest are on the march. Every day we see them arriving at headquarters, receiving the glad welcome of their new commander. Up out of Winchester town comes Daniel Morgan, a Scotch-Irish Pennsylvania-German lad of the Lehigh hills, gathering as he goes from the Shenandoah to the Lehigh, more than six hundred Pennsylvania riflemen, following close on the heels of the three hundred more from the Forks of the Delaware, on through the Minnesinks to the siege of Boston. The British army, for the first time, now faces the new Swiss invention, the rifle, and this new weapon of warfare in the hands of nearly two thousand sharpshooters from Pennsylvania. The

British commander feared more these Pennsylvania riflemen than all the rest of Washington's untrained soldiery. To Daniel Morgan and these two thousand Pennsylvania riflemen, much of the credit is due for the evacuation of Boston. One of these Pennsylvania boys and his famous rifle were captured by the British and sent to England, where he was exhibited as a curiosity. If the New Englanders overlooked this fact, not so the British army, for when they again met in battle at Long Island, there was vengeance in the air. The British commander points to a distant wooded hillock, where fluttered the crimson banner bearing the legend "St. Tammany." "There you will find the dread green-coated riflemen of Pennsylvania," and they found them, and history tells us that nearly half of these brave sons of Pennsylvania never lived to recross the Delaware river.

The grand Republican army is daily diminishing while that of the Royalists has been increased by reinforcements of five thousand Hessians and Waldeckers, hired by the British ministry to assist in subduing the posterity of Britons. Washington passes his army over into New Jersey, leaving the Royalists entire masters in New York. Terror and dismay overspread the whole land. The Tories every day grow more bold and insolent; the Whigs begin to despair of their cause; the neutrals turn partisans against their country and the British general becomes arrogant with success.

New Jersey, which soon afterward witnessed and shared in his triumphs, now sees him avoiding and baffling, with matchless dexterity and caution, a superior force, with which it would be madness to contend. To add to his difficulties, disaffection begins to rear its head among those who hitherto remained quiet, and the Royalists of the county of Monmouth, encouraged by the aspect of affairs, prepare to rise in behalf of the invader.

**Washington's Appeal.**

He urges Congress, he urges the governors of the different States, by every motive of patriotism, to take measures for the safety of the country and the success of its cause. His appeal to the New England colonies is ignored. Its citizens, forgetting their patriotism of the early days of the struggle, are now gathering within the folds of the British flag. Congress delays, the resources of the Committee of Safety are exhausted, they, a few months previous, sanctioning the sale to the colony of Virginia of one thousand stand of arms from the Forks of the Delaware. Washington appeals directly to the German yeomen of Pennsylvania; he looks imploringly to the blue hills which fringe the western horizon. His last appeal meets with success. The response from old Northampton is spontaneous. From the Lackawaxen, from the Susquehanna, from the Lackawanna, from the Wyalusing and the great valleys of the Lehigh are gathering the hosts that cause the British army to halt in its onward progress.

**Northampton's Response.**

The Committee of Safety for the County of Northampton now passes its famous resolution which debar from participation in these armed forces now gathering, all persons possessing a knowledge of the manufacture of firearms. Among the Swiss and Palatine population of the vast territory then known as Northampton county were a great many who were gunsmiths and armorers, some of whom were descendants of the ancient armorers of the feudal period of Central Europe. These people brought with them to Pennsylvania the rifle, forty years or more before the Revolution and improved upon this German model with such ingenuity that up to within a few years of this important event, they had produced a new type of firearm, superior to any other in the world—the American backwoods rifle. It is these artisans of the backwoods who, being denied the anticipated pleasure of entering into the conflict, now return to their workshop, to their homes, knowing full well that their efforts at their vocation will be of more importance than would be their services in the ranks. Soon

every blacksmith is seen forging gun barrels, every cabinet maker shaping gun stocks, every gunsmith rifling gun barrels; not only they but their wives and children and the wives and children of their neighbors who have gone to the front, now lend a helping hand, cleaning, polishing, burnishing and putting the finishing touches to this new weapon of warfare. All the backwoodsmen of Pennsylvania, Maryland, Virginia and the Carolinas were familiar with the rifle, and all were in readiness for war long before the battle of Bunker Hill. For years they had been equipping themselves with the Pennsylvania rifle in place of the old musket, which was yet being used by the more eastern colonies.

**The Gunmakers.**

It is to be regretted that so few of the names of these tillers of the virgin soil of Penn's colony who possessed the ability to produce a better weapon of warfare than was used by any of the armies of the world has been handed down to posterity. All honor to John Tyler, George Layendecker, John Moll, Jacob Newhardt, Ebenezer Cowell, Mathias Miller, Peter Newhardt, Daniel Kleist, John Young, Stephen Horn, Henry Young, Abraham Berlin, Adam Foulke, Anthony Smith, Isaac Berlin, Andrew Shorer, William Henry, John Golcher, Henry Derringer, Johnston Smith. These are names of principals only. The names of subordinates, probably, will never be known. William Henry had fourteen employes while in Lancaster, six of whom he brought with him to Nazareth, but so far it has been impossible to discover the names of these six.

The Council of Safety of Pennsylvania had established a gun factory at Philadelphia and employed Golcher to instruct in the art of boring and grinding gun barrels. This state factory was later moved to Allentown, Golcher returning to Easton, where he began manufacturing fancy guns, the principal one being the double-barreled revolving rifle with one hammer. Not many of these were made on account of the high cost of production, and now are very rare.

Henry Derringer had settled very early in Easton and raised a large family, one

of his sons being the inventor of the famous Derringer pistol, which is still used the world over where dueling is practiced.

John Tyler was in charge of the gun-factory at Allentown and at one time had sixteen men in his employ. Daniel Kleist had his gun shop in Bethlehem township, and made the rifles for the Moravian store at Bethlehem. This store furnished a great many rifles to the companies passing through Bethlehem on their way to the seat of war. Daniel Morgan stopped here several days to have every man's rifle examined and put in order before proceeding.

Abraham Berlin had taken up the vocation of blacksmithing in Easton, but was a gunsmith during the entire period of the Revolution, after which he again resumed blacksmithing. Stephen Horn lived at Easton, put in several years at gun work and then took up that of powder making. Isaac Berlin and John Young, both from the upper end of the county, took up their residence in Easton about the time of agitation. Berlin's specialty was sword making. John Young was an armorer and an engraver or decorator. The decorations on Berlin's swords and on his own rifles were very artistic. He also decorated the guns for his brother Henry. Henry Young did a large business, and his neatly engraved rifles became very popular. His factory is, probably, the only one that is standing today. It is a one-story stone building near where the road crosses the northern boundary of the city of Easton going over Chestnut Hill. John Young's store at Easton was a place of importance, and he became generally known not only in Pennsylvania, but throughout the other colonies. During the month of February he had received from the colony of Virginia a request for one thousand rifles. The Council of Safety at Philadelphia immediately gave permission to him to deliver to Virginia one thousand rifles provided he could deliver them before May 1, which he did. This was in the year 1776. Johnston Smith was a partner in this transaction, and it was his part to gather the rifles from the different makers. The Council of Safety, during

the month of March, had been forming several companies in Philadelphia, in anticipation of the coming conflict. John Young furnished the council with one hundred and thirty rifles in April. Adam Foulk was a partner in this transaction. He, apparently, was of a migratory turn, as we find him in business in Easton, Allentown and Philadelphia.

Little is known of Anthony Smith and Andrew Shorer, both of Bethlehem township. Probably they made guns for the Bethlehem store, as considerable business was done there. Peter Newhardt was from Whitehall township. Jacob Newhardt, John Moll and George Layendecker were from Allentown. They at different times worked in the State factory there and were in business for themselves when the State removed its factory to Philadelphia after the British evacuated that place. Mathias Miller was a descendant of the ancient German armorers and had taken up locksmithing in Easton. His guns were remarkable by reason of their exquisite firelocks. Ebenezer Cowell came to Allentown along with the state gun factory and remained there after its removal again to Philadelphia. George Taylor and Richard Backhouse, both of whom resided in Easton, while not makers of rifles or small arms, nevertheless can be classed among these gun makers by reason of their connection with the Durham iron works, in which they made cannon and considerable experimental work with the gun barrels. We find George Taylor asking the committee for powder for the purpose of testing gun locks. Taylor early in 1776 made a number of small brass swivel cannon. Both Taylor and Backhouse furnished great quantities of cannon balls during the entire war. As they were makers of bar iron, it is safe to presume that they also made bar steel for gun barrels.

The vast benefit these gunmakers were to the cause of American liberty has been overshadowed by the deeds of valor of their brothers at the front.

#### Deeds of Valor.

When Massachusetts makes her famous appeal to the sister colonies for support, Congress, then in session in the city of Philadelphia, and not positive of its own



unity, the colonies still separated by petty jealousies and local pride, Cavalier mocking the Puritan, Knickerbocker mistrusting both, appeals to the twelve colonies that they observe a common fast day in recognition of King George III as their rightful sovereign, and enjoining them to look to God for reconciliation with the parent state. Two days later, finding itself facing actual war, Congress makes its first call for troops to form a national army. This was on June 14, 1775, when it passed the resolution "That six companies of expert riflemen be immediately raised in Pennsylvania, two in Maryland and two in Virginia, that each company as soon as completted, march and join the army near Boston, and be there employed as light infantry." These riflemen were the first troops ever levied on this continent by authority of a central representative government. On the following day George Washington was appointed commander-in-chief. Congress did not ask New England, New York or New Jersey for troops, neither did it look to the Carolinas. They knew full well the sentiment of the people throughout these sections; they were not prepared to enter a conflict. Time which should have been spent in preparation had been wasted in discussion or devoted to fasting or prayer. But the men of the Alleghenies were always ready. Over every cabin door hung a well made rifle, correctly sighted, and bright within from frequent wiping and oiling. Beside it were tomahawk and knife, a horn of good powder, and a pouch containing bullets, patches, spare flints, steel, tinder, whetstone, oil and tow for cleaning the rifle. A hunting shirt, moccasins and a blanket were near at hand. In case of alarm the backwoodsman seized these things, put a few pounds of rockahominy and jerked venison into his wallet, and in five minutes was ready. It mattered not whether two men or two thousand were needed for war, they could assemble in a night, armed, accoutred, and provisioned for a campaign.

Incessant war with the Indians taught him to be his own general, to be ever on the alert, to keep his head and shoot straight under fire. Pitted against an enemy who gave no quarter, he became

himself a man of iron nerve. It was the pick of these for which Congress asked.

The assignment for the companies to be raised in Pennsylvania was one for each county with the exception of Lancaster and Cumberland, which, owing to their extensiveness, were assigned two companies each. Old Northampton trebled its quota and followed it shortly afterwards with more. When the tocsin of war was sounded through the great Kittatinny valley there was an uprising not only of eight hundred and ten of these American riflemen, but upwards of two thousand of them rushed on to Cambridge, some of them covering the distance of more than seven hundred miles in twenty-one days, all equipped with the product of these gun makers of old Northampton. The unruly mob that had already assembled around Cambridge and which our New Englanders delight to call an army, minutemen, armed with pitchforks and ancient firelocks, looked on this avalanche of rescue with astonishment. They, however, were accorded the greatest respect. No personal consideration bound these backwoodsmen to the men of New England. Little indeed it mattered to them whether tea was a shilling a pound or a guinea a pound—they never drank it. American manhood was insulted, and they were there to resent it. All without a farthing being advanced by the Continental treasury.

To while away the time at the siege of Boston daring feats of marksmanship were indulged in to restrain the New Englanders. An instance of the accuracy of these famous rifles in the hands of an expert is fully illustrated, in one of the exploits at Cambridge. An officer desiring to form a company of fifty men, and having between sixty and seventy applicants, and being unwilling to offend any, hit upon a clever expedient. Taking a piece of chalk he drew upon a blackboard the figure of a man's nose, and placing this at such a distance that none but experts could hope to hit it with a bullet, he declared that he would enlist only those who shot nearest to the mark. Every man hit the nose.

Other stories are told. One of two brothers took a piece of board, only five

inches broad and seven inches long, while a similar piece of paper centered on it for a bull's eye, and held the board in his hand while the other brother shot through the paper. Positions were then reversed and the second brother held the board. He then placed the board between his thighs, supporting it thus, stood smilingly erect while his brother shot eight bullets successively through the board. Bystanders were assured that more than fifty men in one company could perform the same feat and that there was not one but could "plug nineteen bullets out of twenty within an inch of a ten penny nail."

#### Superiority of American Rifle.

The superiority of this American backwoods rifle over that of the European counterpart, the original invention, is fully illustrated in the story told by one of two English officers, both expert shots with the rifle. They had learned the use of this weapon while serving in the German Seven Years war. Both commanded riflemen in the Revolution and met our frontiersmen in battle. He says the best shots among the American backwoodsmen, shooting in good light when there was no wind blowing to deflect the bullet, could hit a man's head at two hundred yards, or his body at three hundred yards, with great certainty. As foreign rifles at that period could not be relied upon for accuracy at such distances, he goes into great detail explaining the reasons for the American rifle's superiority, showing that

he was a competent judge and a trustworthy witness. He tells how once, when he and General Tarleton were making a reconnoissance, an American rifleman got in position fully four hundred yards from them and fired two deliberate shots at them. He and the general were side by side on horseback, their knees almost touching, and a mounted orderly was directly in their rear. The first shot passed between the two officers and the second killed the orderly's horse. The other British rifleman was the inventor of a breechloading rifle with which some of his men were armed. He commanded the British forces late in the Revolution, at King's Mountain, where he was opposed by the backwoodsmen. This was the first pitched battle in civilized war in which rifles were exclusively used by the contesting armies. The British loss was three hundred and ninety killed against the American loss of twenty-eight.

Too much credit cannot be given to these noble Pennsylvania-German gunsmiths for the successes and achievements of the American backwoods riflemen. Working on regardless of the overtures of the British emissaries, whose endeavors to entice them to the interest of the British crown were unsuccessful, ignoring all flattering inducements, ever firm in the cause of liberty. When we sing the songs of Long Island, when we revel in the glories of Bunker Hill, it behooves us not to forget the gun makers of old Northampton.

## Witchcraft

BY WILLIAM W. NEIFERT, HARTFORD, CONN.



**I**N the United States the belief in witchcraft is popularly associated with New England, and it is now more than two centuries since the abnormal and monstrous belief and delusion was supposedly stampt out. It is surprising to learn that at this age of advancement and scientific culture, no race or nation is yet exempt from the belief in the magical art, and that charms, oracles, amulets, fortune telling and sympathetic cures are practiced as zealously as they were by the Indians, the Puritans, or our

ancestors from the Faderland. Because certain forms of the sorcery are no longer found among the educated classes, people think that the superstition no longer exists, and altho we no longer destroy poor unfortunate women for the impossible crime of witchcraft, it is a fact nevertheless that with very few exceptions the belief is far more widely and deeply extended today than any cultivated person dreams, and instead of yielding to the advances of science and culture, it seems to actually advance with them. There is abundant evidence that gypsies have done

more than any race or class of people to disseminate these beliefs, and there are also good reasons for believing that the greatest portion of this magical lore was brought by gypsy women from that 'Faderland of Divination and Enchantment'—India. These women have pretended to possess occult power since pre-historic times, (they surely had 'snakes' in some form, either in their minds or as charms), and so great has been their influence, that today there are thousands of minds who while professing a higher and purer doctrine, cling to these madness savoring forms and essentials, but by believing that because they know it under different names it is in no respect the same thing.

#### Belief Widespread.

The farming districts of the eastern Pennsylvania counties, where our Pennsylvania German people predominate, is a fruitful field for studying a large number of the old time superstitions. Their belief in this magic is no new thing but is the common heritage of humanity. Their ancestors brought it from Germany, besides those from the British Isles who were contemporaneous immigrants with the German brought their contribution, so that in the not distant past every village and town among these quiet Pennsylvania hills had its witch, witch-doctor, pow-wower and *wursht frau*. The Pennsylvania-Germans, however, are by no means the only believers in the wiles of witchcraft today, for it is safe to say that there is not a city in the world in which these superstitions and practices do not exist, but they are carried on with a secrecy, the success of which is itself a miracle. Take the associations and feelings which we form for familiar objects. A coin, a penknife, a jewel, or a pebble, which has long been carried in the pocket or worn by any one, seems to become imbued with his or her personality, and is really one kind of fairy-lore or superstitions. Then there is a symbolism of a higher, more patriotic or sacred impulse, and perhaps the full value of which we do not understand. Many a woman looks at a pair of shoes, many a man looks at a little ring which to her, to him, are signs and symbols of things too sacred for

speech. They were worn by the first born, and which has gone to the Great Beyond. Many a man looks at a piece of white cloth, on which have been painted some red stripes and a blue canton, it is nailed to a pole, but yet for it he stands ready to give if need be his life and hundreds of men have given their lives. No man insults that cloth flag but millions of men stand ready to avenge the insult and to pour out untold treasure in its defense. (And right here let it be truly said that the Pennsylvania German has shown on many a field of battle that he is qualified to stand on a level with men of any other blood). 'Why? Because that flag is the symbol of the nation's greatness, its schools, its churches, the State. It is the ensign of the people. Our steady-going and God-fearing ancestors lived mostly in the backwoods-the frontier-miles from a regular physician, so there was some excuse for the practice of this mysterious divination among them, I believe which is easily explained by the fact that as a 'drowning man grasps at a straw' so will the person in pain resort for relief and cure to agencies which are nothing more than nonsense or humbug. Of course, they possessed the hereditary gift of faith, and there is no doubt where faith is very strong and imagination lively, cures which seem to border on the miraculous are often effected—and this is, indeed, the basis of all miracle as applied to relieving bodily afflictions. But no sound system of cure can be founded on faith, because there is never any certainty, especially for difficult and serious disorders, that they can be healed twice in succession.

The writer is a native of one of those rural Pennsylvania townships with its spacious old red barns and peculiarly painted gables, and after an absence of a score of years recently made a visit to the dreamy hamlet. He was amazed to find this fetish delusion still firmly entrenched upon the minds of his "cousins" and that the practician still flourishes and includes among his clientele, not only the ignorant and illiterate, but also some of the supposedly educated and enlightened people—tho it is encouraging to note also that the good work of exposure begun by the

saintly Luther is being steadily carried forward by the ministers of the Lutheran and Reformed churches, as well as those of other denominations, and with knowledge and light these beliefs cannot fail to disappear as "dew before the morning sun," so it is hoped that within the next decade or two the folk-lorist will be the only repository for these old beliefs and superstitions.

#### Belief Hard to Destroy.

It is, however, a fact that whole communities still believe in the reality of "hexing," and protect themselves from its influence by the charms and incantations of the hex doctor and the pow wower, and to destroy their belief in them would be almost as difficult as to shake their faith in the Bible itself. Fancy loves to dwell on the mystical and the shadowy, and sorcery is far more entertaining than religion, besides it has the charm of secrecy, and the prehistoric part of our make-up evidently prefers the former. Furthermore, we have abundant traces that the primeval religious beliefs gravely attributed every disease to be the machinations of the devil, instead of the unavoidable antagonisms of nature, and that the negative or cure was holiness in some form. Also, the witch doctor will argue that the Bible tells us that "Charms cast out evil spirits." If we believe the Bible we must believe that, and why should not such spirits exist now as well as then? The mention of witches and evil working spirits in the Bible, tho relatively few, gave a warrant for the beliefs which pious men could not deny, tho the absurd beliefs about sexual relations between the devil and the witches, or about witches riding thru the air on broom sticks, and changing themselves into animals were folk-lore and have no backing in the Bible. Our Pennsylvania witches when attending the midnight conventions of the weird sisterhood, it was supposed, journeyed on the bare backs and necks of unbridled horses, and if a farmer found his horse in a wretched condition—trembling, enfeebled—and with mane tangled and knotted in the morning, he was certain that the horse had been ridden by some old crone the night before, and that the knotted mane served as stirrups

for her feet, and straightway some poor woman of eccentric habits and repellent appearance who had unfortunately incurred the dislike of the neighborhood, fell a victim to suspicion as having familiarity with Satan, and was accordingly branded as a witch. There were witches who went on foot wearing the guise of friendship, so the farmer could avoid some trouble by keeping his children at home on moonlight nights, for young children were the special object of a witch's uncharitableness. In order to counteract this influence the mother, before the babe was three days old, was required to walk three times around the house and return to bed.

It was supposed that the meetings of the witches were held on moonlight nights in an open field, or clearing, and the spot could be detected for some years by an ever widening circle devoid of vegetation, and it was known as a "hexa-donz." These barren spots have also been called "fairy rings," but scientists have demonstrated that they are caused by a growth which exhausts all the plant food from the soil. Whenever a witch died her mantle descended to her daughter, and likewise the wiles of the witch doctors who were supposed to be capable of combatting their maligned influence were usually handed down from father to son. It was contended that a witch could be disabled by securing a hair of her head, wrapping it in a piece of paper and placing it against a tree as a target into which a silver bullet was to be fired from a rifle.

#### Exposures.

Comparatively recent exposures in this state of the wide extent of witch doctoring are due to the Berks County Medical Society, and particularly to a prominent physician of Reading, Dr. John M. Bertelot. Dr. Bertelot frequently detected evidences of the witch doctor in the course of his practice, which he collected and used as the basis of an interesting article that he prepared and which was published in the Philadelphia Monthly Medical Journal for December, 1899. This article awakened considerable interest, and several months later correspondents of the New York Herald and

the North American collected information concerning the practices which was published by those papers. The article in the last named paper was later used as a basis for bringing a suit for libel against that publishing company, by one of the best known 'hex-doctors' of Reading. There was much evidence consisting of charms which had been taken from the persons of patients that regular physicians had been called to attend, besides the statements of others who had employed the witch-doctor. Dr. Bertelot is credited with the statement that at one time he was hastily sent for to see a woman, and while making an examination of her chest found something under her garment and asking what it was, was told that a witch doctor placed it there to drive away all her ailments into the body of him or her who was haunting her.

The patient was horrified to see the doctor remove the charm, and cautioned him not to carry it, because it might bring the spell on him. She seemed much worried as to his welfare, regardless of the fact that he assured her that there was absolutely nothing to be feared from such nonsense. The lady was suffering from some internal trouble which was entirely cured by an operation for lacerated cervix. He has also related his experience with a young man who seemed to be upon the verge of becoming a maniac under the most peculiar circumstances. This party had some insignificant ailment and consulted a female witch doctor, who told him that his trouble was due to a young woman who held a penny in her mouth upon a certain occasion when he visited her, and that as a result he was doomed to pass into consumption and to die within a few months. This alarming statement threw the young man into a condition of acute melancholia which seriously affected his health. He consulted another well known witch doctor, who confirmed his fears by assuring him that he was bewitched and would give him a charm to break the spell. The witch doctor placed a small muslin bag on his chest suspended by a piece of white tape around his neck. The doctor removed it, and upon examination found that it contained assafoetida and a lot of curious

looking material, which the young man had been told would drive away his trouble and afflict her who gave it to him. The doctor found his lungs in a sound condition, and advised him to visit some relatives in the country, where, under the influence of the change of scene, he forgot his afflictions and soon regained his health. Another story is told of a pious little German woman living in the witch belt of Berks county whose child was "fur-hexed" by its step-grandmother. The old lady did not believe in witchcraft, and laughed at witches and witch doctors, and that is what made suspicion to point towards her. The baby was taken sick very suddenly—the step-grandmother had been rocking it, and called a regular physician, who said the baby had colic from taking sour milk. He gave it a little medicine, ordered it bandaged in flannel and kept very warm, and said it would be all right again by the next morning. But the mother knew better, didn't the baby wake up and cry that night after she had given it the doctor's medicine? Didn't it cry worse than ever when its step-grandmother leaned over the cradle and lookt into its little face, and laid her hand over its heart? The mother knew and waited until the old lady had gone to bed and then she snatcht the baby from its cradle and wrapt it in her shawl and ran out of the house with it thru the rain to a witch doctor. The witch doctor lookt at the baby and shook his head. He said he was afraid it was too late, the spell had been on it too long, the mother ought to have come to him in the first place, still he would do what he could. He took off the flannel bandages the doctor had ordered on, and blew his breath on the baby's body and hung a prayer charm, sewed up in a piece of linen, over its heart. He charged the mother the usual fee of \$5.00 and told her when she got home not to go into the house until she had walked three times around it with the baby in her arms to frighten away the powers of evil, sin, darkness and death. This the little mother did faithfully and heaven only knows what might have happened if she had not. The child all but died before morning. The wicked (?) step-grand-

mother flung herself out of the house in a rage when she heard what had happened in the night, but she came back directly and brought the doctor with her. But of course the mother very well knew they could do little to hurt the child for it wore the charm about its heart and she muttered her witch prayers over it unceasingly. The step-grandmother went away directly she saw the child was getting better which proved, the mother contended, how angry she was because she had not "hexed" it to its death. The little woman's husband-honest, hard working, and home loving-tells the story of this same old lady who had "marrit" his father, and how she had "hexed" the old gentleman, so that he was sick for eight years. He became weaker, and weaker, and did not know anybody, and he just died and would not speak to any of his children. The step-mother nursed him always herself and would not employ a pow-wower or a witch-doctor for him. After his death she told his children to take the farm, because her work there was finished and that she wanted nothing. But they claimed that they were too smart for her, because she had some "hex" on the farm and let her keep it, and they went away. The children married but none of them would harbor the old lady, for if they did, trouble was sure to follow, as in the case of his own little girl. The writer cannot vouch for the foundation of this story, he merely tells the tale as it was told to him. However it demonstrates the unholy influence the witch-doctor has over his gullible patients.

#### Charms.

The charms vary greatly but the following description will serve as an example. It is usually a small coarse linen, or canvas bag about four inches long and two inches wide and is pinned to the under garment with safety pins or hung about the neck with a white string. On this bag are usually printed by hand in red ink the initials INRI and below each letter is the sign of the cross, thus

I N R I  
† † † †

and underneath the crosses appears the name of the patient. Inside there is a paper on which are written the "blessings and forbiddings" made up, as many of the

formulas of the witch-doctors are, from a curious book which many of them possess and which is called the Seventh Book of Moses. The formula is usually written in German, with every alternate line written backwards, and which roughly translated is as follows:

"Jesus of Nazareth, a King of the Jews: The victorious title of Jesus be between me (here is inserted the patient's name) and all my enemies, visible or invisible, that they can neither approach, nor do any harm to my body nor to my soul: Amen. Thou mysterious evil spirit, thou hast attacked this child, and it shall now fall from her (or him) in thy marrow and bone, in this manner it is paid back to thee again. I command thee by the five wounds of Jesus in thy flesh, marrow and bone. I command thee by the five wounds of Jesus at this hour let her get well again. In the name of God the Father, God the Son, and God the Holy Ghost: Amen. In the name of God the Holy Trinity, I forbid thee my bedstead, my house and yard, my flesh and blood, my body and soul. I forbid you every nail hole in my house and yard until you climb every little tree, wade through every little stream, count all the little stars in the skies, until the beautiful day shall bring forth her seasons. In the name of God the Father, God the Son, and God the Holy Ghost: Amen."

The following cabalistic order of letters is widely employed by witch-doctors as a charm to drive away malaria, and in fact it is asserted to be a panacea for almost all ills. The letters are written on a scrap of paper and sewed into a piece of cloth, and then worn about the neck until the disease leaves.

A b a x a C a t a b a x  
A b a x a C a t a b a x  
A b a x a C a t a b a  
A b a x a C a t a b  
A b a x a C a t a  
A b a x a C a t  
A b a x a C a  
A b a x a C  
A b a x a  
A b a x  
A b a  
A b  
A

To quench a fire without water the following square of letters was written on the side of a plate, which was then thrown into the fire:

S A T O R  
A R E P O  
T E N E T  
O P E R A  
R O T A S

This bosh is all the witch-doctor needs in his so-called profession, and this is all the gullible patient gets for the hard

earned money that is paid the witch-doctor, and this is what has hurried some of the sick and ignorant people to an untimely grave. Let some Pennsylvania-German reader buy one—they are only \$5.00—and wear it pinned on his garment next to the skin and he may be sure that no witch abroad on her broomstick will “hex” him, besides it is warranted to cure every ill of body or mind, and it is the witch-doctor’s theory that disease is only witch-craft and suffering under a spell. The power that the witch-doctor is likely to wield over his credulous patients coupled with his general uncouth personality and small intellectual capacity is likely to make him a dangerous person in the community, while on the other hand the “pow-wower” or “wursht frau” is usually some elderly person who has picked up some charms or formulas and practices them upon friends or relatives without charge, or at most perhaps for some simple gift or tip that the patient may see fit to make. They often prescribe some simple herb remedies or other preparations of their own which are usually, tho not always harmless.

#### Pow Wowing.

The art of “pow-wowing” was practiced by the Indian medicine men, and frequent references to the “pow-wow,” not only as a healer but also as a priest, may be found in the Indian history of the colonies. The word is from the Indian, but how it was brought into use among our people the writer will not explain at this time. In the Pennsylvania German the pow-wow is called a “Braucher” and practices what is termed “Brauche.” The word is a corruption of “brauchen” which in the German signifies “to use” and the “braucher” is the would-be healer who aims to effect a cure by “using words” that is to say, using them as a ritual in the working of a charm or an incantation. In such formularies the words of greatest potency are those which are termed the “three highest,” and they are the sacred names of the Holy Trinity with whose aid invoked by the recital of the ritual and a few passes of the hands, “He moveth thus mysteriously His wonders to perform.” Many marvelous instances are recalled by the writer where,

in cases of a severe cut by a knife or other sharp instrument, the flow of blood was stoppt, or in cases of severe scalds or burns where the injured person labored under intense pain, which was stopt, apparently the instant the “pow-wow” said the ritual and made the passes. These charms among the Pennsylvania-Germans were highly valued and were not to be lightly dealt with. Generally each person cured one spell distinctly, keeping the method of treatment a profound secret. It was held that this art of conjuration could be taught and its occult secrets transmitted only to a person of the opposite sex, but in 1820 there appeared a German book on the subject, which taught any one, male or female, who bought it. It was called “Holman’s Brauch Bichly,” and was several times reprinted, and in 1840 under the title of “Der Lang Verborgne Freund” (The Long Hidden Friend). It has been translated into English and contains many curious remedies for the relief of the ills that flesh—man or beast—is heir to, as well as pious prayers and weird incantations for the recovery of stolen goods and the finding of hidden treasures. The foundation for the magical artifices which the witch doctors and pow-wows practice on the ignorant and credulous is, broadly speaking, undoubtedly Holman’s book. The sixth and seventh books of Moses are said to treat on these occult sciences, and were held in respect and awe, not only by the illiterate, but also by some educated and enlightened people. Students of folklore have collected in numerous localities beyond the borders of the Keystone State many specimens of the blind ignorance and credulity contained in the former publication. A few excerpts follow:

To cure toothache: Take a needle and stab the aching tooth with it till you bring blood, take vinegar and meal, mix, then put them in a patch of cloth, wrap it around the root of an apple tree, wind the thread around it very fast and cover the root well with earth.

To check a hemorrhage: Begin at 50 and count backwards to 3, when you get to 3 you are done; (2) This is the day the wound was made, O Blood! thou shalt stoo and be still until the Virgin Mary will bear another son.

“To cure a cold: This must be strictly attended to every evening—that is, whenever you remove your shoes and stockings, run a finger

in between all the toes and smell it. This will surely effect a cure.

To cure a headache: Tame thou flesh and bone, like Christ in Paradise, and who will assist thee, this I tell thee (name) for your repentance sake. This must be said three times, each time pausing for three minutes, and the pain will soon cease. If, however, the headache is caused by strong drink, it is not so likely to go away, and these words must be repeated every minute.

To cure snake bites: God has created all things, and they were good. Thou only serpent are damned. Cursed be thou and thy sting, Zing, Zing, Zing.

To prevent accidents: Carry with you, sewed to your right sleeve, the right eye of a wolf.

Security against mad dogs: Dog, hold thy nose to the ground, God has made me and thee, hound.

To banish the whooping cough: Let the child drink out of a blue glass tumbler. (This disease was known as the "blue cough," and on the principle of "like cures like," the child drinks from a "blue glass" to be cured of a "blue cough").

To cure a baldness: Rub the scalp with the hemispheres of a divided onion. (This was a strong charm if the vegetable was fresh.)

To cure fits: Take off the child's shirt, turning it inside out while doing so, and then burn the garment.

To destroy warts: Stick a pin thru the wart, and give away the pin, when the warts will follow the pin.

Mumps were cured by rubbing the swelling against a pig's trough. If the patient was too ill to be taken to the pig sty, then a chip taken from the trough and carried to the house was rubbed on the swollen gland.

To make the best cider vinegar: After the cider is put into the cask, call up the names of three of the crossest and most sour tempered old women in the community, and in a loud voice utter their names into the bung hole, and immediately cork it up, and you will have the best and strongest vinegar in the neighborhood.

A remedy against slander: If you are calumniated or slandered to your very skin, to your very flesh, to your very bones, cast it back upon the false tongues. Take off your shirt, and turn it inside out, and then run your two thumbs along your body under the ribs, starting at the pit of the heart, thence down to the thighs.

An apple held by a dying person till life is gone, and then eaten by a habitual drunkard cured him of the craving for liquor. Another remedy for this vice is to draw a live eel thru a glass of whisky and let the person to be cured drink the liquor, when his appetite for alcoholics will leave him. (This seems to be a kill-or-cure remedy, for if the liquor kills the eel, it may also kill the drunkard.)

A stiff joint incased with the disembowelled body of a recently killed dog and while still warm will regain its former usefulness.

To bring a thief to confession and make him

restore stolen property: From the door sill over which the thief has passed take three splinters in the name of the Trinity. Fasten them to a wagon wheel removed from the spindle, and thru the box or hub pronounce the following prayer: "I pray thee, Thou Holy Trinity, to constrain the thief who has stolen my (name of the article stolen) to be stung by remorse and return it to its rightful owner." This done, the wheel is to be replaced by fastening it to the wagon, when it was given three revolutions, and then the stolen goods were expected to be returned.

Erysipelas was very much more common in the early days than now, and came perhaps from eating too much salt meat. Everybody had the erysipelas then like the appendicitis now; diseases, like the fashions, have their day.

"It was known as "wildt fire," and was cured by throwing three shovelful of live coal over the patient, at the same time whispering, "Wildt fire, Ich yawg dich, wildt fire, pock dich, Im namen des Vaters, etc." Others took a fire brand and waved it three times across the afflicted person.

Dr. Grumbine relates that this incantation was practiced some years ago by a certain Eastern Pennsylvania veterinary who had been robbed of some money. His son assisted him by turning the wheel, but without results. The son must have laughed in his sleeve while going thru the performance, for he himself was the thief.

The fact that a publishing house at this day and time, in a State that prides itself on the intelligence of its inhabitants, finds it a paying enterprise to print such nonsense is not very flattering, nor would it seem very creditable to the educational system of people who are pointed out as models in citizenship. It is, however, true that "The world moves and civilization progresses, but the old superstitions remain the same. The rusty horse shoe found on the road is still prized as a lucky token, and will doubtless continue to be so prized, for human nature does not change, and superstition is a part of human nature."

John George Holman.

The following is an extract from the Journal of American Folk-Lore concerning the personal history of the author of Holman's book:

John George Holman, his wife Catharine,



and their son Caspar, were German Redemptors, who reached Philadelphia some time in 1799. Their time was purchased by a farmer named Fretz, who conveyed them in his market wagon to his home in Bedminster township. Holman was a poet and a ready writer, and had a knowledge of drawing and water color painting, which he learned in early life in Germany. After working for about two years he conceived the idea of making "taufscheins" (baptismal certificates) and to peddle them over the country. His specimens were drawn on paper about 12 by 16 inches. In the center was a heart in outline of five inches in diameter, surrounded by representations of birds, flowers and angels, in rather gaudy colors and with religious verses of four or eight lines each between the objects. He would make up 50 or 100 of these "taufscheins," when he would set off on his pedestrian peddling tour selling them among the German settlers and farmers. The space within the heart was left blank to be afterwards filled up to suit the wishes of his patrons, for which there was an additional charge. His success was such in selling these certificates that within ten months from starting in the business he realized sufficient to not only purchase his own, but also his wife's freedom. In about 16 years he realized enough from this source to purchase himself a snug house and several acres of ground near Reading, Pa.

Here himself and wife attained to a good old age thru the comfortable provision he made by his industry. Whether he further added to his modest income by engaging in the professional practice of the charms which he published in his book, we cannot say. The list of testimonials would point in this direction. On the other hand, it would seem that if he engaged in the practice of these charms he would have regarded it as poor financial policy to publish them broadcast. At all events, he was not a shrewd quack who was striving to enrich himself by cultivating the superstitions of the ignorant, but an honest man who himself thoroly believed in the value of the charms which he had collected in the pages of his book. Furthermore, his youth and early manhood had been spent in the Faderland, where he had been educated in the customs and superstitions of the peasantry. In all these ways he was well qualified to serve as a medium for the transmission of genuine traditional folk-lore.

NOTE.—In the preparation of this article the writer consulted the following publications, and acknowledgment is hereby accordingly made, viz: New York Herald, January 14, 1900; North American, May 22, 1900; Journal of American Folk-lore, No. LXV, April-June, 1904; Grumbine's Folk-lore and Superstitions of Lebanon Co.

## The Pennsylvania-German in The Field of Science

### A Symposium

EDITED BY PROF. D. H. BERGEY, M. D., PHILADELPHIA, PA.

#### Pennsylvania-Germans as Teachers of Science in Colleges and Universities

BY PROF. OSCAR KUHN, MIDDLETOWN, CONN.



**T**O treat this subject as it deserves to be treated would demand long, patient investigation, and practically a whole volume by itself. All that can be done in this brief sketch is to give a bare outline of the subject.

From the earliest times the Pennsylvania Germans have taken a prominent part in the work of science, both as teachers and investigators; although the fact remains that it is chiefly in recent times that we find them scattered throughout all our colleges and univer-

sities. This is largely due, on the one hand, to the fact that science itself has made extraordinary progress during the last fifty years or so, and has only recently become a dominating factor in the school and college curriculum; and on the other hand it is only the last generation or two of Pennsylvania Germans who have become completely Americanized, giving up their own dialect, and to all practical purposes indistinguishable from their fellow-countrymen of English or Scotch-Irish origin.

Away back in the eighteenth century we find Pennsylvania Germans who were

teachers in our colleges and universities. Perhaps the most distinguished of these pioneer teachers is that David Rittenhouse (1732-1789,) who from 1779 to 1782 was Professor of Astronomy in the University of Pennsylvania. He was the great grand-son of the first Mennonite minister in Pennsylvania. Born on a farm, he educated himself, became a maker of clocks and mathematical instruments, studied Astronomy and Surveying, in both of which he made a distinguished success. In 1763, he was called upon to settle the most difficult part of the boundary line between Pennsylvania and Maryland, and when soon after the official surveyors, Charles Mason and Jonathan Dixon, examined his work, they found nothing to change. An orrery which Rittenhouse made in 1770 was regarded by John Adams as a "most beautiful machine," and was sold to Princeton University for three hundred pounds. Later he made another of the same kind for the University of Pennsylvania. His achievements in astronomy may be inferred from the words of praise given him by Thomas Jefferson who said. "We have supposed Mr. Rittenhouse second to no astronomer living; that in genius he must be the first because he was self-taught." Rittenhouse was the recipient of many honors in his life. He was a member of the American Philosophical Society, of which he became president at the death of Benjamin Franklin. He was also a member of the American Academy of Arts, and an honorary Fellow of the Royal Society of London. He took a lively interest in contemporary politics, was a member of the Convention which drafted the first constitution for the State of Pennsylvania (1776), and became Treasurer of the State. Beside being a professor at the University of Pennsylvania, he was also a trustee and vice-provost. In 1789 he received the degree of LL.D., from Princeton.

Another of these early Pennsylvania-German professors of science was Caspar Wistar (1761-1819), grandson of Caspar Wistar, who was born in Hilsbach, near Heidelberg, in 1696, and came to America in 1717. It is said that this first Caspar Wistar started the first glass works in

this country. Dr. Wistar was a distinguished physician as well as a teacher. In 1789, he was appointed professor of Chemistry in the College of Philadelphia; when this college became merged into the University of Pennsylvania in 1792, he became adjunct professor of Anatomy and Surgery, and in 1801, full professor of Anatomy. His name will go down the centuries in connection with the beautiful flowering and climbing plant known as "Wistaria."

Dr. Wistar became president of the American Philosophical Society in 1815 (at the death of Thomas Jefferson). He opened his house once a week in the winter, and gathered around him a group of students, citizens, scientists and travelers, reminding us of the famous "salons" of Paris. These reunions, known as "Wistar parties," were continued after his death by others.

The early teaching of the Pennsylvania-Germans centered around Franklin and Marshall College and the University of Pennsylvania. In connection with the former several names suggest themselves. One was Frederick Valentine Melsheimer (1749-1814), who, although titular professor of Latin, Greek and German at Franklin College, was also a distinguished scientist. He has been called the father of entomology in America. His *Insects of Pennsylvania*, published in 1806, was the first work of its kind in this country. In 1810, he published a still larger work, "American Entomology, or Description of the Insects of North America." His collection of insects now forms part of the collection at Harvard.

Other members of the faculty of Franklin and Marshall we may mention here were William Reichenbach, first professor of Mathematics, and Thomas C. Porter. The latter who was proud of his descent from John Conrad Bucher was originally professor of Natural Science in Marshall College, and when this was merged with Franklin College, he too left Mercersburg for Lancaster. He remained here till 1866 when he went to Lafayette college. Although by profession he was a teacher of science, Professor Porter was also interested in literature, and his name has become connected with a famous literary

controversy. In 1855, Longfellow published his "Hiawatha," which was immediately hailed as the great American epic. One day, while browsing around the library of a colleague, Professor Koeppen, he found a German translation of the Finnish Epic Kalevala, and was immediately struck with the resemblance between it and Hiawatha. The articles he published in the Mercersburg Review in 1856 stirred up a tremendous controversy, especially in the Boston papers.

Naturally enough, by far the larger number of Pennsylvania-German teachers of science were connected with the University of Pennsylvania. Among them we may mention Dr. William Pepper, professor in the medical department from 1860-64, and his still more distinguished son, of the same name, who also was professor at the University till 1881, when he became provost.

One name well known to all students of the history of the Pennsylvania-Germans is that of Samuel S. Haldeman (1812-1880), who combined science and philosophy in his teaching, and became a distinguished investigator in both. From 1851 to 1855, he was professor of Natural Science, and from 1869 to 1880, professor of Comparative Philology in the University of Pennsylvania. Among his publications are "*Freshwater Univalve Mollusca of the United States*," "*The Elements of Latin Pronunciation*," and his well known book on the Pennsylvania-Dutch dialect. Professor Haldeman was a member of many learned societies, and the founder and president of the Philological Society.

Equally well known is Dr. Joseph Leidy (1823-1891), who was professor of Anatomy in the University of Pennsylvania, and at the same time, after 1871, professor of Natural History at Swarthmore College. He published many important papers, over eight hundred in all. One of these, entitled "*Description of Vertebrate Remains, Chiefly from the Phosphate Beds of South Carolina*," was awarded the Walker prize by the Boston Society of Natural History. The amount, usually five hundred dollars, was doubled, on account of the extraordinary researches embodied in the paper. On the

establishment of the Department of Biology at the University of Pennsylvania, Dr. Leidy became its director. He was member of many societies, and in 1886 was honored by the title of LL.D. from Harvard.

Another name which cannot be omitted from any discussion of Pennsylvania-German activities is that of Spencer F. Baird, one time professor of Natural Science at Dickinson, but later Director of the Smithsonian Institution in Washington, and United States Commissioner of Fish and Fisheries. His English name should not deter us from giving him a place here, for he was partly of Pennsylvania-German descent.

In any discussion of this kind, much of the material is lost because of the difficulty in deciding as to who is of Pennsylvania-German descent. A large number of our teachers of science have English names, and are either Pennsylvania-Germans with anglicized names or are of German descent on the mother's side. An interesting illustration of this is given in a recent history of the University of Michigan, where biographical and genealogical details are given of the members of the faculty. Thus P. C. Freer, professor of Chemistry, says his mother was of German descent. J. J. Abel, later, professor in Johns Hopkins, was of German descent on both sides; M. S. Hoff, professor of Dentistry, German descent on father's side; A. S. Warthin, professor in Medical Department, Pennsylvania-German descent on the mother's side. The mother of W. L. Miggett, professor of Engineering, was a Pennsylvania-German.

In the following list of teachers of Science in colleges and universities at the present time, it will be seen that all the names are typical Pennsylvania-German. I have omitted those that are modern German, and especially doubtful names, such as Miller, Fisher, etc., which may be either German or English. Hence the list here given is far more modest than the facts would warrant did we know them.

James M. Anders, M.D., Ph.D., LL.D., professor of Medicine and Clinical Medicine since 1893, in the Medico-Chirurgical College of Philadelphia.

Howard S. Anders, A.M., M.D., Medico-Chirurgical College of Philadelphia.

David H. Bergey, A.M., M.D., assistant professor of Bacteriology in the University of Pennsylvania, since 1903.

Charles P. Berkey, Ph.D., tutor in Geology in Columbia University, New York, N.Y., since 1903.

Abram A. Brenneman, B.S., professor of Industrial Chemistry in Cornell University from 1879 to 1882; chemical expert since 1882.

Martin G. Brumbaugh, Ph.D., president of Juniata College since 1895; professor of Pedagogy in the University of Pennsylvania from 1895 to 1906; U. S. Commissioner of Education for Porto Rico from 1900 to 1902; Superintendent of the Schools of the City of Philadelphia since 1906.

Lawrence Bruner, B.S., professor of Entomology and Ornithology in the University of Nebraska since 1895.

John E. Bucher, Ph.D., professor of Chemistry in Brown University since 1901.

William E. Byerly, Ph.D., professor of Mathematics in Harvard University since 1881.

Horace G. Byers, Ph.D., professor of Chemistry in Washington State University since 1899.

Arthur B. Coble, Ph.D., instructor in Mathematics in Johns Hopkins University since 1904.

H. M. Derr, Ph.D., professor of Mathematics in South Dakota State College since 1907.

J. S. Diller, B.S., geologist of the U. S. Geological Survey since 1883.

George Dock, M.D., Sc.D., professor of Medicine in the University of Michigan since 1891.

William C. Ebaugh, Ph.D., director of the Department of Chemistry of the University of Utah since 1903.

William S. Eichelberger, Ph.D., professor of Mathematics, U. S. Naval Observatory since 1900.

L. P. Eisenhart, Ph.D., instructor in Mathematics in Princeton University since 1900.

John Eyerman, lecturer on determinative mineralogy, Lafayette College, 1887-1892; expert mineralogist.

J. B. Faught, Ph.D., professor of Mathematics in Northern State Normal School, Michigan, since 1900.

E. L. Fulmer, M.S., professor of Natural Science in Baldwin University since 1903.

George D. Gable, Ph.D., professor of Mathematics and secretary of the Faculty in Parsons College since 1895.

John F. Garber, Ph.D., teacher of botany in Yeatman High School, St. Louis, Mo., since 1905.

J. I. Hamaker, Ph.D., professor of Biology in Randolph-Macon College since 1904.

J. C. Hartzell, Ph.D., professor of Geology in the University of the Pacific since 1904.

Lewis M. Haupt, Ph.D., Sc.D., professor of Civil Engineering in the University of Pennsylvania from 1875 to 1892; consulting engineer.

John C. Heisler, M.D., professor of Anatomy in the Medico-Chirurgical College of Philadelphia since 1897.

Oscar H. Hershey, formerly field assistant U. S. Geological Survey. Examining Mines, Nevada, since 1904.

P. R. Heyl, Ph.D., professor of Physics in the Boys' Central High School of Philadelphia since 1902.

C. F. Himes, Ph.D., LL.D., professor of Chemistry and Physics in Dickinson College from 1865 to 1884, and professor of Physics from 1884 to 1896.

C. H. Kauffman, Ph.D., instructor in Botany in the University of Michigan since 1904.

E. H. Keiser, Ph.D., professor of Chemistry in Washington University (St. Louis) since 1899.

E. B. Knerr, Sc.D., assistant city chemist of Kansas City, Mo., since 1905.

E. P. Kohler, Ph.D., professor of Chemistry in Bryn Mawr College since 1900.

Henry Kraemer, Ph.G., Ph.D., professor of Botany in the Philadelphia College of Pharmacy since 1897; editor of the American Journal of Pharmacy since 1898.

D. A. Kreider, Ph.D., assistant professor of physics in Yale University since 1902.

William W. Landis, A.M., professor of Mathematics and Astronomy in Dickinson College since 1895.

C. E. Leimbarger, A.B., teacher in Lake View High School, Chicago, since 1896.

J. L. Markley, Ph.D., junior professor of Mathematics in University of Michigan since 1904.

J. H. Musser, M.D., professor of Clinical Medicine in the University of Pennsylvania since 1899. President of the American Medical Association in 1905.

A. G. Rau, M.S., superintendent of the Moravian Parochial Schools, Bethlehem, Pa., since 1892.

Jacob E. Reighard, Ph.B., professor of Zoology in the University of Michigan since 1895.

A. H. Roth, M.D., first assistant in Ephtholmology, University of Michigan, since 1905.

J. T. Rorer, Ph.D., professor of Mathematics in the Boys Central High School, Philadelphia, since 1895.

J. T. Rothrock, M.D., professor of Botany in the University of Pennsylvania since 1879. Commissioner of Forestry of Pennsylvania from 1893 to 1904.

R. L. Slagle, Ph.D., professor of Chemistry, South Dakota State College, 1895-'97; president South Dakota School of Mines, 1897-1906; president South Dakota State College since 1906.

C. W. Waidner, Ph.D., associate physicist, Bureau of Standards, Washington, D. C., since 1904.

Lightner Witmer, Ph.D., professor of Psychology, University of Pennsylvania, since 1904.

L. A. Youtz, Ph.D., professor of Chemistry in Lawrence University since 1902.

## The Pennsylvania Germans in Loudoun County, Virginia



THE first white people to locate in Loudoun county, Virginia, as actual settlers came in 1732. The honor seems about equally divided between the English who came up from Jamestown and located at Leesburg; the Germans, who came from Pennsylvania and established the German settlement, and the Quakers, who also came from Pennsylvania and located at Waterford. At that early period it was a part of Prince William county. In 1742 Fairfax county was created and named after Lord Fairfax, the sixth Baron of Cameron. In 1757 Fairfax county was divided and Loudoun county was created and named after Lord Loudoun, a prominent officer in King George's army, and afterwards commander-in-chief of the British forces in the American colonies, and Colonial Governor of Virginia from 1758 to 1762.

That portion of Loudoun county, Virginia, bounded on the east by the Catoctin Mountains, on the west by the Short Hill

Mountains, on the north by the Potomac River and on the south by the village of Morrisonville, is known far and wide as the German settlement. The Germans who located in Loudoun county, Virginia, belonged to that mighty host who were in the front rank of the battle against tyranny and superstition that had devastated some of the fairest portions of Germany and that finally culminated in the Reformation that liberated men's souls as well as their bodies.

The Germans did not come to America for worldly gain, but for a home, where they could dwell under their own vine and fig-tree, with none to molest or make them afraid. Probably no nationality gets as much comfort out of the home as the Germans do. To them the home was the nucleus around which grew the state that later developed and broadened into the Nation; hence the Germans were nation-builders as well.

### Whence Came the Pioneers?

This liberty-loving people who located

in Loudoun county, Virginia, had probably sojourned in Pennsylvania for a few years, or they may perhaps have come direct from Germany with the determination to locate in Virginia. It has been claimed by some that the Germans of Loudoun county came from Fanquier county, Virginia, and originally belonged to that ill-fated band of German pilgrims who came over with DeGraffenried in 1710 and located in New Berne, North Carolina, where the treacherous Tuscarora Indians, who were totally ignorant of the peaceful habits of the Germans, fell upon them and massacred men, women and children. Those that escaped became disheartened, sailed north, and a remnant after various misfortunes established Germantown in Fauquier county, Va., where they built a church in 1718, with Henry Haeger as pastor. Some of their descendants are to be found there to this day. The claim that some of them went north and established the German settlement of Loudoun county, Virginia, has some adherents, but it is not regarded by historians as reliable. Germantown in Fauquier county is about forty miles from the German settlement in Loudoun county; the methods of farming differ widely in each locality; besides, there is no similarity in names.

There has also been a tradition that the German Hessians who came over during the Revolutionary War established the German settlement of Loudoun county, but it is impossible to reconcile history with tradition, as the settlement was established nearly fifty years before that period.

The only record of any Revolutionary Hessians in Loudoun county was a very few prisoners guarded at Nowlands Ferry in 1780.

That the Germans of Loudoun county came from Pennsylvania can not be doubted. In the first place, many of the names in Berks and York counties, Pennsylvania, are the same as those in Loudoun county, Virginia.

There is a perfect chain of German settlements from Philadelphia, Pennsylvania, to Loudoun county, Virginia. The methods of farming and the old style log-houses are to be found in both sections,

and a line of communication has always been kept up between the German settlement and Berks and York counties, Pennsylvania, by way of the old Monocacy road.

The Hon. Yardley Taylor, a Quaker, who ranked high as an educator and a civil engineer, who represented Loudoun county in the Legislature of Virginia, who served the county as surveyor 1850 to 1857, and who compiled and published the only history and map of Loudoun county that was ever prepared, spent much time in the German settlement, and talked with many whose parents were born in Germany and Pennsylvania, getting positive information in regard to their early history and the causes that induced them to locate in Virginia.

It was a substantial compliment and a recognition of the value and accuracy of the Taylor map, that when the Union forces under General Geary crossed the Potomac River into Virginia in 1861, the General secured a copy of this map and closely consulted it in his movements of the army, and filed the same with the War Department as part of his report. After the war, when the official records were printed and an atlas of the operations of the army made, this map became a part of the official records, and was published as plate VII of the War Atlas.

The emigration of the Germans from Pennsylvania to Virginia was hastened by the Indian raids in the Colebrook Valley and the attacks in Falkner's Swamp and other settlements, the burning of cabins and grain, the driving off of stock and the murdering of the settlers being unbearable. Governor Gordon had promised protection to the settlers, but was not provided with means to successfully put down these Indian raids, which continued at intervals for over two years. In the meantime, glowing accounts had come from the Shenandoah and Loudoun Valleys of Virginia, setting forth the fertility of the soil, and as a result about one hundred German families left Pennsylvania and located in Virginia.

#### Names of Early Settlers.

It is impossible to give a correct list of the early settlers, but the following names

are believed to represent all the German families: Abel, Arnold, Armes, Axaline, Arment, Baker, Bartlett, Beatty, Beamer, Brown, Best, Bolin, Boyer, Booth, Beck, Cooper, Campher, Crim, Cruze, Cordell, Clapham, Cutshaw, Conrad, Cole, Cogsil, Carns, Crumbaker, Davis, Darr, Dill, English, Everhart, Eamich, Ery, Fry, Fawley, Frazier, Filler, Gabour, George, Goodhart, Grubb, Garrett, Gatewood, Green, Heater, Hickman, Householder, Houck, Hoy, Houser, Hefner, Jacobs, Kemp, Kern, Kuntz, Kalb, Lovett, Lenhart, Long, Loy, Miles, Mann, Magaha, Martin, Mock, Mull, Mill, Myers, Nicewarner, Owens, Parmer, Potterfield, Paxson, Prinz, Potts, Ramey, Ropp, Roller, Ruse, Robinson, Ridgeway, Rust, Rhoderick, Rodifer, Roule, Ritchie, Sando, Spring, Shutt, Slater, Stoneburner, Snoots, Stone, Seitz, Shipman, Schneider, Souer, Shawen, Stocks, Stouts, Swank, Sanbower, Stoutsenberger, Shry, Stream, Sander, Swope, Shomaker, Taylor, Tritapoe, Titus, Thrasher, Virts, Vickers, Vincel, Williams, Wenner, Whitmore, Weiss, Wire, Wine, Wired, Walkman, Wilt, Working, Wunder, Wolford, Yeakey.

Practically all branches of industry were represented, thus giving the enterprise a permanence that guaranteed success. There were carpenters, blacksmiths, wagonmakers, shoemakers, tanners, fur dressers, weavers, loommakers, millers, clockmakers, silversmiths, kettlemakers, cabinetmakers, hatters, tailors, boatmakers, chairmakers, distillers and preachers. The forest was rapidly cleared, log houses were erected and a system of small farming inaugurated. The first sheep in the county were brought by the Germans.

#### Early Industries.

Machinery was limited to the hand loom and spinning-wheel. The fair daughters were experts at spinning, and supplied yarn for stockings and wove blankets for bedding and woolens for winter clothing. Many specimens of their handiwork are still to be found amongst the oldest settlers. Probably the most artistic and durable is the counterpane or coverlet. Many of these, which were woven at least seventy-five years ago, are still to be found on their beds. Of course, few of these are produced in recent years,



TAYLORTOWN MILL ON CATOCTIN CREEK.  
Erected in 1800.

as the hand loom is rapidly disappearing.

The blacksmith was an important personage in those days, the hardware store being a dream of the future. He made by hand all building nails, hinges, knives and forks, spoons, axes, hatchets, hoes, shovels, fish-hooks and knitting needles. All cooking was done in the fireplace, and the blacksmith was called upon to make those long-handled frying pans with handle about four feet long, to keep the housewife from being cremated while preparing breakfast. In addition to his important duties as blacksmith, he was also the neighborhood dentist. When he fastened his Herculean grip on a tooth, he always brought it out, a piece of the jawbone sometimes coming with it.

The schoolmaster was a man of importance in those primitive days. In the absence of the minister he would generally fill the pulpit by reading sermons or exhorting. He was a good woodchopper, and was given ample encouragement at the neighboring woodpile. He was seldom accused of sparing the rod to spoil the child. His usefulness as a teacher was largely measured by his ability to sharpen a goose quill pen, steel pens not being invented until years after the Revolutionary War.

When the Germans came to Loudoun county in an organized capacity as actual settlers, it was a vast unbroken forest, but there was substantial evidence that explorers had penetrated the wilderness



GERMAN REFORMED CHURCH.  
Lovettsville, Va. Erected in 1819.

many years earlier. As early as 1667, Captain Henry Bath, a German explorer and Indian trader, had traveled from the tidewater on the Potomac River crossing the Allegheny Mountains to the Ohio River, and passing through this section. At that period Virginia was rich in furs, and attracted the trappers and traders. Catoctin Creek, the largest stream in the county, was the home of the beaver. A few adventurous spirits, Germans, who followed trapping for a living made their abode on that creek and reaped a rich harvest.

By rigid economy, characteristic of the Germans, the settlers soon became prosperous, their wants being few and easily supplied. Corn and wheat yielded well, and stock multiplied rapidly. The forest was filled with game, and the streams fairly swarmed with fish. The forest was filled with grapes, berries and nuts, literally the land flowed with milk and honey. Tobacco was also a staple crop. The land, new and rich, yielded a superior article that could be marketed more easily than grain, and served two purposes—as a crop and as a currency. A goodly portion of grain and fruits was made into spirituous liquors, more from necessity than preference, as it was more easily marketed than grain. The festive revenue officer was yet unborn. There were eight stills in the German settlement, and all did a good business; yet, habitual drunkenness was unknown.

The Potomac River, forming the northern border of the German settlement, furnished an outlet for the surplus products of the soil by boat to Alexandria, one of the earliest ports in the American Colonies, at whose wharves could be seen the sailing vessels of many countries.

#### Rumsey's Steamboat.

It was on the Potomac River, at Shepherdstown, that James Rumsey, a Bohemian German, invented and built the first steamboat, and in the fall of 1783 demonstrated that fact to the world by a trial trip in presence of many invited friends.

James Rumsey afterwards visited London to perfect his invention, where, while engaged in building a new steamboat, in 1786, he was stricken with fever and died.

Rumsey's trial trip, performed two years before Fitch's maiden effort in steamboats, and eighteen years before Fulton launched his craft on the Hudson, was witnessed by George Washington, who gave the following testimonial:

I have seen the model of Mr. Rumsey's boat constructed to work against the stream, examined the powers upon which it acts, been eyewitness to an actual experiment in running water of some rapidity, and give it as my opinion (although I had little faith before) that he has discovered the art of working boats by mechanism and small manual assistance against rapid currents, that the discovery is of vast importance, may be of greatest usefulness in our inland navigation, and if it succeeds (of which I have no doubt), that the value of it is greatly enhanced by the simplicity of the works, which, when seen and explained, may be executed by the most common mechanic.

Given under my hand at the town of Bath, County of Berkley, in the State of Virginia, this 7th day of September, 1784.  
GO. WASHINGTON.

#### Surrounding Conditions.

While the success of the German settlement, of course, was due to the untiring industry of the people, yet that success was materially aided by surrounding conditions.

The first arsenal in the United States was established in the year 1790, at Harper's Ferry, six miles from the settlement. The supplies being drawn from the country around, a splendid market was created for everything imaginable,—flour, meal, corn, beef, bacon, butter, eggs,



poultry, leather, lumber and other articles; and the Germans were not slow in producing that which sold best. Labor also commanded good wages, and many of the German mechanics secured employment there, and one of them invented the machine to turn the crooked gun-stock or any other crooked piece of wood, such as axe handles.

The building of the Chesapeake and Ohio Canal was another enterprise that created an additional market. This waterway traversed the northern border of the German settlement for about ten miles. A little later the Baltimore & Ohio Railroad, one of the first railroads in the United States, paralleled the Chesapeake and Ohio Canal along the border of the settlement, and proved a lasting blessing to the people. On the fourth of July, 1828, ground was first broken on the Chesapeake and Ohio Canal by Charles Carroll, of Carrollton, Maryland, and on the Baltimore and Ohio railroad by John Quincy Adams, then President of the United States.

These public improvements not only brought a market to the very doors of the German settlement, but created a new demand for land. Before, land could be bought at from ten to twenty dollars per acre, but after the canal and railroad had been completed the same land brought from twenty to fifty dollars per acre.

There was great excitement about the year 1800 over the discovery of gold along a stream emptying into the Potomac River about one mile above the Brunswick bridge. There is an old tradition that copper tools were unearthed at these mines, by the early settlers, that were supposed to have belonged to a pre-historic race.

There is also an old marble quarry on the Caoctin Creek near Taylortown. There is practically no timber in the settlement, the land having been cleared for cultivation years ago, and being a rolling surface with but few rocks, almost every acre is susceptible of cultivation. The settlement is particularly noted for numerous public roads, running almost around each farm. Probably no section in the United States has such a network of highways.



TANKERVILLE CHURCH. ERECTED IN 1845.

As early as 1766 there was a thickly-settled community around Thrasher's store. In 1816 a postoffice was established, with Elias Thrasher as postmaster. By 1824 quite a village had grown up, which was renamed Newtown, changed to Lovettsville in 1840, which name has been retained since.

The settlement has had rather a slow growth for the last fifty years, the population in 1800 having been almost as large as it is at present. As in all rural sections, the young people have been attracted to the cities. The settlement lost heavily also in population from 1830 to the War of the Rebellion, on account of the cheaper lands in the West, especially Ohio. The farms in the settlement are nearly all small, averaging perhaps one hundred and twenty-five acres. It is doubtful if there is a single farm containing five hundred acres.

#### Loyalty of the Germans.

The Germans of Loudoun county, like all other Germans in the American colonies, were intensely loyal to the cause of liberty, and did not hesitate to show their faith by their works. Armend's legion (German), recruited by authority of Congress in the summer of 1777, and composed of those who could not speak English, contained many Germans from Loudoun county.

That the Germans of Loudoun county were opposed to slavery was evidenced both by precept and example. Probably



SHINAR CHURCH. ERECTED IN 1895.

not more than one dozen slaves were owned in the settlement; nor were they politicians, and comparatively few of them ever held office, but they seldom failed to vote, and to this day a larger vote is cast in the German settlement (according to population) than in other portions of the county, and while they generally vote the Republican ticket, their love for liberty is too strong to be partisan.

When the question of secession confronted them in 1861, they were emphatic in their opposition to the movement, and later when compelled to take sides you could count upon the fingers of your left hand those who entered the Rebel army, while many of them followed the flag of the Union—the Stars and Stripes.

In September, 1862, when the Confederates for the first time invaded Maryland, they supposed the Marylanders were eager to rally to their standard, and it has always surprised them that they did not, but the explanation is easy. General Lee, the Rebel commander, entered Frederick, the Germany of Maryland, and issued that famous proclamation declaring that he had brought liberty and protection to their homes—while his soldiers were busy in plundering their storehouses and driving off their stock. His call on the Marylanders to enlist under the banner of the Rebellion fell upon deaf ears, the German love for liberty being too

strong to be so easily deceived. There were too many Barbara Fritchies in Frederick. Probably not more than a baker's dozen of the Germans responded, while fully ten thousand of them enlisted under the Union banner.

Perhaps one of the most impressive and patriotic exercises in the German settlement is their observance of Memorial Day. From all over the settlement people come to Lovettsville with wagonloads of choicest flowers and well-filled baskets of provisions to take part in this sacred service, which is held in the New Jerusalem Lutheran church cemetery. Probably in no other place in the United States is the day so universally celebrated. The German Reformed and Lutheran churches vie with each other in the proper observance of the day, making it truly a Memorial Day. After strewing nature's choicest flowers on the graves of their sacred dead, they gather around the rostrum and listen to prayer, song and appropriate address by their pastors and other distinguished speakers, and all join in singing:

"My Country, 'tis of thee,  
Sweet land of liberty,  
Of thee we sing."

#### Prominent "Sons."

Several young men who belonged to the German colony of Loudoun went West to "grow up with the country," and have exerted more than a passing influence in the States of their adoption: W. E. Shutt, late U. S. Attorney, Southern District of Illinois; Mr. Wolford, who was a member of Congress from Kentucky; Attorney General Axalim of Ohio; Emerson Haugh, the novelist, "Mississippi Bubble" being his masterpiece; Robert A. Fry, of Paris, portrait painter, who died several years ago.

#### The Lutheran Church.

It is a historical fact that wherever the Germans located a settlement the church and schoolhouse followed rapidly the family dwellings. While the first authentic record of the organization of the New Jerusalem Lutheran church is dated 1765, it is quite probable that the church was organized earlier.

The Rev. John Casper Stover, one of the earlier missionaries of the Lutheran Church in America, and in 1735 pastor of Hebron church in Madison county, Virginia, in his "Lutheran Church in Virginia," published in Hanover, Germany, in 1737, states that he visited the congregations in the German settlements in Prince William county (as it was then called), Winchester, Woodstock, Strasburg and Fredericksburg. Of course, his visit to Loudoun county was in the interest of the Lutheran Church, although nothing is said about organizing a congregation, but the fact that he visited the German settlement is evidence that a nucleus was found there which later crystallized into the New Jerusalem church.

But little progress seems to have been made with the Lutheran Church in Loudoun county until about 1765, when, under the pastorate of Rev. Schwerdfeger, a log church and school house were erected on the ground now occupied by the New Jerusalem church and cemetery, the land originally donated by Lord Fairfax. This seems to have been the beginning of regular church services by stated pastors, and continued ever since. This church had brief pastorates of Rev. Hartwick and Rev. Sartorius.

The Rev. John Andreas Krug was the pastor at Frederick, Md., and supplied the church in the German settlement. A pious, popular preacher of most excellent qualities, he was the first pastor who really put the church on a solid basis, serving it faithfully for over twenty years. He was succeeded by Rev. J. G. Graeber, an elderly man, who soon relinquished the charge. In 1800 the old log house was found to be too small for the rapidly increasing congregation, and a stone structure, 40 x 60 ft., was erected—a grand church for that day, with arched ceiling, a gallery on each side, and aisles paved with dressed stone. Above the door was the inscription "Dei Gloria 1802." In 1805 Rev. F. W. Jasensky was called, who remained only one year. Rev. Daniel F. Schaeffer, D.D., was called in 1807, who also remained but one year, and was succeeded by Rev. John Martin Sackman.

Many of the young people left the church during his pastorate on account of



LOVETTSVILLE LUTHERAN CHURCH.

German preaching. Finally the pastor resigned, in 1830, giving away to English preaching.

Following him the congregation was served since 1830 successively by Rev. Abraham Reck, to 1832; Rev. M. Blumenthal, dismissed the same year; Rev. Daniel J. Hauer, to 1847; Rev. P. Willard, to 1849; Rev. C. Stortzman, to 1853; Rev. Wm. Jenkins, to 1857; Rev. J. B. Anthony, 1858; Rev. Richardson, from 1860 to 1873; Rev. A. J. Buhrman, to 1876; Rev. P. H. Miller, to 1888; Rev. Daniel Schindler, to 1890; Rev. McLinn, to 1896; Rev. Luther Hess Waring, to 1899; Rev. Dr. Asa Richard, to the present. Rev. Hauer was a strong and aggressive preacher, a strict disciplinarian and an untiring worker. During Richardson's pastorate the church was decorated and the seats were arranged in circles, an innovation to which protests were raised, on the charge that it made the church look too much like a theatre. Space does not permit reference to many interesting details in the life of this church.

This church has been one of great influence in the settlement. From the very

beginning it has always been a beacon light to this part of the State. In 1840 there were over four hundred members; in 1870, five hundred; the communicants on the rolls of the church now number over six hundred. It is exceedingly doubtful if there is as large a membership in any rural church in the United States.\* The influence of this church is not confined to Virginia alone, but permeates portions of West Virginia and Maryland. The membership extends from one to ten miles of the church. Should the pastor get into his buggy and start to visit his congregation, traveling ten miles a day and visiting ten persons a day, it would take him more than two months to visit his people, and he would have traveled over six hundred miles.

Dr. Richard very kindly placed at the disposal of the writer copies of early church records which materially lessened his labors and largely contributed to the value of this sketch of the New Jerusalem church.

#### The Reformed Church.

A history of the churches of the German settlement is simply a history of the people themselves. The church was probably organized the first few years after settlement, being conducted at first with but little organization, preaching services being held at the homes of the first settlers and later at the school houses. In fact, the school houses were also churches or rather meeting houses. Many old deeds read *to have and to hold for school and preaching services*. The first house erected for this purpose, about 1775, stood where the ice house now stands, on the parsonage ground adjoining the Reformed church cemetery. The date of the organization of this church is unknown, but there was a nucleus around which the early ministers rallied long before the church was erected. The earliest records, like those of the Lutheran church, were destroyed by fire.

One of the early founders of the Reformed Church in America, the Rev. Michael Schlatter, visited the German set-



LOVETTSVILLE REFORMED CHURCH.

tlement and preached to the congregation May 14, 1748. This pioneer left Germantown, Pennsylvania, May 3, on horseback, traveling by way of Lancaster and York, Pennsylvania, and Frederick, Maryland, crossing the Potomac River below Shepardstown into Virginia. He visited Winchester, Strasburg, Woodstock and New Germantown in Rockingham county, preaching to congregations doubtlessly previously organized, and returning crossed the Blue Ridge at Snickers Gap, arriving at the German settlement and preaching May 14, 1748, and resting for the night with Mr. Wenner, the grandfather of the venerable W. W. Wenner, where a marriage was solemnized between a Mr. Wenner and a Miss Shoemaker, probably by Rev. Schlatter. It has been claimed that the first school teacher in the settlement was a Wenner. The first established Reformed preacher was Rev. Charles Lange, stationed at Frederick and supplying the church at Lovettsville. On his first visit, in August, 1767, he was entertained by Deacon Shoemaker, one of the early pillars of the church. Rev. Lange's pastorate closed in May, 1768. Thirty-five persons were confirmed during that period. There was

\*We wonder whether the author is mistaken in this estimate. We should like to hear from our readers. Where is the largest rural church in the United States?—Ed.

no church building, services being held at the residence of Deacon Shoemaker.

After Lange, the following Reformed ministers preached at Lovettsville: Rev. Fred. L. K——, to 1784; Rev. Henry Giesy, to 1796; Rev. Jacob Schneider, —; Rev. Dan Wagner, from 1804 to 1810; Rev. Jonathan Helfenstein, to 1829. For a few years the charge was irregularly supplied. Rev. Steven Staley, from 1833 to 1840; Rev. G. W. Willard, 1840 to ?; Rev. George Henry Martin, 1849 to 1865; Rev. Henry Nissler, 1865 to 1873; Rev. Henry St. John Rinker, 1873 to 1890; Rev. T. K. Cromer, 1891 to 1895; Rev. Lewis T. Lampe, 1896; Rev. James R. Lewis, the present pastor, since 1906.

Their old church building being deemed unsafe, the congregation recently decided to build in the village of Lovettsville, and through the untiring efforts of Dr. Lewis a new brick church was erected. While it is not a large church, it is finely arranged and quite attractive in appearance.

Doctor Lewis is popular both in his church and as a citizen. The German Reformed church has exerted an influence throughout the settlement that has

been shared by all and has joined most heartily with other churches for the advancement of a better Christian life amongst all classes and conditions of men.

The writer is under many obligations to Dr. Lewis for so kindly allowing him access to old church records for valuable material relating to the history of the Reformed church in Lovettsville.

The Methodists and Presbyterians also have churches in Lovettsville.

This article deals largely with the past, but the Germans of Loudoun county live in the present. The records of their early churches were all written in German, and that tongue was taught in their schools; in fact, they all spoke German. It is doubtful if there is a person in the settlement today that can speak the mother tongue, and nothing would be as unpopular as an effort to have German taught in the public school. The hand loom and spinning wheel are stored in the garret; the old German Bible of their grandfather's day has been closed many years, and the American Revised edition is used instead, and everything that pertains to a progressive Christian civilization is apparent on every hand.

The eighth annual meeting of the Bucks County Historical Society was held Jan. 21, in the handsome new building of the society, which was dedicated last summer. There was a large audience present from all parts of Bucks and adjoining counties, and many from Philadelphia and New Jersey, whose ancestors were Bucks Countians. Reports of officers showed the society to be in good financial condition, with a membership of 770.

The officers elected were:

President—General W. W. H. Davis, Doylestown.

Vice presidents—Henry C. Mercer, Doylestown; John S. Williams, Solebury.

Secretary and treasurer—C. D. Hotchkiss.

Librarian—Warren S. Ely, Doylestown.

Trustees—General W. W. H. Davis, Captain William Wynkoop, Newtown, and Miss Mary L. Dubois, Doylestown.

Captain William Wynkoop read a paper on "Bucks County in Our Nation's History." Former Judge Harman Yerkes, gave some "Historical Reminiscences," which dwelt on pro-slavery days. He introduced an aged woman named Giles, of Buckingham, who gave an account of "Big Ben" Jones, a giant negro,

who escaped from his master and after a bold struggle was returned to his slave State. He was purchased by a popular contribution of \$600 and returned to this county, where he afterwards resided.

Henry G. Bryant, a member of the Philadelphia Geographical Society, delivered an address on his experiences in exploring interior Labrador and his discovery of the grand falls of that country, which are twice the height of Niagara Falls.

"Survivals of Ancient Pottery" was the subject of an address by Henry C. Merger.

The Annual Meeting of the Lehigh County Historical Society, was held on Friday Evening, February 7, 1908.

After the election of officers, biographical sketches of the following deceased members were read: F. W. Koch, A. S. Shimer, Mrs. Robert Iredell, Jr., Prof. H. A. Kline, Rev. F. J. F. Schantz, D. D., and H. A. Schuler.

Rev. Dr. J. A. W. Haas, President of Muhlenberg College, addressed the Society on "What Local History Contributes to General History."

## The Home

This department is in charge of Mrs. H. H. Funk, of Springtown, Pa. to whom all communications for it should be addressed. Contributions relating to domestic matters—cooking, baking, house-work, gardening, flower culture, oldtime customs and ways of living, etc., etc.—are respectfully solicited. Our lady readers are specially requested to aid in making this department generally interesting.

### "Pennsylvania-Dutch" Recipes.

*Pennsylvania Dutch Recipes* is the name of a booklet issued by The Dutch Recipe Co., Easton, Pa. (Price, 20 cents.) The following is the foreword:

This book is a collection of plain recipes for cooking and baking, selected from recipes in daily use among the housewives of the Pennsylvania-Dutch settlements. These women are renowned for their good cooking and economical household management. Many of these recipes have been in use for years, so to those who live where this book is published it contains nothing new. It is to carry the blessings of good, wholesome and cheap cooking to other parts that this book has been printed; and that it may fulfil its mission, is the earnest hope of

THE PUBLISHERS.

We take pleasure in quoting a few of these recipes. If the good cooks and bakers in our large family wish to make use of other recipes given in the booklet equally as good as those quoted, they will do well to send twenty cents to the publishers for a copy of the book itself, containing 65 recipes.

*Dutch Cake.*—One cup sugar, one-half cup equal parts butter and lard, one cup milk, one egg, two teaspoonfuls baking powder four cups flour; place in pie tins, indent top with finger, place butter, cinnamon and sugar in holes and bake till brown. Oven not too hot.

*Quick Light Cake.*—Three cups flour, three teaspoonfuls baking powder, one teaspoonful salt, butter size of an egg, one cup brown sugar; rub well together like pie dough and add one cup milk. Bake in hot oven. This recipe is excellent. Try it when you are in a hurry.

*Buttermilk Cooka.*—Ten cups flour, six cups sugar, six eggs, pinch of salt, two teaspoonfuls of soda, two cups buttermilk, one cup butter, one cup lard. Bake in moderate oven. These should become brown on top.

*Soft Ginger Bread.*—One-half cup sugar, one cup molasses, one-half cup butter, one teaspoonful each of ginger, cloves and cinnamon, add flour to stiffen, and bake in moderate oven. Try with straw before taking out of oven.

*Appas.*—Three cups sugar, one cup butter, one cup milk, two eggs, three cups flour, two teaspoonfuls baking powder. Roll thin, cut into shapes and bake in hot oven.

*Parker House Rolls.*—Boil one pint milk, when luke warm add one-half cup sugar, one-half teaspoonful salt, one cup yeast. Mix one-half cup butter with two quarts of flour, add to

above. Knead at night, let rise till morning, then form into rolls and bake when light.

### Eyelet Embroidery.

Eyelet embroidery, the favorite needlework of our ancestors, which came back to us several seasons ago, still holds first place and undoubtedly will not soon again "go out." The fact that the work is pretty, wears well and comes from the laundry as beautiful a piece of work as it was when first made, convinces us that it will be popular for generations to come.

If we look thro grandmother's linen chest we'll be sure to find some fragment of this self-same eyelet work, and we are simply adapting old ideas to new uses. Then it was mostly applied to lingerie garments, perhaps a narrow strip of insertion or a two-inch flounce at a petticoat or a scallop with an inch or two-inch design on a spare set of pillow bowlsters. The consideration for this kind of work being an average of 25 cents a yard, which was considered a fair price.

The designs were few and mostly original, the accomplishment of the most talented artist in the neighborhood. They were copied and then passed on from friend to friend.

Now the designs are many and selecting them is entirely different. We go to an art store and choose any design we want or call for an original design which is generally traced, or buy the material ready stamped, and are well paid for the work if done neatly. We do not only embroider lingerie garments, but the most elaborate dresses have eyelet embroidery for the only trimming; then we have eyelet hats, eyelet parasols, eyelet doilies, centerpieces, etc., so that the work has become so popular that in most every home some article of eyelet embroidery can be found. For any child that can sew can learn to do this kind of needlework, only let it be remembered that the value and quality of the work depend entirely upon the neatness of the stitches.

To do this work a stiletto is necessary. It is used to punch holes in a round dot or circle. The oblong leaves or petals should be slit down their centers, from tip to base. This method is also employed for the narrow leaves and petals.

When the figures are large it may be necessary to cut a small piece out of the center of the leaf or petal.

When this is the case, fold the leaf down the center, from tip to the base, and clip out a piece of the material on the fold. Do not cut quite to the end of the tip of the figure.

## Literary Gems

NOTE.—The following lines on Contentment were found in a collection of papers and clippings that our late editor had made for use in the pages of this magazine. Seemingly the translation had been made shortly before his death. Though the original words may not be his, they express a happy state of mind and soul which Mr. Schuler enjoyed which Earth can neither give nor take.

### Zufriedenheit.

Freund, ich bin zufrieden, geh' es wie es will!  
Unter meinem Dache leb' ich froh und still.  
Mancher Thor hat alles, was sein Herz  
begehrt;  
Doch ich leb' zufrieden—das ist Goldes wert.

Leuchten keine Kerzen mir beim Abendmahl,  
Blinken keine Weine mir in dem Pokal:  
Hab' ich, was ich brauche, nur zur Zeit der  
Not,  
Süsser schmeckt im Schweisse mir mein täglich  
Brot.

Geben auch Paläste mir mein Obdach nicht,  
Auch in meiner Hütte scheint das Sonnenlicht.  
Wo der Friede wohnt, schläft man frisch und  
froh,  
Sei's auf Federbetten oder auf dem Stroh.

Schallet auch mein Name nicht ins ferne Land,  
Zieret mich kein Titel, Stern und Ordensband:  
Nur ein Herz, das edel, sei die grösste Lust;  
Nur zum Glück des Bruders atme meine Brust.

Keine Pyramiden zieren einst mein Grab,  
Und auf meinem Sarge prangt kein Marschall-  
stab.  
Wo der Friede wohnt auf dem Leichentuch,  
Ein paar Freunde weinen—o, das ist genug!

### Contentment.

TRANSLATION BY H. A. S.

Friend, I am contented, whatsoever befall!  
I in humble cottage live at peace with all.  
Many a fool has all his heart desires, but I  
Have content—a blessing gold can never buy.

At my supper-table tapers do not shine,  
Nor in silver goblet sparkles ruddy wine.  
Give me but what's needful; simple fare with  
health  
Sweeter tastes than all the dainty bits of wealth.

Tho' in lordly palace I may never dwell,  
Sunshine floods my lowly cabin just as well.  
Where peace lingers, softly rests the weary  
head,  
Be of eiderdown or simple straw the bed.

Tho' my name resound not into lands afar,  
Tho' I bear no title, wear no belt nor star:  
Be a noble manhood e'er my greatest joy,  
To promote my brother's weal my chief em-  
ploy.

Tho' no shaft of marble rise upon my grave,  
Nor above my coffin martial banners wave:  
Let sweet peace within my simple shroud abide,  
Friends, a few, stand weeping—I am satisfied!

### “WIE DE LEUT DES DUHNE.”

BY GÖTHE VON BERKS.

Ich hab vergange Owets g'hockt,  
Un hab mei Kupp' weil g'henkt,  
Un hab die Welt en Stund betracht,  
Un an die Leut gedenkt.

Do laafe Mensche uf die Stosse,  
All prächtig a' geduh;  
Sie trage vun de Schenste Kleeder  
Un von de feinste Schuh.

Die Männer drinke ihr Bier  
Un schmoke viel Cigärs,  
Die Weibslaut esse ihr Eis Cream,  
Un reide in die Cärs.

Viel vun die Männer schaffe net,  
Vedene wenig Geld;  
Sie lewe juscht wie annere Leut  
In unser reiche Welt.

Nau ich schaff fleiszig alle Dag  
Un krieg en guter Loh,  
Ich trag kens vun die feinste Kleeder  
Un mix wie commene Schuh.

Ich hab mei Schulde all bezahlt  
Un hab noch Geld danewe,  
Doch kann ich net so viel verspende,  
Un so groszartig lewe.

No hab ich zu mir heemlich g'saat,  
Fer was muss ich so spare?  
Warum kann ich net ah so lewe  
Un Dag und Nacht rumfahre?

No bin in en Schuh Store gange  
Do ware deire Schuh;  
Ihr misst, hab ich zum Schuhmann g'sagt,  
En grosse Biznes duh.

Ja! sagt er 's kumme Viel do rei,  
Un Wenig duhne bleiwe.  
Sie wolle vun de Schönste Schuh,  
No solle mir's ufschreive.

Sie sage wohl: am nächst Päh-Dag  
Bezahle mir's im Stohr,  
Es is verlicht' ah wohr, fer Viel  
Hen ken Päh-Dag im Johr.

No bin ich uf die Strosse geloffe  
Zu em hertschaff'ge Mann,  
Der is mir schnell enge kumme  
Mit seiner Millich Kann.

Well, John, wie geht's den scheene Morge?  
Hab ich zum Bauer g'sagt,  
Die Kann is ja wahrhaftig voll,  
Du hoscht en schwere Load.

Ich! sagt der John, die Kann is all  
Voll gute siesze Millich,  
Es sin viel Weibsleit an die Häuser,  
Fer kaafe sin sie willich.

Die Männer hen ket Erwet nau,  
Sie sin im grosze Streik,  
Un ihre Buwe reide rum  
Uf ihrem Tändem Beik.

Die Weibsleit wolle Millich hawe,  
Sie stelme hie un bettle,  
Sie sage wann der Streik verbei is,  
Dann wolle sie's Bill settle.

Ja! sagt der John, no ziege sie  
Fort in en annere Blatz.  
No kann ich gucke fer mei Geld,  
Un bin juscht so viel kerz.

Ich bin no am a Haus vorbei,  
Do is en Mann raus kumme;  
Der hot sei Maul gebutzt un g'sagt,  
Er het en paar genumme.

No hat er mir eweil geklagt  
Sei Loh wär ganz zu klee,  
Die Koschte wäre viel zu grosz,  
Er kennt's schier net aussteh.

Der letscht Mann, dasz ich g'sehne hab,  
Het gern en Office g'hat;  
Er hot g'sagt dasz er het viel g'spent  
Un's het ihn nix gebat.

Ich hab ihm sterr in's G'sicht geguckt,  
Un hab ihm grad dert g'sagt  
Heesch du dich en Republiken  
Oder en Demokrat?

Er sagt er wär schon oft geloffe,  
Viel fer die Pärty g'schpant,  
Un war des County oft geträwelt  
Von Anfang bis zu End.

Des County is mir'n Offis schuldig,  
En gutes Amt, gewiss,  
Es macht mir ah net juscht viel aus  
Von weller Pärty 's is.

Nau wann ich's Amt fer drei Johr het,  
No deht ich mei Geld sewe:  
Die Hälf't dervun bezahlt mei Schulde,  
Vom iwrig kann ich lewe.

Nau sehn ich wie die Leut des duhne,  
Ich brauch nau nimme denke:  
Unnöthige Bills bezahle sie,  
Die nöthige bleiwe henke.

### DER HEXEDOKTOR.

BY CHARLES C. MORE, PHILADELPHIA, PA.

Beim Solly Schtrunk oder "Schtruwel"  
Schtrunk, wie die Leit ihn drowa in Grebsdahl  
gheese hen, hots gar nimmi recht geh welle.  
Sei gleene Bauerei, wo früher ihn un sei Frau  
so schee ernährt hot, is ufen ort wie ausge-  
bäckt un hinnerschich gange. Es is ihm nix  
mehr druf gewachse, as wie Ungraut un  
Schulde.

Es is, wie gsat, alles letz gange beim Solly.  
Sei Fenze hen nörijts meh schteh wolle, un  
hen sich hiegelegt, un die Bord an der Gebeier  
hen sich obgschält un sin runner-komme for  
der Fenze Kumpanie zu halte. Die eenzigscht  
Kuh, as er noch ghat hot, hot die menschts zeit  
uf der Schtrose gelege, weils Falder es  
glensch Loch in der Fenz war, un weils kee  
weed meh uf der Felder gewo hot. Um sei  
Druwel noch greeser zu mache, hot's der Solly  
mit em Glage iver Gnocheweh griet un do hot  
er dann of course alsemol un all Gebot widder  
en Schmalder drinke misse, for sich zu kure un  
sich "couragement" zu gewe, wie er als gsat  
hot.

Die Leit meege now juscht grad iwers Drinke  
sage was sie welle, awer wann mer's mol so  
recht in de Gnoche hot un mer fiehlt as wie  
wann mer so ufen ort wie Zahweh im Greiz  
het, do geht juscht nix iver so'n guter Gargel-  
wischer, abordich wann mer "Couragement!"  
brauch, Ei, die Doktere gewe's em jo, un den-

noh Tchärge sie em noch en Dahler for's em  
zu verrote. Frieher hen als der Solly un sei  
Mary gut minanner schteiere kenne; se ware  
allebeet fleizig un die alt hot net meh mit ihm  
gscholte, as wie's bei eener Frau nothwennig  
is, wo die Hosse in der Haushalting abbehalte  
will. Awer zitter as der Solly agfange hot iver,  
Gnocheweh zu glage un sich "couragement" im  
Uerthshaus zu hole, do hot ewa der Grieg so  
zu sage immer reddy bei ihm am Feierherd  
g'hockt. Sei Frau hot mit im gezankt wonn  
ihr die Arwet net recht geh hot welle, un alles  
im Haus verhuddelt war, un er hot mit ihr  
gezankt wonn ihm die Arwet zu viel zu schaffe  
gemacht hot. So hen sie nanner die Schuld  
an allem Elend gewa un hen mit nanner rum  
g'fachte, for sich, mit sich selwer zu fridener  
zu mache. Im Zanke war awer der Solly sei  
Lebdog kee mätch gewest for sei Mary, un de  
meh as sie mit nanner gezankt hen, de  
schlechter hot der Solly ausgemacht. "Soen  
scharfe Weiwerzung," hot er als gsat, "is about  
es eenzigscht Ding, as schärfer werd, demeh  
as se geust werd." Het er awer alsemol bei  
so'me Rälly der Frau recht lang wedderbart  
ghalte, anschtatt glei nunner zu bäcke, heits  
viele meh bei ihr gebat; do het sie gemeent,  
sie het mol widder en grosr Bättel gwonne un  
wär denno viel zufridener un mit meh Muth an  
die Arwet gange. Awer der Solly is for com-



mon wie so'n gegerbder Hund abgeschliche un is naus in die Scheier ufs Ewerden, wo er iwer sei Druwel un sei Gnocheweh nohdenke hot kenne, ohne weiter von seiner Frau geboddert zu sei as wie ihre zornige Worde zu here, die wie beese Hummele um die Scheier rum gfloge sin.

Weil die Frau denno niemand meh ghat hot for mit zu zanke, un sie all die scheene Worde as sie als for ihn eigschtudirt hot, net abringe hot kenne, hot sie ewa ah der muth verlore un is nuf uf der Scheicher for iwer ihrer Druwel zu kunsiddere. Es gebt now doch nix uf der Welt iyers Hiehocke un Kunsiddere, wann mer Druwel un Sorge hot. Es helft juscht about arrig meh Druwel un Sorge zumache. De mehner Druwel as mer hot de meh vergeszt mer doch der alt. Es is juschtement as wie wann mer em Gaul noch en Sockvoll Korn uf der Buckel legt, so as er die annere Seck net so schpiert. Odder, mer welle sage, es is die gut alt hamebadische Kur—Gift gegen Gift, juscht ufen annere weg. Beim Solly un seiner Frau hots nei Gift wohl nets alte Gift verdrive—es hots zugedeckt grad wie so en dinne Haut uf em Gschwäre awer der Gschwäre war doch noch dort un hot helfe der alt Druwel graser zu mache, weil es ihm die Graft un der wille genomme hot, ihn drunne zu halte. Er is dann ah ufkomme wies Unkraut in ihrem Garte un so war's of course ah kee wunner, as alles, wie mer so sagt, zum Deiwel gange is.

So hot dann der Solly sei Friede uf em Ewerden gsucht, wo er seim Gnocheweh besser abworte hot kenne, un wo er nau schon sei "Couragement" imm Demijohn ghalte hot weil es ihm zu viel Druwel war, so oft noch em Wertshaus zueh. Un sei Frau hot sich mit Schelte mied gemacht un mit kunsidere abgeschafft un alle beed hen uf ihre Weg Schtärig un Kraft gsucht—for nix zu duh. Unner so Umstände wares dann of course ah kee Wunner, as bei ihm der Karrich im Dreck schtecke is blieve. Ihr Kuh is annere Leit in der Schade gange un hot Fechtereie gemacht; ihre Hinkel hen nimmi gelegt un alle gebot is ihm en Sau verreckt un des bissel milch as sie griet hen, war die menscht Ziet bitter, un forn wecksel hot die Kuh drucke gschtanne.

All die Sache sin em Solly un seiner Frau lang ordlich vorkomme. Sie hen nimmi drive noh gedenkt was for Druwel sie ghot hen, awer wo er all her komme kennt. Bei dem viele kunsidere sin sie ee dag uf der sãm gedanke kumme—der erscht uf den sie in finf johr mit nanner eutig ware. Sie ware verhext, grad fair play verhext.

Anschtatt sich awer nau neier Druwel dat druf hie zu mache, hen sie sich arrig gfreet, as sie endlich mol hinner all die Ursach von ihrem alte Druwel komme sin. Well en Freed was juscht ah net, es war about die seem sort satisfaction, as en mensch fieht, wo sich von eem bär seeft un denno em annere in die Klubbe schpringt.

Wär der Solly allec verhext gewest, hät sei Frau sich cens in die Fauscht gelacht un hets ihm allec gebot unner de nas gerieve; wär die

Frau allec verhext gewest, do wär ewa der Solly mit seim Druwel un seim Gnocheweh nuf uf's Ewerden un het gedenkt, sie mecht's juscht allec ausfechte. Awer sie ware allebeed verhext un do hen sie of course schon mit nanner Friede shiese mise, for sich gege der gemeinsame Feind zu brotecte. Der Mensch is ewa nau mol so; er is glei ready en deel von seim Druwel auf annere Schultere abzulade, awer sei Freed will er for sich alec.

Du Liver Himmel, was is do net alles geduh warre, for selli Hex auszufinne! Die halft ziet hot der Besem iwer zwerrich vor' der Kiche diehr gelege. En Hex kann net iwer en Besem schritte un wann ebber ins Haus kommt un der Besem ufhebt, dan is sel die Hex. Dann hen sie gliedige Kohle ins wasser gschmisse un hen dennoch die nachbore gewascht for sehne wer verbrannte Finger odr wehe Lefts het. Dann is ah der Solly mit me Holzschlegel un Keitel rum gelufe un hot Schtumpe un Poschte ufgsucht for den Keitel mit drei schtreech nei zu schlage. Hot er so eener gfunne, dennoch hot er gewort for sehne wer in der nachbarschaft bletzlich gschtarwe is. Oder er hot ale nãgel aus em Kerrich-hof dohr gezoge un hot sie geboge un ums Haus rum gelegt, awer sis niemand in der nachbarschaft lahm gange.

All die Wahrheetsager un Hexedoktor in der ganze Gegend hen sie besueht un ausgefrot un hen sich Mittel gewa losse, awer es hot alles nix gebot. Die Sei sin ewa dod gange wie friher; die Kuh hot als noch die sãme Capers gemacht un in Schpeit von all die Greize am Butterfas is der Butter entweder gar net zamme gange oder war schlecht. Es war nau about die zãhscht Hex as sei lebtag uf der Welt war!

Ee Marje is der Solly in die Scheier kumme un do hot die Kuh mit de Hinnere bee im Fudderdrog gschtanne un hot sei beschter Rock, wo noch oweds dervor im Hof uf der Lein ghanke hot, uf der Herner ghat. Sel hots gsettelt. Er war nau gebaund, selle Hex auszunne un wans sei ganze Bauerei koschte deet. Er hot vome Wohretsager oder Gedankeleser in der Schtadt ghert ghat as me gebotener Kandidat sei Gedanke noch der Lekschen gelese hawe soll. Vom Nachbar hot er en Fuhrwerk gelehnt un mit zwanzig Dahler im Sack, about all's Geld as er noch ghat hot, is er mit seiner Frau nach der Schtadt gfare for seller Professer von der Hexedoktorie zu sehne. Ihr het sell Paar sehne selle, wie es darrich die Schtadt gange is. Der Solly is forneher un sei Frau about zwanzig Schritt hinnenoh.

Awer sie ware jo ah net noch der Schtadt komme for sich zu weise. Sie hen Bisness ghat.

An een Schtrose eck hen zwee junge Mãnner gschtanne, denne mers shone uf en hunnert Schritt abgsehne hot, os sie Gnep hinnich de Ohre ghot hen. Uf die is der Solly zu, un hot sie gfrot, wo seller arrig Gedankeleser un Wohretsager wohne deet.

Eens von der Kerls hot weil gekunsiddert un denno gfrot, was er mit ihm wot. Der Solly

(Conclusion in April Number)

# EDITORIAL DEPARTMENT

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THE PENNSYLVANIA-GERMAN is an illustrated monthly magazine devoted to the biography, history, genealogy, folklore, literature and general interests of German and Swiss settlers in Pennsylvania and other States, and of their descendants.

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using red ink in addressing the wrapper of the magazine.

CONTRIBUTIONS.—Carefully prepared articles bearing on our field are invited and should be accompanied with illustrations when possible. No attention will be given to unsigned articles, nor will we be responsible for the statements and opinions of contributors. Unavailable manuscripts will not be returned unless stamps are sent to prepay postage. Contributions intended for any particular number should be in the editor's hands by the twenty-fifth of the second preceding month.

ADVERTISING RATES will be furnished by the publisher upon request.

## A Fitting Monument.



As stated elsewhere, we regard the issues of this magazine published during the years 1906 and 1907 as a fitting monument to our departed and lamented editor, Henry A. Schuler. He was the prime mover in the purchase of the magazine from its founder and former publisher, Rev. Dr. P. C. Croll. He gave material aid in making it what it is at present. This means that he gave unselfishly to the cause, his time, some cash, the benefit of his long editorial experience and literary training. His heart was in the work, and there is every reason to believe that our readers would still enjoy the benefits of his connection with the magazine had his life been spared. We both felt that our prospects were more favorable than at any previous time, and were looking forward hopefully to a prosperous year when death so suddenly and unselfishly snatched him from the side of his associate.

We feel that we can best honor the memory of Mr. Schuler as editor by carrying forward with all the strength and means at our command the work he so unselfishly helped to extend and carry forward. We shall regard it a personal favor if all will stand firmly by the magazine and give it their moral and financial support. We may say in passing that the many encouraging letters received give strong hope that we may count on receiving such help. By a united and ceaseless effort the magazine can be built

up and be made an honor to the people whose name it bears, a benefit to its supporters, a service to coming generations and thus an honor to him who gave so much for it.

## New Subscribers.

The life of most periodicals depends on the number of copies regularly paid for. To build up the circulation is therefore one of the best ways of aiding a magazine, and right here is where each can help the good cause along. Not all can be contributors, but all can be workers when it comes to the question of winning new friends. Some have responded nobly to our former appeals; many not. It would be a great help if each one would make it his business to secure at least one new subscriber before long. Were each reader to get but two new subscribers a year, the next half decade, the magazine would experience a wonderful forward stride. It could be made much larger, much better and thus more valuable, and hence much cheaper at the existing rates.

## Correspondence Invited.

We desire to repeat here also what has been said before, that we welcome correspondence and criticism. We are far from posing as infallible or omniscient. From the very nature of the case one man as editor can not have the knowledge or have access to the sources of knowledge possessed by a wide circle of intelligent readers nor can he by unconscious cerebration or psychic telepathy determine what a friend a hundred or a thousand miles away is thinking. If you notice

or think of anything we ought to know—misstatements, omissions, poor workmanship, sources of information, possible new subscribers or whatnot—sit right down and drop us a few lines.

#### A Joke Book Suggested.

In his address before the Lehigh County Historical Society, President Haas, of Muhlenberg College suggested that the society issue a joke book, giving a collection of witty sayings, jokes, puns, etc., current in the community. We believe the

suggestion a good one, and hope the members of the society will begin to make record of expressions they hear to be submitted later to a compiler. Why not? Other societies could with profit take up such work. Such collections would be a valuable contribution to folklore. While these collections are forming we welcome contributions along this line. If you hear a good characteristic Pennsylvania-German joke, let us have it, and we will pass it along to our readers.

## Clippings from Current News

Rev. Thos. C. Leimbach, one of the most widely known Reformed ministers in Berks county, Pennsylvania, has rounded out a pastorate of nearly 47 years. During this pastorate he confirmed 850 people, baptized 826 persons, conducted 435 funerals and officiated at more than 200 weddings. He is the father of four sons, three of whom are Reformed ministers.

During a fourteen year pastorate of a charge, comprising the Mt. Joy and Harney churches, near Hanover, Pa., Rev. Mr. Minnick delivered 2,281 sermons and addresses, baptized 326 infants, officiated at 127 funerals and married 140 couples and received 455 persons into the church. A remarkable feature of his long ministry is that he never missed a single service on account of illness.

Nearly a score of years ago, Mr. Knaub was a prominent contractor and builder and also conducted a box factory at Yoe, York county, Pa. He became involved in financial difficulties and failed in business. Becoming discouraged, he left his wife and several children and started out a poor man to make his way abroad. He located near Pittsburg and then he left that section and his relatives did not hear from him until shortly after last New Year's day, when his brother, Henry Knaub, was surprised to receive a long letter from him. In this letter he states that he is located in Los Angeles, Cal., and that he has amassed a big fortune and that in a year or two he expects to return to York county, fix up his financial matters and live a retired life. He says he is interested in a score or so of gold, copper and lead mines in California, Utah and Mexico, and that he has property and cash to the extent of one and one-half million dollars.

The annual statement of the Sinking Fund of Pennsylvania shows that at the close of the fiscal year 1906 the net State debt was \$78,146.28 and the gross debt \$3,346,167.02, whereas at the close of the recent fiscal year the net debt was \$102,318.14, but the gross debt had been reduced to \$2,727,817.02, or nearly \$1,000,000 less. The total assets held by the commissioners are \$2,625,298.88.

The Schiller statue which the German citizens of Cleveland will erect in that city, has been completed in Berlin. The bronze figure is a little over seven feet high. It shows the poet seated in an arm chair. Speaking of the work, a Berlin paper says: "The new Schiller statue for the United States does much credit to the sculptor, Herman Matzen, and its creation gives us in the fatherland renewed proof—although that was never required—of the loyalty of our American brothers to the literature of Germany. The German who goes to America becomes an American in all that the word implies, but even unto the third generation he is usually loyal to German poetry and German song."

A Science Hall Building at North Western College, Naperville, Illinois, has been made a reality and is nearing completion by the handsome donation of \$25,000 by Dr. Goldspohn, an alumnus. The building when completed will cost \$30,000. The furnishing of the building will probably cost an additional amount of \$8,000. Not enough but a considerable sum has been secured for this purpose, by contributions from Young People's Alliances and by private gifts. Dr. Goldspohn is a highly respected physician in Chicago.

Tilghman Stattler, the oldest Odd Fellow in the Lehigh Valley, who has been a member of Lehigh Lodge, No. 83, of Allentown, for nearly sixty-five years and never drew a dollar in sick benefits, celebrated his 90th birthday anniversary recently with a family reunion. He is the pioneer carriage builder of Allentown.

At the annual meeting of the Engineers' Club of Philadelphia, in January, Professor H. W. Spangler, of the University of Pennsylvania, was chosen President, at the recent opening of their new club house and the celebration of the thirtieth anniversary of the origin of the club.

More than seven hundred men were present which was the largest social event in the history of the club. Those present included five hundred and fifty engineers and members of the club, the balance being invited guests.

Organized in 1887 by a few local engineers, the club now has a membership of 590, including some of the most famous engineers and scientists in America. There are only four men who have so far gained the distinction of being elected as honorary members. These are: Rear Admiral George W. Melville, U. S. N. (retired); William Price Craighill, U. S. A. (retired); Benjamin F. Isherwood, U. S. N. (retired); J. Fritz, mechanical engineer (retired).

With a two-day celebration which ended January 26, the Lehigh Saengerbund observed its 50th anniversary in Allentown, Pa. The jubilee began with a reception to the Junger Mannerchoir, of Philadelphia, followed in the evening by a banquet at the Hotel Allen. The following afternoon 2,000 people attended a concert at the Lyric Theatre in which the Saengerbund was assisted by the Junger Maennerchor, the Easton Concordia, the Lehigh Germania and the Lincoln Solo Quartet, of New York.

Ira D. Shaw, in charge of the industrial educational work of the Kensington Y. M. C. A., has called a meeting of mill owners at the Manufacturers' Club, Philadelphia, Pennsylvania, for March 16, to discuss the question whether the present apprentice system produces executives. He holds to the contrary, saying that it does not turn out a well-rounded mechanic, but a specialist in a particular branch. He says: "At the present time Germany is producing the best workmen, and owners of our mills are beginning to employ them as superintendents, managers and foremen. This is due to the general all round efficiency of the German workman, who has an industrial equipment which our native workman does not have on account of the specialization in work here. As a consequence the German takes the advanced positions, although the native ability of our men is superior. This same general efficiency has forced the German product to the first place in foreign countries, notably in South America, and if we wish to secure the supremacy or a substantial foothold in this foreign trade we must begin to compete."

Mrs. Christian Schaeffer, of Yoe, York County, Pa., recently celebrated her ninety-fourth birthday. She came to America from Germany, when three years old, being brought over by her parents, Mr. and Mrs. Joseph Spayd, who arrived at Baltimore. Later she came to York county, and has lived in this vicinity all her life, most of it being spent in and around Muddy Creek Forks. Fluency of speech, retentive memory, good health and the ability to eat and sleep well are some of the blessings which characterize Mrs. Schaeffer's old age. Her eye-sight, too, is remarkably good, the use of glasses in sewing or reading being unnecessary.

Mrs. Schaeffer has carefully preserved her wedding bonnet, which she keeps in one of the old time boxes. This bonnet was made fifty years ago.

Mrs. Schaeffer recalls the little schooling she was able to get, being compelled, along with other members of the family, to work on the farm. She spent many days in the harvest field, cutting grain with a sickle.

By the will of Mathias N. Forney of New York city, his estate estimated to be worth about \$300,000 is left in charge of a large trust company.

Mr. Forney, who was a native of Hanover, Pa., accumulated this through his inventions, and by investment in real estate in the city of New York. He was the inventor of what is known as the Forney locomotive, which was in use almost exclusively on the elevated lines in New York city and Chicago, from 1875 to 1900, until the electric engines were substituted for the steam locomotive.

W. B. K. JOHNSON, one of the leading nursery men of Pennsylvania, died in Allentown, Jan. 22, aged 70 years. He made his fortune in the early 70s, when he made trips to Cuba and South America, importing ship loads of parrots to the United States and selling them at great profit. He was an authority on fruit growing, and was long on the staff of both the Pennsylvania and National Agricultural Departments. In his large nurseries, near Allentown, he had more than a million trees.

ABRAHAM SHIMER KNECHT, for over half a century a practitioner of law in Northampton county, and at the time of his death the oldest members of the Northampton bar, died Jan. 28.

EX-JUDGE WILLIAM J. BAER, aged 82, died Jan. 28th. He was a son of the late Solomon Baer and was born in Berlin, Somerset county, January 28, 1826, and admitted to the Somerset bar in 1849. He is survived by his wife, Elizabeth Baer, and four daughters.

His brother is George F. Baer, president of the Reading companies. In his prime, Judge Baer was one of the leading lawyers of the State, and a younger contemporary of Judges Jeremiah S. Black and F. M. Kimmell. His services in the constitutional convention of 1872 gave him a State-wide reputation. He defeated John Cessna in the fight of 1881 in the strong Republican Bedford-Somerset district. Judge Baer was the pioneer developer of the Somerset coal region, and the first president of the Somerset and Cambria Railroad, a subsidiary corporation of the Baltimore and Ohio, which comparatively is the largest soft coal carrying road in the United States. He owned 80,000 acres of land, and founded the town of Ursinia.

CHARLES BUFFINGTON FAGER, SR., M. D., died at Harrisburg, Pa., on January 17, 1908. Doctor Fager was 66 years old; he was born at Harrisburg, March 31, 1841. He was graduated from the Medical Department of the University of Pennsylvania in 1864. He had a large practice at Harrisburg, where he was a school director for many years and was president of the board for several terms. Doctor Fager always took an active interest in the school work of the city and even after he left the

board he visited the schools to watch the pupils at their work. He was a member of the Dauphin County Historical Society, of the Pennsylvania German Society, a director in the Harrisburg National Bank and a director in the West Harrisburg Market House Company.

DR. ANDREW BOELUS BRUMBAUGH of Huntingdon, Pa., died at the hospital of Dr. Price in Philadelphia where he underwent an operation for appendicitis, aged 71 yrs., 5 mos. and 17 days. Dr. Brumbaugh was the son of Jacob and Rachel Brumbaugh and is survived by a son Gaius, Marcus, of Washington, D. C., and a daughter, Mrs. Cora Silverthorne, of Coalport, Pa.

Graduating from the U. of P. in 1866 the young doctor returned to Huntingdon where he practiced for more than 40 years. He was one of the founders of Juniata College and a member of many medical boards and learned societies.

CHARLES HERMANY, a native of Lynn township, Lehigh county, a Past President of the American Society of Civil Engineers and a number of engineering clubs, died at Louisville, Ky., at the age of 78 years. Mr. Hermany was the typical example of the progressive Pennsylvania German boy, who by persistent determination as a poor farmer's son, climbed from the foot of the ladder to become one of

the foremost civil engineers in this country, and was honored by his professional brethren by making him president of the American Society of Civil Engineers.

Born in Lynn township, October 9, 1830, Mr. Hermany was the son of Samuel and Salome (Wannemacher) Hermany. His father and mother were of French, German and English extraction, whose ancestors came to Lehigh county in 1720 and 1740. He attended the district school and attended two terms at Minerva Seminary, Easton, when his finances became exhausted and he returned to his father's farm, where he worked in the summer time and taught school during the winter for a period of three years. While employed on the farm at odd times, he practiced civil engineering in his father's fields and studied persistently his favorite subject at every possible opportunity.

In May, 1853, he determined to go West, and located at Cleveland, O., where, in a year's time, he became first assistant to the City Engineer. Hearing of an opening at the works of the Louisville Water Company, he went to that place in 1857 and became first assistant to T. R. Scowden, the chief engineer of the works. January 1, 1861, Mr. Hermany became the chief engineer and superintendent of the works, a position which he held until the time of his death, a period of 47 years.

## Chat with Correspondents

### Words Well Deserved.

Our lamented editor was accustomed to hold friendly chats with his correspondents in this column. It may not be out of place to record here a few estimates of the man coming from friends, some of whom knew him only through this magazine.

I was sorry to see the announcement of death of Editor Henry A. Schuler. Just as he had reached the age when there are given glimpses of the results of life, he was called into "The Undiscovered Country," "where lie those happier hills and meadows low," and where, no doubt, he "Schwebt im Wink durch tausend Sonnenfern."

Am exceedingly sorry to hear of the death of Mr. H. A. Schuler. His editorial work will be a lasting monument to him. I have learned to like the man though I have never seen the man.

Have just read with the deepest regret an account of the death of Mr. Schuler in a paper now lying before me.

I herewith express my heartfelt sympathy with you because of the death of our mutual friend Editor Henry A. Schuler, and especially because you were so unexpectedly deprived of your competent and faithful co-laborer in a noble cause. He was a most modest, unassuming brother, but able and efficient in his line of work. He was a good, true man.

I was greatly shocked some time ago to note the death of our mutual friend, Mr. Schuler. Let me assure you that I mourn his demise and sympathize with you in the trials it may bring to your life and business relations.

The sad intelligence of the untimely and unexpected passing away of our mutual friend, Henry A. Schuler, reached us on Wednesday, and we were greatly shocked to learn of his sudden death. It came to us like a thunderbolt from a clear sky, as we had no intimation whatever of his brief but fatal illness. It seems hard to realize that our old and valued friend, quiet, unassuming, somewhat reserved, but always ready with a kind word or friendly act to help and cheer his less fortunate fellow travelers along life's great highway is no longer with us, will never greet us here again. I sincerely mourn his untimely death as a personal loss, while to the great cause of THE PENNSYLVANIA-GERMAN his death leaves a vacancy not easily to be filled.

### The First White Man in the State.

A clipping appeared under the above heading in our January issue which has called forth the correspondence given herewith. The first letter was received from the librarian of a public library; the reply is from Mr. C. F. Heverly, Editor and Publisher of the Bradford Star, Towanda, Pa. If any reader can disprove the position taken by Mr. Heverly, we shall be

pleased to supplement this note in a subsequent issue.

I notice in the January (1908) issue of *THE PENNSYLVANIA-GERMAN* under "Clippings from Current News," the statement that at a meeting of the Bradford County Historical Society a Mr. Heverly "made the startling statement that according to reliable information recently unearthed by himself, the first white man to set foot in the State of Pennsylvania was Stephen Brule. . . . Hitherto it was supposed that Conrad Weiser had been the first white man to visit Bradford County."

I recollect seeing some such item in the local papers, but considered that it was owing to carelessness on the part of the editor that such a statement was reprinted.

Etienne Brule's journey in Pennsylvania is known, I believe, by most school boys, and accounts of it appear in the most ordinary books, like Jenkins' "Pennsylvania—Colonial and Federal" (1903); Meginness' "Otzinachson" (1889); "History of the Susquehanna and Juniata Valleys" (1884), etc., etc.

It is possible that Mr. Heverly may have come across some additional details of Brule's expedition, but I cannot refrain from calling your attention to the absurdity of the statement as printed; because such ridiculous claims of historical research should not be perpetuated by being reprinted in magazines avowedly devoted to history.

Such exhibitions discredit the work of County Historical Societies as truly as they themselves are lamentable; and at this time, when Pennsylvania is making an effort to perpetuate her history through the medium of various societies, it is, I think, important to take a very firm stand against such canards as the one to which you have given wide publicity under the title "The First White Man in the State." I can hardly refrain from adding that Conrad Weiser was born in 1696, and that even if Brule was left out, the fact still remains that Cornelis Hendrickson ascended the Delaware up to the Schuylkill river in 1616.

I have your very kind letter of the 6th

inst., also copy of *THE PENNSYLVANIA-GERMAN*, for which please accept my sincere thanks. The matter to which you call my attention I see is an extract from newspaper comment on an address ("Advent of the White Man into Bradford County") delivered by me before the Bradford County Historical Society, on Nov. 23. I am not responsible for the comment, but in my remarks I did say that "the first white man to visit what is now Bradford County was Stephen Brule in 1615, who, it is believed, was the first white man to set foot upon the soil of Pennsylvania." And I stand by my declaration until proofs have been furnished to the contrary. I am aware that fanciful stories have been written about Spanish Hill, in this county, and other points in Pennsylvania, which, if we were to accept without historic investigation, would bring the white man into Bradford county five hundred years before Brule came. I have read a number of these, among them the capture of the three Dutch traders by the Carantouannais while on the warpath against the Mohawks in 1614. Some writers have tried to make it appear that these Dutchmen were brought to Carantouan (the Indian village on the upper border of Bradford county). Butterfield in his work on "Brule's Discoveries and Explorations," and other recent writers disprove such theory, and assert "these Dutchmen never saw any part of Pennsylvania." But even were it true (although no proofs have been furnished) that the Dutchmen were brought to Carantouan, it would be a mere trifling circumstance of no historic value, as the Dutchmen were captives in an unknown country against their will. In the case of Brule it was different. He had a purpose in coming into this territory and proved himself a genius and intrepid explorer.

I am not informed as to the wise critic, given as "the librarian of a public library." His sermon would have more weight, had he imparted some of his superior knowledge in informing the public what white man visited Pennsylvania prior to 1615, and furnished the proofs thereto.

## Genealogical Notes and Queries

### The Nationality of Daniel Boone.

#### ANSWER TO QUERY XXXVI.

In answer to our query respecting the ancestry of Daniel Boone, published in the January issue, the following replies were received:

I see in *THE PENNSYLVANIA-GERMAN* that you make inquiry about the Boone family. The early Boones were English. Some of the first here intermarried with the Lincolns. But at the present day those in Berks might be classed as Pennsylvania-German. Many of them are three-fourths

Pennsylvania-German blood now. One of the amusing features of their history is that because Daniel Boone's father's name was Squire, he is often confounded with his brother George Boone, Esq., or Squire Boone as he is called.

In your January number you desired to have information relating to Daniel Boone.

Daniel Boone, the Kentucky pioneer, the fourth and sixth child of Squire and Sarah (Morgan) Boone, born, October 22, 1734, in Exeter township, Berks county.

Squire Boon, son of George Boon, of Philadelphia county, married Sarah Morgan, July 23, 1720. George Boone the father came from Brandwinch, near Exeter, in Devonshire, about 1717.

The minutes of the Gwynedd Friends Monthly Meeting, dated 31st of 10th month (December) 1717, refers as follows:

"George Boone, senior, produced a certificate of his Good Life and Conversation from the Monthly (Meeting) att Callump-ton, in Great Britain, wh was read & well rec'd."

He died in Berks county, February 2, 1740, aged 78 years. His wife, Mary, died aged 72 years. Both are buried at Oley.

#### Schwartz Descendants.

In answer to Query XXXIII (see Nov., 1907, issue) the following data are gleaned from a letter written by Dr. J. C. Shuman, Akron, Ohio, to Prof. Oscar L. Schwartz:

All the Swartzes living in and about Troxelville, Snyder county, are descendants of Henry Swartz, who came to the vicinity from Berks county, 1800-1810. He owned a tract of land east of the village and donated three acres or sold the same to the Lutheran and Reformed congregations for a consideration of 67 cents (?)—the land to be used for church and burial services exclusively and none but the German language to be used in preaching. The old church building is gone, but the burial ground is still used, being about half filled with graves. The church was named "St. Heinrich's Kirch."

Henry Swartz had four sons and three daughters:

1. Daniel—Died 1852-8-24, aged 63 yrs., 9 mos., 24 days. Married to Eve \_\_\_\_\_, who died 1875-7-13, aged 80 yrs., 1 mo., 10 days.

2. George (well known as "Squire"

Swartz)—Died 1873-2-17, aged 77 yrs., 2 mos., 24 days.

3. Thomas—Who is supposed to have died in Ohio.

4. John—Who is supposed to have died in Ohio.

5. Elizabeth (single)—Died 1847-5-15 aged 40 yrs., 11 mos., 18 days.

6. Catherine (wife of Andrew Fetterolf)—Died 1869-6-15, aged 71 yrs., 5 mos., 7 days.

7. Sarah (wife of Peter Fetterolf, brother of Andrew)—Died 1874-3-18, aged 74 yrs., 5 mos., 21 days.

Montgomery's History of Berks County gives the following data:

In 1759 George Swartz paid tax in Roscomb-Mano township.

In 1759 Nicholas Swartz paid tax in Longswamp township.

In 1759 Daniel Swartz paid tax in Longswamp township.

In 1759 Ludwig Schwartz paid tax in Tulpehocken township.

In 1759 Henry Schwartz paid tax in Heidelberg township.

In 1758 Frederick Schwartz paid tax in Heidelberg township.

In 1759 Leonard Swartz paid tax in Bethel township.

In 1808 Adam Swartz was assessed in Mahantongo township.

In 1808 Ludwig Swartz was assessed in Mahantongo township.

In 1765 Leonard Swartz bought 271 acres of land in Bethel township.

In 1748 Nicholas Schwartz contributed toward the erection of a church in Longswamp township.

In 1761 Nicholas Schwartz signed a petition for the erection of Longswamp as a township.

It was supposed that "St" Henry had one brother who stayed in Berks county when Henry left.

## Reviews and Notes

BY PROF. E. S. GERHARD, TRENTON, N. J.

CORPUS SCHWENCKFELDIANORUM. VOL. I. Dr. Chester D. Hartranft, Hartford Theological Seminary, Editor-in-Chief; Otto Bernhard Schlutter, Hartford Theological Seminary; Rev. E. E. S. Johnson, Hartford Theological Seminary, Associate Editors. LXX, 661 pp.; half calf. Breitkopf & Härtel, Leipzig, 1907.

This is the long expected first volume of a forthcoming complete edition of the writings of Caspar Schwenckfeld, the publication of which has been undertaken by the Schwenckfelders in America. The project to gather and publish Schwenckfeld's scattered writings, many of which were well-nigh inaccessible, began almost a quarter of a century ago. It was at the Memorial Day services in 1884, which year, by the way, marked the 150th anniversary

of the landing of the Schwenckfelders in America, that Dr. Hartranft himself suggested the advisability of such an undertaking. The prime movers of this project are Pennsylvania-Germans; and all things considered the project is probably without parallel in American history.

Caspar Schwenckfeld von Ossig was a Silesian nobleman, and was born in 1490. He studied at several of the leading German universities of his day, and acquired an education which surpassed by far that possessed by many noblemen of that time. After leaving the university he entered the service of some of the minor courts of Silesia, and finally he entered the service of the Duke of Liegnitz. While at this court he joined in an active propaganda of the principles of the Reforma-

tion. His views of the Sacraments soon incurred for him the displeasure of the other reformers, especially of Luther. Finding that his letters and writings contained strong anti-Lutheran "heresies," both Catholics and Lutherans urged the Duke to dismiss him from the court.

In order not to bring those into danger who had befriended him, chief of whom was Frederick II, Schwenckfeld in 1529 went into voluntary exile for the rest of his life. He took up his abode in many of the foremost and most historic cities of South Germany, but persecution followed him wherever he went. He was exiled from no less than a half a dozen cities; and after having dragged out the life of an exile for thirty years he died at Ulm, 1561.

At his death his 4,000 adherents were found scattered throughout Germany. In 1720 a commission of Jesuits was sent among them to convert them by force. The sufferings they endured can only be imagined, recorded they can never be. Many of them fled to Saxony, then to America. Those who fled to America settled in Berks and Montgomery counties, Pa. Here their followers, numbering not a thousand members, have resided to this day.

If the first volume is to indicate the general tenor and scope of the work in its entirety, then one may well rest assured that it will be marked by analytical outline, exhaustive treatment, and consummate scholarship. A contemplation of the first volume leaves the regret that the entire work is not completed. It has already won the favorable opinion of the learned in Germany, who have watched the project with an eye and mind noted for keenness.

The Advertisement and Introduction are followed by Schwenckfeld's earliest letters, arranged in chronological order and discussed under the captions of Bibliography, Text, Translation, Language, History, Theology. The Introduction sets forth Schwenckfeld's position as a Reformer, together with the main tenets of his system of theology. It may not be exhaustive, but it is extremely interesting and suggestive. One could wish sometimes for a fuller explanation and statement of the Reformation by the Middle Way; but a discussion of this phase of history, we believe, is to appear in a later volume, together with a biography of Schwenckfeld.

This Introduction does more to place Schwenckfeld in, the true historical light and perspective than anything that has been done for him through the centuries. It is not only the most interesting part of the volume, but it is also the most important. Many of the principles for which Schwenckfeld stood now seem so simple and self-evident that one thinks that the world could never have existed without them; but things were vastly different in an age in which a man was branded a heretic and was outlawed for maintaining them. The Introduction also shows a most fundamental grasp of Reformation history.

A great deal of credit has always been justly given to Luther for his influence in giving

form to Modern High German. It has become evident of late, however, that Schwenckfeld did equally as much in forming and developing the language. This is just another instance wherein Schwenckfeld's work and influence have been ignored and credit due him given to others. To substantiate this claim one finds a treatise on the language of each document, and also a vocabulary. All this shows scholarly work of the most painstaking kind. One might be inclined to think, however, that one treatise on the language and a vocabulary at the end of the volume might have been sufficient. The many repetitions that naturally occur make for bulk, hardly for information and distinction. Neither is one edified very much by such a notice in the vocabulary: "*gemacht*, see sub *machen*."

One can hardly refrain from saying a few words about the technique of paragraph structure. The paragraphs in the Introduction and in the various discussions are of an inordinate length. It is not difficult to find paragraphs four pages long, and the pages are not small, either. One knows no parallel in the history of modern writing. To read page after page unbroken by paragraphs is like traveling a long road that has no turn; either process is tiresome. This peculiarity may be explained by saying that the editor wrote out of the fullness of his heart and in his enthusiasm forgot some of the technique of paragraphing. It might be said of him what has been said of Milton: that his periods are pages long, and that he only stops when he is out of breath.

It seems almost cruel to speak of the marks of imperfection in so admirable a piece of work. One should appreciate the difficulty the editors undoubtedly had in getting the German printers to read and understand an English proof-sheet. However, one is in doubt sometimes whether to attribute an error like "syllabation" to typography, misspelling or to the desire or need for coining a new word. "Impanational" is manifestly a new word, coined because it was needed. Errors found in words and phrases like "compent" and "a set of men were" must be shared by printer and writer alike.

Dr. Hartranft writes out of a profound knowledge of his subject. It is no exaggeration to say that there is today no one in Europe or America who knows as much about Schwenckfeld as he does. His interesting historical style is accompanied by an uncommon breadth of view, which will enable him to secure eventually for Schwenckfeld the place he deserves both in History and in Theology. It has been surmised that the publication of the *Corpus* will cause a re-adjustment of things historical and theological.

It is hoped that through this undertaking the great Silesian Reformer, who was outrageously vilified in his own age, unmercifully ignored in succeeding ages, and woefully unknown to the present, may yet receive the justice that has been due him for three hundred years.







REV. R. F. WEIDNER, D. D., LL. D.



REV. ELMER F. KRAUSS, D. D.

# The Pennsylvania-German

Vol. IX

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No. 4

## The Mayors of a Typical Pennsylvania German City (Allentown, Pa.)

BY WILLIAM L. HARTMAN, ALLENTOWN, PA.



SAMUEL MCEOSE.



COL. T. L. HMAN H. GOOD.

**W**ITH Allentown, Pa., as the city in question. "The Mayors of a Typical Pennsylvania-German City" have proven an interesting and profitable study. Allentown was created a city by Act of the State Legislature, approved by Governor John W. Geary, on March 12, 1867. In the forty-one years since elapsed, sixteen men have sat in the Mayor's chair. They were nearly evenly divided as to politics. Seven were Republicans and nine Democrats. Five were business-men, and as many were doctors. Three were lawyers and one each a banker, hotelkeeper and civil engineer. The men whom they defeated for election were nine business-men, two lawyers, two doctors, a hotelkeeper, a banker, and a veterinary surgeon.

Eighteen elections for Mayor have been held in Allentown. Republicans have served eight terms and a fraction and Democrats eleven terms and a fraction. Two mayors died in office.

One mayor was five times a candidate for the office and was successful three times. Two men tried three times and were each elected twice. Two other men served each two full terms. One man filled the chair only three months, becoming mayor *ex officio* on the death of the elected incumbent, he having been president of Select Council at the time. This same man was defeated twice at the polls. One mayor was defeated once before being elected.

The first mayor of Allentown was Samuel McEose, elected on the third Friday of March, 1867, over Robert E.



THEODORE C. YEAGER, M. D.



HERMAN SCHUMAN

Wright, Sr., lawyer, by a vote of 974 to 881. Mr. McHose was of Scotch-Irish descent on his father's side and of German origin in the distaff line. He was born on February 15, 1816, and died April 21, 1893. Mr. McHose was a mason and contractor. He built nearly every blast-furnace and rolling-mill in the Lehigh Valley, and later engaged in the fire-brick business. He was a national delegate to the Lincoln and Grant Conventions and served in Councils 1858-59, 1865-66 and 1884-86, being president of the last two.

Col. Tilghman H. Good was elected mayor in 1869, 1871 and 1874, and was defeated in 1873 and 1876. He was of Swiss ancestry, born in South Whitehall, Lehigh county, Oct. 6, 1830. He died at Reading, July 18, 1887. Col. Good was



COL. EDWARD B. YOUNG.

a shoemaker, hotelkeeper, banker and soldier. He was landlord of the Allen, the American and the Fountain House in Allentown, and of the Grand Central at Reading. He captained the "Allen Rifles" before and after the Civil War, and commanded the Forty-seventh Regiment, P. V., from 1861 to 1864 in the Carolinas, at Key West, in the Red River campaign and in the Shenandoah Valley. After the war he rose to the command of the Fourth Regiment, N. G. P., and was in command at the Reading riots of July, 1877. In 1858 he served in the State Legislature.

Theodore Conrad Yeager, M. D., born April 1, 1828, was elected mayor over Col. Good in 1873, and died in office January 14, 1874. He was of German descent, a grandson of Rev. Johann Conrad Yeager, and son of Rev. Joshua Yeager, pioneer Lutheran pastors in Lehigh county, who together served a number of congregations in and about Allentown for ninety-two years. Dr. Yeager was a jeweler, attained to his profession in 1860, was medical inspector of Lehigh county in 1860; assistant surgeon of the Fifty-first regiment, P. V., in 1863; professor of chemistry and botany at Muhlenberg College, and deputy collector of revenue in Grant's administration.

When Dr. Yeager died in office Herman Schuman, president of Select Council, became mayor *ex officio*, and served until March following, when Col. Good was elected again. Mr. Schuman was born in Württemberg, Germany, February 22, 1835, and is still living, though feeble



ALFRED J. MARTIN, M. D.

with rheumatism. He came to America in 1854, soon settled in Allentown as bartender for John G. Schimpf, whom he succeeded in business. He kept the Lehigh and the Jordan Hotels and a grocery-store. He served once in Common Council and twice in Select Council. Mr. Schuon was one of the founders of the Lehigh Sangerbund fifty years ago, and was one of the committee to buy the Allen Fire Company's Amoskey fire-engine.

Col. Edward B. Young was the Centennial Mayor of Allentown, filling the office from 1876 to 1878. He was a Pennsylvania-German, and on his mother's side was a great-grandson of Rev. Abraham Blumer, who while pastor of Zion Reformed church in 1777 had the Liberty and Christ Church bells concealed under the chancel, to save them from falling into the hands of Lord Howe's British forces when they occupied Philadelphia. Born September 6, 1836, Col. Young died December 30, 1879. He was a hardware-dealer, served in Select Council, was a lieutenant in the Civil War, served on the staffs of Governors Hartranft and Hoyt, was a delegate to the Hayes convention in 1876, and helped to organize the Grand Army Post that perpetuates his name.

The city's sixth mayor was Alfred J. Martin, M. D., a Pennsylvania-German by descent, scion of a large and widely known family of physicians, descended from Dr. Christian Frederic Martin, who came to America with the Lutheran patriarch Muhlenberg, and settled at the



EDWIN G. MARTIN, M. D.

Trappe. Dr. Martin was born March 23, 1837, and died December 8, 1896. He was graduated from the University of Pennsylvania in 1857, became prison-physician, coroner's physician, a director of the Allentown National Bank, a trustee of St. Luke's Hospital at South Bethlehem, a founder of the Livingston Club, candidate for presidential elector in 1880, and a member of the County, Valley and State Medical Societies.

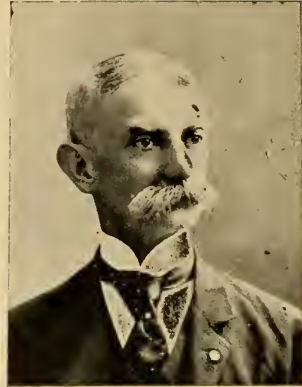
Edwin G. Martin, M.D., cousin of the above, served two terms, from 1880 to 1884. He was born October 3, 1836, was graduated from the University of Pennsylvania in 1856, and died August 30, 1893. Dr. Martin was coroner from 1860 to 1862. He was surgeon of the twenty-seventh regiment in 1863 and of the Fourth regiment, N. G. P. He was ac-



EDWARD S. SEINER.



WERNER KNAUSS RUHE.



HENRY W. ALLISON.

tively identified with local business-interests. He was the first president of the Lehigh Valley Trust and Safe Deposit Company, president of the Board of Trade, a trustee of Muhlenberg College, the Allentown College for Women and the Norristown Insane Asylum, a prison-inspector, a founder of the Livingston Club and the only Allentonian who became Grand Commander of the Knights Templar of Pennsylvania.

Edward S. Shimer was Allentown's eighth Mayor, serving from 1884 to 1886. He was a Pennsylvania-German, descended in the sixth generation from Daniel Scheimer. Two villages in adjoining counties, Lehigh and Northampton, bear the family-name. He was born July 13, 1832, and died March 13, 1902. Mr.

Shimer was a merchant and later a real-estate and insurance agent. He was a director of the Millerstown Bank, the Millerstown Iron Company and the Allen Fire Insurance Company, and one of the original trustees of Muhlenberg College. In 1894 Mr. Shimer tried unsuccessfully for the State Senatorship, and in 1897 for Alderman of the Fifth Ward in a triangular contest.

Werner Knauss Ruhe, another Pennsylvania-German, was elected Mayor in 1886. Born in 1842, he became a printer on the Allentown Democrat under his father in 1859. He became part proprietor of The Daily City Item in 1865, and was later at the head of the Allentown Hardware Works. He helped to buy the Columbia fire-engine, was elected chief engineer of the Fire Department in 1872, was a director of the Allentown National Bank and the Allen Fire Insurance Company, and served twice as a soldier in Civil War emergencies. Mr. Ruhe died February 6, 1904.

Henry W. Allison served Allentown twice as Mayor, from 1888 to 1890 and from 1893 to 1896, and was unsuccessful in 1899. He was born July 8, 1846, at Catlettsburg, Ky., and is still actively in business as general manager of the Allentown Rolling Mills, with which he has been connected since coming to Allentown in 1875. Mr. Allison started in the iron-business in his native state in 1861, and in 1866 went to Hazleton, where for nine years prior to coming to Allentown he was with A. Pardee & Co.,



COL. SAMUEL F. LEHR.



FRED E. LEWIS.

coal operators. He was the first president of the Livingston Club.

Another Pennsylvania-German became Allentown's eleventh Mayor in the person of Col. Samuel D. Lehr, who was elected in 1890. Born May 30, 1838, Col. Lehr is still actively engaged as a civil engineer, which profession he learned in his boyhood, spending four years on the engineer-corps of the Allentown and Auburn R. R. For twenty years succeeding 1869 he was City Engineer, and he served in Councils from 1897 to 1901. He is also president of the Pennsylvania Loan and Building Association. In 1862-63 he served in South Carolina as captain of Co. B, 176th Regt., P. V. and was later recruiting agent. In 1869, he organized the Allen Continentals, later Co. B, Fourth Regt., N. G. Pa., and rose to the colonelcy of the regiment 1885 to 1890.

The people of Allentown took Fred E. Lewis twice as their Mayor, from 1896 to 1899 and again from 1902 to 1905. He is of the Lewis family so long identified with the iron-industry in Allentown, his grandfather having been one of its pioneers. Mr. Lewis was born Feb. 6, 1864. He was admitted to the bar Feb. 8, 1888. Mr. Lewis has been president of the Merchants National Bank since its inception in 1903, was an organizer of the Lehigh Telephone Company and the Allentown and South Allentown Bridge Company, the Keystone Cement Block Company, and the Allentown Sand and Coal Company. He has been president of



CAPTAIN JAMES L. SCHAADT.

the Board of Trade and has been active as a volunteer fireman. Mr. Lewis aspired twice without avail to the Republican nomination for Lieutenant Governor of the State.

Captain James L. Schaadt, of Pennsylvania-German lineage, was Mayor during the busy days of 1899 to 1902. He was born in North Whitehall, Lehigh county, Dec. 21, 1856, was graduated from Muhlenberg College in 1874 and was admitted to the bar in 1878. Mr. Schaadt was county solicitor from 1888 to 1891, district attorney from 1892 to 1895, and Democratic county chairman three years. He entered the National Guards as a private in 1878, rose through the several



ALFRED J. YOST, M. D.



C. D. SCHAEFFER, M. D.



HARRY GIBSON STILES.

grades to regimental quartermaster and was captain of Co. B, Fourth Regiment, from 1890 for five years, commanding his company at the Homestead riots in 1892.

Alfred J. Yost, M. D. was elected Mayor in 1905. Like most of his predecessors, Dr. Yost was a Pennsylvania-German. Born Aug. 13, 1870, he followed in the footsteps of his father, Dr. Martin L. Yost, and after graduating from Muhlenberg College in 1890, won his diploma in the University of Pennsylvania in 1893. He served two terms as coroner from 1893 to 1899. Dr. Yost was a son-in-law of a former Mayor, W. K. Ruhe. During his incumbency, Dr. Yost's health failed and he was advised to go to Denver, Col., which he did in September, 1905, returning to Allentown March 11, 1907. The change of climate effected no permanent benefit and he passed away April 16, 1907. Dr. Yost was a Director of the Citizens Deposit and Trust Co., of Allentown.

During the period of Mayor Yost's absence from Allentown, City Councils elected that other sturdy scion of Pennsylvania-Germandom, Charles David Schaeffer, M. D., acting Mayor. Dr. Schaeffer was born in Berks county, Nov. 4, 1864, was graduated from the Kutztown Normal School, from Franklin and Marshall College in 1886, and from the University of Pennsylvania in 1889. He has served as president of the Board of Health and is a director of the Allentown National Bank. Dr. Schaeffer has been with the Allentown Hospital since its be-

ginning in 1898 as a trustee and as surgeon-in-chief. He is an active member of local and general medical societies, and is widely known as a skilled and successful physician and surgeon. April 22, 1907, City Councils unanimately elected Dr. Schaeffer as Mayor for Dr. Yost's unexpired term.

Harry Gibbons Stiles, Allentown's newest Mayor, assumed his office on the first Monday of April in this year. He won out at the Democratic Primaries, January 25th, over four competitors by a plurality of 120, and was successful at the election, February 18th, by a plurality of 778 over former Mayor Fred E. Lewis. Mr. Stiles is a son of the late John D. Stiles, who was a leading lawyer of the Lehigh County Bar, and who served thrice in Congress. Born in Allentown, December 16, 1856, Mr. Stiles was graduated from the local High School, June 30, 1874, studied at Muhlenberg College and at Harvard Law School. He was admitted to the bar April 14, 1879. In 1884 he was nominated a Presidential Elector. He served as District Attorney of Lehigh County during the three years following 1889. In 1894 he was elected to the State Senate and was re-elected four years later. He is an active member of the Rescue Hook and Ladder Company No. 8.

It will thus be seen that Allentown has been signally fortunate in its mayors. All have been conspicuous and prominent men, and have contributed to the success, growth and prosperity of one of the most progressive cities of Pennsylvania.



# Rev. Revere Franklin Weidner, D. D., LL. D.

BY K.

(See Frontispiece Portrait)



IN the front rank of the scholars and literary men who hail from Lehigh County, Pennsylvania, stands Revere Franklin Weidner, son of William P. Weidner and his wife Eliza A., *née* Blank, who was born at Center Valley, November 22nd, 1851. At the age of six he was sent to Dr. Gregory's Academy at Allentown, Pa., where he studied for five years, rapidly acquiring the common branches of education and making remarkable progress for one so young in the Classical Languages and Mathematics.

At the end of this period the Academy passed into the charge of the Rev. W. R. Hufford and was afterward merged into a military school under the Rev. M. L. Hufford. This military school was succeeded by Muhlenberg College. Through all these changes the subject of this sketch continued in attendance and made remarkable progress, astonishing his teachers by the thoroughness and the encyclopedic character of his studies.

When Muhlenberg College was opened he entered as a Junior and was graduated at the head of his class in 1869. During his Senior year he was employed as tutor by the college authorities and faithfully attended to his duties of this office in connection with his regular studies.

After completing his studies at Muhlenberg College, he entered the Theological Seminary of the Evangelical Lutheran Church at Philadelphia, Pa., from which he was graduated in 1873. During his Seminary course his indefatigable energy did not exhaust itself on the prescribed Theological course alone, although it was prosecuted with conscientious fidelity and devotion, but opportunity was found for extensive reading and private tutoring in his favorite branches, Mathematics and the Classical Languages.

In the autumn of the year of his graduation from the Seminary, Doctor Weidner

was called to the pastorate of the English Evangelical Lutheran Church at Phillipsburg, N. J., which he faithfully served as pastor until 1877. In the year 1875 he was elected Professor at Muhlenberg College and until the end of his pastorate at Phillipsburg in 1877 he carried the work of a full professorship in addition to the arduous labors of a growing parish. During this period, impressed with the needs of his German brethren, Doctor Weidner established the German Evangelical Lutheran Congregation of Phillipsburg, and served it in connection with his own parish until they were able to call a pastor of their own.

The hand of Providence is plainly evident in the men under whose potent influence Doctor Weidner fell in the most formative period of his life. During his college course he was greatly impressed by that prince of Greek professors, Dr. Muhlenberg, and by his beloved professor of Mathematics, the Rev. E. L. Kuhns. During his seminary course he basked in the genial presence of the great theologian and philosopher, Doctor Krauth. In 1877 he was called as an assistant of Doctor Seiss, of Philadelphia, one of the foremost pulpit orators of his time and one of the most prolific theological writers America ever produced. For two years Dr. Weidner served as Doctor Seiss's assistant and experienced to the full the privileges and the blessings which proximity to an exalted character always brings.

In 1879 Dr. Weidner accepted a call to the young St. Luke's English Evangelical Lutheran Church of Philadelphia and laid the foundations wide and deep upon which has risen one of the strongest and most aggressive congregations in the city of Philadelphia.

By his indefatigable activity in every department of work he undertook, by the variety and the extent of his theological studies, by the conscientious thoroughness manifest in all his work, as a writer for

The Lutheran, by the publication of a commentary on St. Mark, and by his ability as a teacher and preacher, Dr. Weidner by this time gave unmistakable evidence of possessing an internal call to a theological professorship. The validity of this call was publicly recognized when, in 1881, he was called as professor of Hebrew and Biblical Exegesis of the Old and the New Testaments in the Augustana Swedish-English Theological Seminary at Rock Island, Illinois.

When, in 1891, the Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois, was established by the sainted Dr. Passavant, Dr. Weidner was unanimously called to be its President and first professor, and until 1894 he carried the work of his professorships both at Chicago and at Rock Island and served as pastor of a thriving mission in Chicago. During the period of his professorship at Rock Island and for several years at Chicago, he was associated with the late President W. R. Harper and Dwight L. Moody in Chautauqua work during the summer vacations. For eight years he was associated with Dr. Harper and lectured at Chautauqua, N. Y., and elsewhere on Advanced Hebrew, Beginners Greek, Advanced Greek and English Bible. He helped to organize and set in successful operation summer schools at Mt. Gretna, Pa.; Glen Park, Col.; Boulder, Cal., and elsewhere. For a number of years he gave lectures on the English Bible in the Moody Institute at Chicago, and at Northfield, Mass.

Since 1894, when Doctor Weidner laid down his work at Rock Island, he has given his undivided attention to the Seminary of the Evangelical Lutheran Church at Chicago. This institution is unique among the theological seminaries of the land in that it was established without the promise of financial support on the part of any individual or Synod. This Seminary has never known what it means to rely upon material support in the way of an endowment fund. Under the clear and positive conviction that a School of the Prophets was needed in the Metropolis of the West, Dr. Passavant followed the clear indications of Providence and opened the school looking to the great

Head of the Church to supply the men and the means. In the same spirit this work has been carried on with increasing success until now there are more students in attendance at this Seminary than at any other English Seminary in the Lutheran Church; and the influence of this institution is making itself felt in its graduates and by its spirit and methods, from ocean to ocean.

To this Seminary Doctor Weidner has given the best years of his life. Not only has he carried the full work of a President and Professor, but he has also been compelled to devote much precious time and energy "to serve tables." The money needed to carry on the work of the institution has largely come through his influence and by his solicitation. These arduous labors and multitudinous anxieties finally undermined his magnificent physical constitution and brought on attacks of paralysis in the summers of 1903 and 1904. However, this affliction could not quench his ardor for work, and when others would have given up in despair, the subject of our sketch seemed to be spurred on to greater efforts and to the accomplishment of tasks supposed to demand the vitality of the robust. In spite of his illness, he has regularly attended to his duties in the class room, he has almost uninterruptedly continued his literary work, and has made such encouraging progress in his fight for health as to encourage his friends in the hope of many more years of usefulness on his part.

Doctor Weidner has been elected to the membership of many of the learned societies of Europe and America and received the title of S.T.D. from Carthage College, Illinois, in 1888; D.D. from Muhlenberg College in 1894, and LL.D. from Augustana College in the same year.

Not only is Doctor Weidner known as a scholar, Seminary President and Instructor of the first order, but also as a most prolific writer of theological works, covering both the Old and the New Testaments and representing almost every great department of theology. These works are partly original and partly translated and adaptations of the best works of European scholars so as to make available for the use of the American English Lutheran

Theologian the treasure of German theology. By his literary activity alone Doctor Weidner has accomplished a work for which the American Lutheran Church owes him a standing debt of gratitude. When we contemplate the stupendous literary work this eminent servant of the Church has still under way, and the other tasks of like character which he has laid out for himself, sentiments of unbounded admiration make themselves felt, and the sincere hope spontaneously arises that he may live to see the accomplishment of his cherished desires.

\*When Dr. W. was at college, 1867-'70, he was a book-devourer, and during the summer vacations he would lug home Latin books to dig through. He was at that time a big, rosy-cheeked, country-looking boy, who took his turn at baseball, but was more useful than ornamental on second base.

It is not just to speak of his career as a "struggle" in one sense, because his justly proud and loving farmer-father kept him in funds. But Revere, as I call him, had to do his own studying. He read widely and talked and wrote of what he read, thus turning to cash all his literary investments. His rule has been to study the literature of every subject exhaustively, to buy lavishly all the books in the second-hand stores in the large cities, through New York importers, or directly from Germany. Hence he is always importing such new, up-to-date books as he needs, regardless of cost. Then to suck them dry! Then to write and print (in recent years) his own text-books! And then to cart the authorities that he does not need to the second-hand dealers, where he always gets the highest and pays the lowest prices,—for he thoroughly understands book-values and buying! Thus some thousands of books have passed through his hands.

He wrote well in his college days, but, shortly after that, improved his style by his English studies under Dr. March, his teaching of English literature at Muhlenberg and his great care in composition-writing and re-writing. His *written* style is very good, clear, choice, rich. As a

\*The following very excellent portraiture was made by Rev. W. K. Frick, of Milwaukee, Wisconsin.

speaker he is all animation—a regular steam-engine in trousers, as was Joseph Cook, whom Weidner resembles in build, appearance of his bushy head and beard, and in influence.

Among theological professors in Chicago, few have greater influence. He is a leader of the orthodox, the watch-dog of orthodoxy. He keeps an eye on the "Higher Criticism" fellows out here, and in his Institute and Chautauqua lectures, etc., hits them right and left.

He is a reservoir of learning. Really, the fellow seems to be without limit in his knowledge of details and systems. A few years ago he could give you the various readings in the Greek New Testament and the authority for each.

He is an enthusiastic drill-master in the class-room, and on the lecture-platform everybody knows he knows it all—not, of course, from original reflection, though his powers of philosophizing are of high order, but knows it all in the sense of knowing what everybody of note, from creation down to last evening's last mail has held and argued on any point under discussion—a real, up-to-date encyclopedia.

Then, he is systematic in the marshaling of facts—as systematic as the Dewey classification of libraries. And he knows where to condense, how to select, what to illumine and illustrate, how to state the error strongly, how to overturn it fairly. His class-room sees a running fire of questions, answers, Scripture texts—he must have several thousands at his tongue's end—and all the while the professor keeps his good humor and his animated air.

His lecturing is inspiring, and he can get more hard work out of men than three ordinary men. Mark you—hard work! He works and he makes them want to work. And the way he drags them through Scripture! Imagine a field that is plowed up and down, crosswise and from corner to corner, and then sub-soiled; that is his way of teaching. It leads men to "cultivate" the Bible.

He is a splendid host, if he doesn't know music, excepting two tunes, one of which is America and the other isn't—he is not

quite certain which isn't. Well, he knows men. He can talk of books in all tongues—his fad is Ruskin—and of the sciences, and joke now as he couldn't at college, and get out of men all that is in them, and make every student believe he is his best uncle or even his own father, and draw the people of lowly mind, like in his Chicago parish, and hobnob with the spectacled D.D.'s and LL.D.'s, the chaps in clean, hammer coats with big check-books. He is the man to endow our Seminary and he is at it; as prolific of plans as a railroad president, and as bland as an insurance agent.

At the Theological Seminary he was the best man in our class of '73. Finding too little for him to do at the Seminary, he tutored two or three rich young sprigs and thus kept his hand in teaching, and yet read more books than half the rest put together. He was "A No. 1" in Hebrew.

I do not recall that he was especially illustrious in dogmatics, but when he got to Phillipsburg he took to studying exegetical commentaries and when he came to Philadelphia in '78, he had a habit in that line and a stock of knowledge in technical criticism that commanded the respect of Drs. Krauth, Mann, Spaeth, and Seiss, with whom he associated on terms of

scholarly friendship—I almost said equality.

He has done more than any of our Philadelphia Seminary men to popularize knowledge and yet he has learning sufficient to admit him to universities. I know that he has withstood the earnest solicitations of his friend, Dr. Harper, of the Chicago University, to accept one of the \$5,000 chairs at that institution.

Does he betray any Pennsylvania-German characteristics? Well, he is not slow, not even on a bicycle. He seems to want the earth, for his journeys have been west to Denver, and east to Leipzig. His books sell all over the country and he has offers from London Houses.

Does his speech betray him? Yes and no. He is too scholarly to be tripped up on mispronunciations, but there is a suggestion of something Pennsylvanian in his inflections when he becomes animated.

Paint him with red cheeks and great black beard creeping up to his eyes, and black, lively, sympathetic eyes, and a body of large proportions. Paint him as very friendly, and a worker who can teach eight hours a day, write letters eight hours, talk to students eight hours, work on books eight hours and yet go to bed at 10.30 and get up at 6.00!

## Rev. Elmer Frederick Krauss, D. D.

BY REV. OSWIN F. WAAGE, PENNSBURG, PA.

(See Frontispiece Portrait)



THE world needs and is interested in strong men—strong physically, financially, politically, morally and educationally,—men of power in every sphere of life. The world admires and almost defies human greatness. The men who have compelled the world's attention have been men of mental and moral muscle. A man's value to the world and to himself depends on the cultivation of his intellect. There is the world's *false* estimate of greatness, and there is *God's* estimate. Great means "great in the sight of the Lord." *That* is gold that will stand the test. No man is regarded great who spells "God" with

a little "g," or "myself" with a big "M."

True greatness is moral goodness. Greatness can be expressed in terms of character only. The true standard by which human achievements are gauged, is Christian character, faith, purity and trust in God. Strong men are made by the education they receive, by their lessons in abstinence and self-denial. A strong man is characterized by two things chiefly,—by the purpose of his life and the strength he brings to bear upon it. True greatness, likewise, consists in laying all that we are and possess at the feet of Jesus, and devoting all to His service an glory.

The Rev. Professor Elmer F. Krauss,

D.D., was born in Kraussdale, Lehigh county, Pa., Sept. 7, 1862. His parents, both living, are Mr. Isaac Y. Krauss and wife, Theodora R., daughter of Rev. Frederick and Angeline Waage. On his father's side he is descended from the Schwenkfeldians, who came to America early in the eighteenth century and settled in eastern Pennsylvania, a people characterized by their evangelical mysticism, their genuine piety, and their ardent love for learning. His maternal grandfather was the Rev. Frederick Waage, who enjoyed the instruction of Claus Harns in the University of Kiel, Denmark, and who came to America in 1819, studied theology under the Rev. Dr. F. W. Geisenhainer, and served pastorates in Pennsylvania successfully for fifty years.

It is a very valuable privilege to be closely descended from families distinguished for intelligence, faith and piety.

Prof. Krauss early realized that a human soul without education is like marble in a quarry, which shows none of its inherent beauties until the skill of the polisher brings out the colors, makes the surface shine, and discovers every ornamental vein that runs through the body of it. Aristotle tells us that a *statue* lies hid in a block of marble. What sculpture is to the marble, education is to a human soul. Education brings out the statue.

God blessed Mr. Krauss with fine mental gifts and talents. "To whom much is given, of him doth God require the more." He did not permit these powers of mind to slumber, but by hard study and application he trained and disciplined his intellectual faculties for useful work in the Church. After sharpening and polishing his tools he put them to a proper use also. All these he consecrated and dedicated to the service and praise of God in His Church, and thus he proves himself to be a profound student, a classical thinker, a brilliant scholar, and an enthusiastic churchman. God opened for him a field of usefulness so as to apply the given talents and endowments to the glory of God and the good of men. He reached the prominent positions he at present occupies not through favors and influences of friends, but on account of his unusual gifts and attainments. These

that are most unworthy of honor are hottest in the chase of it; whilst the consciousness of better deserts bids men sit still and stay to be importuned. God chooses whom He wills, and raises from the dust him whom the people will place at their head.

Until twelve years of age, Prof. Krauss attended the public schools of Kraussdale, his home. At this age he entered Perkiomen Seminary of Pennsburg, Pa., then already a good school, and at present one of the best institutions in the State. In this institution, and in the Normal and Academic Department of Muhlenberg College, Allentown, Pa., conducted by the Rev. A. R. Horne, D.D., he prepared for College. After teaching public schools for two years, from 1877 to 1879, he entered the Freshman Class of Muhlenberg College, and was graduated in 1884 with first honors and the valedictory. He also received the first German prize offered to the Senior Class.

In the summer of 1884 he entered the Lutheran Theological Seminary at Philadelphia, Pa., graduating from this Institution in 1887.

In June of this year he was ordained to the office of the holy ministry of the Evangelical Lutheran Church, by the Evangelical Lutheran Ministerium of Pennsylvania.

In the summer of 1885, he attended the Hebrew Summer School, conducted by Prof. William R. Harper at West Philadelphia, Pa.

The long vacation of 1886 was spent in St. Paul, Minnesota, where, under the direction of the Rev. A. J. D. Haupt, Prof. Krauss served the newly-organized Trinity Mission in West St. Paul. This experience opened his eyes to the vast territory of his beloved Zion in the West, and infused into him the spirit of this rapidly expanding empire, with all its spiritual needs and latent possibilities for the Kingdom of God.

Homestead, Pa., was Prof. Krauss' first regular field of labor in the ministry of the Lutheran Church. He entered upon this work in July, 1887, and served this parish to the year 1893. In connection with this parish he also served the newly-organized Missions of the

Pittsburg Synod at Braddock and McKeesport.

In 1893 he accepted a call to the St. John's English Evangelical Lutheran church at Minneapolis, Minnesota. In the year 1894, owing to illness in his family on account of the rigid climate, he was compelled to give up his work in the Northwest when it was most promising, and yielded to the summons of the First Evangelical Lutheran church at Leechburg, Pa., which congregation he served for five years and five months.

During his college course Dr. Krauss distinguished himself in mathematics and the classical languages. During the thirteen years of his pastoral life he did not neglect his Greek New Testament. He was one of the first to avail himself of the advantages of the correspondence courses offered by the Seminary, and amid the distracting cares and duties of a large parish, he persisted in doing systematic work in his favorite branches.

In June, 1903, his Alma Mater, Muhlenberg College of Allentown, Pa., bestowed upon him the degree of Doctor of Divinity. This is an honor both to Mr. Krauss and the College. During his college course he had received the Degrees in Course of A.B. and A.M.

In pursuance of a unanimous call by the Board of Directors of the Lutheran Theological Seminary of Chicago, Ill., Prof. Krauss entered upon his duties as Professor of New Testament Exegesis, May 1, 1900, where up to the present time he has proved himself to be the right man in the right place. He is master of his

department, and fulfills the duties of his professorship with enthusiasm and energy, and impresses upon his students his two great characteristics of *precision* and *thoroughness*.

In his family life Dr. Krauss has experienced the usual lot—sunshine and shadow. On Oct. 27, 1887, he married Miss Irene Hartzell, of Allentown, Pa., daughter of Mr. George Hartzell. For more than fifteen years they lived happily together in wedlock. Five children were born to them, three sons and two daughters, of whom one son, Winfred, eight years old, departed to the better world. Shortly after this first family sorrow, the mother was taken, who departed this life January 7, 1903, leaving the husband and father with four small children.

On Sept. 20, 1904, he married Miss Emma A. King, of Pittsburg, who is now sharing with him the weal and woe of family life.

Dr. Krauss is now in the prime of life, doing excellent work for God in His Church. The past is the promise of the future. If God spares his life and health, greater things may be expected. Blest of God with brilliant talents consecrated to the service of Jesus Christ and His Church, what may not the coming years have in store for him! May God's benediction rest upon him and his labors in the past and in the future; and may he in the end receive the well-earned and well-deserved laudation—"Well done, thou good and faithful servant."

## Lynn Township and Its Professional Men

BY F. C. SEIBERLING, M.D., ALLENTOWN, PA.



LYNN township is situated in the extreme northwestern part of Lehigh county, Pennsylvania. Its natural northern boundary is the Blue mountains, with the well known "*Bock Effel*" and "*Bara Felsa*" looming up prominently on the horizon and separating it from Carbon and Schuylkill counties. Along the east and south it is touched by the sister town-

ships—Heidelberg, Lowhill and Weisenberg. Berks county forms part of the southern and also the western boundary.

The township is divided by a mountainous ridge known as the Schochary, a name supposed to be of Indian origin. This ridge extends its whole length from east to west, terminating in the "*Donat's Kopf*." And surely it looks a well kept "*Kopf*," with its broad tilled fields reaching to the very summit. This ridge also

divides the township politically, the northern section with the villages of Tripoli, Mossersville, Lynnport, Jacksonville, Wanamakers, New Slatedale and Steinsville; the southern with Lynnville and Stines Corner, and known as the Lynnville district.

The township is well drained—on the east by the Jordan creek flowing into the Lehigh river, and on the west by the Ontelaunee creek passing on into the Schuylkill river. These two streams take their origin each from a separate sand spring near the foot of the Blue mountains on a parallel line about one mile apart.

The soil in the northern section is of slate formation, and the rest sandstone or gravel. Along the Ontelaunee and the valleys it is found to be particularly fertile, while with the skillful use of lime and other fertilizers most of the land has reached a high state of cultivation.

#### Scenery.

In 1844 the first slate quarry was opened and operated in the northern section, near Lynnport. Since then a profitable number of quarries have been in operation. From this time dates the beginning of real activity and money-making in the entire township. The Berks and Lehigh railroad, built in the early seventies, runs through the whole length of this section. Here also are located many very fine farms. There is an especially beautiful stretch of land lying along the foot of the mountain between Lynnport and Steinsville. The characteristic features of the Lynnville district, which is entirely a farming community, may be said to be its two beautiful valleys. The "*Bachman's Dahl*," (Valley) formerly called "*Miller's Dahl*" extending east from Lynnville for three miles to the foot of the Schochary, and the "*Kistler's Dahl*," due west for about six miles, each accompanied by its winding stream of crystal waters zig-zagging through the green meadows, with roads seemingly as solid as a pike, though much softer to the tread of the horses' hoofs. The roads may be somewhat narrow at many places, but that only brings the breath of the



DONAT'S KOPF.

many wild flowers nearer to the passer-by. A stranger going the way for the first time remarked, "Surely this is the roadster's paradise." On either side you see the substantial large stone houses, built after the German style of architecture, with large gardens usually having ornamental box paths running through them, the whole surrounded by a white-washed paling fence. Close by are the immense Swiss barns generally painted red, with the straw stack in the center of the barn-yard—so high as to almost hide the 'strangely artistic stars painted on the front of the big barn. At the foot of the stack the herd of sleek cattle, for which Lynn township is noted among the cattlemen, restfully chew the cud.

Drive on towards the setting sun, with the "*Donat's Kopf*" to your right, the broad flat Pinnacle, in front of you, and the "*Spitza Berg*" to your left without smoke stacks or deafening city noises, and no stranger's praises seem too good for your native soil. Or take the ride by way of the "*Rhode Shtross*" beyond Stines Corner. Woods are on both sides and berries galore, making better pies than berries grown anywhere else. Wait until April to drive out along the Schochary Road to Aaron Kistler's! There the shy little arbutus becomes so friendly that it spreads itself over the soft moss in regular sheets and the trees on either side bend towards each other across the road, forming a continuous



DANIEL KISTLER FARM.

green canopy under which you pass. The hill at the end of the woods is very steep; better turn and go back the same way—unless your horse is a good climber and you are anxious for a refreshing drink. There is a long moss-covered watering trough at the foot of the hill, with fresh spring water gushing into it. If the glass or shining tin cup is not in sight, take the coconut shell. A draught of that water well pays all the effort made to get it.

#### Inhabitants.

Lynn township was confirmed in the courts of Lehigh county in 1735. It contains about 24,200 acres of land of which 17,157 acres are under cultivation, 6,230 acres are unseated and 872 remain timber land. The assessed valuation of real estate is \$1,081,596. The amount of money on interest, \$180,859, with 875 taxable inhabitants.

The first settlers were mostly Swabians and Palatinates. The present generation is all native born, and as pure and typical a Pennsylvania-German type as may be found. It is interesting to note how the "*Dahls*" (Valleys) have received their names from the fact of certain families having resided there. For instance, the "*Kistler's Dahl*" has kept its name from 1735 to the present time—every farm for a stretch of about three miles having been owned and occupied by a Kistler and being handed down from father to son from one generation to another.

The inhabitants number between 2,400

and 2,500, of which 554 are school children. Twenty schools are provided for these children, paying their teachers an average salary of \$38.95 (1906). Lynn township claims the reputation of presenting fewer bills of indictment before the court and of applying for less poor county. Its people have always been honest, law-abiding and God-fearing. They multiplied, grew strong, and the Lord blessed them. They adhered to the Reformed and Lutheran faiths and worshiped in three union churches, located at Jacksonville, New Tripoli and Lynnville, served faithfully on the Reformed side for 27 years by the late Rev. J. N. Bachman and on the Lutheran side for 37 years by the late Rev. H. S. Fegley. These two men also took a great interest in the educational welfare of the community. Much credit is due them for their active interest, advice and kind encouragement in all matters pertaining to the welfare of the community. In two of these churches the old custom of separate sittings is still observed. As you enter you find the lower compartment or church proper divided into five sections. The young married women occupy the center pews, the elderly ladies the right, the young women and girls the left. The officers of the church are seated to the left of the pulpit and the old men to the right. On the three galleries you will see the young men and boys to the right, the married men to the left, and the choir in the rear facing the pulpit. At funerals the family always sit together, and all the men keep on their hats during the entire service. The sharp lines drawn by these customs are fast disappearing, and it will not be long before they will be a thing of the past.

The old time custom of feasting at funerals still kept up in some sections of Lynn is being criticised. At the recent funeral of the oldest member of the Lynnville congregation, 225 persons took dinner at the village hotel. This was largely due to the fact that the present generation is all native-born, and through inter-marriage all are related.

#### Industries.

Of late years the raising of potatoes



forms the largest source of income—the soil being specially adapted to this crop; 600 bushels.

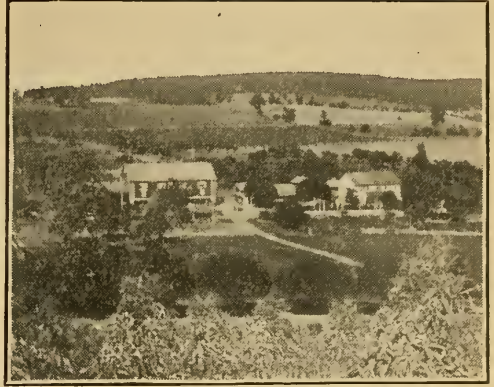
In the early years before the soil had reached the present state of high cultivation, the principal source of income was from apple whiskey, better known as apple jack. Nearly every other farm had its own distillery in which the apples raised on the farm were distilled into whiskey. This contained intoxicating properties to which many of the older people can well testify.

Twice a year, in the spring and fall, the farmers took this product to the Philadelphia and Baltimore markets in their large white covered wagons drawn by two or four sturdy horses, with the teamster sitting on the *sadel ghaul* (saddle horse), with the *tsup line* (jerk line) in his hand.

Very often from ten to twenty teams would be in line. To go on such a trip required a full week and often marked an epoch in many a life. The writer well remembers as a boy going with his father on one of his semi-annual trips to Philadelphia, with a load of country store produce to exchange for general merchandise. Prominent stopping places for the night were Sunnyside and Flourtown. Here the farmers stopped each one having a "*zwerch sock*" (saddlebag) well filled with victuals for the trip. At bedtime those not so fortunate as to procure a bed, brought in their feed sacks for a head rest and slept on the bar-room floor. Early in the morning they were all up and a jolly set they were. *Do war ein grosse Herlichkeit.* (Here there was high glee.) The first thing was a morning bitters, an apple-jack, at a cost of three cents, with a common cigar thrown in. This was all the revenue the landlord received from many of his guests.

On the return trips the farmer would bring house-hold necessities, including salt. To go on horseback to Baltimore for salt only was not unusual. Indeed, the older people used to tell of a farmer walking to Baltimore for a peck of salt. In spring many teams would go to Havre de Grace and bring back a load of shad to distribute amongst their neighbors.

Previous to a trip of this kind, a good



JONAS BACHMAN FARM.

honest farmer once went to a neighboring distillery for his four barrels of whiskey to take to market. He went away early in the morning and was long in coming home. His good spouse Maricha became uneasy, thinking he might have had an accident. He finally came in at high noon. Maricha met him in the yard and said: "*Well, Hannes, du warst aver long.*" (Well, John, you stayed long.) When he stepped from the wagon he staggered and fell. Maricha came to his aid and said, "*Xu, Hannes, was is dann? Bist du krank?*" "*Ach neh, Maricha, sei net bang, es is net schlimm. Des is en dummers ding. Ich hab den ganza weg do ruff uf dem Spunde kockt un des hot mich schwindlich gemacht. Maricha, geschwind heb die Gheil, es geht alles in gringel rum.*" (What is wrong, John, are you sick? Oh, no, Maricha, do not be alarmed; my condition is not serious. This is a d— thing. I sat all the way on the bung and became dizzy. Maricha, be quick and hold the horses, things are going around in a circle.)

#### Early Schools.

Prior to 1813, the children received their meager education in the "*Kirche Shoola*" or "*Gameinda Shoola*" (church schools), with the German Psalter as the main text-book. The Testament was also used. Reading, writing and arithmetic was about all the curriculum comprised, and the boys were expected to apply themselves more diligently to their studies

than their sisters. Distance was also a great obstacle to the girl's education. Her chief accomplishment was to make the spinning-wheel hum and have a chest full of fine household linens, marked with her initials.

Sometimes an English newspaper would appear in the hands of a grown pupil, and be used for the reading lesson. That was quite a special branch, and not many would attempt to study it. To procure teachers for the schools in those days was a difficult matter. Sometimes the first German who came along and could read was induced to stay. He would have a real good time boarding around and enjoying the apple jack at every opportunity.

In 1795 the Tripoli church had an able teacher in Mr. Jacob Salem. This school was also taught successfully for many years by the church organist, Mr. Friederich Schmidt. In 1813 the first English school in the upper end of the county was opened at New Tripoli. It was organized and incorporated as the Saegersville English School Society, so called because Mr. Saeger had donated the land for church and school purposes. On the 27th of March, 1812, Mr. David Mosser and Mr. Daniel Saeger were appointed a committee on resolutions. In April, 1813, David Mosser, George Sittler, John Sittler, George Tryne and Henry Mantz were elected trustees. Stocks were issued and sold at ten dollars per share. In the constitution was the following clause: "Resolved, that as long as timber grows and water flows no German shall be taught in this house."

A stone house was built and school opened on the first of December, 1813. The length of term was three months from the first of December to the first of March.

The first teacher was an Englishman who had an iron-clad rule that all conversation in and around the school grounds must be strictly English, and that all scholars must say "Good-night" when the school was dismissed for the day. The oldest, tallest and best English scholar one evening, on leaving, said at the door: "Good night, shool master, tomorrow I could not come. I must help

drash, but the other week I come widder and bring two of my bruder's peoples mit."

This school was well patronized, and scholars came from long distances. My father, Joshua Seiberling, and Peter Miller, both of Lynnville, attended the school for three successive winters, without missing a day, walking six miles daily.

The school was kept up every winter until 1838, when the present public school system was adopted and schools were established. A teacher who taught in and around Tripoli used to give the following story. All classes came out and formed in a line to recite their lessons. In the A B C class the pupils, each having a whalebone pointer in his hand, named one letter at a time in rotation. In a certain class the O came to the tallest boy, who had boots on, which was considered a great luxury at that time. He got stuck, and the teacher said, "next." The "next" pupil happened to be the smallest boy in the class. He sized up the large boy from head to foot and said: "*So en grosser karl, schun stizvel aw und kann der O noch net. Do deht ich mich awer scheinma.*" (Such a big fellow. Boots on, and don't know the O. I'd be ashamed of myself.)

#### Recent Schools.



LYNNVILLE SCHOOLHOUSE.

Early in the seventies the real intellectual era of Lynn commenced. Parents began to realize the importance and ne-

cessity of giving their sons and daughters a liberal education. They were convinced that an intelligent mind; a faithful, sympathetic heart; a healthy body, and self-respect were the best "erbschaft" (heritage) they could give them. In the fall of 1875, teachers were scarce. At the suggestion of Mr. J. O. Knauss, at that time the efficient superintendent of the Lehigh County Public Schools, the writer went to the Keystone State Normal School at Kutztown to secure a teacher. On inquiring for a Mr. Wilder, a young man rather shabbily dressed limped into the principal's office. He was a native of Sumpter, South Carolina, where he had enlisted in a confederate regiment in 1861, at the age of 16 years. After the battle of Gettysburg he deserted, with a Union bullet in his right hip joint as a trophy. On the offer of additional salary and free board as an inducement, he agreed to teach the Lynnvile school for the winter term of five months. His first term being a marked success, he opened, in the spring, a select school for a nine weeks' term, with fifty-two scholars enrolled. The school was called the Young Lynnvile Normal. The scholars were mostly young men who had taught during the winter, and others who wished to prepare for teaching. A debating society was organized which met every Friday evening. This was well attended and very popular. The boys made strenuous efforts at oratory. To "murder and kill" a historical character during the debate was only the beginning of the attack; not to be prepared to act as judge for the debate, was an excuse given with all due seriousness.

At the end of each term a grand entertainment was given. If the schoolhouse was too small, the exercises were held in the church. On these occasions Superintendent Knauss and Reverends Bachman and Fegley always took an active part. Mr. Wilder taught this school for four years, in the meantime reading law. He passed a satisfactory examination, was admitted to the bar, and finally drifted to his native state.

In 1878 the Miller's Valley district secured the services of Mr. Alvin Rupp, the present superintendent of the Lehigh



LYNNVILLE HOTEL.

County Public Schools. Mr. Rupp taught the regular school and select terms for a number of years with great success. The healthy stimulus for education created at that time has been far-reaching in its results.

There was a time when the parents did not hesitate to send the sons to school. But with the daughters it was different. The progressive mother of a large family, on being approached to send her daughters to school, said: "*Ich wechs was sel mehnt. Wann die Mäd in de Shool geh solle im summer dann is die woll net gespunna un die strimp net gestrickt bis der winter bei kumpt.*" (I know what that means. If the girls go to school in summer, the wool will not be spun and the stockings will not be knit when winter comes.) Since that time a granddaughter has received a Normal Diploma and is now preparing to enter a college. During this intellectual awakening, many of the old customs and ideas changed. The family doctor found the broom-stick laid across the door less frequently by the superstitious. *Heceri, spookeri, braucher, Welsch korn metcha, ladwerg-parties, blumsock spicle* (witchcraft, spooks, powwowing, corn husking matches, applebutter parties and games) and the like were less and less frequently heard of. Instead, books appeared and musical instruments were introduced into many homes, thereby reviving the natural musical instinct native to the German. Sewing machines also appeared in the early seventies, and with the introduc-

tion of these accomplishments, the cultivation of flax ceased.

The first graded school of the township was opened at New Tripoli, in 1882; Lynnport, Steinsville and Lynnville soon following. Against building the New Tripoli schoolhouse there was, unfortunately, a strong opposition party. They prosecuted the school board; a law suit followed, which as a consequence created a good deal of ill-feeling for the time being. The court decided in favor of the school-board, and gave them authority to build.

The young men who taught at Lynnville after Mr. Wilder were A. C. Wuchter, Chas. C. Boyer, H. M. Fusselman, Wm. Werner, Wm. Mosser, Gill, Gable, C. E. and W. U. Kistler. About this time a general school enthusiasm sprang up through the whole township, and select schools were conducted at Tripoli, Lynnport and Steinsville. Among the teachers at those schools were W. H. Rauch, J. F. Moyer, J. J. Reitz, C. B. Schneider, A. M. Meerscham, J. G. Schucker, John Waidlich, Geo. M. Lutz, C. E. Creitz, Irvin Bachman, Preston Bahler and others.

Many of the boys prepared in these schools to enter the Freshman and Sophomore classes in the different colleges which they later attended. For the last thirty-seven years the public schools of Lynn were taught exclusively by their own people, one-third of the teachers being ladies.

#### Professional Men.

The result of this educational energy credits Lynn township with having raised more professional men within the last 35 years than any other township in the county, and a great number of successful business men scattered all over the United States. The following are the names of the boys from the different districts, and the places where they are now located:

#### Tripoli District—

Rev. O. P. Smith, Pottstown, Pa.  
 Lawyer John Ulrich, Tamaqua, Pa.  
 Dr. Nelson Kistler, Allentown, Pa.  
 Rev. Albert Ebert, Tripoli, Pa.  
 Rev. Wm. Mosser, Bethlehem, Pa.  
 Dr. Geo. Krauss, Philadelphia, Pa.  
 Rev. Wm. Reimert, Missionary in China.  
 Lawyer Francis Gildner, Allentown, Pa.

Teacher Augustus Oswald, Hokendauqua, Pa.

Ralph Miller, with the Baldwin Locomotive Works, Philadelphia, Pa.

J. O. Fenstermaker, V. S., Michigan.

#### Lynnport District—

Dr. D. W. Folweiler, Lynnport, Pa.  
 Rev. C. E. Creitz, Reading.  
 Rev. J. J. Reitz, Cherryville, Pa.  
 Rev. Irvin Bachman, Mauch Chunk, Pa.  
 Dr. Robt. E. Folweiler, Allentown, Pa.  
 Dr. Milton Hartman, Fleetwood, Pa.  
 Dr. C. O. Henry, Allentown, Pa.  
 Prof. L. H. Sheetz, Weissport, Pa.

#### Steinsville District—

Rev. John Waidlich, Sellersville, Pa.  
 Rev. A. C. Wuchter, Gilberts, Pa.  
 Dr. Phaon Hernany, Mahanoy City, Pa.  
 Rev. Donat, ————  
 Dr. Jas. Long, Royersford, Pa.  
 Dr. Jacob Klingeman, Nebraska.  
 Lawyer Howard Greenawald, Reading, Pa.  
 Lawyer Geo. M. Lutz, Allentown, Pa.  
 Rev. Geo. Lutz, Pennsburg, Pa.  
 Dr. Jas. Fetherolf, Stockerton, Pa.  
 Dr. Geo. Fetherolf, V. S., Reading, Pa.  
 Dr. Chester Kistler, Reading, Pa.  
 Dr. Wm. Fetherolf, Steinsville, Pa.  
 Dr. O. K. Hoppes, Dentist, Tamaqua, Pa.

#### Lynnville District—

Dr. M. J. Holben, Slatington, Pa.  
 Dr. A. P. Fetherolf, Allentown, Pa.  
 Dr. P. O. Bleiler, Allentown, Pa.  
 Dr. A. O. Bleiler, Frackville, Pa.  
 Dr. W. K. Kistler, Lehighon, Pa.  
 Dr. W. P. Kistler, Allentown, Pa.  
 Dr. John Kistler, Shenandoah, Pa.  
 Dr. Douglas Kistler, Wilkes-Barre, Pa.  
 Dr. Jacob Kistler, Lehighon (deceased).  
 Dr. Jas. Kistler, Kansas City, Mo.  
 Dr. Edwin Eshelman, Parryville, Pa.  
 Dr. J. A. Kressly, Tripoli, Pa.  
 Dr. Geo. F. Seiberling, Allentown, Pa.  
 Dr. Jesse Kistler, Germansville, Pa.  
 Dr. Francis Brobst, Reading, Pa.  
 Dr. Daniel Brobst, Reading, Pa.  
 Dr. Emanuel Howeter, deceased.  
 Prof. Geo. Miller, Stanford University, Cal.  
 Lawyer Edwin Mosser, Chicago, Ill.  
 Rev. Jas. M. Bachman, Lynnport, Pa.  
 Rev. Peter Bachman, Allentown, Pa.  
 Rev. Adam Bachman, Schaefferstown, Pa.  
 Rev. O. P. Shelhammer, York, Pa.  
 Rev. W. U. Kistler, Pennsburg, Pa.  
 Rev. C. E. Kistler, Reading, Pa.  
 Dr. Allen Kistler, Lehighon, Pa.  
 Dr. Wm. Howeter, Stroudsburg, Pa.  
 Dr. Wm. Howeter, V. S., Reading, Pa.  
 Druggist John Krause, Philadelphia, Pa.  
 Lawyer Wilson Wert, Allentown, Pa.  
 Dr. C. A. Bachman, dentist, Emaus, Pa.  
 Rev. Geo. Greenawald, Sellersville, Pa.  
 Dr. Owen Snyder, V. S., Lehighon, Pa.  
 Dr. Elias Snyder, V. S., Orwigsburg, Pa.  
 Dr. Edwin Wissner, Mantzville, Pa.  
 Rev. Jonas Henry, Tipton, Pa.

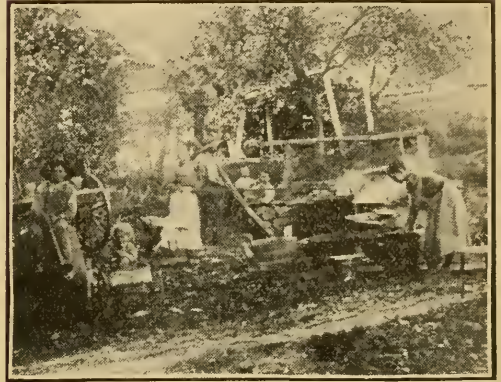
**Home Life.**

To keep up this educational pace the township high school should appear. The physical features of the township seem to be the principal cause of delay in establishing these. Daily mails were established, through the influence of the late W. H. Sowden, during his second term in Congress, in 1886. Rural Free Delivery Routes are also established in the township. These increased mail facilities distribute about four hundred daily papers through the township every morning, many reaching the people before breakfast. The people of Lynn are well posted on the domestic and general markets, and are in close touch with the current events of the day. They discuss the doings and undoings of the last State Legislature; of the "Capitol Graft;" the amazing appropriations, and the Executive, Legislative and Judicial salary increases. The farmers debate and ask the question: Where does our increase come in? Their only answer is on increased taxation on everything they own and on everything they buy.

The Pennsylvania-Germans are noted for their thrift and frugality; their German dialect is called "vicious Dutch," and their distinctive modes and customs are considered odd, but let the stranger amongst them need aid or one of their

own people become afflicted or distressed, and the true humane disposition of these people will be manifested by their deeds in a quiet, effectual way.

There are in Lynn township all kinds of people, as everywhere else, but to have entered for 40 years the majority of those homes, with their white-washed walls and spotless rag-carpet brightened by gay colored woolen stripes and fragrant with the sweetest of perfume that of cleanliness, to have mingled with so many of almost saint-like disposition, and to have accepted their hospitality, which knows no bounds, is ground for holding the people in the highest esteem.



BOILING APPLE BUTTER.

## Elizabeth's Mad Ride

BY MRS. ELLA ZERBEY ELLIOTT, POTTSVILLE, PA.

in

"OLD SCHUYLKILL TALES."



THE Pennsylvania-Germans, whose ancestors were exiled from their homes in the beautiful valley of the Rhine and Neckar by furious religious and political persecution, did not find life in their adopted home one on a bed of roses. The Miller and the Stout families originated in Alsace and Loraine. During the many fierce wars, in which these provinces were made a mere football by the contending forces of the Romans, Gauls and Germans, they migrated farther north to the Rhine

Palatinate, which was then one of two divisions of an independent State of Germany. Again they migrated from the region of the Schwalm River to Switzerland from where they embarked for the United States of America in 1754.

The story of the Rhine Pfalz is one of great interest. There is no region or country on the globe that has witnessed so many bloody conflicts as the Palatinate on the Rhine. The Romans struggled for more than five centuries to subdue the Germans only to leave them unconquered and when the Romans withdrew, the rich

valley was coveted by European nations. The crimes committed in the Palatinate fanaticism and political persecution are unparalleled in the history of human savagery. And this region continued to be the theatre of conflict after the great exodus of the German Palatines, which took place in the last half of the eighteenth century.

The German emigrants to New York who had suffered untold miseries with internal difficulties in the Schoharie Valley, with regard to the settlement of their lands and the titles to them, had again taken wing; and many of them turned under the leadership of John Conrad Weiser and his son, Conrad, to Pennsylvania. It was about 1754-1756 when the large influx of the Pfälzisch Germans came to Pennsylvania and settled in Berks County, which has since been subdivided into Berks, Dauphin, Lebanon, Schuylkill and parts of other counties.

The Millers and the Stouts came over with the great exodus. The lands in the vicinity of the sites of Womelsdorf, Reading, Bernville, Tulpehocken and along the fertile Schuylkill Valley were soon taken up by the settlers. The families settled first near Tulpehocken, where both Andrew Miller and Elizabeth Stout were born, the former in 1756. The Stouts were represented in the five full companies that enlisted from the German settlers for immediate service after the adoption of the Declaration of Independence, in 1776, and the Millers, too, had sons that took the field and rendered conspicuous aid during the early part of the war, at the close of which the two families with several others removed to Bear Creek, east of what is now Auburn, between the Blue Mountain and the Summer Berg.

John Leshar, brother-in-law of John Wilhelm Pott, operated a forge and small furnace on Pine Creek and there was another near the site of Auburn; and here the men of the Miller and Stout families worked when not employed on their farms. The women occupied themselves with the milking of the cows, churning and making butter and raising the hemp from which was spun the flax that afterward

made the coarse, soft linen that formed the bed sheets, towels and linen underwear of the families, some of which is still cherished among their descendants as the most precious of heirlooms. They also manufactured on rude looms the coarse homespun cloths, dyed them with home-made colors and fashioned them into the clothes their families wore. Those were busy times, but not unhappy ones.

No more beautiful country exists anywhere than that included in the tract from Bear Ridge and the Summer Berg to the Old Red Church below Orwigsburg. All around were primeval forests. The silvery Schuylkill uncontaminated by coal washings glistened in the distance. The roads through the forests were mere bridal paths and the first slow, gradual taming of the wilderness, the rolling hills to the edges of the Blue Mountain, the advance from the low log cabins, the scattered, scratch-farms to the first dwellings and farms of greater pretensions as the rich country grew in wealth and ambition, made a picture that excites the liveliest imagination.

It was past the noon mark on the sundial at the little low farm house on Bear Ridge, when Elizabeth Stout completed the chores for the morning. The milk in the spring-house was all skimmed, the low floor and huge hearth swept up with the birch broom, the linen bleaching on the meadow had been turned and wet anew, the blue delf china after the noon-ing was washed and spread on the great mahogany dresser. Elizabeth's deft fingers soon bound up her abundant brown hair with the snood that confined it; she slipped into her short bright brown cloth skirt, red pointed bodice with surplice of bright green, a concoction of colors she had made with home-made dyes and fashioned and copied the dress from the picture of a grand dame she had once seen.

Her sleeves just reached the elbow, disclosing a pair of plump and shapely arms that would have been the envy of any city belle. Her stockings were bright red, knitted by her own nimble fingers. Her feet were encased in a pair of heavy shoes, for she must save the pretty low slippers adorned with the huge buckles

that had remained among the few relics of the struggle under General Washington at Valley Forge, and which were given her by her father. She had worn the buckles at various times on her bodice, at her waist, and now on her slippers, which were safely encased in the saddle bags, together with a new cream cheese and some brodwurst tied firmly in snowy cloths and destined for a gift to the mother of the friend Elizabeth was about to visit.

She knotted a gay-colored kerchief about her bare neck and tied with its single plain black ribbon over her hair the white turned back half hood and half sun-bonnet or Normandy cap she wore; and adding the snowy white linen spencer for evening wear on her bosom and a few trinkets and necessaries to the little stock of clothing in the saddle bags, her preparations were complete. The black mare whinnied when she saw her approach with riding paraphernalia in hand, and permitted herself to be caught without any remonstrance.

What a picture Elizabeth was! One that Joshua Reynolds would not have disdained to copy. Just eighteen and above medium height, well-developed and yet with not an ounce of superfluous flesh on her lithe form, well-rounded limbs and well-knit body. Large soft brown eyes, rosy cheeks, pearly teeth, smooth skin that the bright green and red in her raiment lighted brilliantly and harmonized with.

She was soon in the saddle and cantered off, waving her hand to her mother who sat at her spindle in a little building near the farm house, where the maid of all work was busily engaged in paring and stringing apples for drying, and a little farther on her father, with such scanty help as he could gather, was with the yokels engaged in shocking the late corn.

A few miles of swift riding along the ledge brought her to the river, which was soon forded. There were no wandering nomads to disturb the peaceful soliloquy of the traveler. The Indians were quieted down, at least for a time, and Fort Lebanon, the old log fortress of defense against the red-skinned marauders, looked deserted as she cantered by.

Nature was lavish to that valley. The

huge mountains were dim with the fall haze, and looked blue and golden and red-tinted in the bright rays of the sun. The early sumacs had turned blood red and the golden maples painted the landscape with their dying beauty and brilliant splendor. The horse sped easily along the path, and Elizabeth, aroused by the beauty of the scene, broke into the well-known Lutheran hymn, "Ein feste Burg ist Unser Gott," and sang the words to the close, the mountains re-echoing the song of praise of the German nut-brown maid. Then she dismounted and bathed her face in a running mountain stream. Shaping a cup from a huge wild grape leaf, she drank and gave the mare a loose rein that she, too, might slake her thirst. Drawing a small porcelain picture, that hung suspended about her neck by a narrow black velvet ribbon, from her bosom, she adjusted her white Normandy cap, and taking a sly peep at herself in the limpid water, she kissed the picture and mounted the mare, who neighed with delight at the prospect of once more starting toward the bag of oats she knew awaited her. The picture was that of Andrew Miller, and they were betrothed.

The sun was already hanging low in the horizon when they entered the heart of the forest through which their path lay. The great oaks cast gigantic shadows over the entrance, but the fragrant pines were well-blazed and the pathway plain, and Elizabeth was a brave girl and there was nothing to fear; but she well knew that they must make haste if they would make the clearing near the mill below the Red Church before dark, where her friend Polly Orwig lived, and where the corn husking would take place that evening. And where she expected to see her affianced, Andrew Miller, who had assisted at the raising of the new barn as was the custom in those days, and the husking was given in honor of the new building.

Elizabeth kept the mare at as brisk a pace as she could through the tangled underbrush and morass. She thought of Andrew, how sturdy he was; surely of all the suitors for her hand she had the finest, the best looking man and the best informed. They had been lovers from

their childhood, companions always, but this brotherly affection had deepened into something more intense, something that fairly frightened her when she recalled how he had looked when he told her of all the girls around and about the country she was the handsomest. But her mother had told her, "it was a sin to think of one's looks," and had promptly removed the high stool from in front of the dresser, in the top of which was a huge looking glass, when Elizabeth attempted to see for herself if there was any truth in the assertion.

The shadows grew longer, the squirrels and rabbits scampered hurriedly across the path, the late birds had sought their nests, and the occasional screech of the panthers and other wild animals added not a little to her apprehensions about the lateness of the hour, and the little mare seemed, too, to be disquieted and nervous. The superstitions of the country arose in her mind and she knew that they were nearing a little clearing in the forest where lived a German refugee who was accused of witchcraft and who was said to have the power of turning himself into a white cat and at times the wood was filled with a gathering of the felines, who would fill the air with their snarling and screeching.

Hark! there was the sound she had often heard described but had forgotten about. A frightful yell. Surely the man would not hurt her. Had not her father carried him food in the ox sled in the dead of winter that he might not starve and had he not always been kind to her when he came to borrow the few necessary things for his existence, which he never returned.

There it was again. Yes! and on that tree a white object with fiery green eyes. It was the witch! She dared not look again! There was a scream, a dull thud; she looked over her shoulder and saw a white cat perched on the haunches of the mare. Trembling with fear that each moment would be her last, Elizabeth gave the mare the rein and leaning forward clasped her arms about her neck, knowing full well that the little beast would do her best—she needed no urging; and then

she closed her eyes and prayed and prayed and waited.

On and on they sped. The soft green moss yielded to the hoofs of the mare and made the riding heavy. But Black Bess went as she never did before, as if knowing her pretty mistress' life was the stake for which she was fleeing. From her nostrils came huge flecks of foam, her fetlocks and sides were wet with sweat, and from her haunches dripped drops of livid red blood from the clawing of the white cat on her back.

Elizabeth could feel the hot breath of the creature, but beyond an occasional unearthly yell and fresh clawing of the mare it made no effort to harm her. What a mad ride it was! Tam O'Shanter's was a mild one in comparison to it. Would the clearing never be reached? It seemed ages to the trembling girl, and again she closed her eyes and prayed and feebly stroked the mare's ears. At length she heard a soft snort in response. The clearing was in sight, like a silvery rift in the clouds, a light in the gathering darkness. The Old Red Church would soon be arrived at, and the witches hated churches and perhaps ———.

Just then a dark figure loomed up as they emerged from the wood. It was her betrothed, Andrew Miller, who came out to meet her. He caught the bridle of the exhausted and panting mare, the white cat gave a parting screech and disappeared in the wood, and Elizabeth fell fainting into his arms. When she recovered he hinted at wild cats, but the trembling Elizabeth would hear nothing of them. "Who ever heard of a wild cat acting that way?" said she. But being a sensible girl she consented to keep her adventure a secret until the morrow, for well she knew that the story of a witch so near would mar all the pleasure of the merry party.

The husking was a great event in a country bereft almost of entertainment for the younger people, and it was the first one of its kind held in that part of the State. The trick of finding a red ear and then exacting a kiss from your partner was new to her, and from the frequency with which Andrew exacted the forfeit she suspected him of having secreted some



of the tell-tale Indian cereal on his person, but he gave no sign. And the supper, how good it was, and how hungry they all were and how they enjoyed it!

Elizabeth left for home in the bright sunlight on the morrow, accompanied by Andrew, who walked all the way by her side. But not without Elizabeth's having first confided to Polly the story of her adventure with the white cat. Polly, too, decided it was a witch, but thought the witch meant her no harm, but good luck, as the wedding was to take place at Christmas. And a witch the white cat has remained through successive generations as each in turn hands the narrative to the next.


NOTE.—Andrew Miller and Elizabeth Stout were married December 25th, 1786.

They raised a large family of boys and girls, among whom was a daughter, Hannah, who was married to Andrew Schwalm in 1819, at Orwigsburg, and from whom are descended a large line of that name and other leading families residing in Old Schuylkill, Pottsville and elsewhere throughout the country. The John and Joseph Schwalm, Wm. E. Boyer, Frederick Haeseler and Wm. M. Zerby families, are descendants of Andrew Schwalm and Hannah Miller. Elizabeth Stout was the great-great-grandmother of the children of the present generation of the above mentioned. In the list of taxables, returned, Reading, Berks county, about 1780, occurs the name of Andrew Schwalm, Tulpehocken.

## German Surnames

BY LEONHARD FELIX FULD, M.A., LL.M., COLUMBIA UNIVERSITY, NEW YORK CITY.

### CHAPTER VI.

AVING considered the first great class of family names,—those which express the trade or office of their possessor,—we shall now turn our attention to the second great class of family names,—those expressing personal characteristics. We know that this method of designating men and women is an old and ancient custom, not only from our consideration of the ancient Latin names (*vide supra*) but also from such characters in German history as *Karl der Dicke*, *Karl der Kahle*, *Otto der Rothe*, and the four Henrys—*Heinrich der Heilige*, *Heinrich der Stolze*, *Heinrich der Schwarze* and *Heinrich der Zänker*. We know furthermore that these names were not always complimentary, for *Kaiser Wenzel* was called *Der Faule*, *Landgraf Ludwig von Thüringen*, *Der Unartige*, and *Eberhard von Württemberg*, *Der Greiner* (Handelsucher). Moreover, similar names were applied to the inhabitants of different localities. In Alsace the people of Illzach were called *Mondfänger*, those dwelling along the banks of the Rhine *Rheinschnaken*, and those of Silesia *Eselsfresser*. As we can

see from the examples given above, there are two principal ways in which these family names expressing personal characteristics arise. The most natural method of expressing a personal characteristic is by adding an adjective and an article to the Christian name, as *Otto der Rothe*. These phrases then gradually became fixed, and the fact that sons often inherit personal characteristics from their fathers helped in this process. Gradually the article was discarded and the adjective either in an inflected or an uninflected form remained as the family name. It was thus that we got the two forms of the adjective as family names,—*Weisse* and *Weiss*, *Grothe* (*Grosse*) and *Groth* (*Gross*), *Krause* and *Kraus*, *Lange* and *Lang*. Yet the number of names belonging to this class is smaller than might appear upon first examination. For many names that seem to belong to this group are Old High German names and so really belong to another class. Examples of such names are *Guth* (Old High German *Good*) and *Jung* (Old High German *Jungo*). Similarly, the name *Voll* does not mean "one who is full," but is derived from the Old High German *Fulko*. Whether the name *Rohde* owes its origin

to the fact that its possessor had red hair or whether it is derived from the Old High German *Hrodo*, is a matter which is still disputed among philologists. Of names derived from compound adjectives we may mention the flattering names *Gottegetred*, *Unverzagt* and *Wolzogen* (*Wohlerzogen*), and the censuring names *Tollkühn*, *Umscheiden* (*Unbescheiden*) and *Ungefug*.

The second way in which these family names denoting personal characteristics were formed was by calling the person by the name of his principal characteristic. These names are therefore substantives. We may mention the following names as belonging to this class,—*Fraz* (*Fresser*), *Schad* (*Räuber*), *Slevere* (*Schläfer*), *Manesse* (*Menschenfresser*), *Boncze* (*Bohnenfresser*), *Fleischfresser*, *Holtfreter* (*Holzfrösser*) and *Speckäter* (*Speckesser*). To this group belong also the compounds of *Mann*, *Biedermann* and *Grossman*, the abstract names *Frischmuth* and *Sanftleben* and the prepositional compounds *Ohnesorge* (*Ansorge*) and *Woltemate* (*Wohl zu Mass*). Closely analogous to the above names are the names of animals, given to men because their friends thought that they possessed the predominant characteristics of those animals. We may mention the names *Heinrich der Löwe* and *Albrecht der Bär*. The article was gradually discarded in these names as in the case of the names mentioned above.

Of the names denoting personal characteristics of which we have thus far made mention, some express corporeal characteristics and others incorporeal characteristics. It is but natural that BY BRISCOE GOODHART, WASHINGTON, D. C. many of those expressing corporeal characteristics should be derived from the common nouns denoting the various parts of the human body. Yet it must be apparent to the reader that a simple common noun such as *mund* or *haar* cannot readily be used as a personal name, because it does not serve to distinguish one person from another. Hence we must find another derivation for these two German names. The surname *Mund* does not mean "month," but "protection," since it is derived from the Old High German

*Munto* (cf. *Vormund*), and the name *Haar* is derived from the Old High German *Haro*, meaning *Heer*. On the other hand, compound words, one element of which is the name of a part of the body, do serve very well to distinguish men from each other, and we therefore find a very large number of these surnames. The following are a few of those worthy of mention in this connection:

Compounds of *Haupt* (head), *Breithaupt*, *Rauchhaut* (*Rauh*), *Wollenhaupt*.

Compounds of *Kopf* (head), *Grosskopf*, *Rothkopf*, *Wittkopf*.

Compounds of *Haar* (hair), *Flachshaar*, *Geelhaar* (*Gelb*).

Compounds of *Bart* (beard), *Rothbart*, *Spitzbart*, *Weissbart*.

Compounds of *Bein* (leg), *Einbein*, *Krummbein*, *Langbein*.

Compounds of *Fuss* (foot), *Leichtfuss*, *Schmalfuss*, *Stollerfoth*.

We know how natural it is to give men these names, because we still employ such nicknames as *Flachskopf*, *Rothkopf*, *Grossmaul* (of a woman) and *Stelzfuss* (of an invalid).

This group of names shows a striking parallelism between the German names and the Latin names:

*Longius*—*Langc*.

*Crispus*—*Krausc*.

*Paullus*—*Klein*.

*Plautus*—*Platzfuss* (*Platt*).

*Niger*—*Schwarz*.

*Capito*—*Grosskopf*.

Yet the German names never reached such a low plane as the Latin names, partly because the German language contains so many "Satznamen." The tendency to form long compound words from which these Satznamen are derived is peculiarly German. The following are some very early Satznamen *Habedanc* (*Danksagung*—*Thanksgiving*), *Rumelaut* (*Outlaw*), *Vergissmeinnit*, *Denckanmich*, *Fülldenmag* (a glutton), *Hebdenmann*, *Jagdencuffel*, *Reckdendegen*, *Streichdenbart*, *Blehebauch*, *Ruerdendreck*, *Beisshart*, *Luginsloch*, *Spahrkrümlein*, *Merkenuwe* (*Merk genau*) and *Pluckebudle* (*Robber*). These names, which belong to the Middle High German period, have been taken from the works of Klara Hätzlerin, Sebastian Brant and Feschart. The

number of these Satznamen was greatly increased in the New High German period, and indeed it is being increased among the lower classes of the people at the present day. Among the New High German Satznamen are the following: *Habenichts*, *Störenfried*, *Wagehals*, *Thunichtgut*, *Lebewohl*, *Stelldichein*, *Ver-gissmeinnicht*, *Gedenkemein*, *Tröstein-samkeit*, *Trutznachtigall*, *Wendunmuth*. Most of these Satznamen are family names only, yet the four which follow are personal names,—*Leberecht*, *Traugott*, *Fürchtegott* and *Kreuzwendedich*. The last of these names was generally given to a child when several of his brothers and sisters had died.

Considering next the Satznamen which are family names we find that they originated generally among soldiers, robbers and other convivial persons, and we must therefore not be surprised to find many names in this class which seem coarse to us today. These Satznamen may be divided into three classes: (a) Those compounded of two words (verb and adjective, or verb and preposition), such as *Bleibtreu* and *Trinkaus*. (b) Those compounded of three words (verb, article and object substantive), such as *Hassdenflug*,

*Jagdenteufel* and *Wagenhals*. (c) Those compounded of four words, as *Haltauf-derheide* (Highwayman), *Springsfeld* and *Bleibimhaus*. Some of these Satznamen express good qualities, but most of them, as may be seen from the above examples, express weaknesses and vices. Among those that denote bravery or an excess of bravery are *Hauenschild*, *Klubeschedel*, *Schüttesper* (English, Shakespeare), *Zuckseisen*, and the many compounds with *Teufel*,—*Fressenteufel*, *Jageteufel*, *Schlagenteufel*, and the Low German *Bitdendüwel* (Beisse den Teufel). The three names *Raufseisen*, *Haberecht* and *Hebenstreit* also belong to this group. Of the vices expressed by these Satznamen the one most often mentioned and referred to is that of drunkenness. *Kehrein*, *Suchenwirth*, *Findekeller*, *Schmecke-bier* and *Schluckbier* are all very expressive in their meaning. The name *Hassenkrug* stands peculiarly isolated in this group. This class of names, expressing personal characteristics, is beyond doubt the most interesting of all. In them we see the joyful and brotherly spirit of the German people, and this always arouses our sympathy and our interest.

## Pennsylvania German Folklore

BY LUCY FORNEY BITTENER, SEWICKLEY, PA.



RECENTLY I have been invited to give lectures on the history and characteristics of the Pennsylvania-Germans before two organizations of women: *The Twentieth Century Club of Pittsburg* and *The Woman's Club of Sewickley*, which invitation has given me the opportunity of saying many things about the German settlers of Pennsylvania unknown to most of my hearers, but which would not be new to the readers of this magazine.

In speaking of Pennsylvania-German characteristics, I laid stress on their kindness which so often leads to acts of helpfulness toward a sick or suffering neighbor; upon their honesty, which makes the word of many a Dunker or Mennonite as good as his bond and leads

bankers to inquire of the church connection of such a one, knowing that if he is unable to meet his obligations, the brethren will do it for him; and their politeness—not formal courtesy indeed, but the civility which springs from real warmth of heart, such as is evinced by the pleasant fashion of saying "Good morning" on entering a store before beginning to transact business, or greeting the people on passing upon the road.

Regarding their folk-lore, the church year, tho' not observed by all German sects, yet affords a thread upon which to hang the following observations, made chiefly in York and Adams counties, Pennsylvania. I should be glad to have them corrected, confirmed or supplemented by observers in other parts of the country.

In the Advent season, ghosts are believed to be especially abundant, contrary to the description in Hamlet:

"Some say, that over 'gainst that season comes  
Wherein our Saviour's birth is celebrated,  
The bird of dawning singeth all night long;  
And then, they say, no spirit dare stir abroad;  
. . . So hallowed and so gracious is the time."

A child born on Christmas Day can see ghosts—a belief which "George Schock" has made use of in one of her delightful tales, "The Christmas Child."

One day's observation of this festival does not satisfy the Pennsylvania-German heart; there must be "Second Christmas" also. It used to be the custom for small boys to go about as *Belsnickles* during the week preceding the festival—masked and begging for cakes and nuts, but this seems to have died out, and the children who used to come on Christmas Day and Second Christmas for a gift of cakes and oranges, have also diminished in numbers. The gracious custom of offering cakes and wine to all callers at the holiday time is less observed, I think.

St. Matthias' Day (Feb. 24) has a weather proverb attached to it which has been quoted in your pages; as I have heard it, it runs:

"Matheis bricht Eis; findt er keins, so macht er eins."

(When he finds ice, he breaks it; when he finds none, he makes it.)

For Candlemas the hymn is:

"Lichtmess, spinn vergess."

On Fastnacht (Shrove Tuesday) the proper thing is to eat doughnuts, which obtain thence their "Dutch" name of *Fastnacht Kuche* or more commonly just *fastnachts*.

Good Friday is believed to be always rainy. "Today the Lord died, so for common it rains," said old Mommy S—to me, and this simple way of speaking is very usual. I have heard that when the news of President Lincoln's death was received in a York county village on the Saturday preceding Easter (Stille Samstag), a man who was laying pavement, when told that all business was to be suspended, said: "Yesterday the Lord

Jesus Christ died, and nobody stopped work: today the president is dead, and we shall all quit work. I ain't a-going to do it." And he laid pavement all day as a protest against this superior honor to the memory of a mere earthly ruler. Very few of the older Pennsylvania-Germans will eat meat that day; this is just as true of Protestants as Catholics.

The Easter observance of giving colored eggs, and the childish fable of the Easter rabbit who lays the brightly-dyed eggs have passed into English communities. The egg-picking, when the boys try the relative hardness of their eggshells (and to the victor belongs the spoil) is confined to German parts of the country. Easter Monday used to be a great holiday which the country people mainly observed, as once described to me, by "sweethearts walking the streets hand-in-hand and eating ginger-cakes"; it is now less honored, for country people take more holidays than formerly, even among the hardworking Pennsylvania-"Dutch."

The belief that Ascension Day will be particularly fair seems to rest upon the conviction that Christ kissed the clouds which received him, and is the converse of the Good Friday superstition; these ideas are very often correct—that is, as to the weather upon these days and on "Matheis."

Another superstition is that any one who sews on Ascension Day will have her sacrilegious industry punished by being struck by lightning within the year. I wonder if this is not a relic of the old Teutonic mythology in which Thursday (the day of the week upon which the feast of the Ascension must fall) is dedicated to Thor, the god of thunder and lightning, who might thus appropriately punish the non-observance of his day.

The practice of "brauching," or "pow-wowing," has not received much investigation at the hands of scientific folklorists; I believe it well merits it. From the little which I can collect about it, the practice belongs to the category of the so-called white magic—the benevolent kind. It is often used by very pious people who regard it strictly as a Divine gift—like the charism of healing in the early Church. The formulas are texts

of Scripture, such as Jas. 5:14, 15, and the Gloria Patri; no money should be taken for practicing the art, tho' a present may be given after relief by the grateful patient. It can only be taught "cross-ways," as I have heard it expressed—that is, by a man teaching a woman, or a woman a man; neither can instruct one of the same sex. "Brauching," or in English "conjuring," for a sickness is also practiced among persons of German descent in North Carolina; it is not peculiar to the Pennsylvania-Germans. And it is always made a mystery of, and not spoken about willingly. Most of its practitioners are specialists, only "using" for some one trouble: thus one person can cure "Wildfeuer" (erysipelas); another, diseases of the eyes, and so on.

The influence of the moon's phases and the zodiacal signs is still regarded: thus,

shingles will curl and fences tumble down if not made "in the dark of the moon"—or the light—I forget which. Students of the Wissahickon Hermit community will remember how these learned men cast horoscopes for the new-born children of their Germantown neighbors. And there used to be in the possession of a relative an old "hunnert-johrige kalenner," which set forth the characteristics and fate of children born throughout the 19th century under the various signs of the zodiac. It also told of the favorable and unfavorable aspect of the planets as to kingdoms and rulers, but as it continued to prophesy regarding the Holy Roman Empire, the Kingdom of the Two Sicilies and other defunct realms during the entire century, one's confidence in its occult knowledge was somewhat shaken.

## Hanjoerg Kistler and His Descendants

BY REV. JOHN KISTLER, CARLISLE, PA.



IN the excellent history of the Kistler family, by Rev. Charles E. Kistler, of Reading, Pa., which appeared in the May, 1906, issue of THE PENNSYLVANIA-GERMAN, the author states that Abraham Kistler, born December 20th, 1761, was the son of John Kistler, one of the oldest sons of John George Kistler, who was the progenitor of the Kistler family in the United States.

The above named Abraham Kistler moved to Cumberland (now Perry) county, Pennsylvania, before 1793. In 1814 we find that he owned four hundred acres of land near Elliottsburg, Perry county. His wife's name was Mary Loy, daughter of Michael Loy. Their children were Jacob, Abraham, John, William, Samuel and Susan, born in the order as given.

I. Jacob Kistler, who was born March 11, 1791, married Catherine Brickley, born in 1795. They removed to Seneca county, New York, in the year 1820. Here they became possessors of a very beautiful farm near Seneca Lake. Here

the wife died December 30, 1814, and the husband Jacob died September 11, 1867. To them were born seven children—Anna Maria and Susanna, both of whom were unmarried, and died at the ages of 31 and 33 respectively of typhoid fever. Margaret became the wife of Jonathan J. Alleman, a farmer; and Sarah married Melancthon B. Chamberlain, a farmer. Elizabeth became the wife of Jeremiah Odell, a Methodist minister. Caroline was married to Charles D. Chamberlain, a farmer. Catherine became the wife of Ambrose M. Lester, cashier of the First National Bank of Seneca Falls, N. Y.

II. Abraham Kistler was married to Christiana Stambaugh, a sister of Daniel Stambaugh who was the first sheriff of Perry county. Their children were Mary, married to Reuben Jacoby; William, married to Elizabeth Smith; Elizabeth, married to John Kell; Susanna, married to Robert Willis; Catherine, married to James G. Messimer; Jacob, married to Lydia Kell; John, married to Anna Wertz; Abraham, married to Adeline Wetzel; and Emma, married to Henry Snyder.

III. John Kistler was born January 14, 1800. He was married to Salome Tressler (originally spelled Dressler), who was a sister of Colonel John Tressler. Salome Tressler was born May 23, 1798, and lived to the ripe age of 84. John Kistler died at the age of 86. Both are buried at Loysville, Pennsylvania, in the Lutheran church-yard. They were blessed with ten children as follows: Mary who married W. W. Snyder, a miller and farmer, to whom were born seven children—Catherine, who was married to John Minnick. To them were born ten children—Elizabeth, married to Daniel Garland, who was a school teacher and farmer and who served three years in the Seventh Penna. cavalry during the Civil War: To them were born five children—John Kistler Garland, who is a druggist in Harrisburg, Pa. Samuel Luther a school teacher and a prosperous farmer until his accidental death on his farm in Kansas, in 1902. Sarah Ida, wife of John Wertz, who died in 1889, at her home in Manitou Springs, Colorado. Rev. Daniel Frank Garland, D. D. graduate of Pennsylvania College and Seminary, and pastor of the First Lutheran Church, Dayton, Ohio, and Anna Salome, who died at the age of six years.

David Kistler, the fourth child of John and Salome, was married to Susanna Rice. They had seven children, Loyd, George and William, all prosperous farmers near Waterville, Kansas; Rev. John Luther, graduate of Pennsylvania College, Professor of Hebrew and Exegesis, in the Hartwick Seminary, New York, for the past twenty-eight years; David Alban, graduate of Carthage College, and a successful real estate broker in New York City; Susan Rice Chester, a missionary to India, for sixteen years, the wife of Rev. Dr. Chester, who died in India, and Sarah, the wife of Mr. Fulton, a farmer of western Kansas.

David Kistler, was married a second time, his second wife's name being Maria Anderson. To this union there were ten children, all of whom died early in life, except Lincoln, a successful contractor living in Kansas; Rebecca, now Mrs. Dobbs, of Williamsport, Pa.; Mary, Howard and Blanche, living at home.

Samuel Kistler, the fifth child of John

and Salome, was married to Margaret Weibley and resides in Hastings, Nebraska. They have three sons. Sarah, became the wife of Rev. George Rea, a Presbyterian minister, to whom were born five children—George, a business man in Denver, Colorado; Dr. James L., a prominent physician of Scranton, Pa.; Carrie married to Mr. Barbour, of St. Louis, who died in Denver, Colorado, some years since; Kate, married to John Roberts, an artist of Harrisburg, Pa., who died early in her married life; and Sara, the wife of J. H. Ambruster, district passenger agent of the Lehigh Valley R. R., Roselle, N. J.

Rev. John Kistler was born at Loysville, Perry County, Pa., November 12, 1834. He was educated at the Loysville Academy and at Pennsylvania College, Gettysburg, Pa., and Susquehanna University. From the latter place he was graduated in 1862. During that same year he was united in marriage with Miss Catherine McCoy, of Duncannon, Pa., to whom was born one son, Harry Luther, who is now living in Pueblo, Colorado. In May, 1863, he went to Muhlenberg Lutheran Mission, Liberia, Africa. His wife followed in 1864, where she died in 1866. Ill health compelled him to return from Africa in 1867 and for two years thereafter he had charge of the Soldiers Orphans' Home at Loysville, Pa. He organized the Lutheran Churches in the years following at Tyrone, Pa., and at Bellwood, Pa., where he preached for eight years. From 1877 to 1883 he served the Upper Strasburg charge in Franklin county. In 1884, he removed to Carlisle and served a charge near that city for a number of years. In 1895 he organized the church at Lemoyne, Pa., and served this congregation for three years, since which time he has lived a retired life in Carlisle. December 19, 1871 he was married to Miss Sarah Swoyer, of Newville, Pa., to whom were born three children—Sara W., Fredericka S., and Charles Reuel. All have been educated in the schools of Carlisle, Irving and Dickinson Colleges. Sara was married to Prof. Glenn V. Brown, of the University of Pennsylvania, and resides in Philadelphia.

Andrew Tressler Kistler, born in Janu-

ary 26, 1837, graduated from Pennsylvania College and Gettysburg Seminary, and for a time he taught school. For a number of years he has lived a retired life at his home in Perry county. He was a member of Co. B, 77th regiment, Penna. Vol. He is unmarried.

William died in childhood.

Rebecca married Rev. George M. Sattlemyer, a Lutheran minister. Their home has been for many years in Des Moines, Iowa. Their children are Mary, a physician, who is also married to a physician and lives at LaCrosse, Wis.; Samuel, a stock farmer; William, a mail carrier; Emma, formerly a missionary of the Presbyterian Church to Japan; George, a machinist; Charles, a missionary of the Disciple Church at Nanking, China; Anna, now married and living in Des Moines and Alice, at home. These children were all educated at Drake University, Des Moines.

IV. William Kistler, a farmer, lived at Elliottsburg, Perry county, Pa., and was married to Mary Fusselman. They were blessed with eight children—Abraham, married to Elizabeth Smith; John, married to Mary Gray; Mary, married to John Smith; Jacob, married to Ellen Rheem; William, married to Elizabeth

Davis; Susanna, married to Samuel Rheem; David, married to Mary Bistline, and Joseph, married to Mary Richard.

V. Samuel Kistler was married to Miss ——— Kline. They had seven children—four boys and three girls. Their oldest son, William, lived in Philadelphia for a number of years, and was a soldier in the Civil War. One of his sons is a physician in Johnstown, Pa. Their second son, John, lived at Blain, Pa. One of his sons, Milton S., a graduate of Dickinson College, and formerly a teacher, is now engaged in real estate business in Brooklyn, N. Y. Their other children were Jacob, Abraham, Mary, Carrie and Margaret.

There are a number of Kistlers in North Carolina, evidently the descendants of John, son of John George, as my father often told me his father had a brother who emigrated to North Carolina before 1800. In their early history the Kistlers were generally tillers of the soil, but many of their posterity have turned to the professions and to business engagements. Among the Kistler descendants there are many doctors, lawyers, professors and ministers. As a class they are thrifty, energetic, progressive and upright in their lives.

## The Lutheran Congregation of Heidelberg

BY M. A. GRUBER, WASHINGTON, D. C.



THE Lutheran congregation in Heidelberg township, Berks county, Pa., named St. Daniel's church, and locally known as "Corner Church" or "Eck Kirch," was level. This ridge extends in a winding or zigzag course from Womelsdorf eastward to Spring Creek and skirts the northern side of the depression of land through which runs the Berks and Dauphin Pike, the longest slope of the ridge toward the pike being about a mile. The church is several feet lower than any midway between the eastern and western limits of the church land, which limits are among the highest of the ridge.

At the time of the founding of the church, Berks county had not been or-

ganized, and Heidelberg, which included the later subdivisions of North and Lower Heidelberg and which had no all around definite boundaries, was a part of Lancaster county.

The church received the name *Saint Daniel* at the laying of the corner-stone of the second building in 1814. The designation "Corner" or "Eck" is said to have originated not so much from the location of the building as from the fact that the corners of a number of farms center about the church.

On May 30, 1751, the congregation came in possession of three adjoining tracts of land— $\frac{1}{2}$  acre from John Artz,  $\frac{1}{2}$  acre from Michael Schauer (Shower), and  $\frac{3}{4}$  acre from Abraham Lauck. This land was received in trust for the con-



ST. DANIEL'S CHURCH.

gregation by John Beyer and Frederick Weiser, five shillings being paid for each tract, the payments being, no doubt, required to render the transaction valid. The deeds for these tracts were acknowledged June 8, 1751, before Conrad Weiser, one of the Justices of the Peace, of Lancaster county, who on December 10, 1751, gave a receipt in full for three pounds for executing six deeds in connection with the church land. ,

The declaration of Trust, in case of the half acre received from John Artz, shows that the land was "to be for the Benefit, Use, and Behoof of the poor of the said Dutch Lutheran Congregation at Heidelberg aforesaid forever, and for a place to erect a house of religious worship for the use and service of said congregation and if occasion shall require, for a place to bury their dead."

The rent to *the Lord of the fee* for that half acre was the proportionate part of three bushels of good winter wheat, this being the rent prescribed for 193 acres of which the half acre had been a part and which was granted by indenture of Nov. 30, 1747, to John Artz, by William Allen, and Margaret, his wife.

Other tracts of land were acquired by the congregation as follows: August 21, 1773, 53 perches from George Lauck for 40 shillings, Ludwig Fisher and Henry Fidler, acting as trustees; May 20, 1813, 150 perches from Ludwig Fisher, for 5 shillings, Leonard Stub, Matthias Wenrich, Matthias Miller, and John Ernst, being the elders of the church; April 2,

1847, one acre and 96 perches from John L. Fisher, the trustees being Daniel Wenrich and Henry Fidler; August 27, 1866, one acre from Joseph Wenrich, the trustees being Daniel Moyer and William Stump; April 7, 1880, four acres from Adam S. Valentine, part of the former estate of David Bechtel, the trustees being John B. Stump, Israel S. Gruber, and Adam Briegel; and April 1, 1901, seven acres from Mary E. Brown, the trustees being Adam G. Stump, Nathan R. Wenrich, and G. Frank Roether.

These 9 tracts form one piece of land consisting of almost 17 acres. On the Artz tract appears to have been erected the first church building, the greater part of the old graveyard being also located thereon. The second and present edifice is principally on the Ludwig Fisher tract, while a second graveyard occupies part of the John L. Fisher and Wenrich tracts. The Valentine tract contains the cemetery.

On May 24, 1751, a contract was made by John Beyer and Michael Schauer, members of the congregation, with Andrew Dietz and John Michael Dietz, masons of Lancaster county, for the mason work of the first church building, the walls thereof to have dimensions as follows: Length 40 feet, breadth 36 feet, height 20 feet. One shilling 6 pence, Pennsylvania currency, was to be paid for each perch of masonry, and double pay allowed for the foundation. Andrew Rieger and John Ermendraudt, were the witnesses to this contract. The first church edifice was, therefore, a stone structure and not a wooden or log building as has been commonly supposed.

A simple agreement was also made on June 29, 1751, by the same two church members, with Frederick Kobel, who was to make the door frames, eight window frames, and a gallery of two pews deep on the long side and of three pews deep on the short side of the church; also to erect a stairway, set the purlins for the rafters, and construct a vestibule on the outside of the door. For this work he was to receive 11 pounds Pennsylvania currency. The witnesses to this agreement were Henry Baier (Boyer) and Carl Pisch(?).



Another contract was made on June 18, 1753, for whatever carpenter work was to be done in the church, with Christian Betz, master joiner, who was to receive 24 pounds Pennsylvania currency, also the nails and glue needed. The contracting party consisted of the members of the congregation, whose names are given as follows: Simon Binetsch, Johann Georg Lauck, Michael Schauer, Johannes Artz, Matthias Wenrich, Jacob Mauntz, Henrich Fiedler, Adam Schauer, Johannes Beyer, Johannes Beyer, Jr., Henry Beyer, Philipp Ermentraud, Peter Feg, Leonhard Feg, Henrich Gruber, and Jost Hetterich—16 members—the first eight of whom signed the contract.

Another similarly worded contract is signed by Christian Betz, and attested by John Nicholas Kurtz, the pastor at that time.

The corner-stone, of this, the first, building was laid in 1751.

The second building, which is also the present edifice, is a stone structure, 52 feet long and 46 feet wide, and was built during 1814 to 1817, the corner-stone having been laid May 1, 1814, on which occasion the church received the name Saint Daniel. The building committee consisted of 8 members, the names being given as follows: Heinrich Bennetsch, Heinrich Gruber, Georg Gruber, Johannis Ernst, Peter Spang, Johannis Palm, Wilhelm Roether and Jonathan Minnig.

In 1849, this edifice was remodeled at an expense of \$1,342.59, the building committee for the purpose having been John L. Fisher, David Wenrich and David Kehl.

Until August 5, 1876, the Lutherans had entire control of the church, but on that date "permission was given to a Reformed congregation, by the St. Daniel's Lutheran congregation of Heidelberg township, in consideration of the sum of one dollar per annum to have a right to worship and hold religious services in the building the same as the Lutheran congregation now does."

The Reformed held the first services in the church on Dec. 25, 1876, and continued worshipping therein for 28 years; but having erected a fine and suitable house of worship of their own in Robe-

sonia, their last services in St. Daniel's church occurred on February 19, 1905, since which time the church is again entirely Lutheran. Rev. Thomas Calvin Leinbach was the Reformed pastor during that time.

The Lutheran ministers that served the church since its organization are as follows:

(1) *Rev. John Nicholas Kurtz*, born in October, 1722, in Germany, and died May 12, 1794, in Baltimore, Md., where he is also buried. He landed at Philadelphia January 15, 1745, was ordained at Philadelphia, Aug. 14, 1748, at the first meeting of the Pennsylvania Synod, and was the first minister ordained by that body. He had, however, been preaching as a licentiate from the time of his arrival in America. From December, 1746, to April, 1770, he served the congregations of the Tulpehocken district, to which St. Daniel's church, was added at its organization.

From Tulpehocken he went to York, Pa., where he labored until Oct. 6, 1789, when he removed to his son, Rev. John Daniel Kurtz in Baltimore.

He was married Dec. 9, 1747, to Anna Elizabeth Seidel, of New Hanover, Pa., by Rev. Henry Melchior Muhlenberg. They had nine sons and three daughters.

He was a remarkably earnest preacher and denounced infidelity and wickedness in tones and language that were truly appalling, on which account he was sometimes styled "a son of thunder" and "Preacher of the Law." Some authorities declare him to have been the most learned and best practical preacher of his day.

(2) *Rev. Christopher Emanuel Schulze*, born Dec. 25, 1740, in Germany, and died March 11, 1809, at the parsonage of the Tulpehocken (Christ) church, above Stouchsburg, Pa., in the graveyard of which church he and his wife lie buried. He was the son of John Andrew Schulze and wife Amelia. Rev. Schulze arrived at Philadelphia, Oct. 24, 1765, having been ordained as minister just before his departure for America.

For the first five years he labored in Philadelphia. He then received and accepted a call from the Tulpehocken



CEMETERY, ST. DANIEL'S CHURCH.

charge, to which place he removed in February, 1771, where he lived and labored for 38 years, St. Daniel's church having been part of that charge.

He was married in 1766 to Eva Elizabeth, daughter of Rev. Henry Melchior Muhlenberg. They had 9 children, four surviving the father. One of them was John Andrew Melchior Schulze (July 19, 1775-Nov. 18, 1852), who was ordained as a Lutheran minister, June 9, 1800, and assisted his father, but on account of a rheumatic affection left the ministry in 1802. This son was elected Governor of Pennsylvania in 1823, and in 1826 re-elected by a vote of 72,000 to his opponent's 1,000.

(3) *Rev. Daniel Ulrich*, born Aug. 10, 1789, near Annville, Lebanon county, Pa., and died June 2, 1855, at Pittsburg, Pa., while on a visit out there. He and his wife are buried in the graveyard at the Lutheran (Christ) church above Stouchsburg, Pa. He was licensed to preach in 1809, made a deacon May 24, 1815, and ordained June 12, 1816. From 1809 to 1811 he had charge of the Lykens Valley, Pa., field, but during the latter year he accepted a call to the Tulpehocken charge, where he had been elected after a struggle of some time.

At the close of 1851, he gave up all his congregations excepting St. Daniel's church and Newmanstown, serving St. Daniel's from 1811 to Sept. 25, 1853, a period of 42 years.

He married Elizabeth, daughter of

John Weidman, Esq., and had two sons and one daughter.

(4) *Rev. Thomas Theophilus Jaeger*, born Aug. 29, 1826, in Greenwich township, Berks county, Pa., and died May 13, 1888, being buried in Charles Evans Cemetery, Reading, Pa. He was the son of Rev. Gottlieb F. J. Jaeger and wife, Mary Jane.

Rev. T. T. Jaeger received a regular candidate's license June 21, 1848, and was ordained May 29, 1850. At one time or another during the 40 years of his ministry, he was the pastor or regular supply of some 30 congregations, 24 or 25 of which were in Berks county, Pa., the more noted of the latter being Rehrersburg (Union), Alleghany, Plow (or Forest), Womelsdorf, Millersburg, Sinking Spring, North Heidelberg, Bern, Reed's, St. Daniel's, Shoemakersville, Belleman's, Alsace, St. Michael's, Oley, Spiess's, Zion in Perry, Hamburg, Kissinger's, and Shalter's.

He served St. Daniel's church from Nov. 12, 1853, the date of his election, to January 17, 1864, when he delivered his farewell sermon.

On Dec. 4, 1849, he was married to Miss Mary Palsgrove, of Mercersburg, Pa., and had 10 children, 7 of whom died in infancy.

(5) *Rev. Henry Seipel Miller*, born Oct. 30, 1801, near Allentown, Pa., and died Aug. 29, 1887, at Phoenixville, Pa., being buried at Norristown, Pa. He was the son of Peter Miller and wife (a daughter of Conrad Seipel). Rev. Miller was licensed in 1823 and ordained in 1829. His first charge was in Bucks county, Pa., where he remained 15 years; he then served at the Trappe and connected congregations for 14 years, at Norristown almost 2 years, and at Lebanon 9 years. Then, from January to July, 1864 (one-half year), he had charge of St. Daniel's, Geigertown and Plow (or Forest). After that he preached in Chester county, Pa., until 1875. He was active as a pastor 52 years and was in the ministry 64 years, the length of his ministry, in the Lutheran church, being exceeded only by the 65 years of Rev. Godfrey Dreyer and the 72 years of Rev...

John Daniel Kurtz, son of Rev. John Nicholas Kurtz.

Rev. Miller married— (1) Miss Camilla Clemens on March 28, 1823, with whom he had two sons and two daughters, one of the sons being a preacher and each of the daughters a wife of a preacher; and (2) Miss Eliza Davis, of Easton, Pa., on January 3, 1854.

(6) *Rev. Aaron Finfrock* became pastor of St. Daniel's church in the summer or fall of 1864 and served it and the connected congregations until the close of 1891, a period of 27 years, when he retired from active work in the ministry.

He was the son of Peter Finfrock and wife (nee Meckley); and according to a certificate of baptism which came to light since Rev. Finfrock's death, he was born Aug. 1, 1825, in Pintram Hundred, Frederick county, Maryland, and was baptized by Rev. Melsheimer, although it was generally supposed that the year of his birth was 1829, and appears as such on the tombstone that marks his grave in Charles Evans cemetery, Reading, Pa. He died Oct. 29, 1902, in Reading, to which city he removed in 1896, having lived in Womelsdorf, Pa., since 1865.

He was licensed in the fall of 1858 by the Synod of Maryland, and on Sept. 5, 1859, was ordained by the West Pennsylvania Synod, he having been called in May of that year to the Dillsburg, Pa., charge, which he served until 1864, when he removed to Berks county, Pa.

He was very conscientious in his work, and detested all forms of hypocrisy and crying evils, frequently evincing surprise at their existence in the "enlightened nineteenth century."

He was never married.

(7) *Rev. William Wilberforce Kramlich*, born January 22, 1866, at Kutztown, Pa., the oldest son of Rev. Benjamin E. Kramlich and wife, Sophia (Bieber). He was ordained May 26, 1891, and assisted his father during the remainder of that year. He was then called to the Womelsdorf parish, which included St. Daniel's church, where he preached his first sermon January 31, 1892, and served until Oct. 27, 1901, the date of his last sermon.

(8) *Rev. Oscar Erwin Pflueger*, born March 11, 1861, in Allen township, Northampton county, Pa., son of James Levin Pflueger and wife Elizabeth (Keim). He was ordained June 7, 1887; was pastor of the Beavertown parish in Snyder county, Pa., 1887-89; of Lykens Valley parish, 1889-1902; and in November, 1902, became the pastor of the Womelsdorf parish, which comprises Zion's (Womelsdorf), St. Daniel's (Heidelberg), St. John's (Host), and Zion's (Womelsdorf), St. Daniel's (Heidelberg), St. John's (Host), and Zion's (Strausstown, known also as Blue Mountain Church), and which he is still serving. He preached his first sermon at St. Daniel's church November 9, 1902. He married June 14, 1887, Ella C., daughter of Rev. Owen Leopold.

During the interim of one year between Revs. Kramlich and Pflueger, St. Daniel's church was supplied by Rev. John William Early, of Reading, Pa., an authority on local church history, the author of "Lutheran Ministers of Berks County, Pa." and a willing help and reference in matters of all local history and genealogy.

During the interim of several months in 1770 between Revs. Kurtz and Schulze, ministers of other congregations preached occasional sermons at St. Daniel's church, as is shown by entries in the church record as follows (translations):

(1) "On June 16, 1770, there was paid 7s. 6d. to Rev. Hellmuth, of Lancaster, who preached here." This must have been Rev. Justus Henry Christian Hellmuth, born in Germany, May 16, 1745, and died at Philadelphia, Feb. 5, 1833, who was pastor at Lancaster, Pa., from 1769 to 1779.

(2) "On July 11, 1770, there was paid 5s. to Rev. Krug, who preached here." This was, no doubt, Rev. John Andrew Krug, born in Saxony, March 19, 1732, and died at Frederick, Md., March 30, 1796, who was pastor of Trinity church, Reading, Pa., and connected congregations from April 22, 1764, to Easter, 1771.

(3) "On Aug. 24, 1770, there was paid 7s. 6d. to Rev. Schmit, who preached

here." This might have been Rev. John Frederick Schmidt, born in Germany, January 9, 1746, and died May 16, 1812, who was pastor at Germantown, Pa., from 1769 to 1785.

Nothing has been found of record as to who supplied St. Daniel's church from 1809 to 1811, between Revs. Schulze and Ulrich; but it is supposed that Rev. William Beates (written also Betis and Petis) acted as supply for at least part of the time, as he was pastor for several years, from the summer of 1810, of the Warwick (Brickerville) parish, which included Womelsdorf and was part of the large charge that had been served by Rev. Schulze.

Of the eight regular pastors of the Lutheran congregation of Heidelberg, during a period of 157 years, the first three round out a full century; while the four of longest service cover all but 30 years.

From a beginning of a few members, shown as 16 male members in 1753, the congregation has increased to almost 800 of both sexes; and the dozen surnames of the earliest members have multiplied to more than 12 dozen—about one surname for ever year of the congregation's existence. Those first dozen surnames are still borne by persons living in the county, but only half of them appear among the names of the present members of the church.

Possibly three-fourths of the membership can trace in their veins the blood of persons who were members of that church prior to the Revolutionary War; and fully one-half of those who belong to the church today are included under three dozen surnames, all of them known to Tulpehocken, Heidelberg or Bern 120 years ago.

## The Germans

FROM THE HARTFORD COURANT OF JANUARY 16, 1908.



GERMAN RIDDER'S address last evening in Charleston, S. C., brought out the German relations to this country with vivid force. The occasion itself was inspiring for a master of historical detail. It was the 142nd anniversary dinner of the German Friendly Society, and thus Mr. Ridder's thoughts naturally turned back to 1766. At that date "The Courant" was only two years old, but already there was for those times what Mr. Ridder describes as "a large German population" in Charleston. This is clear enough, for there must be German people before there can be German societies; but Mr. Ridder gives the dates. Michael Kalteisen, the founder and first president of this Friendly Society, was born in Wachtelsheim, in Württemberg, in 1729, and by 1762 he was established in business in Charleston. Four years later he and fifteen of his countrymen organized the society; and this society grew so that it had one hundred members at the time of the American Revolution and was financially able to advance two

thousand pounds as an aid in the common proceedings against the English crown. Mr. Kalteisen did more than this. He was influential in organizing the German Fusiliers on July 12, 1775, which Mr. Ridder with proper pride declares to be "the oldest military organization in this country," and served as second lieutenant of the company. In 1779 the German Fusiliers took part in the siege of Savannah, their captain being killed in the same assault in which Pulaski fell. Kalteisen in English would be Coldiron; and the name was well deserved by a man who founded two organizations to serve the purposes of his time—one social, and one military—both of which have turned out to be institutions by lasting until this day.

We are not going any further into Mr. Ridder's historical matter, interesting as it all is, except to say that the first German arrived in what is now South Carolina nearly a hundred years before Michael Kalteisen got in his fine organizing work. Mr. Ridder says that Johann Lederer, who was a scholar as well as explorer was "the first white man who set foot on

the soil of South Carolina." During 1669 and 1670 he made three exploring tours from Virginia into the Carolinas, penetrating as far as the Santee River. It was only ten years later—1680—when "the tide of German emigration to America commenced its flow."

After a lapse of two centuries and a quarter we still say "Germans" and "Americans" and "German-Americans." It is the persistence of historical tradition, we fancy—supported, however, by that difference of language which turns men of the same race and blood into different peoples. Mr. Ridder is the accomplished editor of the "New York Staats-Zeitung," an old and influential newspaper which is printed in the German language. Mr. Ridder is also one of our most capable American citizens. In both capacities he is a foremost man of the United States, and no doubt he is equally proud, and very likely equally tenacious, of both relations. Yet the Germans as Germans were here before this land became a political country, and their hand was steady and unflinching in all those efforts, whether of the council chamber or of the battlefield, that transformed us all from colonials into citizens of a free and sovereign nation. Baron Friedrich Wilhelm von Steuben, the great inspector general of the Revolution who drilled and disciplined the brave-hearted but unsoldierly men of Valley Forge into a fighting army, could say to Washington, as Washington in a more responsible field could say to him, with reference to the makings of this sovereign land, "we did it." The German did not come late or casually; he was here with the first, and he has been here all along, doing exactly the same work and of the same fine quality as the most capable of those

who acknowledge no other name than that of American. It is the slip of a cog in the historical nomenclature that has not perpetuated his work in its truly independent and masterly light. It was probably while thinking of all this that Mr. Ridder was led to say:

Comparatively few Americans realize how large a place numerically the German element holds among the American people. But when it is recalled that the United States census shows that more than 50 per cent. of the inhabitants of the United States have German blood in their veins it is easy to see how much reason we have to be proud of America's achievements, for we have had a conspicuous share in them. Briefly I have called attention to some of the things Germans have done for this country, from its very earliest days. The sturdy German immigrant fought nobly for liberty in the Revolutionary War. He helped lay the foundation for our great country of today. It is a regrettable fact though that very few Americans are aware of these things. I am sure that the historical facts I have incorporated in this address will be new to most Americans. Why is this? Simply because American historians have failed to give to the German element the credit that is their due for establishing and developing this country. If we are to have an honest and thorough record of American achievement from the early days to the present time the history of the United States must be rewritten, so that credit shall be given to the German element for their part. In this connection I want to emphasize the fact that it is absolutely necessary that our school books should be revised so that the youth of the land, so many of whom are of our own blood, may not grow up wholly ignorant of what German-Americans have done to upbuild this nation.

Mr. Ridder has reason for his suggestion; but he also should have the satisfaction of knowing that he himself is taking no unimportant part in correcting that common point of view whose historical narrowness he deplures as a true American of the German stock.

## The Home Department

This department is in charge of Mrs. H. H. Funk, of Springtown, Pa. to whom all communications for it should be addressed. Contributions relating to domestic matters—cooking, baking, house-work, gardening, flower culture, oldtime customs and ways of living, etc., etc.—are respectfully solicited. Our lady readers are pecially requested to aid in making this department generally interesting.

### Easter Customs.

Many of the ancient customs of Easter were curious and are amusing to the present generation, though many add beauty and solemnity to the occasion. Flowers cultivated as the Easter lily or hyacinth as well as the crocus and tulip which spring forth into beauteous bloom to welcome the day of a resurrected Christ are a fitting emblem of the everlasting life. In some parts of Germany the Easter tree repeating the Christmas tree is in favor but the Pennsylvania Germans have not accepted it but have instead the Easter egg and "Oster Haas" which have been handed down to the present time. The Easter trees in Germany were decorated with eggs of every bright hue that were blown clear then filled with dainties, sometimes gilded and suspended by narrow ribbons.

In England there was an ancient custom of dividing two great cakes in the church upon Easter Day among the young people, but it was looked upon as a superstitious relic, and Parliament ordered in 1645 that the parishioners should abandon that custom, and with the money formerly spent that way buy bread for the poor of the parish.

Among the modern Greeks, a small bier prettily decked with orange and citron buds, jasmine flowers and bows, was placed in the church, with a Christ crucified rudely painted on board for the body. The people in the evening, and before daybreak were suddenly awakened by the blaze and crackling of a large bonfire, with singing and shouting in honor of the Resurrection.

Easter Day is set apart for visiting in Russia. The men go to each other's houses in the morning and introduce themselves by saying, "Jesus Christ is risen." The answer is, "Yes, He is risen." The people then embrace, give each other eggs, and drink a great deal. They present a colored red egg to the priest of the parish on Easter morning. The common people carry one of these red eggs in their hands upon Easter Day, and three or four days after. They use it in token of the Resurrection, whereof they rejoice.

The use of eggs on Easter Day, sometimes called Pasche, or paste eggs, has come down to the present time. Eggs were held by the Egyptians as a sacred emblem of the renovation of mankind after the Deluge. The Jews adopted them to suit the circumstances of their history as a type of their departure from the land of Egypt; they were also used in the feast of the Passover.

Hyde, in his description of Oriental sports, tells of one with eggs among the Christians of Mesopotamia on Easter Day, and forty days afterward: "The sport consists in striking their eggs one against another, and the egg that first

breaks is won by the owner of the one that struck it. Immediately another egg is pitted against the winning egg, and so on till the last egg wins all the others, which their respective owners shall before have won."

In Germany, sometimes instead of eggs at Easter, an emblematical print is occasionally presented. One of these is preserved in the print-room of the British Museum. Three hens are represented as upholding a basket, in which are placed three eggs ornamented with representations illustrative of the Resurrection; over the center egg the "Agnus Dei," with a chalice representing faith; the other egg bearing the emblems of charity and hope.

Easter Day has always been considered by the church as a season of great festivity.

While many Easter novelties spring up from year to year, colored eggs are with us still, dyed with onion skins, manufactured dyes or various other preparations. We used to color eggs with calico of fast colors by tying them in the print and boiling them.

The calico would come out of the ordeal pure and spotless, and the egg would be a thing of beauty in dots and leaves and twigs.

### Apple Dumplings.

In response to the request of an interested Hartford, Connecticut reader we give the following receipt for apple dumplings.

### Steamed Dumplings.

Mix up a dough with 1 quart flour, 1 quart sour cream, 1 teaspoonful soda and a pinch of salt; or, make a baking powder biscuit dough—1 quart of flour, into which a lump of butter the size of an egg is worked, pinch of salt 2 level teaspoonfuls of baking powder, milk enough to make a stiff batter. Peel and cut in halves sour apples, remove the cores and fill with sugar and a small lump of butter; place the halves together again. Roll the dough thin and cut in pieces large enough to wrap around each apple, pressing the ends firmly together. If boiled have water boiling and kept boiling while dumplings are in, covered with a tight cover and they will be ready to serve in 15 minutes if steamed. They must remain in the steamer at least 30 minutes, when done the dough will be raised and spongy, and they are ready to serve with cream and sugar.

### Baked Dumplings.

Prepare apples the same; use baking powder biscuit dough or a rich pie pastry, bake in a greased dish slowly and when nicely browned they are ready for the table.

If any of our readers have any favored receipts for this standard German dish other than the above we will be pleased to hear from them.

## Literary Gems

## DIE MUTTERSCHPROCH

BY REV. A. C. WUCHTER, GILBERT, PA.

Die Mutterschproch! die Mutterschproch!  
 Wie sehch un tzart sie is;  
 Wer net ferwildert, ausg'art,  
 Der liebt sie, yah g'wiss!  
 S'kumt net uff land un farwa aw,  
 D'heem, dert ivver'm sach;  
 Hut's Kind die Mutter um d'hals—  
 Die Mutterschproch is sehch.

Dert wuh die palma duftich sin,  
 Wuh's immer summer is;  
 Dert sin aw menscha, grawd wie doh,  
 Mit hertz un seel, g'wiss.  
 Sie hen aw ihra mutterschproch  
 Kan's nimmond schunscht ferschteh,  
 Ach! wan sie schwetza, glawbscht du's net,  
 Die Mutterschproch is sehch.

Dert wuh nix is wie ice un schnee,  
 Im land wuh's nordlicht schpielt—  
 Dert hut's aw leit os menscha sin  
 Un's hertz fer on'ra fieht.  
 Sie bob'la, ach! so'n schproch wie sel—  
 Sie kenna's gute ferschteh;  
 Sie lacha, heila—s'is wie's is,  
 Die Mutterschproch is sehch.

Wan aw die welt so'n Babel is,  
 Untzaehlich menscha drin,  
 S'kumt net uff land un schprocha aw,  
 S'is doch eh hertz un sinn.  
 S'is wunnerbar, die menschaschproch,  
 Des nonner recht ferschteh;  
 Soll's recht in's hertz un lehwa nei—  
 Die Mutterschproch is sehch.

Es hawpt am mensch is doch der mensch,  
 S'is net die schproch, net's geld,  
 Is leib un seel g'trennt, was bleibt  
 Wie biss'l schtawb uff's feld?  
 Wer laebt un liebt hut pflicht erfüllt,  
 Kan's hertz aerscht recht ferschteh;  
 Drum is 's wohr, wohrhaftich wohr,  
 Die Mutterschproch is sehch.

Der Pennsylvanie Deitsch hut aw  
 Sei platz un Gottesrecht,  
 Wan aw der Yankee lacht un schpott,  
 D' hals sich schier ferbrecht.  
 Wer reita will uff dohta geil,  
 So'n narr, den lusst m'r geh;  
 Ich schteh d'bei, ich schwaer d'bei,  
 Die Mutterschproch is sehch.

S'hnt freilich dehl die schemma sich  
 Wan ebber "Dutchy" sawgt;  
 Ich gaebt ken levvy, hie un har,  
 Fer den wuh schpott, wuh klawgt.  
 Wie's haest: Wan's mohl an's schterwva geht,  
 Kennscht alla schproch ferschteh,  
 Bei'm letschta seitzer—Gott, sei dank!  
 Die Mutterschproch is sehch.

Drum tzwische Gott un tzwische mensch  
 Was hut die schproch tz' duh?  
 Grick ehner'n schenner pletz'l dert  
 Geht's in die ewich ruh?  
 Kumt alles aw uff Shabboleth  
 Bei'm Jordan ivvergeh?  
 Weck mit so dummhait, ewich weck—  
 Die Mutterschproch is sehch.

## THE HEART

The following poem is in Upper Austrian dialect by Frederick Kaiser. The translation is by Col. T. C. Zimmerman, editor of the Reading Times:

BY FREDERICK KAISER.

's Herz is a g'passigs Ding,  
 Oft gar so schwar, oft gring.  
 Oft is so mäuserlstill.  
 Oft hammert's wie a Mühl—  
 Oft thut's am wohl, oft wieder schmerzen;  
 Drum glaub' i in mein' Sinn,  
 's sitzt was Lebendig's drin  
 Ganz tief im Herzen.

's kann sogar dischkariern,  
 Mit an a dischbadiern;  
 I hans oft gar nit g'fragt  
 Und 's hat mir do was g'sagt.  
 Das thut am kruseln so und schlagen.  
 's sein kani Wörter zwar,  
 's redt aber deutli klar,  
 's thut am Alles sagen,  
 Und nur durch's Schlagen.

BY T. C. ZIMMERMAN.

The heart is a curious thing,  
 Oft sad, oft light of wing,  
 Oft, mouselike, 'tis so still,  
 Oft hammers like a mill—  
 Oft pleasure gives, with pain returning;  
 Therefore do I believe,  
 Something in it doth live—  
 So deep its yearning.

Discourse it e'en can do,  
 Dispute with oneself, too;  
 Oft have I nothing sought,  
 Yet me its answer brought.  
 Inspired it was with fear, and beating;  
 No words employed to teach,  
 And yet how clear its speech;  
 It tells one **every**thing  
 Only by beating.

Jetzt Mancher sagt: O mein!  
Wie kann das mögli sein?  
Der plauscht sich selber an,  
A bissel g'spürt er's schon.  
Er mag sich d' Wahrheit selbst nit sagen,  
Do hilfts nit g'schamig sein,  
Der droben schaut hinein,  
Dös thut dös Schlagen  
Am Jeden sagen.

's gibt Viel, dös gar nit hör'n,  
Wann d' Schläg rebellisch wern.  
Bei dō is Herz ganz weg,  
Is nit am rechten Fleck.  
Und erst ganz spat in alten Tagen  
Dan g'spürn sie's zentnerschwar  
Was früher war ganz laar—  
In alten Tagen  
Thut's weh dös Schlagen.

Woher dös Schlagen kümmt,  
Das wass ma halt mit b'stimmt.  
I man und bild mir ein,  
's wird unser Schutzgeist sein,  
Der thut nit seinen Flügelrn schlagen,  
Und wann ma genga drauf,  
Tragt er die Seel hinauf,  
Thut für an Jeden  
Da drobnet reden.

Now, many a one will cry,  
How can this be?—Oh my!  
Deceive himself may he,  
And quickly felt 'twill be;  
From himself may he the truth be keeping,  
Ashamed, no help 'twill be,  
Within the heart sees He;  
This does the beating,  
To each one speaking.

There are some who fail to hear  
When the beats rebellious are;  
With such the heart's quite gone,  
At th' right place there is none.  
And not till late in life, that's fleeing,  
They feel a weight so sore  
Where naught had been before;  
As age is fleeing  
It pains, this beating.

From whence these beatings come  
Exactly knows no one;  
It must, I think, you'll see,  
Our guardian-angel be,  
That with his snow-white wings is beating;  
And when life's end we mourn,  
The soul's by him upborne,  
For each good's seeking  
Above he's pleading.

#### EIN FRUHLINGSLIED VON DR. M. LUTHER

Die beste Zeit im Yohr ist mein,  
Do singen alle Vögelein;  
Himmel und Erden ist der voll;  
Viel gut Gesang da lautet wohl!

Voran die liebe Nachtigall  
Macht Alles fröhlich überall  
Mit ihrem lieblichen Gesang,  
Desz musz sie immer haben Dank.

Vielmehr der liebe Herre Gott,  
Der sie also erschaffen hat,  
Zu seim die rechte Sängerin,  
Der Musicer ein' Meisterin.

Dem singt und springt sie Tag und Nacht,  
Sein's Lobes sie nicht müde macht;  
Den ehrt und lobt auch mein Gesang,  
Und sagt ihm einen ew'gen Dank.

#### DER HEXEDOKTOR.

BY CHARLES C. MORE, Philadelphia, Pa.

(Concluded from the March Number.)

hot ihm denno sei Druwel geglagt un sei Frau  
hot alsemol Paar wart neigschmisse, wo sie  
gemeent hot er deets net recht verzehle.

Do druf hen die zwee männer weil mitnan-  
ner gepischpirt un denno hot eener gsat, er  
wär da very Kerl as der Solly suche deet, un  
er set mit ihm kumme. Die kerls hen ihm un  
sei Frau in en Schtub g'fihrt un dert hot eener  
gsat, es deet awer fünf Dahler koschte, for aus-  
zufinne wie em Solly sei Feind heese deet.

Der Solly hots Geld bezahlt un der Wohret-  
sager hot sich uf en Sofa glegt un sei Freind  
hot ihn eischlofe mache. So'n Wahrhetsager  
schlaffe mache is net so'n leichte Arwet wie  
mer denkt.

Wos hot nau net seller Kerl gschtrambelt bis  
er ein geschlaffe war! Wie er awer wider wacker  
worre is, hot er gsat, er het em Solly sei Feind  
gsehne; er deet "John" heese. Der Solly hot

denno ah wisse welle, wie er mit em Zuname  
heese deet, awer der Kerl hot do gemeent, ja  
wann er ah noch sell wisse wet mist er ewa  
noch fünf Dahler bezahle, weil er net afforde  
kennt zwee mol die Wohrhet sage for fünf  
Dahler; sell deet ihn zu arrig schtreene. Der  
Solly hots Geld bezahlt un der Kerl is wider  
an die Arwet. We er uf gschtanne is, hot er  
gemeent, des wär en arrige Sach! er kennt  
net do alles raus sage; er wet lieber der Name  
uf en Babier schreibe un des Babier derft der  
Solly erscht der heem lese. Er hot ah dennoh  
der Solly ihm in die Hand nei verschpreche  
mache as er gar nix meh zu duh hawe wet mit  
dem Kerl im Babier un sel hot der Solly of  
course ah gern geduth. Dennoh hot die Frau  
ah wisse welle was ihr die ganz zeit die milch  
gerinne un der Butter so schlecht mache deet.  
Der Wohretsager hot awer gemeent for all



sell zu verrote mist er awer zehn Dahle hawe. Er hots Geld gried un is zum dritte mol eigshlofe. Wie er ufgschtanne is, hot er gemeent er mist es Mittel for selle Hex aus der Abodek hole; un is naus gange. Wie er zurick is komme, hot er ebbes ins Babier gewickelt ghat: des hot er der Frau hiegreecht un hot gsat sie mist davon recht fleisig mit hees wasser brauche. Sie set ihr Butter fas inwennich un auswennich demit recht wäsche wie ah ihre milch heffe, dann set sie ihre Gleeder un dann's ganze Haus von Owe bis unne damit auswäsche un wan sie sel geduh het wet er inschüre, as sie kee Druwel mit der milich oder der Hex het. Sella Bündel derft sie awer ah erscht dehem uf mache. Dann hot er sie wider naus uf die Seltros gfielrt.

Uf em Heemweg hot der Solly iwer all die name in der Nachbarschaft noh gsimilirt, awer er hot net uf en John komme kenne un er hot schiergor net warte kenne bis er deheem war. Wie die leit heem kumme sin hen sie ihre Babiere mit nanner uf-gemacht. En Fluch as bald es ganze Haus zamme gschittelt hut is em Solly ausgeglitscht wie er in seim Babier gleese hot, "Dei greeschter Feind heest Demijohn"! Un sei Frau is schier onmächtig vom Schtuhl gsmuke wie en Händbärscht un paar shtick Seef aus ihrem Bundel uf der Boden gerollt sin, mit me Zittel mit de warde, "Recht fleisig brauche." Ei so'n Rascal vome Hexedoktor! Leit so zu insulte un demno noch Geld davor abzunemme! Die Frau hots of course em Solly gegunt, as ihm mols Heffel, wege seim Saufe vome annere Mann uf gedeckd is warre; un er hot sich heemlich gfreet, as sie mol, wege ihre Schlappigkeit en Hack griet hot, awer so ebbes von sich selwer zu here, sel hot gar deivelisch weh geduh!

Die Frau het net viel um ihre zehn Dahler gewe, awer do vor ihrem Mann so nunner geduh zu sei, sell hot sie gar schterns wiedig gemacht. Sie hot now wohl eigsehne, as ihr Herrschaft im Haus in Gfähr war un das ebbes geduh werre mist, weil der Solly nau einige Zeit komme kennt un so recht heemdickish frage: "Wie war nau sel mit sellere Händbärscht?" wann sie mol ebbes vome Kerl was. So Männer is ennihau net am beschte zu draue, geh mer juscht eweg!

Vor der Säke von ihrem eegne Friede hot sie dann ah grad Schtreit mit em Solly ahfange. Der Bättel hot awer ah desmol net lang ahghalte, weil der Solly, wie immer, nunner Gebäck un is naus uf's Ewerden for iwer den neie Druwel nohzudenke.

Er hot nau gfielht as er's ganz un gor verlore ghat hot. Ei! die Mary kennt ihm nau seller verdollt Demi John eenige zeit unnich die Nas reiwe so gschwind as er sei Maul im Haus uf mache doet. So Weiwer hen ewe kee verschtand! Wann sie mol ebbes vome Kerl was dann sarge sie devor as er's net vergesst.

Sei Frau is uf der Scheicher nuf for iwer ihre Sorge un der Insult vom Hexedoktor zu kunsidere.

In jedem mensch wohnt was mer heest en Koboldche oder schelmischer Geescht der nix

dhut as die Leit vexe un for Narre halte. Er hot ebbes uf en ort wien forbiges Glas, un demno wie er en mensch fiehle mache will hebt er ihm sell Glas vor die Auge. Soll er draurig, verschtint un nider gschlage fiehle, so lost er ihn darichs schwarze Glas gucke; soll er schtreitig, zornig un heroisch sei, hebt er ihm es rote Glas vor. Soll er awer herrlich, luschtig, zufride un froh sei, so lost er ihn darichs blaue Glas gucke. So macht er ihm nidergeschlage, herrlich, freindlich, schtreitig, zudraulig, mistrausch oder eenige weg fiehle wie er will, un der Mensch bild sich ei, es wär alles werklich grad so, wie er's darrich sel Glas ahguckt. Deelmos geht awer ah der glee Schluri dra un last der mensch darrich zwee Farwe uf eemol gucke un demno wees er gor net recht wie er fiehlt. Dann geht der glee Deihenker awer ah dra un macht der Mensch arrig oft ganz annersch fiehla, wie er gern fiehla doet, Mecht er mol so recht luschtig sei, losat er ihm sei Freed darches schwarze Glas ahgucke, is er mol so recht draurig do hebt er hns bloe Glas vor die Aage un der arm Deiwel musz demno zu all seim Elend lache un freelich sei.

Well wie der Solly drowe uf dem Ewerden un sie Frau drowe uf em Scheicher ghockt hen vor iwer ihre Druwel nohzudenka un gebowirt hen so recht arrig nidergeschlage Geeschtir ihne es schwarz Glas von die Aage gerisse un hen ihms blaue Glas hie ghowe so as der liewe bloue Himmel ihm recht luschtig grad ins Herz nei gelacht hot. Oh, ihr gleene Deiwel ihr!

Mer breiche net zu wisse was die Leit alles gedenkt hen, awer ihre gschichter hen lang net so bees geguckt wie schunst als bei so gelegenheite. Uf eemol is awer der Solly uf gschtanne, hot die Fauscht niwer noch em Haus gschittelt un hot gsat:

"Wart du juscht, ich will dir schon weise as ich eenige Dag noch meh vome Mann bin as du sei Leb dags wersch!"

Mit sellem is er von Ewerden runner mit em Demijohn in der Hand; er war nau gebaund, kee schritt meh weiter zu saufe for sei Gnocheweh un sei Couragement ufzuhalte, ne net wann er grad uf em Blacke schterwe mist!" Im Keehschtall hot er der demijohn wedder die Mauer gschmisse as die Scherwe un der Whiskey in der Luft rum gfloge sin.

Drowe uf em Speicher is about es sam Ding vor ganga, juscht uf en annere Weg. Die Frau hot sich nau vorgenomme zu schaffe uns Haus sauer zu halte grad for ihr Mann zu scheite. Er derf ihr net nosage as sie dreckig un schlappig wär un wann's alle Hexedokter un alle Deiwel in der Welt behauptete deete.

"Wart juscht," hot sie gsat un hot ihre Fauscht niwer noch der Schweier gschittelt "du kannst nau alt un grau werre, bis ich mich wieder hiehook un mich wege deiner Faulheet un Sauferei druwel: die Leit solle nau sehne as ich ah noch schaffe kann wie ich frieher gschafft hab, awer merke lass ich's dich net; nee un wann ich uf der Nas lei."

So hen sie alle beed sich vorgenomme nau for Scheit recht zu schaffe, grad wie sie so-

lang for scheid nix geduh hen awer jo nix nanner merke lasse.

Seller owed sin sie in's Bett ohne en Wort mit nanner zu schwätze. Am nächste Morge sin sie vor Dag ufgschtanne un hen sich an die arwet gemacht, awer hen so geduh as wann sie gor nix im Sinn hetten. Mit seller Handberscht un Seef is dee Frau erscht mol an's Hausbutze gange un der Solly hot die Bord am Haus un an der Scheier ahgenagelt, denno hot er sich an die Fensze gemacht un eb zwei Woche rum ware, hen all die Poschte wider grad gschtanne un die Kuh hot sich abgeblot for naus zu kumme as sie schier gar narrisch warre is.

Die ganz Zeit hen sie awer so geduh as wann gar nix abardiches vorgeh deet un wann sie gar nix von nix wisse deeten. Wann als der Solly ins Haus komme is, dann hot die Mary's gor net gsehne, wie er umherguckt un so recht zufriede gschmunzelt hot, weil alles so schee un sauer war. Un die Mary is als naus un juscht vor der Scheier ebbes uf die Fenz ghenkt, so as sie sehne hot kenne wie der Solly mit seinere Erwet ausmacht un der Solly hot als gpiffe un weit iwer's Land geguckt as wie wann er's gar net wisse deet as die Mary hinich ihm schteh deet.

So sin noch und noch arrig ordliche Sache ghäpönt; die Kuh is als Morgets un owets gemolke warre, un die Mary hot gar net denke kenne wer's geduh hot; war nau des net ordlich? Un em Solly sei Gleeder hen sich gebutzt un Lecher dra sin zuganga un Gneb sin dra gwachs un er hot sie doch iver en Schtuhl g'henkt ghat wie er ins Bett is—sell war nau noch ordlicher!

So hot nau eens ebbes geduh for's anner zu bliese un jedes hot gebrowirt net zu schtreite—sell war nau's ordlichst von all! Of course der Solly hot jusht seinere Frau weise welle as er en Mann sei kann wann's sei muss; un die Mary hut ihm juscht weise welle, as er sie juscht so wenig biete kennt im verschtennig sei as wie im Schtreite—sell war all.

Ee Marge—es war en herrlicher Pingscht merge, is Solly frie uf gschtonne—er hot sich vorgenomme ghat an sellen Marge recht ufzumaacha mit der Mary wie es sei sett zwischig gheirte Leit. Sie sin am e Pingscht Marge getraut warre, un hen ihre Hochzig Reid noch der Schtadt gemacht, un er hot g'ehld us wie wann er widder die Hochzig iwer feiere wet, weil es doch gar zu schee wär widder so im Friede zu lewe wie selle mols. Awer er hot net recht gewisst wie er afange sett un is naus an die Scheier vor en recht scheeni Spiech eizuschtudire vor der Mary zu sage, wie es ihm un's Herz war. Es hot ihm bissel lang genommen vor die rechte Worte zsamme zu henke, awer er hot alles fei drunner ghat, wie er ins Haus zurück is.

In der Kieh hot er die Mary erwischt wie sie vorm Schpiegel gschtanne hot un hot sich en rotes Band um der Hals gebuume: sie hut sich ah en frisch gewesener Frack ageduh ghat un Blumme—Pingschtblume, Dulleblume, Veilche un grad so was zu finne war, uf der

Disch gschteilt ghat weil sie such vorgenomme hot ghat der Solly frohe zu verzeihe vor all der Druwel as sie ihm gemacht hot—an dem Pingscht marge wo sie gheirt hen, wot sie wider des rechte Ding zum Solly duh, un ihre Bocke ware aus excitement rot wie's band um ihre Hals un ihre Aage hen geleicht wie juscht enere Frau die Aage leichte kenne, as sie recht Glück im Herz hot. Grad so hot sie geguckt wie der Solly sie als sehne is kumme, un wie der Solly in die kieh kumme is und hot sie so do schte sehne war's ihm grad as wie wann er widder uf die Freierei komme deet un sei scheeni spiech iver die er sich so abgeplot ghat hot is dort hie gfloge wo die Dischtle wachse—er hot ken wort raus gebracht un wann er ghenkt warre wer davor, er hot juscht die Arm ufgemacht un gsat "Mary?"

"Solly!"

Sell war about alles as die Mary sage hot kenne, denno hen sie sich in de arm gelege un hen sich enanner gebust as es en rechte Schand war—Annihau so hot die Mammi Schofleichter gsat as grad am Fenster vorbeigange is un dem Dreiw e weil zugschene hot. "As die Leit sich net schemme" hot sie gsat "so verdollt keesich zu sei." Awver dabei hot sie die Lefts g'schleckt as wie wann sie selwer net juscht so arrig viel dagege het ahmol so keesich zu sei un net juscht die Schofleichtern alle, nee, einig ebbes as gsehne hot wie glicklich un herrlich die Leut iwer ihre zwette Hochzig ware, der het ah gern en Hand in so'me Bosse mitgeschpielt, ja un wann's der Parre selwer geweest wer, uf em Weg noch der Kerrich vor sei Pingschtbreddig zu halte.

Un denno erscht's Brekfescht! Es war wul juscht Brot un Wasser un Schmierkees un Kaffe, awer was war brot un was war Butter un Schmierkees! Un wie hot sich der Solly neigelost, un wie hot ihm die Mary Brot geschmiert un wie hot er gesse! un wie hot er als mit der Faust uf der Disch geglopt un behaupt, er het die bescht glee Frau uf weit un breet un so Butter un Brot kennt juscht kenn anneri Frau im ganze County mache un sie mecht grad her kumme wu sie wet. Un wie hot die Mary ihm als es Maul zughove un gebluscht un gemeent er deet sie noch ganz eibildisch mache mit so'me Geschwetz un wie hot sie ihm denno allmol en Buss gewa as er's gsat hot un grad weil er's gsat hot!

Un die gleene Koboltche hen sich die farwige Glesser in der Sack geschteckt un die Leit ufgschdift in ihren Herz drin zu singe:

Drucke Brod in Friede gesse,  
Schmackt viel besser as en Schmaus  
Von em allebeschte Esse,  
Wann der Schtreit is Gast im Haus.

Es sin nau etliche Johre vergange zitter sellem schene Pingschttag un em Solly sei Bauerei blich widder wie devor. Er hot wider fuf Kieh un zwee Geul, un en Mad weil sei Frau die Erwet nimmie allee duh kann. Er geht mit Gardesach un Butter un so sach eemol die Woch noch der Schtadt un kommt widder gut vorra.

# EDITORIAL DEPARTMENT.

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ADVERTISING RATES will be furnished by the publisher upon request.

## A "Credit."

For many of the cuts in "Mayors of Allentown" we are indebted to H. H. Knerr, Printer, Allentown, Pa.

## A Request.

As a reminder it may be in place to repeat the words used by Prof. D. H. Bergey, M.D., special editor in introducing our symposium on "The Pennsylvania-German in the Field of Science". He said among other things:

It is the desire of the special editor and of the publisher to make this symposium as comprehensive and accurate as possible. . . . It is desired that all scientists as well as others interested in the subject will forward to the special editor or to the publisher the names of such as are known to be of Pennsylvania-German descent, who have been engaged in scientific pursuits or are now engaged in scientific work.

Look over the articles in the February and March issues, and, if you notice the omission of any names that should be mentioned, kindly report the same at once.

## A Few Corrections.

In the January number p. 38 *Hurrah for der Winter* is credited to "E. D." Rev. A. C. Wuchter claims it as one of his pieces and we believe our good brother. How the change in credit was made we are unable to tell, as our late editor Mr. Schuler prepared the "copy" for the January issue and we do not know where he got the selection.

Another item in the same issue respecting "The First White Man in the State,"

of the history of which we can not give definite information, led to an exchange of letters which will presumably close itself in the following communication:

THE JAMES V. BROWN LIBRARY

WILLIAMSPORT, PA., March 11, 1908.

MR. H. W. KRIEBEL,  
Editor "The Pennsylvania-German,"  
East Greenville, Penna.:

DEAR SIR—As I am "the librarian of a public library" referred to in your March, 1908, "Chat with correspondents," I trust you will be kind enough to print this letter in your next issue over my signature.

*First*—I did not criticise the statement that Etienne Brulé was the first white man to enter Pennsylvania. It is correct, or at least cannot successfully be refuted with the evidence at present at our command. Personally I am inclined to think it never will be refuted.

*Second*—I did object to the statement, that Mr. Heverly "made the startling statement that according to reliable information recently unearthed by himself, the first white man to set foot in the State of Pennsylvania was Stephen Brulé. . . . *Hitherto it was supposed that Conrad Weiser had been the first white man to visit Bradford County.*" (The italics are mine.)

Apparently, from Mr. Heverly's letter, he did not make such a statement, contenting himself with a simple statement of the priority of Mr. Brulé's visit, so that an apology is due Mr. Heverly from the newspaper which incorrectly reported his remark—a report which, owing to the death of the late Mr. Schuler, was copied unedited in your journal.

I can lay claim to no "superior knowledge," but as anonymity, like Carlyle's patriotism, "is the last refuge of scoundrels," I dislike to have its shadow thrown over me. I regret exceedingly that Mr. Heverly should have misunderstood my letter and still more that he should have been misrepresented in the press.

Very truly yours,  
O. R. HOWARD THOMSON.

## Clippings from Current News

—Prof. H. E. Jacobs, D. D., of Mt. Airy Theological Seminary, Philadelphia, Pa., has been elected president of the American Society of Church History.

—The superintendents' department of the State Educational Association at its conference in February elected the following officers:

President, E. M. Rapp, Berks county; first vice-president, Mattie M. Collins, Cameron county; second vice-president, Charles W. Stine, York county; secretary, J. H. Landis, Montgomery county.

—A granite monument is being erected for Garret E. Brownback, the creameryman of Linfield, to mark the last resting place of the progenitors of the Brownback family in America. The stone will bear the names of the members of the Brownback family, in all between 1700 and 1800 names. It weighs eight tons, and will stand about seven feet above the level of the ground. In 1683 Garret Brownback and his wife, Mary, came to America from Germany. They settled in Chester county, near Parkersford. The monument will be placed in the old part of the burying ground at Brownback's Church, near Parkersford.

—Initial steps were taken February 17 toward the establishment of a Valley Forge Museum of American History, at Washington Memorial Chapel, Valley Forge, when the Daughters of the American Revolution opened an exhibit of the relics of American wars in the parish house of All Saints' Episcopal Church, Norristown, Pa.

—Judge Schwartz, of the Montgomery County Court, was recently one of the busiest, hardest workers at a bread and cake sale given by the Ladies' Aid Society of his church. He is superintendent of the Sunday school, and his wife is president of the Ladies' Aid Society, and thus it came to pass that the judge walked the streets of Norristown with a market basket on his arm gathering bread, cake and candy for the entertainment.

—J. O. K. Robarts, of Phoenixville, Pa., calls attention to the indisputable fact that historic Paoli Field is in a most deplorable condition, resulting from gross neglect. Fences have disappeared, rotting trunks and branches of trees lie around, people drive across the ground, buildings are dilapidated and rusty-looking, altogether a positive reflection upon the idea of patriotism and an object of reproach.

—Baron speck von Sternberg, the Kaiser's Ambassador to the United States at the laying of the corner stone of the new club house of the German Society of Tampa, Florida, recently took occasion to refer to the lasting friendship which has existed between his nation and this since the days of Frederic the Great, and to enlarge upon the great parts played by natives of the Fatherland and their descendants in the formation of American history.

—About 400 of Washington's representative

German citizens assembled at the German Orphan Asylum, near Anacostia, a few weeks ago to participate in the annual *metzel suppe*.

The *metzel suppe* was one of the celebrations of the early German settlers, when the pork for winter consumption was killed and the villagers gathered for a feast and merrymaking. These events are commemorated by the Germans of Washington by meeting at the orphanage once a year, when the inmates and guests are served an old-fashioned dinner, such as was the custom in the Fatherland.

The right of teachers to wear Dunkers' garb in the school room will be tested in the courts. Several of the public school teachers of Mt. Joy district (Lancaster county) are members of the Dunker religious faith and wear dress indicating that fact. A resident of the township named Stager objected on the ground that the teachers violated an act of Assembly of 1895, prohibiting the wearing of any dress, emblem or mark to designate membership in a religious sect. Notice was served on the directors to suspend the offending teachers, but the board refused to act, and they have now been prosecuted by Stager, the case being brought before Justice of the Peace J. H. Epler, of Elizabethtown. The justice has returned the case to court.

—One of the proudest mothers in the Keystone State is Mrs. Sarah Dierolf, of Gilbertsville, because of her family of nine sons and daughters, who have been termed born agriculturists of the Keystone State.

Mrs. Dierolf is 75 years old. The progeny of the five sons and four daughters are so widely scattered that there are farmers either by name Dierolf or descendants of Dierolf all over the Eastern part of the State as each of the sons and the daughters is the parent of large families with one or two exceptions.

Every one of them was raised on a farm and being true to their early training they remained agriculturists. Now they own their own farm and make a success of farming. The mother, though 75 years old worked daily in the cornfield the past season, husking corn just as she used to do when the boys were in knee pants and the girls in short dresses.

—N. A. Gobrecht, Altoona, Pa., has in his possession a German Bible, printed at Zurich, Switzerland, by Emanuel and Johann Rudolff, printers, 1729. It was brought over by John Christopher Gobrecht the ancestor, born October, 1733, at Angerstein, Hanover, Germany; landed, September 11, 1753, at Philadelphia from the ship "Queen of Denmark," Geo. Parish, captain; settled in Bucks county; studied theology under Rev. John George Alsentz, and was licensed 1764 as the first Reformed student under the care of Coetus in Pennsylvania; died at Hanover in 1815. He has also another German Bible printed by Christopher Sauer, Germantown, Pa., 1763, having family record of John Beecher and Elizabeth

Keplinger, the ancestors of the numerous Beecher families in Adams and York counties, Pa. John Beecher was a soldier of the Revolution, died in his 90th year, August 1838, and was buried at Arendtsville, Pa. This Bible comes to N. A. Gobrecht by his wife who is a Beecher descendant of the third generation. Both German Bibles are in good condition and are in the hands of a worthy member of the Pennsylvania-German Society of Pennsylvania, and are cherished by him as family heirlooms.

—Owen Wister ought to take to heart the following editorial note taken from an exchange. Does he blame the "Pa. Dutch" for what Boston is doing?

Boston, that city of austere men and spectated women, has the unique distinction of deliberately choosing one of its officials from the very cell in which he was undergoing imprisonment for crime. At the municipal election in that city, James M. Curley, who was serving a two months' sentence in the county jail for conspiracy against the United States, was triumphantly re-elected an alderman from the seventeenth ward; the convict conducted his campaign from his cell. The crime for which Curley was committed, was falsely personating a friend, in a civil service examination. It seems that the gratitude of the alderman's constituents must have been greater than their moral discrimination. But in other sections of the country, there are men holding public office who, in the opinion of many people, ought to be occupying prison cells; but, before this Boston episode, it was not supposed that there were many people who believed the converse of the proposition to be true.

—Dr. H. A. Klock, of Mahanoy city, died February 3.

—David B. Bechtel, a portrait painter, died at his home, at 1033 Cooper street, Camden, New Jersey, on Sunday, February 2, aged 75 years. He was born in Bethlehem, this State.

—Mrs. Susan H., wife of Prof. David S. Keck, of Normal Hill, adjoining Kutztown, died on Monday afternoon, February 3.

Deceased with her husband spent two years at Albuquerque, New Mexico, where they taught school on an Indian reservation. Mrs. Keck was a well educated woman, an able instructor and highly esteemed by everybody that knew her.

—The Rev. John Kring Seyfirt, a leader in the United Evangelical Church and licensed preacher since 1866, fell over dead in his home, Allentown Pa. He was 70 years old. In his career he served fully 40 congregations in Eastern Pennsylvania, and was one of the most widely known clergymen. During the last ten years he suspended active preaching work and became a real estate operator in this city.

—William A. Kelker, of Harrisburg, historian collector of Indian relics, amateur weather observer, died suddenly of heart failure Saturday February 15. He was a son of the late Rev. F. F. Kelker, and a brother of State Archivist Luther R. Kelker. He was a member of the Dauphin county Historical Society and of the Pennsylvania-German Society.

—Mrs. Amelia Sheatz von Steuben, mother of State Treasurer-elect John O. Sheatz, died at her home, Allentown, Pa., February 27, from heart disease and dropsy, in her 82d year. She had been in ill health the last 11 years. She survived both her husbands—Mr. Sheatz's father, who was a blacksmith at Mechanicsville, Lehigh county, and Augustus von Steuben.

## Chat with Correspondents

### A Little Pleasantry.

The "Dutch" like fun. They say:  
"A wenig g'schpas dann un wann  
Werd geliebt vun jederman."

or,

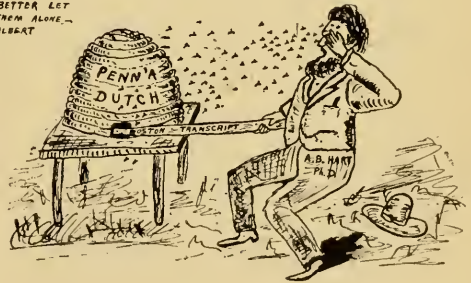
"A little nonsense now and then  
Is relished by the best of men."

We feel sure the kindest feelings actuated our correspondent in preparing the following and believe that Professor Hart will enjoy the same as much as any one.

One Albert B. Hart, Ph.D.,  
Lately roasted the Dutch to a T;  
On his "off" he came down  
To old Lancaster town,  
And, of course, knew it all, don't you C?

'N Professor 'guennt Albert B. Hart,  
Hut mol g'sagt 's die "Dutch" sin nix wart.  
D'r M. A. Gruber derno  
Gebt 'r 'n gut Knoch out blow  
M'r haert nimme meh von d'r Yankee so smart.

BETTER LET  
THEM ALONE—  
ALBERT



### Dialect Publications.

A correspondent says:

I suppose there is no Pennsylvania-German journal published which is written entirely in the Pennsylvania-German language?

No. We are not aware that a periodical

has been or is being issued, written entirely in the dialect. If any one knows of such a publication we shall be thankful for a statement of the facts. A considerable number of local papers contain about a column each issue in the dialect, some of them plate matter. Do you know of such papers. If you do, will you let me know? We hope some day to prepare an article on this subject.

#### The "Himmelsbrief."

The note respecting the "Himmelsbrief" brought a number of communications. If you have any of these interesting prints, kindly give us a chance to examine them. If you can furnish facts about them, so much the better. We expect to prepare an article on the subject, hence this request.

#### Canvassers Suggested.

The following words from subscribers need no explanation. I want each and every reader to regard himself an appointed canvasser. Put the blue offer slips in circulation and talk magazine in season and out of season:

Your favor to hand, and I am greatly obliged to you for your kind offer, and accept it with many thanks. I am interested in your enterprise, and hope you may have great success. If each one interested would speak a good word for your magazine, it would soon flourish as it deserves to do.

I saw a number of Pennsylvania-Germans at the banquet last night to whom I talked magazine, and I hope to be able to persuade at least some of them to take it. I am really surprised to find how many intelligent Pennsylvania-Germans, who are lovers of magazine literature, are still ignorant of the existence of your periodical, and do believe that if they were properly approached would not hesitate to give you their names. Why not send out canvassers and thoroughly explore the field in order to acquaint more people with the work you are doing to preserve the folk-lore and history of our people?

#### The Wasser Shditz.

The following question and description remind the editor of his boyhood, barefoot experiences in stubble fields as a *wasser träger* (water carrier). The *Shditz* we hugged around ten-acre fields had a lid, and no cock. For the sake of the history we hope readers will give us the English term and a description of the vessel used.

May I ask your readers the English term for *Wasser-shditz*?

This is a vessel used when I was a boy on the farm in Bucks county to supply water to the field laborers. It is carved out of a solid log of sassafras wood, measuring about 12 to 14 inches in height, 7 or 8 inches across the bottom, tapering

to the top, which measures about 6½ inches across, having a wire bail attached similar to a wooden bucket. In the centre of the top is a tin spout, an inch in diameter, closed with a cork.

#### The "Sale List" Again.

We are pleased to make room for this belated explanation of a number of terms in use 150 years ago, notes on the same subject having appeared in the February issue. Thanks, Brother Grubb.

*Brust Lappen* or *Brust Lappa* is a vest. My grandfather Bertolet always wore double-breasted vests, and I never heard him call them anything but *Brust Lappa*. *Camasol*, usually called a *Wammus* is a short sack-coat reaching about to the hips, straight front, buttoned tight to the neck, with either a band or a narrow stand-up collar—usually the former.

*Teil Tuch* is oil cloth. The body was made of flaxen cloth—*Grob Werk*. This was usually tacked up to some smooth surface, the barn door or the side of the threshing floor, and was painted or covered with paint and coat after coat of paint being added until the desired thickness was obtained. After being sufficiently hardened it was laid as a floor covering and was called *Oehl Tuch*. Usually the paint was all of one color and that a sort of drab. Sometimes it was painted in squares.

*Statwagen*—*Stadt Waga*, is the wagon used to take marketing to the city market. It was called the huckster or *Markt Waga*.

*Boll*, is flax before it was braked. The tow of first hackling was called *Bol-zwerk*. *Bol-mehl* was what is now called middlings only that it was re-bolted and often used for baking. In the early days of my boyhood my mother used this *Bol-mehl* or *Grob-mehl* as we used to call it sometimes, to bake *Blatta-Kucha*.

*Cabuts-rock*, was frequently called a *Kutt*. This was a coat made like a ladies' waist with a band around the neck and a wide belt at the waist with a skirt from the belt to about half way to the knees.

*Stipfel*—*Stifel*—*Stiefel*—*Stivel* are boots. In Montgomery county it was *Stivel*. In Lebanon and surrounding counties it was *Stieffel*.

*Waga*—*Winn*, is a screw jack a heavy piece of wood or block with a screw and a cog-wheel inside and turned with a crank to lift the wagon from the ground sufficiently high to remove the wheel for greasing. All teamsters and hucksters carried one of these with them for use on the road. They were also made with a block on the ground on which rested a post with a lever. This was more convenient but too unhandy to carry and was always found in the wagon-shed ready for use.

*Kummet* is a horse collar to which were fastened the hames of the harness.

N. B. GRUBB.

# Pennsylvania Historical Societies

## The Wyoming Society.

—Wilkes-Barre was in gala attire February 11 and 12, in celebration of the one hundredth anniversary of the first use of anthracite coal commercially. On February 11, 1808, Judge Jesse Fell, a pioneer in the Wyoming Valley, successfully burned anthracite or "stone coal," as it was then disdainfully called, in an open grate and thus proved its value for commercial purposes. Fifty years to a day after Judge Fell's discovery, the Wyoming Historical Society was organized in the tavern where Judge Fell's experiments were tried. That society has been in continuous existence since its organization, and had charge of the commemorative exercises.

A meeting of the society was held in the Historical Society's rooms in the afternoon of February 11, at which the election of officers was held and the secretary reported that the endowment fund had reached the sum of \$40,000.

## The Schuylkill County Society.

The Historical Society of Schuylkill county recently suffered the loss by death of its president and founder, the Hon. D. C. Henning. The exceptional progress which this society has made in the few years since its organization was in large measure due to his executive ability and his enthusiasm in the work.

Judge Henning's interest in local history extended beyond the limits of his own county. It was his firm conviction that the importance of the border warfare, during the French and Indian War, all alone the range of the Blue Mountains, and the part borne by the German settlers in that warfare, has not been generally understood or recognized. He wrote a number of articles on the subject and had planned others. He also had hoped to see the sites of the frontier Indian forts suitably marked by the State, believing this to be a long step toward giving a proper idea of the significance of those forts in their day.

The newly-elected president of the society is Mr. William H. Newell, who has been one of its most active members from the beginning. With him are associated most of the former officers, so that the work is expected to be continued without any serious break.

This society has issued some valuable publications. In its last number the principal article was on The Fossil Flora of the Southern Anthracite Coal Field, prepared by Mr. Claude Unger, of Pottsville, and approved by Prof. White, of the Smithsonian Institution. The society has under consideration publishing in permanent form in the near future some of the Blue Mountain Tales written some years ago by its former president and published in one of the Pottsville newspapers.

In its membership and in its finances this society is in a flourishing condition, and as it has a large field of local history heretofore

almost neglected, there is no reason why good results should not be realized.

## The York County Society.

At the annual meeting of the York County Historical Society the old officers were re-elected, as follows: President, Robert C. Bair; Vice-President, Capt. W. H. Lanius; Treasurer, Prof. A. Wanner; Secretary, Charles A. Hawkins; Corresponding Secretary, Miss Lena T. Root; Trustees, Dr. E. F. Jeffers, George P. Smyser and J. A. Dempwolff.

On suggestion of the curator, a committee, consisting of Rev. C. E. Walter, D.D., Prof. C. M. Ehrenfeld and Capt. J. C. Hoffman, was named to arrange a program and select persons to prepare special papers to be read at future meetings.

Papers were read and discussions participated in. It was stated that there are many who are able to reveal a rich store of hitherto unpublished historical facts, and that it would be well to delve into the humor and poetry of this community of the days of long ago.

## The Montgomery County Society.

The Historical Society of Montgomery County, Pa., held its twenty-seventh annual meeting, in the society's rooms, Norristown, Pa., February 22, 1908, with President Joseph Fornance in the chair. The meeting was well attended, and a lively interest manifested in the business before the meeting. The Librarian, Wm. Summers, reported a number of donations to the library, and the purchase of the first three volumes of the First Census of the United States.

The report of the Treasurer, recording scientific observations made by Peter Legaux of Montgomery county, and published in an agricultural journal 1815, was presented by I. C. Williams, Esq.

An interesting paper was read by Mr. John C. MacNeilis, of Norristown, on "Lieutenant Charles Franklin Rand, M.D., Volunteer No. 1, in an army consisting of 2,777,304 men."

A paper on "Matson's Ford," the first of a series on the Fords of the Schuylkill, was given by Mr. S. Gordon Smythe, of West Conshohocken. Mr. Smythe's paper was a valuable contribution to the local history of Conshohocken and nearby vicinity.

The following officers were elected to serve the ensuing year: President, Joseph Fornance; Vice-Presidents, Rev. A. A. Marple, Henry W. Kratz, Rev. Thomas R. Beeber; Recording Secretary, Frances Fox; Corresponding Secretary, Mrs. A. Conrad Jones; Treasurer, Willoughby H. Reed; Librarian, William Summers; Library Committee, I. P. Knipe, S. Gordon Smyth, Katharine Geiger, M. L. March, Irvin C. Williams; Trustees, Samuel Jarrett, Ashley P. Hunter, Mrs. Tacy Cresson, William W. Potts, W. H. Weber.

## Reviews and Notes

BY PROF. E. S. GERHARD, TRENTON, N. J.

—Mr. Reginald Wright Kauffman has a few lines of epigrams in the February issue of *The Smart Set*, entitled, "From a Man's Note Book." These epigrams are pointed, and sparkle with practical philosophy like those in his "Bachelor's Guide to Matrimony."



—Miss Selina S. Gerhard was born and raised in Montgomery county, Pa. She had an interesting article in the January issue of *The Schwenckfeldian*, the official organ of the Schwenckfelder Church in America. The article is entitled, "The History of the Erläuterung," this is a vindication for Schwenckfeld.

Caspar Schwenckfeld was a Silesian nobleman; he was born in 1489 and died in 1561. He was a reformer, and he was also a contemporary of Luther. His followers, who were in 1734 driven to America by religious persecution, are known as Schwenckfelders. His views of the Sacraments soon brought upon him the displeasure of the other reformers, and of these Luther was the most annoying and abusive.

Schwenckfeld has been misrepresented and ignored by theologians and historians alike ever since the days of the Reformation. And over one-hundred years ago his adherents in America decided to do something to defend his name and fame and to make known to the world his doctrine and their own history. The same was published in a book entitled, "Erläuterung für Caspar Schwenckfeld;" or, "A Vindication for Caspar Schwenckfeld."

The article in question recounts the difficulties encountered in the publication of this book, written by Christopher Schultz, the most noted and learned Schwenckfeld scholar of his day. Carl Ehrerfried Heintze, of Germany, supervised the printing of the book in Germany, in the year 1771. The correspondence that took place between these men is still extant in manuscript form. The aspiring author may have his troubles with an unsympathetic publisher and with a still more unsympathetic public, but he experiences very few of the troubles and disappointments that cluster around the making of this book.



—James M. Swank, General Manager of the American Iron and Steel Association, connected with the association since 1873, must dream of numbers and see columns of figures in his waking hours. His *Annual Statistical Reports*, a copy of which reached us through his courtesy, contain statistics galore of the iron and steel industries of the United States, Canada, Great Britain and some other countries, and statistics also of the coal, coke and shipbuilding industries of the United States.

To embody and clothe an almost endless array of figures in smooth-flowing English sentences, page after page, requires literary skill, though the product would not be classified as belonging to Belles Lettres. Mr. Swank is an honor to his Pennsylvania-German ancestry, and is proud of it. Why not?



—Mr. John Luther Long's world famous story, "Madame Butterfly," has been dramatized by David Pelasco, and has been played very successfully at the Lyric theater in Philadelphia. It contains some beautiful scenes of Japanese life, and also scenes that demand a thorough knowledge of temperamental emotion and of the expression of it.



—Mr. J. G. Rosengarten, of Philadelphia, Pa., read a paper on "German Archives as Sources of German-American History" before the Pennsylvania-German Society, October, 1907, which later appeared in *German-American Annals*. We have before us a reprint. The paper points out many unexplored sources of history in England and Germany bearing on what the early Germans did for our country. The author says: "United effort cannot fail to open archives hitherto closed, and to obtain from public and private sources much of value and interest for a better knowledge of our German settlers and immigrants and their homes and ancestors and local surroundings."



—A paper was read by Captain J. H. Bassler, of Myerstown, Pa., before the Lebanon County Historical Society, October, 1907, entitled, "The Color Episode of the 149th Regiment, P. V., in the First Day's Fight at Gettysburg, July 1, 1863."

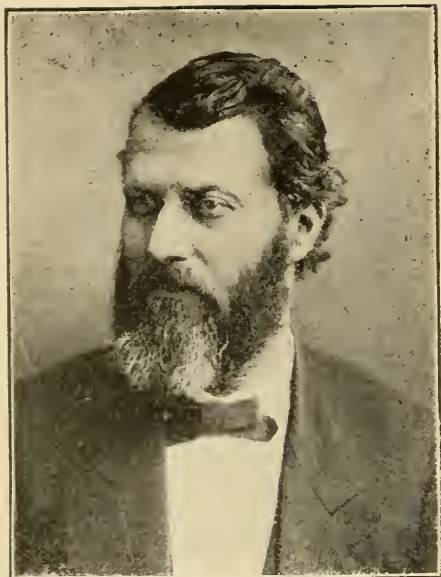
The paper, issued in pamphlet form, has the following introductory words:

"This paper is dedicated to the memory of Henry G. Brehm, Color Sergeant of the 149th Regiment, Pennsylvania Volunteers, who in the first day's fight, at Gettysburg, was detached with his colors to deceive the enemy and draw away from the regiment a destructive, enfilading battery fire. He was never recalled; and his heroic efforts to save his colors against hopeless odds, after the brigade was flanked out of its position, and his escape practically cut off, stands unparalleled in the history of that great battle.

"The color sergeant, Brehm, and his guards — Friddell, Lehman, Spayd, Hummel and Hoffman, all Lebanon county boys, have been placed in a false light, and their captain aims to see to it that his 'men are not robbed of their well-earned laurels by antagonistic claims unsupported by evidence.'"







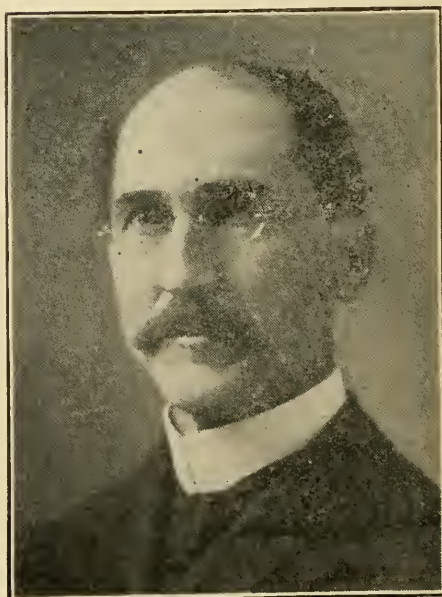
REV. DR. ABRAM R. HORNE  
(See page 195)



PROF. AARON S. CHRISTINE  
(See page 200)



DAVID W. HESS  
(See page 201)



PROF. HENRY SYLVESTER JACOBY, C. E.  
(See page 222)

# The Pennsylvania-German

Vol. IX

MAY, 1908

No. 5

## Picturesque and Historic Durham Valley

BY ASHER L. HESS, PHILADELPHIA.



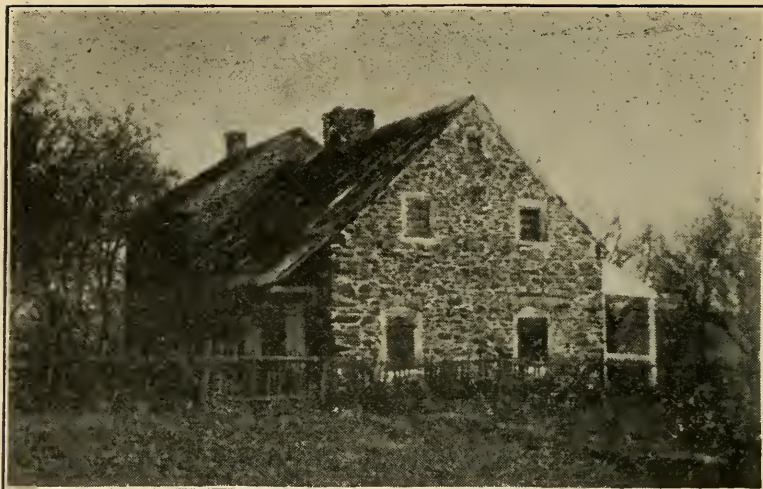
LOCATED in the extreme northern part of Bucks county, in Springfield and Durham townships, watered by Cook's creek and several branches, this valley is supposed by scientists to have been the bed of a river before the Glacial Period. The Alluvial deposits existing in many places,—vast accumulations of various sized boulders, ridges of gravel and sand, deposits of drift,—would prove the correctness of this theory. The valley extends into New Jersey, continuing as far as Raritan, and deposits of a similar character may be traced the entire distance.

Rev. Dr. Abram R. Horne.

(See Frontispiece P. r. r. it.)

The creek originally called Schook's or "*Squook*" creek, also known as Durham creek, was noted for its abundance of speckled trout,—the Fisher's paradise. Its principal source is in the Rocky Valley, a district in the west end of Springfield township, Bucks county, near the village of Fairmount (Passer P. O.), where innumerable mammoth rocks of the *Trap* species abound, used extensively in the manufacture of Belgian blocks for street-paving purposes. Taking an easterly course, the creek traverses a rich and beautiful valley, full of historic interest. Its water furnishes power for a number of mills scattered along its course. Within two miles from its source we come across an old-fashioned wooden bridge on the road leading from Pleasant Valley to Quakertown, near which,

standing back from the road, is an old stone house, which is said to be the oldest house now standing in the township, erected in the year 1736, as indicated by the inscription on a stone in the west gable-end. The arched segments over the door and window-frames indicate antiquity, as does the front door, which is in two parts, upper and lower, similar to stable doors in large barns. This house was the birthplace of the late Rev. Dr. Abram R. Horne, of Allentown, Pa., born March 24, 1834, whose name and face was familiar in his day to every Pennsylvania-German in eastern Pennsylvania; famous as a lecturer, teacher and preacher,—a born orator. He began his career by teaching public school from 1850 to 1854, when he began to study for the ministry, entering the Lutheran Seminary at Gettysburg, graduating from that institution in 1858. The same year he established the Bucks County Normal and Classical School at Quakertown, Pa., which he conducted for about five years. Some time afterwards he became principal of an academy at McEwensville, Pa. He was pastor of St. Mark's Lutheran church, in Williamsport, from 1865 to 1872, and during four years of that period he also served as superintendent of public schools of the same city. He was principal of Kutztown State Normal School from 1872 to 1877; also principal of the Academic department of Muhlenberg College at Allentown, Pa., from 1877 to 1882. He was also the author of several books in the Pennsylvania-German dialect, and was editor of the *National Educator* from the time he established it, in



BIRTHPLACE OF REV. DR. ABRAHAM R. HORNE.

1860, until his death, which occurred December 23, 1902, at the age of 68 years, after an exceptionally brilliant and useful career. His memory lives and is cherished in the hearts of all those who knew him. His body rests in Fairview Cemetery, Allentown, Pa.

#### Soldiers of the Revolution.

About one-half mile down the valley from the Horne homestead may be traced the banks of an old mill-race, leading to an old stone building, formerly a wool-carding (fulling) mill, erected some time prior to the Revolutionary War by William Bryan, whose son, John S. Bryan, was Brigadier General of Bucks County Militia, and also served as Associate Judge of the county for one term. He was born August 12th, 1814, and died June 30th, 1863. Josiah Bryan, an ancestor, was Captain of 6th Company, 3rd Battalion, Pennsylvania Militia, of sixty men from Springfield township in the Revolutionary War, mustered into service May 6th, 1777. Following is the muster-roll as it appears in the Pennsylvania Archives, containing many familiar names whose descendants still reside in the district:

First Lieut., Chris. Wagoner; Second Lieut., Adam Beidelman; Ensign, Michael Ruth; Privates, Michael Fackenthal, Philip Hess, George Buntin, Chris. Mench, Philip Correll, Daniel Deal, Michael Deal, Martin Brown,

Peter Hedrick, George Weber, Peter Gruber, Elias Shwarz, Peter Ziegler, David Gary, Jacob Erdman, Cassmir Henys, John Mench, Rudolph Kroman, Wollery Lutz, John Moyer, John Folk, Nicholas Buck, Tensis Hartzel, Adam Mench, John Metzgar, Fred. Kirch, Adam Shoog, Philip Mann, John Young, Adam Frankenfield, Peter Ruth, Matt. Reinhart, George Ruth (Jr.), Henry Huber, Philip Trevy, Moses Buntin, Chas. Eichlin, John Folmer, Sebastian Horn, Casper Metzgar, John Woolslager, Isaac Wirebach, John Mann, Jacob Baron, Yest Smith, Daniel Wignere, Henry Aferbache, Peter Shoog, Andrew Sigafos, John Esterle, Benedict Strome, Francis Smith, Chas. Diel, Fred Konig.

Captain Samuel Dean also served in the Continental Army during the Revolutionary War, enlisting as a private in Captain Abraham Miller's Company, recruited at Mount Bethel, Northampton county, in 1775. The following year he was appointed Lieutenant of Col. Hart's Battalion Flying Camp, and on April 9, 1777, was promoted to Captain. He died September 12th, 1817, aged 69 years, and his body rests in the old part of the Evangelical burying ground at Springtown. His descendants, some of them bearing the same name, lived in Springtown for many years after his death.

#### Pleasant Valley.

Continuing our journey northward, before reaching Pleasant Valley, casting the eye in a northwesterly direction, distant about one-half mile or more, in a little



SPRINGFIELD MEETING HOUSE.

grove, delightfully located on high ground, may be seen a low stone building,—the old Mennonite meeting-house, the first one in the township, erected in 1780. This locality was the battleground where the Anglo-Saxons, who were the earliest settlers, and the Germans who arrived at a later period, had a peaceful contest for the mastery. The former came up the Delaware and Durham valleys, while the latter followed the valley of the Perkiomen, and here they met, each colony striving for supremacy. The Germans finally proved to be the masters, for today very few of the English descendants are to be found in the township, while thrift, industry and frugality, the characteristic traits of the Pennsylvania-Germans, made this little valley one of the most fertile and productive in this part of the state.

At Pleasant Valley, the creek intersects with the old Philadelphia and Bethlehem "Great Road," and is crossed by a picturesque stone arch bridge, erected in 1797. The road was completed north to Iron Hill, a point two miles beyond Heltertown in 1738, and was continued to Bethlehem and Nazareth in 1745. In 1763 a weekly stage line was established by one George Klein, between Bethlehem and Philadelphia, leaving Sun Inn at the

former place every Monday morning, and "King of Prussia" Inn, Race street, near Third, Philadelphia, every Thursday morning. At Pleasant Valley is located an old, well-preserved stone mansion, used during Revolutionary days as a hotel. In it, General LaFayette was entertained when on his way to the army hospital at Bethlehem in September, 1777, after the Battle of Brandywine, where he had been wounded. Tradition has it, that Gen. Washington had also been a guest in this house on one occasion. Nearby is located Apple's mill, erected about the year 1805 by Paul Apple, who was born Sept. 13th, 1759, and died Nov. 25th, 1827. His father, John Apple, was born in Germany, May 18th, 1726, and was one of the early settlers in Springfield township, where he died September 1st, 1805. His remains lie buried in "Apple's Church" burying ground (land which he originally owned), at Leithsville, Pa. His youngest son, Andreas Apple, born Dec. 9th, 1791, was Associate Judge of Bucks County for two terms. He was also First Lieutenant in Captain Samuel Flack's company of Militia of 100 men from Springfield township in the "War of 1812," stationed at Marcus Hook, Pa., mustered into service October 10th, 1814. The muster-roll also contains many familiar names. Andreas

Apple was also Captain of a company of home militia for some years afterwards. He died Nov. 20th, 1875, and was buried at Springfield church.

**Springfield Church.**

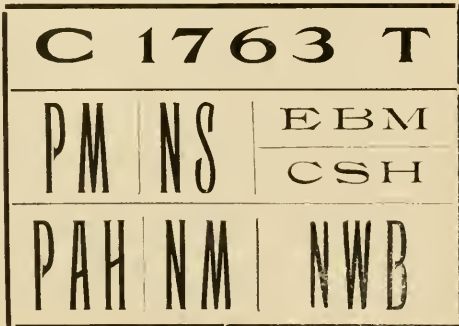
One mile northward along the "Old Road" is located historic "Springfield church." The present building, which is the third of stone, was erected in 1872; the previous one in 1816; and the first one in 1763. The old corner-stone, meas-

The ground was purchased from Christian Schug, who came from Germany in 1739, and the place was first known as "*das Schuggen-haus.*" The church was founded in 1745. The building used for worship, from that time to 1763 was said to be of logs with a brick floor which were made in Europe. Rev. J. C. Wirz became the first Reformed pastor in 1745. Rev. Johann Michael Enderlein was the first Lutheran pastor



SPRINGFIELD CHURCH.

uring 11½ x 18 inches, which has been walled in the present structure, bears this quaint inscription of initials and date:



installed in 1763. Springfield church bears the distinction of being the "mother" church of the surrounding county. From it, sprang at least six of the neighboring church organizations. There is an extensive grave-yard attached, wherein a great many of the earliest settlers lie buried;—the inscriptions on the tomb-stones in many cases have been almost entirely obliterated.

Church discipline in those early days was rather lax as compared with the present age. One of the preachers named Eyerman who became the pastor in 1771, had acquired a taste for the inebriating cup and became slightly intoxicated occa-

sionally. The official board finally decided to request from him his resignation. When he preached his farewell sermon, he had prepared a list of names of those members who had presented him with provisions or gifts of any kind during his pastorate. This he read in a very sneering and sarcastic tone, that before he concluded the reading of the names, he suddenly stepped down from the sugar-bowl pulpit on account of the commotion, and was in the act of leaving the church, when on his way out one member whose name he had just mentioned as having given him "*nur ein halver loeb brod*" (only half a loaf of bread), replied "*Un des war tsu fiel fur dich schbaitz buh*" (and this was too much for you, you rogue), and catching hold of his coat tail, ripped it off completely. Before reaching the door the reverend gentleman turned saying,—"*Ehr müst mir mein yahr's loh' aber doch batsalen, für ich haba es papier in mein tasha*" (you must pay my year's salary for I have the paper in my pocket), smiting his breast pocket. Some time afterwards he met several of the members at the hotel, it is said, who, overpowering him, threw him down upon the floor, took the document (a contract) from his pocket, and thrust it into the stove, and there the matter ended.

Another very ludicrous incident occurred some time afterwards. Ludwig Nuspeckel, born in Germany, April 14, 1730, came to America in 1752 and settled in Springfield township, and was well-to-do, but he had a son, Philip, who became wayward, and in his latter days roamed about from place to place, sort of a harmless, good-natured fellow, spending his time in idleness and became addicted to drinking. He was a member of Springfield church, and whenever attending services invariably took the same seat, and in case the church was crowded and his favorite seat occupied, he would sit in the lap of the occupant and spit tobacco juice until the holder of the seat would gladly vacate it. On one occasion he went to church intoxicated and becoming tired of the sermon, he broke out in a loud guttural voice, "*A-a-hem! Halt dei maul mit deim gablable, mer zwella eimol singa*" (A-a-hem! Shut up with your

babbling, let us sing), and immediately commenced one of his favorite songs. The preacher requested the deacons and elders to remove him from the church. When they got him to the door, looking back he continued by saying, "*Ich wer der aw nimme nei kumma*" (I am not going in there again). The matter was overlooked, and no action was ever taken against him for disturbing religious services, while the utterances have been used as by-words in the community for many years.

#### Old Mills.

Following the creek eastward, about one-half mile from Pleasant Valley, we find Hawk's Mill, formerly known as Sam Mann's Mill. The first building which was mill and dwelling combined under one roof, and is said to be part of the present structure, was erected by Elias Beidelman, in 1759, who was born in Germany, Sept. 27th, 1707. He came to America in 1730, and died Oct. 28th, 1781.

Cressman's Mill, a mile further east, is also an old landmark, having the water-wheel on the outside, which was customary in olden times, erected no doubt over a hundred years ago.

#### Springtown.

Nearing this point the valley becomes picturesque; Rocky Ridge looms up close by; near the top of which, a little to the left of the road at this point, is a mass of rocks of immense size, piled on top of each other to a height of about forty feet, as if placed there by human hands. From the top a magnificent view of the valley may be obtained. From the east side, the top stones resemble a human face somewhat; from the north side a human skull. The village of Springtown nestled at the foot of a range of hills may be seen in the distance. This is the oldest, as well as the largest, village in the township. One authority claims that the post-office was established in 1806; another authority has it 1819. It was so named on account of the numerous springs found within its limits. Here we find traces of the redmen. Tradition has it, that an Indian village existed here, and



SKULL ROCK

also a burying ground along the little run near the schoolhouse. Many specimens of arrow-heads and other of their implements have been picked up in this vicinity.

#### The "Walking Purchase."

Two of the famous "walkers," Marshall and Yates, of the historic "Indian Walk" or "Walking Purchase," passed through here on the afternoon of September 19th, 1737, and shared hospitalities with one George Wilson, an Indian trader, who located here in 1728 and opened a store, and who was the first and only white settler at the place at that time. The "walkers," three in number, with their attendants on horse-back started from Wrightstown, Bucks county, at sunrise; one of them, Jennings by name, dropped out before the noon hour of the first day, his health prematurely shattered. Yates was overcome with fatigue early on the second day, stumbled and fell into a creek, and when rescued was entirely blind; he died three days later from the awful strain. Marshall, an experienced hunter and trapper, continued on with the aid of his compass, until he was called to "halt" by his attendants, after reaching a point near where the town of Mauch Chunk now stands, having covered a distance of 86 miles in one and one-half days (eighteen hours). The Indians were very much displeased, and declared that it was a

"run" instead of a "walk," as agreed upon, saying,— "No sit down smoke,—no stop shoot squirrel, but *lun, lun* all day!" Marshall never received the promised reward, five pounds of money and 500 acres of land, from the "land grabbers," John and Thomas Penn, and the injustice of the deal caused blood-shed from that time forth. The massacres at Gnadenhutten (now Lehighton) and Wyoming were the direct results of this disgraceful transaction. Marshall died in 1779, aged about 80 years and his body rests in a private burying-ground in Tinicum township, Bucks county,

near Erwinna. The year following "the walk" (1738) Stephen Twining purchased a tract of land from Casper Wistar, a land speculator of Philadelphia, who was the first land-holder in what is now Springtown, and erected a grist-mill, which was the first one in the township. It occupied the same site where Funk's mill now stands. On May 27, 1763, Twining sold 500 acres, including the mill, to Abraham Funk for £1570 lawful money of Pennsylvania. The mill, with part of the tract, has remained in possession of the Funk family ever since.

**Prof. Aaron S. Christine.**

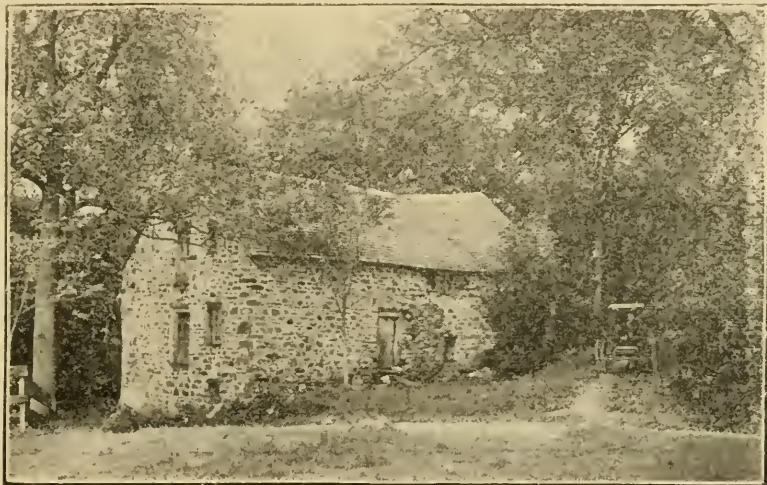
(See Frontispiece Portrait)

A branch valley, about three miles long, extending eastward from a gap in the hills at Leithsville, Saucon township, joins Durham valley at this place, where also a strong tributary, fed by numerous springs, empties into the creek, from whence its course is due east, parallel with a range of hills immediately north, known as the south spur of the Lehigh mountains, called "*Schwowa Berig*." The southern slope of the hill is gracefully dotted with farmhouses. Among them, about a mile distant from Springtown, is a small low stone house which was the birthplace of the late Prof. Aaron S. Christine, born October 28th, 1833, who was one of the foremost and ablest teachers of his time; the result of his labors were visible on every hand for many



years after his death. He was a graduate of Millersville State Normal School, and became Instructor of Penmanship in Prof. A. R. Horne's Classical School at Quakertown, in 1858. Resigning that position, he began teaching public and private schools at Springtown and vicinity for some years, during which period he also established and conducted a large Sunday School. In 1864 he became principal of Carbon Academy at Lehighton, Pa., serving in that capacity until his death, which occurred May 31st, 1868, while yet in the prime of his life, leaving a name and memory that will only be forgotten when those who received instruction under his tutorship shall have passed away.

time of the transfer, another Ziegenfuss erected a mill on the north side of the creek, nearly opposite, but owing to a dispute arising about the use of the water which was decided in favor of Mr. Houpt, this mill fell into disuse. Later on Mr. Houpt erected the present building, which has not been operated, however, for a number of years. His son, John Houpt Jr., born July 25, 1795, was a machinist and an inventor. He invented a number of improvements in steam engines, some of which are in use at the present time. A condenser for marine steam-engines, also improvements in steam-generators, and improvements in steam condensers are some of his principal achievements. He died October 31, 1885, aged 90 years.



HOUPT'S OLD MILL

#### Houpt's Old Mill.

A short distance further on in the valley, we find Houpt's old abandoned mill, all moss-covered, nestling beside a limestone bluff, forming a very pleasing picture. The first mill was erected by Andrew Ziegenfuss, who came from Germany with his father, Hans Jacob Ziegenfuss, in 1738, when only 15 years of age. Finding the capacity of the mill inadequate, he erected the second mill of stone a few rods further east, which he sold about 1790 or '95 to John Houpt, Sr., who was born in the township June 12, 1767, and died Aug. 25, 1851. About the

#### David W. Hess.

(See Frontispiece Portrait)

Residing near by, and a close friend of Mr. Houpt, was the late David W. Hess, who was born at Springtown, September 18th, 1820, and died March 1st 1905. He devoted almost his entire life to educational work, and was altogether a self-made man, and a model instructor. He loved books, and "burned the midnight oil," thereby gaining an education far beyond the average student. In his younger days he taught public school, and singing school. In 1864 he opened a

private school, which he conducted for about five years, principally for such who wished to acquire a higher education with a view of becoming teachers; very many following that vocation became proficient through his instruction. He was by profession a surveyor and conveyancer, and a magnificent penman; documents executed by his hand had the appearance of print, and were admired by all who saw them. His fame as a mathematician, botanist and mineralogist was widely known, and for a number of years he gave private instructions to many young people in these branches. Being a close Bible student he also furnished much Scriptural knowledge by distributing home-written instructions, but in his latter years, failing eyesight forced him to abandon these pursuits. Many of our prominent people received their early training at his hands, and the work of this plain unassuming man lives after him.

“Buckwampum.”

“Buckwampum,” so named by the Indians, signifying “a swamp on a hill,” a peak about a mile or so south of this point, rearing its conical shaped head high above the surrounding hills, was an Indian retreat, and so charmed and attracted were they by the abundance of wild fruit, berries, game and numerous springs of pure water, that they were loath to leave the spot, and continued to abide there until shortly before the beginning of the Revolutionary War. The old-fashioned bread-baskets made from twisted rye straw and oak splints were made in the neighborhood by an Indian named Tuckemony. He and his family resided in Haycock township about one-half mile east of Stony Garden. He is described as having been a tall, erect Indian, well domesticated, and deserves to be remembered as the last one of his tribe living in this region.

Durham Township.

Leaving Springfield Township which was organized in 1743, the valley extends into Durham Township which was not

organized until 1775, although settlers had taken up their abode in the district more than fifty years previous. In the valley of Durham stood one of the first Iron Furnaces in Pennsylvania. “Colebrookdale” furnace near Pottstown erected in 1720 antedates it several years. Durham Furnace was put in blast in 1727, and was owned by Richard Backhouse. From 1774 to 1779 it was operated by George Taylor, a member of the Continental Congress, and one of the signers of the Declaration of Independence. He lived at Easton where he died in 1781 and his body rests in the Lutheran Grave-yard at that place. The Furnace stood on the same spot that the Durham Flour Mill now occupies. From old records we learn that the amount of iron produced in twenty-four hours averaged about three tons. The blast was produced by a huge leather bellows, operated by water power. The course of the race can still be easily traced a considerable distance up the creek. In constructing the bellows it required 12 sheets of thin sheet-iron, 24 alum-dressed sheepskins, and 15 pounds of glue, as shown by old records. Most of the cannon-balls and camp-kettles used by the Continental Army were cast at this furnace. Also the great chain that was stretched across the Hudson River at West Point during the Revolution as a blockade against the British Fleet. The links weighed 250 pounds each. The chain was fastened on huge blocks at each end and was buoyed up in the stream by huge logs pointed at the ends to lessen the weight at the fastenings. The British succeeded in breaking the chain, and it was never replaced. About one-half mile further east along the creek are the ruins of an old forge and bloomery, which was known as the second furnace. The third furnace stood on the same site that the present furnace occupies, it being the fourth, located in a ravine just beyond a sharp bend, forming a striking picture.

The old Philadelphia and Easton road, known at present as the Durham Road, was begun in 1693, and opened northward from Philadelphia in sections at various intervals, was completed to Durham village in 1745, and extended to Easton in 1755. About the year 1745 the



DURHAM FURNACE.

road leading from Durham Furnace westward through the valley was built to a point about a mile beyond Springtown where it intersects with the Philadelphia and Bethlehem Road.

**General Daniel Morgan.**

About a mile east of the village of Durham along the creek on the site of Laubach's lime-kilns, once stood a stone-house which was the birth-place of General Daniel Morgan, of Revolutionary fame,—the hero of the Cowpens, South Carolina on January 17th 1781. He was also a participant at the age of 19 in General Braddock's expedition against the French and Indians at Fort Duquesne on July 9th 1755 resulting in disastrous defeat, where Braddock fell mortally wounded. Morgan emigrated to Virginia early in life, taking up his residence in Charleston, from where he entered upon his military career. He served one term in the Continental Congress from the state of Virginia. He died July 6 1802 and his remains lie buried at Winchester, Virginia. His father James Morgan was a laborer at the Durham Furnace for many years, and about the year 1780 became Iron Master, or Superintendent.

A natural feature of interest in Durham is the Cave, vulgarly called "Deivel's Loch," near where the creek empties into the Delaware River; a large and wonder-

ful cavern, originally about 150 feet long, about 15 feet high and 30 to 40 feet wide. It was discovered in a lime-stone quarry many years ago, and has been visited by thousands of tourists and relic collectors, so that the original beauty of the stalagmites suspended from the top of the interior has all been destroyed. The cave slopes from the entrance towards the rear end where may be seen a pool of clear water evidently a spring, having a subterranean outlet no doubt into the creek or Delaware River, and where frequently during the hot months, both man and beast go to slake their thirst, and find a cool retreat.

**The Delaware River.**

"Rattlesnake" Hill, so called, is an eminence on the south side of the valley, facing Delaware River, abounding in vast quantities of rich iron ore, with which the furnace is partly supplied. On the South-eastern slope of the hill, about one-half mile or so distant from the furnace are located the ruins, or remnants of the famous Jasper Quarries, at one time operated by the Shawnee Indians in the manufacture of implements for their general use. Traces of the site of their workshop near-by are still plainly visible, while to this day at every plowing, some of their implements are turned up. The



DELAWARE NORROWS

Indian village occupied the flat immediately north of Durham Cave along the river shore, including the town-site of Riegelsville. Leaving the cave and following the road southward a short distance a very pleasing picture presents itself to view,—“the first glimpse of the Delaware,” causing one to stop and allow the eye to feast for a few moments. Looking southward in the distance a little to the left, may be seen what appears to be the top of a range of hills; these are the “Delaware Narrows,” or the Palisades of the Delaware,—a short distance from Kintnersville. At this point the Delaware

makes an abrupt turn eastward, and the formation of the ledge of rock strata rising perpendicular, perhaps 300 feet or more compose the Narrows, which were evidently worn by the action of the water, causing the river to make the bend referred to, the process of which no doubt consumed long periods of time. The sight is so picturesque that it is well worth a visit. The Doylestown & Easton Trolley cars pass through Kintnersville, the nearest point of access. The same line of cars, and also the Quakertown & Eastern R. R. from Quakertown pass within fifty yards of Durham Cave.

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The leading agricultural county in the United States, as gauged by the value of the products of its farms, is Lancaster county, Pa., the value of the farm products of this county exceeding \$10,000,000 each year. There are but thirty-four

counties in the United States which produce more than \$5,000,000 per annum in farm products and of these thirty-four counties more than one-sixth—Berks, Chester, Lancaster, Montgomery and York—are in Pennsylvania.

# Pennsylvania's Part in the Winning of the West

NOTE.—We reprint on request the following extracts from an address delivered before the Pennsylvania Society of St. Louis, Mo., December 12th, 1901, by Horace Kephart, Librarian of the St. Louis Mercantile Library.

## The Wedge of Civilization.



AMERICAN settlement advanced toward the Mississippi in the shape of a wedge, of which the entering edge was first Reading, in Pennsylvania, then Lancaster, then the Shenandoah Valley, then Louisville, and finally St. Louis. When the second census of the United States was taken, in 1800, nearly all the white inhabitants of our country lived in a triangle formed by a diagonal southwestward from Portland, Maine, to the mouth of the Tennessee river, here meeting another diagonal running northwestward from Savannah, with the Atlantic for a base. Central and western New York, northern Pennsylvania, and all the territory north of the Ohio river, save in its immediate vicinity, were almost uninhabited by whites, and so were Georgia, Alabama and Mississippi. Yet the state of Kentucky had half as many people as Massachusetts, and Tennessee had already been admitted into the Union.

## The Hardest Way West.

As a rule, geographical expansion proceeds along the lines of least resistance, following the natural highways afforded by navigable rivers and open plains. It is easily turned aside by mountain chains, dense forests, and hostile natives. Especially was this true in the days before railroads. But the development of our older west shows a striking exception to this rule; for the entering wedge was actually driven through one of the most rugged, difficult and inhospitable regions to be found along the whole frontier of the British possessions.

This fact is strange enough to fix our attention; but it is doubly strange when we consider that there was no climatic, political nor economic necessity for such defiance of nature's laws. We can see why the Mississippi should have been explored from the north, rather than from its mouth, because Canada was settled before Louisiana, and it is easier to float downstream than to pole or cordelle against the current. But why was not the west entered and settled through the obviously easy course of the Mohawk valley?

## New York's Opportunity.

Beyond this valley were gentle slopes, and many a route practicable for settlers into the rich country of Ohio. The central trail of the Iroquois, beaten smoother than a wagon-road, ran straight west from Albany, through the fairest portion of New York, to the present site of Buffalo, and thence followed the southern shore of Lake Erie into Ohio. Where it crossed the Genesee, the old war-trail of the Senecas branched off to the south, passing behind the furthestmost ramparts of the Alleghanies, to the forks of the Ohio. Moccasined feet traveling over these trails for centuries had worn them from three to twelve inches into the ground, so that they were easy to follow on the darkest night. These were only two of several well-marked routes from ancient Albany to the new west. It was to this easy communication with the country beyond the Appalachians that the Iroquois owed their commanding position on the continent.

## Pennsylvania's Difficulties.

On the other hand, Pennsylvania and the southern colonies had no easy access to the west. Nature herself had bidden these people to rest content in their tide-water regions, and frowned upon any

westward expansion by interposing the mighty barriers of the Blue Ridge and the Alleghanies, rising tier beyond tier in parallel chains from northern Pennsylvania to Alabama. Few trails crossed these mountains. From base to summit they were clad in dense forest, matted into jungle by luxuriant undergrowth. No one knew what lay beyond them, nor how far through this "forest savage, harsh, impregnable," a traveller must bore until he reached land fit for settlement. It was well known, however, that the trans-Alleghany region, whatever might be its economic features, was dangerous ground. The Indians themselves could not occupy it, for it had been for ages the common battle-ground of opposing tribes. Any savage met within its confines was sure to be upon the warpath against any and all comers. Kentucky was indeed "the dark and bloody ground," and he who entered took his life in his hand, be he white or red.

Thus the chances of success in any westward movement were in favor of New York and New England, and against Pennsylvania. Yet it was the latter that did the work. Central and western New York remained a wilderness until Missouri was settling with Americans. New England took little or no part in western affairs until after the revolution, when, the west having been won, Massachusetts and Connecticut, calmly overstepping New York and Pennsylvania, laid thrifty hand upon the public domain north of Pittsburg and west to the Mississippi.

#### How the West was Entered.

We have seen that the west was actually entered by the most difficult and hostile route, and this in spite of political and economic reasons for choosing a more northerly and easier line of advance. I do not remember that this has ever before been pointed out; but it is a fact of deep significance, for it determined what should be the temper of the great west, and what should be its course of development.

The wedge of settlement was driven through the heart of the Alleghanies because there dwelt at the foot of the mountains a people more aggressive, more dar-

ing, and more independent than the tidewater stock. This people acted on its own initiative, not only without government aid, but sometimes in defiance of government. It won to the American flag not only the central west, but the northwest and southwest as well; and it was, for the most part, the lineal descendants of these men who first, of Americans, explored the far west, and subdued it for future settlement.

This explains why Missouri, rather than the northern tier of new states, became in its turn the vanguard and outpost of civilization, as Kentucky and Tennessee had been before her, and Virginia and Pennsylvania before them. It explains why, when mountain and forest barriers had been left behind, and the vast western plain offered countless parallel routes of travel to the Rockies, such routes were not used, but all the great trans-continental trails, whether to Santa Fe, California, or Oregon, focussed for half a century at St. Louis or Independence. It explains why the majority of our famous scouts and explorers and Indian fighters were men whose strain went back to the Shenandoah valley or the Yadkin, and why most of them could trace their descent still further back to Pennsylvania, mother of western pioneers.

#### The First Pioneers.

In his fascinating history of "The Winning of the West," Theodore Roosevelt says that "The two facts of most importance to remember in dealing with our pioneer history are, first, that the western portions of Virginia and the Carolinas were peopled by an entirely different stock from that which had long existed in the tidewater regions of those colonies; and secondly, that except for those in the Carolinas who came from Charleston [comparatively few], the immigrants of this stock were mostly from the north, from their great breeding-ground and nursery in western Pennsylvania."

We find here an interesting problem. How came it to pass that a community of Quakers, non-resisting, intensely domestic, circumspect, loathing everything that smacked of adventure, should have formed the "breeding-ground and nursery" of as warlike, and restless, and desper-

ately venturesome a race as this world has seen?

We have a favorite saying that "America is an asylum for the oppressed of all nations." But America was not always so. Scarcely had the Puritans landed at Plymouth before they began seeking heretics. The Cavaliers of the south, more tolerant of venial sins, admitted other sects to their Canaan, but on condition that they pay tithes to support an episcopal clergy. In most of the colonies a Catholic was little better than a witch, and likely to be attainted with treason as well. If to a heretical creed the unlucky immigrant added a foreign tongue, this stamped him as a boor, and his case was hard indeed. But the Quakers "unlike many other martyrs, did not become persecutors in turn." Pennsylvania was an asylum for the oppressed.

#### **The Pennsylvania-Germans.**

And in Europe there were many oppressed. About the time that the Quakers began to settle Pennsylvania—say in 1682 or 1683—an immigration of Germans set into this region from the Rhine valley and the high-lands of south Germany and Switzerland. These were the fore-runners of an immense tide of persecuted Germans which soon swept into the Quaker territory, by invitation of Penn. and established a new ethnic division of our people, to be known thenceforth as Pennsylvania-Dutch. They were not Dutch, and repudiated the name; but it is now as well Americanized as "corn" for maize, or "buffalo" for bison, and is not without justification on linguistic and ethnological grounds.

These Germans were the very type and pattern of husbandmen. Shrewdly picking out the fertile limestone valleys at the foot of the Alleghanies they soon monopolized the whole farming region from Easton on the Delaware, past Allentown, Reading, Lebanon, Lancaster, and York. This crescent formed at the time the western frontier of Pennsylvania. It was the Quakers' buffer against the Indians. It was the westernmost settlement of British subjects in America. These "Dutchmen" were not mere Indian traders. They had come to stay; and they did stay, stanch possessors of

the soil, and founders of a new fatherland.

But there was another reason than limestone soil why the early Germans preferred the frontier. The society of our seaboard was aristocratic, no less in New England than in Pennsylvania and Virginia. The Pennsylvania-Dutch were nothing if not Democratic, in a social sense; so they tarried not on the seacoast.

Some of them had at first settled in New York, but they soon became discontented with the treatment they received from aristocratic proprietors and officials, who regarded them as mere beasts of burden, and they moved in a body into Pennsylvania.

#### **The Scotch-Irish.**

Shortly after this tide of German immigration set into Pennsylvania, another and very different class of foreigners began to arrive. These were the Scotch-Irish, or Ulstermen of Ireland. When James I., in 1607, confiscated the estates of the Irish in six counties of Ulster, he turned them over on long leases to a body of Scotch and English Presbyterians. The career of these immigrants was at first prosperous, though necessarily turbulent. But as their leases began to expire, persecutions followed that proved unbearable, and the Scotch-Irish began emigrating to America. As Froude says, "In the two years that followed the Antrim evictions, thirty thousand Protestants left Ulster for a land where there was no legal robbery, and where those who sowed the seed could reap the harvest."

The early Scotch-Irish were a brave but hot-headed race, as might be expected of a people who for a century had been planted amid hostile Irish, and latterly had suffered the persecutions of Charles I. Justin Winsor describes them as having "all that excitable character which goes with a keen-minded adherence to original sin, total depravity, predestination, and election," and as seeing "no use in an Indian but to be a target for their bullets." On one occasion they even took up arms against the Quakers, and marched to chastise them in Philadelphia. "The Quakers," says Fisher, "were ready for them, and had no hesi-

tation in fortifying Philadelphia; for the chance of a shot at a Scotch-Irish Presbyterian was too much for their scruples of religion."

Neither did the Scotch-Irish at first assimilate with the Germans. The latter, wherever colonized by themselves, were a plodding, undemonstrative, rather thick-witted folk, close-fisted, and taking little interest in public affairs that did not concern either their church or their pocket-books. They were slow to anger, and would take a good deal of abuse, but tenacious of their rights, and could fight like bulldogs when aroused. The Scotch-Irish were quick-witted and quick-tempered, rather visionary, imperious and aggressive. I mention these traits of the early immigrants because they had much to do with the events that followed. And I do not wish it to be thought that we are gathered merely to sing the praise of our ancestors. Mutual-admiration societies are a nuisance and a bore. If we are to get any good out of history, we must face the truth in all its phases, whether it be complimentary to ourselves or not.

The Scotch-Irish being by tradition and habit a border people, pushed to the extreme western fringe of settlement. They were not over-solicitous about the quality of soil. When Arthur Lee, of Virginia, was telling Doctor Samuel Johnson of a colony of Scotch who had settled upon a particularly sterile tract in western Virginia, and had expressed his wonder that they should do so, Johnson replied, "Why, sir, all barrenness is comparative; the Scotch will never know that it is barren."

So it was that these people became, in turn, our frontiersmen. Immediately they began to clash with the Indians, and there followed a long series of border wars, waged with extreme ferocity, in which it is sometimes hard to say which race was most to blame. One thing, however, is certain; if any race was ordained to exterminate the Indians, that race was the Scotch-Irish.

#### **Pennsylvania's March Southwestward.**

When the land west of Susquehanna was first opened for settlement, the Germans did not fancy it, because the soil was rocky and poor. The Scotch-Irish entered the mountains, but even they were

not attracted in large numbers by such rugged country. The chief overflow of Pennsylvania emigrants passed southwestward into western Maryland and the Shenandoah valley. Fertile bottom-lands lay in this direction, and the Germans were not slow to find them. The first house in western Virginia was erected by the Pennsylvania-German Joist Hite, who established a colony of his people near the future site of Winchester. A majority of those settled in the eastern part of the Shenandoah valley were Pennsylvania-Germans. "So completely did they occupy the country along the north and south branches of that river," says a local historian, "that the few stray English, Irish, or Scotch settlers among them did not sensibly affect the homogeneity of the population." Here, as in Pennsylvania, the Germans sought out the rich bottom-lands and settled on them for good, while the Scotch-Irish pushed a little to the west of them and occupied more exposed positions. There were representatives of other races along the frontier, English, Huguenots, Irish—even some Quakers were among them; but the Germans and Scotch-Irish predominated.

Among those who made this long "trek" from Pennsylvania southwestward were the ancestors of David Crockett, Samuel Houston, John C. Calhoun, "Stonewall" Jackson, and Abraham Lincoln.

#### **Settlement of Western Carolina.**

As the Germans were prolific, liked large farms, and were steadily recruited from the old country, they were always furnishing a surplus of young men and new-comers to people the west. They were not so much given to individual enterprise as the Scotch, but it was not unusual for them to form a colony and flit to some distant Eden, setting upon it like a swarm of bees. In this manner there went on a gradual but sure progress of northern peoples across the Potomac, up the Shenandoah, across the Staunton, the Dan, and the Yadkin, even to Savannah. The proportion of Pennsylvania-Dutch in this migration is commonly underestimated. The archivist of North Carolina, the late William L. Saunders, Secretary of State, says that "to Lancaster and York



counties, in Pennsylvania, North Carolina owes more of her population than to any other known part of the world," and he adds, "never were there better citizens, and certainly never better soldiers." He calls attention to the interesting fact that when the North Carolina boys of Scotch-Irish and Pennsylvania-Dutch descent followed Lee into Pennsylvania in the Gettysburg campaign, they were returning to the homes of their ancestors, by precisely the same route that those ancestors had taken in going south.

#### **A Distinct People.**

I dwell somewhat upon the manner in which the western part of the southern colonies was peopled, because it was from this region that the trans-Alleghany movement began, and from which came the great majority of our pioneers. Kentucky was settled from Virginia, and Tennessee from Virginia and Carolina; but these settlers were mostly of Pennsylvania origin. So when we speak of the Virginians who settled Kentucky, or the Carolinians who founded Tennessee, or of Morgan's Virginia riflemen in the revolution, we should not confound them with the typical Virginians or Carolinians of the coast. They were neither Cavaliers nor Poor Whites, but a radically distinct and even antagonistic people, who are appropriately called the Roundheads of the South. Aristocracy was their bugbear.

#### **The Far West.**

They had little or nothing to do with slavery, detested the state church, loathed tithes, and distrusted all authority save that of conspicuous merit and natural justice. "There is but one thing I fear on earth," remarked one of them to the French traveller Collot, "and that is what men call their laws and their justice." The intense individualism of our pioneers was the first distinctive characteristic that they developed. It entered their blood the very moment they landed on American soil.

#### **The Man of the West.**

Both the Scotch-Irish and the Germans were clanish people so long as they remained in compact settlements of their own. They merely perpetuated each its own type. But when the more adventur-

ous spirits of both races struck out for themselves and became pioneers in new lands, they were forced to amalgamate. In the extreme frontier settlements there was more intermarrying than historians have credited. That it produced a better type than either forebear is plain enough to those who study family records. These two human ores were picked from far distant mines. The one was hard and the other tough. Fate cast them together into the glowing crucible of wilderness life, and they fused, and ran together, and were cast into a new form of manhood.

Even where blood was not crossed, a generation of frontier life changed Scotchman and German, Englishman and Huguenot, alike into a new and distinct character—the Man of the West. The romantic and hazardous career of the backwoodsmen bred in them a peculiar combination of daring and shiftness, activity and cool endurance. Theirs was the satisfaction of overcoming trial and peril, and it made them a masterful, self-confident people. They had a scorn of conventions and of restraint. Law, to them, was no law unless it was based upon the primal rights of man.

And the wilderness itself reacted upon these men and stamped upon them something of its own openness, naturalness, simplicity. As the pelage and habits of animals vary with the climate, and new traits of character arise from change of environment, so the child of civilization turned out upon the wilderness to fight singly against strange odds, develops qualities unknown among those who lead a tamer existence. Pioneers, at the start, are made of no common clay. The weaklings of society are eliminated from frontier life. None but bold and sanguine spirits dare embark in such adventure; none but the hardy and self-reliant can endure its vicissitudes. The faint-hearted and irresolute, the torpid and effeminate, must seek quieter asylums. We have, then, at first muster a picked class of men, active, self-centered, buoyant, plucky to the backbone, whipped on by hazard and spurred by the explorer's zeal. The utter freedom and loneliness of forest life then tend to accentuate personalities that the friction of cities might

abrade to a level sameness. The abrupt change of habits, the recovery of lost arts of wildcraft, the invention of fresh expedients, the imperative call upon dormant faculties that civilized man is unconscious of possessing, bring out new characteristics, as muscles commonly unused become conspicuous in a Sandow.

It was thus that the Man of the West was born and nurtured in the Appalachian valleys. And to this wild life of the border, more, perhaps, than to any other feature in our history, may be traced those traits of sleepless vigilance and restless energy that are the most distinctive traits of American character today. Wherever you meet an American, whether on land or sea, in the arctics or the tropics, he is marked from all other races by his ceaseless activity. "To the true American," says Sargeant, "repose is stagnation and rest a bore. His nature demands occupation of an exciting kind. The man who loafs, the tramp and the flâneur, who is the fashionable variety of the species, are all anomalies in our civilization; they exist, but under protest; they are freaks, not types; sports, and not the natural growth of our soil."

#### **Pennsylvanians in Kentucky.**

Boone was not, as many believe, the first white man to enter Kentucky. He was not even the first Pennsylvanian to do so. About the year 1738 a German from western Virginia, John Peter Salling, was captured by Indians and carried through Kentucky and Illinois to Kaskaskia. He returned to become one of the founders of a new commonwealth. Doctor Thomas Walker and companions from Virginia explored a part of Kentucky in 1748. In 1751, Boone's neighbor on the Yadkin, Christopher Gist, made a more thorough exploration of this region. Gist was soon to become the pioneer of extreme western Pennsylvania, and from there to serve as guide for young George Washington on his perilous mid-winter march to Ohio. His brother was grandfather of Frank P. Blair of Missouri.

In 1755, a woman of Pennsylvania birth, Mary Draper Ingles, whose father had established the first settlement west of the Alleghany divide, and who was herself the first American bride west of the

mountains, was captured by the Indians and carried within the future bounds of Kentucky, Ohio, and Indiana. She was the first white woman known to have seen that region. She finally escaped, after suffering extraordinary hardships.

Two years before Boone entered Kentucky, two hunters from Pittsburg, who had been in the Illinois country, came as far south as where Nashville now stands. These were James Harrod, who, on June 16, 1774, made the first settlement in Kentucky, and Michael Steiner (Stoner), a Pennsylvania-Dutchman who soon became famous in frontier annals as a scout and Indian fighter. Another great scout of the same race, Kasper Mansker or Mansco, came with the Long Hunters to Kentucky in 1769; as an Indian fighter he soon won laurels second only to those of Simon Kenton. Kenton, who was a Scotch-Irishman from western Virginia, went to Fort Pitt down the Ohio river and into Kentucky in 1771. He became a comrade of Boone, and proved one of the most reckless dare-devils on the border, but a matchless scout, and gave valuable service to the infant commonwealth.

Boone first visited Kentucky on a hunting expedition in 1769, accompanied by a few neighbors from Carolina. After enjoying six months of incomparable hunting, they were scattered by Indians, Boone and his brother alone remaining. After a year of this life, the brother started homeward to procure supplies, and Boone spent the next three months alone in the wilderness, with neither salt, sugar, nor flour, and without daring to light a campfire at night.

In 1773, acting as the agent of a land-speculator named Henderson, he attempted to found a colony in Kentucky; but his party was routed by the Indians, and his eldest son was slain. In the following year occurred the Indian outbreak known as Lord Dunmore's war, in which the great chiefs Cornstalk of the Shawnees and Logan of the Iroquois were pitted against such frontiersmen as Boone and Kenton, Robertson, Sevier, Shelby, Cresap, and George Rogers Clark. It was at the conclusion of this war that Logan delivered, extemporaneously, that eloquent speech that has been admired

with shamed face by generations of Americans.

#### **The Founding of Transylvania.**

It was not until 1775 that Boone succeeded in colonizing Kentucky. His second movement was made in flat defiance of the British government. The royal governor of North Carolina, hearing of the project, issued a proclamation denouncing it as "a lawless undertaking," "an infraction of the royal prerogative," and as sure to incur "His Majesty's displeasure, and the most rigorous penalties of the law." This menace was soon repeated by Lord Dunmore of Virginia.

Boone and his associates calmly ignored both the governors and their king, and straightway proceeded about their business. Collecting his axemen at the Watauga settlement, Boone started to hew through trackless forests and canebrakes that Wilderness Road to the Kentucky river that for many years was to be the chief highway of western immigration. Working shoulder-to-shoulder with him was his old Yadkin neighbor, Col. Richard Callaway, the veteran Indian fighter who was ere long to be killed and scalped at Boonesborough, but whose sons, intermarrying with the Boones, were, with them, to be the first American settlers of western Missouri. Boone was soon to be joined by the fathers of two other famous Missourians, Doniphan of the Mexican war, and Thomas H. Benton, and by a man who ere long should leave a deeper impress upon western history than Boone himself, that great Virginian of Cavalier blood but backwoods training, George Rogers Clark.

Fighting the Indians as they went, and losing several of their party, the axemen chopped their way to the Kentucky river. Here, three days after the battle of Lexington, the fort of Boonesborough, capital of the colony of Transylvania, was begun. It was not until the following August that these "rebels of Kentuck" heard of the signing of the Declaration of Independence, and celebrated it with shrill warwhoops around a bonfire in the center of their stockade.

It is worthy of note that the first two settlements in Kentucky, those of Harrod at Harrodsburg, and Boone at Boones-

borough, were made by Pennsylvanians, and that the third, at St. Asaph's was made by a man of Pennsylvania descent, Gen. Benjamin Logan.

#### **The Easy Way West.**

I have remarked that New England took no interest in the west until after the revolution. In fact, her attitude toward the trans-Alleghany people was coldly critical, and at times even hostile. When Kentucky and Tennessee began to grow with unprecedented vigor, and were looking to the Mississippi as the natural outlet for their commerce, the commercial element of New England began to talk of shutting them off from the Mississippi and compelling them to market their products in the east—thus doing unto the west precisely what England had done unto them.

But there were some shrewd Yankees who saw signs of promise in the west. Among them were Rufus Putnam and Benjamin Tucker. The latter had been appointed surveyor-general under the federal geographer, and was assigned to duty in the Ohio country. He went as far west as Pittsburg, but found the Indians troublesome, and, having no taste for personal adventures among them, returned for reinforcements. While in Pittsburg he heard much about the salubrity and natural resources of Ohio, and without seeing the country for himself, went back to New England full of a project to colonize Ohio with Yankee farmers. He revealed the scheme to Putnam, who heartily fell into it, and the two then started what would now be called a "boom."\*

#### **The Far West.**

If the Marietta venture was our first great land-job, it was not the last. The heroic age of the central west soon passed away. Men were no longer wanted to assert their independence of kings and castes, nor to hew their own way into the wilderness and make laws for themselves.

Those in whom the old pioneer spirit survived were "crowded out." First among the Kentuckians to leave were

\*The author here describes how the Ohio Company of New England was formed and "perpetrated what McMaster calls 'the first great land-job of the republic.' This was the easiest way west."

Boone and his sons, the Callaways, the Coopers, and others of the old stock around Boonesborough who were to Americanize the frontier of Missouri. After Boone went Henry Von Phul, and other Kentuckians of Pennsylvania stock who were among the first American residents of St. Louis. After him went also the father of Kit Carson,—and Kit himself was accompanied by many another youngster who in later times was to leave his name on some peak or pass or valley of the far-distant Rockies. Indeed, if we call the roll of American scouts, explorers, trappers, Indian fighters of the far west—of the men like John Colter, Robert McClellan, John Day, the Sublettes, Jim Bridger, Bill Williams, Joe Meek, Kit Carson, and their ilk, who trapped and fought over nearly every nook and cranny of the far west, from the Canadian divide to the “starving Gila”—we shall find that most of them were of the old Shenandoah-Kentucky stock that made its first trail from Pennsylvania across the Appalachians.

#### A Tribute to the Pioneers.

“The country beyond the Alleghanies,” says the historian, “was first won and settled by the backwoodsmen themselves, acting under their own leaders, obeying their own desires, and following their own methods. They were a marked and peculiar people. The good and evil traits in their character were such as naturally belonged to a strong, harsh and homely race, which, with all its shortcomings, was nevertheless bringing a tremendous work to a triumphant conclusion. The backwoodsmen were above all things characteristically American; and it is fitting that the two greatest and most typical of all Americans should have been respectively a sharer and an outcome of their work. Washington himself passed the most important years of his life heading the westward movement of his people.

Clad in the traditional dress of the backwoodsmen, in tasselled hunting-shirt and fringed leggings, he led them to battle against the French and Indians, and helped to clear the way for the American advance. The only other man who in the American roll of honor stands by the side of Washington, was born when the distinctive work of the pioneers had ended; and yet he was bone of their bone and flesh of their flesh; for from the loins of this gaunt frontier folk sprang mighty Abraham Lincoln.”

It is more than a coincidence that this tribute to the Man of the West should have come from one who himself is passing through the gamut of American possibilities; from one who, clad in buckskin and with rifle in hand, has known the stirring life of a western frontiersman, and who today leads the nation to new and wider destinies; from that most American of present-day Americans, Theodore Roosevelt.

We have seen that it took a peculiar people to win the west; that their chief peculiarity was a passion for independence; that they went west to realize it, where old laws and customs had not been established; that they chose the hardest and most perilous route; and that they did so because easier trails could be entered by first bowing to aristocracy and accepting servile positions.

In the old days Pennsylvania fostered man's high desire for independence until it grew strong enough to overturn the ancient order and dared make a new and better one. But she did more than this. Into the worn-out body of society she breathed the new spirit of justice toward all and of malice toward none. She first made it tolerable for men of all creeds and conditions to dwell peaceably together. And not the west only, but all the world, owes to our mother-state this pioneer example of mutual forbearance and brotherly love.

# Frederick Valentine Melsheimer

BY GEORGE R. PROWELL, YORK, PA.



TO record the achievements of an early investigator in the field of science is always an interesting task. It is my province to narrate in this paper, in a brief way, all that I could learn of a pioneer student of American entomology, who resided nearly a quarter of a century in Hanover, York county, Pa., where he was also a successful clergyman and author.

### His Early Life in Germany.

Frederick Valentine Melsheimer was born at Regenborn in the Dukedom of Brunswick, Germany, Sept. 25, 1749. John Sebastian Melsheimer, his father, was well versed in natural history, and during the thirty years that he served as superintendent of forestry for the Duke of Brunswick, was a student of botany, and the medicinal virtues of the herbs, plants and trees of his native country.

Among the books of his library was the exhaustive work written by Dr. Leonard Fox, the renowned physician of Tuebingen, and printed at Basle, in 1543.

It was through the inspiration derived from his surroundings in early boyhood that Frederick Valentine Melsheimer became interested in the study of natural science. His father placed him in a school at Holzminden in 1756, at the age of seven. Here he remained several years, acquiring the rudiments of his education. When he returned to his home, among the native groves and forests of the Duke, he met another young man of studious habits who afterward won distinction in the field of science. This was A. W. Knoch, with whom Melsheimer kept up friendly relations the remainder of his life. Together they studied the elements of botany and the birds and insects, so abundant around the picturesque home of Melsheimer's parents.

In 1769, at the age of 20, young Melsheimer entered the University of Helmstaedt, where he continued his scientific studies and obtained a classical education.

He also prepared for the ministry, and in 1775 was ordained a clergyman in the Lutheran Church. The following year he was appointed chaplain of the Brunswick Dragoons, auxiliary troops, and came with them to Quebec. Melsheimer wrote a diary of this journey across the ocean, from the time of leaving Wolfenbüttel, in his native country, until his arrival at Quebec, July 1, 1776. This journal was published during the latter part of that year by Justus Heinrich Koeber, at Minden, Germany.

### Begins the Study of American Entomology.

Soon after his arrival in Canada, Melsheimer left the military service, and migrated through the northern frontier, to the Moravian settlement at Bethlehem, Pennsylvania, where he met some friends who had lately emigrated from Germany. On June 3, 1779, he was married to Mary Agnes Mann, of Bethlehem, by whom he had eleven children. The same year he became pastor of five Lutheran churches in the region now embraced in Dauphin county, Pennsylvania. He moved to Manheim, Lancaster county, and in 1785 to New Holland, in the same county, meantime serving as pastor of several churches in the northern part of Lancaster county. During this period he began the study of American entomology. His devotion to this line of original work amused rather than interested some of his parishioners when they observed him coming to their place of worship, with some new species of bug, beetle or butterfly that he had found on his way to this country church. But it was a pleasant pastime to "Prediger" Melsheimer, as well as a profitable occupation for his leisure hours. Some of these newly found specimens, unknown in his Fatherland, he sent across the ocean to his friend, Dr. Knoch, in Germany.

### His Relations to Franklin College, Lancaster, Pa.

In early colonial days the German settlers who wanted to educate their sons for

the learned professions, sent them to European institutions. Benjamin Franklin, who had always been a friend of the German settlers in this country, secured a charter from the authorities of Pennsylvania for the establishment of a college for their benefit. This charter was obtained March 11, 1787, and the college was to be founded at Lancaster. Ten thousand acres of land in the mountain districts of Pennsylvania were granted by the legislature as part of an endowment for this institution. The corner stone for the college was laid at Lancaster, June 16, 1787, with imposing ceremonies. Among the trustees were General Thomas Mifflin, Justice Thomas McKean, Dr. Benjamin Rush and Robert Morris. The college as then originated had an English and a German department. Rev. Henry Ernst Muhlenburg, then the most learned botanist in America, was chosen president of the college. Frederick Valentine Melsheimer, was called from his pastorate at New Holland to take charge of the German department of the institution. One-third of the trustees were Lutherans, one-third German Reformed, and the other third represented other religious denominations. The faculty worked with zeal and earnestness in order to build up an institution for the benefit of the Germans in this country. Benjamin Franklin, after whom the college was named, was then in the declining years of his remarkable career. The lands given to the college by the State Legislature of Pennsylvania did not yield any revenue. This was an obstacle in the way of success. Muhlenburg retired from the presidency and Melsheimer was chosen the second president. He earnestly appealed to his German friends to contribute to its financial support, and was an able instructor. At one time he reported an attendance of one hundred and twenty students. On account of a lack of funds the institution never prospered as a college, and afterward became Franklin Academy, which eventually under a new charter was incorporated as Franklin college until 1853, when Marshall college at Mercersburg, founded in 1836 by the German Reformed church, was removed to Lancaster and

the new institution became Franklin and Marshall college.

**Becomes the Pastor of St. Matthew's Church, Hanover, Pa.**

August 19, 1789, Rev. Melsheimer was called to the pastorate of St. Matthew's church at Hanover, Pa., founded in 1740 and the second Lutheran congregation west of the Susquehanna river. He continued in this position until his death.

It was during his ministerial labors at Hanover that Frederick Valentine Melsheimer won distinction in the field of science. On January 16, 1795, he was elected a member of the American Philosophical Society at Philadelphia, the foremost scientific body of that time in this country. He enlarged his collection of American insects, classified, arranged and mounted them, and exchanged specimens with his scientific correspondents in Europe.

Prof. A. W. Knoch, the eminent entomologist of Germany, in a book dedicated to Melsheimer and published in 1801, acknowledged the receipt of 700 specimens of American insects from Melsheimer. A copy of this book is now in the museum at Harvard University.

**Published the First Book on American Entomology.**

It was in 1806 that Melsheimer wrote a book on entomology. The title page of this volume reads as follows:

"A Catalogue of Insects of Pennsylvania, by Fred. Val. Melsheimer, Minister of the Gospel, Hanover, York county, Pa., printed for the author by W. D. Lepper, 1806."

The preface reads thus:

"I hereby offer to the Friends of Natural History a Catalogue of Insects, in the Collection of which I have spent my Hours of Recreation for some Years past. To the best of my Knowledge I have but few Predecessors in the United States in this Undertaking. For this Reason I may calculate the Indulgence of the experienced Naturalist, in case some slight Errors should be found in it. It is an undeniable fact that Entomology has been considerably extended by American Insects; but there are many non-descript Genera and species, to be met with by an observant Naturalist, which fully repay the Trouble of his Exertions. Hence arise the urgent Requests, and Invitations of European Naturalists; hence the Ardent Desire to possess American Insects, and this is likewise the

strongest Inducement for American Entomologists to make themselves more intimately acquainted with the Production of their Country. Should the present Undertaking meet the Approbation of the Friends of Natural History in the United States, then this Catalogue will be continued from Time to Time.

"The Subscriber at the same time is willing, if approved of, to exchange such insects, as he possesses in duplo, for others which are wanting in his Collection. Should there be any Friends of Natural History, who wish for a Collection of Insects, I am inclined to supply them with one Subject of each Species at the Rate of Five Dollars per Hundred.

"In the Classification of my Collection I have followed the System of Fabricius; although I wish it to be known, that I am much indebted for the Arrangement relative to Classification to the Instructions of Professor Knoch in Brunswick in Germany, with whom I have corresponded for many years past. With Pleasure I should have made some Observations on, and given a short Description of some of the most important Subjects, if Time and other Occupations had permitted. Probably it may be done in a Supplement to the Catalogue now contemplated to be published.

"Hanover, York County, State of Pennsylvania, August, 1806.

"FRED. VAL. MELSHEIMER,  
"Minister of the Gospel."

This little book, of sixty pages, was the pioneer work on the science of Entomology in this country, and gave occasion for the renowned scientist, Thomas Say, one of the founders of the Academy of Natural Sciences at Philadelphia and the author of the work on "American Entomology" published in 1824, to designate Melsheimer the "Father of American Entomology."

#### The Contents of This Rare Book.

Dr. E. A. Swartz, of the Bureau of Entomology at Washington, D. C., in 1895 wrote an extended review, showing the position of this work and its importance to natural science. He says:

"This book was intended to contain a catalogue of the insects of North America which were then known to the science of entomology. It has been frequently referred to in both European and American scientific literature. It contains a classification of 1363 species of American insects and many points of interest that deserve to be rescued from oblivion. Dr. Hagen says that of the 1363 species only 205 are now surely known, but from the copy of the catalogue before me I find that more than twice that number can be identified. This copy kindly presented to me by Mr. B. P. Mann is that used by F. V. Melsheimer, and contains numerous manuscript corrections and additions, partly made by the author and partly made by

his eldest son, the Rev. J. F. Melsheimer, the correspondent of Thomas Say. The latest of these additions dates from the year 1825. A few notes and an index, written previously to 1834, are from the hand writing of Dr. F. E. Melsheimer.

"Melsheimer was not only a collector of specimens, but paid considerable attention to food habits and modes of occurrence. He sent many of his American specimens to correspondents in Europe, especially to Prof. A. W. Knoch, of Brunswick, Germany. These specimens were accompanied by notes of explanation. A few of these notes, but certainly not the most interesting ones, were published by Knoch in his 'Neue Beytraege' referred to by Illiger. In Melsheimer's catalogue are found many names of coleoptera derived from those of the food plants and it is to be regretted that only a few of them could have been retained.

"Not the least interesting feature of the catalogue are Melsheimer's references to economic entomology. As a matter of course the list of injurious coleoptera was not as formidable at the beginning of this century as it is now. Some of the most destructive species had not yet been brought over from Europe at that time, and many of our native species were not so injurious then as they are now. They are simply enumerated in the catalogue, and some of them are not mentioned at all; or, at least, they cannot be recognized among the manuscript names. The scientific names of those species which Melsheimer considered as especially injurious are accompanied by the popular names, while footnotes refer to the nature of the damage, or even, in two instances, recommend remedial measure."

Dr. Carl Zimmerman, the distinguished scientist, in order to find out all that could be learned of F. V. Melsheimer, visited Hanover before railroads were extended to that town. From his manuscript diary I have taken the following:

"From York, Pennsylvania, I walked eighteen miles southwest to Hanover, where I arrived January 7, 1834. Introduced to Mr. Lange, the editor of the Hanover Gazette, I was informed by him that the elder Melsheimer had died twenty years before. Mr. Lange had been well acquainted with him, and the widow and several children are still living in the town."

#### Two Sons Become Entomologists.

Rev. John F. Melsheimer, who succeeded his father as pastor of St. Matthew's Lutheran church, had died Feb. 14, 1829, or five years before Zimmerman's arrival at Hanover. Rev. Melsheimer had been prepared for the ministry under the instruction of his father. He was an eloquent preacher in the English and German languages. He took up

the study of entomology with his father, and continued it during the remainder of his life, keeping up a continuous correspondence with Thomas Say, of Philadelphia, whom he had frequently met. Many of the letters written by Say to Rev. John F. Melsheimer and his father were afterwards presented by Frederick Ernst Melsheimer to the Academy of Natural Science at Philadelphia. They had recently been published by Mr. William J. Fox, the entomologist of that institution. They relate to species of insects, newly discovered by these entomologists.

After the death of John F. Melsheimer, the collection of insects, made by himself and his father, came into the possession of his brother, Frederick Ernst Melsheimer, who had studied medicine and was graduated from the University of Maryland. He engaged in the practice of medicine at Davidsburg, in York county.

When Dr. Zimmerman heard of this he drove to Dover township to visit Dr. Melsheimer. He found that he lived in a plain home in the center of a grove of native trees and, in his diary, Zimmerman says:

"I found his wife at the spinning wheel. The reception was indeed a cordial one, and when he heard that his father's book was well known, and was mentioned in German, English and French works, which he never dreamed of, he became animated and talked with great interest on entomological matters and books."

Zimmerman wondered at this, and soon found that Dr. Melsheimer himself was a devotee of the science, as well as his deceased father and brother. They looked over the collection of specimens which were kept in good order, and all the labels of his father's hand-writing were correctly attached.

Twice more, in 1839, Dr. Zimmerman visited Melsheimer, in company with Rev. D. Ziegler, of York, who then began to turn his attention to entomology.

#### **The Melsheimer Collection.**

It was in 1860 that Dr. Melsheimer came into correspondence with Prof. Louis Agassiz, the great naturalist and founder of the Museum of Comparative Zoology at Harvard University. This correspondence led to a description of the

Melsheimer collection of insects, which induced Agassiz to visit Davidsburg, and in 1864 he sent a representative to Melsheimer and purchased the entire collection and immediately sent it to his museum at Harvard.

In his annual report to the trustees of the museum at Harvard for the year 1864, Prof. Agassiz says:

"The museum has obtained, with the Gray Fund, the extensive type collections of insects from Dr. F. E. Melsheimer and Rev. Daniel Ziegler, of York county, Pennsylvania. The former of these was the first considerable collection ever brought together in the United States, and was commenced more than 80 years ago by Frederick V. Melsheimer. Most of the oldest of these specimens, notwithstanding their age, are in a fine state of preservation."

Prof. H. A. Hagen, who succeeded Agassiz as the curator of the museum, describes the Melsheimer collection received at Harvard as follows:

"The Melsheimer collections when purchased filled 41 wooden boxes 10½ x 14 inches and 2 inches high, each one lined inside with Helianthus pith. It contained, netto, 5,302 species, with 14,774 specimens. Of this number, 2,200 species belonged to the United States; 1,894 species from Europe; 422 from Brazil; 8 from Mexico; 9 from West Indies; 4 from Siberia; China, 74; Java, 8; Africa, 39; Australia, 14. The other insects were Hymenoptera, 148 species; Hemiptera, 28; European Diptera, 90; Lepidoptera, none.

"The collection shows that the Melsheimers in their investigations corresponded with scientists in foreign countries and exchanged specimens.

"The collection mentioned above as procured by Agassiz was made by the elder Melsheimer and his son, John F. Melsheimer. A few, however, were added by Dr. Melsheimer."

I saw this collection at Harvard in 1886 when Prof. Hagen was in charge of the museum. He was then engaged in taking the specimens out of the original boxes in which the Melsheimers had placed them, and putting them with other entomological specimens in the museum. This work was afterward completed by his successor, Prof. Henshaw, who showed me the entire collection in 1898. Every specimen is labeled in the hand-writing of the elder Melsheimer and his son, John F. Melsheimer, so as to distinguish the identity of the person who made the collection.

Dr. Frederick Ernst Melsheimer was president of the American Entomological



Society in 1853. The object of this society was to publish the known coleoptera of the United States. Rev. Daniel Ziegler and Dr. Melsheimer were co-laborers in this important work, and the book was soon after published and is now very valuable in scientific circles. This work was revised by the late Prof. S. S. Halderman and J. L. LeConte in 1853, and published by the Smithsonian Institution at Washington.

Dr. Frederick Ernst Melsheimer was the third of the name who acquired fame in the science of entomology. He was also interested in the science of astronomy, having a mounted telescope in front of his house with which he entertained his visitors looking through it at the sun, moon and stars. He died at Davidsburg, March 10, 1873, at the age of 91 years. He was succeeded in the practice of medicine by his son, Dr. Edward Melsheimer, who died at Davidsburg a few years ago.

Frederick Valentine Melsheimer, the founder of the family in America, obtained a liberal education, and was a man of scholarly attainments. He published his first book in America at Hanover, Pa., in 1797. This work is an account of a theological controversy which he had with Rev. Father Brosius, pastor of the Church of the Sacred Heart, situated on the Conewago creek, near Hanover. He wrote and published, at Hanover, in 1809, a work on "Christian Worship and the Beauty of Holiness,"

and "The Truth of the Christian Religion," published at Frederick, Maryland, in 1811.

#### Melsheimer as a Scholar.

The clear and forcible statement in the preface of Melsheimer's work on entomology shows that its author was well versed in the English language. His other books were all printed in German, in which he excelled, both as a scholar and a rhetorician. He obtained a thorough education in the institutions of his native land, and was a student of science and theology during his entire professional career. In polemical literature he excelled, because he wrote in calm deliberation, and with an intelligent comprehension of the meaning of the words he used to express his thoughts. This faculty made him strong in debate, and forceful in argument. His published controversy with Rev. Brosius is a model of its kind of literature. In his last work, "The Occupation of the Heart with God," Melsheimer writes with rhythmic beauty of language, and with a fervency of tone and spirit that evinces a character of loftiest devotion and the deepest reverence. A lingering sickness prevented him from completing the second part of his work on entomology. He was one of the ablest of the early Lutheran clergymen in America, and an intimate friend of the Muhlenbergs, who controlled a large and beneficial influence among the German settlers of Pennsylvania.

## Himmelsbrief



IN the February issue of THE PENNSYLVANIA-GERMAN, a correspondent asked for a "Himmelsbrief." This request called forth a number of letters to the editor, the gist of which is submitted herewith.

Copies of "Himmelsbrief" were received from Philadelphia and from Lehigh, Berks, Montgomery, Carbon and Lebanon counties, representing at least ten different editions. Prof. Fogel's communication shows that the letters are also procurable in York and Lancaster.

The copies that came under our observation may be classified as

#### A—The Meckelburg Letter.

This letter—a broadside  $11\frac{1}{2}$  by 8 inches, with border, was printed by Heinrich Kapp in the year 1725, in "Kollen." We give a copy of the letter at the end of this article.

#### B—The St. Germain Letter.

Of this letter three different editions of the same text came to our hand. These are broadsides measuring respectively 14 by 18,  $10\frac{1}{2}$  by  $15\frac{3}{4}$  and 12 by 18 inches. Each is surrounded by an ornamental

border. The "letter" is followed by 88 lines of exhortative and devotional poetry. A translation of the letter will be found at the end of this article.

**C—The Magdeburg Letter.**

Of this, copies of three German editions were received containing the same text which is quoted by Prof. Fogel. The oldest of these is a broadside seemingly without border, of which the print measures  $6\frac{1}{4}$  by  $6\frac{1}{2}$  inches.

The most elaborate edition is a cloth-mounted broadside  $14\frac{1}{4}$  by 19 inches, lithographed by A. Kollner, Philadelphia. The border and some of the words are printed in blue and gold. As ornaments, two flying angels, a standing Christ and two eyes with balances are used. Prof. Fogel quotes this letter in his communication.

**D—The Holsteiner Letter.**

The copy submitted, an English translation entitled "House and Charm Writing," is a recent print, judged by paper and type. The text varies widely from that given by Prof. Fogel. Some of the variations affect only the phraseology, others the idea conveyed; of the latter the following is an illustration. The sentence in the letter quoted by Prof. Fogel: "Who does not believe in it may copy it and tie it to the neck of a dog and shoot at him, he will see this is true," is in the place of the following in the other letter: "Who will not believe this take note of him and hang him for a day and shoot him so that he will learn that it is true" (a rather severe and drastic method of argument).

**E—Himmelsbrief of 1815.**

The Pennsylvania Historical Society library has in its collection of broadsides, one published in 1815 measuring  $13\frac{1}{2}$  by  $15\frac{1}{2}$  inches, and opening with these words: "HIMMELS-BRIEF nach welchen sich jeder kluge Haus-Vater mit seiner Familie richten soll um einst an den ort zu kommen von woher dieser Brief an alle menschen, wes standes sie sind geredet ist, nemlich in den Himmcl." A section of 33 lines follows, beginning with the words, "Also gebietet der Herr des Himmels und der Erde." "Ein Schön Gebet" takes up 18 lines.

Four stanzas of 8 lines each end the "letter."

A lack of space does not permit a fuller discussion of these letters. We have only referred to those that came under our immediate observation. But even these are evidence that there has been a widespread circulation of these broadsides. We must not forget, however, in passing that the fads and fancies, the isms and ologies, the superstitions, rampant today are not confined to the "Dutch" nor to Pennsylvania.

We give herewith several communications bearing on the subject. The first of these is by Prof. E. M. Fogel, Ph.D., of the University of Pennsylvania, who is thoroughly versed on this and kindred subjects.

**THE "HIMMELSBRIEF."**

E. M. FOGEL, PH.D., UNIVERSITY OF PENNSYLVANIA.

The "Himmelsbrief," or "letter of Jesus Christ," as it is sometimes called, purports to have been written by Christ himself or by the archangel Michael. It is an earnest admonition to sinful man to repent—and it is in this very admonition that we can see strong traces of the primitive "heidentum" (heathenism) of the Germans under the garb of Christianity, for the spirit throughout the entire "letter" is not that of love, but has much of the martial setting of the Old Saxon Heiland. This is particularly the case with the "letter sent to Mechelburg in the country of Brittainia."

I am firmly of the opinion that we have in all of the "letters" a strong Christian setting to an old heathen *Zauber- or Segens-formel* (powwowing formula). For we know that many of the powwowing formulas still extant among the Pennsylvania-Germans can be traced back to their originals in the manuscripts of the Middle Ages found in the old German cloisters. But what has the powwowing formula to do with the "Himmelsbrief"? It shows that the Himmelsbrief is closely related to the powwowing formula, and the powwowing formula is easily traced back to the ninth and tenth centuries. Among these may be mentioned the *Merseburger Zaubersprüche*, the *Lorscher Bienensegen* of the ninth century and the *Wiener Hundsegen* of the tenth century, and on English soil the Anglo-Saxon *Spruch gegen Hexenschuss*.\*

The essential difference between the "Himmelsbrief" and the powwowing formula is that the former is used to ward off hell, disease and disaster, while the latter is used principally in either curing disease or effecting a charm. The former, moreover, is to be circulated as much as possible, but the latter loses its charm unless communicated by and to persons of opposite sex, and usually in a whisper.

Both of these are also closely related to such books as: *Sixth and Seventh Books of*

\*Cf. Kögel, *Litteratur Geschichte* 1. 1. p. 93.

*Moses; Eighth and Ninth Books of Moses; Albertus Magnus; Hohmann's Long Lost Friend, etc., etc.*

There are many versions of the Himmelsbrief, among them being: the Magdeburger, the Holsteiner, the Neu-Ruppiner, the Meckelburger, the St. Germainer and others. The Magdeburger is probably the commonest throughout the Pennsylvania-German district, altho the Holsteiner can be bought, *e. g.*, in Allentown, Reading, Lancaster and York.

To give the reader some idea of the "letter" I shall here give only several specimens, for want of space. The English version given below is a very poor translation, the German version being the Magdeburger.

EIN BRIEF  
SO VON  
GOTT

selbsten geschrieben und zu Magdeburg niedergelassen worden ist.

Er war mit goldenen Buchstaben geschrieben und von Gott durch einen Engel gesandt worden; wer ihn abschreiben will den soll man ihn geben, wer ihn verachtet, von dem weicht DER HERR.

Wer am Sonntag arbeitet, der ist verflucht. Dennoch gebiete ich, dasz ihr am Sonntag nicht arbeitet, sondern andächtig in die Kirche gehet, aber euer Angesicht nicht schmücket; ihr sollt nicht fremdes Haar tragen, und sollt nicht Hoffart treiben; von eurem Reichthum sollt ihr den Armen geben, reichlich mittheilen und glauben dasz dieser Brief mit meiner eigenen Hand geschrieben und von Christo selbsten ausgesandt sey, und dasz ihr nicht thut wie das unvernünftige Vieh; ihr habt sechs Tage in der Woche, darinnen sollt ihr eure Arbeit verrichten, aber den siebenten (nämlich den Sonntag) sollt ihr heiligen; werdet ihr das nicht thun, so will ich Krieg, Hunger, Pestilenz und Theurung unter euch schicken und euch, einem jeden, er sey wer er wolle, Jung und Alt, Klein und Grosz, dasz ihr am Samstag nie spät arbeitet, sondern ihr sollt eure Sünden bereuen, auf dasz sie euch mögen vergeben werden. Begehret auch nicht Silber und Gold, treibet nicht Fleischart und Begierden; denket dasz ich euch gemacht habe und wieder zernichten kann.

Freuet euch nicht, wenn euer Nachbar arm ist, habt vielmehr mitleiden mit ihm, so wird es euch wohl gehen.

Ihr Kinder! ehret Vater und Mutter, so wird es euch wohl gehen auf Erden. Wer dies nicht glaubt und hält, der ist verdammt und verloren. Ich, Jesus, habe dieses selbsten mit meiner eigenen Hand geschrieben, wer es widerspricht, und lästert, derselbe Mensch soll keine Hülfe von mir zu erwarten haben, wer den Brief hat und ihn nicht offenbaret, der ist verflucht von der christlichen Kirche, und wenn eure Sünden noch so grosz wären,

sollen sie euch, wo ihr herzlich Reue und Leid habt, vergeben werden.

Wer es nicht glaubet, der soll sterben und in der Hölle gepeinigt werden, auch ich werde am jüngsten Tage fragen um eurer Sünden willen, da ihr mir dann antworten müsset.

Und derjenige Mensch, so diesen Brief bei sich trägt, oder in seinem Hause hat, dem wird kein Donnerwetter Schaden zufügen, er wird für Feuer und Wasser sicher sein und wer ihn offenbaret vor den menschen kindern der wird seinen Lohn haben und fröhliches Abscheiden aus dieser Welt empfangen.

Haltet meinen Befehl, den ich euch durch meinen Engel gesandt habe. Ich wahrer Gott vom Himmelsthron, Gottes und Maria Sohn. Amen.

Dies ist geschehen zu Magdeburg im Jahre 1783.

In the name of the Father, the Son, and the Holy Ghost, as Christ stopped at the Mount, sword or guns, shall stop whoever carries this letter with him! He shall not be damaged through the enemies' guns or weapons, God will give strength! that he may not fear robbers or murderers and guns, pistols, sword and musket shall not be hurt through by the cannon of angel Michael. In the name of the Father, the Son, and the Holy Ghost. God be with you and whosoever carries this letter with him shall be protected against all danger, and who does not believe in it may copy it and tie it to the neck of a dog and shoot at him he will see this is true. Whosoever has this letter shall not be taken prisoner nor wounded by the enemy. Amen. As true as it is that Jesus Christ died and ascended to heaven and suffered on earth by the living God, the Father, the Son, the Holy Ghost, I pray in the name of Christ's blood, that no ball shall hit me, be it of gold, silver, lead or metal. God in Heaven may deliver me of all sins in the name of Father, the Son, and the Holy Ghost.

This letter was found in Holstein, 1724, where it fell from heaven; it was written with Golden letters and moved over the Baptism of Madagmery and when they tried to seize it, it disappeared until 1791. That everybody may copy it and communicate it to the world then it is further written, whoever works on Sunday he shall be condemned; neither shall you not work on Sunday but go to church and give the poor of your wealth for you shall not like the reasonless animal. I command you six days you shall work and on the seventh day you shall listen to the holy word of God, if you do not do so I will punish you with hard times, epidemics and war. I command you that you shall not work too late on Saturday. Let you be rich or poor, you shall pray for your sirs that they

may be forgiven. Do not swear by his name, do not desire gold or silver, do not fear the intrigues of men, and be sure as fast as I can crush you. Also be not false with your tongue, respect father and mother, do not bear false witness against your neighbor, and I will give you good health and peace, but he who does not will not believe in it he shall not have happiness or blessing. If you do not convert yourself you certainly will be punished at the day of judgment when you cannot account for your sins. Whoever has this letter in his house no lightning shall strike it and whosoever carries this letter shall bring forward fruits, keep my commandments which I have sent to you through my angels in the name of my son Jesus Christ. Amen.

The following lines come from a well and favorably known editor and publisher:

In response to a request in the February number of THE PENNSYLVANIA-GERMAN I wish to state that I am familiar with the document which has been employed extensively to fool and rob overcredulous and superstitious people. I have been in possession of a copy of the "Letters from Heaven" for many years, and have seen it in numerous families in eastern Pennsylvania.

This letter claims to have been written by the Lord Himself in heaven with golden letters, and let down from heaven in the city of Magdeburg, Germany, in the year 1783. As a matter of course it was at first printed in German, but is now also printed in English and peddled through the country and sold to foolish people. I will not mention any of the several firms which now publish this document, or that would be calculated to advertise a humbug. But it is said that publishers lend themselves to encourage a fraud, and all for the love of money. I presume they do this upon the principle that business is business and that in business anything is legitimate which makes money. I know that some of those engaged in this traffic are church members.

The writer has known people who held this letter in the highest veneration or as a communication coming directly from God. In the beginning it is stated that whoever disregards the letter will be forsaken of the Lord. The contents bear the strongest evidence of fraud. The admonitions are crude and in some instances ridiculous. The language is very simple, such as the most common people employ in speaking to their children.

In the beginning it is stated that the letter was written by God; in the body Jesus is made to say "that He wrote it with His own hand. Then follows the warning that whoever contradicts or blasphemes it will be condemned by the Christian Church. Whoever doubts

this shall die and be tortured in hell. A large part of the Letter is taken up with the admonition to observe the Sabbath, as if there were no other commandments. People are admonished never to work late on Saturday.

Finally, the Letter states that whoever carries it with him or keeps it in his house shall sustain no damage from lightning, and will be free from fire and water; and whoever will reveal the Letter to the people will have his reward and shall depart from the world with joy. The last sentence is: "This was done at Magdeburg in the year 1783."

Such, in short, are the contents of this wonderful Letter from Heaven. That many eagerly buy it and value it highly is only evidence of ignorance and superstition among our people.

A widely known physician of Lebanon county forwarded these lines:

Editor PENNSYLVANIA-GERMAN: When I saw your "want" in the February number of THE PENNSYLVANIA-GERMAN, I at once procured the loan of two copies of the Himmels-Brief, which I found within a stone's throw of my house, and I inclose a translation of both. The one is much older than the other, which was "let down at Magdeburg," and besides the "letter" proper it contains a "prayer" and a lengthy poem which I have not translated. I have quite often seen framed copies hanging on the walls of the living rooms and sleeping apartments of my patients, and whenever I spoke scoffingly of them, my jests were received by the owners with a reproving coldness of manner!

Where the letter is printed I am not able to say, though I presume it can be bought at any bookstore where German religious literature is sold.

The copies which I have seen were bought from peddlers or tramps, and were presumably made "to sell."

The following is the St. Germain letter as translated by our Lebanon correspondent.

#### A LETTER FROM HEAVEN

Which was written in golden letters, and which is to be seen in St. Michael's Church at St. Germain, where it hovers over the baptismal font. When one tries to grasp the letter it moves away, but when one wishes to copy the same it approaches and spreads itself out. In this wise it has been distributed all over the world.

Teach me that I keep my commandments. Give to me, my son, thy heart.

Thus I command you, that on Sunday ye do no work on your estate nor any other work, but that ye diligently go to church and pray devoutly. Ye shall not curl your hair nor practice the vanities of the world, and of your wealth ye shall give to the poor. And

ye shall believe that this letter through my divine hand has been sent out by Jesus Christ; and ye shall not act like irrational beasts. I have given you six days in which to perform your work, and on Sunday ye shall early proceed to church to hear the holy sermon and listen to God's word. If ye will not do this I will punish ye with Pestilence, War and Hard Times. I command you that on Saturdays ye labor not late, and that on Sundays ye go to church early with others, young and old, and there devoutly ask and pray that your sins be forgiven you. Swear not in anger by my name, covet not silver and gold, and yearn not after fleshly lusts and desires. As easily as I created you, so suddenly can I destroy you. No one shall kill another, and with your tongues be not false to your neighbors behind their backs. Rejoice not in your riches. Honor your father and mother; speak not with false witness against your neighbors and I will give you health and peace. Whoever believeth not this letter and regulateth not his conduct by it, shall have neither luck nor blessing.

This letter shall be copied by one for another, and if you do this, be your sins as manifold as the sands on the seashore, as numerous as the leaves of the forest, or the stars in the heavens, they shall be forgiven you.

Believe wholly what this letter says and teaches you, for whoever doth not believe it shall die. Repent of your sins or else ye will be eternally tormented, and I shall ask ye on the Judgment Day concerning your sins and you will have to answer. Whoever has this letter in his house or whoever carries it on his person, shall not suffer damage by lightning, and it will protect him from fire and water. The married woman who carries this letter with her shall bear happy and handsome children. Keep my commandments which I have sent to you through my angel Gabriel.

A beautiful Christian Prayer to be used at all hours:

O, Father, Son and Spirit, in essence One  
 Three-fold in name, to thee, and thee alone.  
 My heart in love and adoration swells,  
 O God, whose joy above in heaven dwells.

The following is a copy of the Mechelburg letter:

Dast ist die Copey der gründlichen Abschrift des  
 HEILIGEN ERZ-ENGELS SANCT  
 MICHAELS BRIEF.

Ich wahres Jesus Gottes Sohn Amen. Hier hebeth sich an das Gebeth, welches Gott selbst geschrieben hat und dem der heilige Engel St. Michael gesendet hat zu Mechelburg in dem Land Britania. Dieser Brief hanget vor St. Michaels Bild, und niemand weisz woran er hanget, er ist mit Güldenem Buchstaben geschrieben, und wer ihn angreifen will dem weichet er, wer ihn aber abscheiben will, zu dem neigt er sich und thut sich selber gegen ihn auf.

Dieweil Gott die Welt also geliebt hat, daz er seines eingebornen Sohns nicht verschont hat, williglich dargeben in den bitteren Todt, dardurch das menschliche Geschlecht zu erlösen.

Titul unsers einigen Erlösers und Seligmachers, der Allmächtige Jesu Christi, allerweisester, allerweinste, aller durchlauchtigste und unüberwindlichste, Fürst und Herr Jesu Christus, wahrer Gott von Ewigkeit, gekrönter Kaiser der himmlischen Herrscharen, erwählter König zu Sion und des ganzen Erbodens, zu aller Zeit Mehrer der heiligen Christl. Kirchen, einiger Hoher Priester und Erzherzog der Ehren, Herzog des Leben, Margraf zu Jerusalem, Landgraf in Judäa, Burggraf in Galäa, Fürst des Friedens, Graf zu Bethlehem, Freyherr von Nazareth, Obrister Kriegsheld seiner streitenden Kirchen, Ruter der höllischen Pforten, Triumphier-Herr, Sieg Herr und Ueberwinder der Todts Sünden und des Teufels; Herr der Herrlichkeit und Gerechtigkeit, Pfleger der Witwen und Waisen, Trost der Armen und Verrüben, Richter der Lebendigen und der Todten und des Himml. Vaters geheimster und vertrautester Rath. Unser allergnädigster Herr, Herzallerliebster und getreuer Gott und Herr. Titul und Namen der allerseligsten Jungfrau Maria und Mutter Gottes. Der allheiligsten groszmächtigsten und überwindlichsten Fürstin und Frau Jungfrau Maria. Eine gekrönte Kaiserin des himmlischen Reichs, Groszherrscherin der englischen Herrscharen, gebohrne Königin in Jerusalem Israel, Churfürstin des gelobten heil. Landes, Herzogin aus Judäa, Gräfin zu Loretto, Freyfrau zu Bethlehem, triumphirte Zerknirschlerin der alten Schlangen, gewaltige Ueberwinderin der Heiden, siegreiche Verwüsterin der ganzen Welt. Jungfräuliche Gespons und Mutter des Allerhöchsten, unser nach Gott allergnädigste Kaiserin und Frau.

Gedruckt zu Köllen bey Heinrich Kapp, im Jahr Christi, 1725.

NOTE.—The foregoing section beginning with "Titul" is set in two half-measure paragraphs, between which is placed a cross with wording as follows:

JESU \* CHRISTI  
 \* \* \* \* \*  
 \* \* \* \* \*  
 \* \* \* \* \*  
 \* \* \* \* \*  
 \* \* \* \* \*  
 SOHN \* GOTTES  
 \* \* \* \* \*

MERKE AN, DAS IST, DAS IST  
 DAS GEBOT, DAS GOTT SELBST  
 GESAGT UND GEOFFENBARET  
 HAT.

Wer am Sonntag arbeitet, der ist meinem Geboth ein Abtreter, ihr sollt zur Kirche gehen und mit Andacht bethen, auch sollt ihr

verbringen gute Werke und was ihr die ganze Woche versäumt habt, sollt ihr am Sonntag büßen und Gott um Gnad bitten, ihr sollt am Sonntag keine Hoffart der Welt treiben, am Sonntag sollt ihr arme Leut Wittwen und Waisen oder reisende Leute speisen und tränken und ihr sollt glauben, dasz ich Jesus Christus diesen Brief selber mit meiner eigener Hand geschrieben und euch gesandt habe, dasz ihr nicht thun sollt wie die unvernünftige Thier. Ich hab euch in der Wochen sechs Tag zu arbeiten und den Sabbath zu Feyern gegeben, auch sollt ihr am Sonntag früh zur Kirchen gehen, Gottesdienst und Predigt zu hören, sonsten werd ich euch strafen. Ihr sollt am Samstag nach Bethzeit nimmer arbeiten wegen meiner Mutter Maria, ihr sollt am Sonntage früh zur Kirchen gehen, ihr seyd gleich jung oder alt und mit Andacht beten für eure Sünden, damit sie euch vergeben werden, schwöre nicht bey meinem Namen oder meinem Blut, auch sollt ihr euern Nächsten nicht verachten und sonst keine falsche Kundschaft geben, ihr sollt nicht tödten weder mit dem Schwert noch mit der Zungen, hinterrucks begehret nicht Silber oder Gold mit Ungerechtigkeit, freuet euch nicht über euer Güter oder Reichthum, verachtet nicht die armen Leut, liebet euern Nächsten als euch selbst, Ehre Vater und Mutter, so giebt euch Gott die Gesundheit Frieden und langes Leben auf Erden und wer das nicht recht glaubt, der wird verlohren und verflucht und ich sage euch durch meinen Mund dasz ich diesen Brief selber mit meinen eigenen Händen geschrieben

hab und wer es nicht glauben will und widersprichts der wird von der Christlichen Kirchen verlassen und nimmer keine Hülff von mir haben. Dieser Brief soll auch von einem Haus zu dem anddern abgeschrieben werden und wenn der so viel Sünden gethan hätte, so viel als Sand am Meer liegt, so viel as Sterne am Himmel sind, so viel Laub und Gras auf Erden steht, beichtet er es und thut Busz, hat Reu und Leid über seine Sünden und Missethaten, so werden sie ihm vergeben, wer mein Geboth verachtet und das nicht glauben will, der wird eines bösen und jähen Todes sterben. Bekehret euch vor dem Bösen, sonst werdet ihr gepeiniget in der Höllen, ich werde euch fragen am jüngsten Gericht von wegen euren groszen Sünden und ihr werdet keine Antwort geben können, darum haltet mein Geboth, die ich euch gesagt hab durch meinen heiligen Engel St. Michael und wer diesen Brief in sein Haus hat, dem kann der böse Feind kein Schaden zufügen, der ist versichert vom Blitz, Donner, Hagel, Wasser und Feuers-  
Nothe, vor allen bösen, sichtbaren und unsichtbaren Feinden. Der ist behütet und bewahret vor allem Uebel des Leibes und der Seelen, und wann eine schwangere Frau diesen Brief bey sich hat, deren kann nicht mislingen in der Geburt, sie kann leicht gebähren und bringt eine liebliche Frucht auf der Welt, das Kind wird lieb gehalten von allen Leuten, darum gebiethe ich euch, dasz ihr mein Gebot haltet, die ich wahrer Jesus Christus Gottes Sohn selber geschrieben hab.

## Henry Sylvester Jacoby

(See Frontispiece Portrait)



HE subject of this sketch is of Pennsylvania-German descent. He is a son of Peter L. and Barbara Jacoby, both of German descent, and was born on April 8, 1857, in Springfield township, Bucks county, Pa. His paternal ancestor emigrated to Pennsylvania from Germany prior to 1750. Comparatively little is known of him. His wife, Elizabeth, survived him.

Henry Sylvester Jacoby was reared on the farm. He attended public school during the winter sessions and during the summer months attended the private school of David W. Hess for eight years. He was also a student in the Excelsior Normal Institute at Carversville, Bucks county, during the terms of 1870-72, and in the preparatory department of Lehigh University during 1872-73. He entered

Lehigh University in 1873, and, after completing a four years' course in civil engineering, was graduated in 1877 with the degree C. E. During 1878 he was stadia rodman on the Lehigh Topographical Corps of the Second Geological Survey of Pennsylvania. From November, 1878, to November, 1879, he was engaged on surveys of the Red River, Louisiana, with the United States Army corps of Engineers under Major W. H. H. Benyard. From November, 1879, to March, 1885, he served as chief draughtsman in the United States Engineer's office at Memphis, Tenn. From May, 1885, to August, 1886, he was book-keeper and cashier for G. W. Jones & Co., wholesale druggists in Memphis. From September, 1886, to June, 1890, Prof. H. S. Jacoby was instructor in Civil Engineering in his alma mater, Lehigh University.

In September, 1890, he was elected assistant professor of Bridge Engineering and Graphics at Cornell University, and was promoted to an associate professorship in the same department in 1894. He was made full professor of Bridge Engineering in Cornell in 1900, and has since filled that position.

Prof. Jacoby is also a member of a number of scientific organizations. In August, 1887, he was admitted a member of the American Association for the Advancement of Science, and was made a fellow of this organization in 1894; he was elected secretary of Section "D" in 1895 and vice-president and chairman of Section "D" (Mechanical Science and Engineering), in 1901. He became an associate of the American Society of Civil Engineers on November 5, 1890, and in August, 1894, a member of the Society for the Promotion of Engineering Education, of which body he was secretary from 1900 to 1902. He is chairman of the Standing Committee on Wooden Bridges and Trestles of the American Railway Engineering and Maintenance of Way Association. This is an association of important railway officers connected with engineering and maintenance of way and structures, and professors who investigate these subjects theoretically.

Prof. Jacoby has contributed numerous articles on Engineering and kindred subjects for periodicals devoted to that science. He is the author of the following publications: "*Notes and Problems in Descriptive Geometry*" (1892); "*Outlines of Descriptive Geometry*" (Part I, 1895; Part II, 1896; Part III, 1897); "*A Text Book on Plain Lettering*" (1897). He is joint author with Prof. Mansfield Merriman of Lehigh University of a "*Text Book in Roofs and Bridges*" in four volumes (1890-1898), embracing the following branches: Part I, "*Stresses in Simple Trusses*" (1888), entirely rewritten in 1904; Part II, "*Graphic Statics*" (1890), enlarged in 1897; Part III, "*Bridge Design*" (1894), rewritten in 1902; Part IV, "*Higher Structures*" (1898). Prof. Jacoby served as editor of the Journal of the Engineering Society of Lehigh University from 1887-1890.

Prof. Jacoby was married on May 18, 1880, to Laura Louise Saylor, daughter of Thos. S. and Emma A. Saylor, of Bethlehem, Pa. They are the parents of three children, John Vincent, Hurlbut Smith and Freeman Steel, all of whom reside with their parents in Ithaca, N. Y.

## The Squire and Katrina

BY MRS. ELLA ZERBEY ELLIOTT, POTTSVILLE, PA.

in

"OLD SCHUYLKILL TALES."



THE 'Squire had quite a history. He was born in Germany and was the last to come over and join the family, who had all preceded him to the land of the free, and settled at Orwigsburg. The old father and mother, two daughters and three sons. One of the daughters married a German Evangelical minister, the other a farmer, and settled in Illinois. One of the sons was a well-known Orwigsburg doctor, the other a leading Pottsville

practitioner. The family seemed to lean toward the practice of medicine and among the descendants of the next generation, four followed in the footsteps of their sires and were doctors. Of the present generation, at least two have flung out their shingles with more yet to be heard from.

Military conscription into the German army was the cause of their immigration to America. The sons had no inclination for military life and they fled the country. The 'Squire, however, was 28 years old

when he came. He liked his native country and would not have migrated to America, but for the importunities of his family.

He was educated in Hanover, Prussia, where he went to the common schools, where school opened at seven o'clock in the morning and continued until seven at night, the children taking their luncheons with them. He often related having seen Princess Victoria, niece of William IV, and afterward Queen of Great Britain, going to and fro, from the same school building. Victoria was the daughter of Edward, Duke of Kent, the fourth son of George the Third, and was born in the Kensington palace. Her education was superintended by the Duchess of Kent. The Guelphs were of the Hanoverian order of Knighthood, founded in 1815, by George IV, and the orphan princess was very strictly raised. She came in a plain carriage daily to the school house, attended by a servant in plain livery. After entering the building by a private entrance, she remained until her recitations were made and then retired. The 'Squire was wont to say that, the royal scholar was very ordinary looking and very modest and unpretentious in her manner. She wore her thick dark hair in the "Gretchen" plaits common to the school girls of her age, and there was nothing to distinguish her from any other German school girl, except her method of coming to the school.

Mechanism and electricity in telegraphy were experimented upon from the time of the ancient Greeks and Romans, down. One Ersted, in 1819, discovered that a delicately suspended magnetic needle has a tendency to place itself at right angles to a conductor, through which a current Steinhill in his experiments, as a helper, of voltaic electricity is passing. Ampere needles, as many as there were letters in the alphabet, came next in 1820. Then Gaus and Weber, at Göttingen perfected the invention. But it remained for Steinhill to make the first perfect instrument, July, 1837. It operated for 12 miles and had three stations.

The 'Squire was a young man, not much more than a boy, and he assisted Steinhill in his experiments, as a helper,

and in the outcome of which he was most intensely interested. The 'Squire had been educated by the Government for its clerical service, and had passed the rigorous examination. He had a foothold among the clerical force at the lower round of the ladder, but promotion would follow through civil service rules and a pension would come at the end of a long and faithful service. His life was mapped out for him, and yet the 'Squire abandoned it all, and settled in West Brunswick township, below Orwigsburg.

Homer called beauty a glorious gift of nature, Ovid said it was a favorite bestowed by the Gods, but Aristotle affirmed that beauty was better than all the letters of recommendation in the world; and certain it was that Katrina's beauty was her recommendation in the eyes of the 'Squire. He had no thought of marrying, but here he was in a new world, all his old hopes and ambitions cast aside, and nothing to take their places; he was lonely and needed a tonic to brace him up. He found it. He fell in love with Katrina.

He was twenty-eight and she seventeen, and it was no luke-warm attachment, but a genuine love affair. The Germans as a rule are a sentimental, warm-hearted, romantic race, and the attachment inspired was one that lasted a lifetime, and many are the stories told of it in the family.

The 'Squire tilled his broad acres after a fashion, but he was no farmer, and never could take kindly to tilling the ground. He had a fulling mill, a clover mill, acted as Justice of the Peace for the township, school director, tax collector and was a general factotum for the public business of the vicinity. He was surveyor of the roads, laid out fields, and did much writing of deeds and abstracts, for those were the days when there were no printed legal forms and everything was written.

In everything he undertook, Katrina was his encouragement. She attended to all the business about the homestead and managed the hands about the farm. After twenty-seven years of hard and unrequited labor, the family removed to Pottsville, where a fortunate investment in property gilded the golden years of their old age with the crowning success which the re-



sults of their hard and incessant labor had refused to yield.

What a pleasure it was to visit that old farm. Favored nephews and nieces (the former some of the leading professional and business men of Pottsville) recall with pleasure the memory of their experience there. When the 'Squire met them and after the German fashion kissed them he told them they were welcome, and they were. What fishing and boating on the mill-dam and creeks followed. The haying, cheerying and berrying. The table in harvest, when helpers, children and all sat down, some twenty persons together, and the plenty and home-cooking served on that table. The singing school, the Sunday School entertainment at the Red Church, where the boys went upon one occasion.

It was on the picnic style and served on tables in the church. They called it a "feast," and bread, butter, ham, pickles, cheese, sausage, cakes and lemonade were served as a sort of a reward of merit in attendance. The boys were hungry and ate only as hungry boys can. They were helped and helped, and still they ate, when one of the church wardens took them by the shoulders, and said:

"I guess you have eaten enough, boys. Get away now and leave something for some of the rest;" and they obeyed.

There was the red ear at the husking bee, the apple-butter stirrings, the candy pullings, skating and sledding during the winter and the game of "shinny" on skates, on the ice. Is it any wonder that the girls and boys of the olden days say, "there are no times like the old times."

Katrina, too, was an original character, and the best of entertainers. No visitor was allowed to go away hungry. Her chicken and waffles, fried oysters and cooking were noted, and nothing delighted her more than when visitors showed their appreciation of them by eating heartily. (The maid of all work was known as "Long Ann." Her name was Ann Long.) When she reached her eightieth milestone, her granddaughters tendered

her a birthday reception. Always handsome, she looked regal at that age as she sat in a high-backed chair, clad in a heavy black satin gown and surrounded by palms and growing flowers, the gifts of her children and friends. She received her guests of the various branches of the family, a hundred or more in number (whilst her granddaughters poured tea into the small lacquered china cups, and served tiny wafers) with the same calm dignity that always characterized her actions. Approached by a nephew, a well-known physician, he said:

"Well, Aunt K——, how are you enjoying it all?"

"Not at all," she answered. "I am ashamed of such poor stuff. If they would only have left me, I would gladly have roasted a turkey and fried oysters, so that you would have had something good to eat."

Once upon talking to a favorite niece, whilst they lived in the country, she descanted upon "how much better the 'Squire would have it had he remained in Germany. He would not have had to work so hard."

"But think of it, Aunt K———" said the niece, "then you would never have seen him."

Nothing non-plussed, she answered: "Well, it would not have mattered, if it would have been for his good. I would have been willing."

All things, even the ideal married life must have an end. One day the 'Squire came home, complained of a cold and not feeling well. Nothing serious was thought of it. After several days about the house, he asked for a dish of oysters. He could eat not more than one or two. He beckoned to his faithful wife to remove the dish. When she drew near he placed his arms around her neck, and whispered:

"Have we not loved each other always and to the end?" She said "Yes."

Trying to disengage herself from his embrace, he fell back on the pillow, limp and inert. The Darby and Joan attachment was dissolved, the 'Squire was dead.

# The Maternal Grandmother of George Washington

BY JOHN STOTSENBERG NEW ALBANY, IND.



ALL the writers and historians who undertake to give us a list of the ancestors of Geo. Washington, dwell at length upon the paternal side; and they even trace or attempt to trace the long line of the Washingtons back to Odin, the founder of Scandinavia, B. C. 70, involving a period of eighteen centuries and including fifty-five generations. They all overlook or else discard the fact that on the maternal side, the Washington genealogy is suffered to remain in obscurity.

The people of the United States are much more interested to know that all the virtue, wisdom, sagacity and good qualities becoming to a woman, were not only inherited from but instilled into the heart and mind of Mary Ball, the mother of Washington, by her mother, until the year 1721 when that mother died after first committing her to the care and tutelage of Major George Eskridge, a capable and trustworthy guardian.

If I were to ask the general reader and especially the Virginia reader who was George Washington's grandmother, on the mother's side and what become of her after Colonel Ball's death, and whether she was buried on the soil of the Old Dominion and if so in what county, and whether her grave is marked by any monument, I doubt if any of them could answer these questions correctly. Even Washington himself in a letter to Sir Isaac Head stated that he had never paid any attention to the subject of his ancestry.

Hayden in his book on Virginia genealogies, a recognized authority, writing of Joseph Ball, the grandfather of George Washington says:

"Of Colonel Ball, very little is known. He was a man of prominence in his county and parish, a lieutenant colonel and a vestryman. But his name has become interesting to Americans as that of the grandfather of General Washington. It is proven that he was twice

married and that the mother of Washington was his only child by his second marriage; but the history of his first and second wife is more or less traditional."

While Hayden's statement may be true as to the first wife, the facts as brought to light by the Rev. George W. Beale, of Heathsville, Virginia, show that tradition has been at fault as to the second wife.

By the first wife, Elizabeth Rogers, Colonel Ball had five children—Hannah, married to Raleigh Travers; Elizabeth, married to the Rev. John Carnegie; Esther, married to Raleigh Chinn; Anna, married to Colonel Edwin Conway, and Joseph, who married Frances Ravenscroft. This son and all the sons-in-law were prominent and influential men in the colony of Virginia, and their descendants have been distinguished leaders in public affairs, especially in the States of Virginia and Kentucky. There was living in Lancaster county, Virginia, at the time of the death of the first wife, Elizabeth Ball, which occurred prior to the year 1707, a widow named Mary Johnson, an emigrant from England. Mrs. Johnson had two children to support and care for—John and Elizabeth Johnson. After the death of his wife, according to Moncure Conway, in his "Washington and Mount Vernon," Colonel Ball employed Mrs. Johnson as his housekeeper. But whether that relation existed or not, she was married to Colonel Ball in the year 1706, and then and thereafter until her husband's death, she presided as the wifely housekeeper at Epping Forest, the name of Colonel Ball's plantation in Lancaster county, until his death, which occurred in June, 1711. The only issue of this marriage was Mary Ball, born in the year 1707, who became the wife of Augustine Washington, and the mother of the *pater patriae*.

Up to the time of Mr. Beale's discovery of the actual facts, the tradition in Virginia was that Mary Johnson Ball, the second wife, went back to England

with her daughter, Elizabeth Johnson, and the further tradition was that her maiden name was Montague, because, as one historian asserts, some of the tombstones in the White Chapel churchyard, an old colonial church in Lancaster county, Virginia, show the intermarriage of Montagues and Balls.

But unfortunately for these traditions, in only one short year after Colonel Ball's death, Washington's grandmother was again married, to Captain Richard Hewe, who had been her former husband's business manager. Accompanied by her children, Elizabeth Johnson and little Mary Ball, she removed from the Epping Forest mansion to the Hewes plantation in St. Stephen's parish in Northumberland county, Virginia. This change of residence occurred in the year 1712, when Washington's mother was about four years old. Captain Hewes died in the year 1713, as is shown by the inventory of his estate filed in the Northumberland County Court by his widow Mary Hewes. The mother of Washington resided with her widowed mother on the Northumberland farm until the death of Mrs. Hewes in the year 1721. Elizabeth Johnson, Mary's half-sister, also resided there until her marriage with Samuel Bonum, of Cople parish, Westmoreland county, Virginia, the owner of a large plantation on Bonum's creek, an estuary of the Potomac river.

That Mary Hewes was very fond of her daughter, and that Mary Ball's training and womanly qualities as displayed in after life were mainly due to her mother's care and affection; and that the facts above related are founded upon the rock of truth and not upon unstable and illusory tradition will appear from a perusal of the mother's will as probated in Westmoreland county, on July 28th, 1721.

In the will she specifically bequeaths to her daughter, Mary Ball, a number of articles of personal property, with a remainder in all the real estate of the testatrix.

Mary Ball's half-brother, John Johnson, named with Major Eskridge as a joint executor of his mother's will, by his own will also probated in Westmoreland county, likewise indicated his great

regard and esteem for Washington's mother by the following item in his own will:

"Imprimis. I give and bequeath unto my sister Mary Ball, all my land in Stafford which my father-in-law Richard Hewe gave me, to the said Mary Ball and her heirs lawfully to be begotten of her body forever."

The affectionate regard for Washington's mother evinced by her mother and her half-brother John Johnson was also shared by Samuel Bonum, the husband of Mary Ball's half-sister Elizabeth Bonum, for in his last will probated in Westmoreland county, February 22nd, 1726, occurs the following bequest:

"I give to my sister-in-law, Mary Ball, my young dapple gray riding horse."

Where the remains of Mary Hewes and of her daughter Elizabeth Bonum rest no one in Virginia seems to know.

The burial place of Mildred Warner Washington, the paternal grandmother of George Washington, has been traced, but no attention has been paid by any of the patriotic Washington associations formed in America to the finding and preservation of the tombs of the maternal grandmother of Washington and her half-sister Elizabeth Bonum. Indeed, what became of Elizabeth Bonum, no one seems to know.

And yet to the maternal solicitude of Mary Hewes and training by her of Mary Ball as well as the sisterly regard of Elizabeth Bonum, the republic is mainly indebted for the strength of character, the sweetness of disposition and correctness of deportment which ennobled Mary Ball. We magnify and extol the deeds of our statesmen and mighty men of valor and we give them grand funerals, eloquent eulogies and towering monuments, but nevertheless, as George Elliot says

"the growing good of the world is partly dependent on unhistoric acts; and that things are not so ill with you and me as they might have been is half owing to the number who lived faithfully a hidden life and rest in unvisited tombs."

Perhaps the awakened zeal of the Colonial dames of Virginia and the energies of the Mount Vernon Regents may cause the burial places of these noble women to be found and appropriate honors paid to their memory.

# The Home Department

This department is in charge of Mrs. H. H. Funk, of Springtown, Pa. to whom all communications for it should be addressed. Contributions relating to domestic matters—cooking, baking, house-work, gardening, flower culture, oldtime customs and ways of living, etc., etc.—are respectfully solicited. Our lady readers are specially requested to aid in making this department generally interesting.

## Cake Receipts

The following receipts printed in German were submitted to this department. I have endeavored to translate them correctly, but further than this I can assume no responsibility. These receipts are printed in German on a single sheet and, as I understand, can be purchased in this form from A. F. Christ, Kutztown, Pa.—Editor, Home Department.

### Gold Cake.

One and one-half cups sugar,  $\frac{1}{2}$  cup butter, the yelk of seven eggs, 1 cup of sour cream,  $\frac{1}{2}$  teaspoon baking soda; flavor to suit the taste.

### White Cake.

One pound white sugar, 1 pound flour, 10 oz. good butter,  $\frac{1}{2}$  teaspoon cream of tartar, 1 teaspoon soda.

### Soda Cake.

One cup butter, 4 cups flour, 1 cup milk, 1 pound sugar, 1 teaspoon soda, 2 teaspoons cream of tartar.

### Lemon Custard.

One cup white sugar, 1 cup water, 1 tablespoon flour, 1 lemon, 3 eggs, 1 tablespoon butter.

### Nothing Cake.

One and one-half cups flour,  $\frac{1}{2}$  cup milk, 1 cup white sugar, 1 tablespoon butter, 1 egg,  $\frac{1}{2}$  teaspoon soda, 1 teaspoon cream of tartar mixed in flour.

### French Loaf.

One lb. white sugar, 1 lb. flour,  $\frac{1}{2}$  lb. raisins, 8 eggs,  $\frac{1}{2}$  lemon or nutmeg.

### Lemon Pie.

One-half cup butter, 1 cup white sugar, 4 eggs, 2 small crackers, 2 lemons,  $\frac{1}{2}$  cup milk; beat batter to a cream adding sugar last; mix well and beat thoroly.

### Notation Cake.

One cup butter, 2 cups white sugar,  $2\frac{1}{2}$  cups flour, 5 eggs.

### Loaf Jumbles.

Two cups white sugar, 1 cup butter, 1 cup milk,  $\frac{1}{2}$  teaspoon soda, 4 eggs well beaten; flour enough to make a stiffer batter than for a pound cake.

### Marble Cake.

The white of four eggs, 1 cup white sugar,  $\frac{1}{2}$  cup butter,  $\frac{1}{2}$  cup sour milk,  $\frac{1}{2}$  teaspoon soda, 2 cups flour.

### Sponge Cake.

Five eggs,  $1\frac{1}{2}$  cups flour, 1 cup white sugar; beat sugar and eggs well, and add the rest.

### Shwenkfelder Cake.

One pint milk, 1 pint yeast, 1 pound white sugar, 6 eggs, 1 pint lard.

### Apièce Cakes.

One lb. white sugar,  $\frac{1}{2}$  lb. butter, 1 cup

cream or milk, 4 eggs, 1 teaspoon soda and a pinch of nutmeg.

### Cocoanut Jumbles.

One egg, 3 cups white sugar, 1 cup butter, 1 cup cream, 1 teaspoon soda, 1 cocoanut grated, 5 cups flour; roll the jumbles in sugar.

### Jumbles.

One lb. white sugar, 3 eggs, 1 cup good sour cream, 1 small teaspoon soda, flavor to taste; the batter must not too stiff.

### Railroad Cake.

One-half cup butter, 3 cups white sugar, 4 cups flour, 3 eggs,  $1\frac{1}{2}$  teaspoons baking powder.

### Lady Cake.

One-half lb. butter, 6 eggs, 1 cup milk, 1 cup flour, 1 teaspoon soda mixed in milk, 1 teaspoon cream of tartar in flour, 1 pack cornstarch; mix butter and sugar to a cream, add eggs well beaten and stir batter well. (Quantity of sugar lacking in original).

### Composition Cake.

One lb. loaf sugar, 1 lb. butter, 7 eggs,  $\frac{1}{2}$  pt. sour cream, 1 teaspoon soda, raisins to one's judgment.

### Dark Paste.

The yelk of four eggs, 1 cup brown sugar,  $\frac{1}{2}$  cup molasses,  $\frac{1}{2}$  cup butter,  $\frac{1}{2}$  teaspoon soda,  $\frac{1}{2}$  teaspoon cream of tartar, 2 cups flour.

### Cocoanut Cake.

One cup butter  $5\frac{1}{2}$  cups flour, 3 eggs, 1 teaspoon soda, 1 lb. pulverized sugar.

### Eimsdale Cake.

Six cups sugar, 3 cups butter, 2 cups butter-milk, 10 cups flour, 7 eggs, 1 teaspoon soda, nutmeg and raisins to one's judgment; cream the butter and sugar together then add butter-milk and eggs and lastly the soda.

### Measure Cake.

One cup, sugar, 3 eggs,  $1\frac{1}{2}$  teaspoon soda, 8 cups flour, 1 teaspoon cream of tartar.

### Perkins Cake.

One cup sugar, 1 cup milk, 1 pt. flour, 1 egg, 1 teaspoon cream of tartar,  $\frac{1}{2}$  teaspoon soda, 2 oz. butter.

### Spice Cakes.

One qt. molasses, 1 pound sugar,  $\frac{3}{4}$  pound lard, and spices to suit the taste. (Quantity of flour and soda lacking).

# Literary Gems

## THE EDITOR:

Enclosed herewith you will find a translation of "Asleep in Jesus" which I offer for publication in the "Pennsylvania-German" at your discretion.

The translation was undertaken in response to a suggestion of one of your ministerial readers who expressed a strong desire to have it for use as a German funeral hymn.

With very best wishes, I am,

Yours truly,

W. F. MORE,

Bethany Orphans' Home, Womelsdorf, Pa., Feb. 5, 1908.

### SCHLAFEND IN JESU.

Schlafend in Jesu! Sel'ger Schlaf:  
Niemals zum Weinen wacht man auf:  
Die Ruh die still und ungestört  
Der letzte Feind nicht brechen wird.

Schlafend in Jesu! Es sei mein  
Für solchen Schlaf bereit zu sein:  
Zu singen froh, mit Zuversicht,  
Der Tod nun stachellos mir ist.

Schlafend in Jesu! Frieden's Nacht  
Nach der man wonnevoll erwacht:  
Kein Furcht und Weh betrübt die Stund  
Die meines Heiland's Kraft macht kund.

Schlafend in Jesu! Es sei hier  
Solch' wonnevolle Zuflucht mir:  
Dann bin ich sicherlich bewahrt  
Bis Gott mich ruft zur Himmelfahrt.

Schlafend in Jesu! Wenn auch weit  
Verwandten Gräber sind zertreu't,  
So ist doch Dir's ein sel'ger Schlaf  
Aus dem Du wach'st mit Freuden auf.

### ASLEEP IN JESUS.

Asleep in Jesus! blessed sleep!  
From which none ever wakes to weep;  
A calm and undisturbed repose,  
Unbroken by the last of foes.

Asleep in Jesus! O how sweet  
To be for such a slumber meet;  
With holy confidence to sing,  
That death hath lost his renowned sting.

Asleep in Jesus! peaceful rest,  
Whose waking is supremely blest;  
No fear, no woe, shall dim the hour  
Which manifests the Saviour's power.

Asleep in Jesus! O, for me  
May such a blissful refuge be;  
Securely shall my ashes lie,  
And wait the summons from on high.

Asleep in Jesus! far from Thee  
Thy kindred and their graves may be;  
But thine is still a blessed sleep,  
From which none ever wakes to weep.

### DIE MAMI SCHLOFT.

BY REV. ADAM STUMP, YORK, PA.

Die Nacht is doh, die Drauer-nacht:  
Es haengt en Flor uf meinra Dhier:  
Die mami schloft! Der Welt ihr Pracht  
Is ganz vergange, sag ich dir!

Ihr Aug hot mich es erst erschaut,  
Erst haw' ich ihra Stimm erhoert;  
Uff sie haw' ich die Welt gebaut,  
Ihr Lewe war mir alles wert.

Die welt scheint lehr un' ohne Lust,  
Wann m'r amohl die Mamm verliert;  
Des Kindheits-kisse uff ihra Brust  
Werd uns dann nimme meh verziert!

Was Weh gedu, an jener Zeit,  
Hot sie jo immer gut gemacht:  
Mir sin verbei an an'ra Leit,  
Bis sie gekisst un' driwwer g'lacht.

Die Draehne hot sie abgewischt:  
Des Weihne war uns glei verbei;  
Die Sonn hot g'scheint in ihrem G'schicht—  
Ach, jetz kann es net meh so sei!

Die Wolke mache 'n dunkle Nacht,  
Der Mond versteect sich im Verdries.

Oh, sei doch still, mach gar ke Yacht,  
Die Mami schloft, sie schloft so siess!

Der Dag war lang, die Arwet schwer,  
Die Pilger-reis war hart un' weit,  
So mied war sie, un' matt, so sehr,  
Die Ruh is siess in Ewigkeit!

Des Scheide awwer duht uns weh,  
Es fehlt doh eens, es fehlt so viel!  
M'r seht es net, m'r heert's net meh—  
Des Hertz hot Schmerz! Des Grab is kiel!

Doch, Feierowet is jo doh,  
Die Mami leid in ihrem Bett,  
Im Kaemmerli schloft sie recht froh,  
Dann weck sie net, oh weck sie net!

M'r sagt's net gern: m'r muss es du;  
Des Herz, es haengt an seinem Gut—  
M'r gukt noch ee' Mohl—Jetz mach zu!  
Die Draehne nemme mir den Muth!

Ihr Aug is zu, ihr Mund schweigt still,  
Un' kalt is ihra Herzens-quell.  
Dann, gute Nacht! Mach's wie m'r will—  
Doh muss m'r saga—"Ferrawell"!

## EM SAM SEI KINNER.

BY HOWARD S. PAULES, '08, MUHLENBERG COLLEGE, ALLENTOWN, PA.

Sam is my nama, weescht du's net,  
 Ich hab drei grossa Meed.  
 My Sohn der John gate in die College,  
 Sel is was mich so freht.

Die Betzy, eens vun meina Meed  
 Die halt sich recht gut drah,  
 Am Rev. Letz hot sie so freht,  
 Sie gebt an Parras-Frah.

Da Lizzie gehts noch zimlich schlecht,  
 Sie bringt feel sotta bei,  
 Shier anich ebbes is ihra recht,  
 Dehl zeita hot sie drei.

Die bescht, die liebscht un ah de schancht  
 Vun meina Meed heest Hannah.  
 Of course, sie is wol ah die glentscht,  
 Wit du sie lerna kenna?

Es kumma so feel Buva bei,  
 Deel grossa un deel gleena.  
 Ich denk es kann net onersht sei  
 Sie wella my Meed seena.

Die Mammie sagt es waer net so,  
 Sie kamta for zum John.  
 Doch si.. deel shiergar immer do,  
 Sie kumma net for fun.

Ich geb die Hannah nat garn har,  
 Sie kennt noch schenner warra.  
 Doch liebt sie now der Dr. Brow,  
 Ich wot sie gerecht an Parra.

My Frah meent ah es waer recht schee  
 Wann yeders vun da Meed—  
 Die Gross so well as we die Klee—  
 An Parra heira daht.

Now hav ich gschwetzt vun mina Meed,  
 Ich bin an schlimmer Mon.  
 Doch is mer's alls noch net ferlade,  
 Eich sag ich vun meim John.

Ich denk es kent bout finf yahr sei—  
 Yah es is sure net may—  
 Do kummts em John uf a mol ei  
 For noch der College geh.

Of course ich hab der John no gfroght,  
 Was wit du don mol warra?  
 Es hot ihn no so shier gabloght.  
 No secht er, "Ei an Parra."

Der John is noch da College fart,  
 Now wees er feel, feel sacha.  
 Er sacht deel Dings waer deivalish hart  
 So hen sie'n lerna mocha.

Ferzela dut er mir vun Greece,  
 Vun Rome un vun Deitschland.  
 Er secht die Weibslait warra siess  
 Un maant es waer ken shandt.

Now waas er alles vun da Zeit  
 Shiergar vun fonna ah.  
 Er kennt so shiergar alla Leit,  
 Un winscht er het an Frah.

Der John gleicht now die Lizzie Blose,  
 Sie weert an grummie Brill.  
 Of course, die Welt is arrick gross,  
 Er kon hie ga woo er will.

Die Betzy, Lizzie un die Hannah,  
 Die sin now nimmie my.  
 Du datscht sie now shier gar nat kenna,  
 Sie gooka all so fei.

Da Mammie ihra Wunch is war,  
 Dass het ich net gedenkt.  
 Un yeders now vun mina Meed  
 Die hot'en Parra falengt.

Mir sin of course now kristlich warra,  
 Un lava errick schee.  
 Es hut yeders vun da Meed an Parra.  
 Ich winsch mir yoh nat may.

Die Lizzie Blose is now em John,  
 Sie helft ihm venich liega.  
 Er secht es predricha ware fun,  
 Doch kent er sich badricha.

Doch wella mir mit nonner hoffa  
 Mer greea bol feel Geld.  
 Un das yeders in der Himmel kommt  
 Am end vun dara Welt.

## EPPES UEBER PENNSYLVANISCH-DEUTSCH.

NOTE.—The following was written by Prof. I. D. Rupp, and appeared in "*Der Deutsche Pionier*" in 1870. Our dialect students will be interested in the various renderings given of part of the story of the Prodigal Son.

Ich hab gedenkt, es möcht angenehm sei, Eppes wege des deutsche Dialect oder Mundart zu schreibe in Pennsylvanisch-Deutsch. En Deutscher Professor hot g'sat:

"Es ist erstaunlich, wie man sich so häufig über die Composition der deutsch-pennsylvanischen Mundart den Kopf zerbrechen mag.

Das Deutsch-Pennsylvanische ist die Mundart der deutschen Volksstämme, welche sich in Pennsylvanien awsjedelten, nichts Anderes."

Das pennsylvanisch-deutsch, is e sort von Mixture aus de verschiedene Mundarte, was die erste deutsche Settlers g'schwätzt hen. E jeder hot e Zeitlang sei eegene Dialect g'schwätzt, noch'er is e gemixte Sproch daraus worre; appartig wo sie unner enanner g'settelt hen. Die erste Einwanner ware von verschiedene Länner von drausze—sie sin komme

aus Wertemberg, Baiern, Bade, Westphalen, Elsas, Schwobeland, Pfaltz, Crisheim, Crefeldt, aus der Schweiz, von Bern, Zurich, Basel, Uri, Freiburg, Thurgau, u. s. f. Um zu weise, wie uf die Art, e sort vonere neue Dialect worre is, will ich de G'schicht von verlorne Soh, wie en jeder sie verzeht hot, bevor die Dialects sin gemixt worre, un das Pennsylvanisch-Deutsch d'raus worre is. Noch un noch hen sie a noch englische Wörter mit nei gemixt, wie mirs bis nan noch kann sehe.

Der Schwob, daheim und wie er erst ins Land komme is, hot die Geschicht so verzeht: A Mann hät zwee-on Sühn g'hott, und der yüng'r unter ihnen hät zumm Vater g'sot; gieb m'r Vater de-an Thail d'r Güter de-an mier a Mal trifft. Un d'r Vater hät 'm's Orbthail g' ge-an. Und näch we-anig Tage hät d'r yüng'r Alls z'samed g'nommen, un ischt inn a Land zohn des weitweg ischt, und döt hät a sein Vermögen durchbrocht mit wohlüstig'm Lebe. Wie a aber als d's Sein hät verthann g'hött, ischt a gro-asse Hungers-noath im se-ale Land entschande un hät anghöbt z' hörget, u. f. w.

Der aus Eichstadt, in Baiern, uf die Art: Oina zwoy Sehn g'hät, un da Kloin hät zum Bota gesägt: gib mir Doll da Güeta de-a mi a mäal trifft. Da Bota hät Zoch ansananda g'macht. Iz hät da Kloin alles z'Geld g'macht, isz in d' Welt ausganga, un hät Sach alles vathun. Wi-a mit farti is g'wesen, isz in den Land an grasze komma un ear hät gär nicks g'hätt.

Der aus Paderborn, Westphalien: N' Minsch hadde tween Sünne, un de jüngeste unner enen sprak tom Vaer: Chiff mi Vaer, dat Deil von den Chödern, dat mi gehöred, un he chaff em dat Chod. Un nich lange dernach snörde de jüngeste Sunn Alles to sammen, un trop fern över Land, un dafülvest brochte sin Chod dörch met Prassen. As he nu all dat Sine vertheht hadde, keim 'ne chranti Dürung dörch datsülvige chanze Land, un et fenk em an to darwen.

Der Würzburger: A g'wissar Mo hot zwu Su ghotta; dar Jüngera vun ihna hot zu'm g'sogt: Vottar, gatt mer mei Deel unsarsch Varmuga's. Un za hot ar harterscher mit ihna g'deelt. Noch a por Doga hot dar jungara Su ölles züsamma g'packt, is in a weits Land gareest, un hot durch a ludarli's Laba sei Varmuga ölles durgabracht. Do ar un farti war, is in namliga selber hot og'fanga bittara Mangel za leiden.

Ich könn noch me Exempel gewe. Zum Schlusz will noch hinzusetzen, dasz wo mei Groszvaer sich erst g'settelt hat, do ware die Deutsch und Schweitzer aus verschiedene Gegende draus. Schon im Jahr 1728, sin viele aus Straszburg in Pennsylvania kommen, un hen sich um was jetzt Lebanon g'settelt. Prediger un Schulmeister hen sie mitgebrocht. Der Prediger war der Johann Caspar Stöver, gebore in Straszburg ums Jahr 1700—er g'storbe den 13ten May, 1799. Im Jahr 1726 sin anner

aus der Pfaltz komme, un ums Jahr 1743, sin e grosze Zahl aus der Schweiz komme, un hen sich dort g'settelt. Die erste Settler hen a enjeder sei particuläre Dialect g'schwätzt.

Der Straszburger hat gesägt: A Mann hett zwey Söhn g'hett, un d'r Junge dervon hät zum Vatter g'sait: Gib mir den Theil der Gieter, der mir mit der Zit zufalle; und er hät ihm ihm's Guet getheilt. Nit lang derno hät er sijn Vermöge im Lumpelebe v'rputzt. Wie er nix mehr g'hätt, isch e Hungersnoth in dem ganze Land gewese, un er hätt aug'fange Noth ze lijde.

Der aus der Ober-Pfaltz: A mal hot oana zwey Sü g'hat, und da Jinst davo hot to san Vodan g'sagt: Vota, gi ma man Irbthol. Eiz hot äs Vonmögunta si äsdolt. Und etlich Teg dano-u is dä jinst Su mit Sack und Pack weit wäk in a fremds Land zong, und hot durt mit lata Liederlikeit sa ganz Voumög vouth-uo-un. Eiz wei a-r-alles voulumpt, g'hat hot, is m selln Land a gro-ussi Hungas-no-uth a g'riss'n, und do-u ist 'n ano-adi ganga.

Der Schweitzer aus'm Canto Uri: Es het a Maa zwee Buoba ghäh. Der Jinger het zum Dädi gseit: Gib mer d's Bitzli va kehrt. Und er hed nes beeda theilt. Eiswegs het der Jinger d' Säachli zemma gpackt, isch dermit i d'Freudi g'reest und hets lah aagah. Wo är hetalls verputzt, ischt i selbes Land a Theiri choh und är het seilber nüd meh ghäh. Der Schweitzer aus'm Canton Zug: E Man het zwee Süh ghah. De Jünger unterne het zum Vater gseit: Vater, gimmer der Theil vom Vermöge, wat mer breicht. Und er het's Vermöge unterne vertheilt. I wenig Täge dernoch hes d'r jnger Suhn alls zsäme-gnoh und ischt furtzogen ine witi Landschaft; dert her sis Vermöge dureputzt und es liederlis Lebe gfüührt. Woner alls verthoh gha ghed se-n ischt im selbe Land e grüszligi Thüüre et-stande, und er het aagfange Noth lide.

Der Schweitzer aus'm Unterland im Canton Freiburg: As escht a Maa gsi, er hät zwee Söhn ghäbe. Der Jöngera derva seet zum Atto: Atto! göb mer doch mi Theel Guet unsa! Druuf theelt ne d'r Att d'Erbschaft us. Na wenige Tage packt der Jönger Sohn alls zsäme, reesst e-n-as fremds Lann o verbotzt sis Mettele dorch as liederlichs Lebe. Da wener alls hätt verhodlet ghäbe, escht a grösze Hungersnöth em selbe Lann astande, dasz er schier hätt müsse va Honger sterbe.

Schier e jeder kann vorstelle dasz noch und noch, wo die Einwanner unner enander g'settelt war, das jetzige pennsylvanische Deutsch, uf so enne Art erstanne is: un wo Englische unner ihne g'wohnt hen, a noch un noch englische Wörter sin eing-mixt worre. Der Prediger Mühlenberg hot schon in Jahr 1745 an Halle g'schriewe: "Die Teutsche, welche meistens in Chester Grasschaft, sind, und bei den Englischen wohnen, reden halb-Teutsch, und halb-Englisch."

# EDITORIAL DEPARTMENT.

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THE PENNSYLVANIA-GERMAN is an illustrated monthly magazine devoted to the biography, history, genealogy, folklore, literature and general interests of German and Swiss settlers in Pennsylvania and other States, and of their descendants.

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NOTICE OF EXPIRATION of subscription is given by

using red ink in addressing the wrapper of the magazine.

CONTRIBUTIONS.—Carefully prepared articles bearing on our field are invited and should be accompanied with illustrations when possible. No attention will be given to unsigned articles, nor will we be responsible for the statements and opinions of contributors. Unavailable manuscripts will not be returned unless stamps are sent to prepay postage. Contributions intended for any particular number should be in the editor's hands by the twenty-fifth of the second preceding month.

ADVERTISING RATES will be furnished by the publisher upon request.

## Tombstone Inscriptions.



WE hope to be in position before long to begin the publication of original documents and records as called for by a correspondent on another page. Saying this, we are not unmindful of the fact that his proposition is accompanied by practical difficulties with regard to expense, available space in the magazine, abundance of material, various family lines represented among our readers, etc. In view of these, limiting conditions must be strictly adhered to in the undertaking if confusion and a deluge of material are to be avoided.

### Scheme Proposed.

We, therefore, submit for friendly criticism, in a preliminary way, the following scheme for the publication of "tombstone inscriptions" as one of the lines of original records. We invite suggestions as to desirable changes of the scheme as here outlined.

- A—We offer to print in separate lists tombstone inscriptions of persons who died
- 1 Prior to 1800, and
  - 2 Between 1800 and 1850, the former being given preference, without regard to geographical location or church connection.
- B—In each list will be given briefly—
- 1 Location and history of cemetery,

2 Condition of cemetery,

3 Condition of graves and stones (number of marked and unmarked graves and of illegible inscriptions).

C—For the "inscriptions" we will adopt, as far as possible, essentially the scheme indicated by the following model (using type of the same size):

Smith, Sarah, w. of John, dau. of Peter and Susan Klotz, b. 1731-4-12, m. 1760-2-8, d. 1790-9-6; aged —y, —m, —d. (Noteworthy data, *e. g.*, "born in," "died of —," "a first settler of —," etc.

### A Suggestion.

We shall be pleased to receive communications from our subscribers on the subject.

A—Stating what changes, if any, are desirable in the scheme as given.

B—Giving name and location of cemeteries the inscriptions of which you wish to see in print, and the name and address of the proper party with whom to correspond on the subject.

C—Submitting for publication transcripts of whatever available material may be in hands of subscribers.

The publisher realizes that single-handed he can not accomplish very much in the field, and that by the help of subscribers the "tombstone inscriptions" can be made a valuable feature of the magazine. We look to you for direction and assistance in the undertaking.



## Genealogical Notes and Queries

### Ancestors of Daniel Boone.

Answer to Query No. XXXVI, January 1908.

The immediate ancestors of Daniel Boone formed a small settlement near Exeter, England, where they nearly all followed a pastoral life. George Boone emigrated to America with his wife, Marv, in 1717, bringing with them eleven children, but few other goods, for the family were extremely poor. Of the nine sons in this family, the names of only three are preserved in history, viz.: James, John and Squire, the latter being the father of Daniel Boone (the hero of Kentucky in after years). George Boone settled in Berks county, Pa., where he obtained a tract of land and founded a small settlement which in honor of his birthplace he called, Exeter. It is also related, though with no better authority than tradition, that he also pre-empted the ground on which Georgetown, in the District of Columbia, is situated, that he located the town and gave to it his name. This, of course, is tradition.

Squire Boone married in Pennsylvania, Mary

Morgan about year 1732, and resided at Exeter, Berks county, Pa., on the original home of his father. They had seven sons and four daughters, as follows: Daniel, James, Squire, Edward, Jonathan, George and Samuel, Mary, Sarah, Hannah, Elizabeth. Daniel's Uncle James, a schoolmaster, left a memorandum in a book to the effect that Daniel Boone was born July 14, 1734; about 1750 or 1751 his father moved from Exeter to a spot on the Yadkin River 10 miles from what is now known as Wilkesboro, Wilkes county, North Carolina.

Daniel Boone married Rebecca Bryan, a neighbor's daughter, and had nine children—James (born 1756), Israel, Nathan, Daniel, Jesse, Rebecca, Susan, Lavina and Jemima. Five years after his marriage, Daniel was still living on the Yadkin, following the same pursuits as his father—hunting, trapping and cultivating a garden patch. Daniel Boone died September, 1820, and was buried at Frankfort, Ky., aged 86 years.

## Clippings from Current News

—Miss Susie Stoneseifer, of Hanover, Pa., recently finished a patchwork quilt after 50 years of sewing. This now famous quilt is a nine-square design, 6 by 7 feet in size, and contains patches of fabrics made scores of years ago. A remarkable feature of her accomplishment is that she did the sewing with the same needle and in the same house, a quaint one-and-one-half-story structure, built by her father, and which is familiar to all visitors to Hanover.

—After much searching and many vicissitudes, the Pennsylvania Society of the Colonial Dames has managed to recover and replace all the old milestones along the Lancaster pike—At the late annual meeting of the society, held in the banquet room of Independence Hall, Mrs. Francis B. Gummere, historian, reported that the old landmarks had been returned to their original positions, through the efforts of the society.

—William P. Schell, of Bedford, who was Speaker of the House at Harrisburg in 1853 and Auditor General of Pennsylvania from 1878 to 1881, celebrated his eighty-sixth birthday recently. Though long past the period when men cease to be active in affairs, Mr. Schell's life is a contradiction on that score. He still gives council to his clients, writes for the newspapers, takes an active part in municipal affairs, and does his work so well that men hunt him up and keep him busy, so that he hasn't time to think of the fact that he is a mighty old man.

—An accidental examination of records of admissions to the York County Almshouse reveals the fact that Miss Mena Miller, an inmate, familiarly known as "Old Meeny,"

is probably the oldest person in Pennsylvania. Her age, computed from the records, is 130 years. She is very much wrinkled and bent, but still retains sufficient activity to attend church services every Sunday. Until two years ago she walked to Baltimore almost every spring.

It has been generally accepted that "Old Meeny" was the most aged inmate of the institution, but no one ever before took the trouble to verify conjectures regarding her age. The record book of admission, examined lately, shows her to have been 82 years old when she entered the institution, in 1860. At that time her mind was quite clear, and it is believed the information she gave was correct.

The woman was born in some part of Germany, and the record shows that she was about 27 years old when she came to America. She landed at New York and lived for years as a servant with families in West Chester, Pa., and about Philadelphia. She had been in this county 44 years when admitted to the York county almshouse.

—In Ephrata township, Lancaster county, Pa., live Mr. and Mrs. Michael Keller, who have enjoyed the blessings of wedded life 68 years.

Mr. Keller is 88 years old and Mrs. Keller 86. Both were born and reared in this township. In 1840 they were married, and they have lived around this section ever since. To them were born twelve children, and five sons and five daughters are still living, scattered from their home 1,000 miles beyond the Mississippi River. Besides the ten surviving children there are 70 grandchildren, 95 great-grandchildren and a number of great-great-grandchildren.

Up to within a few years ago Mr. and Mrs. Keller led a life of active farming, which accounts for their good health up to this time. They are prominent in the Baptist Brethren church, and, regardless of their age, are still most active members. Both retain good sight, and it is nothing unusual to see Mrs. Keller using the finest cambric needle.

—Despite the handicap of a hundred years and the fact that he has steadfastly refused to take medicine, David Deatruck, of Elizabeth, Ind., who last June celebrated his 100th birthday anniversary, is a remarkably well-preserved man for his years. With the exception of his defective hearing, he retains all of his faculties, and has been able to walk about the house, and occasionally to the home of his son, half a mile away. Twenty years ago he received his second sight, and is able to read the finest print without the aid of glasses.

—At the annual meeting of the Ohio State Archaeological and Historical Society, held at Columbus, O., Wednesday, February 26th, 1908, Rev. Wm. H. Rice, D.D., of Gnadenhuetten, was elected one of five Trustees of the Association. Dr. Rice was elected a Life Member of the Association in February, 1899, at the first annual meeting immediately after the celebration in the fall of 1898 of the Gnadenhuetten Centennial. The proceedings at the Centennial, including Dr. Rice's historical oration on the life and work of the Rev. John Heckewelder, were printed in full in the Society's Magazine.

—During many years the erection of a monument to the memory of Col. Conrad Weiser has been agitated in Berks county. He was buried in an old orchard upon his farm near Womelsdorf. There is no enclosure, and cattle have often roamed over his grave. Only an ordinary tombstone marks his place of burial.

The Patriotic Sons of America have recently undertaken to erect a Weiser monument in the town of Womelsdorf. The sum of \$500 is already pledged. Increased interest in Conrad Weiser has been manifested during the past few years.

—Rev. Dr. Daniel Eberly, of Hanover, Pa., who was recently reappointed chaplain, with the rank of captain, of the Eighth Regiment, Third Brigade, National Guard of Pennsylvania, by Governor Stuart, is the senior ranking chaplain in the State Guard, his services covering a continuous period of thirty-two years.

The venerable chaplain has been on duty at all the great strikes in Pennsylvania, and is one of the best-known men in the Guard. He served in the Civil War and is a member of Major Jenkins Post, No. 99, Grand Army of the Republic, of Hanover.

Rev. Dr. Eberly is a retired clergyman of the United Brethren Church. He is a graduate of Brown University and a classmate of the late Secretary of State John Hay.

—At the thirty-eighth meeting of the School Directors' Association of Montgomery county, at Lansdale, Pa., former Governor Pennypacker, in speaking about education, said:

We are losing sight of many of the old standards which used to guide our lives and those of our forefathers. Women of today forget a great many of the arts of their mothers and grandmothers. Few of the girls nowadays care to know how to boil a ham. Every household or home in the old days was the foundation of all that was good and useful in life. People nowadays want to live in cities, and when they get there want to put up in apartment houses. They don't want the labor or trouble of keeping their own homes. Among the people nowadays the men all want to go to Pittsburg and raise big fortunes. Then they want to buy yachts and many things much worse than yachts, and then to have a good time. It is, therefore, very difficult to tell the improvements by the effects of education.

—The Reformed church building at Fifteenth and Race streets, Philadelphia, was formally dedicated Friday afternoon, March 20. Rev. James Crawford presided at the services in Christ Reformed church, Green street above Fifteenth street, at 2 o'clock. Rev. Wilson F. More, superintendent of the Bethany Orphans' Home, made the invocation, and Rev. J. H. Bomberger, of Cleveland, offered the prayer. Addresses were made by Rev. Dr. Edmund R. Eschbach, president of the Board of Home Missions; Rev. Albert E. Truxal, of the Publication Board; Rev. James I. Good, of the Board of Foreign Missions; the Rev. Rufus W. Miller, secretary of the Sunday School Board.

At 4 o'clock services were held in the new building, at which Rev. Conrad Clever presided. The principal addresses were delivered by Rev. John S. Stahr, Rev. A. E. Dahlman, of Buffalo; Rev. Charles G. McCauley, Rev. Mr. Miller and Rev. J. Philip Stein. Letters from President Roosevelt and Governor Stuart were read.

The new building is a seven-story brick and steel structure erected at a cost of \$130,000.

—The dense ignorance making possible news items like the three which we quote herewith is in itself a sufficient reason for the existence of this magazine, and ought to spur on "Dutchmen" to collect and publish the data showing that good has come out of despised Pennsylvania-Germany, and thus disproving the flip-pant sneers of those who ought to know better.

Berks county scapple has been given a boom by an inquiry sent to Luther R. Seiders, a Civil War veteran, of Reading, by Editor McElroy, of the National Tribune, Washington, asking for a recipe how to make it. It was referred to Congressman Rothermel, who says that scapple is an unknown quantity on Washington breakfast tables.—Kutztown Patriot.

Once more the quiet, staid Pennsylvania-Germans have demonstrated that it is difficult to get ahead of them in the matter of agricultural and household economy. The United States Consul at Bordeaux, France, sent an

elaborate report to the State Department in Washington, telling of the discovery in Italy of a method of preserving eggs indefinitely by covering them with a thin coat of lard. The report was published by the Government, with the announcement that it "is regarded as important, as it is asserted that 100 eggs can thus be preserved with four cents' worth of lard and an hour of time." Immediately the information came from Lancaster that this method of preserving eggs had been in use for generations among the Pennsylvania-Germans.

—Town and Country.

Since its establishment the Department of Agriculture has cost Uncle Sam more than \$200,000,000. It has given employment at different times to 57,500 separate and distinct experts, professors and muckrakers, and has issued 17,675 publications, varying in size from elegant three-volume, half-levant, hand-tooled treatises on the boll weevil to puny six-page pamphlets on sheep ticks, barbed wire and horse-radish. And yet in all these busy years and with all this lavish expenditure, it has done nothing whatever to investigate or improve the queen regnant of delicatessen—sauerkraut. In all its multitude of publications, indeed, there appears but one lonesome reference to the gentle herb, and that consists of an obscure footnote, couched in the following language, to wit: "Sauerkraut made of purple cabbage is said to be good for the complexion."

—Baltimore Sun.

—Mr. Allen H. Gangewer, a well known lawyer, died March 1, in Philadelphia. Mr. Gangewer was born in Allentown, Pa., Sept. 3, 1849. His paternal great-grandfather was a Revolutionary soldier, and his father, Henry W., was a conveyancer and justice of the peace and one of the earliest Republicans in Allentown and Northampton county, Pa. Mr. Gangewer was educated at Mount Bethel, Pa.,

under Jonathan Moore, and in various private schools there and in Allentown. He also attended Columbian College at Washington, D. C., for a time, and was graduated from the law department of that institution and admitted to the bar as attorney and counselor in the District of Columbia in 1870. Soon afterward he went to Florida, was admitted to practice in that State on certificate, and became a law partner of Judge Alva A. Knight, of Jacksonville.

While there he was offered, at the hands of the Governor, the position of judge of the courts of Jackson county, but declined the honor. Returning to Washington in the fall of 1871, he resumed practice there, and the next year removed to Philadelphia, Pa., where he was soon admitted to the bar of that city and also to the Supreme Court of Pennsylvania.

—The Rev. Dr. Luther E. Albert, for 53 years pastor of Trinity Lutheran church, Germantown, died March 6. The aged pastor was one of the most prominent men in the General Synod of the Lutheran church, and had been treasurer of the Pastors' Fund for 30 years. Trinity church was his first and only charge. Three years ago he retired from active pastoral duties, becoming pastor emeritus of the congregation. He was succeeded by the Rev. Dr. Luther De Yoe.

Dr. Albert was born in Manchester, in 1828, the son of the Rev. John Jacob Albert, also a Lutheran minister. During his long career he held many important positions in the Church, becoming a member of the Lutheran Board of Publication, of the college board of Pennsylvania College, Gettysburg, and of the board of directors of the Gettysburg Theological Seminary. He was also a member of the Pennsylvania Bible Society.

## Chat with Correspondents

We take pleasure in submitting to our readers the following letters received from highly esteemed subscribers. Letters like these are always welcomed and will be inserted in the magazine if space permits. Comment on the contents of the letters is not necessary.

ALLENTOWN, PA., March 6, 1908.

MR. H. W. KRIEBEL,  
East Greenville, Pa.:

DEAR SIR—Allow me please to say a few words in reference to that distinguished and learned Pennsylvania-German, Prof. Samuel Steadman Haldeman. Dr. Jordan has given the readers of THE PENNSYLVANIA-GERMAN a very interesting sketch of this gentle and kindly man whom the writer of this had the pleasure of personally knowing; but he has failed to tell us of his standing as an archaeologist. As brilliant as he was in

biological science and natural history, so also did he stand in the front rank as an exponent of the fascinating science of archaeology. His numerous papers attest this fact.

The magnificent collection of prehistoric objects gathered by him in his lifetime can be seen in the Academy of Natural Sciences, at Philadelphia, where they will remain for all time.

Very respectfully,

A. F. BERLIN.

WASHINGTON, D. C., March 21, 1908.

H. W. KRIEBEL, ESQ.,  
East Greenville, Pa.:

As a man sincerely interested in these people (the Pennsylvania-Germans), and anxious that their true character be known, I am very desirous that *some* one of them write a story exemplifying their characteristics in the proper light, so as to vindicate them from the slanderous and, in many instances, unwarranted representations shown in Mrs. Martin's "Tillie,

the Mennonite Maid." I admit there are traits of character, peculiar to the average man, in their modes of living, etc., but where is there a people free from such? And is it proper to parade such seeming defects before the public as the *rule* and not the *exception* in the Pennsylvania-Germans? I, for one, want to enter my protest against such action.

While no doubt Mrs. Martin meant well in her story and many of her articles are indeed true to life, and the novelist too has the liberty to exaggerate or even produce entirely fictitious characters, yet insofar as this is done, the true object of fiction is lost. We need only to turn to the greatest of all fiction writers, Dickens, when he says the highest praise he ever received was when certain schoolmasters threatened to prosecute him for slander in depicting so truthfully their doings in "Nicholas Nickelby." Now, Mr. Kriebel, don't you think something could be produced to set us right in the eyes of the people? We certainly are not lacking in all the requisites that go to make us reputable, progressive, loyal and worthy citizens of this grand country.

I am not drawing on a vivid imagination in writing this, but an experience of ten years in the public schools of Lebanon and Lancaster counties, observation extending from "ante bellum days" and a residence in this city for a quarter century, should certainly not be void of some facts in regard to this matter. Pardon this long letter.

Very sincerely,  
(Dr.) H. H. SELTZER.

FORT WM. MCKINLEY,  
PHILIPPINES, Jan. 26, 1908.

FRIEND KRIEBEL.—Can you find room for a little gossip in your magazine? I am sending you a renewal of subscription, and want to tell you a little of what the arrival of THE PENNSYLVANIA-GERMAN means to me, many thousand miles away from the home-land and the mother-tongue. It brings back to me memories of many years ago in Pennsylvania-German land. In nearly every issue there is some reference to incidents that takes me back in spirit to the places that have become dear to every true Pennsylvania-German. How many of your readers remember the "Eüle-Hof," that rocky patch of sterile ground, strewn with huge boulders that remain as souvenirs of a geological period ages ago? The road from Sellersville to East Greenville passes through this region which at twilight used to have for me all the weirdness of the most celebrated haunted spots in European history.

Along the "Berg-Stros" (Ridge Road) were the famous "Tausend Aker"—monument of the attempt of some misguided German from the old country to found a colony.

The "Schmitz Derr" (Nace's place) was not far from here, called so because of the flat roof which in those days departed so much from custom in the matter of roof as to call for special comment.

How many times have I heard my father say as we approached Sumnevtown:

"O Sumnevtown, du arme stadt,  
Hust nix als butter-brod, und des net satt!"

In after years, 1880, I lived for some months in Sunnevtown preparing for my entrance examination to the United States Military Academy at West Point, and we surely had much more than bread and butter, but the old rhyme clings to my memory.

If Mr. Hartzell, under whom I then studied, is still in the land of the living, I hope this may reach him and convey a testimonial of regard to a veteran educator of Pennsylvania-German land from one of his old pupils.

While stationed at Fort Niagara, New York, in 1897, I noticed among the graves of soldiers of the war of 1812 the following inscription:

"Here lies poor Snow,  
Full six feet deep.  
Whose heart would melt  
When caused to weep.  
Though winter's blast  
May chill his frame,  
Yet death's cold grasp  
Can't dim his fame."

It is an old tradition in our family that a man by the name of Snow went as substitute in 1812 for my great-grandfather, Nicholas Steier (who lies in the old "Sechs-eckig" church (St. Paul's) cemetery near Pennsburg.

It was said that one morning after a light fall of snow this recruit, Snow, went to the first sergeant of the company and told him he was going back to Pennsylvania-German land, as he had enough of soldiering.

The first sergeant reported the fact to the captain in the following terms: "*Der Schnee geht!*" The captain, who supposed the sergeant was making unnecessary conversation about the rapidly melting snow, said: "*Ei, du Narr, lasz ihm geh.*" Snow, therefore, was not prosecuted for desertion, and evidently lived to receive a flattering epitaph for more glorious deeds.

In closing, for fear I may take too much space, I wish to add my mite in favor of not forgetting our mother-tongue.

Some of the young people seem to be in the same fix as the young girl who after two weeks of English in a city came back and said to her mother:

"I can not speak this dutch no more,  
This English always stost mir vor."

I have met her kind in my travels.

I care not what its value may be intrinsically as a language or *mundart*, it is the tongue in which our mothers soothed our childish fears; in which we said our first prayer, and in which many of us received the last message from the mothers now gone to their rest.

With best wishes for continued success,  
I am, Very sincerely,  
HENRY D. STYER, *Major, U. S. Army.*

An esteemed subscriber sends the following from Arkansas:

I also hope to see THE PENNSYLVANIA-GERMAN spread out some—in the line of genealogy particularly—giving more of old town records, vital statistics, tombstone inscriptions, etc., translated. Its value as a reference will increase greatly, and bound volumes will be more eagerly sought. Such a departure ought to cost but little. Merely an individual suggestion, Mr. Editor, but perhaps worth your consideration.

Thanks for the suggestion. We wish and hope to do more in the line suggested by you. Just now we feel like the overgrown youth whose garments fail to grow as his body grows. Our ideas and field of vision have grown, but we feel too poor to cut our garments accordingly. With all the departments of the magazine going, we feel crowded, but like the father of a large family have no children to spare. Our hope is to add more pages to the magazine, get more help to push our work and make the magazine in reality as in dream as broad as the activities of our noble German forbears and brothers, gathering the data page by page from which historians coming after us will glean for their masterpieces and thus collecting the materials for a monument to a people of whom their sons and daughters need not be ashamed. To use a slang phrase, we must "get a move on" and build up the subscription list. If all who read the magazine would do what some have done, secure half a dozen new subscribers, many improvements could and would be made, and the expansion

to which our brother refers would naturally follow.

The following jokes are submitted for the Pennsylvania-German "Joke Book." We hope to receive many others.

We have all of us read of "tongue twisters"—Mother Goose's "Peter Piper," "She sells sea shells," etc. It is related of old "Hemmer" that on the departure of a Reading, Pa., that on the departure of a number of his friends after a pleasant evening spent at his hospitable home, he, wishing to extend an invitation to them to call occasionally with the familiar expression, "*Kumm olle gebut*," unwittingly got his tongue twisted and called out, to their intense amusement, "*Kumm olle—Be-Gut*." The same slip happened to a farmer of Montgomery county, who called on his neighbor and asked him to mend his fences, for, said he, "*Die Kūh kumme alle Begut* (alle gebut) *in mei Felder*."

A physician brought up in an English community and practicing his profession in a German section, having occasion to ask a patient for a pin, said, "*Geb mer mol en Stīzel*." On another occasion, wanting to examine a patient's tongue, he said, "*Streck mol dei Deicksel raus*."

The minister of a certain church before entering his pulpit made it a custom to stand before the chancel a moment in silent prayer, and thus incidentally turned his face towards a livery stable back of the church building. One of the deacons of the church being asked by a member of another church why the pastor always turned around to face mules in praying, replied, "Your minister need not turn around."

## Pennsylvania Historical Societies

### Historical Society of Frankford.

The stated meeting of the Historical Society of Frankford, Philadelphia, was held Tuesday evening, March 17, 1908. After the transaction of routine business, papers were presented and read on the following subjects:

A paper on the history of an old ante-Revolutionary mansion in our neighborhood known as Port Royal. It was built by Edward Stites, a shipping merchant, who came from Bermuda to Philadelphia about 1760, and named the place after his native town in Bermuda.

A paper on the old-fashioned flower gardens of Frankford, which have passed away.

A paper on the history of an old building known as the Academy, which a hundred years ago was used as a town hall, a school, as a place of worship on Sunday, and as a

common meeting place of the people, the cellar of which served for many years as a jail. The Supreme Court of Pennsylvania met in it in 1799, during the prevalence of yellow fever in the city.

Also a paper containing a complete history of the old Swedes Mill in Frankford, with a brief of title, from the time of its purchase by William Penn from the Swedes in 1686 to the present time. This was the mill to which Lydia Darrah came for flour, during the Revolution, and here found means to apprise Washington at Valley Forge of the intended attack of Lord Howe, which she discovered by overhearing a conversation in her house, in which Lord Howe was quartered.

These were all the papers presented. The Society has issued a 42-page pamphlet,

Vol. I, No. 5, of papers read before the society, entitled: "Frankford Soldiers Who Enlisted in the Civil War."

#### The Lebanon County Historical Society

Was organized January 14, 1898, for "the discovery, collection, preservation and publication of the history, historical records and data relative to Lebanon County, the collection and preservation of books, newspapers, maps, genealogies, portraits, paintings, relics, engravings, manuscripts, letters, journals and any and all material which may establish or illustrate such history; the collection of data relative to the growth and progress of population, wealth, education, agriculture, arts, manufactures and commerce of the county, and in addition thereto, the compilation of the traditions and folklore of the county, and the acquisition by donation, purchase, or loan, of tools, appliances and objects of antiquarian interest."

It holds stated meetings bi-monthly, viz: on the third Friday of February, April, June, August, October and December, in its rooms in the Court House, Lebanon, at 2 o'clock, P. M., where it has also established a Library and Museum for its collection of Books, Relics, Curios and Antiques.

It has published three volumes of papers, comprising 72 titles, and aggregating 1303 pages.

For the accommodation of matter for which no room could be found in its regular proceedings, the society has provided for a series of "Notes and Queries," covering documents, records, facts, incidents, data, etc., of a local and general character, hitherto unpublished and worthy of permanent record, to aid the historian, genealogist and biographer.

The members of the Society, as well as others, are invited to contribute to this department, and no one need be deterred from doing so under the idea that what may be offered is unimportant or of trifling value.

Submission of questions at the regular meetings, or during the intervals, is invited, and if not answerable on the spot will be assigned to members for reply.

Matter intended for these Notes and Queries should be sent to the Secretary of the Society.

#### The Kittochtinny Historical Society.

The birth of this Society is due to Rev. Samuel A. Martin, D.D., president of Wilson Female College at that time, and now President of the Shippensburg State Normal School. In response to his invitation, a number of gentlemen assembled at his residence in the college grounds on the evening of February 3, 1898, to consider the question of organizing a Society for the purpose of securing, collating and preserving the historical incidents, legends and traditions of the Cumberland Valley from its first settlement. Such an organization was effected, and the name, "The Kittochtinny Historical Society," adopted, and the Society

launched. The first meeting was held February 24, 1898, the Society being entertained by Dr. S. A. Martin, Philadelphia avenue. A paper was read by B. L. Maurer, Esq., on "The Old Churchyard," the burial ground of the Falling Spring Presbyterian church, in this place, and which was part of an ancient Indian burial ground. The Society held its meetings monthly, except for the months of June, July and August. At the fifth meeting, on September 22, 1898, an interesting paper was read by the Hon. M. A. Foltz, on "The German Influence in Pennsylvania, with special reference to Franklin County." This paper, as well as all the others that preceded it, were very entertaining and instructive—as are those that followed.

The first officers of the Society were: President, Hon. Judge Jno. Stewart; Vice-Presidents, Rev. S. A. Martin, D.D., Hon. M. A. Foltz; Secretary, B. L. Maurer (deceased); Treasurer, H. A. Riddle; Executive Committee, Major Chauncey Ives, John G. Orr, Dr. Johnston McLanahan, Col. James R. Gilmore and Wm. Alexander, Esq.; Original Members, Prof. M. R. Alexander, Wm. Alexander, Esq., James W. Cree (deceased), Rev. I. A. Crawford, D.D., Hon. M. A. Foltz, Col. James R. Gilmore, D. O. Gehr, Esq., Major Chauncey Ives, Rev. James Kennedy, D.D., Thomas B. Kennedy, Esq., Morehead C. Kennedy, B. L. Maurer, Rev. S. A. Martin, D.D., Johnston McLanahan, M.D., John M. McDowell, Esq., Jno. S. McIlvaine, Capt. W. N. N. Mackey, Frank McHaffey, Esq., John G. Orr, Hon. A. Nevin Pomeroy, Dr. Geo. F. Platt, H. A. Riddle, Hon. John Stewart, Joshua W. Sharpe, Esq., Edward B. Weistling.

Elected 1898-99—Rev. J. F. Boyd (deceased), T. J. Brereton, Hon. W. Rush Gillan, Wm. S. Hoerner, Esq., John Montgomery, M.D., Charles F. Palmer, M.D., R. W. Ramsey, M.D., Hon. D. Watson Rowe, F. H. Shumaker (deceased), John O. Skinner, M.D.

Non-Resident Members—Capt. John H. Walker, Fannettsburg, Pa.; Benjamin F. Nead, Esq., Harrisburg, Pa.

Honorary Members—Geo. O. Seelhamer, Esq.; John M. Cooper, Esq. (deceased).

There have been many accessions to the Society since the first year of its existence, and a number of removals by death. The papers read before the Society for the year ending March 1, 1899, have been published in book form, and also from March, 1901, to February 1905, likewise from February 1899, to February, 1901. The papers read since February 1903, are now in press. As yet the Society has no permanent home, the meetings are held at the homes of its members. An effort is on foot to secure a room for the depository of maps, charts, books etc., now in possession of the Society.

The tenth anniversary celebration of the Society, held February 25 1908, was attended by the wives, daughters and sweethearts of the members and over one hundred invited guests. There was no set program of exercises but a general social good time. In an address

on "The Work of the Society." Hon. M. A. Foltz, an ex-president of the Society showed that during the ten years' existence of the Society papers had been read on the following subjects:

The Red Man and Colonial Period, 6 papers.

The Early Highways, 2 papers.

The Barrens, 2 papers.

Our Mineral Wealth, 2 papers.

Early School Days, Etc., 3 papers.

The Scotch-Irish, 10 papers.

The Germans, 4 papers.

Chambersburg and Its Founders 2 papers.

The Revolutionary War, 2 papers.

The Whiskey Insurrection, 2 papers.

Traditions of an Early Day, 5 papers.

One Hundred Years Ago, 3 papers.

Statesmen, Soldiers, Theologians, 8 papers.

Old Families, 2 papers.

Relating to Insurrections, 3 papers.

Editors and Publishers, 2 papers.

Some of Our Poets, 2 papers.

Village and Township Sketches, 2 papers.

Other Local Subjects, 15 papers.

In all about 80 papers have been prepared and read by 34 writers.

## Reviews and Notes

BY PROF. E. S. GERHARD, TRENTON, N. J.

ELSIE SINGMASTER. Miss Singmaster was born and raised in Macungie, Pa., but of late years she has made her home in Gettysburg, Pa.

She very frequently contributes short stories to many of the first class magazines. "The Unconquerable Hope," in the Atlantic Monthly, is her latest contribution at this writing. It is a story of the missionary field. We believe that she has written stories that are just a little clearer in outline and a little stronger in characterization. The reader may at times be a little perplexed in his efforts to know who is missionary, who is not, and who is going to be. Nevertheless, the story is interesting; it is animated with the hope that alone will work for good in the missionary field, where Hope, as in Pandora's jar of old, is often the only thing left.

The Board of Trade of Worcester, Mass., issues a monthly magazine that began its eleventh volume with the issue for January, 1908. The following announcements are made in the prospectus:

In beginning Volume XI of the Worcester Magazine it will be seen that the size and make-up are entirely changed. It is the purpose of the Committee on Publication of the Board of Trade to include in the magazine a review of local current events; to present each month an article treating in an exhaustive manner the various phases of Worcester's civic development. It is also planned to present each month an article on some academic question by an able writer. Special numbers will be issued during the year devoted to seasonable subjects, in which will be exploited certain phases of Worcester institutions. In the line of illustrations, Worcester people in the public eye, new manufacturing plants, new manufacturing plants, new tools and machine devices, invented by Worcester genius, important current events, prominent residences, business blocks and public buildings will be included, and in amateur photography the field will be developed.

Paragraphs of industrial notes and gen-

eral items of interest from manufacturers and builders, relating to their business, which is of general importance, are solicited. A list of members of Worcester Board of Trade and their business connections will be published, and also a list of things made in Worcester will be tabulated, all of which will give the outside world a much more definite idea of the importance of Worcester as a manufacturing center.

The following is self-explanatory:

Dear Sir—Noting a short biography in December PENNSYLVANIA-GERMAN of W. J. Hoffman, M.D., I submit his contributions to the magazines relative to the Pennsylvania-Germans:

"*Gshicht fun dü altä Tsaitü in Pensil-fani.*" (In Proceedings American Philosophical Soc., Vol. 32.)

"*Grammatic Notes and Vocabulary.*" (In Proceedings Soc., Vol. 26.)

"*Folk-Lore.*" Pages 125-135, Vol. 1;

"*Folk-Lore.*" Pages 23-35, Vol. 2;

"*Tales and Proverbs.*" Pages 191-203, Vol. 2. (In Journal of American Folk-Lore.)

Yours,

E. M. E.

**Physical Diagnosis According to the Inductive Method.** By Dr. Howard S. Anders. 445 pp. D. Appleton & Co., New York and London, 1908.

Dr. Anders is one of the prominent young physicians of Philadelphia, Pa. In addition to attending to a large practice he is connected with several hospitals and with Medico-Chirurgical College.

He has the distinction of having given out the first original treatise that has ever been published. It is the first time that a scientific treatise has been given out that treats of the inductive method in detecting diseases. It is a contribution to medical science.

**History of Old Germantown.** By Dr. N. H. Keyser, C. Henry Kain, and others. Horace F. McCann, Germantown, Pa., 1908.

This is a meritorious historical work; it may well be greeted by every friend of German-American historical investigation. Various writers have written on this subject; but the present ones seem to have had access to rich and original material. Historical reminiscences of the keenest interest are found, and with them are united fine biographical sketches.

**Das Buch Des Lebens** von Karl Knortz. Cloth. 311 pp. Klinkhardt & Bierman, Leipzig, 1908.

Prof. Karl Knortz is one of the best known of German Americans. He is a champion of German nationality in this country. As a writer he is well known by his *Studies in Literature, and History of American Literature* (both in German). He has translated Longfellow's *Evangeline*, *Hiawatha*, and *Miles Standish*; Whittier's *Snowbound*, and Whitman's *Leaves of Grass*. He has taught school in Detroit, Cincinnati, and in New York.

The contents of this book have been collected from all the literatures of the world. Prof. Knortz searched among all philosophers and poets of ancient and modern times for answers to the great questions of life, questions which arise in the innermost soul of every person in his quiet moments of sober reflection. Consequently the book is not so much a collection of maxims as an actual book of life; it has something to give to each one, whatever his comprehension of things may be, who has arrived at some mental ripeness and who has made his way to a higher observation of life.

The book is divided into three main parts: *Guiding Principles*; *Many Gifts and one Spirit*; *From the Seat of the Scorners*. The book is indeed rich in its contents both in quantity and in quality.

**Justice to the Jew.** By Rev. Madison C. Peters. Revised edition. Cloth; 244 pp. Price, 75c. The McClure Company, New York, 1908.

Rev. Madison C. Peters was born in Lehigh county, Pa. He graduated from Muhlenberg College, and also from Franklin and Marshall College; and later from Heidelberg Theological Seminary. He was for eleven years pastor of a Reformed church in New York. Then he resigned to become a Baptist clergyman in Brooklyn and later in Baltimore. Recently he has started a mission in New York City by holding services in a theater or tabernacle, thinking that in this way he can reach the people better.

He is the author of a number of books, among which are *The Jew as Patriot*; *Empty Pews*; *The Great Hereafter*; *Will Our Republic Live?* The first edition of "Justice to the Jew" was published in 1899. The book met with great success, despite some of its imperfections. At that time the material necessary to write such a book was not as plentiful as now. The desire to correct the imperfections of the first edition and to avail himself of this new material prompted the author

to bring forth this new edition. There is an interesting Introduction to it written by Oscar S. Strauss, Secretary of Commerce and Labor. Mr. Strauss is the first Jew to become a member of the Cabinet. Some of the chapters have very significant titles, "Jews, not Jewels, in the Discovery of America;" "Money and the Jews;" etc.

Those who have heard Rev. Peters in the pulpit will find the same fearlessness of expression in the book. The style is impassioned, the author hesitates not to express his convictions with a feeling of indignation at the *injustice* done to the Jew. There are frequent outbursts of oratory; the following may well be taken as the finest piece of writing in the book:

"They were lusty and vigorous before Babylon or Nineveh reared their temples to the sky; they were learned before Rameses I cut his hieroglyphics on the obelisks of Egypt; they were skilled architects before the Pharaohs dreamt of laying the first stones of the pyramids; they were warriors skilled in arms before the Grecian hosts swooped down on the plains of Troy; they had cities before Romulus and Remus traced the walls of imperial Rome; and they had poets, bards, philosophers and scholars before the blind beggar-man of Scios lisped his numbers in the myrtle groves of Greece. They have seen Assyria, Carthage, Babylonia, Greece, and Rome sink under the ruins of their own magnificence; they have witnessed the ascent of the Crescent and looked on the rise of the Cross, and through all they have kept their eyes calmly, steadily on the Star of Israel, whose light burns as bright today as when it first rose over the Eastern hills and shone down on the Shepherd Kings of Chaldea, and though they have lost their country they still look to the Star of Jacob to guide them back to the inheritance that should be theirs."

And this is fine writing.

The book is not supposed to be exhaustive in its treatment, but it is highly interesting and suggestive. It is full of seed for thought; many startling facts are disclosed; volumes could be written on these alone. And although the book is not exhaustive one does yet expect a somewhat fuller discussion of the Dreyfus affair, an incident which aroused the indignation of the civilized world, and which was one of the most strongly marked of anti-semitic feelings of recent years.

The book is handsomely gotten-up, is reasonable in price and attractive in title. These characteristics should command the attention of every person who in his prejudice and bigotry is blind to the virtues and commendable traits of a despised and hounded race. His frugality commends itself to the extravagant and riotous living of America of today; and his humility, industry, and tenacity commend themselves to her irreverence, fickleness, and contemptible indifference.







REV. J. H. A. BOMBERGER, D. D., LL. D.  
Born January 13, 1817; Died August 19, 1890.  
See page 200.



EZRA E. EBY.  
Born August 9, 1830; Died July 31, 1901.  
See page 273.

# The Pennsylvania-German

Vol. IX

JUNE, 1908

No. 6

## Literary Opportunities in Pennsylvania-Germany



WELL known writer on American literature once crystallized the thought that seems to be animating a great many men of letters of today, in these words: "With Mary E. Wilkins and Sarah Orne Jewett exploring the nooks and corners of New England, with James Lane Allen interpreting the life of Kentucky, and Thomas Nelson Page that of Virginia, with Mary Murfree revealing the secrets of the Tennessee mountains, with Hamlin Garland doing angry honor to the western farmers' toil, with Mary Halleck Foote portraying that wild mining life whose prose epic was begun by Bret Harte in 'The Luck of Roaring Camp,' the length and breadth of the land are finding speech." And in saying that, Katherine Lee Bates does just what almost every other literary man or woman has done in all times—forgets or ignores the fact that such a place as Pennsylvania and such a people as the Pennsylvania-Germans are in existence and worth serious or sensible consideration.

Perhaps we should not be surprised that the richness of tradition, sentiment and romance, which is being so conspicuously overlooked, has not inspired some modern "wizard of the pen" when we are gravely informed by a certain professor of literature that the Pennsylvania-Germans were non-literary—and that, too, in the face of the late Dr. Seidensticker's classification of thousands of titles, which emanated from American printing offices alone during the first century of German printing, not to speak of the books imported by the early Germans and their descendants; or when, by some mischance a character from Pennsylvania Germany

has been clumsily introduced into a story, he is made to create the impression that he is a boor and that he lacks all those lofty qualities and all that keen sense of humor, sometimes rather grim, with which, for instance, Maclaren has endowed and glorified the hard headed denizens of his Drumtochty. George W. Cable, F. Hopkinson Smith, Ruth McEnery Stuart and others have many a cheery word to say of those elusive things called types of this or that people or community; the Creole, the plantation negro, the Virginian, the Yankee, the Scotch-Irishman, and even the Chinese-American, all have their loving friends to advertise them in the world of letters, and when otherwise intelligent and fair-minded people get to telling and believing the truth about the Pennsylvania-German and his picturesque language and customs, there will be a wonderfully rich addition to our literature.

Superficially, perhaps, the Pennsylvania-German would hardly strike one as being a particularly romantic character; on slight acquaintance it would seem that he was of the clay that could be used to the best advantage in the manufacture of pie plates or applebutter crocks, or some other unattractive ware—and that is the allegorical association in which he is usually presented. That some delicate creation whose color, symmetry and decoration at once arrest attention and demand admiration can be fashioned from such plastic, is almost entirely unthought of. But modern idealism and realism have shown us that much can be done with clay, even if it be common, as intelligent readers of Hall Caine's most successful books will readily recognize, and so we may confidently look forward to the not far dis-

tant day when our own every day heroes of Southeastern Pennsylvania will be taking the same proud place in current literature that many of their neighbors have filled in the political and military history of the country. With one quiet little village in Pennsylvania-Germany alone, producing the president of the first American congress under the constitution, a major-general in the Revolutionary army and a United States senator, the foremost American botanist and an eminent litterateur, a governor and an auditor-general of the State, a member of Congress and a treasurer of the city of Philadelphia—to say nothing of others in the public service who were identified with the immediate vicinity of the village—it is not reasonable to believe that the conditions under which they developed would be entirely barren of themes for very pretentious literary effort.

Some day when the Maclaren of Pennsylvania-Germany comes to translate its life into English for us, the hearts of the people will be touched by stories of infinitely greater tenderness and pathos and human sympathy than those in the Bonnie Briar Bush and Auld Lang Syne collections, and those who live in the land or who have heard of it will wonder why its literary value was not appreciated long ago. The rugged characters with which Dr. Watson has populated his thinly disguised Drumtochty are not comparable with those real men and women of a particular locality which anyone, without the aid of the glasses of an enthusiast, could readily identify in the Perkiomen region.

It is only about thirty miles from Philadelphia to this "Glen"—to appropriate Maclaren's place name—and what a view of it one gets as he climbs the hill which bounds it on the south! A picture of surpassing loveliness is spread out on gigantic canvas, the panorama stretching away up to and beyond the Blue Mountains, while the horizon on either hand is gradually lost in the distance. Down into the valley that opens up almost at one's feet, leads the road, past a great house on the right which sheltered the ancestors of a long line of illustrious men, one of them a colonel in the Revolution, another a



DOORWAY TO FARM HOUSE.

brigadier-general and another a major, while many illustrious folk of later times are proud to trace their origin to the sturdy old pioneer and his wife who kindled a hearth fire there nearly a century and a half ago.

Down the hill a little further the road crosses a bridge which a headless woman haunts at midnight. On an eminence to the left is the village church, the God's acre surrounding it whitened with the memorials of many a former generation. The village itself, a real Pennsylvania-German Drumtochty, is just ahead—and the visitor can be left there in good company to work out his own comparisons and his own satisfaction with a most fascinating neighborhood.

When the romancer of the future comes to idealize the characters of our Glen—for such the Perkiomen region in general may be appropriately designated—what sublime figures he will make of those pioneer ministers who came to a wilderness to break the bread of life to their congregations, and whose daily devotion and work suggests a strong dash of the martyr spirit in the men. History is silent on many points in the career of a certain

young theologian who came to this section in 1793, but there is more than enough known to frame a hero upon, at any rate. The story of "His Mother's Sermon" lacks some of the beauty and romance that might be introduced into our counterpart of it, were the right man to tell it. Our John Carmichael was a University graduate, his course of study having led him through Giessen and Göttingen, after which he engaged in teaching; later he took charge of a couple of village churches in Germany.

Hearing of the death of his mother and finding it impossible to return to his home on account of the wars and rumors of war which were then distracting Germany, he decided, in his grief, to abandon his prospects for advancement in the Fatherland, and go to America. He landed in Philadelphia, from Rotterdam, in the fall of 1793. In Philadelphia he was directed by ecclesiastical brethren to go to a church in our Glen that was in need of a pastor. He went there and when he appeared before them the exacting Germans who composed the flock murmured. "What does that youth know; what can he teach us," they said. But the stripling could teach them something, for his first sermon electrified them, and he became their pastor without further objection. There was no parsonage for the young minister so the householders drew lots to decide where he should live. The man who drew the longest straw got the minister—and a son-in-law; for the farmer had a comely daughter and she married the young parson. The names of their children and their children's children to-day have high and honored places in the religious, civil and political annals of the country.

In 1807, the minister heard from a Jew peddler who came from his native place that the mother whom he mourned was still alive and well; it was an aunt by the same name who had died, not the mother. He made arrangements at once for her coming to this country and after a separation of fifteen years the mother who had given so good a man to this country was greeted by the son as one risen from the dead. The labors of that minister's life broadened the domain of the "Kingdom" in this country, and the whole story, which

is entirely a true one, is a most striking exemplification of the words, "God moves in a mysterious way his wonders to perform." And the scene of the young minister's trial, his romance, his life's great happiness, is in the peaceful valley that is still musical with "the Perkiomen, singing all the day."

And another striking parallel between the history of those clerical heroes of Maclaren's fancy and those of its counterpart near us is to be found in the record of two ministers, father and son, whose combined pastorates in the service of the same church extends over a range of seventy years—from 1829 until the present. Going back to the early days of the father's ministry, some of the difficulties of his parish work can hardly be appreciated; and considering, too, the critical audiences to which he had to preach, his devotion to his charge under all circumstances, makes his life appear as a very clear exposition of the word consecration. Those who knew the father tell enough of the details of his earnest and noble life to lead one to think there will be little need of idealizing it; the plain truth will be sufficiently absorbing.

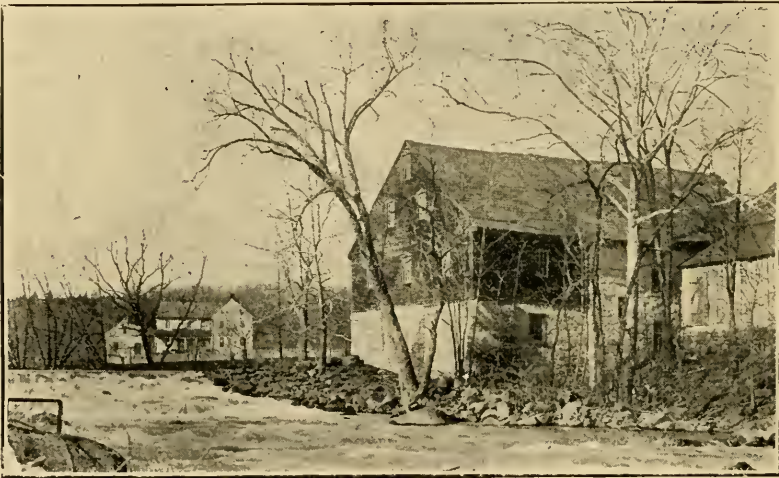
But apart from its many analogies, our "Glen" has a charm that is not dilated upon in the stories of the place across the seas. For instance, it was one of the first homes in America of those thousands of sectarians from the Rhine country, who, oppressed with varying degrees of bitterness in their native land, gladly accepted the invitation of Penn and the glittering prospects of religious freedom in his "Elysium." Their early ancestors in the Netherlands had been relentlessly persecuted; indeed, one writer has said that even the sufferings of the primitive Christians did not compare with the nameless horrors to which these Mennonite martyrs submitted. Among the methods by which many of them met death calmly and unflinchingly it is recorded that some were buried alive; others were burned; some were torn on the rack; others were hung. But still the survivors clung tenaciously to their own interpretations of the Scriptures and these they carried with them into new homes in the Palatinate—where, as just observed, they were

not left undisturbed in their enjoyment of religious life—and thence to the new world.

A substantial stone farm house and an ancient mill along the banks of a small tributary to the Perkiomen are two of the tangible relics "stranded upon this distant shore of time" that still remind us of a most distinguished exponent of the faith of Menno Simons who came to the Glen in 1719, and who gave up the wonderfully busy life he led in it in 1760, when his neighbors carried his body out of his old home and buried it in a quiet spot beneath the trees somewhere on the broad acres he had reclaimed from the wilderness. A reference to what was accomplished by this great man—for so he will

cation of that "noblest specimen of colonial bibliography," the so-called Martyr Book printed at the Ephrata cloister in 1748. Any one of his occupations would probably be considered fairly good employment for the average man of this generation, and to say that the world was the better for Henry Funk's having lived in it, is simply a very mild way of stating a plain truth for all people.

The peculiar views of those primitive sectarians—of whom the various divisions of the Mennonites or Mennists, the Dunkers and the Schwenkfelders are the most familiar examples to-day—yet thrive in Pennsylvania Germany, for their exponents still possess the fundamental and cardinal virtue of attending largely to



HISTORIC FLOURING MILL.

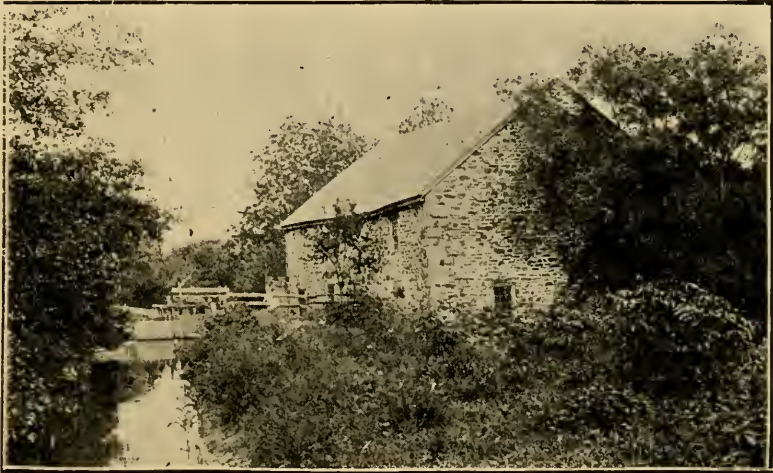
be considered when people commence to read and weigh history aright—will be of interest; he was a deep scholar; he was a preacher in the Mennonite church and for some years a bishop in that organization; he was a miller; he looked after a large farm; he was the author of two books, one of which was published in 1744, and ran through at least five editions, while the other one, published three years after his death, was meritorious enough to run through three editions, being reprinted in Switzerland in 1844, and again in Pennsylvania (Lancaster) in 1862; and he was the leading spirit in the translation from Dutch into German, and the publi-

their own affairs. It is this aloofness from the rest of the world that is responsible to a very great degree for the comparative lack of popular knowledge of and sympathy for their beliefs. A Dunker—a man well known for his strict business integrity and entire freedom from cant and hypocrisy—was asked once if he intended going to the World's Fair at Chicago. "World's Fair!" he repeated, with particular emphasis on the first word; "World's Fair! Would people go to a Christian's Fair?" Even the denunciation of the great enterprise was enough to condemn it in his judgment, as it was apparently linked in his mind with the

other two elements of that well known trio, the world, the flesh and the devil. That was enough to raise a doubt as to its morality and so he stayed at home and got no sympathy for his conscientious antagonism—from the gentiles, at least, who laughed at his novel arraignment of the Exposition.

When the story of Harra Jake Moyer's public confession for the sin of having knelt in prayer with strangers to his own faith became noised abroad, it was told with many an embellishment by those who could not or would not understand that a Mennist's religion and principles are only covered by his plain garb—they are

But apart from these, our Glen has an abiding interest. Here are vales thronged with ghosts; here "spooks" hold high carnival in dismantled powder mills and abandoned houses and barns; here live princes of story tellers who can spin yarns about the shadowy denizens in a style that will almost curdle the blood; here still lingers a belief in charms, one of which, from the "seventh" book of Moses, when rightly employed will make the user of the incantation invisible to his pursuer and invulnerable to the bullets from his enemy's gun. An old man who lived long beyond the allotted three score and ten tried and proved its efficacy many



AN OLD MILL.

planted very deeply in his breast. We read the pathetic account of Lachlan Campbell and his erring daughter, and in spite of ourselves we admire the superhuman courage of the old man as he puts his duty to the Kirk above all fatherly affection for the girl. Yet the incident has been matched and surpassed over and over again in the annals of our own Drumtochty. Many an unrepentant sinner there, unheeding of the warnings of his brethren, has felt the heavy hand of the "ban" laid upon him; the members of his own family, his companions, his old associates in the meeting, have avoided him until in his terrible isolation he has been brought to a sincere sorrow for his sin and he has made full atonement for it.

a time in his checkered career as bandit, bounty jumper and in other capacities that encouraged him to keep as remote from the public eye as possible. Failure to grasp the gravity of a situation and to promptly call the abracadabra to his aid once resulted in his disappearance from society for a dozen years while he kept an engagement with a state official. One of his strong points was his adroitness in evading definite mention of the profession that made his name a household terror in days gone by.

It does not require any amount of mental gymnastics to get one's self in sympathy with the manifold delights and peculiarities of nature and character in the Perkiomen region. One needs but to find

that comfortable seat on the long "holzkist" (wood chest) at the side of the great fireplace; in the opposite corner of the kitchen is an eight-day clock that has ticked away time for four generations of the family; in another corner is a triangular cupboard and on its shelves is an exquisitely patterned tea-set which, with the clock, has been the wedding portion of great-grandmother, grandmother, mother and—the daughter is still young, buxom and unmarried. The fire roars up the chimney; the logs crackle and sparkle as if to add to the heat of the controversy—such as most of these Pennsylvania-Germans are always willing to engage in—which rages over the property of a shaven face and a "wordly" dress. There in the Old Testament of the Bible which an ancestor brought from Nuremberg many generations ago, the argumentative Dunker points out the incontrovertible logic which tears the useless buttons from

coat sleeves, and makes a shame of fancy necktie patterns and other such frivolities.

But, as has been suggested before all these incidents and phases of a wonderfully quaint life and times need but the few touches of an artist to give them perspective, to make them finished pictures; all the ready-made plots which abound there need but the casting of a master to make them into most captivating comedies or tragedies as the case may be. And until the artist or the master takes full cognizance of Pennsylvania-Germany, the length and breadth of the land are not finding speech—although it is refreshing to note that such writers as Nelson Lloyd and other contributors to our current magazine literature are making highly appreciated additions to its vocabulary. Let us hope that the Washington Irving of Pennsylvania-Germany will soon come to the life and character of our neighbors in their real proportions!

## The Conway Cabal at York, Pennsylvania, 1777-1778

BY DR. I. H. BETZ, YORK, PA.



VERY school history used by American school boys makes mention of the Conway Cabal the headquarters of whose intrigues was in a house in York which is still standing and is in an excellent state of preservation. How all this occurred forms an interesting story.

The brilliant showing at Lexington and Concord:

"Where the embattled farmers stood  
Who fired the shot heard 'round the world."

was followed by Bunker Hill which was really a victory in disguise. This culminated in the famous siege of Boston the outcome of which convinced the Crown that the Americans would fight. But the British army sought a new point—New York and forced the American army to retreat across New Jersey. Philadelphia the seat of government was now the objective point of the British.

The bold attack made by Washington

on Trenton and the battle at Princeton for a time frustrated this intention. But the British after a time sought a new point of approach by way of Chesapeake Bay—the Delaware being obstructed—and then marched overland through southeastern Pennsylvania. In trying to impede their advance the battle of the Brandywine occurred which led the way to the British occupation of Philadelphia shortly afterwards. Washington in endeavoring to retrieve his fortune, made a well planned attack on the British at Germantown which must have succeeded but for strange unforeseen circumstances.

Congress left Philadelphia shortly after the battle of Brandywine and after passing through several places it assembled in Lancaster for a single day but retired to York where it remained till the evacuation of Philadelphia the following June 1778.

The loss of New York and Philadelphia, the depreciation of the currency and the sufferings at Valley Forge furnished



material for criticism which was laid at the door of the Commander-in-Chief, George Washington. On the other hand the success of our arms at Saratoga afforded some relief but it was interrupted by a strong opposition wholly to the disadvantage of Washington.

The origin, growth and history of the Cabal is shrouded in much obscurity as regards its details—and it also contains many missing links. Had the project succeeded or been successful in its outcome we would then probably have come in full possession of its minutest details. When the project failed its memory became unpopular and the lips of those who could have spoken at first hand became sealed. Those who had reduced their knowledge to writing destroyed their papers and journals largely, or they were destroyed by their descendants by express directions it is believed. None had a direct full knowledge excepting those who were involved in the conspiracy. Those who were unfriendly to its aims were not admitted to its councils. Those who were in partial sympathy with its intentions were pretty well known. Some were probably only partially involved, if that expression is allowed. Had the conspiracy not collapsed so suddenly their attitude would probably have been more pronounced.

The first Board of War was organized June 12th, 1776. Its head was John Adams, its secretary was Richard Peters. Its other members were Roger Sherman, Benjamin Harrison, James Wilson and Edward Rutledge. This board occupied the lower story of James Smith's law office in York. Smith was also a member of the Congress.

Later, Nov., 1777, a new board was appointed with General Horatio Gates as its head, who requested that James Wilkinson should be made its Secretary. He was notified by President Laurens to come to York, but owing to subsequent developments he did not serve in this capacity except for a brief time after his averted duel at York with Gates, after which he resigned. The members appointed by the new board were Thomas Mifflin, Timothy Pickering, Col. Robert B.

Harrison, Francis Dana, Jonathan Bayard Smith, Joseph Trumbull and Richard Peters. General Gates came to York January 19th, 1778. The members were not to be taken from the list of the Congressmen. The board as now constituted was opposed to Washington, after the resignation of several of its members. General Gates now rented the house on Market street east of Water. He occupied the house with his family and made this dwelling the office of the Board of War. Mrs. Gates being a woman of wealth and prestige made their brief stay in York a social success.

While the different elements which formed the Cabal were somewhat diverse in character subjectively, yet objectively their aims were directed towards one person—Washington. He it was who stood in the way of those who had special objects in view. A positive character who sees his duty and performs it without fear or favor is sure to arouse a host of warm friends as well as a swarm of bitter enemies. The council and assembly of Pennsylvania renewed to Congress their wish that Philadelphia might be taken and the British army driven away. To this project Congress lent a favorable ear. Other projects of activity were proposed, but came to nothing. Individuals here and there may be quoted whose opinions and attitude to Washington reflect anything but credit upon themselves in the light of subsequent events.

The question arises—Why should this secret intrigue be termed the "Conway Cabal"?

The three men who aspired to succeed Washington as commander-in-chief of the army were Thomas Conway, Horatio Gates and Charles Lee. All were of foreign birth and all had seen service in other lands. All three presumed to regard Washington as deficient in military talents and ability.

Conway, who was of Irish birth, had served for years in the armies of France.

Our representatives in that country extended great encouragement to such foreigners as were willing to enter our service. Probably none came with greater expectations than Conway. He aspired to high rank at the beginning, and it is

believed that he already had in view the highest command in the army. He sought Washington very early at Morristown, and by his manner and matter impressed him very unfavorably.

Instead of receiving the commission of major general at the hands of Congress he first only had the degree of brigadier general conferred upon him. Washington took occasion to comment upon his expectations and aspirations very unfavorably which incurred the malignant enmity of Conway. Still he made friends of a large number of army officers, Congressmen and individuals in private life. Coming at a period which had been followed by disaster which had called forth the unsparing criticism of men in public life he was an enemy not to be despised.

Gates had been an officer with Washington in the ill-fated Braddock expedition in 1755. For some years he and Charles Lee had been neighbors in Berkeley county, Virginia.

Undoubtedly Gates was a less daring and open schemer than Conway. For a time at least the three aspirants were independent in their hopes and aims. Of Gates it may be said that he accompanied Washington to Boston and was appointed adjutant with the rank of brigadier general. He professed great devotion to Washington, yet he early suggested to Congress that "a committee be appointed to watch him." He was appointed to the command of the Northern army the following year. By a strange course of fortuitous circumstances he received all the credit for the result of this campaign, for which he also received great adulation for the moment, which served to impress him with self-importance. Charles Lee proved himself a true prophet when he said to him after his appointment to the Southern army, which was defeated so disastrously at Camden: "Take care that you do not exchange Northern *laurels* for Southern *willows*."

Of Lee it may be said that he was second in command of the Army. First he also revered and praised Washington. Four months later he lamented his "fatal indecision" and called him a blunderer. In another month he wrote: "A certain great man is most damnably deficient."

Lee now was captured. It is said that while a prisoner he drew up a plan for the English general showing how America could be conquered. His advance and retreat at Monmouth and the burning indignation of Washington need not be enlarged upon. Others of his acts are open to a greater charge than inefficiency. Like Conway he would gladly have succeeded Washington.

Conway was guilty of speaking disrespectfully of Washington face to face by maintaining the facts set forth in his letter to Gates. The latter was not so frank, but hedged and equivocated, and thus aroused the animus of Wilkinson, a member of his staff, who later called him to account by challenging him to mortal combat.

Wilkinson was a private in the first company of riflemen which left York July 1, and reached Boston July 25, 1775. This was the first company to reach that place from west or south of the Hudson river.

Singularly, all three of these aspirants to the highest honor took part in duels: Conway with Cadwallader; Gates with Wilkinson and Lee with Col. John Laurens.

Two of them, Gates and Conway, wrote contrite letters to Washington. Lee passed the remainder of his life in obscurity. It may be remarked that Conway, Gates and Lee would not have been fitting successors to Washington. They lacked judgment and moral principle. Lacking caution and discretion they would have speedily wrecked the fortune of the Colonies.

These were the men who were interested in the success of the Cabal directly. Conway being the boldest and most outspoken, was naturally assigned to the leadership, although in its later stages Gates became the standard-bearer of the Cabal.

Of the members of Congress who favored the Cabal, the most active and outspoken, though far from being the ablest, may be mentioned James Lovell, of Massachusetts. Already as early as Nov. 17th, 1777, he wrote to Gates, threatening Washington "with the mighty torrent of public clamor and ven-

geance," and adding "How different your conduct and your fortune; this army will be totally lost unless you come down and collect the virtuous band who wish to fight under your banner." After Gates was appointed president of Board of War, Lovell wrote: "We want you in different places; we want you most near Germantown. Good God, what a situation we are in! How different from what might have been justly expected!" This is a specimen of some of the correspondence which remains of that stormy period, to which may be added extracts from others.

While John Adams was not a member of the Cabal, yet his opinion of Washington's ability could not have been anything but very moderate in the light of such queries as: "Would Washington ever have been commander of the revolutionary army or president of the United States if he had not married the rich widow Custis?" The most he could say for him to Knox was that he was an "amiable gentleman." He also expressed himself as "sick of Fabian systems."

In writing of the thanksgiving for the Saratoga Convention, he said: "One cause of it ought to be that the glory of turning the tide of arms is not immediately due to the commander-in-chief. If it had been, idolatry and adulation would have been unbounded."

William Williams, of Connecticut, agreed with Jonathan Trumbull that the time had come when "a much exalted character should make way for a *general*," and suggested if this was not done "voluntarily," those to whom the public looked should "see to it."

Abram Clark, of New Jersey, thought. "We may talk of the enemy's cruelty as we will, but we have no greater cruelty to complain of than the management of our army."

Jonathan D. Sargent asserted that "we want a *general*; thousands of lives and millions of property are yearly sacrificed to the insufficiency of our commander-in-chief."

Richard Henry Lee agreed with General Mifflin that Gates was needed "to procure the indispensable changes in our army."

Other Congressmen inimical to Washington were Samuel Adams, William Ellery, Eliphalet Dyer, Roger Sherman, Samuel Chars, Francis Lightfoot Lee, Ellbridge Gerry and Henry Marchant.

But no one, not even Conway, exceeded Benjamin Rush in virulent opposition to Washington. He had been a member of the previous Congress, and a signer of the Declaration of Independence. Rush, it is maintained, had tried to remove Dr. Shippen from the directorship in his own favor. Washington stigmatized the prosecution as one originating in bad motives. Rush became his bitter enemy as long as he lived.

He wrote anonymous letters, one to the governor of Virginia, with request that the letter be burnt. Instead, Patrick Henry sent it to Washington, who recognized the handwriting, remarking that "we have caught the sly old fox at last." Another was written to the president of the Congress, Henry Laurens. The son of the latter, Col. John Laurens, was a most devoted friend of Washington, and belonged to his military family. He wrote letters to his father, and also came to York and laid the true state of affairs before him, and convinced him accordingly.

Rush tried hard in Marshall's Life of Washington to prevent his name as appearing among his enemies.

Mifflin had been the first man appointed on Washington's staff and was promoted by him to be quartermaster general. Patrick Henry said that Mifflin bore second part in the Cabal. It is claimed he had neglected his duties as quartermaster general, but was elected to office in the newly-appointed Board of War.

In the army Sullivan, who was second in command, expressed himself heartily in Conway's favor, and pronounced him the best officer in its ranks. This he did in the face of Washington and his brother officers who were faithful to him.

At the same time, Wayne expressed his purpose "to follow the line pointed out by the conduct of Lee, Gates and Mifflin."

Conway had the audacity, on foreseeing that Gates was to preside at the Board of War, to offer to form a plan for him for the instruction of the army.

But if Washington had his enemies, he also had his friends. Among those who stood by him were such Congressmen as Laurens, Harrison, Robert Morris, Dr. Joseph Jones, Charles Carroll, Gouverneur Morris, Rutledge and others. In the army were Greene, Knox, Alexander Hamilton, LaFayette and John Laurens. Joseph Reed, who was one of his aids, it is claimed was two-faced. It is claimed that Gouverneur Morris gave the casting vote in the Congress which saved Washington from being arrested at Valley Forge. It is related that William Duer, of New York, was on a bed of sickness when this vote was to be taken, and a litter had been prepared to take him to the Congress by his physician at his earnest request, even though the event would prove fatal to him later. Happily, the arrival of Morris obviated this necessity, but the fact shows how closely the lines were drawn. It is also related that the re-election of Richard Henry Lee and Samuel Adams was attended with great doubt, owing to the part they took in the matter in question.

This event and the incident which occurred at the famous banquet in the old house on Market near Water street, at which Conway, Gates and Lafayette were present, had great influence upon the fortunes of the Cabal. When the wine began to work and the toasts were all uttered, Lafayette proposed a toast which had not yet been given—one to the commander-in-chief!

The confusion which it produced in the ranks of the conspirators served to impress Lafayette that his surmises as to the intrigue were well founded. Notwithstanding he was appointed as the head of a northern expedition to Canada, he stipulated that DeKalb should be second in command instead of Conway, and that he himself should be subject to the commander-in-chief. How this project came to naught owing to lack of men and means to be provided for the expedition by Congress is a matter of history.

But nothing tended so directly and speedily to the downfall of the Cabal as the difficulty that began between Wilkinson and Gates soon after the surrender of Burgoyne. Instead of communi-

cating the report to Washington, who was entitled to receive it, Gates despatched his aid Wilkinson to York to report to the Congress. He was a young man of twenty years of age.

He left Albany Oct. 20th, and reached Easton Oct. 24th, where he stopped one day. The following day he proceeded towards Reading, which he reached on the evening of October 27th.

At Reading he dined with Lord Stirling, who had been wounded at Brandywine. One of the guests at dinner was James Monroe, future President of the United States.

Wilkinson here inadvertently revealed the plot to remove Washington from the head of the army. He then proceeded to Reading and dined with Mifflin. Here he met several members of Congress from New England. He was delayed here several days by swollen rivers. He arrived at York, Oct. 31st. The news of the surrender had preceded him for some days. Still it was proposed by Congress to present Wilkinson with a sword. Wither-spoon, in his broad Scotch, dryly remarked: "I think ye'd better give the lad a pair of spurs."

Another delegate responded: "And a whip, so that he may bring official news more promptly another time."

Wilkinson remained in York till Nov. 9th. He was made a brigadier general by brevet. He returned, going by way of Washington's headquarters. Washington sent a letter of congratulation to Gates for the success of our arms, but remarked that he was sorry that he received the information indirectly, thus administering a well-merited rebuke to Gates.

But the bombshell thrown in the camp of the conspirators was that when Wilkinson revealed the secrets of the Cabal he communicated the contents of a letter received by Gates from Conway. Lord Stirling informed Washington of the circumstance. Washington sent a letter to Conway which read:

"SIR: A letter I received last night contained the following paragraph: 'In a letter from General Conway to General Gates he says', 'Heaven has determined to save your country or a weak general and bad counsellor would have ruined it.'"

"I am Sir, your Humble Servant,  
"GEORGE WASHINGTON."

Conway did not know what to make of this startling note. He, however, went boldly to Washington face to face and stood by his letter, and boasted of it afterwards to Mifflin.

The latter wrote to Gates, warning him that an extract from one of his letters had fallen into the hands of Washington.

Gates replied to Mifflin that he exercised the greatest care in the security of his correspondence. He blamed Alexander Hamilton, a friend of Washington, who had visited him for abstracting it.

He then sent a copy of the letter to Congress, so that body might assist in finding the culprit, which in reality was to arouse still greater prejudices against Washington. The latter discerned the purpose and wrote to Gates:

"Your letter came to my hands a few days ago, and to my surprise informed me that a copy of it had been sent to Congress, for what reason I find myself unable to account, but as some end was doubtless intended to be assured by it I am led under the disagreeable necessity of returning my answer through the same channel, lest any member of that honorable body should harbor an unfavorable suspicion of having practiced some indirect means to come at the contents of the confidential letters between you and General Conway."

In this letter he further detailed how Wilkinson had talked at Reading when under the influence of wine, and that he had written the before mentioned letter to Conway, to let him know his attitude was known. Much more to the same effect was mentioned in the letter. The revelations to both parties was a complete surprise.

Gates had a ray of hope that Washington had no information excepting that embraced in the extract of the letter written by Conway.

Gates now attempted to make Wilkinson the scape-goat, and wrote again to Washington, denying his intimacy with Conway, and declared he had secured but a single letter from him.

He declared that the letter contained no such paragraphs as that which Washington had been informed. The information that Wilkinson revealed he declared was a villainous slander and falsehood.

In a previous letter Gates had admitted

the existence of several letters which he had received from Conway.

But Washington sent a stirring reply which put Gates in a very uncomfortable position from which he could not extricate himself.

Wilkinson now heard of the matter, and was filled with rage that his own honor should be impugned. Some time had elapsed before he became cognizant of the foregoing facts. Having been notified by President Laurens to come to York to assume his duties as secretary of Board of War, he came from the Hudson in February in a sleigh to Reading, and from thence to Lancaster on horseback.

At Reading he became acquainted with the facts as detailed. He sent a messenger on ahead with a letter to Gates. He said:

"What motive, Sir, could induce me to injure you or General Conway—you my boasted patron, friend and benefactor, he a stranger of whom I entertained favorable sentiments?"

Gates replied offensively, and intimated Wilkinson could have any satisfaction he desired. Wilkinson, in his memoirs, says he repaired to York, arriving by twilight, February 23rd. He at once went to a friend to deliver a challenge to Gates. The latter entreated him not to enter upon this sure road to destruction. Another friend to whom he turned was more willing. He carried the challenge to Gates' house. He was met at the doorway by Gates. The latter said:

"All right, Sir. We will meet tomorrow morning at 8 A. M. at the rear of the Episcopal church."

They met at the time appointed, but through the interposition of mutual friends the duel was averted. The principals shook hands, and it was agreed that Wilkinson should assume his duties as secretary next day. He found Gates barely civil. The other members of the board were agreeable. He resigned a few days afterwards, and went to Valley Forge, where he met Lord Stirling and Washington, and recounted to them his difficulties with Gates.

Wilkinson returned to the Northern army. Gates was also ordered to return to the North in April. The army was near Kingston on the Hudson. Wilkinson decided to meet his opponent again

and challenged him. The duel took place near St. Clair's headquarters on the Hudson, September 4th, 1778. Captain John Carter, of Virginia, acted as second to Wilkinson, and Thaddeus Kosciusko, the Polish nobleman, was second to Gates. In the duel flint-lock pistols were used.

At the first shot Wilkinson fired in the air, while Gates' pistol flashed fire in the pan and did not discharge.

They charged their pistols again, and when the order was given Wilkinson fired but missed his aim. Gates refused to fire. When the order was given the third time, Wilkinson fired but missed, and the flint-lock of Gates again flashed. The seconds now interposed, and the principals shook hands. After the duel Gates signed a certificate that Wilkinson behaved like a gentleman in the encounter at York. Upon request, Wilkinson refused to sign a similar certificate concerning the conduct of Gates at York. Wilkinson then challenged Gates to another duel, but Gates refused, and the two men never again became friends.

While the Cabal at times gave evidence of its existence as late as 1779, its backbone was broken. Gates retired from the army in 1778. June 13th, 1780, he was called by Congress to take command of the army of the South, in which command he was routed at the battle of Camden. He was succeeded by Greene, and suspended from duty. His only son died about this time. His wife, too, lost her large fortune. He returned to Virginia, but in 1790 came to New York, where he died in 1806, at the age of 78 years.

Wilkinson became commander-in-chief of the army in 1796-98, and again 1800-12.

Wayne had an honorable career, and rendered important services later. Mifflin held many important offices later, and served as Governor of Pennsylvania.

Conway returned to Europe and died some years later in obscurity in London.

Undoubtedly many of the public men who took part against Washington did so from honest motives. As the result showed, they were mistaken.

Gates and others later endeavored to show that the Cabal had only an imaginary existence, but the evidence at hand shows that it was a reality.

As an episode in our history, it is interesting, and could its full details be traced, it would form a most fascinating chapter in the history of the country during its gravest peril.

Boston, Philadelphia and York are three localities in which the most interesting and important events relating to the Revolution occurred. Boston has its Faneuil Hall, where Liberty was cradled; Philadelphia has its Independence Hall, where Independence was declared, but York at this time has no reminder in the way of a public building, save the headquarters of the Conway Cabal, where Liberty was imperiled in the darkest and most trying period of the Revolution. Happily, the danger passed by. Had it been otherwise, York would have had the unenviable notoriety of having been the spot where Liberty was sacrificed and defeated by machination and self-interest.

# History of St. Luke's Reformed Church, Trappe, Pa.

BY REV. S. L. MESSINGER, S.T.D., TRAPPE, PA.

## Early Local Records.



AN account of the lack of early local records, it has been impossible, until within recent years, to write a correct history of the older Reformed churches in this country. This church has one very old book, the first pages of which contain statements of monies received and paid out, beginning with the month of June, 1755, and ending with June, 1838. This book contains, also, records of baptisms, marriages and deaths from 1760 to 1826. On a page near the middle of the book are recorded the names of the members of the class confirmed by Dr. Guldin in May, 1826. Finally, near the end of the book are lists of members, made for the years 1813, 1817 and 1818. All writings are in the German language until the year 1826, when the English language began to be used. These are all the early local records of the church in existence.

Fortunately, however, we are now no longer dependent upon these meager statements for information concerning the beginnings of this church. There have, at last, been made accessible facts which are of inestimable value to those desiring the possession of a history of their church which may be as correct and full as it is possible to have it. For this information we are indebted chiefly to the historical researches made by Prof. James I. Good, D.D., Prof. Wm. J. Hinke, D.D.; and Mr. Henry S. Dotterer.

In the preface to the minutes of Coetus (the name by which the organization of the Reformed Church in Pennsylvania was known for forty-five years in the eighteenth century), published by the authority of the Eastern Synod in 1903, Prof. Hinke says:

"The Coetus stood in closest connection with the Reformed Church of Holland. To the unselfish liberality of the Holland Church, the Reformed Church of Pennsylvania owes not only its existence, but also the preservation of

its official records. In return for the many acts of kindness received from Holland, the Coetus of Pennsylvania was expected to send yearly reports of the meetings and of the progress of its work to Holland." [These records were most carefully preserved in the archives of the Church of the mother country.] "The gathering of so many documents, from such widely-separated sources, has been attended with much expenditure of money and labor. It was only made possible by the liberality and zeal of Dr. J. I. Good, who deserves the gratitude of the church for his unselfish labor."

Dr. Good, himself, says:

"For nearly twenty years I had been ransacking Germany and Switzerland to find materials for the basis of the history of our Church in America. But the missing Coetus minutes eluded me. Finally I learned that there were some records about Pennsylvania at Amsterdam. In July, 1895, I visited Amsterdam and arranged to have the portfolio of Pennsylvania papers copied. But when they came to me the next winter I was greatly disappointed because of the many missing Coetus minutes—only two came to hand. In the meantime, Mr. Henry S. Dotterer, of Philadelphia, had gone abroad for researches connected with the 'Perkiomen Region.' He wrote to me that at The Hague, in the archives of the General Synod, I might find many interesting documents, as he had gone over them cursorily in his work. I visited The Hague in the summer of 1896, when the courteous keeper of the archives laid before me the books and the bundles of the Pennsylvania correspondence. There, at last, were the long-sought Coetus Minutes. I was dazed. It was the embarrassment of historical riches. What Mayer and Harbaugh and other historians of our Church had long sought for, but never found, I was permitted to be the first of her ministers to see."

Dr. Good then, in 1897, sent Prof. Hinke to Holland to copy them, himself going in 1898; and by 1899 they had copied virtually the whole of the Holland records, making about 4,000 pages. The total expense of copying, translating, etc., amounted to about \$4,000, "which, however," says Dr. Good, "I cheerfully paid if thereby I could serve our Church, that her early history might be cleared of mistakes, false traditions, and mere surmises, and be placed on the solid basis of fact."

## When and by Whom Organized.

From these Minutes of the Coetus, and

from Dr. Good's "History of the Reformed Church in the United States," I have gathered much information for this sketch. In these are published the facts discovered in the archives of Holland. Until these facts were published, it had not been known when and by whom the Reformed Congregation in Providence township (now St. Luke's, Trappe,) was organized. It had been supposed that the date of its founding was Oct. 18, 1742; and that its founder was Rev. Michael Schlatter. This is the date given in published histories of Montgomery county. But the date is manifestly incorrect as far as it relates to Schlatter, for it is now known that he did not come to this country until the year 1746. "He was appointed by the deputies of the Synods of North and South Holland, May 23, 1746, to go to America and organize the German churches of Pennsylvania. On August 1, 1746, he arrived at Boston, and on September 6, of that year, he arrived at Philadelphia where he was welcomed by the Reformed congregation." From Schlatter's own diary we learn that he did preach at Trappe, then called Providence, in a barn, on Oct. 18, 1746. His own statement is: "When on the 18th, I returned to Providence, I preached there in a barn, since the poor congregation there has hitherto not been able to build a church." But this was about four years after the organization of the congregation. And as that takes us back to a date five years prior to the organization of the Coetus, we can obtain no information about the founding of the church from the minutes of that body. But the recent discoveries which I have mentioned have made accessible the numerous reports and letters of the Rev. John Philip Boehm to the church in Holland.

From these it appears that the true date of the founding of the congregation



REV. S. L. MESSINGER, A. M., S. T. D.

Pastor since January 1, 1897.

is November 17, 1742. Boehm's statement is: "At the first communion celebrated there on November 5, 1743, 19 communicants were present." But he also reports a communion there in the spring of 1743, with 32 communicants. This makes it clear that the first communion was in the fall of the preceding year, and that Boehm intended to write 1742 instead of 1743. And it must be remembered that he followed the Old Calendar. The New Calendar was not introduced in Pennsylvania until September, 1752, when eleven days, from September 3 to 13, were dropped, leaving the number of days in that month only 19. Thus, in order to get the exact equivalent of November 5, 1742, according to the New Style, we must add twelve days to it. This would make the correct date of the founding of this church, November 17, 1742.



**Interesting Statements.**

A few of the tabular statements in Boehm's own language may be found interesting. In one of these, showing the communions held in the spring of 1743, is this concerning the Providence congregation:

"<sup>dn</sup> 4 April, in Thounship Providenz bey einer neu versammelten gemeine, communicanten,  
Manns Persohnen 19  
Weibs Persohnen 13  
Gantz Summa 32"

That is, "On the 4th of April, in Providence township, in a newly-gathered congregation, there communed: Men, 19; women, 13; total, 32."

In the report for the spring of 1744, the following appears:

"<sup>dn</sup> 3 May, Auff das Herran Himmelfahrt, bey der Neu versammelten Gemeinde auff Providenz, also bey dem ersten Abendmahl--- 19 communicant, communicanten dissmahl 63."

That is, "On the 3rd of May, the day of the Lord's Ascension, in the newly-gathered congregation at Providence, where, at the first communion . . . 19 communed, this time the communicants numbered 63." He stated also that the communion services at Providence on May 3, 1744, were held in a barn—"in einer Scheuer."

Thus it is clear that the congregation was organized by Rev. John Philip Boehm, and that it worshiped for a number of years in a barn. Mr. Boehm was, in fact, the founder of the Reformed Church in this country. He began preaching in and about Philadelphia as early as 1720. He organized many new congregations, and became a sort of overseer of the Reformed of Pennsylvania. "His territory extended from Egypt, near Allentown, west to Tulpehocken and Lancaster, and south to Philadelphia." On the day previous to that on which he died, he held services in the Egypt congregation, Lehigh county. He died suddenly on May 1, 1749; and his remains are buried under the southeast corner of the church that bears his name at Blue Bell, Montgomery county.

Some information about the growth of the Trappe congregation is found in the private diary of Rev. Michael Schlatter, recently published in the Journal of the Presbyterian Historical Society. Re-

ferring to his visit on October 18, 1746, he states:

"I made known my instructions in the presence of Dom. Boehm, and, since they have resolved to unite with Falkner Swamp and share with them one minister, who will preach one Sunday here and the next at Falkner Swamp, 42 men obligated themselves to contribute toward the salary of the pastor the sum of 12 pounds and some wheat. The people belonging to both congregations were not all present, and many have not subscribed anything, hence I have been assured that they can and will raise 40 pounds, Philadelphia currency. Dom. Muenienberg, who is the Lutheran pastor at these two places, informed me that the Reformed are as strong as the Lutherans."

**Erection of First Church Building.**

During the ministry of Boehm the question of erecting a church building had come up for consideration. In Schlatter's diary of December, 1746, is the following statement: "There are everywhere more churches than necessary for these congregations, except at Providence, where a church is to be built in the spring." This statement is so positive and definite that, until proof can be furnished to the contrary, it should be accepted as a fact that the first Reformed church building was erected at Trappe in the spring of 1747, and not in 1755, as is commonly supposed. And there is nothing on which to base this supposition, as far as I have been able to learn, except the fact that the local records to which I have referred began in 1755.

The Rev. John Philip Leydich arrived in this country, at Philadelphia, on September 15, 1748; and was installed by Mr. Boehm as his successor in the charge then consisting of the congregations at Falkner Swamp, Witpen and Providence (Trappe). In the last letter which he wrote to Holland, on December 2, 1748, Boehm says:

"Shortly afterward came my dear and kind brother, the Rev. John Philip Leydich, who was found to be suitable to take my place. At the Coetus of this year Dom. Leydich willingly accepted his call to Falkner Swamp and Providence. Coetus commissioned me to install Dom. Leydich, which was carried out on October 16th, at Falkner Swamp."

Schlatter reports the installation as having taken place on October 9. The new pastor resided at Falkner Swamp. "It is a family tradition that when the new pastor with his wife and two infant children for the first time threaded his way through

the forest, over the stony road, the vehicle which held them was jolted so violently that the young wife, accustomed to the comforts of travel in Europe, burst into tears and besought her husband to forego his purpose to make Falkner Swamp his future home and the new world his field of labor. The good dominie, however, did not falter, and said cheerily to his helpmeet: *'Ei, mamma, ist dieses nicht das gelobte Land?'* (Why, mother, is not this the promised land?)

#### Representation at Coetus.

This church was represented at the first Coetus, whose sessions were held in Philadelphia, in 1747, by John Herpel, as the delegate elder from this charge; and he again represented the charge at the Coetus of 1748. Later the charges were reconstructed so as to make Leydich's charge consist of the congregations at Falkner Swamp, Providence and East Vincent. As the Coetus Minutes of 1749, 1750 and 1751 are lost, nothing is known about the Trappe congregation during those years. It is known from letters, however, that the third Coetus opened its sessions at Lancaster, on September 27, 1749, with a "well arranged and edifying" sermon by Leydich. On account of a bitter controversy among the ministers, Leydich and the delegate elder from the Trappe church withdrew from the Coetus at its opening, in 1752. He was its president in 1757 and 1760; and its secretary in 1753, 1756 and 1768.

In the Coetus minutes of 1753 is found the following:

"Upon the petition made by Elder Abraham Saylor to our Coetus in the name of the congregation at Providence (which until the present was regularly served by Do. Leydich every four weeks), whether an arrangement could not be made whereby the congregation there could be supplied every fortnight. Our Coetus has considered it advantageous to supply the congregation at Providence in turn, both by Do. Leydich and Do. Steiner. In accordance with this arrangement, divine services will be held every two weeks at Providence."

The pastor's salary at that time is stated to have been 40 pounds a year.

In 1754 there is a reference to a parochial school at Trappe, for in that year the schoolmaster at Providence was given two pounds and ten shillings from the Holland donations.

#### Early Growth.

It is to be regretted that, for a number of years, no statistics are given of the Trappe congregation separate from those reported to the Coetus of the whole charge. But those summarized statistics show that the churches under the care of Pastor Leydich grew and prospered. In the record of 1761 is found this beautiful statement:

"At Falkner Swamp and Providence a sweet peace exists between Do. Leydich and his congregations."

In 1763, Leydich reports 22 families at Providence. In 1766, Rev. Leydich's charge consisted of the congregations at "Providence, Upper Milford and across the Schuylkill."

This last named was "Coventry, now Brownback's where Leydich's ministry began in May, 1766." At this time the Trappe congregation seems to have become very weak, there having been reported only 11 families. From this time on there is no reference to this congregation in the minutes of Coetus until the year 1772, when, after a statement relating to the strength of certain churches, and their inability to pay a newly-called pastor the salary promised him, Coetus passed the following resolution:

*"Resolved,* The congregation at Trappe shall again unite with Worcester and Wippen, and recognize and accept Do. Gebhard as its minister, and also contribute according to its ability to his temporal support and the salary promised. To this end Brother Leydich shall give up this congregation."

This action of Coetus seems to have been ignored by the church at Trappe. Leydich remained the pastor, and reported to the Coetus as such the next year, and the following years, ending with his report of 1783. He died on January 4, 1784, aged 68 years. "His grave-stone in Frederick township, Montgomery county, bears the text, 2 Timothy 2:3. 'Leydich was a good soldier of Jesus Christ.'"

The struggling condition of the Trappe congregation during the latter part of Leydich's pastorate was due, in a measure, to the war of the Revolution. While the American army was encamped at Valley Forge, the church was used as a hospital for sick and wounded soldiers.

From March 28, 1784, to April 9, 1787,

Rev. John Herman Wynckhaus was the pastor. He arrived in Philadelphia just two weeks prior to the date of the commencement of his pastorate here, having traveled over the ice to the shore from a vessel frozen fast in Delaware Bay, and thence overland to the city. He died in 1793, only 35 years old. No statistics relating to this church alone are found in the Coetal records for the years of this pastorate.

For a period of 26 years, the congregation seems to have been without a regular pastor, and was supplied by the pastors of neighboring churches. It is written in the pastoral register of the church that Rev. Frederick William Vandersloot, Jr., became pastor on November 11, 1813, and served until December 29, 1818. Several baptisms by him are recorded in the oldest church record of the congregation. In the first year of his pastorate, there were fifty communicant members; and in the last year, seventy-five.

He was succeeded by Rev. Lebrecht Frederick Herman, D.D., who served until the year 1820.

#### **New Building Erected.**

From 1820 to 1841, Rev. John C. Guldin, D.D., a son-in-law of Rev. Dr. L. F. Herman, was the pastor. During his pastorate, in the year 1835, a new church edifice was erected on the site of the first log building. On Whitmonday of that year, a series of resolutions was drawn up relative to the proposed new building. Number 5 of this series reads: "*Resolved*, That this church shall be called 'St. Luke's Church.'"

Before that time it had been called the Reformed church at Trappe, or Providence. The corner-stone was laid in connection with services held on the 13th and 14th days of August; and it was dedicated on December 13, 1835, at the close of services held from the 11th to the 13th, inclusive. The cost of this building, including the payment of \$101.87½ for a piece of ground additional to the old lot, was \$1,815.23½. This does not include the great amount of labor and materials given gratuitously by the members. A new constitution was adopted by the congregation on December 12, 1835. It is recorded that the church formed itself

into a missionary society, and introduced the monthly concert, in 1837; a temperance society was organized in 1840; the Sabbath School society was organized on April 20, 1840; and a tract society was organized on the same date. Dr. Guldin resigned on March 26, 1841. During his pastorate the church was greatly strengthened, both numerically and spiritually. He died in New York City on February 18, 1863, aged 63 years.

Rev. Jacob William Hangen was tendered a call on April 27, 1841. He accepted the call and served as pastor until his death, on January 23, 1843, aged 37 years. His remains lie buried in St. Luke's cemetery, where the congregation placed a marble slab to his memory.

#### **Remarkable Progress.**

The Rev. Andrew S. Young was called on June 10, 1843, and began his pastoral labors here on July 13, 1843. For several years this church had stood in connection with the East Vincent and Brownback's churches, and what was called the second church of Coventry—now called St. Matthew's—as constituting a pastoral charge. In Young's pastorate, steps were taken looking toward a division of the charge, and the formation of a charge composed of St. Luke's and the East Vincent churches. This was accomplished, and went into effect with the beginning of the next pastorate. At a meeting of the Consistory, held on July 23, 1844, Rev. Mr. Young resigned the pastorate, giving as his reason for so doing the poor condition of his health. His resignation went into effect about December 31, 1844. He died at Allentown on February 15, 1848. During the pastorate, efforts were made to raise money for the erection of a wall around the cemetery.

A call was given the Rev. John R. Kookon on October 4, 1844. He accepted the call and entered upon the pastorate about January 1, 1845, and resigned it on May 15, 1847. Mr. Alfred B. Shenkle, a student in Marshall College, was elected to become the pastor. He accepted the call afterward tendered him, and became the pastor about July 1, 1847. In this relation he continued until April 1, 1867—a period of nearly twenty years.

This period of the congregation's life



ST. LUKE'S REFORMED CHURCH.

was one of remarkable numerical and spiritual progress. The membership was increased until, at one time, it numbered about 300. And the communicants at the Lord's Supper of April 4, 1853, and July 21, 1861, are recorded as numbering 200—the largest number ever communing at one time until the ninth year of the present pastorate. From the last date, however, there was a gradual decrease in the number of communicants until, toward the close of the pastorate, fewer than 100 came to the Lord's table. A charter of the church was procured in 1849.

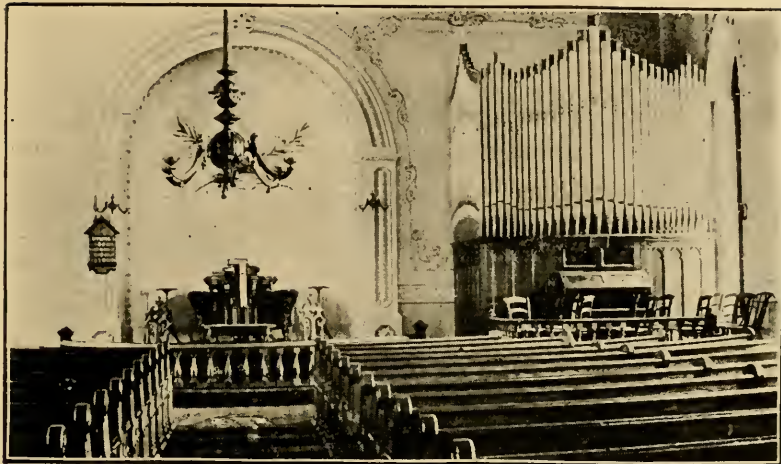
The Rev. H. H. W. Hibshman, D.D., became the pastor on Oct. 15, 1867. The charge had now again been divided—this congregation becoming a pastoral charge by itself. Shortly after the beginning of this pastorate, the ground on which the parsonage and the present church building stand was purchased from Mrs. Detwiler for the sum of \$700. A building committee was appointed; and the parsonage now in use was erected. The pastorate of Dr. Hibshman closed in July, 1869. He died April 11, 1896, and his remains lie in St. Luke's cemetery.

#### **Erection of Present Building.**

An overture, signed by ninety members of the congregation, was presented to the consistory, probably in December, 1869, asking an early opportunity to vote for

Rev. Dr. J. H. A. Bomberger, with a view to having him become the next pastor. The request was granted, and Dr. Bomberger was installed as pastor on April 1, 1870. He served, in connection with his work as President of Ursinus College, until October 1, 1883.—a period of thirteen years and six months. During this pastorate, in the year 1874, the present church edifice was erected at a cost of about \$8,000. As a preacher, Dr. Bomberger stood upon a towering eminence in the Reformed Church. Through splendid natural endowments and high attainments, he accomplished in his ministerial services an amount of work far beyond the limits of what is possible to others. In many homes of the present membership still, his voice and presence are remembered in love. He died August 19, 1890, and his earthly remains were buried in Trinity Reformed Church Cemetery, Collegeville.

Rev. Henry T. Spangler, D.D., became pastor on April 1, 1884. The congregation grew and prospered under his ministry. A Young People's Society was organized, and became a large body of organized participants in literary and musical exercises, and in all the varied activities of the church. Better methods were introduced into every branch of church work. Strongly prompted by a sense of duty to take up financial work



INTERIOR OF ST. LUKE'S REFORMED CHURCH.

for Ursinus College, he presented his resignation to the Consistory. It was reluctantly accepted, and went into effect on October 1, 1886, when the Rev. J. B. Shumaker, D.D., became the pastor.

In 1887, extensive repairs and improvements were made upon the church, when, also, two Sunday School rooms were added to it.

Being without a pastor once more, in the summer of 1889, and the work left in a crippled condition, the congregation called Dr. Spangler to become its pastor a second time. He accepted the call, and assumed the duties of the pastorate on December 1, 1889. In January, 1890, the Young People's Society was organized into a Young People's Society of Christian Endeavor,—Dr. Spangler thus being the founder of this organization. The first heating furnace was placed in the cellar of the parsonage at the beginning of this term of service. The special object for his taking the pastorate a second time having been accomplished, and the College strongly needing his services, he was led to close his work as pastor on October 7, 1890.

#### **Recent Improvement of the Property.**

Rev. Edwin C. Hibshman was the pastor from January 1, 1891, to October 1, 1896. During this pastorate 98 new members were added to the church. The parsonage was repaired and enlarged by the addition of a kitchen, and equipped with modern conveniences; and a new

parsonage-barn was erected. A Junior Christian Endeavor Society was organized in 1896.

A call was tendered the present pastor, the writer of this sketch, in November, 1896, while he was serving as pastor of a neighboring charge. He began his labors here on January 1, 1897. The present enlarged and improved condition of the cemetery was begun by the purchase of additional ground and the erection of a wall around it, in the year 1899. In 1901, the property was improved by grading and paving the side-walk in front of the church and parsonage. The next year, a beautiful wall was erected along the street in front of these buildings, and a Home Department was added to the Sunday School. In 1904, the church was renovated on both the inside and outside, the parsonage was improved in the same way, and a large Estey pipe organ was installed in the church,—all costing about \$4,000. Beautiful and costly pulpit furniture was placed in the church on September 3, 1906. The pastor preached his eleventh anniversary sermon on the first Sunday in January, 1908. The membership of the church numbered 360 on May 1, 1908, 224 having been received during the present pastorate.

Thus is briefly sketched the 165 years' history of St. Luke's Reformed church at Trappe. What hallowed associations of affection, of friendship, and of worship cluster around this sacred spot!

# Pennsylvania-Germans as Teachers of Science in Private Secondary Schools

BY FRANK K. WALTER, STATE LIBRARY, ALBANY, N. Y.



WITH the exception of the public schools, the most numerous class of educational institutions has been the private secondary school. The slow development of the public-school system and the late growth of the public high-school idea in the state, made the private academy and preparatory school more of a necessity in Pennsylvania than in some of the neighboring states. Even before the establishment of the public school system, attempts were made to provide free public instruction by subsidizing academies and female seminaries, and numerous state grants had been made to such schools. In return, free instruction to a specified number of poor children, the number ranging from three to ten, was required by the state from each school. Between 1784 and 1837, fifty-eight such grants were made, and eleven others were incorporated without state aid. In 1838, a bill was passed giving state aid to universities and colleges and "to each Academy and Female Seminary now incorporated, or which may be incorporated by the Legislature, maintaining one or more teachers capable of giving instruction in the Greek and Roman classics, mathematics and English or English and German literature, and in which at least fifteen pupils shall constantly be taught in either or all of the branches aforesaid."

Before the close of the session at which the bill was passed, charters were issued to nine academies and twenty-seven female seminaries were credited with 1,430 academies and thirty-seven female seminaries were receiving a total of \$48,298.31 in state aid. Statistics covering this period are very meagre, but in 1840 it was estimated that these academies had 2,465 students in attendance, and the female seminaries were credited with 1,430 students. In 1843 the amount of state aid was reduced, and in 1844 all state

aid was withdrawn. The resulting mortality among the subsidized schools was great.

Many of the better schools survived, and a considerable number of them are still in existence. The old college preparatory or "Grammar schools" which had already been long established, for the most part continued the even tenor of their way. New schools sprang up from time to time and flourished or died as their excellence or their environment decided their fate. The schools of the Pennsylvania-German section seem to have been quite as hardy as those in any other part of the state.

It is impossible to obtain even the names of the hundreds of private schools which have at one time or another been established in the state. Many met an untimely death when state aid was withdrawn. As the larger and better equipped State Normal Schools increased in number, scores of private schools were absorbed by these larger state aided schools. At least eight of the present normal schools are lineal descendants of older academies. The growth of the public high school in the last ten or fifteen years has practically finished the weeding out of all private secondary schools which are not of superior excellence or which do not meet the particular need of some particular locality or class of people. After all these vicissitudes it is rather surprising to find in the report of the Superintendent of Public Instruction of Pennsylvania for 1907 the names of 88 private secondary schools then reporting, exclusive of orphan and industrial schools and the preparatory departments of several colleges.

Any attempt to consider the course of study of this class of schools is seriously handicapped by the lack of uniformity in the practice of these schools, nor indeed, was a close approach to uniformity desired. From the "grammar school,"

which confined itself to fitting for college and the denominational academy a female seminary founded to perpetuate some system of religious belief and embracing in its course of study collegiate as well as secondary subjects, we descend by all intermediate stages to the ephemeral schools usually conducted during the summer vacation by some teacher or college student for the double purpose of improving his private finances and of "cramming" public-school teachers to pass the county examinations.

The amount of natural science taught varied greatly. Only within the past few years has natural science been a subject generally required for admission to college. For this reason, the college preparatory schools for the most part calmly ignored any serious instruction in science until the growth of technical schools, the increased interest in science as a means of culture, the teaching of elementary science in the normal schools as a preparation for nature-study work, and the installation of laboratories in public high schools forced the college preparatory school to make similar provision for scientific training.

The academies, which, until within the past twenty or thirty years had considered themselves more or less independent of the college, did about as they pleased in the matter of teaching science. In general, instruction in natural science was provided in the larger schools, although it was usually of such a nature as not to require a large or expensive equipment of apparatus. In his "Sketch of an English School" (1749) Franklin suggests a sort of nature study for the younger boys and the study of Natural Philosophy by the Sixth Class. Dr. Rush, in his essay, "On the Mode of Education Proper in a Republic" (1786) says: "Between his fourteenth and eighteenth years he (the boy) should be instructed in grammar, oratory, criticisms, the higher branches of mathematics, chronology, history, government, the principles of agriculture and manufactures, and everything else that is necessary to qualify him for public usefulness or private happiness." This rather comprehensive program was to be preceded by courses in natural history and geography. In spite of the high authority

of Franklin and Rush, their suggestions were not followed.

Astronomy early found a place in the academy course. "Natural philosophy," often including astronomy, followed soon after. The fame of Rittenhouse and Franklin, and the growing spirit of invention, promoted interest along these lines. Laboratory practice was exceedingly limited, and the main reliance was placed on a text-book, illustrated charts, and a few experiments by the teacher in the presence of the class. Botany rather early found a place in the course of study, especially in the female seminaries. It was largely confined to simple plant analysis and the preparation of artistically arranged private herbaria. In the decades of 1870 and 1880, the great progress of scientific knowledge began to make itself felt in schools of all grades. Simple lessons in science began to give unity to the older disconnected "object lesson." Books like Hooker's *Child's Book of Nature*, Mrs. Fisher's *Fairyland of Science* and Kingsley's *Madam How and Lady Why* found a prominent place in school libraries, and were widely read. Secondary schools began to give brief courses in physiology, geology, botany and other sciences not before taught in these schools. Many schools which otherwise made no particular provision for natural science secured lecturers on physiology and hygiene. Brief text-books on science had a wide use. Dr. J. Dorman Steele's *Fourteen-weeks Series* was among the most popular, and is even yet used in some places. Commissioner E. E. Brown cites the case of a high school student in Illinois who in his senior year studied Natural Philosophy, Zoology, Civil Government, Essay Writing, Astronomy, Physiology, Universal History, Mental Philosophy and Chemistry. Such intellectual orgies were not unknown in Pennsylvania. Time has brought moderation, and while at present more schools are teaching more natural science than ever before, the work is better systematized and more adequately treated.

Just what part Pennsylvania-Germans have played in the development of scientific instruction in private schools is extremely difficult to determine. The short life of many private schools makes the

collection of data very uncertain. Of many schools, no printed catalogues or circulars exist; the publications of others are to be found only in private or local libraries. As has been shown, names of teachers of science are rarely to be found in early catalogues. Even in those schools which had scientific courses, in many cases nothing is given but a list of names of members of the faculty without any mention of the subject taught. Even where subjects are mentioned we are not on entirely safe ground, for some teachers are appointed to classes, others achieve classes, while some have uncatalogued classes thrust upon them. The variety of subjects the secondary teacher was and still is expected to teach is in many cases both humorous and pathetic, and the change of subject is almost kaleidoscopic in rapidity and variety. Consequently, gaps in catalogue files are almost certain to cause errors both of omission and inclusion. This difficulty is increased by the very uncertain tenure of office in many schools. The frequent change in faculty makes it difficult for even the present faculty of a school to tell much about their predecessors of a few years before.

Surnames are a very uncertain help. The amalgamation of English, Germans and Scotch-Irish makes it unsafe to depend on any name not clearly German in origin. Any list based on surnames is therefore very likely to omit many who are at least partly of German descent. For these reasons, no attempt has been made to compile even an approximately complete list of names of those who are and have been teachers of science in private schools.

Files of catalogues of more than two hundred academies and preparatory schools of Pennsylvania, and a few of the leading schools of other states, have been examined. Assuming this as a representative basis, it does not appear that the Pennsylvania-German has been especially in evidence as a teacher of science; nor, on the other hand, does it appear that the schools in Pennsylvania-German districts have shown any marked deficiency in keeping pace with the progress of scientific teaching. The same conditions which were cited by Dr. Jordan in

THE PENNSYLVANIA-GERMAN for February, 1908, as hindering the study of biology are naturally of considerable effect in checking general scientific study.

As the scientific studies in secondary schools have been, until recent years, subordinated to mathematics and the classics, and as, even yet, they are so subordinated in many preparatory schools, it is natural that the ambitious teacher has often chosen to teach mathematics and the classics rather than natural science. Few schools are without German names on their lists of teachers, and it is no discredit, but rather the contrary, that the teachers of mathematics and the humanities are more numerous than those of physics or chemistry, which are the two sciences most generally taught in the schools under consideration.

Nevertheless, the following very incomplete list of teachers in Pennsylvania private schools is conclusive evidence that the Pennsylvania-German can teach elementary science when he chooses to do so, and the schools represented on the list prove that his ability to do so has been recognized in institutions in no way under Pennsylvania-German influence or control:\*

\*On account of missing numbers in the files of catalogues, it is more than probable that many have not been given credit for their full term of scientific teaching.

- ACKERMANN, William A. Algebra, General History, Science. Easton Academy, 1894-'95.
- BECHDOLT, ADOLF J., A.M. Natural Science. Mercersburg College, 1874-'75.
- BIEBER, HERBERT W., A.B. Mathematics and Science. Albright Collegiate Institute, 1895-'96.
- BRUNNER, SAMUEL UMSTEAD. Bookkeeping, Penmanship, Mathematics, Natural Sciences, etc. North Wales Academy, 1888-1900.
- BUTZ, J. TREICHLER, M.D., D.D.S. Physiology. Allentown College for Women, 1903-'06.
- DIMM, J. R. Physical Sciences. Missionary Institute (Selinsgrove), 1890-'91.
- DYSINGER, J. HARRY, A.B. Mathematics and Natural Science. Mifflin Academy, 1896-'97.
- ECKMAN, EMILY J. Physiology and Grammar. Chelton Hills Boarding and Day School, 1897-'98.
- EHRENFELD, CHARLES H., A.M., Ph.D. Chemistry and Physics. York Collegiate Institute, 1891-1906.



- EISENHART, LUTHER P., A.B. Mathematics and Natural Science. Pennsylvania College Preparatory Dept., 1896-'97.
- FOERING, HOWARD AUGUSTUS, B.S. Mathematics and Physics. Bethlehem Preparatory School, 1899-1901.
- FRANK, CYRILLE. Natural Sciences, Psychology and Ethics. Metzgar College, 1899-1903.
- FRANKENFIELD, IRA F. Natural Science and the English branches. Franklin and Marshall Academy, 1901-'02.
- FRY, J. M. Science, Mathematics, Track Athletics. Abington Friends School, 1906-'07.
- GARVER, M. M., B.S. Natural Science. Mercersburg College, 1879-'80.
- GASSMAN, HOWARD M. Mathematics and Physics. Ursinus Academy, 1897-'99.
- GERHARD, ELIZABETH H. Mathematics and Sciences. Allentown College for Women, 1906-'07.
- GERHARD, HANNAH. English and Elementary Science. Ursinus Academy, 1907-'08.
- GROFF, GEORGE G., M.D. Lecturer on Hygiene. Keystone Academy, 1890-1907.
- GROSH, MRS. CHARLES W. Literature and Science. Linden Hall Seminary, 1899-1900.
- GRUYER, W. SHUMAN. Algebra, General History and Science. Easton Academy, 1895-'96.
- HARIZ, THOMAS C., A.M. Mathematics, Chemistry, etc. Missionary Institute, Scismgrove, 1890-'91.
- HAKTMAN, EDWIN M., A.M. Mathematics and Science, 1898-'99. History, German and Natural Science, 1900-1901. Franklin and Marshall Academy.
- HEIMBACH, JAMES E. Physiology and Hygiene. Perkiomen Seminary, 1894-'95.
- HERCHER, M. K. W., A.B. Mathematics and Science. Susquehanna Collegiate Institute, 1903-'04.
- HERING, W. T., B.S. German, Mathematics and Science. Chambersburg Academy, 1899-1901.
- HESS, FRANKS GROSS, A.M. Science and German. Bucknell Academy, 1906-'07.
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## Flax Culture and its Utility

BY REV. ELI KELLER, D.D., ALLENTOWN, PA.

### Introduction.



THE history of flaxculture is worldwide, and as to time—equally long. It is generally supposed that Egypt, along the banks of the noted Nile, where, under the control of England, the same culture is still largely found, was the original home of flax. Some, however, go a long step further, and find that home on the elevated plains of Central Asia, where originally stood the cradle of the human family. The great want of our first parents was not nurture (so far as known), but clothing for their nakedness, for which stands eminently flax, with its linen. In a higher sense, as found in Scripture, linen stands for purity and holiness. The dress of Egyptian priests was made of linen, and they were not allowed to enter the temples except in garments of linen. The dress of state in which Pharaoh arrayed Joseph; the sheets in which mummies were wrapped, and which formerly were held to be some kind of cotton fabric, have been proved by microscopic examination to consist of linen. Linen in gen-

eral was highly valued and much used among the Jews. The veil of the temple; the holy garments of the priests, and those of the choirs of the Levites, as also the over-garments of the kings, were made of it. In the Jewish mode of burial much linen was used. Lazarus came forth from his grave with such, and even the Lord himself. Linen made of flax was used for many other purposes the world over, as is still the case. Linseed-oil also is and was of great utility.

We, however, desire to write concerning flaxculture, not as found in other lands, but as it was found here fifty and many more years ago, among our Pennsylvania-Germans. Flax, together with its culture, was doubtless brought over by our ancestors from Germany, Switzerland, Holland and other countries. Flax and wool the year round served them well. Their flax came not from the Nile, but from the Rhine, to be cultivated along the Delaware and the Susquehanna.

That flaxculture was early found here among our ancestors can not be doubted. Here in Lehigh county, in Powder Valley on the Indian creek, above

Yeakel's mill, was a factory erected specially for cleaning flax by water-power. The building itself disappeared many years ago, but marks of the dam and tail-race are well marked, and a few of the older citizens remember the place. In Berks county, on the Branch creek, at Mensch's grist and sawmill, the like work was early done. More than thirty years ago, an old swingle-machine, badly decayed, stood at the roadside by the sawmill, and both were abandoned long ago.

Another indisputable proof of this is found in the oldest weaver-shops scattered over our country. Aside of the hand-loom, up against the ceiling, were for many years still hanging the tacklings for weaving the finest linens. Those tacklings were home-made, and of fine linen, oiled with linseed-oil. The corresponding reeds were no doubt from the South, but likely manufactured in our State. The American Cyclopædia (Vol. VII) has a valuable article on flaxculture, which gives statistics of its value, commerce, etc. France, Belgium, Ireland and Scotland are mentioned—also Massachusetts, Georgia, Kentucky, Ohio and Indiana—but our own grand Keystone State is silently passed over. At this we are neither surprised nor do we make complaint. Our ancestors in their time had to care for themselves and their own families, which they also did most faithfully. Their time, in summer and winter, was fully taken up. Of all their work, flaxculture and manufacture was the most severe and long-continued—not only for men and women, but also for children. Thus had they neither time nor much inclination to enter with their products the markets of the world. They believed and practiced the admonition of St. Paul: "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

#### Selecting Soil and Sowing Seed.

Flaxculture, requires a good and well-cultivated soil, which should be moist yet not wet, therefore well drained. The time to sow the seed is early in spring, yet should the soil be sufficiently dry and warm, which should be ploughed deep

either late in the fall or early in spring. Flax is exhaustive to the soil, which should therefore be well fertilized with fine stable manure or compost. Before sowing, the ground should be well harrowed, often and well, so as to be thoroughly pulverized. The seed was sowed broadcast—three pecks to the acre, which yielded from six to twelve bushels of seed to the acre and from one to two tons of flax in the rough. When the seed was sown, it was once more harrowed, but only lightly, and across the former harrowing.

#### Growth, Bloom and Ripening.

The springing flax differs from wheat, rye and many other plants, which must endure the frosts of winter, hence nestle closely to the ground till spring appears—scarcely having appeared, flax hastens heavenward. It soon grows to its full height, two to three feet. Its straight stems without branches, except near the top, which are covered with small alternate, lanceolate leaves, like those of the teaplant. At the top several neat branches appear on each stalk, four to six inches long, on which the seed-vessels are formed—globules which, when full grown, are of equal size as large as buck-shot. When flax begins to bloom, the leaves, having performed their mission, turn pale and drop away—the woody stalks, called boon, become entirely hollow and assume a rich yellow color.

In the month of June, also called the month of roses, flax blooms. Its color is a most beautiful blue, as if reflecting the heavens above. Indeed, we then had in our blessed land, and on the farms—"the Red, White and Blue"—the *Red* on the cloverfields, not the alfalfa of our present day, but the old-fashioned clover given to the cows and bumblebees; the *White* on our hills in the buckwheat fields, not the Japanese of our day, but the inexpressibly sweet of that day, given to the bees and the bugs; the *Blue* as if the blue sky with its bright stars had been reflected in a quiet pond of pure water. No wonder that a blooming field of flax has been used in burlesque on the good Suabians, as attempting therein to take a swim.

Each flax-burr contains ten seeds in five separate apartments, which, when ripening, turn into a beautiful brown color. So smooth and tender are these flax seeds, that one can be placed in an inflamed human eye without being felt, speedily taking away pain with the cause of it, as we often experienced.

#### Harvesting.

The gathering-in of flax, like many other harvests, required watchfulness. As soon as ripe, like chestnuts, the seed-vessels begin to open and shed the seed, with this difference—that the former open on all sides, and the latter only on one.

In harvesting, at the end of June or beginning of July, no sickle or scythe, no

handled, later on the same day to be tied in bundles and hauled into the barn. The bands were made of rye-straw, thrashed with the flail. A band was stretched on the ground, the required amount of handfuls laid on top, then tied as a bundle and set up. In loading the same on the wagon, the heads were put to the outside, so as not to suffer. The same care was also taken in the barn at unloading.

A certain woman was pulling flax, when a man passing by said to her: "Is not your flax rather short?" Her answer was: "Yes, it is; but we agreed that it would do for children's clothing."

#### Thrashing.

Flachsbritsche (batting) was done in the barn, on the thrashing-floor, with a



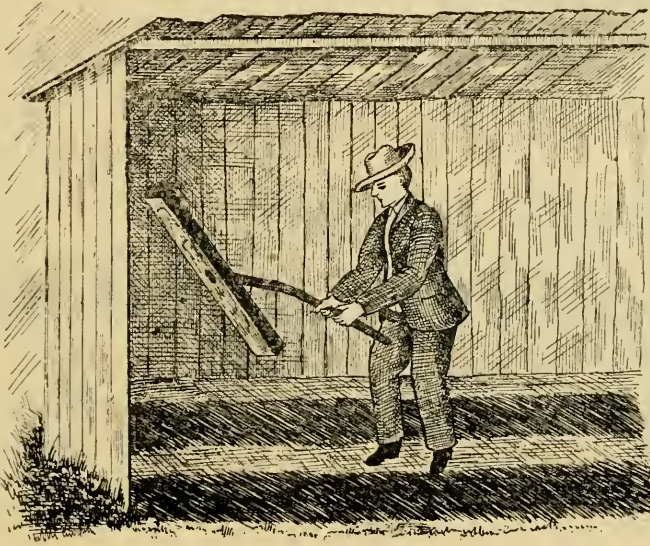
PULLING FLAX.

hook or hoe, was needed. It was hard on the hands, and on the backs. Hence old people, as a rule, were excused, and the boys and girls stood in cheerful ranks pulling flax. The swath for one was from three to four feet wide, but if any one for any reason whatever reached across the line, no offence was taken or given. There were no sheaves made, but "handfuls"—with a few stalks for each tied up, and set up in apparently hollow Indian-like huts, to dry out and ripen more fully. The heads of these handfuls were especially well cared for in being

home-made bat. The object was, to crush the brittle seed-bolls and remove the seed. The bat was a solid piece of scantling, well planed, with a crooked handle. A bright, sunny day was chosen, and the bundles set out close together in the hot sun. Two or three bundles at a time were laid along the barn-floor, with the roots against the boarded side, and thinned to the breadth of a hand in thickness. Several heavy boards were laid along near the roots, to keep the flax at its place. Handling the bat had to be practiced, so as to strike straight down,

and avoid being jarred. The flax was well batted on both sides and shaken out, then straightened at the roots against the side of the barnfloor, laid on a band and tied up with special care. Both ends of the band were twisted and "tied under the knee"—a pointed hickory stick was then inserted as a lever, and another twist and turn given, and the finishing touch was a solid knock with the lever (called *knevel*) on the double knot. These bundles could be laid by in a dry place for years, and suffered no injury; on the contrary, their value would even be increased.

This retting was done by the influence of the sun on the one part, and dew and rain on the other—these silent forces continually changing. Should the grass grow up and interfere, the rows of flax were, with long, smooth poles, turned over, row after row, from one side of the meadow to the other, the flax to remain on the top of the grass. The test of this retting process was, to take a small bunch of flax and break it with the hands; if the filaments separated freely and easily from the boon, the work was done. The flax was then easily and quickly gathered, tied up, and hauled back to the barn, or



THRASHING FLAX.

This was a work for the big boys only, and those who fail to see it evidently never had a hand in it.

some good dry shed, ready for the process of braking.

#### Retting Flax (*Flachsretza*).

Before flax could be braked, it had to be retted—that is, the boon of the stalk had to be made brittle, so as to be broken up and removed entirely. To accomplish this, the bundles were hauled to a dry part of the meadow, and spread in long, thin rows, side by side, on the ground. This was not done near the barnyard, lest the chickens, with their spurs and busy claws, make bad work of it.

#### Flaxbraking (*Flachsbrecha*).

This part of flaxcleaning was the worst of all, and only strong men could do it well. The flax had to be heated with fire, which had to be very carefully guarded. A place was therefore selected away from the building, and not exposed to the wind (*Brechloch*). This instrument used, called the brake, was made throughout of the best whiteoak wood.

The fire dared not flare up, since right above it, three or four feet, the flax was

spread on croppoles. The favorite fuel, therefore, was dry stumps gathered from the fields, two or three years after their clearing.

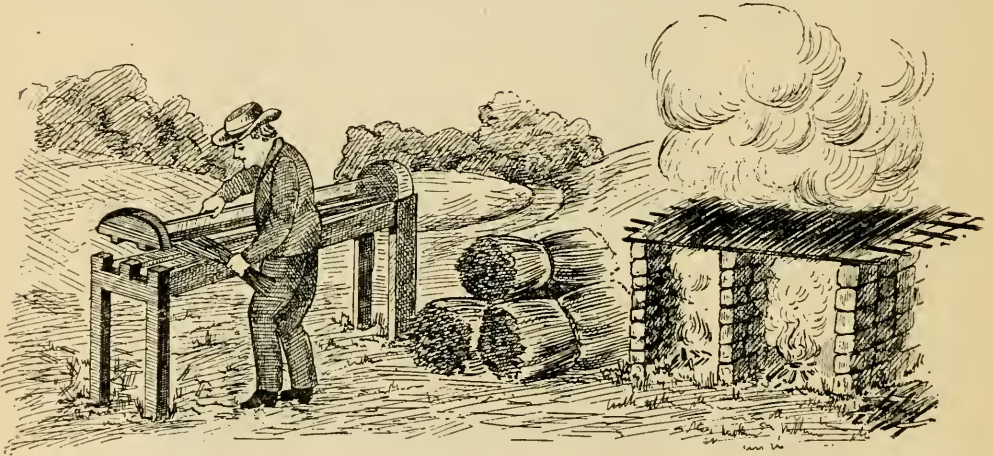
The breaking was done by handfuls. Two sticks of strong-wood were tied together at the ends with a strong rope or leather strap, about nine inches apart; with these the flax near its roots was firmly held together by the left hand; whilst the right hand operated the brake at a lively rate.

A man at this work might have been compared to a big dog sitting over a bone, trying with his strong teeth to break it, then lick up at his leisure its sweet marrow—or to a pheasant in the lonely woods, sitting on some old log, doing its own "Drumming"—at the first slowly and

dinner, the clapping of the brake was heard from near and far, and the smoke of the fire found its way slowly across the fields.

#### Flaxswingling (Flachschwinga).

This work was not so hard as the former, nor did it need fire and smoke. It was generally assigned to the boys and girls. If the weather was cold or blustery, it was attended to in a shed or vacant stable. The big bundle of flax mentioned before was brought near and opened, and the swinglestock located. A stock was a smooth perpendicular board, nailed at the lower end to a heavy block, to keep it firm and upright. The upper end of it was shaved almost to an edge, and rounded off; so that the left hand,



BRAKING FLAX.

solemnly, then more and more quickly, down to the end.

The top end of the handful being well broken, and knocked out on the brake, the other end, though the harder, could be managed more easily. About one-half of the weight was thus knocked to the winds—the good part nicely straightened out and slightly twisted so as to keep by itself—then laid out on two bands for binding up.

This work of a day was commenced about day-break, and continued till sunset. At evening the fire was carefully extinguished and about a dozen flax-bundles were carried by the weary and dusty man in one large double-bound bundle to the barn. All day long, except the time of

holding the flax, could rest firmly against it. The swingling, also called scutching, was done with the right hand, by means of a wooden knife about 18 inches long. It had a handle, and was double-edged, all smooth, and edges were rounded in every part. The object was, to remove every particle of the boon; whilst the left hand held the flax firmly, the right hand labored first one then the other end—in a gentle and careful way. The flax then began to show its peculiar rich gloss. Being again somewhat twisted, it was laid by, later to be bound up. In the performance of this whole work, old and well-worn clothes were used, and the faces, especially around the eyes, often assumed a strange appearance—hence a

smile, or occasionally even a laugh, could at times not well be suppressed.

#### Flaxhatcheling (Flachshechla).

This work was generally done by a lady, and done on the garret of the dwelling-house. A hatchel was made of sharp steel teeth set upright and in rows in a small board, like a comb. The nails were about three inches long in the clear, and highly polished. Three of these hatchels belonged together as a set, and each differed from the others. All were screwed on a lengthy trestle. The coarsest (a small one) was used to remove the leavings of the seedvessels. The tow removed was in German called "*Bollhoke*" (that is, hooks left from the bolls), and was useless. The second hatchel removed a large quantity of tow called "coarse." The third removed what was fine. What was left was called par excellence flax or "*üne*."

The flax left was doubled up and twisted like a screw run out to a fine point. With a cord run through the points, as we were accustomed to string the speckled trout, the bundles were strung up and hung along the exposed rafters in large bundles. There were these differences, however, we strung the fish at the heads and the flax at the tails, and the bundles of fish were generally smaller.

#### Spinning (Schpinna).

Spinning commenced early, and lasted all winter. Two or even three wheels were employed in a family, and it was considered the work of the women. The wheels employed were of one order, except that the distaff for flax was different from the simple fork used for spinning tow. In the morning, long before day, and late in the evening, the low, gentle humming of those wheels was heard. The mechanism of the wheel was double—one belt, or cord, spun the thread, and the other carried it on the spool by means of hooks on two revolving wings. The thread on the spool could not regulate itself, hence the spinner now and then had to stop a moment and transfer the thread to another hook, further off or



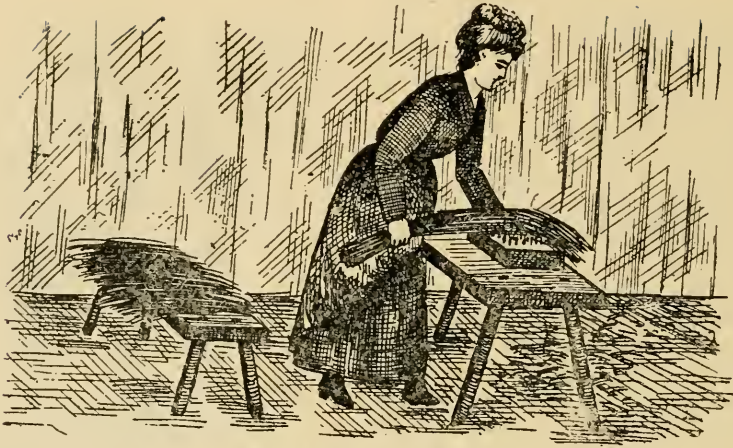
FLAXSWINGLING.

nearer by, as the case might be. Slackening the motion on the treadle, she would quickly lay her one hand deftly on the flyer, as if she tried to catch a living bird, but just as soon again, all was in full motion. If the thread would tear (which was seldom) the lower end, like a little flash, disappeared through the eyes of the spindle, and had to be mended. All the spools being well filled, the reel was put to use, which generally was on Saturdays, when there was no school, and one of the boys or girls would hold the spools by means of a smooth stick, for which distinction all were eager. It was amusing to see the spools run, and the thread fly, and hear the reel at the end of every cut give a crack, as with a horsewhip; that meant—stop! every time! The skeins on the reel had less or more cuts, according to the quality of the yarn—coarse or fine.

When the second day of February came (candlemas) spinning was ended, according to an old rule:

"Lichtmess, 's Spinne vergesz  
Bei Tag, zu Nacht Esz."

Flaxspinning has always been considered one of the finest and most honorable attainments among women (Eccl. 31:13). To this day no machinery can spin as fine a thread as can a good spinner.



FLAXHATCHELING.

### Conclusion.

This whole subject, to my mind, is inexhaustible. I will, therefore, throw out for those having interest in the same a few final remarks.

The finest and best yarn of flax was boiled with woodashes, then washed in a brook of pure water, and hung on a line to dry. When fully dry, it was well beaten on a bench and made ready for the weaver. Some of it was doubled and twisted, for different purposes: sewing thread, pigeon- and fishnets. This first class of flaxyarn was also used for all manner of knitting. When woven, the cloth was bleached, and used for sheeting, tablecloths, shirting, etc.

The yarn made of the finer tow was also washed. Some of it was colored with the bark of the white walnut-tree, also called butternut by reason of its rich nuts. The color was brown and durable. It was used as the warp of linsey-woolsey, its woof being wool, of the same color, which was worn extensively during winter. Of such cloth, excellent hunting-skirts were made, being the color of dead leaves in fall and winter.

Cloth of the coarser tow was used for bags, wagon coverings, etc. Tow was at that time used for kindling fire. A handful of tow closely pressed, and held over an old-fashioned flint-firelock, with a little gunpowder on the pan, would strike fire with a flash—and no crack. Tow was also largely used as wads in smoothbored

guns, in shooting small game. In rifle-shooting, the bullets were wadded with linen cloth greased with tallow.

The seed of flax has special value, by reason of its fine oil. Flaxseed, boiled in sweet milk, is an excellent emollient poultice, for all manner of inflammations. Linseed oil, mixed with lime-water, is largely applied as a good remedy for scalds and burrs. This oil, taken internally, is a gentle laxative.

To secure the oil from the flaxseed requires special mills with unique machinery, hard to describe. Oil-mills were built here in Pennsylvania long ago. The first process is to crush the seed with two ponderous stones, rounded and yoked closely together like oxen—rolling slowly around on their edges, on a small space. The seed is thus, under the weight of several tons, reduced to a fine pulp. This grinding suggests poor blind Samson among the Philistines.

The next process is to roast this pulp, and bring the oil thus to a flowing condition.

The third and main process is to separate the oil, which is done by pressure produced by pounding (*olichschlage*). This pounding is on a series of blocks of the hardest wood, mainly wedge-shaped, set perpendicularly in a special trough, cut out of the solid heartwood of a large white oak log. Corresponding to those blocks are perpendicular timbers, raised up by a horizontal and slowly-revolving large shaft, with a single cog to each



weight, and dropped on said blocks with unerring precision. Those weights rise and fall continually, unless hung, the one or the other, high up with its own rope, as was Haman the Agagite. The pulp in a warmed condition, having been filled into small bags of coarse and strong linen cloth, was placed between said blocks. This process requires considerable time, the pure and sparkling linseed-oil meanwhile finding its way through a pipe beneath into a tin vessel. The noise thus made, especially by the varied sounds of the pounding, reminds one of a chime of bells in the tower of some church, filling the air all around with solemn and mighty sounds.

When the pounded pulp is removed from the bags, it might be supposed useless or nearly so; like apple-pomace after having been well pressed.\* Such is not the case, but quite the contrary. It appears in neat dark cakes, resembling old

honey-combs from a beehive—or rather, by reason of their thickness, well burned tilings. These oil-cakes bear on all sides the marks of the very threads in which the pounding had to be endured. The final process is, to reduce these hard oil-cakes into a coarse meal, which is done by grinding them, after being roughly broken. The millstone used is not the famous French-Burr stone, but a rough native one. This oil-meal is a most excellent food to feed and fatten cattle. The little precious oil still left enters seemingly the very bones and marrow of the cattle, the horns on their heads and hoofs on their feet—even the very hair on their hides become smooth and glossy—and this is—*no deception!*

\*Local historians say that at one time these oil cakes were regarded valueless and thrown out of the mills as waste. The cattle of one of the millers along the Perkiomen discovered a food value in these, helped themselves, became sleek and smooth-haired and more profitable to the owner. Investigation followed, and another valuable source of income was developed out of what was regarded a waste.—Ed.

## Ezra E. Eby the Historian and His Work

BY REV. A. B. SHERK, TORONTO, CANADA.

NOTE.—In the following sketch I give a brief outline of the life of Ezra Eby and of his work. My aim is to bring to the notice of the readers of THE PENNSYLVANIA-GERMAN the great work Mr. Eby did as the historian of one small branch of the great Pennsylvania family. His history is a repository of facts gathered from the antecedents, the life and experience of those families who came from the State of Pennsylvania to the wilderness of Upper Canada at the earliest dawn of the last century. He has told the story of their adventures, their difficulties and their success; and he has told the story as no one else has told it. We are sure in years to come his work will be more highly appreciated than it is at the present time. An accomplished scholar of this city, and personal friend of the writer, said of Eby's history: *It will be invaluable to the future historian.*

### Sketch of Life.

**I** WISH to call the attention of the readers of THE PENNSYLVANIA-GERMAN to Ezra E. Eby, the historian of Waterloo, Canada. Outside of his native country his name seems to be but little known. Mr. Eby was born near the town of Berlin,

August 9th, 1850. His grandfather, Rev. Ben. Eby, was the first bishop of the Mennonite Church of Waterloo. He came from Lancaster county, Pa., in 1806, took up the land on which he spent the rest of his days, and soon after he settled here, founded the village of Berlin. The village has become a town of 14,000, is the most German town in the Dominion of Canada, and one of its chief manufacturing centres.

Mr. Eby had excellent school advantages. He got a good start in the public school near his early home in the country. From the public school he went to the High School of Berlin, where he had a long course of training. He also attended the St. Jerome College of that town (a Roman Catholic institution). He went to the last named school to get the benefit of a special course of instruction in German. German was his mother tongue, but he was equally at home in German and English. He qualified for the pro-

fession of teaching, held a provincial certificate, and taught in his native county of Waterloo between twenty and twenty-five years.

Mr. Eby was also a printer, and followed the trade over three years. The Ebys took kindly to the types. His uncle Henry did fine business as a printer and publisher a number of years, and his uncle Peter followed the trade nearly all his days.

Mr. Eby was a fine type of a man, and withal a devoted Christian. He was unassuming, frank and cordial in social life. A friend who knew him intimately writes thus: "He was remarkably affable, unusually cheerful, pleasant and affectionate." But his useful career came to an end all too soon, for on the 31st day of July, 1901, he passed over to the great majority. His body rests in the Mennonite cemetery at Berlin, on the farm first owned by his grandfather, Bishop Ben Eby. His early death was greatly lamented, and was a great loss to the cause of historical knowledge.

#### **Mr. Eby as an Author.**

Having given a brief sketch of the life of Mr. Eby, we will now look at his work as an author. His first production in the field of authorship was "A History of the Eby Family"; but his great work, the work by which he will be specially remembered, was his "Biographical History of Waterloo." It was issued in two large quarto volumes, printed and published at Berlin, the home of the author. It must have taken years to get the data and collect the material for this invaluable work. But he belonged to one of the historic families of the Waterloo colony, his whole life was spent in the very heart of this colony, so that he had ample opportunity to get acquainted with all the principal facts and circumstances of the early settlements. The author says "events and facts have been obtained from the descendants of the early settlers and from parties in Pennsylvania, from the manuscripts of the late Rev. Ben Eby, Bishop of the Mennonites," etc. He went to Pennsylvania and other places to make himself fully acquainted with the early history of the ancestors of the Pennsylvania settlers. He seemed to be urged to his work by an irresistible impulse. His

wife would sometimes remonstrate with him and say: "Ezra, the children and I should get the attention and time you are giving to this history." His reply would be: "This work must be done, it must be done." He began writing his history 1894, and had it ready for the press in eighteen months. This was a truly Herculean task in so short a time. But his fate was that of most authors—much hard work and small pay. I am told he escaped pecuniary loss, with nothing for his years of toil. His book is the only large work that has as yet been written on the Pennsylvania settlements in Canada, and it only deals with the Waterloo district.

#### **Eby's History.**

The title page of Eby's History is as follows: "A Biographical History of Waterloo Township, and other Townships of the County, being a history of the early settlers and their descendants, mostly of Pennsylvania-Dutch origin, as also much other published information chiefly of a local character."

Mr. Eby introduces us to the early settlers of Waterloo by saying: "These pioneers were all of one faith, and spoke the same dialect, known as the Pennsylvania-Dutch." By "one faith" he means they were all Mennonites. In after years Waterloo became the stronghold of the Mennonite denomination in Canada, and remains so today.

#### **Cause of Migration.**

The question now naturally comes to us, Why did these Pennsylvanians choose Canada as a suitable country to which to migrate, when there was so much territory in the United States waiting for the settler? We give Mr. Eby's answer: "The outbreak of the American Revolution caused a somewhat lack of harmony among these people. Some sympathized with the British, and for conscience's sake could not justify the doings of the Colonial party, while others (American born) were strongly advocating in favor of the independence of the thirteen colonies. This struggle was probably the cause of the migration to Canada of the first representatives of this class" ("Pennsylvania-Dutch")—Preface p. 2. Mr. Eby is right in saying that loyalty to Great Britain started the Pennsylvania

migration to Canada; but many of those who came later on came because they learned it was a goodly land in which to build up a house. Political considerations did not enter into their calculation.

There is another reason that did not suggest itself to the historian of Waterloo, why the Pennsylvanians chose Canada, viz: *the institution of slavery*. When the colonies gained their independence, slavery held sway over the north as well as the south. Some of the U. E. Loyalists who fled to Canada at the close of the Revolution brought their slaves with them. The first parliament of Upper Canada met in 1792, under Governor Simcoe; and at its second session, in 1793, they passed an emancipation bill, and so this Province was the first county on the continent to free the black man. Many of the Pennsylvania Mennonites, in the closing years of the eighteenth century, found it necessary to leave the old settlements and press into new districts; but they wanted a country free from the curse of slavery, and the only country in America at that time was the wilderness of the north. To it they came in large numbers.

Mr. Eby has traced the history of the Waterloo colony from its beginning till near the end of the nineteenth century. His book has two divisions.

#### **Early Settlers.**

The first part is entitled a "*History of Waterloo.*" This part of his book gives the names of the families, what part of Pennsylvania they came from, where they located, the struggles through which they passed, and the final success they achieved. "The first to come to Waterloo were Joseph Sherk and Samuel Betzner, who came here in 1800 from Franklin county, Pennsylvania. In the following year came the Bechtels, Beans, Kinseys, Clemens, Shupes, Livergoods and Surarus. In 1807 came the Baumans, Ebys, Erbs, Snyders, Webers and later the Martins, Hallmans, Groffs, Detwilers, Shoemakers, Kolbs," etc. The Brickers are omitted in the above list. I mention this because of the active part one of them took in the early history of Waterloo. They were among the earliest settlers, coming here in 1803.

The first settlers were mostly located on the Grand River, about 75 miles from its mouth. This river is one of the finest in Ontario, and empties into Lake Erie about 40 miles west of Buffalo. At the close of the Revolutionary War, the British Government gave the "Six Nation" Indians a reservation on this river. The reservation at first was a strip six miles wide from the mouth of the river to its source near the Georgian Bay, a distance of a hundred and fifty miles at least. Waterloo township was originally a part of this reservation, but had passed into the hands of speculators. From these speculators the first settlers in Waterloo bought their land.

The name Waterloo was at first applied to the township, but a village sprang up at an early day, which took the same name. The village is now a town of over four thousand, and retains the old name. More than half a century ago four other townships were grouped with Waterloo, and formed into a county to which the name Waterloo was given. The whole county is largely made up of descendants of Pennsylvania and European Germans. The Pennsylvania element predominates in the country, the European element in the towns and villages. The county of Waterloo is the great centre of Germanism in the Dominion, and is one of the most prosperous and wealthy sections in the Province of Ontario. We might say it is to this Province what Lancaster county is to the State of Pennsylvania.

#### **An Unexpected Trial.**

We must go back again to the first days of Waterloo. An unexpected trial awaited the young colony. They found that the land on which they had settled and for which they had paid was under mortgage. The mortgage covered the whole township, and amounted to twenty thousand dollars. This was a big sum of money a century ago. The discovery was made in 1803, when the colony was three years old, and cast a gloom over the whole district. After making many inquiries as to what was to be expected, and taking counsel among the settlers, they turned their thoughts for help to their brethren in Pennsylvania. They selected Samuel Bricker and Joseph Sherk

as a committee to visit the old home, lay their difficulty before the churches, and ask help. They first went to the Mennonite churches of Cumberland and Franklin counties, but got no encouragement. Joseph Sherk returned to his home in Canada, utterly disheartened. Samuel Bricker, who, during a long life, never knew what it was to give up, decided to visit his brethren in Lancaster county. At first he was repulsed here, but the repulse only served to make him more determined to push his case. He showed the dilemma of the Canadian brethren, and knowing the ability of the Lancaster brethren to give the needed help, he urged the matter with such feeling and force as to win his case. This took place at a church meeting called to give Bricker a hearing. Mr. Eby says "this ever-to-be-remembered meeting was held at the residence of John Eby (old 'Hannes' Eby), brother to Benjamin Eby who came here a few years later," and was the first bishop of the Mennonite churches of Waterloo. After some debate, the meeting unanimously decided to help the brethren in distress. A joint stock company was formed, and the stock was all subscribed before the meeting adjourned. S. Bricker and Daniel Erb, who also became a resident of Waterloo, were selected to carry the money to Canada. "The company entrusted them with \$20,000, all in silver dollars. This money was put in a strong-box and conveyed on what was called a buggy (a leicht pläsier weggli) over five hundred miles through forests and swamps to Canada, where it was paid to the proper parties. The buggy was presented to Samuel Bricker by the shareholders of the new company. In May of the same year, Bricker, with his assistant, Daniel Erb, left for the new home in Canada, carrying with them the large sum of money." The following incident, by the way, came to my knowledge quite lately. When Bricker and Erb crossed the Niagara river into Canada, near Buffalo, they lodged with Christian Hershey, one of the first Pennsylvania settlers on the Niagara frontier. They asked for a safe room in which to place the money. The room was given, and the money carried to it in bags.

The difficulty was soon adjusted, and the dark cloud that had for months rested upon the Waterloo colony was removed. But what a venture for two unarmed men to carry so large an amount of money such a distance. It shows their pluck and courage, and it also shows the perfect confidence that the Lancaster brethren had in the uprightness and integrity of the two brethren. Bricker and Erb even refused to accept remuneration for their time and expense—a proof of their generosity and kindness of heart.

#### Growth of Waterloo.

This trying experience in the early history of Waterloo caused a temporary backset to the young colony, but it was only temporary. Indeed, it served as an advertisement, for after the difficulty was adjusted there was a greater rush than before to the rich farm lands that were put on the market. The war of 1812 put another check to the growth of Waterloo; but as soon as the war was ended, migration was renewed and continued for many years, and although Waterloo was the youngest, it became the largest Pennsylvania colony in Canada. The help that the Waterloo pioneers came hither the Lancaster brethren gave their Canadian brethren in their time of great need was the means of forming a strong bond between the two, and it still has its influence, after the lapse of a century.

Some of those who came to Waterloo with the new migratory impulse brought considerable money. Mr. Eby says: "In 1807, a large company left Lancaster county for Canada, and arrived at George Eby's, Berlin, on the 21st day of June, —. This company brought half a barrel of gold and silver from Lancaster county to pay for the township of Woolwich, which was also purchased by a company." Woolwich joins Waterloo on the north, and is quite as German as Waterloo. "This money gave them considerable trouble on the way, as by some means it became known that they had considerable money with them, and many times they were in danger of being robbed" (p. 41). From the above it may be seen that Pennsylvania not only contributed some of her best citizens to the building up of Canada, but also much gold and silver. But Canada has paid

back the debt a hundredfold, for she has given millions of her best citizens and great treasures in money for the development and enrichment of the United States.

It is a fact that we must not overlook dreds of miles, most of the way through the forest, yet so far as we can learn, no one died by sickness or accident on the way. And in the colony that they founded they did not forget the God of their fathers. They had meetings for worship at the homes of the families almost from the first. Their first house of worship was built at Berlin in 1813, on the Bishop Eby farm. It was built of log; the second one, built some years later, was a large frame building, and now a fine brick church, modern in architecture, with all the conveniences, occupies the same spot. In connection with the church grounds there is a large cemetery, in which the bodies of many of the old Waterloo pioneers are resting, and a very large number of their descendants. Eby's History has pictures of the log and the frame churches. The Eby church at Berlin must be regarded as one of the historic spots in the Waterloo colony and in Ontario. The Waterloo pioneers also provided schools for their families from the very beginning of their settlement. The public schools have had no better friends in this

country than the Pennsylvania-Germans.

#### Biographical History.

The second part of Eby's History is called a "*Biographical History of Waterloo.*" We venture only a few remarks on this part of the work of the Waterloo historian. What he gives here is mostly family history, and does not have a very special interest, except to the immediate descendants of the families. In the "Biographical History" we have the names of no less than one hundred and forty-two families. The counties in Pennsylvania from which the families came are given, and also the time when they came. Franklin, Lancaster, Bucks, Berks., Montgomery, etc., were the counties that sent the largest number of settlers to Waterloo. Mr. Eby not only gives the names of the first settlers, but also the names of their descendants down to the third and fourth generation, in the case of many families. This enabled him to give a genealogical tree of each of the original settlers; and the branches on some of the trees bear the names of other nationalities. As a rule, the families of other nationalities were incorporated with the Pennsylvanians, and are reckoned as belonging to them. In most cases they learned to speak the Pennsylvania dialect.

## The Pennsylvania-German in Minnesota

BY REV. A. J. D. HAUPT, PITTSBURG, PA.

NOTE.—The author of this sketch is of a noted family, and made his mark in the state of which he writes. His father, Gen. Herman Haupt, was for many years professor of higher mathematics in Pennsylvania College, Gettysburg. One of his brothers, Prof. Lewis M. Haupt, was for 25 years in the chair of civil engineering and higher mathematics at the University of Pennsylvania, and another brother was assistant professor in physiology in the same institution. His brother, C. Edgar Haupt, is assistant to Bishop Edsall of the Episcopal Church in Southern Minnesota, under the title of Archdeacon. He is himself a graduate of the University of Pennsylvania, labored with signal success in St. Paul twenty-four years, until called to the important position of Superintendent of the Lutheran Inner-Mission at Pittsburg. We hope to receive from him a sketch of his illustrious father.



THE great and fertile state of Minnesota with its beautiful lakes, its noted rivers, its abounding streams, its vast forests and rich mines, began to attract the attention of the white man but a little over half a century ago, the territory of Minnesota having been opened under President Taylor's administration in 1849 when he appointed a Pennsylvania boy, Alexander Ramsey of Harrisburg, as the first territorial governor. From that day to this the staunch Pennsylvania German blood has been flowing into the state adding solidity and conservatism to the rapid

growth and wonderful progress which has marked Minnesota's development. It would be an interesting but truly difficult task to trace the sons of dear old Pennsylvania as they have scattered over the state from north to south and from east to west. We find them in the Twin Cities, St. Paul and Minneapolis, the great Gateways to the Northwest; in Duluth, the "Zenith City" to the north, on the shores of the far famed "Gitchie Ghumi," or big sea water along the Red River of the North, and in the more populous cities and towns along our southern boundary. As in the old Keystone State herself, so here, we find all nationalities and their descendants represented, yet the German element is right in the front ranks. I do not know of a single Pennsylvania-German who is not making himself felt in the business and professional world. Prominent as bankers, merchants, lawyers, doctors and ministers of the Gospel we find the names of those who have been born and raised on Pennsylvania soil and have come to Minnesota to take their places among the leaders of this illustrious "North Star State." Time and space will permit of only an "augenblick" at some of these illustrious sons of Old Pennsylvania who have come from the good old German stock. Alexander Ramsey, the first territorial governor and afterwards the great war governor of the state, was a son of a Scotch-Irish father and Elizabeth Kelker, a Pennsylvania-German mother; and the dear old governor was never ashamed of his German blood or his power to use fluently the German tongue. Governor Ramsey was born in Dauphin county near Harrisburg, was Mayor of St. Paul from 1855-'57, elected governor of the state from '60-'64, while still governor, was elected to the U. S. Senate, which office he held until 1875. In 1879 President Hayes appointed him Secretary of War, and he held many other prominent places in the state and nation. He was married also to a Pennsylvania girl, Anna, the daughter of Judge Michael E. Jenks of Bucks Co.

But time is passing on and has carried many of these great and good Pennsylvania-Germans to their eternal rest.

Among those still with us we may call attention to Frederick A. Donahower, of St. Peter, formerly of Reading, Pa. and born in Chester Co., a prominent banker and citizen whose son William was attorney general of the state. Captain Jerry C. Donahower, now of St. Paul, a brother of F. A. was noted for his bravery during the war of the Rebellion and distinguished himself at Chattanooga. He was for some years U. S. Marshall and has held several important political positions. The Rev. George H. Trabert, D.D., now of Minneapolis, the first English Lutheran Missionary to the Northwest, was educated at Gettysburg and Philadelphia and was for many years, pastor at Ephrata, Lebanon and other places. He is now pastor of one of the finest churches in Minneapolis and has been president of the North West English Lutheran Synod. His son Charles L. Trabert has risen to the foremost ranks as a business man, as associated with the C. A. Smith Timber Co., one of the largest lumber and timber firms in the North West.

Several of the foremost men in the medical profession in the state point to Pennsylvania as their native state and are not ashamed of their German blood. Dr. J. E. Schadle of St. Paul, stands in the front ranks of rhinologists or specialists on the nose and throat. He has invented several instruments which have greatly advanced the cure of nose, throat and lung diseases; and has finally discovered the true cause and subsequently the cure for that dread disease, hay fever. Dr. John L. Rothrock, also of St. Paul, was born in Mifflintown and graduated at the University of Pennsylvania. He has an enviable reputation and is frequently called by the leading physicians and surgeons of the city in final consultations. Then there are the Kstlers of Minneapolis and St. Paul, and the Weisers, descendants of the famous Reuben Weiser, in New Ulm and Windom; with brothers in the commercial lines, Spencer B. at St. James and C. Leon at St. Paul. Dr. J. L. Schoch, born in Snyder county, is located at New Ulm in active practice, but he is also director of a bank and president of a milling company with interests

in several seed companies and U. S. pension examiner.

The Hon. Chas. C. Haupt, born at Wilkes Barre, Pa., educated at Franklin and Marshall College; after 24 years of practice at the bar, has risen to the position of U. S. District Atty, which position he has held for the last 6 years.

Oscar E. Holman, Esq., of Allentown, has also risen to prominence as Corporation attorney of the City of St. Paul, and for the past several years as president of its school board. C. L. Bechhoefer of Woodbury, Pa., is filling the position of U. S. Commissioner in St. Paul since 1899, and Geo. F. Longsdorf, is a skillful editor in one of the largest law publishing houses in the west.

Among the educators of the state Rev. Professor J. P. Uhler, Ph.D., formerly of Easton Pa., has risen to the front ranks. A graduate of Keystone Normal at Kutztown and Lafayette College, he has held a professorship in the Gustavus Adolphus College at St. Peter for over 25 years and is now the vice-president.

The Rev. John Sander, L. H. D., born in Lycoming Co., and graduated at Muhlenberg college, was for 8 years professor of Latin and German in Gustavus Adolphus college and was then chosen by both parties, as the superintendent of schools of Nicollet county.

Time fails to write of all the prominent business men in the state, though we would like to mention them all by name; suffice it to say that the very spirit of enterprise which led them to leave their old home surroundings and to launch out into a new and untried field, has carried them ever onward to success. The steady, conservative, determined brain and brawn, so characteristic of the German race, is almost sure to win out in the end. In law and in Gospel, in war and in peace, in the manufactories and in the arts; the Pennsylvania-German had not been the laggard in the race. If not actually "Der Hauptman," the leader, he has not been far behind in the onward march of progress, in every art and industry, in every profession or trade.

## Die Alt Heemet

BY H. M.

Heit kumme mer noch emol z'rick  
An's alt blockhaus nachst an der Krick,  
Der Platz wu unser Heemet war  
Schun lenger z'rick wie sechzig Johr.

Die Heemet vun die alte Leit,  
Do bleiwe mer en korze Zeit  
Der Platz noch emol meh zu sehne,  
Doch dut's ehm leed un bringt de Threne.

Die Fensch't're un die breede Bleck,  
Die Risse g'schmeert mit Lette Dreck,  
Der gross alt Schornstee an de Wand,—  
Wie's war, is uns noch wohl bekant.

Der Wasserschock war nachst am Haus,  
Es Wasser lahft die Schpout dick raus;  
Es war so kleehr, so frisch un sees,  
Summers so kehl for Hend un Fiess.

In unser Draame, oft so lout,  
Lahft's Wasser aus de moosig Schpout;  
Noh schtrekt mer's Maul ah wieder hie  
For'n drink, viel seeser wie der Wei.

Nau schtehne mer im greene Hof  
Wu sin als schprunge nanner noch  
De wilde Buwe un de Meed,  
Un hen als g'schpielt mit geschte Freed.

Wann kummt der Pihwie im Abbrill,  
Un greischt sercht Mol der Wipperwill  
So lout es schallt am Berg hel naus,  
Noh nemmt mer als die schuh schnell aus.

Barfieszig sin mer dorch die Welt  
Bis kummt der Schnee un Winter Kelt;  
Sell war beiweit de herrlischt Zeit  
Im Lewe vun uns junge Leit.

Der Winter kolt, hot katt sei Schier  
Vun gute Zeit un gross Plessier;  
Am Christdag war'n Ewwerfluss  
Vun Keschte un vun Hickerniss.

Es war merkwerdig shee un nice  
Zu schleifa uf'm Schnee un Eis;  
De Schpelling-Schul, for Meed un Buwe,  
War'n Freed dass kummt direct vun Owe.

Dann war ken Truvel un ken Sorge,  
Exsept bal alle Winter Morge  
Meete mer, als brave Schuler,  
Der zornich Meeschter-un sei Ruhler.

Nau sommelt all'e wenig Schterk  
Mer krattle nuf den hoche Berg;  
Noh, weil mer Birch un Theelab kawe  
Ken m'r shee uf Brush Valley schau.

“En King vun all dass ich survey”  
 Sei mer., so hoch do in de Heh;  
 Um unser Pies rum leit die Welt  
 Un Stolzer fehle mer wie'n Held.

Du sheene Valley, lang un breed,  
 Dei Buwe un die heebsche Meed,  
 Dei fettes Vieh un gutes Esse,  
 Sin Sache wu mer nie vorgesse.

Ach, weil mer uf dem Felze hucke  
 Un uf die greene Felter gucke,  
 Gedanke kumme vun die Zeit  
 Wu mer noch ware junge Leit.

Die Felter un die schatte Beem,  
 Un Heiser, sin noch zimlich sehm;  
 Die Bauer schaffe wie zufore,  
 Juscht wie sie hen for sechzig Johr.

Her juscht Mol die Hahne krehe,  
 Un seh der Hinkelwoy dart schwehe;  
 Un guck juscht Mol wie selle Kroppe  
 So schlick'm Bauer sei Welschkorn ruppe!

Die Zuckercamp die Krick weit drowe  
 War'n Freed for all uns junge Buwe;  
 Des Maul, des wessert jo bis Heit  
 For Zucker-g'schleck vun selle Zeit.

Oftmols, wann lahft des Zuckerwasser  
 Zu schnell, noch sehtort mer's in die Fesser;  
 Noh hen mer g'feirt Dag un Nacht,  
 Un hen ah zimlich fleisich g'schafft.

Dehl Nachte sin mer, juscht wie Tramps,  
 Als selwer an die Zuchercamps  
 Un hen uns Zucker ausgerehrt,  
 Wann Niemand schunshat hot interfered.

Doch, g'fahrlich war's, noch unser'm Sinn  
 So weit im dunk'le Busch dart drin;  
 Oft hen gehoot die grosse Eile,  
 Noh war's ehm bang genunk zu heile.

En Panther hen mer g'kert, gewiss,  
 Ee Owed, nachst an's Korman's Wiss;  
 Insching hen uns in Aengste g'halte-  
 Sie mechte ehm die Kep verschpalte..

Der Meyers' Dom, noch unser Noschen,  
 War gresser wie die Atlantic Ocean;  
 Dart war's, im Summer, G'spass ru deife,  
 Plessier, im Winter, druf zu schleife.

Dart hen mer Buwe g'lernt zu Schwimme,  
 Un hen ah g'hatt ganz gute Schtimme,  
 Mer hen geblocht un laut gelacht  
 Es schallt ganz dorch die Nochberschaft.

Die Felter z'rick vun roht Gebei  
 War'm Onkel Rub sei Bauerei,  
 En mancher Dag hen mer dart g'schafft  
 In Hitz un Schwitz bis dunkel Nacht.

Net weit vun selle Eppel Beem  
 War als der Onkel Chek deheem;  
 Er hot verzehlt die beschte Sctories  
 Vun Washington un vun die Tories.

Wann er Mol hot sei Fiddleboge  
 Ewwer sei alte Geig gezoge,  
 Noh hen mer Schlechte schun gelacht  
 Un hinne rum viel G'schpuchte g'macht.

Mer ware g'wiss gern bei ehm g'wesst.  
 En manche Schtund hen mit ehm g'schwetzt;  
 Zu junge Leit war er so kind,  
 Sie ware immer ah sei Freund.

Der lohning Platz for lange Johr  
 War owe draus an's Wolfe Schtuhr;  
 Dart hem'r als gekauft vun Schteffy  
 Parr cent wert Grundniss odder Taffy.

Der gut alt Mann war'n Schlower Klerk,  
 Die Bisness war net sei Handwerk;  
 Er sehtet net uf for'n Trifel, kleh—  
 Oft winscht mer mecht zu'm Deifel geh.

Du Appel Baam am Weg schtick z'rick,  
 Ganz nachst an's Korman's Scheierbrick,—  
 Wie manchmol kummpt's ehm in Gedanke  
 Wie shee dei Eppel dart hen g'hanke!

Wie oft hen mer, vun hehschte Gippel,  
 Dei Eppel g'fetzt mit Sctee un Knippel—  
 So Zeite wann der schlau alt Mann  
 Dei Eppel gar net watsche kann!

En Meil links drumme an der Krick  
 Is noch die Sink, un's Schnoke-Ech;  
 Dart sin mer hie Seeswartzle grawe,  
 For wilde Plaume un for Drawwe.

Im Summer wann die Sunne Hitz  
 Ehm brent wie Blitz, un bringt der Schwitz,  
 Sin mer in's Schnoke-Eck, zu suche  
 Die kehle Schatte vun de Buche.

Am Weg schtick draus sehtet's alt Schulhaus,  
 Dart hen mer g'schtudied, ewweraus,  
 Zu lerne schreibe un zu leese—  
 Un wie mer kennt der Deiwel raise!

DerMeeschter hot die Tricks vorschunne,  
 Un hot ah g'wist wie'n Schul zu runne;  
 Mit Gerdde hot er uns getriewe  
 Un Le rning in die Bickel g'riewe.

Nau eile mer dem Kerchhof zu  
 Wu leie viel in ewig Ruh  
 Vun unser Freund un alt Kumrade  
 Dief drumme in der kehle Erde.

'S scheint dorch der Duft vun viele Johre  
 Schallt laut die Glock in unser Ohre;  
 Es scheint nau kummet langsam her  
 Die traurig Leicht un dodes Fuhr.

Mer herre wieder singe do;  
 “Nun bringen mir den Leib zur Ruh;”  
 Un herre schpreche an dem Grab;  
 “Asche zu Asche, Staub zu Staub.”

Die Freund wu sin schun lang vergrawe  
 Do in dem greene Hof, mer glawe,  
 Un denke, dass es meeglich wer  
 Sin ietzt, unsichtbar, un uns her.



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CONTRIBUTIONS.—Carefully prepared articles bearing on our field are invited and should be accompanied with illustrations when possible. No attention will be given to unsigned articles, nor will we be responsible for the statements and opinions of contributors. Unavailable manuscripts will not be returned unless stamps are sent to prepay postage. Contributions intended for any particular number should be in the editor's hands by the twenty-fifth of the second preceding month.

ADVERTISING RATES will be furnished by the publisher upon request.

## Clippings from Current News

—The cornerstone of the Moravian Home for aged Women, which is being erected at Lititz, Pa., was laid in April. The services were in charge of the Rev. Ernest F. Hagen, pastor of the Moravian church and the Rev. Charles D. Kreider, principal of Linden Hall Seminary.

—Horace Trumbauer of Philadelphia, Pa., has been notified by Commissioner of the Interior Lawrence H. Grayhame that his plans for a new penitentiary, to be built by the municipality of San Juan, Porto Rico, have been awarded the first prize.

The prison will consist of a building measuring 300 by 600 feet. The exterior will be of stone.

—The Pennsylvania Society of the Spokane country held its first banquet at Spokane, Wash., on March 24. William H. Acuff, formerly of Montgomery County, the president of the Society, was toastmaster, and Rev. Dr. Ulysses F. Hawk, formerly of Lehigh County, gave the invocation. George B. Dresher, formerly of Montgomery County, is secretary.

—Superstitious people in Boyertown and vicinity declare that every Monday night a white donkey with a headless man seated on its back passes through the town and although the stronger minded residents frown on such talk it will not be downed. The superstitious ones declare that they have seen the apparition and some are afraid to venture out on Monday nights for fear of it.

They say the man is one of the opera house fire victims and regard his appearance as a portent of another disaster.

—Crown Prince Frederick William, following the requirement of the House Hohenzollern that each Prince shall be skilled in some trade, is becoming an adept in wood turning. He surprised his suite recently by ordering that a lathe be set up in one of his rooms, and later he spent the morning turning out chair legs. He worked at the machine in his shirt sleeves, and when the electricity failed he summoned an adjutant to help him turn the lathe.

Emperor William is a cabinetmaker, his father was a bookbinder and his grandfather was a turner.

—Benjamin West's famous painting, "The Death of General Wolfe," though the subject of spirited bidding, went under the hammer for \$450 at Davis & Harvey's auction rooms, Philadelphia, Pa. The price was \$250 above that paid for it by its former owner, ex-Governor Pennypacker. A. G. Steel was the purchaser.

Always regarded as the masterpiece of the artist, the painting remained in his family until 1898 when ex-Governor Pennypacker purchased it in London.

The sale of the painting was the feature of an auction of autograph letters, caricatures, broadsides and historical papers, all of them being part of Mr. Pennypacker's collection. West's "Death of Cicero" went for \$23, while an Atwood oil portrait of Lincoln was sold for \$140.

—Prof. Charles Zueblin, of the department of sociology in the University of Chicago, has been selected by Mrs. Quincy Adams Shaw, of Boston, to take active charge of a new charitable scheme. It is the intention of Mrs. Shaw, who is the daughter of the late Louis Agassiz, to establish self-supporting settlement houses in various sections of Boston.

She already has set aside a trust fund of \$2,000,000 to carry out this project, and has indicated that this amount will be increased to \$5,000,000. Professor Zueblin has been instructed to go over the ground and as fast as a new center is established the movement will be extended.

—A library with a brisk circulation, so brisk indeed as to cause some astonishment when its comparatively rural location is considered, is the Washington County Free Library at Hagerstown, Md. This institution, with its unique book-wagon and door-to-door delivery and collection of books, has more than once received honorable mention in "The Dial"; and it now appears that its fair fame has spread

far beyond the limits, not only of Maryland, but of the United States. When the librarian of the Yamaguchi (Japan) Public Library asked our government for the latest information concerning the best means of reaching country districts with library books, he was referred to this Hagerstown library as a model for his study. This and many other interesting facts are set forth in the 1906-7 report of the library, wherein is announced the remarkable achievement of having circulated 91,856 volumes with a total of 18,095 with which to do it—an average of more than five lendings per volume. Besides the central building, there are seventy-one deposit stations throughout the county; thirty-nine schools are also in receipt of books; and the book-wagon visited fifteen of the remoter villages. The Report, with its eight attractive illustrations, is a credit to the library.

—Rev. A. A. DeLong, who has been the pastor of the United Evangelical Church of Mount Joy, has retired from the ministry on account of illness, after being in the ministry thirty-six years. He served charges at Mount Joy, Allentown, Shamokin, Easton, Mahanoy City, Weissport, Millersville, Lykens, Annville, Terre Hill, Orwigsburg and Mohnton. At Shamokin he added 200 new members to the church and at Mohnton he erected a fine church building. He is widely known as a popular camp meeting preacher.

Rev. Mr. DeLong was a soldier in the Civil War, being a member of the Seventy-eighth Regiment. He took part in the battles of the Wilderness, Petersburg, Spottsylvania, Cold Harbor and North Anne Rivers. He took part in the Grand Review in Washington and was a guard at the second inauguration of President Lincoln.

—Belated tribute is to be paid the memory of Betsy Ross, reputed maker of the first flag containing the Stars and Stripes, by the erection over her last, resting place of a massive mausoleum, according to plans now maturing under the direction of the Junior Order of United American Mechanics. While this order was the originator of the plan, other patriotic organizations, including the Patriotic Order Sons of America, the Daughters of Liberty, are co-operating and it is expected that not less than \$100,000 will be expended in marking the lonely grave.

In an obscure corner of Mount Moriah Cemetery, near the Sixty-third street and Woodland avenue entrance, is a roughly kept and grass-grown mound, marking a grave. The dilapidated headstone, with its inscriptions almost illegible from the ravages of time and the elements, gives information that three bodies are buried there, those of John Claypoole, who died on August 3, 1817, aged 65 years; Elizabeth Claypoole, his wife, who died on January 30, 1838, aged 84 years, and James Champion, who died two weeks later. Elizabeth Claypoole was the Betsy Ross of flag fame.

—In the Betsy Ross Flag House, 239 Arch street, Charles Vexildomus Weisgerber, the

only child ever born within the historic place, celebrated his sixth birthday anniversary, entertaining fifteen friends. Everything was done in Colonial style, the boy wearing a suit made of an American flag, and the guests sipping their biscuits from Colonial china. Even the ice cream was colored, white and blue.

The young host received his guests in the room where Washington inspected the national emblem. National airs were sung and quotations from eminent patriots were recited. The climax to the "Colonial party" came when the host distributed souvenir Easter baskets, each one holding a bunny surrounded with red, white and blue eggs, and tied with a ribbon of the same colors.

Master Weisgerber has figured in many patriotic exercises. Only a year ago he recited excerpts from addresses of famous Americans, at a celebration in the Francis Scott Key Home in Washington, and in June he will again speak at the same place in commemoration of Flag Day. President Roosevelt and Admiral Dewey will be amongst his hearers, as they have accepted invitations to be present.

The little "flag boy" is the son of Mr. and Mrs. Charles H. Weisgerber, custodians of the Betsy Ross House. It has been mainly through their efforts that the old building is still preserved in its natural simplicity.

—The veterans of National First Defenders' Association held their forty-seventh annual reunion at Pottsville, April 18. Of the original 530 Pennsylvanians who first responded to the call of President Lincoln for volunteer troops at the outbreak of the Civil War, there are but 131 living today. The eldest is Jeremiah Seiders, of Reading, aged 82 years, and the youngest, Samuel Garrett, of Washington, D. C., in his sixties.

There were but thirty veterans in attendance at the reunion, the rest of the survivors being unable to leave their homes. The survivors of the five companies of defenders number as follows: Allen Rifles, of Allentown, 13; Logan Guards, of Lewistown, 29; Ringgold Artillery, of Reading, 20; National Light Infantry, of Pottsville, 31; Washington Artillerists, of Pottsville, 34.

F. B. Bannan, of Pottsville, was elected president; Henry Eisenbise, Chester, treasurer, and E. D. Smith, Pottsville, secretary.

—Lancaster county is the place for long lives. The following figures were furnished to "The Lutheran" by a ministerial correspondent. Look at the record for 1907. Of the 1,727 deaths, 31 reached 90 years or over; 265, 80 or older, and 457 attained the Psalmist's three score and ten, or overshot that mark. The facts are really surprising; 296 exceeded four score, or one out of every six; 753, or almost half, outlived "the days of our years," and lived on the borrowed time beyond 70. While 113 died in their 20's, 265 passed away in their 80's. While 116 were reported dead in their 30's, 457 attained their 70's. Only 134 left us in the splendid period of the 40's, and but 305 in the uphill road of the 60's. The average age of the whole number was over 60 years. We Lancaster county pas-

tors are so accustomed to burying people of a good old age, "that come to their grave like a shock of corn, gathered in in his season," that those of an ordinary span of life seem to us cut down in their youth. Centenarians are found here and there, and in the records of this one year there were individuals who had reached 99 and 95, two were 98, and four were 94. If we are found a little slow at times, it is because there are so many aged persons among us, who must be considered in setting the pace for our procession. All this only proves that Lancaster county is the spot

"Where healthy body and contented mind  
Attend the people in their daily life;

Where men in wholesome toil enjoyment find,  
And length of days results from lack of  
strife."

—Dr. I. H. Betz, of York, Pa., contributed an article on "Milleriteism in York County in 1843" to *The Gazette*, York, April 26, from which we quote the following:

"Pennsylvania is generally regarded as a conservative state, in which no innovations are made suddenly, especially in existing institutions. But notwithstanding the fact that its population was largely anchored to time honored beliefs, yet the matter in its first stages being considered in connection with those beliefs, considerable headway was made in the new direction almost unconsciously.

"Philadelphia and the eastern counties of the state were largely invaded. Much interest and excitement was aroused. Lancaster county had meetings at various points and towns which abound in its limits. Manheim and Landisville had stirring meetings and enthusiastic adherents. We have been informed by an eye witness that on the 23d of October, in the afternoon, the sky darkened and a great storm arose, which threw down some insecurely built chimneys. Some of the skeptical had their fears aroused, and began to think that after all 'there might be something in it.'

"Before the time set for the 'end,' meetings were held in York by Himes and Litch, but while they appealed to a limited number, no large effects were visible.

"Dr. Thomas Gorgas, of Yocumtown, in the upper end of the county, seemed to be one of the first adherents of Milleriteism in that section. His zealous utterances and the general interest in the excitement led a number of others to embrace these views. They as a class were religious, and people of standing and character. Middletown, in Dauphin county, across the river, had another retinue of followers. On the day agreed upon for the 'end,' about 100 persons from Middletown and the surrounding country joined with those from York county, went to the summit of the 'Hill Island' in the river, and there awaited the momentous 'coming,' which, however, failed to come as predicted."

—Ferdinand Schumacher, known as the "Oatmeal King of America," from having founded the breakfast food business in this country, died suddenly at his home, Akron, Ohio, April 16, aged 82. He retired from business some years ago, after having dis-

posed of his large interests to the American Cereal Company, now the Quaker Oats Company. He came to America from Germany in 1850, and in 1856 he began the manufacture of oatmeal in this city on a small scale. The business grew until several large mills were erected.

Schumacher also was prominent as being an original prohibitionist. He gave large sums for educational and charitable purposes.

—Jacob Konhaus, oldest and one of the wealthiest citizens of Mechanicsburg, died April 13, in his 95th year. He had been a lifelong resident of Cumberland county, being one of the most enterprising farmers of the county.

He was a member of the Octogenarian Association, which comprises all the old men in the town 80 years and over. Each year they hold a reunion and banquet. Four of the members have died during the year.

—Captain John Buyers, who died at Selinsgrove on April 13, was a grandson of Colonel Hunter, of historic Fort Augusta. He was 81 years of age, and as a lineal descendant of the military leader who was so important a factor in the Kest Branch Indian history, factor in the West Branch Indian history, has always had a peculiarly interesting personality. He was born and reared in Sunbury. He raised a company of soldiers when the Civil War broke out, and it was made a part of the Forty-eighth Pennsylvania Volunteers. He was made its captain, and served with distinction during part of the war. In 1869 Captain Buyers purchased the island in the river below the Shamokin dam, which has since been known as Buyers' Island. He farmed it for 17 years, and in 1886 moved to Selinsgrove, where he passed the remainder of his life.

—John Frederick Unger, long a prominent Philadelphia businessman, died on April 11, at his summer home at Ontelaunee, near Leesport, Berks county. He was a son of the long deceased Thomas Unger, and was born at the Unger place between Macungie and East Texas, 76 years ago. Albert Unger, who recently retired from farming the homestead farm, is a brother. He moved to East Texas. The older brother who just died was identified in surveying railroads, and later engaged in the preserving business in Philadelphia, and was very successful. He was one of the prominent members of the Union League during the Civil War, and took a leading part in the proceedings of the Pennsylvania-German Society. Frederick W. Unger, author and traveler, is a son. Three daughters also survive, one of them being the wife of Rev. Edwin A. Gernant, a former pastor of Zion Reformed church, Allentown, now residing at Towanda.

—Former Senator John B. Warfel, of Lancaster, who with the late J. M. W. Geist founded the Lancaster "*New Era*," and who for years was a prominent figure in journalistic circles, died April 19, after a protracted illness, aged seventy-seven years.

He graduated in law from Columbia College in 1867, and was admitted to the bar shortly

afterwards. The same year he was appointed assessor of the Ninth Internal Revenue District. Since 1869 he has served continuously as a member of the Lancaster School Board, serving several terms as president.

In 1869 he was elected to the State Senate on the Republican ticket, and was twice re-elected. In 1876 he was a Republican Presidential elector. Since 1872 he was a trustee of the Millersville State Normal School. For many years he was connected in an official capacity with the Home for Friendless Children, the Stevens Industrial School, the Long Asylum for Indigent Women and the Society for the Prevention of Cruelty to Animals.

—Bishop J. M. Levering, D.D., of Bethlehem, Pa., died April 4, aged 59 years, 1 month and 15 days. Coming from old Moravian lineage, he was born the son of Lewis Alexander and Sophia Theresa (Hauser) Levering on February 20, 1849, in Hamburg, Hardin county, Tennessee, but soon removed with his parents to West Salem, Ill., and later to Olney, Ill., where he prepared for college. He graduated from the Moravian Theological Seminary in June, 1874, taught one term in Nazareth Hall, and was ordained a Deacon on December 20, 1874, at Bethlehem, Pa. He was ordained a Presbyter at Nazareth, Pa., on May 21, 1876, and was consecrated a Bishop at Bethlehem, Pa., on September 30, 1888. He served the following congregations: Uhrichsville, Ohio, 1875-1879; Lake Mills, Wis., 1879-1883; Bethlehem, Pa., 1883-1901. On June 9, 1903, after two years temporary retirement on account of ill health, he was elected a member of the Provincial Elders' Conference, and chosen President of that body by his colleagues. His greatest literary work is the History of Bethlehem, which is the most philosophical exposition of the genesis of Moravianism in America in existence.

—Abraham Harley Cassel, a widely known Pennsylvania-German bibliophile, died April 23, near Harleysville, Montgomery county, Pa. He was born of Dunker parents, Sept. 21, 1820, in Towamensing township, Montgomery county. His love for books, the ruling passion of his life, manifesting itself in his boyhood days, was discouraged by his father, who allowed him to go to school the first and last term for a period of six weeks when he was eleven years old. In spite of this, he studied and in time became a successful school teacher, and began to pay attention to early German literature.

After his marriage he moved to a farm in Lower Salford township, about a mile west of Harleysville, and there he lived until his death. Sustained only by his slender earnings as a teacher and a farmer, he pursued his task of rescuing a lost literature. Often he made long journeys in search of books. He obtained copies of virtually every known product of the German press in America, including complete sets of the Sauer, Ephrata and Franklin imprints. The second floor of his farmhouse was fitted up as a library, and there his treasures were carefully arranged on shelves and in

drawers. There were books, pamphlets and newspapers, some of them more than 300 years old. In all there were 50,000 titles in the collection, and for many years this farm house library was a rich storehouse of information for those engaged in historical research.

Mr. Cassel's eyesight failed some years ago, and being no longer able to enjoy the companionship of his books, he arranged for the preservation of his collection by transferring part of it to the Pennsylvania Historical Society, of Philadelphia, and the remainder to Juniata College, Huntingdon, Pa. The latter is the principal educational institution of the Church of the Brethren (Dunker), of which Mr. Cassel has been a life-long member. The Cassel books are maintained as a separate collection in the libraries of the two institutions.

In the struggle in behalf of popular education and the dissemination of culture among the masses, no man in Montgomery county performed a nobler service than Abraham Harley Cassel, and it was largely because of his efforts that the prejudice against higher education which once existed among some branches of the Pennsylvania-Germans has been overcome.

#### For the Joke Book.

—A certain woman was pulling flax, when a man passing by said to her: "Is not your flax father short?" Her answer was: "Yes, it is; but we agreed that it would do for children's clothing."

—A monument stands in the public square, Allentown, Pa., in line with Hamilton street, on which trolley tracks are laid, necessitating the curving of the tracks at that point. A lady on entering a car asked: "Will this car go straight out Hamilton street?" The reply was: "No, it will not go through the monument."

—A hired girl having toothache was working barefooted on a cement floor, to whom her mistress said: "Put on your shoes if you have toothache." The barefooted toiler said: "*Ich hab zahweh net in da Zeha.*" (I have no toothache in my toes.)

—A man who had but recently buried a loving wife poured out his grief to a minister, who comforted him by saying: "*Wann jusst mei Fraa mol sterwa deht; no kennt ich au singa, 'Freu d'ich sehr o, meine Seel.'*" (O that my wife might die, then could I sing, "Greatly, O My Soul, Rejoice.")

—A young minister conducted a funeral and a marriage service in immediate succession. Being slightly confused, he said at the close of the latter: "*Es werd nau en Gelegenheit gewe den Leichman zu schne.*" (Opportunity will now be given to view the remains.)

—The bright boy raised in an English community, spending his vacation with his German cousins, said, in speaking about the calves of his legs (Wada): "Ich hab fetta Kelve," and could not understand why his friends laughed.

—We frequently read of certain very conservative old-timers who never rode on a railway-train or trolley. They were generally models of contentment from whom we may derive a lesson. They were happy in their

rural homes, and never cared for innovations; they looked with a credulous eye on certain modern city improvements.

On one occasion, Old Jerry G— and his wife, from beyond Bismarck, indulged in the luxury of a drive to Lebanon, to visit a relative. During the afternoon a fire-alarm was sounded. Old Jerry was sitting at the window when a fire-engine came tearing down the street emitting a dense cloud of smoke. Never having seen a fire-engine before, he called to his wife: "Koom! Gswind! Mommie! do kumt d'r Deufel uf'm' Spinn-Rawd!" (Come quickly, mother; here comes the devil on a spinning-wheel.)

—Sollie D— was an extremely backward young man. He was employed on a farm near Sinking Spring. There is a story in which he figures prominently, to the effect that one

day he happened to "drop in" at a house where dinner was about to be served. The lady of the house said: "Koom, Sollie, hock dich hie un nem 'n Stück" (Come, Sollie, sit down and take a bite.) "Ach, nay!" said Sollie, slowly and bashfully, "Ich bin net yusht so hungrich" (Oh, no! I am not hungry) and sat down on the porch-bench. After a little while, seeing the good things disappearing from the table, and his appetite meanwhile making itself felt, he finally called out to the lady of the house: "Sag! Mrs. B—, wos husht du fordich g'sagt?" (Say, Mrs. B—, what did you say a while ago?)

—"Ich hab g'sawt zu mei Schatz in Berks Co., Gleicht tu mich, O mei Mädel, so froh?"

"I can tell you dis much—

You geh weck wis your Dutch,

I speak besser English, you know."

## Chat with Correspondents

### Spelling of the Dialect.

A subscriber and contributor asks:

May I ask why in the last issue but one (February issue, p. 94) you spell the word *brief* "breef"? Now "*Brief*" is a good word in German as well as in English, and it has a somewhat similar meaning in both, while "*breef*" is not found in any language. . . . And by the way, why does Mr. More spell the dialect word for "*kleine*" (small) "*glæe*"? I would say, *glæe*—phonetically—after the Scotch, perhaps!

In reply to these questions we wish to say that the late editor of this magazine, Mr. Schuler, defined his position in regard to the spelling of dialect words, "not to dictate rules, but merely to suggest what in our judgment is the proper or best way of spelling the Pennsylvania-German." As editor, he assumed the liberty of criticising and changing the spelling used by some contributors, and at times gave offence thereby.

We are inclined to the view that in a magazine like ours each contributor should be allowed to use his own spelling, idioms, etc., in dialect contributions for the reason that in this way dialect articles become more faithfully representative and more valuable historically. We shall be pleased to receive expressions of opinion on the subject.

### Origin of Dark Eyes and Bow Legs

Who can tell us where the dark eyes and complexions and bowlegs of some Germans come from—Italy, Spain, France or —? Many readers would doubtless be glad to read a full answer to the following communication:

Hudson, N. Y., April, 22, 1908.

EDITOR OF THE PENNSYLVANIA-GERMAN;

DEAR SIR—In a very interesting article by Mrs. Elliott, of Pottsville, in the April number of "The Pennsylvania-German," allusion is made to the frequent crossing of the provinces of Alsace and Lorraine by "Contending forces of the Romans, Gauls and Germans" and to the long struggle for more than four centuries of the

Romans with the Germans of the Rhine. The allusion has interested me, for it fits in with a favorite belief of my own, that the dark faces, more French, Italian or even Spanish than German, which are often, very often, encountered among the Pennsylvania-Germans, come from Latin, rather than from Teutonic ancestors. I shall be glad, if some one through your magazine, can give some information as to where the dark eyes and complexions of so many Pennsylvania-Palatinate Germans come from. One sees them frequently among the Baden and Bavarian people, but seldom, if ever, so far as my experience goes, among the Prussians or Saxons. My own belief has been, that as the Palatinate has been for a thousand years or more, crossed and re-crossed by Roman and French armies, these have left behind them (like all armies) invalid soldiers who have married among the people; hence the Palatinate German is probably not German only, but Italian, French and possibly Spanish in a considerable degree. I have the pleasure of observing the Pennsylvania-Germans for long periods in and about Lebanon, Allentown, Lancaster, and in the Cumberland Valley; and I have never failed to find most puzzling and interesting specimens of the Pennsylvania-German who look very much like Hebrews or Italians, French or Spaniards, even. Where does the dark, and I may add, often very handsome type come from? It is not surprising among the Lefevres or Lebos who are, I fancy, of French Swiss blood; or among such families as the Omets, into whose family my grandmother's grandfather, Dr. John Adam Franks of Frankfort-on-the-Main, and an officer of the Colonial and Revolutionary armies married; his second wife having been, Julianna Omet of the Cumberland Valley.

There is another characteristic I have

noticed as largely prevailing among the Pennsylvania-Germans, and among Palatinate families still resident on the bank of the Hudson. The men are slightly bow-kneed, not enough, however, to be a defect; on the contrary, there is a suggestion of manliness and power in the arched bone. But why should that, in an observable degree be a Palatinate inheritance? The "Sioux" Indians are slightly bow-kneed, which they attribute to their constant riding on their ponies. The "Wood Indians" are not so (like the Chippeway). Have the Palatinates ever been notably equestrian? I can not avoid saying in this connection, that both among the dark and the lighter varieties of the Pennsylvania-German, I have often observed not only the most remarkable personal beauty, of the robust and animal kind, but of the more refined and spiritual type. Some of the most beautiful spiritual faces that adorn my walls are of those of Pennsylvania-German friends.

I have noticed also, both among the Palatinates of Pennsylvania and of the Hudson, the common characteristics of notable gentleness of manners and a certain sweetness of disposition. There must be exceptions, of course; but a fierce Palatinate German, I have never yet encountered. Can any of your readers give me the rationale of the facts of which I speak?

Very truly yours,  
(REV.) THEODORE MYERS RILEY.

#### Original Records Wanted.

We hope many subscribers will follow the example set by our reader in Ohio. State definitely what particular data are wanted, and we will do what we can to secure the desired information. This department is maintained for the benefit of our readers. The more questions and answers and suggestions are made, the more valuable the "Chat" will become.

XXXIX.

#### Sheaff, Klugh and Hinkle Records.

WANTED—Family records of the following families: Sheaff, of Lancaster, and Klugh and Hinkle, of Maystown, Lancaster county.

MINNIE F. MICKLEY,  
Allentown, Pa.

Mickleys R. F. D.

XXXVIII.

#### Inquiry About Randolph Miller.

The following inquiry, addressed to the Editor, is referred to our readers for reply:

Can you give me any information re-

CINCINNATI, O., April 11, 1908.

MR. H. W. KRIEBEL,  
East Greenville, Pa.:

Dear Sir—I enclose herewith my check which, as I understand, pays subscription covering the year now due. There are always portions of THE PENNSYLVANIA-GERMAN interesting to me, and yet, I find nothing in any of the biographical or pedigree testimony which has personal interest. It seems to me that there are many interesting points in the early Mennonite settlements and other denominational groups of the Germans who settled near Philadelphia on the Schuylkill, taking in the counties of Chester, Lancaster, Berks and Montgomery that would be of much interest for the ancestry of so many Germans throughout the country, as connected with the early history of these counties. There is a little stone church on Main street in Phoenixville, and a church yard, which I have visited that is connected with the very early history of the place, and now belongs to the Lutheran church, and originally was dedicated by an ancestor of mine to the Mennonite church, and of which he was a minister. My great difficulty in tracing out any of the ancestral conditions connected with these early people has been an inability to get hold of the early church records, especially of the Mennonites; they must exist in some form somewhere in these early settlements, so that a person would be enabled to get marriage, baptismal and death records. I know, of course, that there can be much interest found in the church records of some of the other early denominations. Have you anyone making a study of this branch of the early German history? It is the only way which occurs to me whereby a knowledge of the early women and wives can be obtained, for under the laws of Pennsylvania there is no early court record of the domestic relations, including marriage licenses, etc.

Yours very truly,  
M. L. BUCKWALTER.

## Genealogical Queries

garding Randolph Miller, who married Susanna Clever, who was killed by Indians. They settled at Millerstown, now called Annville. They are ancestors of my mother, whose maiden name was Fannie Seigrist (also Seachrist). They were Lutherans, and on my father's side (Orth) Moravians. Any information about them you may happen to know will be greatly appreciated by me.

Very truly yours,  
MRS. G. C. SEIBERT,  
29 Highland Terrace,  
Orange, N. J.

# Pennsylvania Historical Societies

## **Bucks County Historical Society.**

The records of the Bucks County Historical Society show that 219 papers were presented and read by ninety-six different authors, papers having been presented at the Doylestown meeting July 20, 1880, and the last one at the Doylestown meeting, January 21, 1908.

## **Hamilton Library Association.**

The annual report of the president of the Hamilton Library Association, the historical organization of Cumberland county, for the year ending Dec. 31, 1907, shows that interest in the work of the association is increasing. The association has a building of its own built of brick, two stories high, but lacks a fireproof vault. The association hopes during the current year to prepare a bibliography of Cumberland county in line with the plans and recommendations of the Federation of the Historical Societies of Pennsylvania.

## **Society for the History of the Germans in**

### **Maryland.**

The twenty-second annual report of the secretary of the Society for the year ending January 21, 1908, shows that nine monthly meetings were held during the year, at which the attendance has been encouraging. We quote the following:

Numerically, the present membership calls for more than a passing notice, as at no time in the society's history has it been so low in numbers, and that, too, seemingly, from no other cause than a

passing indifference to the duties incumbent upon all who are able to aid in developing the large and exceptionally interesting fields in the special domain of historic research in which this society has heretofore achieved such notable renown.

The Secretary, in the twenty-first annual report, said:

There is no valid reason whatever why this society, like sister societies elsewhere, should not, in a community like ours, have an active membership running up into the hundreds and extending the scope of its activities into the counties of the State, especially Frederick, Washington and Carroll.

In spite of these words, the society had at the close of the twenty-second year a membership of only forty-one, where it should have had ten times this number. All honor to the faithful ones who labor on, though those who might will not respond and assist!

## **Swatara Collegiate Institute, Jonestown, Lebanon County, Pa.**

This is the title of an illustrated paper read before the Lebanon County Historical Society and reprinted by the author, Simon J. Woelfly, of Jonestown. The paper gives a copy of the constitution of the institute, as incorporated in 1859, and traces briefly the history of the school until the building was sold in 1879 to be converted into an orphans' home, since which time it has served as a church home for children in need, and friendless.

## Reviews and Notes

BY PROF. E. S. GERHARD, TRENTON, N. J.

**Luther's Large Catechism.** Translated by Prof. John Nicholas Lenker, D.D. Cloth, 154 pp. Price, 40c. The Luther Press, Minneapolis, Minn.

This is Part Second of Luther's Catechetical Writings, Vol. I, and constitutes Book 2 of the Christian Educational System. Prof. A. G. Voigt, D.D., in the Preface calls the large Catechism "a book not to be read and laid aside, but to be reread and meditated upon." In its new dress the catechism will be welcomed by Lutherans, and will enter upon a new period of usefulness.

## **Mitteilungen des Deutschen Pionier-Vereins von Philadelphia. Siebentes Heft, 1908.**

Contains articles on Christopher Ludwig the Baker, The German Theatre in Philadelphia during the Civil War, The First German Newspaper in Philadelphia, The German Immigration Society of Philadelphia, Origin of the German Day.

**The College Student**, March, 1908, had an interesting article by Rev. Dr. Joseph Henry

Dubbs on "Reminiscences of Childhood."

**The American Catholic Historical Researches**, April, 1908, gives "The Story of Commodore John Barry, the Father of the American Navy." 96 pp. By the Editor, Martin I. J. Griffin.

**Deutsch-Amerikanische Geschichts-blatter**, Vol. VIII, No. 2, April, 1908, gives among other interesting matter articles on the first settlers of Westphalia, Mo., the German pioneers of Quincy, Ill., pioneer life in Ohio, and the defence of Baltimore in the War of 1812-'14. The valuable history of the Germans and German descendants in Illinois is continued as a supplement.

**Deutsche Erde.** Zeitschrift für Deutschkunde. Beiträge zur Kenntnis deutschen Volkstums allerorten und allerseiten. Unter Mitwirkung der Centralkommission für wissenschaftliche Landeskunde von Deutschland. Herausgegeben von Paul Langhans.

Gotha: Justus Perthes. Published bi-monthly.

As indicated by its title, this magazine is devoted to the scientific study of the German people; their language, customs and institutions. The first issue for 1908 contains, among other interesting things, "The Boundary of the German-Romance Languages in Tyrol and Vorarlberg"; "Types of Dwelling Houses in the German Empire"; "The Names of the German Settlements in Rio Grande do Sul." This is a magazine of world-wide interest and influence. Among its contributors are three Americans—Professors Franke and Coebel, of Harvard University, and Prof. Learned, of the University of Penn.

**Die Glocke.** Monatshefte für die Deutschen in Amerika. This is a monthly, devoted to Literature, Art and Science, and to the Advancement of German pursuits in America. "Die Glocke" Publishing Co., Chicago, Ill. \$3 per annum. March, 1908.

This is a high-class magazine; on the whole, it is the finest and most artistic American-German magazine that has thus far come to our notice. Its contributions come from the Fatherland, from the eastern part of the United States and from the Great Northwest. In addition to poems, one of which is about the disaster of the North Collingwood School, and sketches, is a prize essay, "What are the In-veterate Evils of German Society in America, and How Can They be Removed?" by Georg von Skal, New York. "The Political Testament of Frederick the Great," by Dr. C. Spanger, and "Women Organizations in Germany." There is also a little romance in three parts, entitled "Die Kinder Chicagos" (The Children of Chicago).

**Allentown, Pennsylvania, Illustrated.** Published and distributed by the Chamber of Commerce.

This is a finely-illustrated portfolio of the metropolis of the picturesque and fertile Lehigh Valley. It shows the progressive spirit of the men who conduct its business enterprises, enterprises which place this city second in the State in the silk industry, and which show that Allentown manufactures 38 per cent. of all the cement manufactured in the United States. It also has the largest lumber plant under one roof in America; it has the largest county fair in the United States. And what is still more commendable, this city has a lower tax-rate than any other city in the State.

**German Immigration to Pennsylvania.** An address delivered by Benjamin K. Focht, at the Hummel Family Reunion held at Packer's Island, Northumberland county, Pa., Aug. 28, 1907.

Mr. Focht is a native of Lewisburg, Pa. He is a Representative of the Seventeenth Pennsylvania District in the United States Congress.

The pamphlet is the outgrowth of an address delivered at a family reunion, those "localisms" and "provincialisms" that are found with great frequency in the country during the summer

months. The article is suggestive and instructive. But why an article dealing with German immigration to Pennsylvania should begin with the origin of the German people is rather difficult to tell; the reason for their coming from the Palatinate to Pennsylvania is germane to the topic, and is clearly stated.

**The Pennsylvania Society Year-Book, 1908.**

It contains the proceedings of 1907, and especially those of the Ninth Annual Festival held at the Waldorf-Astoria, New York, Dec. 12, 1907.

At this dinner His Excellency, Edwin H. Stuart, Governor of Pennsylvania, was the guest of honor. His address and the addresses of Hon. James M. Beck, of His Excellency the Governor of New York, of the Hon. Henry A. Fuller and the Hon. Samuel W. McCall are recorded, together with other notable facts. On the whole, such a volume forms a valuable contribution to history that is no less local than it is national; for Pennsylvania can proudly boast of many of the most important events that embellish the pages of history. This Society should appeal to every patriotic Pennsylvanian. Its proceedings as found in the Year-Book are obtainable in no other form or publication.

**Onkel Jeff's Reminiscences of Youth** and other poems by Thos. J. B. Rhoads, M.D., 1906. 400 pages.

This is the second volume of Dr. Rhoads' poems written under the assumed name of "Onkel Jeff," who is familiarly known as the poet of old Berks. Dr. Rhoads is a practicing physician in Boyertown, Pa.

Some of the poems are in the Pennsylvania-German dialect. It seems as though these were the finest in art and the most expressive in thought. Of course, these appeal only to the "initiated"; only to those who are to the "manner born." It is only to such that "Lat-werk-Koche fer Alters" means anything. It is a theme that can be written about nowhere else.

However, when one takes up the English poems one is inclined to believe that quality has been sacrificed for quantity. Poems like "That Trolley Muddle" and "The Burning Question," based on the coal famine of 1903, may be good verse, but they really lack the lofty inspiration of poetry. There is such a thing as the poetry of the commonplace, but not commonplace poetry; to speak of commonplace poetry is a contradiction in terms. Any production that deserves the name of poetry stands above the commonplace. There is grave danger that many of the poems in this volume would be classed as commonplace poetry, because they lack poetic conceptions and expressions, and a poetical vocabulary, one of the fundamental requisites in the mechanism of a poem. On the other hand, one dare not be blind to the poetical merits of such poems as "There is Life in Death" and "The Dear Old Home," and a few others; these seem to stand aloof from the rest in just the very things which the others seem to lack.







ABRAHAM HARLEY CASSEL  
(See page 303 )

# The Pennsylvania-German

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No. 7

## The Burning of Chambersburg, Pa.

BY REV. DR. G. C. SEIBERT.

NOTE.—Reverend George Carl Seibert, Ph.D., D.D., the author of this paper, was born in Wetter, near Marburg, Germany, February 28, 1828. In the spring of 1862 he came to America on the recommendation of John Peter Lange, the editor of Lange's Commentary, and at the solicitation of Prof. Philip Schaff, to assume the professorship of the Greek language and literature in St. James College, Maryland. On arrival he found the buildings occupied by Fitz John Porter as military headquarters, and the student body disbanded. The following year he entered the Christian ministry, and subsequently filled charges at Chambersburg, Hagerstown and Newark, N. J. In 1869, at the opening of Bloomfield Seminary, he became professor of Greek Exegesis and Systematic Theology, a position he filled to the time of his death in 1902. The paper, prepared at the time for publication by the American Tract Society, has not appeared in print before. Our readers are indebted to the widow of Dr. Seibert, of Orange, N. J., for the pleasure of reading this interesting sketch.—EDITOR.

### Introduction.

**W**HEN on the last day of July, 1864, the town of Chambersburg had been burned by the rebels we read in the New York papers accounts of the disaster, by which, as I shall prove, the facts in the case were *misrepresented*. We read, that not more than 205 rebels had entered that town and that 6000 inhabitants had allowed them to burn their homes and to lay their town in ruins. By such statements the deeply afflicted people of that town were, either from ignorance or something worse, represented to the world abroad as miserable cowards, who had not heart and

courage enough to defend their homes and firesides against so small a number of rebels. Great injustice has been done in this way to the poor sufferers of Chambersburg, who had become so suddenly houseless and homeless. A town lying in ashes has been slandered and vilified.

Thus it has become a matter of justice to a wronged and suffering community to bring the facts in the case to light, just as they were and to state them fully to the public.

Having been a resident of Chambersburg for some time, having visited the place a few days after its destruction, having learned the facts connected with the burning of the place from trustworthy friends, having compared carefully their narratives with the accounts of some sufferers, given in different papers, I feel as far as the matter is concerned perfectly able to give you a truthful description of the sad event by which the impressions made on your minds by New York papers may be corrected.

But as I have to give it in English, I feel exactly like the boy who is for the first time skating. On the usual way home he marched firmly and boldly on, but now, as he is on the ice he totters and staggers and tumbles down. No wonder, I think, if I do once and again the same. Two years and a half ago I crossed the Atlantic perfectly ignorant of your excellent language, and when, some weeks after my arrival, Rev. Dr. Schaff took me

along to hear a lecture he was going to deliver on political atheism, in English, I listened to the English words of my friend exactly like the boy of a Suabian farmer, who was sitting in the shade of a cherry tree and listened attentively to the song of a nightingale, wondering, what in the world the little creature might mean to say.

Well, I hope some patience and forbearance on your part, and earnest efforts, to skate as straight as possible on my part will make *all right*.

### The Town of Chambersburg Before It Was Destroyed.

Cumberland Valley is one of the finest valleys of southern Pennsylvania. It extends from the Susquehanna river on the north, to the Potomac river on the south and is bordered east and west by two ridges of mountains, branches of the Alleghenies, which form two parallel lines, running from north to south. The valley is about 20 miles wide, has a very fertile soil and is settled principally by farmers. A railroad runs through the valley from Harrisburg on the Susquehanna to Hagerstown in Maryland. It connects the principal towns of the valley: Mechanicsburg, Carlisle, Shippensburg, Chambersburg and Greencastle. Among these Chambersburg was after Carlisle the best situated and finest town of the valley.

It was founded in the year 1764 just 100 years before it was destroyed. Three brothers of the name *Chambers* were the first settlers. They were of Scottish descent, but they came from Ireland. Their ancestors had left the Scotch Highlands under James, and had settled in the county of an Irish Count, whose land had been confiscated by the English crown, on account of high treason of its owner. The brothers Chambers gave the name to the place. They were brave and pious men. The first building they erected was a house devoted to the worship of God. They fought and defeated the Indians many times and one of them, Colonel Benjamin Chambers was, as we

are told, the protector of all the settlers in the valley, their leader in war and their judge in the time of peace. He was the leading and ruling spirit of the valley.

The place which was selected by these first settlers, shows that they were *men of sound judgment*. There is a creek running from the eastern ridge of mountains in a straight line westward, but when it reaches about the middle of the valley it takes at once a southern course, the ridge of hills on the opposite side causes this change. The creek has here a heavy fall, favorable to mills and factories. It has a very pure and cool water, which, even in the warmest summer days, never gives out, because it is supplied by rich and mighty springs of limestone mountains.

Just in the bending of this creek, 100 years ago, the plan of the new town was laid out. Certainly then Col. Chambers did not expect that the place would have so sad a centenary celebration as it had, that white men and Christians would wantonly destroy the homes and firesides of peaceful citizens, their fellowmen.

The number of the first settlers of Chambersburg increased very fast when the war of independence was over. Many German families came over then from the fatherland and settled in that beautiful Cumberland Valley. Their descendants own still a great number of those fine farms, which you see in the valley. It seems that these German settlers were an earnest, industrious and religious set of people. There were certainly neither as many wicked men or infidels among them as there are among the German population of these eastern cities.

Thus the town of which I speak was inhabited by citizens partly of Scotch-Irish, partly of German descent. They numbered 6,000. There was hardly a very poor man among them. The most of them were well off, some were rich. The beautiful brick buildings of the place, the magnificent court house, the town hall, the printing office of the German Reformed church, the Franklin hotel and the buildings of the bank of Chambersburg by which the diamond was surrounded, testified that wealth, not poverty and misery, was prevailing in Chambersburg.

### Chambersburg Three Times Visited by the Rebels and Yet Defenseless.

Chambersburg has been visited by the rebels three times. In the fall of 1862 Stuart came on his celebrated cavalry raid. I saw him and his men, as they passed through Mercersburg. Soldiers like them I never had seen before. They looked like robbers and highwaymen so ragged and dirty they were. And that was still in the golden age of the Confederacy; how may they look today! Stuart destroyed the railroad depot, but did very little harm to the people. He had to hasten away because our men were on his heels. In the summer of 1863 we had the invasion by Lee's army. They occupied Chambersburg for about two weeks; emptied the stores and warehouses, robbed the citizens of their money and clothing and did a great deal of harm. I saw the whole army pass through the town toward Gettysburg and had an opportunity to notice what a skillful kind of robbers and thieves the rebels are. Whilst a regiment is marching through the streets, some gentlemen stand at the door of a house looking at the train. At once some rebel soldiers leave their rank, take off the hats of these gentlemen and bid them in the most friendly manner good-by.

Or a soldier, who is barefooted, orders a citizen to take off the boots and to supply himself. The farmers lost their horses, wagons and grain, but their houses and barns were not destroyed. The battle of Gettysburg compelled the rebels to leave, (skedaddle).

Since the first of July, 1864, the citizens of Chambersburg and the farmers of the valley were again kept in constant uneasiness. The news came that the enemy was again on the border. The Cumberland valley was open, no military force was there to resist an invasion.

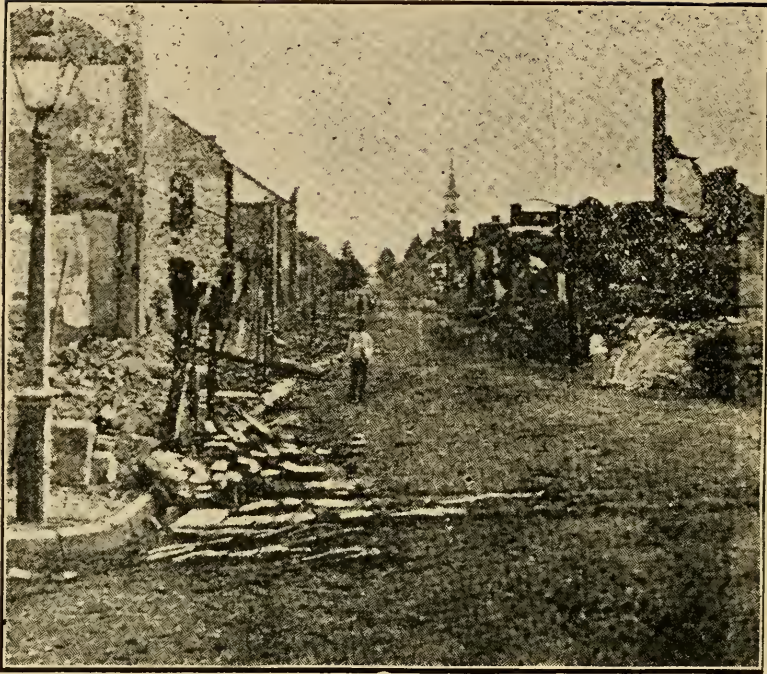
True, General Couch was in command of the department of the Susquehanna to which the Cumberland valley belongs, but he had under his control not more than a company of 45 men, stationed near Mercersburg at a gap of the mountains called the Corner, and two small cannon. Several Pennsylvania regiments, which had previously been organized for the defence of the border, had been summoned

by the Secretary of War to Washington when Ewell threatened this city, and to the army of the Potomac after the battle in the wilderness.

There was but one Union general near enough to prevent the rebels from executing their nefarious design on Chambersburg. This man was General Averill. He had retreated before the rebels towards Pennsylvania and was encamped Friday, the 29th of July, in the neighborhood of Greencastle ten miles from Chambersburg. When there was no longer any doubt that the rebels were moving toward Chambersburg General Couch tried several times to inform Averill of the danger. But the first two messengers could not find Averill; the third succeeded in finding him after midnight in the woods. Averill now discovered that he had been flanked by the enemy, but promised to come to Chambersburg and protect the town. He had about 2,500 cavalymen, but the horses of his men were worn out from long marches and fatigue. When the morning of that unfortunate day broke, Averill started for Chambersburg, but instead of taking the direct road, by which he could have reached the place in about two hours, he went far around, in order to prevent the enemy from flanking him again, and reached Chambersburg in the afternoon of that day, when the town was already lying in ruins, or standing still in flames.

**The Rebels Arrive and Set the Town on Fire.**

In the evening of the 29th of July a Union horseman came galloping into the town and brought the news, that the rebels had crossed the Potomac early in the morning in three different divisions and that 3,000 rebel cavalry, who had crossed the river at Clear Springs were moving fast towards Chambersburg. This news brought anxiety into every house and every heart. Merchants packed up their goods and sent them once more away. They had done so many times before. Those inhabitants, who had money under their control, took it to a place of safety, owners of horses sent them off. Frightened women talked together and told each other the brutal actions of rebels during their last invasion into Maryland. Whilst



AFTER THE FIRE, MAIN ST. SOUTH FROM PUBLIC SQUARE. NOW MEMORIAL HALL

scores of boxes and trunks and packages were conveyed to the cars, a gallant Union officer of Gen. Couch's staff, Lieutenant McLean took about 20 men, the provost guard, and placed two cannon on the western ridge of hills, from whence the rebels were expected, in order to prevent them from entering the town at night and capturing the cars. A heavy mist, hanging over the valley, favored his enterprise and concealed the small number of his men. When the rebels came, it was about two o'clock in the morning—they were so suddenly and unexpectedly greeted by cannonballs from the hills before them, that they stopped advancing, until the mist had settled. Thus the goods, stored up in the railroad cars, could be sent away safely to Harrisburg.

Meanwhile in town the hours of that night passed slowly by. Nobody was able to sleep; all were up and looking anxiously for the dawn of the morning and for the things to come. Although the

people expected to witness a great deal of rebel atrocities, I may well say that *nobody expected to see on that very day the town lying in ashes and ruins.*

When the day broke Lieutenant McLean and his brave men left the hills and went to the cars, in order to escape capture by the rebels. The same was done by General Couch, and we cannot blame him for that, for without men the best general is of no avail.

Thus the town was at the mercy of the rebels. And it had not to wait long for them.

The rebels having been interrupted in their entrance into the town until daylight, employed their time in planting two batteries on the western ridge of hills in commanding positions and getting up their whole column fully three thousand strong. As soon as the mist settled and the doomed town came in their full view, they fired some half a dozen shots over the place, by which the citizens were informed of their presence. After that for a little

while stillness reigned, no reply coming from the town. Immediately thereafter the rebel skirmishers advanced slowly and cautiously like hunters who are hunting a deer. They entered the town by almost every street and alley, running out west and southwest, investing them simultaneously, halting at the corner of almost every house, until the forward command was again given. They found their way clear and no enemy in front to resist their entrance. Having reached the diamond of the town, they sounded a signal and at once a regiment of cavalry 830 strong, entered the town. It was the 8th Virginia cavalry regiment under the immediate command of General McCausland. General Bradley Johnson was with him, and also the notorious Major Harry Gilmore.

#### Plundering Promptly Commenced.

McCausland entered the Franklin Hotel and took his breakfast there. In the meantime his soldiers occupied every street and corner of the town and commenced at once plundering and pillaging. Hats, caps, boots, watches, clothing, silverware and everything of value were appropriated from individuals on the streets without ceremony, and when a man was met, whose appearance indicated a full purse, a pistol would be presented to his head with the order to "Deliver." This was done with a dexterity that would have done credit to the accomplishments of Rinaldo Rinaldini, the notorious Italian robber. Citizens were stopped on the pavements and ordered to take off their boots and coats and to deliver and if they did not obey at once, they were threatened with instant death. Many of them were insulted in the most disgraceful manner. *Colonel Stumbaugh* for instance was met on the street by a squad of rebels. They arrested him and, with pistols presented to his head, ordered him to procure some whiskey. *Stumbaugh* refused, for the very good reason, that he had none and could get none. Then he was insulted by the rebels in every possible way, was called a scoundrel and beaten even into the face. "I have been in the service of my country, and if General *Battles* was present, you would not dare to insult me." *Stumbaugh* said to the men who were abusing and insulting him. "Why, why?"

the rebels asked. He answered; "I captured him at Shiloh and treated him like a soldier." A rebel Major present who had been under *Battles*, heard the word, inquired into the circumstances, and, when he found, that *Colonel Stumbaugh's* statements were correct, he ordered his prompt release and withdrew the entire rebel force from that part of the town, where the colonel's house stood.

#### The Orders.

After breakfast McCausland had the Courthouse bell rung, to convene the citizens. But a few appeared. These were approached by captain *Fitzhugh*, one of McCausland's staff who produced and read a written order, signed by General *Jubal Early*, directing the command to proceed to Chambersburg, demand a tribute of 100,000 dollars in gold or 500,000 in Northern currency and if this sum was not paid in half an hour to burn the town in retaliation for the burning of six houses in the Shenandoah Valley by General *Hunter*. The citizens stated, that they were not able to raise so large a sum of money within half an hour's time, and that the demand could not be made in good faith. They further remonstrated against the monstrosity of burning a whole town of 6,000 inhabitants, in retaliation for the six houses named. They believed, that the threat was only made to frighten them into the payment of the money and did not think, that it would be carried out. But, alas, the order was carried out very quickly. Captain *Fitzhugh* immediately issued his order to his men, barrels of kerosene oil and matches were secured and in less than half an hour the main part of the town was enveloped in flames.

No time was given to remove women or children, the sick or even the dead. No notice of the kind was communicated to any one; but the work of destruction was at once commenced. The rebel slaveholders regard themselves as a superior kind of human beings—Southern cavaliers—they boast of their civilized warfare; but if Kentucky, if Missouri, if the city destroyed by *Quantrell* would not tell it, the history of Chambersburg would tell it to future generations, that

they acted like savages. No wonder, as their commander was McCausland, who was called a brute by some of his own men. And something like that the man must be in reality, for he had made to his officers the awful proposition, *to set the town on fire during the night.*

When two weeks before Rev. Edwards, a Lutheran minister of Hagerstown, asked McCausland from which state he came, he answered: *I am from hell.* You may well imagine, that such a man did not show any clemency to Union men, who were at his mercy. And the burning was really executed in the most ruthless and unrelenting manner. The rebels divided into squads and fired every other house and often every house, if there was any prospect of plunder. Such a squad would approach a house, break open the door with iron bars, enter the parlor, order the inhabitants to leave at once, cut the fine furniture into pieces, make a wood pile, pour on kerosene oil and kindle it with a match. In many cases five or ten minutes were asked by the families to secure some clothing, but were refused. Many families had the utmost difficulty to get themselves and their children out in time and not one-half had so much as a change of clothing with them. Some who had gathered up some clothing in haste *were not allowed by the rebels to take these,* but were threatened with instant death, if they did not cast them away and flee. *Feeble and helpless women* were treated like brutes—told insolently to get out or burn; and even the sick and dying were not spared. Several sick persons had to be carried out, *whilst the red flames licked their couches.* No one was spared save by accident.

The widow and fatherless cried and plead in vain, that they would be homeless. A rude oath would close all hopes of mercy and they would fly to save their lives. The *old and infirm* who tottered before them, were thrust aside, and the torch applied in their presence to hasten their departure. Some women, who attempted to quench the fire, were told with harsh words and curses to stop that or to die on the spot. *One lady* had a pail of water which she had brought to extinguish the fire thrown in her face.

In many instances the soldiers demanded owners to *ransom* their property. Some frightened women paid them sums, but when the rebels had received the money, they set nevertheless the houses on fire.

#### Robbing.

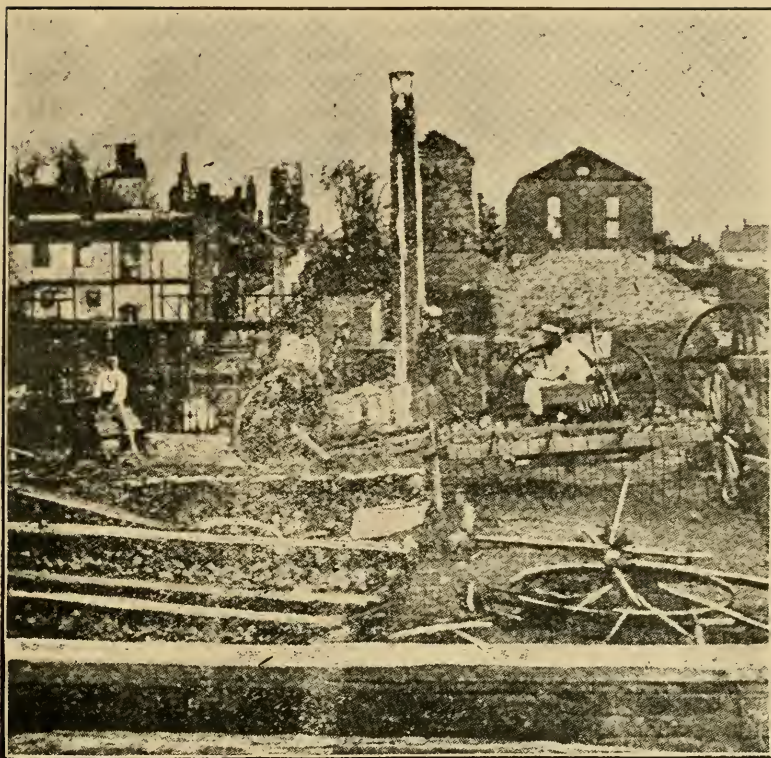
Whilst the rebels were engaged in firing the houses, they *robbed and pillaged* to their hearts' content. They entered every room of the house, rifled the drawers of every bureau, appropriated money, jewelry, watches, silver spoons, plates, candlesticks, pitchers and any other valuables, and often would present pistols to the heads of inmates, men and women, and demand money or their lives. One rebel accepted five dollars from a frightened old lady, to carry her trunk to a place of safety, *where he coolly broke it open and helped himself to the most valuable part of the contents.* She asked: "Now, sir, is that Southern chivalry," and received for reply: "Take that back, or I shall blow out your brains." But she did *not* take it back and did *not* have her brains blown out. It was sad to see ladies escaping from their houses with nothing but a few photographs of their departed parents or children. Mr. McCullom, a Catholic priest, was sitting on the porch of his house, when some rebels approached asking him to deliver his watch. He obeyed and was comforted by one of the robbers: "Pray only and the holy virgin will give you another."

#### Incidents of the Burning.

It is impossible to state all the many incidents which occurred in the burning of the town. Every family had their own tale to tell. The blow, by which they were struck, was so sudden, so unexpected, that the kindling of the fire in their houses was the first warning of danger most of them had.

When the house of *Mrs. Watson* was entered by the rebels, she earnestly remonstrated against the burning of her house and when the rebels cut her fine furniture into pieces, she said "Now, you do not act like soldiers but like scoundrels and thieves." The rebels fired the room, hurled the scolding woman into it and





AFTER THE FIRE, SOUTH FROM MARKET ST BAPTIST CHURCH. NOW, G. A. R. HALL ON ENMINENCE

locked the door on the outside. She would have perished in the flames, if not *her daughters* had rescued her by bursting in the door before her clothing took fire.

*Another lady* was sitting on her rocking chair, when the rebels entered and ordered her harshly to leave. The lady answered, this is my house and I shall *not* leave it, and this is my rocking chair and I shall *not get up*. The rebels let her alone for a few moments, but when they had kindled the fire, one of them poured some powder under the rocking chair, on which the lady was sitting. Then she rose at once and fled as quickly, as possible. Mrs. *Lindsay*, a very feeble lady of nearly eighty years, *fainted*, when the rebels fired her house, and *was left to be devoured by the flames*. Fortunately Mr. Reed, a cousin of the old lady, reached the house in time. He carried her out

of the burning house, put her in a carriage and pulled it away through the street, while the flames rising from the houses on the right and left, were kissing each other over their heads. Mr. *Wolfkill*, an old man of more than 80, was prostrated by sickness, so that he was utterly unable to be out of bed. When the rebels entered the room, in which he was lying, he requested and entreated them, to be spared a horrible death in the flames of his own house; but they fired the building. The flames approached already the bed of the poor old man, when some good neighbors broke in the window and carried him away safely.

Mrs. *Kuss* the wife of a jeweller in Main street, lay dead and was going to be buried on that very morning, when the rebels entered the town. Neighbors and friends were assembled in the house to attend the funeral. There they stood

around the open coffin. The rebels entered, were shown the dead body and requested to spare the house. The soldiers went back without setting the house on fire, but when they came on the street, an officer, halting on horseback before the house, cried out "Boys, remember Hunter" and back they went to do the work. They allowed only, that a grave was dug in the yard, where the poor woman was hurriedly buried. Soon after, the ruins of her house fell on her grave. The little child of that woman was at the point of death. Mrs. Shryock, a friend of the dead mother took the baby and stepping out of the burning house presented it to the officer, saying: "Here is a dying baby which we have saved from the house, you have fired. Is your revenge sweet?" Shocked at the sight of the pale and dying child, the man burst into tears and answered: "No, madam." He followed Mrs. Schryock some distance and leaning down, asked her earnestly: "Madam, can't I save something for you?" Her answer was: "No sir, it is too late; I have lost all."

Mrs *Dennig*, a good old widow lady living on the Northwest corner of the Diamond, got the first warning of the danger when three sides around her home were on fire. The forth is enclosed with an iron fence. An attempt to cross the fence burns her hands very badly, she sits down in the middle of her narrow lot, around her she folds a piece of old carpet, dipped in water, to shelter her person against the heat. An old negro creeps down by her side, and helps to moisten the carpet. Her face, though covered, is blistered by the intense heat, Now and then God sends a breath of wind to drive the hot air away and allows her to take breath. Indeed, it was a martyrdom at the stake, those two hours amid the flames. Only after she was rescued did the sight of her ruined home open the fountain of tears. "Don't cry, Missus," said Peter the old negro; "the Lord saved our lives from the fire." Many instances of similar sufferings could be added, but it would take too much time, to mention even the most interesting cases.

#### Good Men Among the Rebels.

Although the conduct of the rebel

soldiers was barbarous in the extreme; although some drunken wretches were seen dancing with hellish joy upon the furniture and articles of value; although their oaths and foul language were heard in the houses and on the streets; although they did everything to add to the terror and confusion of the panic-stricken people: there were *some good men* even among these cruel rebels. There was, for instance, a surgeon by the name Abraham Budd. He had some relatives living in Chambersburg, went to see them early in the morning, and took breakfast with them. He did not know anything of the order to burn the town. Whilst he was conversing with his relatives, somebody came in and told what the rebels were going to do. Budd assured all present that they were far from doing anything like burning the town. In the midst of his assurances, the flames broke out almost in every part of the town. When Budd saw the fire, he grew pale, wept like a child and denounced the atrocity of his commander. He took no part in the work of destruction whatever, but assisted some unfortunate ones in escaping from the flames.

*Captain Baxter*, formerly of Baltimore, peremptorily refused to participate in the burning, but assisted many people to get some clothing out of the houses. He asked a citizen, as a special favor, to write to his friends in Baltimore and acquit him of the hellish work.

*Surgeon Richardson*, another Baltimorean, gave his horse to a lady to get some articles out of the burning town, and publicly deplored the sad work of McCausland. When asked who his commanding officer was, he answered: "Madam, I am ashamed to say that General McCausland is my commander."

*Captain Watts* declared, that he would lose his own commission rather than burn out defenceless people. He allowed the citizens to use the fire engines and with his command aided to arrest the flames. Afterward, when the rebels left, one of their men was seen handcuffed. Passing by he recognized a lady, whose house was saved by his efforts, and addressed her: "Madam, your house is saved, but my commission and perhaps

my life are lost." It was Captain Watts.

Other officers and a number of privates displayed also evidences of their humanity. A rebel officer, who gazed at the awful spectacle of the burning town, was wringing his hands and crying loudly: "O, God, must I live to witness such a scene. Horrible, horrible! O, God, have mercy upon us."

#### Houses Saved.

The principal part of the town, the entire body of it was burned. Only the outskirts are left. The number of houses, destroyed by the fire, is 539. Among these are all the principal buildings of the place, the Court House, Bank, Town Hall, German Reformed Printing establishment, every store and hotel in town and every mill and factory. 2,500 persons were made homeless and thrown out of wealth and comfort into poverty and misery. But two small churches were burnt. The rebels believed, that they were *churches of negroes*, and for this reason the two churches were destroyed. For a similar reason they destroyed the beautiful farm of Mr. McIlvaine, county superintendent of Public Schools.

When the rebels learned, that Mr. McIlvaine had taught negroes too they set his house on fire and were going to kill him. But he escaped unhurt. You see what a crime it is in the eyes of rebels, to think, that the poor colored people are worthy to be instructed.

Some persons succeeded in saving their homes. An *Irish woman* who was living in a remote part of town, gave one of the houseburners, who entered her house such a sound thrashing with a heavy broom, that the invader retreated and left the work of destruction to be performed by others.

The wife of a clergyman recognized one of the soldiers, who were going to fire her house, as a man who had been in the hospital of Chambersburg the previous summer after the battle of Gettysburg and whom she had fed more than once. She asked the man: "Well, sir, are you going to reward my services by burning my house"? The man recognized her too and frankly declared that he would not be so base as to destroy her house.

In the eastern part of the town is standing still on a hill the beautiful residence of *Mr. McLellan*, a lawyer, but no relative to the general. The house is surrounded by a very large garden. To this garden many of the homeless inhabitants had fled. There they were sitting on the hill and gazing at the scenes of horror before them. They hoped that this part of the town at least would be spared. But, alas! A squad of rebels comes out of town, in order to fire these outskirts, mostly houses of poor laborers. Then Mrs. McLellan steps forward and laying one hand on the rebel officer and pointing with the other to the frightened and weeping women and children, assembled on the hill, she addresses him: "Sir, have you at home a wife and children"? "Yes, Mam! Why?" "Well, for the sake of these, I entreat you, spare the houses of the poor people who live on this street. You may burn our house, we can get, perhaps, another; but if you burn the houses of those poor, helpless people, they will be ruined for their lifetime." The rebel: "I have my orders and must execute them." Mrs. McLellan: "But when you and I and all of us shall meet before the great Judge in Heaven, can you justify this act"? He made no reply, but ordered his command away and that part of the town was saved, saved by a noble and Christian lady, who was pleading on that day better on the street, than her husband ever pleaded at the bar.

#### The Scene

that followed the incendiary work can hardly be described. The day was sultry and calm, not a breath stirring, and each column of smoke rose black, straight and single; first one and then another and another, until the columns blended and commingled. Then one tall black column of smoke, hanging like clouds over the doomed town, rose up to the very skies. Long streams of flames, twisting themselves into a thousand fantastic shapes passed up through the clouds of smoke, whilst the roar and crackling and crash of falling timbers and walls broke upon the still air with a fearful dissonance, whilst the cries and shrieks of women and children, the screams and sounds of agony

of burning animals, hogs and cows and horses made the welkin horrid with sounds of woe.

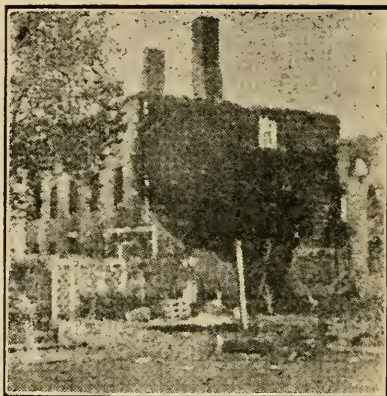
Through the streets, which were soon filled with smoke, were the people running in every direction; mothers with babies in their arms and surrounded by their frightened little ones; children crying for their parents and parents anxiously seeking their missing children, from whom they had been separated in the confusion. Mr. Shryock lost his little boy aged about ten and did not find him till the next day at Shippensburg, whither he had walked a distance of eleven miles. The aged and sick and dying were carried through the streets, whilst on both sides the houses were in flames. Indeed, had not the day been perfectly calm, many must have perished.

The people, driven from their homes, fled either eastward to that hill, on which McLellan's house is situated, or North to the old Presbyterian cemetery. There on the graves of their fathers and mothers thousands of people assembled, there little children cried "To go home"—the home that was destroyed; old men, sitting on the graves, wept over the town, in which they had lived for three quarters of a century, citizens looked on with dismay upon the destruction of their lifelong labor and industry. There on the graveyard, in the midst of death one little life was added to the wretched throng.

Every minute more persons arrive. There comes a *negro*, dressed in woman's clothing and carrying on his head a featherbed, by which his face and hands were covered. In this way the smart fellow saved his life.

There comes a *lady*, who has wrapped a Union flag around her shoulders. She has taken it from the hands of a rebel, who was going to throw it into the fire. The emblem of her country's honor is the only thing, she has saved from destruction. She was determined, that the flag should become her shroud, ere it should fall into the hands of the foe.

**How Did the People of Chambersburg Bear their dreadful fate?** This question may well be asked here. The answer is: *They bore it admirably.* No selfishness was apparent; every one was willing to



AFTER THE FIRE, ROSEDALE SEMINARY, SITE OF PRESENT ROSEDALE OPERA HOUSE.

assist his neighbor. It is true, that women and even men, who lost everything, wept bitterly; but no one lost hope and confidence in God.

A rebel officer stopped Mr. Shryock saying: "Sir, cannot a little money be raised to satisfy that brute McCausland; a very little money would save this end of the town." Mr. Shryock answered: "And if ten cents would do it, they would not be given."

When a lady, well known to me, the mother of a large family of children, was ordered to leave her large and beautiful mansion at once, the children burst into loud weeping. "I am ashamed of you," said the mother, "if you let these men see you cry. Do not give them that pleasure." And every child wiped away the falling tears and bravely marched out of the doomed home. Thus the people of Chambersburg showed the rebels, that they could destroy their homes *but not their hope and honor.* Fullgrown men, forgetful of themselves, sobbed over the destitution of those they loved; and selfsacrificing women strove to comfort those of weaker hearts. I know of persons, who saved property of others, whilst their own was burning to ashes.

When the rebels had finished their work of destruction, they left the town. The news had come in, that Averill was fast approaching. This news chased them off.

At 2 P. M., the Union forces advanced

through the town. The citizens cheered the dusty soldiers, but no cheers came from their lips, as they rode through smoke and flames and the intense heat of the smouldering ruins. One repeated exclamation of: "My God!" was all that was heard and then as they passed the flag staff in the centre of the town each one shouted: "Remember Chambersburg." And so they exclaimed and so they shouted, as they dashed at a trot through the town.

The people then returned to their homes, but alas, they found them lying in ruins. It was saddening to see the sudden change in circumstances. One of the most prominent citizens went with his family to the house of his hostler, another to the residence of his negro servant. The next day it was a still more sorrowful sight, to see refined ladies flock to the church to draw Government rations and receive articles of second-hand clothing sent up by the charity of persons residing along the line of the Cumberland Valley Railroad. It was hard an eyewitness says, to eat the bitter bread of charity, but this mortification was borne with the same heroism, with which they looked upon the sacking and burning of the dear old town.

#### Retribution.

Several of the rebels who participated in the burning of Chambersburg, were sent suddenly to their last account.

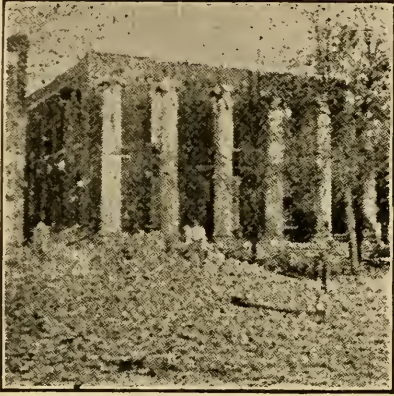
An officer whose papers identify him as Major *Bowen*, 8th Virg. cavalry was conspicuous for his brutality and robberies. He went from house to house extorting money from the inmates. Thus he got too far south of the firing parties and was still engaged in the robbing business, when his fellow robbers had left the town. He was captured by several citizens in the midst of his brutal work and brought to the centre of the burning town. Now the fellow cried and wept like a child and begged the citizens to spare his life. But the town was still burning all around and it was taxing humanity rather too much to save a man, who had added the boldest robbery to atrocious arson. Whilst the rebel was still pleading for his life, a

citizen, who was just losing five houses by the fire shot at him, but the bullet passed through the rebel's face, without killing him. Then the desperate man rushed out of the throng and took refuge in the open cellar of one of the burning houses. There with the intense heat blistering him, he entreated still the people that stood on the street, to spare his life. But as soon as he came out of the burning cellar, which gave him a foretaste of what was to come, five bullets finished his life. He was buried like a dog. The people expected, that they had freed the world from Harry Gilmore, but in this they were mistaken. True, we cannot justify that act from a Christian standpoint, but we may well confess, that under similar circumstances, in the full view of our burning and desolated homes, we would have pardoned him neither.

When the rebels were retreating towards Loudon Captain *Cochran*, quartermaster of the 11th Virginia cavalry, tied his horse to a fence and lay down to take a nap. He was awakened by Mr. Thomas Doyle of Loudon, who had followed the retreating enemy, to pick up stragglers. Cochran was well armed with sword and pistols, but he was taken so suddenly, that he had no chance to use them. Mr. Doyle gave him just fifteen minutes to live, that he might pray. The rebel entreated him piteously to spare his life, but Mr. Doyle answered: "You have not shown any mercy to the poor people of Chambersburg, therefore you cannot expect any from their neighbors. The foe who burns and robs citizens who have not taken arms against him, must die!" And holding in the left his watch in the right his revolver he shot the rebel dead, as soon as the fifteen minutes expired. He found on his person \$815 in greenbacks, all stolen from citizens of Chambersburg.

Averill, who followed the rebels, as fast as possible, picked up several stragglers. Fifteen of them were shot by our soldiers near McConnellsburg in retaliation for the burning of a town, which had given to the rebels no provocation whatever.

The rebels recrossed the Potomac near Hancock, but on the 17th of August they were attacked by Averill near Moorefield and utterly defeated. On the evening of



AFTER THE FIRE. COURTHOUSE, N. E.  
CORNER MEMORIAL SQUARE

that day many of the townburners lay dead on the ground. 420 rebels were captured; among them was Bradley Thomson. As he had done once before, he escaped; during the night. McCausland himself escaped capture only by the swiftness of his horse.

There is something like a divine *Nemesis* to be seen even in wars like this.

We had a war in Germany which lasted thirty years. It was a war of the Catholic south against the Protestant north. The most successful and distinguished General of the Catholics was Tilly. He had won about twenty battles. But when he destroyed in 1631 the city of Magdeburg and allowed his brutal soldiers to kill 16,000 men, women and children on that one day, good fortune deserted him at once.

He was defeated by Gustavus Adolfus, the Protestant king of Sweden, near Leipzig in the same year, was driven out of northern Germany, was defeated again and again, saw his glory dissipated like a cloud of smoke in the air and died in 1632, confessing, that the blood shed of Magdeburg had pursued him like a demon and had not allowed him any more to win a victory. And now has not the same happened to General *Early*? He is the man who wrote the order, to burn Chambersburg, he is responsible for all that was done by his men.

All of you know, that Early has been defeated three times since his order, to burn out peaceable citizens, was executed.

There is a man in the Union army of the name *Philip Sheridan* whom all of you know, all of you honor and love; he has paid General Early his reward for the destruction of Chambersburg and, as a generous Yankee, he has paid it three times within thirty days; at Winchester on Fishers hill and near Cedar Creek. Sheridan has so utterly destroyed the military glory of Early that the town burner looks today exactly like one of the broken chimneys amid the ruins of Chambersburg.

#### Conclusion.

One more remark, and I have done. Perhaps you are inclined to think, that a spirit of retaliation is prevailing among the poor homeless sufferers of Chambersburg. But this is not the case, as I am able to state.

Retaliation can do no good to our people, but a great deal of harm and after all, it is morally wrong, whatever provocation may be given from the other side: Such were the words I heard, when I visited the place.

The people of Chambersburg have gone farther and have drawn up a petition, in which they earnestly implore the government in Washington to prevent anything of that kind on the part of our army. All honor to such people! They have learned the word: Vengeance is mine and I will repay, says the Lord.

Rebellion, says an old proverb, is like the God Saturnus; it devours its own children. And, lo! it has almost eaten up slavery and is going to devour its first-born son Jeff. Davis just now for breakfast.

#### Breakfast of Saturnus Rebellion.

Breakfast generally takes place in the morning so this will be the morning of a beautiful sunny day of national life, where slavery shall be done away. the Union, having been baptized in the heart blood of thousands of her best sons be reestablished and this beautiful country be forever as it was,

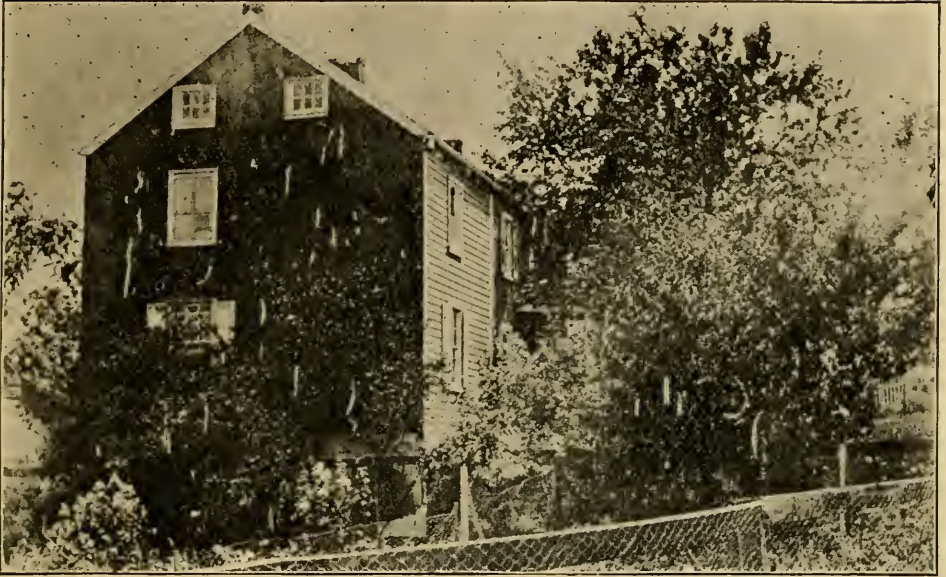
The land of the free  
And the home of the brave.

# Abraham Harley Cassel

## An Appreciation

(SEE FRONTISPIECE PORTRAIT)

BY HON. SAMUEL W. PENNYPACKER, SCHWENKSVILLE, PA.



FARM HOUSE OF ABRAHAM HARLEY CASSEL



**M**R. ABRAHAM H. CASSEL, who died at his farm near Harleysville, in Montgomery county, Pa., within the last month, in the eighty-eighth year of his age, was a man of exceptional character and more than ordinary usefulness. He was in every sense a fitting representative of the Pennsylvania Dutch race. His paternal forefathers, who were of prominence in the Mennonite Church, lived in the Palatinate on the Upper Rhine, came to Pennsylvania in the early part of the eighteenth century and brought with them many manuscripts of the sufferings of the people there at the time of the French invasion. These manuscripts, some in verse, Mr. Cassel still preserved. On his

mother's side he was a descendant of Christopher Sower, the famous Germantown printer, whose publication house produced between 1738 and 1778 over two hundred and fifty books and pamphlets, and who has the great distinction of having printed the Bible three times and the Testament seven times before either of them ever appeared in English in America. No doubt the knowledge of this descent and the family tales of the work and consequence of Sower, had the most important influence upon the life of Mr. Cassel.

Early in his career he began to gather the books and other publications from the Sower and Ephrata presses, and with the utmost industry and zeal he continued in the pursuit until he had made a fairly

complete collection of the works relating to the Germans of Pennsylvania. In a sense he may be said to have preserved their literature. The verse of Johannes Kelpius the Hermit of the Wissahickon, in which volume is inserted a portrait of Kelpius by Christopher Witt, believed to be the earliest portrait in oil in America, now in the library of the Historical Society of Pennsylvania, owes its preservation to the care of Mr. Cassel. The Mennonites, Dunkers and Schwenkfelders are especially indebted to him, since his associations and his tastes led him to give especial attention to investigations and researches concerning them, and he had written much which illustrates their lives and their creeds. Without the training which comes from education in the school and lacking in all that the world calls culture, he possessed both native refinement and intellectual acuteness. Through his acquaintance with certain phases of attractive and obscure information, he was brought into relations with many men of wide erudition and influence, and he never failed to secure their respect.

When Mr. E. B. Tylor, the learned professor of archaeology at Cambridge University in England, of world-wide fame, came to America some years ago, one of the men with whom he sought an interview was Mr. Cassel. A litterateur of

distinction wrote this acrostic concerning his labors and successes:

Alone he started at the break of day,  
 Before the stars had set, and ere the sun  
 Rose o'er the hill-tops to make plain the way.  
 And wearied oft, he stopped and asked each  
 one:  
 "Had aught been heard of where his treasure  
 lay?"  
 At which the heedless answered, laughing,  
 "Nay."  
 Men sordid said: "'Twere better to have done  
 His search wherein no profit could be won."  
 Cheered by fond memories of men long dead,  
 At last in garrets where the spiders wove,  
 Secure he found the "Christopher Saur" he  
 sought,  
 So, while the twilight gathers round his head,  
 Each hour more precious grows his treasure  
 trove,  
 Like joys by some hard self-denial bought.

Numerous biographical sketches of him have been printed at various times, one of them in Auzé's *Montgomery County Biographies*. In person he was slender, inclined to be tall, and the want of hair on his head was compensated for by a long, white beard. For many years of his life he had difficulty both in hearing and seeing. A consistent member of the Dunker meeting, he was always attentive to its observances and interested in its welfare. His long life was full of useful deeds of benefit to those around him, and helpful as an example to all.

## A Biographical Sketch

BY EDWARD W. HOCKER, PENNSBURG, PA.



Who knows of the splendid educational facilities which the Pennsylvania-German country now offers finds it difficult to realize that four-score years ago there were fathers in this region who "made it a point of conscience to bring up their children in pious ignorance." The Pennsylvania-German farmers of that time, to a large extent, had forgotten the glorious literature of their ancestors. They clung with extreme tenacity to their German dialect, but the old-time German in-

tellectual spirit did not appeal to them.

They forgot that in 1743, in Germantown, Christopher Saur, the pioneer German printer, had published the first Bible in America, forty years before it was printed in English anywhere on the continent. They forgot that Saur and his son, making all the paper and ink which they used, had issued more than 200 works in German, some going through six or seven editions. They forgot that the German Brethren of the Ephrata Cloister had translated and published the "Martyr Book" of the Mennonites, a folio



of 1500 pages, and the greatest literary undertaking in America prior to the Revolution. They forgot that of the productions of Benjamin Franklin's famous printing establishment fifty or sixty works—probably half of all he issued—had been in German, that being necessary to supply the demand among the German settlers for food for their minds.

Those Pennsylvania-German farmers of eighty years ago forgot that their ancestors had supplied the intelligence of the Province, that there were many university men among the first German settlers, that few of them signed their names with a cross, although that was common among the English settlers, and that when Thomas Jefferson wanted the Declaration of Independence translated into all the languages of Europe, he summoned Peter Miller, the leader of the German monks at Ephrata, to assume the task.

The first three decades of the nineteenth century were the dark ages of the Pennsylvania-Germans. Happily, since then a great change has been wrought. For many years the Pennsylvania-Germans have been among the leaders in educational matters. And one of the men most instrumental in ringing in the new era was born in those dark ages in a little farm house in Towamencin township, Montgomery county. His name was Abraham Harley Cassel, and the day of his birth was September 21, 1820.

Through his mother this boy was a lineal descendant of that Christopher Saur who had printed the first Bible, and the booklove of his ancestor, dormant through several generations, came again to life in this boy. From his earliest years the love of books was the ruling passion of his life.

But in the home of this boy books were rarely seen, for the father believed that reading led to idleness. And so he frowned upon the boy's yearning for bookish things. But there was a village doctor with a clearer vision, who encouraged the boy and loaned him books from his little library. To thwart the lad's ambitions, the father gave him endless tasks on the farm, so that nearly all his time was occupied in labor. When he sought to read in the kitchen at night, the light

was denied him. A sympathetic storekeeper gave him a pound of candles, but the father discovered the boy reading late at night in his attic bedroom, and thereafter he had to go to bed in the dark.

A Yankee peddler heard the story of the boy's struggles, and urged him to await his next visit, saying he had heard of an invention in France whereby candles could be lighted without the aid of the flame from the stove, and he intended to investigate the invention. After a time he returned with a box of matches, the first ever brought into that township. Had the other folk seen those matches, probably they would have laughed scornfully at them or denounced them as one of those new-fangled notions that should not be tolerated, because what is good enough for the fathers should be good enough for the sons. But the boy manifested one of the traits that led to his ultimate triumph—a readiness to make use of every legitimate advantage that develops as a result of the research and the progress of the day. He paid 25 cents for seventy-five matches, hid them in an old desk, and thereafter he had light whenever he so desired.

When the boy had advanced so far that he was ready to begin the study of penmanship, he again encountered an array of discouragements. Pens were made of goose-quills in those days. But there were no geese on the farm. The boy therefore went out into the barnyard, and, after an exciting chase, captured an old rooster and pulled out a big tail-feather. Of this he tried to make a pen. Several times he attempted to cut the feather with his father's razor. Then when the father shaved the next time, the operation proved rather painful, and he solemnly reprimanded his good wife for using the razor to pare her corns. Then the boy used a clumsy butcherknife to make the pen, but as he did not know that it was necessary to cut a slit at the point, the result when he wrote looked as though the rooster himself had stepped into the ink bottle and then marched over the paper.

The boy's persistency attracted the attention of several wealthy men, who offered to pay for his education. But the father's answer was: "If you give a child

learning, then you fit him for forging, counterfeiting or for any other wickedness that an unlearned man would not be capable of doing." Finally, after much pleading, the father said: "Well, go to school, and if it leads you to evil, the fault is not mine."

So the boy went to school for the first time when he was 11 years old. The term continued six weeks, and that was the extent of the education which he obtained within the walls of a school house.

Every cent he got he spent for books, but never was he permitted to bring them into the house. Hiding his treasures in the barn he secretly pursued his studies in mathematics, geometry and English and German literature.

When the parents learned that, despite their opposition, the boy managed to obtain books, they deprived him of suitable clothing, ordering him to clothe himself with the few cents he earned by selling roots and herbs. But rather than be without books he went barefoot and ragged.

Most boys, if subjected to treatment such as that boy in Towamencin had to endure, would run away. But this boy never ran away from difficulties. He seemed to realize from the beginning that his life's mission lay among his own people. And that is the noblest feature of the whole struggle; for while he might have attained many desires of his heart with far greater ease elsewhere, he chose to remain at home and fight the prejudices that prevailed.

So the lad struggled on, and eventually he became a school teacher. In that capacity he achieved fame for his thoroughness of instruction, for his heart was in his work and he inspired his pupils with the zeal for knowledge with which he was imbued. Students came to him from a distance, and he was the first person in the township who was able to make a living the year round by teaching.

Now he also had better opportunity to gratify his love for books. He "boarded around," as teachers did in those times, and thus in many families he discovered the fine old volumes of the early German printers, often stored away in garrets or piled in barns. The farmers usually were

glad to let him take away these seemingly useless relics of a bygone age—the glorious age of German literature in America. And so the young teacher gathered these neglected books, bringing to light many an important work of which the historians and literary men of the time knew almost nothing.

Abraham Harley Cassel was then entering upon his life's work of restoring a lost literature and of gathering one of the most remarkable libraries that one man has ever collected.

Although he had found the path which his feet were destined to follow, he still met obstacles. He had decided never to marry, and had resisted all the charms of the other sex with eminent success, until one day in his 22d year, when he met his ideal in a manner thoroughly romantic. A girl stopped at the Cassel home to get a drink of water and ask the way to a nearby place. Abraham experienced unusual delight in complying with her requests, and when she had departed he became aware of such a peculiar feeling of all-goneness that he realized that he was effectually and unalterably in love.

Thus far the episode did not vary greatly from what might occur today. But in the subsequent proceedings there was a difference. The youth of 1908 would learn the girl's name within an hour, take her to a picnic within a week, buy enormous quantities of ice cream and soda water for her throughout a summer season, and then pay a preacher to make her his truly own in October. But this young Dunker in 1842 was more sedate. He realized the grave character of the situation, and he went to his room, fell upon his knees and prayed for divine guidance. Then he fasted to subdue his wild passion. But prayer and fasting seemed all in vain. "The more I prayed," he remarked, "the more enamoured I became."

Naturally enough, his parents opposed his desire to marry. A "book fool" such as he had no right to think about matrimony, they reasoned. But in Cassel's bosom a still small voice seemed to say over and over, "You must marry her." At last, feeling justified by the Bible's

admonition, Cassel resolved to "leave father and mother and to cleave to a wife."

Soon after his marriage Cassel and his wife moved to the farm, in Lower Salford township, above Harleysville, where he made his home until his death on April 23 last.

Without the help of any funds other than the money he earned by farming or by teaching school, he gathered his remarkable library in his little farmhouse. There were complete sets of the works of Saur, Franklin, the Ephrata press and the other early printers. There were fifty different translations and editions of the Bible. There were books, newspapers, pamphlets and manuscripts, many of them 300 or 400 years old. In all there were 50,000 items in this great collection, and for many years it served as a storehouse of information for scholars and writers who were studying the history of the settlement of the country.

As the feebleness of age overtook him, Mr. Cassel made arrangements for the preservation of his books when he should be no more. Fifteen years ago he sent 3000 volumes of theological works to Mount Morris College, Mount Morris, Ill. Juniata College, Huntingdon, Pa., afterward obtained about 16,000 volumes, and the Pennsylvania Historical Society acquired 3000 volumes. The two last named institutions maintain the Cassel collections separately in their libraries. Mr. Cassel also made donations of books

to Bridgewater College, in Virginia, and to Ashland College, in Ohio.

Mr. Cassel sold all the books remaining in his collection to M. G. Brumbaugh, superintendent of the public schools of Philadelphia. Dr. Brumbaugh allowed the books to remain in Mr. Cassel's home until his death, hesitating to deprive the aged booklover of his treasures even though failing eyesight made it impossible for him to read.

In telling of the great men of the land, it is customary to recount the achievements of military leaders who have won fame upon the battlefield or of the magnates of commercial life who, beginning with little, have amassed millions. The lives of such men, no doubt, present much that is valuable and admirable. But no hero of the battlefield ever showed greater courage and no millionaire ever exhibited greater persistency than did this humble Pennsylvania-German lad in his obscure combat with the powers of ignorance and prejudice. It is not simply the fact that Cassel gathered a remarkable library which makes him a great man, but it is because of his unswerving devotion to a high ideal amidst sordid surroundings, because of his determination not to go with the crowd when the crowd went wrong, because of his resolve to make the best possible use of the mind and the soul with which he had been endowed, that the life of Abraham Harley Cassel stands as an inspiration for everyone who has at heart the progress of the community wherein he lives.

## The Germans in Franklin Co., Pa.

NOTE.—Hon. M. A. Foltz, of Chambersburg, read a very interesting paper before The Kittochtimy Historical Society, Sept. 22, 1898, on "The German Influence in Pennsylvania: With Special Reference to Franklin County." The following copious extracts, reprinted by permission, will interest our readers, and bear strong testimony to the value and influence of the German element in Pennsylvania.



WE are citizens of no mean county. Our land has been peopled by our race only an hundred and sixty-eight years, but in that time it has given to the public service

men who have occupied a greater number of eminent positions than has any other county in the Union. Settled almost at the same time by the Scotch-Irish and Germans the two peoples have become intermingled so that it is difficult now to tell in many instances where one ancestry has predominance over the other. But the majority of our citizens are of German descent. This was not so at first. The Scotch-Irish were the more numerous. They were of the energetic, restless temperament that made them

brave and eager warriors, astute politicians and progressive citizens. The Germans made less rapid entry upon the lands. They were as intelligent as their neighbors though not so intellectual; they were not fond of war and fought only when they must; they were plodding and frugal, delighting in rich crops and comfortable homes, and while they hurried forward their material advancement less quickly than the Scotch-Irish they made it much more secure. In the early history of the county they do not figure much except as honest, prosperous farmers. They were not regarded with the same sense of equality by the Scotch-Irish as later and they were kept in the background in governmental affairs. We have no evidence that they fretted much because of this; they were satisfied to build homes, when they could do so in peace, and establish that solid foundation which they have always laid everywhere in their communities.

In 1736 the "German Settlement" at Grindstone Hill was begun; in the same year Germans settled in Greene township; in 1737 Samuel Bechtel was a resident of Path Valley. And so the list might be continued. There were not many Germans here in the earliest years, but among them were those whose descendants have been prominent for years in the county. In addition to those named were the Schneiders, Piscackers, Ledermans, Kolps, Bechtels, Gabriels, Ringers, Steiners, Sensenys, Radebaughs, Bonbrakes and Wolfs, all before 1745. After that the influx was very great. It is not our purpose to trace the individual early settlers or to enumerate them. That has been done in the several histories of the county. The desire, now, only is to tell, in as concise form as possible, of the influence the Germans had upon our county's history in her educational and religious development and in agricultural, mechanical and commercial aspects and to refer to the part they played in statecraft and war.

The logical place of beginning is with the churches, because the church was a part of the German and because it led to the schools, church schools at first and secular afterward. The Germans who

have had most impress upon this county's history were members of the Reformed, Lutheran, Mennonite, Dunker, River Brethren, United Brethren, and Seventh Day Baptist churches.

Less than a dozen years after the first settlement of the county there were Reformed and Lutheran families in the vicinity of Shady Grove and Grindstone Hill who formed themselves into small congregations for the purpose of worship and who were visited by missionary pastors. In 1748 Michael Schlatter, the great Reformed missionary, visited the county and preached to many families. In 1752 the German Baptists organized the Antietam congregation near Waynesboro. In 1765 Rev. John George Bager, of Conewago, York county, began visiting the Lutherans of this section and organized the Grindstone Hill congregation. At the same time the Reformed congregation of Grindstone Hill was organized. In 1770 the St. John's Lutheran congregation was established here by Rev. John George Young, of Hagerstown, who preached in German. In 1773 Besore's (now Salem) Reformed congregation near Waynesboro was organized by Rev. Jacob Weymer, of Hagerstown, and worshipped in a log school house. In 1775 John Peter Miller organized the Snow Hill Seventh Day Baptist congregation in Quincy tp., where the doctrines of the church had been preached ten years previously. In 1776 the Reformed and Lutheran people built their union house of worship at Grindstone Hill and as early as 1785 they had their "old log church" in Greencastle; in 1784 or 1785 Zion's Reformed congregation of Chambersburg was established by Rev. Jacob Weymer. In 1792 Rev. Jonathan Rahauser was the Reformed pastor in Mercersburg. In 1800 Rev. John Ruthruff was the first Lutheran pastor in Mercersburg and Waynesboro, although both congregations had been organized long before. The Mennonites in Greene township held services in the homes of their members from the time of their arrival here until 1804, when the present church north of Chambersburg was erected with Peter Lehman as first pastor. Before the close of the last century there was a

Reformed congregation at Quincy and at the beginning of the present century the Reformed and Lutheran people held services in one building. In 1795 Rev. Christian Newcomer and Rev. Geo. A. Guething preached the United Brethren doctrines in Rocky Spring and Chambersburg and their labors resulted in the formation, some years afterward, of several congregations. About 1820 the first Reformed Mennonite Minister, Christian Frantz, came here from Lancaster county and began organizing a congregation near Waynesboro. In 1830 the River Brethren established several congregations in the county.

The scholarly influence of the Reformed clergymen, the aggressive and progressive pastorates of the Lutheran and the strong, enthusiastic congregations of the United Brethren growing with unprecedented rapidity are recognized, while no class of people have surpassed or do surpass the Mennonites, German Baptists, River Brethren, Dunkers and Seventh Day Baptists as prosperous, orderly, God-fearing citizens who enrich, materially and spiritually, every community in which they make their residence. The influence of the Reformed church has been greatest of all the churches of the county. Marshall college at Mercersburg and the Reformed Theological Seminary there have been presided over by the theological thinkers and writers who hold high places in their distinctive world. Schaff and Rauch and Harbaugh and Gerhart and Appel constituted that powerful body of theologians who gave to the Christological principle its great importance in the church doctrines of to-day, and the impress of the college as a mere educational institution will never be erased. Had Franklin county given nothing to the world except the teachings of Mercersburg's theologians she would have made a rich contribution.

Eager for education as their ancestors were it was to be expected that the Germans of a half-century and more ago would be quick to embrace the opportunities offered by the free school system. No class of people in this county has given it more support and none has contributed more largely to the ranks of

school teachers, while of the ten superintendents of schools in the county since 1854 seven have been of German descent.

The newspaper is called the great educator and here again the German has been the controlling power. In the early history of the county there were German papers printed here. At one time two such weekly publications were issued. The late Judge Henry Ruby, in a historical sketch, said: "There were but few families in town and country that did not then understand the German language, which accounts for two weekly papers being sustained in that language." Judge Ruby in this statement proves two things, the quick ascendancy of the German influence in the county and the intelligence of the German residents, for newspapers are always a test of the intellectual character of a community.

The Germans were not numerically as strong at the Franklin county bar in the earlier days as their neighbors the Scotch-Irish, but they have given to it a number of eminent attorneys. Hon. Jere S. Black and Hon. F. M. Kimmell were two of our President Judges of Pennsylvania-German antecedents. Four associate justices, Jacob Oyster, Henry Ruby, John Huber and David Oakes were Germans. To-day 37 of the 49 practicing members of the bar are of German ancestry, among them those counted the leading practitioners.

A like condition exists as regards the medical profession. The German practitioners were not so numerous in early days as they are now, when they are in a majority in the county, but Germans were at the head of the profession here for many years. One of the first physicians in Chambersburg was Dr. Andrew Baum, a graduate of German universities; the first physician in Waynesboro was a German, Dr. John Oelig, who established himself there in 1790, and his descendants are still in the practice of the profession. Doubtless there were other pioneer physicians who were Germans. The "healing art" has had here many exponents through whose veins flowed the careful, thoughtful, patient German blood. They cannot be enumerated. On this occasion let us refer

only to the brilliant Senseny and scholarly Lane families each of which gave to our county a number of our best physicians, Dr. Adam Carl and Dr. J. L. Suesserott, whose names and skill will long be remembered and whom the profession will always class as the ablest of their time. Their students were many and are still in active and leading practice in various communities.

Many of the men Franklin county has sent to represent her in Congress and the State Legislature have been Germans, and Joseph Snively was one of her representatives in the Constitutional Convention of 1837. Hon. W. S. Stenger was Congressman and Secretary of the Commonwealth. Hon. George W. Brewer and Hon. W. U. Brewer represented the county in the Senate.

The list of Germans who have filled county offices is much too lengthy for recitation here. This much can be said with reference to it, that while men of German birth were, in the early history of our county, not frequently nominated to office, they have not been ignored during the past three-quarters of a century and for a long time have held the majority of the public places at the disposal of their fellow-citizens. That the Germans were a long time in arriving at the office-holding estate was not due to lack of ability or integrity, but to the circumstances that they were at first in a minority and that for many years the Mennonites and Dunkers and their brethren took no part in politics and could not be induced to accept an office or even to vote—a condition which exists to-day to a less extent.

In the domain of agriculture the Germans of Franklin county have been easily pre-eminent. They have the most productive lands and the most acres, they study their crops as a lawyer his cases, they are quickest to introduce new machinery, they have the best homes and the biggest barns, they have the most patience and the most industry; the sleekest and the strongest horses that pull loads of grain to our elevators are those of the Mennonites and Dunkers and River Brethren or their children; the fattest and the best butter producing

cows and the ones that carry home premiums from every agricultural fair at which they are exhibited are owned by the same class of people.

A well-known Mennonite of Greene township said the other day: "My grandfather came here in 1792. The slate lands were too high in price for him to buy—they were occupied by the Scotch-Irish who found them easiest to work—and he bought a farm here in the limestone region, where the land was considered very poor and was cheap." It is not necessary to tell this society of the relative values of the limestone and slate lands of the county now, nor to denote the cause of the difference.

A Franklin county public man of Irish descent has this to say of the Germans in Letterkenny and Lurgan townships: "They were all or nearly all industrious and economical. They found the soil apparently exhausted, and buildings and fences dilapidated. Indeed, to this day an insufficient fence is called an Irish fence. The Germans made rails in the winter and as soon as the snow was gone fence-making was in order, then deeper plowing, more thorough cultivation in every way, then lime-burning and liming the land without stint, thus enabling them to grow clover and thereby enriching the land. More recently, underdraining and the use of commercial fertilizers have brought these acres from among the poorest to among the best in the county, and instead of the small, dilapidated dwellings and straw-roofed barns of eighty years and less ago we have comfortable farm houses well furnished and commodious barns, well filled."

The late John B. Kauffman used to tell that the Germans who had "in great measure taken the place of the old pioneer" in Letterkenny township, were not always looked upon with favor, and that one of these pioneers once "wondered, reverently of course, 'what God Almighty meant in making the Dutchman and letting him have the best of the land beside.'" The German, however, only took that which was left in many sections.

That which they purchased a century ago is principally in German possession

now (in many instances never having passed from the family) and thousands of acres which they then looked upon, we doubt not, with envy that was not covetousness, are now owned by their descendants. Their history has been a slow but always-growing acquisition of territory, and, with it, of respect from their fellows.

Among the settlers in Letterkenny township after the Revolution were a number of Hessians, who became, all accounts say, good citizens and industrious farmers, and whose descendants are, many of them, among our best-known people.

The Germans have built up Franklin county's greatest manufactories, after inventing the machinery that is sent from them to nearly every country on the globe. In our early history there were busy Germans, too, and they did the bulk of the manufacturing. They built the "Dutch ovens" which are yet seen, they operated flouring and saw mills, flax and flax-seed oil mills; in 1794 Anthony Snyder made the first scythe and sickles on West King street along the Conococheague. In the same year, 1794, Jacob Dechert manufactured hats in Chambersburg. About 1800 Jacob Heyser made copper kettles and other copper goods here; in 1810 Jacob Dechert was followed in the manufacture of hats by James Wright in Chambersburg, and Jacob Kreps and John Weitzel in Greencastle; in 1812 John and Thomas Johns began forging sickles and scythes in "Kerrstown;" about the same time or perhaps earlier Thomas Johns and William Ferry made augurs; Philip Shall constructed cards for fulling mills, and George Faber followed him at a later period on West Market street; in 1820 Jacob Smith manufactured tacks "by hand," and in 1821 Christian Etter began making cut nails in Chambersburg. In 1838 the first sleeping car ever used on any railroad was constructed for the C. V. R. R. from plans made by Philip Berlin, at one time Superintendent, and the first cab on a locomotive was the design of Daniel Hull, an engineer, and placed on an old Franklin railroad locomotive by Jacob Shafer, who resides yet on West Market street.

In few inland counties in the State do the wheels of trade turn with busier hum than in Franklin. With the exception of the C. V. R. R., the Chambersburg Engineering Company's shops and some lesser establishments, every manufactory is the product of German ingenuity and capital and is directed by men of German ancestry. George Frick and Peter Geiser were farmer boys before they invented the Frick steam engine and the Geiser separators, and they and their German colleagues built up the Waynesboro establishments, which today have on their pay-rolls more than a thousand people. The Landis Universal Grinder, which has a world-wide reputation, was a German invention, and Germans control its construction in big shops in Waynesboro. So also is the American Manufacturing Company, of the same place, under German management.

For years two of Chambersburg's leading industries were paper and straw board mills. The first straw boards manufactured in America were made by Geo. A. Shyrock, at Hollywell. He practically "invented" the paper board. A cousin called his attention to the fact that straw acted upon by potash was converted into a substance closely resembling the pulpout of which the ordinary wrapping paper was made. Mr. Shyrock immediately began experiments, and in 1829 produced straw paper and straw boards, the very first ever used as a staple article anywhere in the world. A Franklin county German had again given something new to the world's commerce and his successors in the business and also in the manufacture of rag paper, in which Mr. Shyrock had been engaged before he evolved the strawboard, were the German-descended Heysers.

It would have been a pleasing work, had time permitted, to have given in this paper some detailed testimony to the patriotism of the Germans of Franklin county when war's "alarum" has been sounded. They were on the frontier of the settlements before the Revolution, and bore the brunt of the Indians' attacks, they were part of the English army in the French and Indian War, and they fought for freedom along with their Scotch-Irish

neighbors in the Revolutionary struggle. In the Whiskey Insurrection they formed part of Franklin county's quota of 281 men, and in the War of 1812 they were conspicuous. By this time they had demonstrated to the satisfaction of their neighbors their executive ability and their courage, that was dauntless, and they held many of the commissioned offices. Jeremiah Snider was a colonel; Henry Reges, Andrew Oakes, Jacob Stake were captains; Jeremiah Senseney, John Musser, John Small, John Snider and others were lieutenants, and there were scores of privates. One of the Bonbrake families which radiated from Grindstone Hill is said to have given to the American army seven sons during this struggle. In the Mexican War the majority of the Franklin countians who participated were Germans, the records show. In the Civil War the number of Germans who enlisted from this county was far in excess of any other nationality. We meet many of them daily, and we remember those who sleep under the folds of the flag. The roll of Company C of the Eighth Regiment is made up almost entirely of German names.

And not only in Franklin county has the influence of our Germans been felt. In large numbers they have gone to the Western States and there have been chosen to many public offices and have been foremost in the development of the territory. The Pennsylvania-German in the West is an institution of which the mixed population there is exceedingly proud, and to which it bows in acknowledgment of intelligence and ability in many directions.

Such has been and is a record of the Germans who have found their active sphere in this county. It is not complete, I know, and there are many additions that can be made to it by members of German families. It is my hope that this paper will lead to the examination of old papers and records and to the reviving of traditions that will set forth in much fuller manner the great influence of the German brain and brawn and character upon this county. This paper is merely the frame upon which the more finished history may be hung. To it must

be added the stories of the personal achievements of the Germans and their effect upon the current of local events. It will take a long time to give it that roundness which it lacks now only for the want of an historian, but it will some day have this and then there will be a richly treasured heritage for us. It will be the record of an honest people, loving God and loving education, who came to this county to settle on the poorest lands and who have acquired possession of the most productive farms and most profitable business houses, who taught good citizenship, who at first were scorned but who by merit and despite much jostling acquired ascendancy at the bar, in the pulpits, in medicine and in the school rooms; who fought for their country with bravery and with never a protest.

It is a record that must deepen the reverence of German descendants for their sturdy fathers, and excite the admiration of those who are "without the pale." And, let me bear testimony, not the least tribute we offer must be to the good German mothers—those noble women who spun the flax and bound the grain, who shared in joys, who soothed the fever and made less bitter the draught of disappointment, who reared the children and taught them the Ten Commandments and the trusting evening prayer, "Ein Feste Burg" and our own "America"; who impressed the lessons of thrift that was not cupidity, of ambition that crushed not the competitor, and of love for home and family that has given Pennsylvania and Franklin county their greatest strength. Modest as they have always been, they have never been able to veil their worth, and the impetuous Scotch-Irishmen have sued for their hands and their tender love with a persistency that has borne excellent fruit. Today there are few families, whose ancestors came here in bygone days, which lack the German mother, and the best aspirations of lives well-spent are those that are attributed to her implanting. Wife and counsellor, mother and guide, wealth-maker and home-maker, she is the best product of the German race. We owe much to our fathers: Our fathers owe their all to the German mother.



# The Maternal Grandmother of Washington.

BY REV. HORACE EDWIN HAYDEN, M.A., WILKES-BARRE, PA.



THE article under this title from the pen of Mr. John Stotsenburg, of New Albany, Ind., published in the May number of THE PENNSYLVANIA-GERMAN, does me such injustice, I am sure unintentionally, that I ask as a subscriber the publication of this article in reply.

Mr. Stotsenburg quotes just ten lines in his paper, p. 226, from my book "Virginia Genealogies," which book he evidently had neither read nor seen, as he does not give the correct title of the work. And yet he gives part of two columns of THE PENNSYLVANIA-GERMAN from my book as coming from the pen of my friend, Rev. G. W. Beale.

The only facts given by him as discovered by Mr. Beale in connection with Washington's maternal grandmother, are her *third* marriage to Captain Richard Hughes, and her career with him; facts which it was impossible for me to discern in the chaotic condition of the Lancaster county records under the reconstruction clerk when I visited there in 1885.

As everything concerning Washington's grandfather and grandmother is interesting, I beg you will give the following pages in full, as they were never printed elsewhere than in my "Virginia Genealogies," now out of print:

COLONEL JOSEPH<sup>2</sup> BALL (*William*<sup>1</sup>), of "Epping Forest," Lancaster county, Va., b. England, May 24, 1649; came to Va. in his infancy; d. "Epping Forest," June, 1711; will dat. June 25; pro. Lancaster county, July 11, 1711.

He m. (I.), it is said, in England, cir. 1675, ELIZABETH ROGERS, or ELIZABETH ROMNEY, dau. of William Romney, of London, who d. prior to 1703. He m. (II.), 1707-8, MARY JOHNSON, widow, of Lancaster county, Va., b. in England; d. Lancaster county, Va., 17—.

Of Colonel Ball very little is known. He was a man of prominence in his county and parish, a Lieut. Colonel and a vestryman. But

his name has become interesting to Americans in general. Lieut. Colonel Joseph Ball received a *as* that of the grandfather of General Washington of land 1704.

It is proven that he was twice married, and that the "mother of Washington" was his only child by his second marriage, but the history of his first and second wife is more or less traditional. This sketch differs from all accepted authorities on the subject, therefore a careful consideration of the following reasons for its deductions is asked. The letter of Col. James Ball, of "Bewdley," gives the name of the first wife as "*Rogers*." The twelve or more charts of the family which I have examined show a common origin in that letter. These uniformly give the name as "*Rogers*." Before publishing his "Washington and Mt. Vernon," Mr. M. D. Conway consulted me on the matter. As I had not then digested and arranged my data, I could only give Mr. C. the above facts. Since then I have re-written the "Ball family" and extended my researches with the following results:

There is no record of Col. Ball's marriages among the marriage bonds of Lancaster county, nor do I find any mention of the name of the first wife in the county or church books. The Letter Book of Joseph Ball, 19, son of Col. Joseph Ball by his first wife, and a lawyer of London, covering the seventeen years from 1743 to 1760, with many other papers, is still preserved in the hands of his descendant, Miss Downman, of Washington. These papers show that he had given much attention to the subject of his ancestry while in London. Most of the early Ball wills given in these pages are from copies obtained by him and his son-in-law, Rawleigh Downman. No mention of the maiden name of his mother occurs in these papers. But there is among his descendants a tradition that Joseph Ball's first wife was named *Elizabeth Romney or Rumney*. A tradition so trusted that the name Romney occurs frequently in this line in memory of his first wife. It is to the kindness of her gt. gt. gr. dau., Miss Julia Romney Downman, that I owe the privilege of examining the papers of Joseph Ball.

It is stated that Col. Ball resided in England until his first wife's death. If that is correct, his children by his first marriage were born in England. This would also place his wife's death prior to 1703. Col. Ball's second wife, Mrs. Mary Johnson, was born in England, as appears from the statement of her niece, Mrs. Shearman, that she was an English woman. By her first marriage she had a daughter, Elizabeth Johnson, named in Col. Ball's will. The date of his second marriage

is based on the fact that Mary Ball, his daughter by this union, died in her 82d year, Aug. 25, 1789, which places her birth at 1707-8; and also on a deed recorded in Lancaster county, from Col. B. to his son Joseph for two tracts of land, 721 and 200 a., which, should his son d. s. p., was to pass to his daughters. This deed, dated Feb. 7, 1707, states that at that date *he had no wife*. The witnesses were James Ball and John Robertson. He names in this deed his daughters, Mrs. Hannah Travers, Mrs. Anne Conway, Mrs. Chinn and Mrs. Jo. Carnegie. That he married the widow Johnson in Lancaster county appears from a deed recorded in that county February 12, 1703, from Col. B. to his son-in-law, Raleigh Chinn, of 190 a., witnessed by George Frick and *Mary Johnson*.

While preparing the Conway Family history, my friend, Mr. R. M. Conway, suggested that this witnessing of the deed of 1703 by Mary Johnson might indicate that she was at that time Col. Ball's "housekeeper." This was merely a hypothesis of Mr. C., and based, as he wrote me, on no possible evidence beyond her presence at the making of the deed. I regret to see that Mr. Moncure D. Conway, in his "Washington and Mt. Vernon," p. xiv., gives this hypothesis as a *fact*, and regards it as a proof of "the *plebeian* origin" of Washington's grandmother. It is not easy to see how the position of a "housekeeper" at that date, or at the present time, can be arbitrarily accepted as indicating a *plebeian* origin.

Mrs. Ann Shearman, who was a child when Col. Joseph Ball, her grandfather died, and of whom Col. James Ball made inquiry about Mrs. Johnson, gave no indication that the widow held any position in the Ball family before she became the wife of Col. Joseph Ball. The signature of Mary Johnson, as witness to the deed of 1703, proves no more than does the signature of George Frick, the other witness. Many of the old deeds of those times were witnessed by the Clerk of the County Court, showing that the deeds were often executed, signed and witnessed in the Clerk's office, possibly by any person or friend at hand. Many such witnesses made their mark.

Mr. Conway suggests (Mag. Am. His. XVII., 197—note) that Col. Ball's deeds to his children prior to his second marriage "look as if he were conciliating his family." It was customary at that day, when the law of primogeniture prevailed, and the wife's estate was by marriage merged into the estate of her husband and entirely in his control, for the widower to make some settlement for the children by the first wife, prior to his second marriage. This appears especially in the case of Col. Edwin Conway. If the "conciliation" was supposed to be necessary on the hypothesis that he was about to marry his "housekeeper" against the wishes of his children, the same might apply to Col. Conway's marriage.

There is some reason to believe that Mrs. Mary Johnson was of Montague lineage, and if so, that George Washington, her illustrious grandson, is descended from Drogo de Mon-

tacuto, who. b. cir. 1040, accompanied William the Conqueror to the shores of Britain, and founded the great Montague family of England. That the Montagues of Virginia, who descended from Peter Montague, who came to Virginia 1621, can justly claim such lineage, has been demonstrated by Mr. Geo. W. Montague, of Amherst, Mass., in his "Montague Genealogy," p. 641.

Capt. G. W. Ball, who has so efficiently aided me in the Ball family, writes me that in his manuscript of the family of Joseph Ball there is a pencil interlineation made nearly fifty years ago of the name of "Montague" in connection with Mrs. Mary Johnson. Hon. Robert L. Montague, at one time Lieut. Governor of Virginia, wrote in 1849 to Mr. Wm. H. Montague, of Boston, that "the tradition has been handed down in our family that George Washington was of Montague blood through his mother or grandmother. The tombstones in White Chapel church yard, an old colonial church in Lancaster county, clearly proves the intermarriages of the Montagues and Balls."

Peter Montague, the head of the Virginia line, was a Burgess from Lancaster county 1651-1658. (Hen. 1, 431.)

It is a significant fact that Washington used as his common seal the Montague crest. In 1792, when Sir Isaac Heard wrote to the President making inquiry into the Washington pedigree, and enclosing Washington Arms, General Washington replied: "The arms enclosed in your letter are the same that are held by the family here, though I have also seen, and have used, as you may perceive by the seal to this packet, a *flying griffin* for the crest."

An examination of Burke's Army will show that the crest of the English Washington family is "out of a ducal coronet, a raven with wings endorsed *ppr.*," or, "an eagle with wings endorsed *sa.*" The crest of the Montague family is "out of a ducal coronet *gu* a griffin's head below two wings, or." The "ducal coronet" is simply a "crest-coronet," and does not indicate ducal descent. Mr. M. D. Conway, in his "Washington," etc., goes fully into the discussion of the Washington Arms. He does not refer to the Montague tradition, but attributes the griffin crest to the German Washington family, and considers it a legitimate Washington crest.

#### Children, first marriage:

15. i. HANNAH,<sup>3</sup> b.—, 1683? m. *ante* 1707, Raleigh Travers.
16. ii. ELIZABETH, b.—, 168—; d. before 1711; m. *ante* 1710, Rev. John Carnegie, ordained and licensed for the Church in Va. by the Ld. Bishop of London, Oct. 26, 1700. Is not mentioned by Dashiell. Had —i. Joseph, minor, in 1711.
- \*17. iii. ESTHER, b.—, 1685; d. May, 1751; m. *ante* 1703, Raleigh Chinn.
18. iv. ANNE, b.—, 1686?? m. —, 1704, Colonel Edwin Conway.

\*19. v. JOSEPH, b. Va. Mar. 11, 1689; d. Jan 10, 1760; m. Dec. 3, 1709, Frances Ravenscroft.

Second marriage:

\*20. vi. MARY, b. —, 1707-8; d. Aug. 25, 1789, æ 82; m. Mar. 6, 1730-1, Augustine Washington.

The above extract from "Virginia Genealogies" shows how large a part of my own statements printed 1891 Mr. Stotsenburg has incorporated into his article without any credit to me. It also corrects several important errors that reflect on both Mrs. Mary Johnson and her daughter Mary Ball.

Since B. J. Lossing wrote his historical fiction, called "Mary and Martha Washington," in which he made the distinguished mother of Washington *born out of lawful wedlock*, every writer down to Marian Harlan has repeated the error, that Mary Ball was born 1706. One exception must be noted: Mrs. Roger A. Pryor, in her "Mother of Washington," has given the correct date of Mary Ball's birth from my book. Mr. Stotsenburg makes her born 1707. He also commits, as serious an error when, on p. 226, he makes Mrs. Mary Johnson marry Col. J. P. Ball 1706. A careful reading of the paragraph above, beginning, "It is stated that Col. Ball resided in England," etc., will show that Col. Joseph Ball, by deed dated February 7, 1707, conveying two tracts of land to his son, Joseph Ball, distinctly states that at that date (Feb. 7, 1707), *he had no wife*; the exact words are, "*at this date I have no wife.*" It is certain that he was then preparing to marry. But supposing him to have married

that spring, say March, April or May, it is not reasonable to place the birth of Mary Ball, their only daughter, earlier than December, 1707, or as I give it above, 1707-8, which corresponds with the record that Mary Ball Washington "died Aug. 25, 1789, in the 82d year of her age," which means that she had passed her 81st birthday—hence born 1707-1708.

I am sure that Mr. Stotsenburg has made his errors innocently. But for many years Washington's grandfather, grandmother and mother have been more the subject of *speculative* writing than of real historical research. I do not wonder when Lossing, an historian, has set the pace by his romances. It is well to state here that *no* reliable connection has yet been made between Col. Wm. Ball, of Virginia, and *any* Ball family in *England*. Col. Joseph Ball's son, living in London, failed entirely to discover any. So did M. D. Conway, a member of Mary Ball's family. So did Mr. Wm. Ball Dodson, and so did I fail entirely to find any trace of the English line of Col. Wm. Ball.

*No portrait* of Mary Ball exists except Lossing's fictitious portrait. *No proof* exists of any marriage of Col. Wm. Ball's sons in England. The Ball Family History, covering 100 pages of my "Virginia Genealogies," has been proven step by step by documents and family records. So far, the only correction made to that record is in the way of new discoveries like Mary (Johnson) Ball's third marriage and the record of her life as Mrs. Hughes.

# An Historic Pilgrimage Along Mountain By-Ways

BY ASA K. McILHANEY, BATH, PA.



ON Wednesday morning, July 24, 1907, a party of nine longing for a lone country drive, made the necessary arrangements and started, by coach, for points of interest along the Blue mountains. This merry crowd included Rev. Dr. J. E. Smith and the writer, both friends of *The Pennsylvania-German* and subscribers since its first issue. As early as 6.30, we are ready. There is a gentle breeze and a clear sky. On rolls our coach.

Bath, founded in 1737, by Daniel Craig, President Roosevelt's Scotch-Irish ancestor, is soon left behind. Two miles to the north, we cross our own winding stream whose waters have turned the wheels of over a dozen grist-mills, in the past hundred years. The Indians named it the Monoquasy, signifying, "a stream with several large bends," the largest of which is eight miles long. It rises in Moore township, flows south through Bath and the eastern part of the Irish settlement, and empties into the Lehigh at Bethlehem. On its west bank, at the latter place, is the site of the Continental hospital burial grounds where lie interred the remains of upwards of five hundred officers and privates of the Revolutionary army. From the south, we approach

## Chapman Quarries.

The first view that greets the eye is that of mammoth banks of refuse slate, which have been taken out of deep quarries, and being of a quality unfit for dressing, the mark of condemnation is placed upon it. The town derives its name from William Chapman, who was born in 1816, on the battlefield of Waterloo—his mother having gone there to attend upon her wounded husband. Chapman is said to have discovered the slate deposits in this region, and upon acquiring the land for a dollar in money,

and a pint of gin, formed a company and amassed a snug fortune. Quarrying and preparing the slate for market is very interesting to a person who has not seen the mode of operation. The manufactured slate is of a hard-vein variety, and has been used on the roofs of many prominent public buildings. Leaving the slate region, we pass

## Cross Roads and Klecknersville.

At the latter place is a large creamery owned by a stock-company, and judging from the number of farmers' teams loaded with milk-cans, is doing a thriving business. Passing the old Santee homestead, we come to that of Conrad Dieter, situated on the top of a hill. On both sides of the road are seen bountiful crops of rye, just harvested, the finest being on Henry Bilheimer's farm. Entering

## Point Phillips,

the tavern sign informs us that this hostelry is run by H. P. Morey. The original name of the village and one still used is Chubbsville, just because old Philip Gross who ran things here with a high hand, way back in the thirties, sold a customer a glass of whiskey in which swam a small chub. When asked to explain how this happened, he admitted diluting his liquor with water taken from a spring in his cellar. But we dare not linger too long. Just ahead of us is the Hock-andauqua, which is an Indian word meaning, "searching for land"—white settlers being observed by the red men. Along this stream, a week ago, we gathered great groups of the beautiful rhododendron, many of them, quite full of the broad clusters which are set in bouquet fashion among the dark and glossy green leaves. It is these leaves that tell even the most uninitiated that the rhododendron is a relative of the laurel. Both are members of the heath family. So is the trailing arbutus. It is known as the bay

and rose tree—hence its name. Even the tiny, scrawny New England variety, the *Rhodora*, inspired Emerson to write—

*Rhodora?* If the sages ask thee why  
This charm is wasted on the earth and sky,  
Tell them, dear, if eyes were made for seeing,  
Then Beauty is its own excuse for being.

What would the Sage of Concord have written, had he seen these voluptuous beauties, growing in impenetrable thickets, along the dark recesses of a hidden stream, as we saw them?

For the past five or six years, many carloads of these plants have been dug up, along the Blue Mountains and shipped to stock the estates of millionaires in the south, and along the Hudson. One of the principal purchasers has been George Vanderbilt who has transplanted them by the thousands on his estate at Biltmore. But we would caution the owners of properties that you are robbing your lands of the very thing that makes them attractive. They are such slow growers that many a bush reaches the age of twenty-five years before it is eight feet high. Save the beautiful in nature!

But we must continue on our journey, and begin to ascend the Blue or Kittatinny mountains—the Indians supposing they had no end, hence the name. Half way to the top is the famous

#### **Burrowes Spring,**

the source of the Hockandauqua, which enters the Lehigh at Alliance. The flow of water from this spring is great; and, it is, no doubt, fed by an immense underground reservoir. An old Indian chief often referred to it as the "big spring on the mountains."

There are associations connected with this place worth mentioning, for here was once the residence of Capt. Eden Burrowes. Traces of his dwelling may still be found, and also spots of ground indicating that they were once under cultivation. Tradition says he had a large peach orchard here. We cannot understand what really persuaded Capt. Burrowes to build his home at this place, unless he believed in the words of Seneca—"Where a spring rises or a river flows, there should we build altars and

offer sacrifices." Capt. Burrowes served throughout the Revolutionary War, in the first regiment N. J. continental line. He enlisted in December, 1776, as a sergeant, and was retired November, 1783, as first lieutenant. He was an original member of the N. J. state society of the Cincinnati, and died here in Moore township, Feb. 26, 1825, in his seventy-second year. His son "Cash," Burrowes was six feet six inches tall, and is still remembered by many old residents. He is buried at Moorestown. Having tasted of the excellences of the spring we wander on. A stone's throw from this spot, two years ago, we came across a big rattlesnake stretched out in the public road. How we admired its brilliant colors, and then tried to kill it. At first it did not seem to move, which may be from the fact that they are considered blind in the month of August. It made free use of its rattlers, the sound reminding us of a locust's cry or the noise of a distant mowing machine.

Climbing to the top of the mountains, altitude 1620 A. T., we have a picturesque view of a large portion of Northampton and Monroe counties.

This notch in the mountains is known as Smith's Gap, and it was here, in 1737, that Marshall the pioneer of the walking purchase, and one of Penn's friends, crossed the mountain. We succeeded in finding three species of wintergreen in bloom; of these the *Pyrola* minor or small wintergreen nods gracefully by the roadside and shows its beautiful white waxen bells, from which emanates a slight fragrant scent. The *Pyrola rotundifolia* or pear-leaved, wintergreen, one of the commonest of the pyrolas, and often mistaken for lilies-of-the-valley growing wild. The *Pyrola umbellata* or spotted wintergreen. Pursh the eminent American botanist who traveled through this region, in 1807, on a tour of investigation, separated the last-named specie from the genus *Pyrola*, making it constitute a new family by the name of *Chimaphila*,—"A lover of winter." Its leaves are lance-shaped with rather distant saw-teeth and beautifully mottled with white along its veins.

At 9.20, we enter Monroe county, and descending the mountains greatly admire

a corruption of the Indian Pochkapockla the many roadside ferns, even the common polypody of which Thoreau wrote so charmingly, which grows best on the flat surface of a large bowlder covered with a thick bed of moss.

Along the woodland borders is heard the sharp, petulant cry of the chewink; in the denser part of the woods, the tireless song or whistle of the indigo bunting; while further on, the highholder is also in evidence.

At the foot of the mountains, a finger-board tells us we are four miles from Little Gap, nine from Wind Gap, six from Point Phillips, one from Kunkletown. Turning our horses' heads in the direction of the last place named, we linger for a short time by the banks of the Aquaschicola, which is another Indian monument, in name, meaning, "Where we fish with the bush-net." Its waters are very clear, and hold tribes of the wary trout. This stream originates at Rossland and empties into the Lehigh at Lehigh Gap.

Crossing the bridge, we come to a Memorial stone, erected by the Moravians, in 1901, to mark the site of

#### **Meniolagameka,**

which recalls the heroic missionary efforts of the Indian village, nearly one hundred and sixty years ago. It existed from 1749 to 1755.

From another hill we can see

#### **Kunkletown,**

and before reaching the post-office, are compelled to cross another creek with an Indian name,—the Buckwha. It is generally called Frantz's creek and flows into the Aquaschicola at Little Gap. A large dam is built in this stream, and furnishes the power for the brick-works, which now employ but a dozen men, though a few years ago gave work to an hundred. Kunkletown is the terminus of the Chestnut Ridge railroad, and the central point in Eldred township, which years ago was known as the strong Democratic precinct with no Republican voters.. The church sets on a hill to the north. The cascade in Mixsell's creek, where the water falls almost vertically over hard, gray slate, is beautiful. J. G.



THE SITE OF MENIOLAGOMEKA NEAR KUNKLETOWN PA.

Fellencer is the hotel proprietor. Before leaving this locality, we might state that there is one thing commendable to the hotel-keepers all along our route; and that is that they furnish houses for the homes of the purple martins. This bird is of an extremely sociable disposition and dwells by preference where man has his habitation, rarely being seen far from settlements. They arrive in April, coming north from Cuba and Mexico, and leave in August. Bird-lovers have identified them, and year after year, they come back to the spot that is their home and that was built for their pleasure.

We follow the road to the north, pass the homes of the Borges, Frables and Heffelfingers until we reach the very summit of Weir Ridge. Here is seen one of the prettiest sights of the countryside—a buckwheat field in bloom,—a sheet of pure white, rippling and dimpling as the breeze stirs it, and musical with the hum of countless honey bees. Dropping down the steep wooded declivity, we get our first view of the far-famed

#### **Pleasant Valley**

the land of green hills, fertile fields and running waters. The principal object in the peaceful view is a great red mill standing on the banks of a little brook that falls into the Pohopoco creek. This word is

—“two mountains bearing down upon each other, with a stream intervening.” It is now exactly noon. We cross the Weir creek, a branch of the aforementioned, and arrive in

#### Gilbert's.

We repair to the home of Roger Kresge and become the guests of his daughter, who is a teacher in the Bath schools, and with whom we are acquainted. Lunch is served in the woods, and by the side of a spring. Mr. Kresge pointed to a spot only a few fields distant, where Fort Norris was built. It was erected through the efforts of Benjamin Franklin, in 1756, and lay midway between Fort Hamilton, in Stroudsburg, and Fort Allen in Weissport. This fort was named after Isaac Norris, Speaker of the Assembly, he who directed that there should be cast on the State House bell of 1752 the words, “Proclaim liberty throughout all the land to all the inhabitants thereof.” The ground on which Fort Norris stood is now the property of Charles Frable, it being a part of the original Serfass tract. It stood “on the high road toward the Minisinks”; that is, on the road to what is now Stroudsburg. Gilberts is a pretty village of about a dozen homes. Here is located Salem church, and the Polytechnic Institute, with Prof. Feltham as principal. The hotel is run by M. Gregory, and the store by Mahlon H. Kresge.

About two hundred yards west of the village, and near the roadside, is a granite monument, seven feet by four feet, with the inscription, “The site of

#### Wechquetank

a Moravian Indian mission station, 1760-1763.” It is situated on the banks of the same brook that Edward Marshall drove his axe into the stump of a wild cherry tree, to mark the end of that famous swindle—the walking purchase. And it was of Edward Marshall that Frederick Hoeth, Jacob Weiss and a few others bought land to begin a settlement in this region that the Indians called Wechquetank. Hoeth owned a large part of the land and built the mill in 1750. In December of 1755, the Tioga Indians, flour-

ishing the bloody scalps of the murdered martyrs of the Mahoning, attacked and burned the little settlement, murdered Hoeth, his wife, his son-in-law, and carried his daughters into captivity. In 1760, this devastated little settlement was purchased by the Moravian church, and in October of that year, Bernard Adam Grube settled there with a small colony of Christian Indians. This settlement was abandoned in 1763.

But it is time to move onward. By 3 o'clock, we are in

#### Brodheadsville

named for General Brodhead, a son of the first settler, and an Indian fighter of noted ability. At a time, he had charge of a garrison on the West Branch, and in 1780 commanded Fort Pitt. Brodheadsville is situated in a level country, and in the heart of Pleasant Valley. Its homes are surrounded by well-kept lawns, and many set back from the main driveway. The Fairview Academy is under the principalship of Prof. Kunkle, and like the institution at Gilberts, prepares young men and women for teaching and for college. Northward a short distance is Lake Mineola, which lies in the midst of a series of typical knob-like moraine hills. It has neither inlet nor outlet that is visible, but is fed by springs which rise from beneath its surface. The Indian interpretation is “beautiful water.” Leaving to our left the hostelry kept by E. Everitt, a mile eastward a signboard informs us that it is one mile to Effort and five miles to McMichaels. Who does not love the old-fashioned country sign-post? It is a token of your fellow-man's regard for you, a stranger in a strange land, and such as it has to give it gives freely. We soon come to

#### McIlhaney

which is beautifully nestled in a rich agricultural community, close to McMichael's creek. The village was named for Thos. M. McIlhaney, Esq., who for many years was an honored citizen of Monroe county, and an uncle to the writer. None of the family ever lived here. “Bill” Dotter, of Pocono fame, is the accommodating land-

lord. His barroom is very attractive; the walls and ceiling are covered with fine paintings, indicating surrounding scenery, made, no doubt, by some eminent city artist while summering here. To the north flows the beautiful McMichael's creek. It rises in the Pocono mountains and flows into Brodhead creek, at Stroudsburg. In its waters live the speckled trout and the edible terrapin. Only a few days ago, a lone fisherman, Joseph Harps, while angling for bass, was startled by an animal swimming up to him. It was a full-grown beaver, a colony of which now exist on the West farm. Taking the Wilkes-Barre turnpike and steering southeastwardly some three miles past the Serfasses and Altemoses, we reach

#### Lake Poponoming

the Indian translation being, "where we are grazing." It is generally called Saylor's lake.

Here is a shrine—the rolling woodland slopes down to the side of the lake, which affords a fine view upon entering. Near the water's edge stand bushes covered with hundreds of wild roses. Look at them! Is there a daintier flower of the summer-time? Indeed, Lehigh Hunt was right when he sang,

Whatever of beauty  
Yearns and yet reposes,  
Blush, and bosom, and sweet breath,  
Took a shape in roses.

The lake is a beautiful sheet of water, being from thirty to forty feet in depth. On its borders are numerous tents occupied by sojourners from all parts of the country. Bathing, wading, boat-riding, swimming, gathering pond lilies, and fishing for the calico and black bass, perch and catfish, contribute, in part, to their daily enjoyment.

After supper we start for home. Passing the Lake Poponoming Inn, C. F. Williamson, proprietor, we enter

#### Saylorburg.

Here is the mammoth plant of the Blue Ridge Brick Works. The Lake House, an up-to-date hotel, is kept by Anthony Heller. The place is named for

the old Saylor family, who were the merchants here for many years. Further on is Cherry Valley.

In travelling through the country, a tree-lover will notice that there are more kinds of oaks than one. There are those whose trunks are comparatively white and whose leaves have trim, rounded lobes; and there are others whose boles are quite dark, and the leaves of such usually have jagged lobes terminating in bristles. These are the rough distinctions between the two great groups into which the oak family is separated, the white and the black. The whites are the aristocrats of their race. To their class belonged the European oak of antiquity, fabled to have been born of the lightning. Jove's own tree and Thor's, the sacred tree of the Druids. Of the white oak tribe, too, are the famous trees of English history, beloved by a nation not only for their many cherished associations, but for their lusty vigor, which makes them a type of sturdy fidelity and soundness of heart; and white was our famous American, the Charter Oak of Hartford, familiar to all school children.

But it will soon be dark; so we move onward. Crossing the railroad is a field, near

#### Ross Common

in which is a little cemetery, containing not more than a thousand square feet; a graveyard where lie at rest the remains of the members of the Ross family, who at one time owned nearly all the land north of the Wind Gap of the Blue mountains. The township of Ross was named in memory of the owners of the property, which we presume embraced all or nearly all of the township. The word "common" means "manor" or "home," hence Rossccommon can be interpreted as the "Ross home." On this manor they established a graveyard, around which they built a stone wall between four and five feet high. Within this inclosure are a dozen graves, about half of them marked with monuments, three being marble boxes that cover the entire grave. Beneath one of these repose the remains of "John Ross," Esq., an Associate Justice of the Supreme Court of Pennsylvania, who was born Feb. 24, 1770, and died



Jan. 31, 1834." Beside the grave of judge Ross is that of his wife, "Mary Ross, born 1774, and died in 1845." Another grave similarly marked is that of "Thomas Ross, of Easton, who was born in 1767, and died in 1815." The Ross family has no living representative in this vicinity. Passing the hotel where Mine Host Neimeyer holds sway, and the Ross-common springs, whose waters have effected some wonderful cures, we come to the Mountain Glen hotel, situated on the very mountain top, and near the county line. This is the *Wind Gap*, the name given to the cut through the mountains, the crest of which has an altitude of 1450 feet, A. T., but the gap summit is only 978 feet. Here are the Stony Gardens, the Indian Rock and the Sullivan road. For General Sullivan, in 1779, with an army of two thousand five hundred men, on his way to drive the British and Indians from Wyoming, passed through here. In his journal for June 18, he wrote, "The whole of the aforementioned troops warned, by firing of a cannon, marched together, with the pack-horses and baggage-wagons, at 4 o'clock in the morning, on the way to Wyoming. The road for this day's march was good. Encamped at Heller's tavern" (Woodley House).

We are now in the borough, a long-drawn-out town of the same name, and after a two-mile drive, reach the other end called Woodley. This tavern stand, known as Stotz's, and prior to that for a long time as Hellers, occupies the place where a public house had been erected as early as 1752, deriving its resources from the travel which passed its doors along the new Minisink road through the Wind Gap.

A few miles to the south, we cross another stream of water—the Bushkill, which is a Dutch word, signifying "bushy stream." It enters the Delaware, in Easton.

Past the Stotz and Reph farms, the Clearfield hotel and the Fehr, Seifert and Remaley homesteads, brings us to

#### Moorestown

named for a Revolutionary soldier. Near it stands the old church, now handsomely remodeled, where the beloved pastors, Rev. Dr. J. E. Smith and Rev. W. J. Andreas, attend to the spiritual wants of these good people.

At 11 o'clock we arrive at our homes in Bath, somewhat tired, having travelled forty-five miles, and all having spent a day long to be remembered.



VIEW OF SAYLOR'S LAKE, LOOKING NORTHWARD

## The Blickensderfer Family

NOTE. In preparing these notes we made use of the "History of the Blickensderfer Family in America by Jacob Blickensderfer," copies of which "may be had on application to M. T. Blickensderfer, Lebanon, Mo. Price, 50 cents each."



TRADITION says the Blickensderfers originally came from Switzerland, being disciples of Menno Simons, and were expelled from that country on account of their religious tenets. There is an old place in Switzerland, near the city of Zug, called Blickensdorf, but it is now only a small hamlet. However, the fact of the existence of this old *dorf* of this name and the fact that many Blickensderfers still reside in this vicinity, lends credence to the tradition.

The earliest known authentic information of the Blickensderfer family in America is contained in the land titles in the archives of the city of Speyer.

February 12, 1716, Ulrich Schneider received permission of the Electoral Palatinate Court to convey the same to "Anabaptist" Blickensderfer, or Pleickensdoerffer, as the name is there written. This "Anabaptist" had six sons, of whom five emigrated to America and one remained on the Kohlacher estate in Germany. The names of those that migrated were Christian, John, Jacob, Ulrich and Jost.

Christian Blickensderfer, born 1724, married 1748 and migrated in 1753 with his family to America, accompanied by his youngest brother, Yost. After remaining about a year and a half in the vicinity of Philadelphia, he removed to Lancaster county and settled on a farm near Lititz, where he resided until the spring of 1761, when he moved to Lititz, where he remained until his death. He was a farmer with but little patrimony, most of which was expended in reaching America, but earned his support largely by teaming, from the exposure incident to which he in later years became an invalid. He was twice married, had nine

children, of whom four died in infancy.

John Blickensderfer migrated to Pennsylvania from Germany in 1749, accompanied by a younger brother, Ulrich. He probably remained some time in Eastern Pennsylvania and finally drifted to Western North Carolina. Very little is known of him or his descendants.

Jacob Blickensderfer migrated to Pennsylvania, 1748, unaccompanied by any other member of his family. Tradition says that soon after his arrival in America he went west and lived among the Indians, nothing being heard from him for some years, when he suddenly appeared among his brothers in Eastern Pennsylvania dressed in full Indian costume, hunting shirt and breech cloth, so transformed in appearance that none of them would acknowledge him to be their brother. He did not remain long, but hankering after the freedom of forest life, again went West among the Indians, and was never heard from again, how and where his life was terminated being unknown.

Ulrich Blickensderfer came to Pennsylvania, 1749. He is known to have been in Lancaster and York counties, Pennsylvania, and Frederick county, Md., but before the Pontiac war (1763) he had located in Bedford county, Pennsylvania. From this place he was several times driven by the Indians, once with the loss of his oldest son, killed by them. During the Indian disturbances he remained some time with his relatives in Maryland, but subsequently returned to Bedford county, where, as far as is known, he continued to reside for the remainder of his life. His children resided in Pennsylvania, Maryland, New York, Kentucky and Ohio.

Yost Blickensderfer came to Pennsylvania 1753. He seems to have spent some time in various places before he acquired land in Frederick county, Maryland, making his home near where Wolfsville is located.

Of the descendants of these five

brothers, the immigrants, the following notes may be of interest:

Jacob, son of Christian, died of camp fever contracted while furnishing supplies to the hospital of Revolutionary soldiers at Lititz, where he lies buried.

Christian, son of Christian, moved to Tuscarawas county, Ohio, where he had purchased nearly 1,200 acres of land, and where he lived the remainder of his life.

William, a grandson of Christian, engaged in the navigation of flatboats, or "broadhorns," as they were termed, on the Ohio and Mississippi rivers, then one of the principal methods of transporting the products of the West to a market. These boats were built on the upper waters of the Ohio and its affluents, laden with flour and other products, and in the spring of the year, when the streams were in flood, floated to New Orleans, where both lading and boats were sold.

Levi Miller, a great-grandson of Christian, served as a missionary among the Indians in Kansas. One of his sons served in the Army of the Potomac during the Civil War, and was four times wounded. One of the daughters married Joseph Romig, a missionary among the Indians. Another married John H. Kill-

buck, a Delaware Indian educated at Nazareth.


George C. Blickensderfer, son of Nathan, and great-great-grandson of Christian, born 1850, has made the family name known far and wide as the inventor of a typewriter and the president of a large firm manufacturing the same located at Stamford, Conn.

Jacob Blickensderfer, author of the family history from which these notes are gleaned, a great-grandson of Christian, was educated at Nazareth, Pa. He entered the railroad service and served as chief engineer of the Pan Handle road, on the Union Pacific, chief engineer of the Atlantic & Pacific road, in the government service. He was one of the original incorporators of the Union Pacific railroad, and located the line west of the Green River. He also located and superintended the construction of the Oregon Short Line railway and a number of lines in Nebraska, Kansas, Colorado and Wyoming.

Descendants of the five brothers are to be found in many of the States of the Union, and have made their way to Alaska, England and Africa.

## Pioneer Home Life

NOTE.—The following lines, quoted from "The Gernhardt Family History," give a picture of home life among the early settlers. Although the author says that this history was written only for the Gernhardt kindred, we feel sure "outsiders" will enjoy the description.

HE first act of our forefather after he had made a sufficient clearing on his claim doubtless was to construct a cabin of logs, and to fill up the interstices with sticks and mud. The floor, if not at first merely of clay pounded down smooth and hard, was probably made of hewn plank, and the roof may even have been thatched with long straw, but later on laid with boards or split shingles, and the heavy

doors were hung on big wooden hinges. There were probably two rooms on the ground floor, and a half-story loft above, where the children slept when old enough to climb up the stairs or ladder. In the kitchen, in the partition wall, we think we see an immense fire-place, constructed in a massive stone chimney, where the cooking was done, and, if it could be had, a swinging iron crane from which to suspend the kettles over the fire. The fire was produced with steel, flint and punk, as matches were then not yet invented. Until prepared to make tallow candles, they burnt hog's lard, or fat of some wild animals, in little boat-shaped iron or tin lamps; or perhaps at first used pitch-pine knots and splinters to

make light. But they did not want light very long, as they had no daily papers to read, and the general habit was to retire early and enjoy sound and refreshing sleep after working hard all day.

For sweeping Rosine had splint-brooms made of hickory saplings. For coffee they substituted roasted beechnuts, chestnuts, peas, rye, or corn. No time was lost in planting an orchard, and as soon as they had apples then came the greatly esteemed luxury of cider, apple-butter, dried apples, apple pie, and—foolish Esau! to give his birthright for a beef-steak, if he could have had—"Schnits and Knepp."

The furniture of our ancestors was doubtless at first of the simplest description, most of it very likely made by Heinrich himself. A great-granddaughter now living in Lehigh county has a rocking-chair that she says her father willed to her as the chair made by his grandfather (Heinrich), and this is unquestionable evidence that our forefather possessed considerable mechanical aptness. Later on as prosperity permitted, and the family increased, various unpretentious conveniences were added to the household outfit. What an event in their plain, simple and economical domestic life when they became the happy possessors of a stove! Think of it! A stove! And no doubt it was one of the old-fashioned ten-plate stoves, invented by the philosophic Benjamin Franklin, who—as has so often happened—married the girl that at first made fun of him.

And what would dear old Mother Rosine think if she were to wake up out of her last long sleep and see the latest improved cooking stoves and ranges, the convenient extension tables, the elegant sideboards, cushioned chairs, superb chamber suites, grand carpets, lace curtains, as well as the organs and pianos, that many of her numerous descendants have now? And what would she say, if she stood there in her cabin door, as of old, in her gown of flax, and barefooted, even if it were on a cool autumn day, and saw a whole train of her female descendants coming to pay her their respects, dressed in elegant skirts, handsome coats, exquisite furs and muffs, patent leather shoes and "loves of bonnets," now so common? It was still after her day in Northampton county that ladies—real ladies, we have been told—would wear silk dresses (when they could afford it), and walk miles to church and carry their shoes, and then, to appear more presentable, or respectable, or fashionable, but hardly more comfortable, just before reaching the place of worship put their shoes on their feet. The shoemakers then often traveled from house to house to make and mend shoes; and, because the shoes were well made, of honest leather, and were tenderly taken care of, would last a long time. This reminds me that I once saw a Pennsylvania-German have on a pair of calfskin boots that he had then been wearing for forty-three years. They were his wedding boots, and were, of course, only worn at "dress-parade."

—The *Daily Princetonian* said recently: "During the last eight years the names of 228 schools having had first and second group men in the Freshman and Sophomore classes, have appeared in the University catalogues. These schools represent 29 States of the Union, and in all 618 men are mentioned as being in the first or second groups. Perkiomen Seminary heads the list of schools with six first and twenty-four second group scholars, and this is especially remarkable when it is considered that only 51 men from the Seminary have been in attendance at Princeton since 1895." Perkiomen Seminary is in a Pennsylvania-German community, is controlled by a Board of Trustees of whom all can talk the dialect, and is attended by a student body of whom many have German blood coursing in their veins.

—The committee on arrangements for the Hess family reunion decided to hold the next

annual family reunion at the usual place, Dorney Park, near Allentown, on Saturday, Aug. 23. It is expected the attendance will exceed that of last year, which was estimated to number upwards of 900 persons.

The Hesses were among the earliest settlers in Eastern Pennsylvania, and the descendants are quite numerous. The first emigrant by that name on record at the port of Philadelphia was Samuel Hess, who came with a colony from Switzerland in 1712 and settled in Lancaster county. He reared a large family. From that time until 1774, when the Revolutionary War broke out, 40 immigrants from Germany by the name of Hess landed at Philadelphia. Among them was Nicholas Hess, who settled at Springtown, Bucks county, in 1741, and whose numerous descendants reside principally in Bucks, Northampton, Lehigh and Berks counties.

# Literary Gems

## BRIEF AN "DER DEUTSCH PIONIER."

'N ALTER PENNSYLVANIER.

NOTE.—These lines were written over 20 years ago, by Edmund Daniel Leisenring, publisher and editor, of Allentown, Pa., and appeared in *Der Deutsche Pionier*, May, 1882.

In de'm Büchel wo allenebot gedruckt wird und wo ich alsomol zu lese krieg, unnerneimt sich 'n Kerl von Ohio, Pennsylvanisch Deutsche Briefe zu schreibe, for dene hochgelernte Deutsche Leser zu weise, wie mir do in Pennsylvany schwätzte. Wann seller Kerl von Pennsylvany kommt, dann hat er sein Vater- und Muttersproch ziemlich sauer vergesse, oder hot sein Lebtag nicks davon verstanne, vor sein Pennsylvanisch-Deutsch is so wenig recht, as wann's Schwowwe-Deutsch wär; und er macht's grad wie schier all die Annere die unser Sproch schreibe wolle—er verhunzt sie, dasz 'n Schand is. Do in Ost-Pennsylvany sin nür eppes stolz uf unser Sproch und glawe, dasz sie schöner, weecher und herzlicher is, wie's ganz Hochdeutsch, sonst hätte m'r net so lang behalte und so gut druf achtgewe, wie m'r hen, und for des macht's uns bös, wann sie noch abartig im Druck so arg verduckert wird. Unser Sproch hen m'r behaft for unser Familiesproch bol hunnert und fuffzig Jahr, und sie in hohe Ehre g'halte zum Andenke an unser Vorfäter, die von der Palz und annere deutsche Länner rüwer kommen sind, do g'settelt, so gelebt und geliebt und ferchterliche Strapatze ausg'stanne hen. Es is wohl derwerth, dasz m'r ihr Andenke heilig halte, weil sie mit unaussprechliche Mühseligkeit, in Noth und Elend und Armuth des ganz östlich von Pennsylvany zu prächtige Bauereie gemacht und uns zur Erbschaft hinnerlasse hen. For des wolle m'r unser Sproch net Verdorwe, net drüwer g'spott und net zum g'spaz- und Zerrbild gemacht hawe, wie sich's etliche so Rotzlöffel von Schulmeister, Zeitungsschreiver, die selber nicks wisse, unernummer hen.

Sellemols in de Jahre 1725 bis '40 rum, wo unsere Alte des Land in dem Dheel vom Staat ufgenomme hen, hot's noch net so viel von dene Fratzhänzelcher g'hat, wo unser Sproch mit englische Worte verhunze, die sie selwer net verstehne, wie heutzutag; sellemols hot keen junger Kerl der Name von seine Eltere verleeget und uf so'n Art g'schriewe, dasz m'r meene sollt, er dhät von Englische oder Eirische abstamme, statt von Deutsche es müsz sich dann zugetrage hawe dasz so 'me Kerl sein Vater oder Groszvater 'n Gaul g'stohle oder Epper gemordt hätte und g'hängt worre wär, dasz er sich mit sei'm Name hot schäme müsse und deswege 'n verännert hot. Und do möcht ich euch froge, ihr Leut, wo die Name von ihre Vorelere verleeget hen, tor was dhut ihr des? Hen euer Altväter

Schoof g'stohle, falsch Geld ausgewe, Mord bagange, oder so eppes, dasz ihr euch schäme müsz mit ihre Name? Oder is es 'n grözere Ehr, von Eirische oder Englische abzustamme, as von Deutsche? Sellemols hen die Leut in dere Gegend noch all deutsch zu nanner geschwätzt—der Parre, der Schulmeister, die Kinner, und der Dadi und die Mamma. Und die Mäd und Wejwer wo zu sellere Zeit von de Insche gemordet oder g'stohle und in die weit Wildnisz genomme worre sin, sin in dere Sproch beklagt und bedauert worre selle viele Dhausend wo begrawe sin uf dene viele alte Kirchhöf im östliche Pennsylvany—'n Dheel schun hunnert und verzig Jahr—war'n alle Blut von unserm Blut, getreue sorgsame Vorfahre, Eltere G'schwister und Bekannte. Niemand braucht sich zu schäme, ihre Name zu trage, und er hot net nothwendig sein Name anners zu buchstabire, so dasz m'r net wees, wo er herkommt. Selle Alte verdiene, dasz m'r ihr andenke bewahre, und wann m'r des in Worte bringt, is es Pennsylvanisch-Deutsch. Doher, und weil m'r Vater und Mutter, Groszvater und Groszmutter, die so viel for uns erschafft und so viel gelitte hen, aach noch im Tode ehre wolle, estemire m'r unser Sproch so hoch und sin Pennsylvanisch-Deutsch geblawe bis uf der heutig Dag—weil's ihr Sproch war.

Ich hätt wohl noch manches üwer die Sach zu bemerke, awer, das Ding wird m'r zu lang. Awer selle Mannsleut und Weibslaut, wo so gern üwer Pennsylvanisch-Deutsch und unser Volk schreibe—so gar Bücher schreibe, möcht ich herzlich bitte, statt so ferchterlich üwer uns zu lüge, liewer die Finger ganz darvon zu losse. Was ihr schreibt und druckt, sin juscht Ausnahme und beileiwe keen korrekt Bild vom Charakter der Pennsylvanisch-Deutsche. Euer G'schreib is 'n elendig Zerrbild, ihr treibe Narrheite und Spott mit uns und unsere Wege, und dhäte gleiche die Welt weisz zu mache, Öst-Pennsylvany wär mit lauter Narre ufgebaut. 'S net wohr, dasz der Pennsylvanier 'n Vertel so viel Englisch in seiner Sproch schwätzt wie ihr schreibt, und er braucht a net viel närrische Worte, wie ihr ihm beilegt. Unsere Zeidunge, unser Gottesdienst, Lieder, Bibel und Gebetbücher sin hochdeutsch, wie annere, und do könne die Leser vom "Pionier" und annere Schrifte sich an de Finger abzähle, dasz sie ang'fuhr sin. Ich hätt vielleicht des netemol g'schriewe, wann ich net dene Kerls, wo uns alsfort durch 'n falsche Brill angucke, hätt 'n Muster gewe wolle, was werklich Pennsylvanisch-Deutsch heeszt.

# The American

BY PROF. CHARLES K. MESCHTER, LEHIGH UNIVERSITY.

## (The First.)

For me alone Great Spirit makes  
The fishes in the mountain-lakes,  
And me the dainty deer He brings  
Whene'er at it my arrow sings.  
The herds of bison on the plain  
Are mine, my wealth their shaggy mane;  
Thereof I make my wigwam walls,  
Thereof the garb which o'er me falls.  
I live Out-doors; here is no law  
But love of brown-cheeked, black-haired squaw,  
And where the lofty cat'ract sprays,  
The dusky, wily pappoose plays,  
While others up the eld trees creep  
To snatch the forest birds asleep.—  
My soul endures but in the wild;  
Great Spirit, help thy Indian child!

## (The Second.)

My buildings loom (the sun is hid)  
Like Kufu I's Great Pyramid;  
My methods are continuous rush,  
Which would make ancient Cheops blush.  
Four walls that almost touch my face  
Compress me in my business place;  
And here, the Midas of today,  
I turn to gold this earth of clay.  
Gold is the twentieth century's sprites  
Which pale th' entire *Arabian Nights*;  
And every person looks in awe  
To money as the only law.—  
I know not, care not, struggle rife,  
If life be strife or strife be life.

## IN DER ERNT.

Im Erntfeld war's net so wie nau,  
Mit Patent-Machine;  
Es war'n grosse Companie  
Un juscht ehn rechte Jubilee,  
En Dagloh so verdiene;  
M'r hot so viel dazu gelacht,  
Es hot die Erwet leichter g'macht.

Die Brentice-Buwe aus d'r Schtadt  
Sin ah als kumme ernte;  
Sie hen zwee Woche Freiheit g'hat  
Von Handwerks-erwet in der Schtadt—  
So halber ausgelernt;  
Erscht ware sie als matt und bleech,  
Doch uf zu alle Deiwelstreech.

Sie ware Morgets artlich faul—  
Un sin net früh ufgschtanne;  
Im Bett hen sie sich rumgedreht,  
Bis sie als g'hört hen dass die Meed  
Schun rapplle mit de Banne;  
Un sell war auch die enig Jacht  
Die faule Stadkerls uf hot gewacht.

Dann wann's mohl bald Mittag war,  
Hot's Mittaghorn geblohse;  
Des hot sie widder uferührt—  
Was hen die Schtadtkerls als geschiert,  
Wie freiheitsfrohe Franzose;  
So'n Appetit for's Mittagesse!  
Was hen die Schtadtkerls doch als gesse!

Unn wann sie's Horn geblohse hen,  
Dann hot der Wasser g'heilt;  
Wie g'schwind war Sichel, Reff und Sens  
Un Reche g'hanke uf der Fenz,

Und heemzus hen mer g'eilt;  
Nord wann m'r als sin kumme so,  
Was war der Wasser als so froh!

Noch Mittag war'n Schtund for Ruh,  
Im Schatte dort so kühl;  
Die Alte hen ihr Peife g'schmohkt,  
Die Buwe hen die Meed geplogt,  
Oftmohls schier gar zu viel;  
Sie hen ebmohls net kenne ruhe,  
Die so unruhige knause Buwe.

Es ware als zweh Extra-Ihms—  
'S is wohr—es is ken Drahm;  
Es zehe Uhr und vier Uhr Schtück,  
Hen mir oft gesse an der Grück,  
Am alte Kerschebaum.  
Un 's hot uns besser g'schmackt dort draus,  
As Bescht am Disch im feinschte Haus.

Was hen die Meed uns als gebrocht  
In selle grosse Körb?  
Ei, frische Weck und Brod und Flesch,  
Butter und Pickels, Milch und Kas,  
Und Kersche-Pei so merb;  
Un's war nichts bess'res in der Welt,  
As so en Esse draus im Feld.

Sell war'n schöne Companie,  
Lebhafte junge Leut;  
Die Meed hen g'recht und g'lacht und g'sunge,  
Die Buwe hen ihne nochgebunne—  
Ich wott's wär noch so heut.  
O! was en Companie alleweil—  
Zwee Mann, zwee Esel und zwee Geil!

Wie lonesome ist's im Erntfeld nau!  
 Doch geht die Erwet schmärter;  
 'S wird nichts meh g'mäht nau mit der Sens,  
 As juscht eh Gemäht so an der Fenz  
 Der Reaper drin zu schtärte;  
 Mir sin als all ums Schtück rumgange,  
 Bis mir den alte Has hen g'fange.

Von Weitem hot's als viel geguckt  
 As wie'n Trupp Schneegäns;  
 Der Reaper macht'n grosse Jacht,  
 Doch, was hot als die Music g'macht?  
 Es Bloshorn und die Sens;  
 Un wann mer hen die Sense g'schliffe,  
 Nord hen die Vögel des argscht g'piffe.

## DER VIERT JULY.

BY LEE L. GRUMBINE.

Was e'n Lärme! Was e'n Schwärme!  
 Me'nt's gans Volk is 'uf der Stross,  
 Was e'n Stürme! Was e'n Lärme!  
 Waere'n tausend Teufel los!  
 'Uf alle Seite knallt's,  
 In alle Ecke schallt's,  
 Schreckliches Geschrei! Geht alles druf un' drei;  
 Schreckliches Geschrei! 'uf der viert July!

Was wird's g'luffe, was wird's g'suffe,  
 Hi' un' hervon Kneip zu Kneip,  
 All getroffe—un' sie hoffe  
 'S is noch Platz in ihrem Leib!  
 'Uf alle Seit Getrunke,  
 In alle Ecke g'stunke—  
 Wieste Sauferei, sie schütte's 'raus un' ei,  
 Wieste Säuererei, 'uf der viert July!

Was es macht! Un' was e'n Jacht!  
 Was es donnert, was es blitzt!  
 Was es kracht, wie 'i der Schlacht,  
 Pulver pufft un' Feuer spritzt.  
 'Uf alle Seite knallt's,  
 In alle Ecke schallt's,  
 Grosse Hutlerei! Do sin mer all dabei,  
 Mächtig Hutlerei, 'uf der viert July!

Was sie blose, was sie stose  
 'Uf der Musik-instrumente,  
 Wie der grosse Teddy Roose-  
 Velt un' an'eri Presidente,  
 Des dumme Volk zulerne  
 Mit Strefe un' mit Sterne,  
 M'r schüss die Freiheit ei', mit Pulver und mit  
 Blei,  
 Un' macht die Heide frei, mit Zwang un'  
 Heuchelei.

Was Gewimmel! Was Getümmel!  
 Gar ke' Ruh die ganze Nacht;  
 Schlof ke' Krümmel; lieber Himmel,  
 Was es überall rum kracht!—  
 'Uf alle Seite knallt's,  
 In alle Ecke schallt's,  
 Schlimme Schüsserei—in alle Ohre 'nei.  
 Schlimme Schüsserei, 'uf der viert July!

Was fr'n Sach, des wiest Gekrach?  
 Warum des literlich Werwese?  
 Du Liewer! ach! Is net e'n Schmach  
 E'n Last a'gstift vom alte Böse?  
 Verstör doch net die Tode—  
 Die gute Patriote—  
 Mit all dem laut Geschrei! Ihr Land sin sie  
 getreu,  
 Dem Elend sin sie frei,—'uf der viert July!

Wiest Gelang die gans Nacht lang,  
 Klocke klinge, Hörner blose;  
 Was e'n Zwang bei'm gross Gedrang,  
 Gute Sache un' Gottlose;  
 'Uf alle Seite knallt's,  
 In alle Ecke schallt's,  
 Rechte Teuferei! 'S macht m'r Abscheu,  
 Schlechte Teuferei,—'uf der viert July!

Draus im Land do brauch Niemand  
 Die lange Nacht durch aus zuwache;  
 Meh Verstand, 's Vieh halt's e'n Schand  
 So 'n heftig's Luderlewe mache;  
 'S is alles still un' sachte  
 'S g'ebt ke' so wieste Jachte,  
 'Uf der Bauerei mägt ich lieber sei,  
 Bei de Küh un' Säu 'uf der viert July!

Grosse Hitz! Was eun G'schwitz!  
 'Uf un' ab die Leut rum renne;  
 Pulver Schütz—Donner-blitz!  
 Hawe Gelt fur zuverbrenne!  
 'Uf alle Seite knallt's,  
 In alle Ecke schallt's,  
 Verfluchte Lumperei! Ich wot sie waer verbei!  
 Verfluchte Lumperei, 'uf der viert July!

Hässlich Lärme! Garstig Schwärme!  
 G'schüss, Gekrach, Geknall, Geblos!  
 Kreislich Stürme! Gott erbärme!  
 'S is e'n tausend Teufel los!  
 'Uf alle Seite knallt's,  
 In alle Ecke schallt's  
 Schreckliches Geschrei,—wieste Hutlerei,  
 Gott lob! die Lumperei is nochemol verbe!

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## Clippings from Current News

—The *Philadelphia Record* is publishing a series of brief papers on Pennsylvania captains of industry, which contained, during May, sketches of Charles M. Schwab and Charles H. Cramp, two noted representatives of the Teutonic stock.

—Professor C. A. Marks, the well known musician, of Allentown, Pa., contributed an article on Sunday-school Music to *The Lutheran* of May 21, in which he called "the grand old German choral the foundation of the greatest school of sacred music that ever existed."

—A granite die and base has been erected to the memory of Major Peter Hartman, at the old Pikeland Cemetery, West Pikeland township, Chester county, Pa. Peter was an officer all through the Revolution. His second wife, Margaret Metzler Schreiber, is buried by his side. Memorial exercises were held on Sunday, May 31, at 10 a. m., at the graves. His children were George Hartman, Peter Hartman, Jacob Hartman, Moses Hartman, Benjamin Hartman, Catharine Ralston and Margaret Griffith.

—Perkasie, Bucks county, Pa., has a five-generation group of citizens in Mrs. Sarah Freed and descendants of hers.

—In Warrington township, near Rossville, York county, Pa., there are four generations of the same family living in the same home: Mr. and Mrs. Solomon Glatfelter, Mr. and Mrs. Wesley Glatfelter (the former the second generation), Mr. and Mrs. Charles E. Glatfelter (the former the third generation) and their son.

—The Rev. Dr. J. D. Shindel, of Allentown, Pa., recently resigned as pastor. Doctor Shindel's father and grandfather were each in the ministry 40 years, he himself 42 years and his son nine years.

—Mr. and Mrs. Henry Hoover, of Unionville, Center county, recently celebrated the fiftieth anniversary of their wedding, all their nine children being in attendance.

—In the announcement of the award of Fellowships and Scholarships for the year 1908-'09, made by the Board of Trustees of the University of Pennsylvania, there occur more than 25 *good German names*.

—Major Clark, of the Bureau of Immigration, read a paper before the Anthropological Society of Washington, recently, in which he combated the pessimistic view of those who think that the great influx of foreigners in this country will injure the racial type. The Teutonic element, he declared, will remain the backbone of the nation.

—After an existence of eighty years, *The Bauern Freund*, a German weekly newspaper published in Pennsburg, Pa., recently discontinued publication, and thus brought to an end German journalism in Montgomery county.

—For the benefit of the poor boys of Philadelphia, the Christian Settlement Association of the University of Pennsylvania will establish a permanent summer camp, on a farm of 64 acres, along Swamp Creek, in the upper end of Montgomery county, Pa. During the present year the settlement will send out to the Camp at least three relays of boys of from twenty to thirty each, and also one group of men and two of girls, at a total cost of about \$2,000.

—One of the columns from the old State house at Harrisburg will figure for all time in a memorial at Jersey Shore, being now a soldiers' and sailors' monument, erected with money subscribed by the citizens and community, the school children having taken an



active part. It was dedicated on May 30th, and Adjutant General Thomas J. Stewart was the orator of the day. The shaft was secured for this purpose by Captain P. D. Bricker, former chief clerk to the auditor general. The granite base and the bronze life-size figure which surmounts it were provided out of the funds raised by the people. The monument is in honor of the soldiers and sailors of the Civil and Mexican Wars.

—During one of the most severe storms that has visited Philadelphia in years, the spire of the historic old Christ church was struck by lightning, May 22, and damaged by fire to the extent of \$15,000.

The famous old church was erected under a provisional charter granted by King Charles II to William Penn for the erection of the province of Pennsylvania in 1695, and its threatened destruction drew thousands to the scene.

Old Christ's was the church of President Washington, President Adams, Benjamin Franklin, Betsy Ross, the Marquis de Lafayette, members of the Continental Congress and Revolutionary heroes, over whose graves in the churchyard the firemen tramped and dragged long lines of hose to save the structure.

The church, as it now stands, was rebuilt in 1727, after the style of St. Martin in the Field, London, with a square belfry and towering spire.

In the belfry were eight chimes that were rung with the liberty bell to announce the signing of the Declaration of Independence. These bells were carefully covered by heavy tarpaulin by the firemen to prevent damage during the blaze.

The spire was surmounted by a mitre in replica of that worn by Bishop William White, the first bishop of the United States, whose grave is before the chancel rail in the church. The mitre was destroyed and fell with the spire, tearing a great hole in the roof. Before the bishop's mitre was placed on the spire it was surmounted by a crown of King George in replica, which was destroyed by a bolt of lightning some time after the Revolution.

Every precaution was taken to prevent the destruction of the historic pews, church furnishings and records, and they were covered by canvas and rubber blankets. Because of the extreme height at which the fire started, the firemen had great difficulty in reaching the blaze, which burned for nearly two hours. Before the flames were subdued they had burned the spire nearly down to the belfry.

—At the recent session of the German Reformed General Synod at York, Pa., Rev. A. Stapleton had on exhibition a collection of rare books pertaining to the early period of that Church in America, among them three Heidelberg Catechisms, which are the only copies known of these issues. The first is a Sauer issue of 1755, which is seven years older than any other American issue known. The second is a Cist publication (Philadelphia), 1788, and besides the catechism contains Lampe's "*Warheits Milch*"—its first supposed

issue in America. The third is a Carlisle print of 1808, the first issue of the Heidelberg Catechism west of the Susquehanna.

Another interesting work of Mr. Stapleton is a book in manuscript of 876 pages, containing several distinct works on mysticism. This book is of great age, and is bound in Gothic manuscript vellum, the writing of which may be a thousand years old. The book evidently once belonged to Heyndrick Pannebecker, ancestor of Governor Pennypacker, as it contains in his handwriting the following in Latin: "*Heyndrick Pannebecker habeat virtuosum Uxorum.*"

—John G. Dengler has taught 47 terms in 51 years in Berks county rural schools, and all but one of these in Oley township. Mr. Dengler took great interest in the Civil War, and while reading the history of John Brown's experiences in Kansas, he was convinced that slavery was wrong. In the spring of 1861 he started his subscription school, as usual, when one morning he heard that Fort Sumter had been fired on, and that the President had called for 75,000 volunteers. A few minutes later Professor Dengler arose from his seat behind the old teacher's desk, and addressed his pupils, saying: "Take your books and go home with them. I will respond to the call of the President."

Immediately the young teacher enlisted under Captain Isaac Schroeder, and at the expiration of three months he returned home to the Oley hills. He was at once engaged as a teacher for the coming school term, but he was so much interested in the cause of liberty and his country that before the time arrived for the school term to begin, he had placed his resignation before the school board and enlisted for three years as a gunner in the Fifth United States Artillery under Captain James McKnight, and served in many heavy battles during his term of enlistment.

—The house in which Paul Revere lived when he made his famous ride from Boston to Lexington has lately been restored to its original condition, and was opened on April 18th, the anniversary of the ride. It is now a memorial museum, containing relics of the Revolutionary goldsmith, steel engraver and copper founder. It is supposed that a part of the building was erected in 1686. It was, therefore, an old house when Revere bought it in 1770. The part of Boston in which it stands is now occupied largely by Italians, who receive valuable lessons in American history from close association with the home of the noted patriot.

—We quote the following from *The Moravian* of May 27:

#### "MORAVIANS—STRONG IN NORTH-AMPTON COUNTY."

A particularly violent case of insanity caused a man to commit a particularly atrocious murder in Nazareth, Pa., known far and wide as one of several places in the State settled by Moravians in early days. The murderer belongs to a coterie who call themselves "Holy Rollers."

A prominent city paper, usually very careful as to the truth of its news, takes occasion, in connection with this matter, to assert that, "nowhere else in the United States are there so many religious bodies or sects as are found in Lancaster, Berks, northern Montgomery, Lehigh and Northampton counties." Especially delicious is the following as to grammar, spelling and content:

"WITCHES AND DEVIL CHASERS."

Many of the inhabitants of the section of Northampton county around Nazareth believe in witches and devil-chasers. It is really a hot-bed of superstition, as are upper Lancaster and lower Berks counties. For not only do some of the inhabitants believe in devil chasing, but there are others who actually believe in witchcraft, and women, believing themselves witches, who for \$2 will put a "hoodoo" on human beings, in which they as well as their patrons profoundly believe. Witch dances are held on a hill known as Hexukopje, or Witches' Hill, in which men and women participate, and rites similar to those of the ancient Druids are observed. The Northampton witches claim to have been initiated in their art by the devil disguised as a "big black man." In such a superstition-ridden country the fanaticism of the Bachmans (the murderer) and the Smiths becomes more explicable."

The religious conditions of eastern Pennsylvania are far from ideal, but the violent drawing of the long bow does not improve matters.

The article under discussion does not directly blame religion for the excrescences of which it complains. It closes with the enumeration of thirty-nine different "sects" which flourish in eastern Pennsylvania. The Moravians are referred to in the words which stand at the head of this editorial. We are not particularly hurt by our enumeration under the head of "sects." We have seen it often. Our Episcopalian and Lutheran friends possibly resent it more than we do; for they stand in the same category. But "Holy Rollers," "Devil Chasers" within a few thousand ems of "Moravian," is just a little too much even for the humblest Moravians. We respectfully ask the newspaper in question hereafter to separate these words by nothing less than a hundred thousand ems, if it will ever be necessary again to mention "Devil Chasers" and "Moravians" in the same issue!

—The *North American* of May 27 had an illustrated article on "Jackies from Reading and Vicinity Who are Among Men Who Sailed with Evans," from which we clip the following:

"Ever since the Revolutionary War Berks county has been prominent in the military affairs of the nation. During the fight for liberty, its loyal sons were among the first to come to the defense of their country. During the Civil War, First Defenders of Berks county were the ones who first reached Washington to defend the capital.

"The sons of Berks county, through whose veins flows the Pennsylvania-German blood, have always been ready to defend their flag,

either on land or on sea, and they have responded as readily to the call during times of peace as during times of war.

"Evidences of the loyalty of Berks county young manhood is found by the fact that thirty-seven jackies, who are with Uncle Sam's Pacific fleet, claim old Berks as their home. Thirty-one of these men are natives of Reading, and in most cases their parents reside here. Six of them hail from the rural communities."

—The pioneer of Berks county 'squires is William Y. Shearer, who has conducted the office of Justice of the Peace ever since 1864, holding the office for 44 years. Not only is he himself a pioneer justice, but the Shearer family is a pioneer justice family. His great-grandfather, Christopher Shearer, came to America from Germany when he was 17 years old, and located in Reading, where he was justice of the peace 80 years ago, having his office at the corner of the present Eighth and Penn streets.

John, a son of Christopher, and grandfather of the present justice, conducted the same office for many years in Bern township, where William Y. is now holding court. He in turn was succeeded by William Shearer, an uncle of the present official, who held the office until 1864, when it was passed over to the aged present magistrate.

In addition to attending to the disputes between people of his bailiwick, Mr. Shearer is a surveyor, and has determined the boundaries between practically all the farms in Bern and adjoining townships, besides having written most of the deeds, wills and legal documents that his fellow-citizens made during the 44 years. For 40 years he clerked at every sale held in the community, but lately relinquished this part of the usual justice's task. Mr. Shearer is 79 years old, and is one of a family of 13 children.

—Rev. James Daniel Woodring, D.D., president of Albright College, Myerstown, Pa., died April 28, of anemia, at the age of 53 years. He was born near Allentown, Pa., graduated from Muhlenberg College in 1878, entered the active ministry in 1879, became field secretary of Albright College in 1901, and its president in 1902. During his services in the ministry he received into church membership almost 800 persons on confession of faith.

—Prof. Samuel E. Wolf died at Indiana, Pa., May 18. He was born in a Pennsylvania-German settlement in Center township, Indiana county, April 14, 1832. He became a school teacher in 1849, established the Marion Institute in 1856, of which he was principal until 1871, was County Superintendent of Schools from 1871 to 1881, and after which he continued his educational labors until 1897, rounding out half a century in the educational world. In 1896-'97 he taught a school which was ten miles from his home, and yet went back and forth every school day except ten of the worst, leaving home in the morning at four o'clock, reaching the school house at seven, and making his own fires. It is said that in many families

of Indiana county he taught three generations of children.

—The mother of ex-State Senator M. C. Henninger, of Lehigh county, died May 1, at her residence in Emaus, of general debility, at the age of 86 years.

Mrs. Henninger came of fighting ancestors. Her great-grandfather on her maternal side was John Koehler, who, as a private in Captain Dreisbach's company, fought through the Revolutionary war. Her grandfather, Conrad Marcks, was a conspicuous figure in the Fries rebellion, in the enforcement of the House tax law. This law, passed on March 4, 1798, was looked upon as especially burdensome and unjust by the people of Eastern Pennsylvania, and contained a provision directing the assessors to measure, count and register the panes of glass in each and every house, and make their number and size the basis of a direct tax for Government revenue.

The insurrectionary movement against the house tax broke out in Milford township, Bucks county, in the fall of that year. The head and front of it was John Fries, and one of his most active lieutenants was Marcks. It was at the latter's house that Fries and his company rendezvoused on March 6, 1799, and on the seventh they marched to Bethlehem, where they released a lot of prisoners in charge of United States Marshal Nichols.

President Adams sent several companies of soldiers to the Milfords and stamped out the rebellion. Fries and Mrs. Henninger's grandfather and several others of the leaders were arrested, taken to Easton, tried for high treason and condemned to death; but were later pardoned by President Thomas Jefferson.

Mrs. Henninger's father, Jacob Marcks, was a sergeant in Captain Rinker's company in the War of 1812.

## FOR THE JOKE BOOK.

—In Sunday-school, pupils were singing a hymn in which there occurred in the refrain the words, "In the Cross, in the Cross." A little tot joining in the singing sang lustily, "*Dindaglas, Dindaglas.*"

—A little boy in school, having trouble to remember the letter "R," scratched it out. In reciting he would call out the letters as he followed the teacher's pointer, "M, N, O, P, Q, Ausdedatzt, S, T." (Ausdedatzt—ausgekratzt—scratched out.)

—Little Henry S., who after wards became the tall Henry S., was promoted in school to the German New Testament class. He found trouble in pronouncing the proper names, and hesitated one day as he came across the name Caiaphas. An older pupil by his side prompted him by pronouncing the word. He failed to catch all the sounds and made a guess at the sticker by saying "*Coffee Fass.*"

—*A familiar repartee.* "Bist nunner g'falla?" "Gewis net nuf." "Hust der weh geduh?" "Gewis net gut." "Soll ich der Dokter hohla?" "Gewis net der Butcher?"

—Mr. Schneider became Mr. Taylor and spoke English. In showing a litter of pigs one day, he said: "I pulled up these walkers on playwater." (Ich habe die Lafer ufgezogen uf Spiel wasser.)

We wish to repeat what has been stated in these pages before at various times, that these pages are open to all our readers for the free discussion of any theme relevant to our general aid. Quench not the spirit if you feel prompted to ask a question or write out your opinion on some subject for the benefit of our readers. What seems to you commonplace and unimportant perhaps may be of vital significance and importance to others.

## Chat with Correspondents

### Cheering Words.

A letter from the Philippine Islands brings these cheering words:

"I am trying to round up all the true-blue Pennsylvania-Germans out here."

Thanks, Major H. D. S.

From an educator in Virginia came the following:

"I am reading the numbers of THE PENNSYLVANIA-GERMAN with increasing interest, and am trying to get others interested. . . . Whatever I can do will be for the purpose of helping on what I consider an excellent and worthy publication."

A lady reader in New Jersey says:

"I enjoy reading the magazine very

much. Each number seems to be more interesting than the last."

A Philadelphia subscriber writes:

"Kindly discontinue my subscription to your magazine. . . . I am receiving so many worthy magazines and have such an embarrassment of periodical riches I must curtail somewhere."

In reply to our letter stating that a renewal of the subscription would be a great favor, a remittance "with best wishes" from this subscriber reached us in a few days. Dear Reader, if you must curtail, do not withdraw your friendly aid and good wishes from the only popular magazine in its field. If you have decided to curtail, follow the example of our worthy Philadelphia brother. We need you and want you to *stick* to THE PENNSYLVANIA-GERMAN.

**Travelling Expenses.**

Dr. Julius F. Sachse, of Philadelphia, furnished from his own collections the following account of somebody's travelling expenses.

Our tourist was evidently a rule unto himself in spelling, and apparently omitted one item of 37 cents in transcribing his account. Were he to make the trip from Williamsport to Philadelphia in our day, he could sup and attend the theater in the former place, go to bed before midnight and arise from sweet slumbers to eat his breakfast in the latter place, and the State would see to it that his fare would not exceed one-third of what he paid for stage hire.

## TRAVELLING EXPENCES FOR THE YEAR 1822

August th 27 went to Muncy.

Stage Hire from Philidelphia to Reading	\$3.50
From Reading to Northumberland.....	4.62
From Northumberland to Muncy.....	2.25
Breckfaste at Norristown.....	.37
Supper and Lodging at Carter's F.....	.37
Breckfast and Dinner .....	.50
Supper Breckfast and Lodging.....	.62

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\$12.23

Stage hire from Williamsporte to Northumberland .....	\$2.25
Supper Lodging and Breckfast.....	.56
Halifax Supper and Lodging.....	.45
Stage hire from Sunbury to Harrisburgh	4.00
Harrisburgh to Lanckister.....	2.50
Supper and Lodging .....	.56
From Lanckister to Philadelphia.....	5.00
Breckfast and Porters carriage.....	.52

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\$16.21

Twenty-eight Dollars and  
forty four Cents

**Tombstone Inscriptions.**

While we are investigating the desirability and feasibility of printing tombstone inscriptions, we will greatly appreciate letters expressing the opinion of readers respecting the subject in general or any of the three points referred to by the librarian of a public library:

"The printing of tombstone inscriptions is certainly feasible; its desirability would depend,

First, on how far you would be able to print ones of historical value, rather than ones to piece together genealogical records of unimportant families.

Second, on the systematizing by families or sections of such records.

Third, on cumulative indexing of such records.

**Grammar and Dictionary Suggested.**

The following letter touches on a very important subject, and ought to call forth a number of communications. There are undoubtedly many persons "of Pennsylvania-German descent whose interest in the life, language and customs of their ancestors is keen, but who are unable to obtain means of learning it themselves" (words of correspondent).

By way of suggestion we might ask whether our readers would deem it advisable to print with our dialect selections an interlinear translation, or a free translation in parallel columns or a glossary of terms at end of each article. While the dialect has been dying the last hundred years and still shows considerable vitality, the time is coming when it will be a thing of the past, of history. We who may should give permanent form and existence to its beauties and variations, and make its study by others a possibility. While the province of this magazine is not grammar- and dictionary-making, we shall find pleasure in encouraging the work of others.

NEW YORK STATE LIBRARY,

ALBANY, N. Y., May 6, 1907.

MR. H. W. KRIEBEL,  
East Greenville, Pa.:

Dear Sir—The lists of unfamiliar words in old sale bills, which you have been publishing in THE PENNSYLVANIA-GERMAN, have suggested what appears to me to be a real need in the way of anything like an adequate dictionary or grammar of Pennsylvania-German. The disintegration of Pennsylvania-German communities, the removal of their members to widely-separated localities, and the gradual disappearance of the spoken dialect, makes the need increasingly acute.

Thanks to periodicals like your own, and the interest aroused by the Pennsylvania-German Society, the literature of Pennsylvania-German is increasing, and the student of the future will be fairly well supplied with texts. However, unless aids in the form of grammar and dictionaries are provided, much of this literature must unavoidably become unintelligible as the number of those who speak the dialect decreases. The excellent grammatical works of Prof. Haldeman and Dr. Learned are no longer readily accessible, while Dr. Horne's word-list never purported to be intended for scholarly use or to be inclusive in vocabulary.

It is laudable to attempt to perpetuate the memories of our ancestors by collecting specimens of the language they used. It can be no less laudable or necessary to increase the chances of such perpetuation by providing means to make intelligible such literature to those of Pennsylvania-German descent who can no longer speak the language their fathers spoke. The Pennsylvania-German Society has proved that the power of doing sustained, scholarly historical work is still present among the people of Pastorius, Beissel and Miller. It cannot be doubted that the ability to do creditable philological work is also present, if the desire, too, is present.

If you could, through your magazine, call attention to the need of works of this kind, I feel sure you would give considerable impetus to a most worthy undertaking.

Very truly,

F. K. WALTER.

# Pennsylvania Historical Societies

## York County Historical Society.

According to report, one of the most successful meetings ever held by the York County Historical Society met May 14, made interesting by the large and enthusiastic attendance and by the paper read by Rev. Clinton E. Walters, D.D., on "Old-Time Gleanings." In this paper the writer dwelt on the natural history collection of the birds and animals which haunt York and vicinity, on the valuable collection of books which the society possesses, on the engravings of William Wagner, who, in a competition, won out over all his competitors by his design and motto of the State of Iowa. The speaker dwelt also on the history of the fire companies of the city.

## Lancaster County Historical Society.

Prof. Albert Bushnell Hart's article on the Pennsylvania-Dutch, which appeared in the November issue of THE PENNSYLVANIA-GERMAN, was made the subject of a paper by Frank R. Diffenderfer, which was read before the Lancaster County Historical Society, February 7. We hope to reprint the notes or remarks on the article made by Mr. Diffenderfer, who says respecting the same: "There is so much in it that requires notice that if all the objectionable points were carefully commented upon, another article of almost equal length would be required."

## Bucks County Historical Society.

An interesting collection of old Quaker hats and bonnets has been deposited in the museum of the Bucks County Historical Society, by Comly Walton, of Hatboro. There are two of beaver, one straight rimmed and another of a later period with a rim slightly curved. Of the bonnets, one is drab and very old, and two are of a later date. The oldest of the hats and bonnets have been in existence nearly a century, but they are still in excellent state of preservation.

## The Historical Society of Schuylkill County.

Vol. II, No. 2, of the publications of this society contains: Resolutions on the Death of Hon. D. C. Henning, Early Annals of Pottsville, Bill of Sale of Henry Boyer's Vendue (1757), Bill of Sale of John Bonawitz's Vendue (1828), and Early School Days in Lower Schuylkill County.

## The Historical Society of Berks County.

The "Transactions" of this society, Vol. II, No. 3, embracing papers contributed to the society during the year 1907, has been received. Covering 96 pages, it contains the President's address and papers on the Hiester Homestead in Germany, Incidents and Reminiscences by Major S. E. Ancona, Dedicatory Address at Unveiling of the Conrad Weiser Memorial Tablet, and the Introduction of the Morse Telegraph into Reading.

## The Presbyterian Historical Society.

This society aims "to collect and preserve the materials for and to promote the knowledge of the history of the Reformed churches of America of the Presbyterian Order." At the close of the last year the society had 204 contributing members and 47 life members. Its headquarters are in the Witherspoon Building, Philadelphia, Pa.

The list of officers includes the following: President 2 Vice-Presidents, 8 Honorary Directors, Corresponding Secretary, Recording Secretary, Honorary Librarian, Treasurer, Curator of Gallery and Museum, an Executive Council of 35, Solicitor and 8 Local Chairmen.

The society publishes a journal, holds meetings, and is building up an interesting and valuable museum. It has an endowment fund of over \$8,000, beside a building fund of \$15,000, and reports cash balances in eight accounts amounting to over \$2,600.

One of the most valuable contributions to its legitimate objects made by the Society during 1907 was the completion of the Francis Makemie Memorial. The society found the private cemetery of this chief founder of organized Presbytery in America a scene of desolation in a remote spot on the "Old Virginia Shore." The society transformed a scene of desolation into a beautiful tract of three acres, "Makemie Memorial Park," cleared up, leveled, graded to be ornamented and sown with grass, having a monument seventeen feet high, the granite base surmounted by a granite statue of Francis Makemie.

## The New England Historical Genealogical Society.

The New England Historical and Genealogical Register gives in its issue for April, 1908, No. 246, Vol. LXII, as a supplement, the proceedings at the annual meeting of this society, from which the following is gleaned:

The policy of the society from its very earliest days has been to gather a library of New England local history and genealogy, and to publish genealogical, historical and biographical data. Throughout its later years it has pursued its dual policy with vigor, on the one hand concentrating its energies upon a genealogical library, a library especially complete in all that pertains to New England families, their origin, their annals while residents here, and their emigrations to other sections of the country, with their later history in their new homes; on the other hand, utilizing its forces and influences, both directly and indirectly, for the increase of publications of permanent value to the descendants of the settlers of New England.

The list of officers includes the following: President, six Vice-Presidents, Recording Sec-

retary, Corresponding Secretary, Treasurer, Librarian, a Council of six members.

Officers and Committees are appointed by the Council as follows: Historian, Editor of Publications, Committees on Finance, Real Estate, Library, Heraldry, Publications, Papers and Essays, to Assist the Historian, English Research, Epitaphs, Collection of Records, Consolidated Index, Sale of Publications, Increase of Membership.

The report of the Treasurer for the year ending December 31, 1907, shows total receipts

of cash during the year amounting to \$25,096.77 and resources aggregating \$358,548.79, including the society's building valued at \$65,488.90.

Space does not permit us to give additional details of the reports made. Our New England brethren have been on the ground many more years than we Germans, and should therefore naturally lead us of Pennsylvania-Germany. How long will it take us "Dutchmen" to make an equally good showing?

## Genealogical Queries

### XXXIX.

#### Martin Stupp and George Daniel Schneider.

In answer to Genealogical Notes and Queries, Question XXXV, I will state, that Martin Stupp, also spelled Stup, was an early settler from the Schoharie, N. Y., to the Tulpehocken. His will, which was probated March 18, 1755, was entered by Peter Stein and Samuel Weiser, on oath of Conrad Weiser, in Berks county court house. Among names of settlers in Tulpehocken who came from the Schoharie was that of Martin Stupp.

To my mind there is no doubt that George Daniel Schneider was also a Schoharie settler, before coming to Berks county.

Respectfully,

WILLIAM J. DIETRICH.

### XL.

#### Kidzmiller.

On the old graveyard of the Trinity Reformed (Tulpehocken) church, at the line of Berks and Lebanon counties, is a gravestone (the oldest in the cemetery) on which appears the following inscription:

Her licht den gestorben

Johannes Kidzmiller

ist geboren 1669

den 26 Febr. Storb

1745

### XLI.

#### Birthplace of Peter Loucks?

Mr. H. W. KRIEBEL,

East Greenville, Pa.:

DEAR SIR—Can you direct me to some one of whom I might be able to get the information as to what town, or place, my great-grandfather came from. He sailed from Rotterdam and landed at New York, Sept. 20th, 1738. His name was Peter Loucks (or Laucks), and information will be thankfully received.

Yours truly,

AUGUSTUS LOUCKS,

43 N. Hartly St.,

York, Pa.

### XLII.

#### The Bare Family.

D. M. BARE, ROARING SPRINGS, PA.

I lately read, with much interest, in your excellent magazine, an article by Samuel Baer, Ph.D., of Harrisburg, Pa., a history of the Baer family, with which he and other prominent Pennsylvanians are connected. With your permission, I will give a short history of the Bare family, with which I am connected, hoping through the medium of your journal to be able to connect our family with some of the somewhat numerous families of that name that are now living in Lancaster and York counties.

My great-grandfather Jacob Baer was married to Barbara Schelman. Grandfather Johannes Baer was born in Lancaster county, in 1749, and was married to Anna Maria Beistein, who was born in Darmstadt, Germany.

Johannes Baer lived in Leacock township, Lancaster county, Pa., and in 1770 bought two tracts of land, aggregating 167 acres, in Newberry township, York county, Pa., and during the next twenty years bought some 250 acres, mostly adjoining his previous purchases.

We have no record as to when he moved to York county, but presume it was pretty soon after his marriage, in 1772. He died in Newberry township, in 1799, and his wife Anna Maria died at the same place in 1825. They had eleven children, three of whom died young, and their second son, Henry, was never married. Their son John, married to Catharine Grubb, lived and died on part of the old homestead. Jacob was married to Mary Epply. They also lived and died upon part of the old farm. George married Elizabeth Krape. They moved to Rebersburg, Center county, Pa., and lived and died there. Barbara was married to Christian Musse, and lived in York county. Daniel was married to Elizabeth Mathias, daughter of Peter Mathias of York county, Pa. Daniel moved to Huntingdon county, Pa., in 1831, and died at Roaring Springs, Pa., in 1869.

Anna was married to Henry Miller. Benjamin was married to Catherine Mathias, and

moved to Huntingdon county, in 1832, where he died in 1845.

Some of the information given above was obtained from a family Bible, still in possession of one branch of our family, and was written by Johannes Baer himself, sometime between 1792 and 1799. He died in the latter year. (The balance of the information has been obtained from the York county records.) He writes his name in his Bible "Baer," but we find it written "Behr" in several of his deeds on record in York county. We find further that in a petition to the York county court, Mary "Bear" asked the court to appoint John Nichols guardian of some of her minor heirs, and from that time on we find it written "Bear" more frequently than any other way. At present, and I think for more than fifty

years past, a majority of the descendants of Johannes Baer have written it "Bare." In this connection, I will yet mention a Jacob Bear, who owned property in Newberry and Fairview townships, York county, who was contemporaneous with our Johannes Baer, and who we are inclined to think was his brother, but of this we are not certain. He had three sons—Emanuel, Jacob and Englehart, and five daughters—Susannah, married to Peter Schrieber; Elizabeth, wife of Christian Burger; Barbara, wife of Samuel Johnston; Catherine, wife of Jacob Wolf, and Anna, wife of Arnold Spink, of Wrightsville, York county, Pa.

Perhaps some of the readers of your journal may be able to give us some additional information tending to connect us with other families of the same name.

## Reviews and Notes

BY PROF. E. S. GERHARD, TRENTON, N. J.

**The Schwenckfeldian** for May has an article entitled, "Christopher Kriebel, the Schwenckfelder Catechist," by A. A. Seipt.

Mr. Seipt is a native of Montgomery county, Pa. He is a graduate of the University of Pennsylvania; a year ago he received his Ph.D. degree from the same institution. He is at present engaged in teaching in Delaware, Ohio.

Christopher Kriebel was born in Silesia in 1720, and came to America in 1734. He was one of the foremost Schwenckfelders of his day; he did much to organize the religious work among these people and to establish their Church.

**The Atlantic Monthly** for April contained a good, interesting story entitled, "The County Seat," by Elsie Singmaster.

The scene is laid in Millerstown (Macungie), Miss Singmaster's native home, and Allentown, Pa. It narrates the experiences of the Kuhnses, a family consisting of husband, wife and two children, who decided to leave Millerstown; this place is too slow for them. So they give vent to their disgust and move to Allentown. But things are not in the county seat as they expected to find them. The story ends just as one thinks it will from the very beginning—they move back again to Millerstown.

This is one of the best short stories with the scene among the Pennsylvania-German people that has come to our notice for a long time. It is absolutely simple, and therein lies its art. The characters are few, and they are well delineated, especially Mrs. Kuhns, who may well be taken for a typical Pennsylvania-German housekeeper. On the whole, the story is a fitting rebuke to the workmanship and artistic temperament of those writers who say they cannot idealize the Pennsylvania-German people.

**Alltaegliches—ein Konversations und Lese**

**buch.** By M. B. Lambert, Boys' High School, Brooklyn, N. Y. In Heath's Modern Language Series. Cloth; 260 pp. 75c. D. C. Heath & Co. Boston. 1908.

Prof. Lambert was born and raised in Northampton county, Pa. He is a graduate of Lafayette College, Easton, Pa. He was for some years engaged in surveying; of late he has been connected with the German Department, Boys' High School, Brooklyn, N. Y. He has also edited several German texts: *Der Prozess* (Benedix) Minna von Barnhelm (Lessing).

This book marks a new departure in the teaching of German. As a reader it is new in subject-matter. The author has availed himself of the principle that the things and affairs of daily occurrence are the ones that interest pupils the most; and so the exercises found in it are made up entirely of the school-life and the home-life of the pupils. The book also embodies the universal idea that a language, to be of any practical use, must be made a living language; that is, it must become a part of the individual; the two must grow up together. And these advantages can best be secured by practice in conversation. The book has a resourceful vocabulary. There are also some exercises to be re-translated into German. A series of questions accompanies each German exercise; these, of course, are only suggestive; it is not at all likely that any teacher will follow them *in toto*. But they form an excellent basis for conversational drill, which is the main purpose of the book.

**The Life and Works of Christopher Dock,** America's Pioneer Writer on Education, with a translation of his works into the English language by Martin G. Brumbaugh, Ph.D., LL.D., Superintendent of Schools, Philadelphia; with an introduc-

tion by Hon. Samuel W. Pennypacker, LL.D., ex-Governor of the Commonwealth of Pennsylvania. Cloth bound, gilt top and stamp; 272 pp. Price, \$5.00 net. Only 1,000 copies have been printed. J. B. Lippincott Company, Philadelphia and London. 1908.

Christopher Dock, "the pious schoolmaster of the Skippack," came from Germany to Pennsylvania between the years 1710 and 1714. The supposition is that he came here to farm, but his pious spirit may have induced him to devote himself to the education of the children of his neighbors, and in this undertaking he was encouraged by Christopher Saur, the veteran publisher and printer. About 1718 he opened a school in Skippack, Montgomery county, Pa. This school was continued for ten years. It is needless to say that his compensation was less than meager. He next bought 100 acres of land from the Penns in Salford township, Montgomery county, where he spent the greater part of his life.

He next conducted a school in Bebbler's township (Skippack and Perkiomen), and here in 1750 he wrote his *Schule-ordnung* and also the several articles which Saur printed in his *Geistliches Magazin*. We also find that he taught school in Germantown for four summers. Here he happened to have among his pupils the only son of Christopher Saur, the printer.

Such, in short is the meagre life-history of this pious, conscientious, and unobtrusive schoolmaster. His noblest traits were love and service. Like the Master himself, he meant to serve, not to be served; and he served for the love of service. It is evident that his controlling power was love, not force. He treated the children with love, and so they loved and feared him, and also loved one another.

Dock's method of teaching early attracted the attention of the elder Saur, who was greatly impressed by his son's superior teacher. So he urged Dock to write a treatise on organizing and conducting a school. Dock was averse to this, but by using a little diplomacy he finally wrote what turned out to be his *Schule-ordnung*; it was completed in 1750, but it was not to be printed during the lifetime of the author. For a while the manuscript was forgotten and almost lost.

The *Schule-ordnung* may well be termed the first treatise on education written in America. It gives the finest account of a colonial school. It is simple and original. There are no vague, psychological discussions on the theory and practice of teaching; no impracticable, impossible, high-handed theories. The instruction of today is far remote from the simple but effective teaching of Dock, which made for a religious life, noble character and solid worth, essentials often badly lacking in modern education. The subjects were few and simple. No text-books are mentioned; in fact, the only book mentioned is the Bible. The pupils were instructed in the four R's, not three: reading, writing, arithmetic,

and religion. The first three subjects have been neglected in the scuffle for so-called higher education, while the last named, to the detriment of the race, it seems, is no longer tolerated in the public schools.

Christopher Dock anticipated the present time by no less than one hundred years. He speaks of having "monitors" in his school, whose duty it was to note the order of the room while he himself attended to the individual instruction of the pupils. Is this much different from what is today called the Batavian system? It was his idea, and he also put it into practice, that the teacher should take the place of the parent; this is a very common idea of today. He was vastly more concerned about the welfare of the children who were brought under his care than thousands of parents are about their own offspring.

If conscientiousness ever distinguished a teacher, then Christopher Dock is that teacher. It was his custom to go down on his knees every evening after school and ask for guidance. It was in such an attitude that he was found one evening in autumn, in 1771. He did not come back from school that evening; a search was made and he was found in his school-room on his knees, dead, with the roll of his pupils spread before him. "Thus ended in prayer for his pupils a life singularly sweet and unselfishly given to the welfare of those whom he believed God had divinely appointed him to teach."

He also composed many hymns, some of which have considerable merit. He compiled rules of conduct for his pupils; many of these rules now seem almost laughable. These hymns and rules of conduct and other *Schriften* appear in Saur's *Geistliches Magazin*, to which Dock occasionally contributed.

The introduction by ex-Governor Pennypacker is rather short, but it is decidedly appropriate and suggestive. Mr. Pennypacker, by the way, made the first translation into English of the *Schule-ordnung*; and he was in all probability the first to bring to light many of the facts of Dock's life.

Dr. Brumbaugh has put under obligation everyone who may hereafter write about the history of education in this country; for we do not believe that any one can write on this subject in the future without reckoning with the "pious schoolmaster of the Skippack."

The book is a fine piece of press work; it reflects credit upon the publishers for the artistic make-up; and upon the author and editor and translator for the apt and appropriate arrangement and for the strict adherence to the truth of the original. Good, racy English may occasionally have been sacrificed to preserve the quaintness of the original; but it is believed that most readers will look upon this as a charm and not a defect.

The book is also a fitting and noble memorial to the memory of America's pioneer writer on education; it bestows upon him the honor that has been due him for more than a hundred years.







EDGAR FAHS SMITH

(See page 346)

# The Pennsylvania-German

Vol. IX

AUGUST, 1908

No. 8

## A Journey over the Route Travelled by Rev. F. A. C. Muhlenberg in His Trips to Shamokin, 1777.

BY REV. J. W. EARLY, A. M., READING, PA.



IT need scarcely be remarked that at the present day that route is seldom taken. Now when people go to Shamokin, Sunbury or Selinsgrove, or any part of the section then known as *Shamokin*, they generally travel via Port Clinton, Tamaqua, Mahanoy City, Ashland, etc., or else via Lebanon, Harrisburg, Millersburg, Georgetown and Herndon. These have become the usual routes. A traveller could not well reach the chief points along the Old Shamokin road in any other way than by private conveyance, *i. e.*, with a team, or an automobile. He might still reach them afoot, or as Rev. Muhlenberg did, on horseback.

But supposing ourselves on such a journey bent, it might be best for us to start from Reading, not only because it is the capital of Berks, but because it was the real starting point, or the terminus, as the case might be, of the *Old Tulpehocken*, or the *Old Shamokin Road*. It had also been the home of Conrad Weiser, a considerable time before his death. He himself had passed away between eleven and twelve years before these trips were made. The real starting point of Rev. Muhlenberg was Weiser's former home, also the place of his burial.

Having secured a proper team, let us set out from the middle of the square, where the old court house stood, just beyond Conrad Weiser's store, where the Weiser tablet has been placed, at the intersection of Market and Callowhill streets, now Fifth and Penn. It will require but a short time to cross the Penn street bridge, having the P. R. R. depot to our right. This brings us to the newly incorporated borough of West Reading, which ought properly to be a part of the city itself. We now pass under the viaduct of the Belt Line. Beyond the abandoned toll-gate we enter the borough of Wyomissing, another suburb incorporated in recent years. We might almost fear that if Reading does not soon enlarge its boundaries, it will be invested by a cordon of small boroughs, so that when it becomes necessary it cannot expand.

Next we come to the bridge crossing the P. & R. R. R., and pass to the north of it. Then we drive along Penn avenue of Springmont, a suburb of a score or more houses, laid out some eight or ten years ago, too near the city to grow rapidly and too far from it to become a part of it in the immediate future.

We now enter the village of Sinking Spring, said to owe its name to the fact that a fine spring at the head of a branch

of the Cacoosing sinks into the ground, and soon again appears as a small, limpid rivulet and pursues its course with other branches to the Tulpehocken.

But we will have no time for historical research here. So we simply point out the old eight-cornered school house, with the graveyard alongside, marking the spot where the original Welsh settlers had attempted the establishment of a Baptist congregation. This is a town of 2,000 or 2,500 inhabitants, and is not incorporated. It is one of the oldest towns of the county. It has a number of churches, as well as a number of taverns to accommodate thirsty travellers, as well as some of the inhabitants.

#### Wernersville

Three miles further on we come to Wernersville, which has been built up entirely as the result of the construction of the Lebanon Valley Railroad. It has a Lutheran church and a Reformed Sunday-school chapel. The latter was erected mainly because the church (Hain's) is too far away for the children of the town to attend it. This village has stolen a march on its more populous neighbor to the east by securing a bank. It tried to gain another advantage by securing an incorporation as a borough. In that it failed. But that, too, will come in time.

#### Robesonia

Three miles further on, eleven miles beyond Reading, is Robesonia, another village owing its origin and growth to the Lebanon Valley Railroad. It has only two churches, both erected in recent years, within its borders—the Reformed and Evangelical. Nearly a mile to the north is the "Corner" or St. Daniel's church (Lutheran), the first church in this vicinity which grew out of the original Tulpehocken church. It was organized by Rev. J. W. Kurtz in 1750. The congregation also has a chapel in the town, in which English services are held. Still further to the left, beyond the railroad, is the furnace bearing the same name as the town. Somewhere in its vicinity, possibly between it and the Con-

rad Weiser homestead, is the ore mine bequeathed by Fr. Weiser to his sons Conrad, John and Peter, "3 acres in fee to hold in common containing an ore mine, a part of the tract of 150 acres of the plantation devised to Conrad, which 3 acres I direct my executors not to sell." Whether this ore mine was ever developed or whether it is still worked the writer has not learned. Apparently, it has been lost sight of.

#### Conrad Weiser

Nearly two miles further on, a short field's breadth to our left, about half a mile east of Womelsdorf, is the old Weiser plantation, on which was erected the house in which Conrad Weiser lived. He lies buried immediately west of the farm house in an old orchard, which has almost entirely disappeared, the old apple trees having nearly all been uprooted in the great storm which passed over that section in 1904. The house had also been unroofed, but was repaired again. Last fall, the old two-room stone building in which Weiser himself had lived was destroyed by fire. Now there is nothing left to mark his former home but the plain marble slab on his grave in the southwest corner of the orchard. Unfortunately, some one tried to restore the wife's tombstone, or rather the inscription on it, so as to make her appear younger than some of her own children. She was probably about 30 years older than the date of birth on the tombstone would indicate.

It was to this place that the Indians came to visit their White Brother. Although not so in name, this was really the capital of the Province of Pennsylvania for many years. Not only was its occupant the counsellor and adviser of the Proprietaries and the Governor, but it was also the place whence its Indian Policy emanated, and to which the Indian chiefs came to lodge their complaints. It was the place they always visited first, even before calling on the authorities, to have their wrongs redressed. Here they were always courteously received and kindly treated. They felt that they would always find an advocate and a spokes-

man here. But in an evil hour, this hitherto firm friend of the Indians forgot that a man can not successfully act as the paid attorney or as the counsel of two opposing interests, and accepted a fee of 2,000 acres of the best land still belonging to the Indians, his former clients, to secure a treaty at Albany, by which this most fertile section of Pennsylvania, still belonging to the Indians, was ceded to the Proprietaries. From that day on, his great influence began to wane. In fact, he seems to have been hated by these ignorant people almost as intensely as he was loved by them before. They even assented to having a price set on his head; they endeavored to secure his person and sought to destroy members of the family.

We have not time to enter upon a discussion of the reasons why this man, who, almost up to the time of his death, occupied a position as prominent in the affairs of Pennsylvania, possibly even more prominent, than that of Benjamin Franklin, has not been brought forward and honored more among his people since that time. This one grave mistake would hardly account for the great difference. For Franklin was not without faults equally grave. This alone could therefore not account for it. But the fact that for many years there was a tendency and a disposition to praise everything that came from New England, and to decry everything of German or native origin, might serve, in large part, to account for the difference. Franklin came from Boston, and Weiser was of the same blood as his German neighbors. But in addition to all these things, we apprehend very seriously that the efforts of writers to claim honors that did not really belong to the man, and where he did not really deserve them, had more to do with this than any one thing besides. For we happen to know that there is nothing which the native Pennsylvanian resents more readily and more vigorously than an effort to deify a man and to ascribe to him qualities and perfections which he cannot claim, and which he does not possess. Even New Englanders might demur if some one should insist that Daniel Webster be held up as an apostle of tem-

perance, and that this be set forth as his great claim to pre-eminence. Can we therefore wonder that plain and simple Pennsylvanians merely shrug their shoulders and refuse to become enthusiastic over this gifted man, when writers and speakers insist that he shall be honored above all other things?

These statements are not meant so much as a criticism of Conrad Weiser. But they are intended as a protest against the mode of eulogizing men of that kind which is frequently adopted. This mode seems to be a sort of imitation of our professional funeral orators, who are not satisfied with the statement of facts. For generally they have none to state. It is only: "Now the good man is gone. The loving husband is no more," although his wife and children may have been in mortal terror of him when he came home drunk. Now we hold that it is not necessary to speak untruth when speaking of the dead. It is really the most uncharitable thing that can be done. Conrad Weiser might justly have prayed as it is said Frederick the Great did: "Lord, save me from my friends, with my enemies I can settle myself."

#### Womelsdorf

But we continue our journey. Unfortunately, the road leading from Weiser's residence through the northeast corner of Womelsdorf to the old Tulpehocken or Reed's church has been closed, or moved, in laying out the town. We therefore follow the turnpike to the middle of the borough, where we turn northward. At the next street we turn to the northwest, towards Rehrersburg. To our right, on a commanding eminence, is Zion's church, not yet erected when F. A. C. Muhlenberg started on his trip. In the cemetery adjoining, a number of the Weisers lie buried. About half a mile northwest of the town we cross the Tulpehocken, leaving the old Tulpehocken church (Reed's), which had passed through its stormy period between thirty and forty years before his time, about a mile to our left. A little more than a mile further north, we find a handboard, telling us

that Charming Forge, one of the early iron works of the State, is located two miles further east—also on the banks of the Tulpehocken, a power house for the generation of electricity for Womelsdorf now occupying the site. Several miles further on we pass Host. Nearly a mile north of this point is the Host church, where Rev. Stoy, preacher and physician, a pioneer of the Reformed church, lies buried.

Without desiring to settle any vexed questions for our neighbors, we will state that a scrap of paper among the old documents of the Belleman's church says that after Rev. Stoy, then still in the active ministry, returned from Philadelphia, he settled at the original Reformed Tulpehocken church, and from there served this one (Belleman's). To us this would indicate that Rev. Stoy, as well as others, regarded the Host as the original Reformed church. All this might possibly indicate that after Rev. Peter Miller had been immersed, his adherents turned towards the Host, and the followers of Rev. Boehm, who were not on the best terms with them, went westward to Trinity, across the Lebanon county line. But, in all probability, these matters will always remain in doubt.

#### Rehrersburg

Travelling four miles farther, we reach Rehrersburg, laid out by Gottfried Rehrer. We shall not stop to speak of its quaintly named streets,—Gottfried, Jacobs, Magdalena, Rehrer, Maria, Brown, etc. This was Rev. Muhlenberg's first stopping place. It was then known as Atolheo. Rev. John Casper Stoeber also calls it Adelhoch. He seems to have been of the impression that it was so called on account of its celebrated position,—Eagle's Heights or Eagle's Point. But the original church record clearly states that the church is located on the "Bieber Creek and Tolheo," possibly to distinguish it from that in Rockland on the Bieber creek, a branch of the Manatawny. This stream enters the Little Swatara and flows "ad Tolheo."

After leaving this point and passing

through Millersburg, not then in existence, we reach Fort Henry, five miles further on, also known as Busses' Fort and Fort Dietrich Six. At that time already it was in a very dilapidated condition. Rev. Muhlenberg's opinion seems to have been that these forts did very little for the real safety of the people. It is located to the right of the road.

#### The Blue Mountains

We have now reached the first mountain, or the first range of the Blue Mountains. At that time the road was still in very primitive condition, very little more than a bridle path. There was a climb of about two miles. But the beauty of the outlook from this lofty point, however, seems to have repaid the travellers for their toil in the steep ascent. He tells us they had a full view of Heidelberg, Tulpehocken and the Muehlbach region. This includes all of Berks west of the Northkill and the Cacoosing, and even parts of Lebanon county. But this is not the only fine view overlooking the Lebanon Valley. To say nothing of the view from the tower on Mt. Penn, revealing the beauties of the Schuylkill Valley to the Port Clinton gap to the north and then of the Lebanon Valley for almost an equal distance to the west,—that from the summit of the ridge at the St. Daniels, or that from the south side of the Gravel ridge north of Palmyra, taking in the Lebanon Valley from the vicinity of Schaefferstown to Hummelstown, and from the northern side, showing the Swatara Gap, the Indiantown Gap, the Manada Gap, with all the intervening territory, we find views which are hardly surpassed in beauty anywhere. Not in Pennsylvania certainly, unless it should be from the ridge south of Georgetown in Northumberland county, from which can be seen not only a large part of that county, but the Shamokin Ridge near Lewisburg, and parts of Lycoming, Union and Snyder. Possibly the view from the Muncy Hills, between Exchange and Montoursville, would be regarded as finer still, and that from the southern slopes of the Alleghenies between Tivoli,

passing by the other lake to Eaglesmere, might satisfy those who cannot afford to go to Switzerland, or to the west to gratify their desires for grand scenery.

The next eight or ten miles prove rather uneventful, as we simply pass the valley of Big Swatara, lying between the two mountains. It was here that Henry Hartman, as far as can be ascertained the first victim of the Indian butcheries within the limits of the present Schuylkill county, was found murdered on the 30th of October, 1755, just fifteen days after their first onslaught, at New Berlin, then also claimed to be in Berks, where Barbara and Regina Leininger were taken captives.

#### Pinegrove

We now reach Pinegrove, one of the first towns to spring into prominence through the coal trade. Its size hardly comports with its prominence, or enterprise. It is doubtful whether its population exceeds 1,500 or 2,000. Yet its main street is paved with vitrified brick, and its citizens are prominent in county affairs. The evidences of thrift and prosperity are found on all sides. It is but a short distance, between two and three miles, from this point to Cherryville, another little village along the route. Here the valley between the mountains generally is very narrow. Just north of this place is the Second Mountain, where the Swatara has cut a gap through the steep mountain. It was somewhere in this vicinity that Rev. Muhlenberg found the "Capes" which seemed so terrible to him—either here or at Jeff's Peak, a little further on at Lorberry Junction. Although the driving road and the railroad are almost parallel from Pinegrove to Tremont, passing through a mining section all the way, no breakers, shafts or slopes come into view by either route. The wells or springs so much admired are either enclosed in private grounds, or else have passed away.

#### Tremont

Tremont, the next town, seems more

compactly built than Pinegrove. Judging from the number of churches it maintains, it should be fully as large, if not considerably larger. A somewhat remarkable fact is, that while Pinegrove, where you enter these mountains, is 580 feet above sea-level, Tremont, nine miles further north, is but 762.5, or 180.5 feet higher, while the highest point, Keeffers, is 1464 feet.

Leaving Tremont, we pass through Donaldson, another thriving village a short distance beyond, as well as the mining patches, West End and Good Spring, a station on that branch of the P. & R. railroad running to Brookside and Tower City.

Through the Rausch Gap, sometimes also called Bear Gap, we now descend into the Pine Creek and the Deep Creek Valleys, north of the Broad Mountain, and forming the eastern extension of the Lykens Valley. It was here, somewhere between Sacramento and the Klinger's Gap, that Rev. Muhlenberg and his companion, Conrad Weiser, Jr., spent the night and in the early morning set out to complete their journey. It was in this valley, now dotted with fertile fields and marked by every evidence of thrift and comfort, that they saw those majestic pine trees, which they thought might furnish masts for a navy. These have long since disappeared, but the banks of the creek are still covered with pines. It is altogether likely that the name of the stream is derived from this.

#### Klinger's Church

A few miles more brings us to Klinger's church, one of the oldest places of worship in this section, supposed to be among those organized by Rev. Enterline, contemporaneous with the Muhlenbergs.

The gap through the Mahontongo Mountain also bears the name Klinger's. At its northern entrance we find Klingerstown. Some forty years ago it was the rendezvous of a notorious gang, dreaded throughout all that section, until broken up by the strong arm of the law. Five miles to the left is Uniontown,—the P. C. Pillow—located on a little semi-circular

knoll of arable land north of the mountain.

Travelling due north, several miles beyond Klingerstown, we cross the Jacob's Ridge (Jakob's Hoeh), on which the Jacob's Well, referred to by F. A. C. Muhlenberg, was located. As we descend, we pass through, or over "Huf-land," said to be so called because the road is shaped like the letter S, and there is the appearance of a returning or backing over the same route,—a sort of switch-back in the driving road.

A few miles further on, we reach the Schwartz's tavern and the Schwartz's farm, as well as the Schwartz's church. It was here they met Mr. Fisher, Senior. This was his tract. The part of the farm lying furthest northeast is where Jacob Fisher, Sr., then resided. In the orchard back of the barn his remains, as well as those of some of his descendants, rest. This is evidently the place where Rev. Muhlenberg, upon his return journey, stopped and baptized the two children.

The present farm-house is located from 300-500 yards north of the old Tulpehocken Road, and about the same distance from Schaeffer's, formerly Schwartz's tavern.

#### The Weiser Lands

The greater part of the land between this farm and the Susquehanna seems to have belonged to the "Weiser lands," mentioned in Muhlenberg's report of his second trip. These tracts must have been immense. Frederic Weiser, son of Conrad, in his will refers to a tract of 300 acres at *Wecanesco* creek, *i. e.*, in the Lykens Valley, either near Elizabethville, or between it and Millersburg, Dauphin county, which he bought of Caspar Reed, and likewise to his "share of 1,200 acres around the big lick in Lancaster county, between McRees' place and Fisher's place," "which I hold in partnership with Wm. Scull and others." This last tract, as described, must have been between the western limit of the Fisher, afterwards the Schwartz's farm, somewhere near Smith's tavern, and Herndon. It would certainly be highly interesting to know

where this "big lick" was,—whether it was along one of the springs or rivulets in the "Mush Valley," whether it was at "Bull Run," or whether it was along the rocky steeps on the north bank of the Mahanoy, some two-thirds mile east of Herndon. He (F. M.) also tells that he had "a share in land about four miles back of the Isle of Cue." This must have been between Salem and Pawling's Station in Snyder county, west of the Susquehanna.

But let us resume the journey. Between two and three miles north-northwest from the Fisher's place, we come to Smith's tavern, now in the hands of other parties. About 300-400 yards to the east, on the "*Schwobe-crick*" road, leading directly east to Ashland, is St. Peter's church, also dating back to Enterline's period. Some hundreds of yards westward, on this same road, is the parsonage of the Mahanoy district. At the forks of the road, where we turn westward, is Tressler's store, at one time owned by Wm. Wiest, of Uniontown. Immediately north of the parsonage is the railroad station, Otto, and about half a mile north on the Old Tulpehocken road, which we have here, is Pumping Station on the oil lines. We are now only about four miles from the Susquehanna. It was therefore easy for our travellers to reach it in an hour. In a short time we reach the high rocky hills on the south side of the Mahanoy. The writer formerly thought it strange that nothing was said about crossing this stream, but a re-examination of Rev. F. A. C. Muhlenberg's statements has convinced him that in saying that they crossed the "*Mahon-aier Gebirge*," these hills and not the "Line Mountain," which extends to the Susquehanna, about half a mile north of the mouth of the Mahanoy, are meant.

#### The Susquehanna

But keeping a due westerly course, we soon reach the Susquehanna, either by a rather steep descent to the village of Herndon, or by an easier road immediately north of it, and north of Ziegler's Island. Here, about half a mile above the piers



of the abandoned bridge and crossing of the railroad to Port Trevorton, we can easily cross the Susquehanna in a row-boat, if we are afoot or in a flat if we choose to take our team along. This will bring us to the northern part of Port Trevorton, where Caspar Reed's hotel, at which our travelers stopped before going up to B. Weiser's farm, was evidently located. As the Isle of Que is between one and two miles long, it is difficult to decide where we shall find this youngest son of the interpreter at home. But as Rev. F. A. C. Muhlenberg makes the distance from Caspar Reed's, evidently the upper end of Port Trevorton, six miles, and as the distance to Selinsgrove is seven miles,—as he only mentions the Middle Creek, we are inclined to think that it was near the southern end of the island, near the mouth of the present Middle Creek, just a little beyond "Burns," on the opposite side of Penn's Creek of the present day.

If time permitted, we would like to extend our trip to the northern end of the island where the Penn's Creek formerly emptied into the Susquehanna, when the Maine Mill stood, thirty or forty years ago. There we would like to pass to the west shore of the present Penn's Creek, to call on Mr. Howard Schnure, who now owns a part of the Weiser tract, and who has in his possession very interesting documents and relics, among others the warrant for the survey of the 2000 acres for Conrad Weiser, and 2000 for Richard Peters, for negotiating the treaty of Albany,—the stump of a tree which stood where the rescue party from Ft. Augusta was attacked, and which marked the line of the Albany purchase, which originally stood about one-fourth of a mile north of the present Lewisburg and Sunbury railroad. It would also be pleasant to stop at the First Evangelical Lutheran church, of which the writer himself was pastor several years, nearly forty years ago, and where Conrad Weiser, the son of Philip, and members of his family, as well as members of the Fisher family, lie buried.

It would also be pleasant to travel five miles further north and take a view of Fort Augusta, where the D. A. R. have

set up a boulder with a tablet, and view the outlines of the fort, still distinctly visible, with its magazine in good state of preservation. It certainly is a matter of regret, that this boulder with tablet, was placed outside of the lines of the fort, which can still be traced. It would also be interesting to visit the Councilman of Sunbury and his good wife, at present the owners of the site, and view the relics,—among others the miniature fort, representing the original stockade very finely. It would also be pleasant to visit the cemetery, just back of the fort, where some of the prominent men of those days lie buried.

It would be equally pleasant to stop at the yard of B. Weiser and attend the services conducted by F. A. C. Muhlenberg under the shade of boughs and trees, while he preached and administered the communion to a large number, and baptized fifteen children placed in a row.

It will be unnecessary to come back over this route, for the points are the same.

We should like also to accompany Rev. F. A. C. Muhlenberg on his second trip to the same point from the 20th to the 25th of November of this same year, although we admit that this trip would hardly be as pleasant as the former. For he was overtaken by a snow storm. The first trip was considerably longer than the second, being extended from June 25 to July 2nd, a full week, of the same year, 1771.

A few things may be worthy of note: That apparently he did not call at Caspar Reed's at all on his second trip; that the time spent at Selinsgrove, or rather on the Isle of Que, which may possibly have been the eastern part of the town, but more likely was near the mouth of Penn's Creek, or rather Middle Creek, was very brief; that he was accompanied by his uncle, F. Weiser, who did not return with him; that on their trip northward they crossed both the Susquehanna and the Mahanoy, for he says their lives were in danger in crossing the "Machonay"; that in all probability they crossed from the head of Line Mountain directly to the island, or, what is equally probable, that

they crossed at Fisher's Ferry and passed along the head of the mountain.

It is also doubtful whether he passed through Womelsdorf at all on his second trip. It is almost certain that he did not do so on his return: for he tells us he reached Schaefferstown at midnight, which he seems to have been anxious to

reach. By travelling immediately south from Millersburg, in Berks, on his return from Alvira, Schaefferstown, Fisher's home at that time, he travelled fully fifty miles to reach Schaefferstown. To have gone via Womelsdorf would have made it about fifty-five miles, perhaps even more.

## Edgar Fahs Smith, Vice Provost, University of Pennsylvania.

BY ALLEN J. SMITH  
(See Frontispiece Portrait)

NOTE.—This article appeared in *Old Penn Weekly Review*, which reprinted it from this year's Dental Alumni Annual.



BORN in York, Pa., 1854; parents, Gibson Smith and Susan E. (Fahs) Smith; married, 1879, Margie A. Gruel, of Gettysburg.

The writer of this sketch first had the honor of introduction to Edgar Fahs Smith in the early winter of 1863-'64, when the Vice-Provost was a small boy of some nine years of age, and when the writer himself was of still more tender age, and of practically no experience of men and things of this world. The introduction was perforce a favorable one, and could not well be avoided on either side. It was followed by some years of more or less intimate association and collaboration, broken when the elder brother in 1872 went to college; and at least a one-sided feeling of regard and respect, verging upon worship, developed within the association, that of the urchin for his big brother, in spite of the fact that the youngster's life was often jeopardized and painful bruises inflicted by accidental upsets from the old baby-coach when the Vice-Provost ran desperate foot-races with other boys and other coaches and at their infantile content. My own recollections of the period are not vivid, but I am informed that in a passive way I took part in some of the early chemical investigations of my brother, as when, one rainy morning long ago, he was "projikin' round" on the

high chimney shelf in the old kitchen of our home and managed through fault of technique to upset a box of washing-blue upon my white head, and then attempted to wash it out, lest visible evidence of his adventures be borne to the central office. It would not wash out, and I remained for weeks a prominent figure in the local landscape from the efforts of the embryo chemist. Memory would not, however, attach much of discredit to the boy at that or later periods. In point of fact, he escaped most of the discredits, and transferred them with his old school books, outgrown coats and bad habits, as occasional profanity and the use of tobacco, to his corporal's guard of a brother. To the latter he seemed always quite right and hopelessly unattainable in the neat precision (not at all ladylike, however), with which he invariably carried out his performances. His shoes always shone; and he religiously spread a neat little white handkerchief upon the porch before trusting his immaculate trowsers to its possibly dusty surface when he sat before the front door of evenings, as was the custom in the old time in those days. His books were well covered and, although in constant use, their pages were spotless; and the urchin brother, who was myself, was permitted to handle them only after a thorough preliminary washing of hands. He rarely urgently required a trouncing, but obtained it without difficulty when actually in need, and always accepted it with proper resignation in the spirit in which

it was administered and without very much distribution of woe. In other words, he was that sort of a good boy that is not so very good that he dies young, but decent, wholesome and just good enough to be worth while.

He would have been successful under any conditions—his natural bent toward reasonable precision and method guaranteed that; but the measure of his success he owes in particular to two persons—his mother and his old teacher, Dr. George W. Ruby, principal of the York County Academy for nearly a generation. Night by night, by the light of an old-fashioned fat lamp, his mother had the boy work out and recite to her all his lessons for the following day, and no half acquaintance with the tasks was acknowledged or allowed. The innate aim for thoroughness was formed into a reality at his mother's side, and what power of analysis and memory nature gave him was educated into a habit of easy practice. No teacher in any school with whom the writer has ever come into contact sufficiently to warrant an expression of opinion possessed as fully as Dr. Ruby that magnetic power of encouragement of his pupils which makes for success in the pedagogue; and this, added to a wide and masterful acquaintance and appreciation of the classics and of the principles of the sciences, made of the academy an ideal preparatory school. It was here that in association with a coterie of kindred spirits Dr. Smith established and for several years was in turn, or all at one time, editor, contributor, compositor, pressman and financial agent of a youthful publication known as *Our Effort*—a short-lived effort, dying promptly when the boys who built it up passed from the old school into college. Dr. Smith in this experience learned sufficiently the trade of printing to have been repeatedly accepted in holidays to do substitution and special work as compositor or proofreader in the office of one of the important publishing houses of the town; and his claim to be a typothete fits well the man who has sat in Franklin's old chair in the Philosophical Society, and worked as he has for the

glorification of the university Franklin founded.

He left these influences in his eighteenth year to enter college, possessed of such intimate acquaintance with, and facility in, the classics as to be granted exemption from further studies in these branches in Pennsylvania College and sufficient collateral attainments to insure his immediate and unconditioned enrollment in the Junior Class, and with acquired habits of work and an ability to prosecute advanced studies, worth all of a collegiate course in themselves. With such preparation and from his own bent of mind he needed but little urging to undertake special work in the scientific branches, and soon found therein his proper field of study. Graduated with the degree of Bachelor of Science in 1874 at Gettysburg, he thereafter, upon the recommendation of the professor of chemistry at Gettysburg, Dr. Samuel P. Sadtler, later of the University of Pennsylvania, went to Germany and spent two years in the laboratories of Wöhler and Huebner, graduating with the highest honors of his year and the degrees of M.A. and Ph.D. in 1876 from the University of Göttingen. In the fall of 1876 he became assistant in chemistry in the University of Pennsylvania, under Dr. F. A. Genth, and continued in this position for five years, building up an asset of admiring friends among the students, which later largely determined his recall to the chair. In 1881 he became professor of natural and applied science in Muhlenberg College, in Allentown, resigning this position in 1883 to accept a similar chair in Wittenberg College, at Springfield, Ohio. In 1888 he left the latter institution to assume his present chair, at the time separate from the chairs of organic chemistry and of metallurgical chemistry, which have since been merged with it. The growth of the chemical teaching in the University, the building of the Harrison Laboratory, the endowment of the chair in perpetuity, Professor Smith's success in educating a long list of eminent practical chemists and teachers of chemistry, his accomplishment of notable analytical work, of advanced

work in pure inorganic chemistry (including here his contributions upon atomic weights and complex inorganic acids), his development of electro-chemical separations, are all well known and need not be detailed or particularly commented upon in this place. His work speaks for itself and is widely acknowledged and valued in the chemical world, and has brought to him a large return of well-deserved honors. In 1893 he was appointed one of the jury of awards in the Columbian Exposition in Chicago; in 1895 he was president of the American Chemical Society; in 1896, and in five years subsequently, he served by presidential appointment upon the National Assay Commission; in 1898 he was vice-president of the American Association for the Advancement of Science; in 1899 became a member of the National Academy of Sciences; in 1902 was made adviser in chemistry upon the board of the Carnegie Institution; in 1903 became president of the American Philosophical Society, and held this office until 1907, when he declined re-election; and his membership list included a long group of scientific associations abroad as well as in this country. In 1899 the honorary degree of Sc.D. was conferred upon him by the University of Pennsylvania; in 1904 the University of Wisconsin bestowed the degree of LL.D., the same honor being repeated in 1906 by the University of Pennsylvania and by Pennsylvania College.

It is to his work as Vice-Provost of the University, however, that Pennsylvania's gratitude and admiration most go out, both to the man and to the official. Called to this position in 1899, he entered upon this side of his life when the internal organization of the University was approaching the phase of consolidation and unification of the multiple schools of which it is made up. The general up-building of the material side of the institution and the establishment of its many important departments and schools had proceeded to a high degree under the energy and capable guidance of Pro-

vost Pepper and his devoted and self-sacrificing successor, Dr. Harrison; but internally the University was essentially a conglomerate. There has been no one man who has worked with equal single-minded purpose to this end of unification, or who has accomplished more for the establishment of a loyal Pennsylvania spirit, both among the faculty and in the general student body, than Dr. Smith. He has brought to this work an unselfish, self-sacrificing devotion; and, carrying with it all his heavy work as teacher, has, by his sympathetic consideration of men and purposes, his keen and correct appreciation of persons and policies, his efficiency in aid wherever assistance or guidance was needed, welded the student masses into a corporate unit with an unswerving loyalty to the whole institution, and has in nearly equal degree done the same service for the various faculties. His power of concentration, of rapid and effective accomplishment in the great number of details demanding his attention, the never-flagging energy of his efforts and his generous and lovable personality are the characteristics which have made this possible and made of him a marked man and an ideal to thousands of his colleagues and students. The man's work is unfinished and is going on. There is no dearth of men under his personal training, no want of proof of his continued scientific ability, and year by year the results of his work among the University populace for the glorification and strengthening of the school become more and more striking. He is distinctly "a man who does things"; and it is no simple wish but an earnest prayer that the end of his days, the close of his work, and the fullness of credit thereof, may be afar.

This is an estimate the writer is frank to acknowledge may bear the bias of a brother's pen; but such as it is, it is sincere—and, were it not for the kinship (which for the nonce is a misfortune), there would be no subtraction, but an easy temptation to add to and multiply these words.

# German Surnames

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## CHAPTER VII.

### Surnames of Locality.

NOTE.—Chapter VI of this series of papers appeared in THE PENNSYLVANIA-GERMAN for April, 1908.



THE third division of the German family names consists of those which are derived from the name of the locality where its possessor lived. That noblemen early took the name of their estate or of the town in which they lived as a part of their personal names, we know from such literary characters as *Heinrich Von Veldeke*, *Hartmann Von Aue*, and *Walther Von Der Vogelweide*. We know also from the history of German literature that the nobles were not the only persons to take such names, for *Conrad* who was only a "bürgerlicher Meister" was known as *Conrad Von Würzburg*. The family names derived from the place of origin may be divided into two classes, viz.,—those that are the names of general localities and those that are the names of particular cities or towns. Examining first the former of these two classes, we shall take as our monument Schiller's *Tell*. In this poem Schiller has taken actual Swiss names found in Tschudi. Hence we know that such names as *Hans Auf Der Mauer*, *Törg Im Hofe*, and *Burkhart Am Bühel*, although they appear very strange to us were once actual family names. Similar family names are *Von Der Au*, *Am Ende* (one living at the extremity of a town), *Aus Den Werd* (from the island), *Beim Born*, *Vor Dem Baum*, *Achtern Boil* (behind the hill), *Unter Der Weiden*, and *zum Steg*. Later the preposition was generally dropped from these names except in the case of the names of persons of noble rank. There remained also a few names in which the preposition was joined to the substantive as, for example, *Ambach*, *Imhove*, *Zumbusch*, *Vornbaum* and *Auffenberg*.

In a few cases slight corruptions have occurred in this process of transformation as in *Tremöhlein* from the High German *zur Mühlen Austermühle* from *Aus Der Mühlen*, *Austehmühle* from *Ab Thor*. Only a very few names have retained the preposition unaffixed to the substantive. Of the names other than titles of nobility in *Von* which have retained an unaffixed preposition we may mention *Aus'm Werth*, *Ten Brink* (Low German for *zum Hügel*), *zum Bild* and *zur Linde*.

The second great class of family names expressing place of origin, which as we have stated above consists of the names of cities and towns, originated as early as the thirteenth century and as in the case of the names which we have just considered, these were also first used with the German preposition *Von* or the Latin *De*. Gradually however the prepositions fell into disuse. The class of family names derived from the names of cities and towns is the largest of which mention is made in this paper. It is so large that the limits of the present paper prevent us from doing more than making a few general remarks regarding it. This same class of names presents such great difficulties to the philologist that many have pondered long over the derivation and meaning of a family name and have at last found the solution of their problem in a geographical dictionary. Among the suffixes most frequently found in this class of names may be mentioned the following:—

*Au* as in *Fürstenau*.  
*Baum* as in *Beebaum*.  
*Burg* as in *Homburg*.  
*Eck* as in *Viereck*.  
*Hain* as in *Rosenhain*.  
*Hausen* as in *Mollenhausen*.  
*Hofen* as in *Aldenhoven*.  
*Leben* as in *Alsleben*.  
*Stadt* as in *Karlstadt*.  
*Stein* as in *Lauenstein*.  
*Walde* as in *Schwachenwalde*.

*Bach* as in *Blumenbach*.  
*Berg* as in *Lichtenberg*.  
*Dorf* as in *Holtzendorf*.  
*Feld* as in *Bienenfeld*.  
*Haus* as in *Brockhaus*.  
*Heim* as in *Altheim*.  
*Holz* as in *Buchenholz*.  
*Rode* as in *Beuterode*, *Almerot* and  
*Beckerath*.  
*Stedt* as in *Bodenstedt*.  
*Dahl* as in *Küchendahl*.  
*Beck* (Low German) as in *Mollen-  
beck*.  
*Brück* as in *Delbrück*.  
*Dorp* (Low German) as in *Olden-  
dorp*.  
*Hagen* as in *Hundeshagen*.  
*Thal* as in *Friedenthal*.  
*Husen* as in *Wachenhusen*.  
*Horst* as in *Scharnhorst*.  
*Hof* as in *Bierhof*.  
*Wald* as in *Arnswald*.

as well as the endings *Born*, *Busch*, *Fels*,  
*Furth*, *Horn* and *Ingen*.

Not only is our difficulty in explaining these family names which are the names of cities or towns due to the fact that their number is almost infinite, since there is hardly a town which has not given rise to one or more family names, but our difficulty in this matter is increased by the fact that a name may be said to be derived from the name of a place and may also be explained by its direct connotation. Thus the name *Roth* may have three possible meanings, viz: (a) It may belong to our first great class of names,—the old German names,—and be derived from the Old German name *Hrodo*. (b) It may belong to our second great class of names,—names expressing personal characteristics,—and thus mean a man having red hair. (c) It may belong to our third great class of names,—names derived from place of origin,—and thus originate from a town which bore this name. We must deal with a similar difficulty in the case of such names as *Hahn*, *Baum*, *Habicht*, *Kranz*, *Nagel*, *Wohlgemuth*, etc. But in the case of names ending in *er*, we can more easily recognize the fact that they belong to this class of names derived from the names of towns, for just as when a stranger came to a town he

was at first called by the name of the town from which he came, as *Johann von Berlin*, so he was later called *Johann Berliner*. Of North German names belonging to this group we may mention the following:

Those in *Auer* as *Kronauer*.  
Those in *Berger* as *Frankenberger*.  
Those in *Dorfer* as *Rudorfer*.  
Those in *Hauser* as *Steinhauser*.  
Those in *Höfer* as *Sandhöfer*.  
Those in *Städter* as *Hochstädter*.  
Those in *Bacher* as *Speckbacher*.  
Those in *Brücker* as *Haarbrücker*.  
Those in *Ecker* as *Bernecker*.  
Those in *Heimer* as *Sinshcimer*.  
Those in *Inger* as *Ehinger*.  
Those in *Steiner* as *Buchsteiner*.  
Those in *Becher* as *Isselbecher*.  
Those in *Burger* as *Hamburger*.  
Those in *Egger* as *Buchegger*.  
Those in *Hofer* as *Frauenhofer*.  
Those in *Röder* as *Blumröder*.  
Those in *Thaler* as *Rheinthaler*.

Of South German names we may mention those ending in *Hagener*, *Lebener*, *Seer*, *Walder*, *Kofer*, *Oder* and *Eder*. But inasmuch as this class of family names was not of such frequent occurrence in South Germany as in North Germany, we do not meet with names compounded with these South German suffixes so frequently.

To sum up, we have three ways of forming names derived from the names of cities and towns and these three methods are illustrated by the name of the printer of Basel, which was variously written as *Von Amerbach*, *Amerbach* and *Amerbacher*. This class of names is distinguished also by the fact that they are generally of three or four syllables, although a few names which are derived from monosyllabic names of towns contain but two syllables; such are *Wiener*, *Ulmer* and *Lindner*. Nor is it always possible to refer a family name of this class to the name of the town from which it is derived, for not only have many of the old towns which have given rise to family names died out, but in other cases the family names have changed so much from the names of the towns whence they are derived that it is

impossible to establish the connection between them to-day.

One separate class of names belonging to this general class of names derived from the names of towns is that formed by the titles of nobility. These titles are of two kinds,—those formed with the preposition *von* and the name of the town, as *Hartmann von der Ouwe* and *Freiherr von Attinghausen* (in Tell), and those formed with the name of the town plus the suffix *er*, as *Hartmann der Ouwaere* and *Der Attinghäuser*. Of these two kinds of titles of nobility, only those formed with the preposition *von* have survived, and this preposition *von* is now so generally recognized in Germany as a sign of nobility that it is now added to family names which are in no way connected with the names of towns. Hence we must bear in mind that such names as *von Hermann*, *von Schmidt*, *von Schultz*, etc., are from the philological point of view pure nonsense. The Austrians, on the other hand, have formed their titles of nobility in a more scientific manner. When they wish to raise to the peerage a man whose name was not derived from the name of a town, they first manufactured the name of a town from his name by the addition of a suffix. Thus to beknicht *Kuhn*, they called him *Herr Kuhn von Kuhnenfeld*, *Plank* was called *Herr Plank von Plankburg*, and *Braun*, *Herr Braun von Braunthal*. It did not trouble these men in the least that there were no towns in existence bearing these names. The most logical way of expressing titles of nobility is probably that in which the title of nobility is formed in such a way that it expresses the reason why the man was beknichted. Examples of such names are the historical German names of *Schubert von dem Kleefelde* and *Escher von der Linth*. In England this manner of forming titles is combined with the original manner of forming titles, for although the titles given to noblemen are generally the names of places, yet they are the names of the places where they won their renown.

While some names such as *Amthor* are derived from the location of a man's house, we have a large number of names

which are derived from the names of the houses themselves. It may seem strange to us today, when even many of our streets bear numbers instead of names and all of our houses bear numbers, that there could ever have been a time when houses bore names. Yet until the beginning of the eighteenth century such was the general custom in almost all countries of the world, and remnants of this custom are found in America today in the case of the country residences of millionaires and the large office buildings and apartment houses in the cities. Houses were generally given either the name of the town from which their possessors had emigrated to the town in which they now resided, or they were given the name of some animal, plant or tool in some way connected with the calling of the owner. Moreover, the name of the house was not written on the door, since most people at that time could not read, but was painted upon a sign, hung in front of the house. Thus we find houses having in front of them signs depicting a lily or a white dove. It is interesting to note how some of these houses derived their names. The house which was called *Die Weisse Taube*, for example, was so called because when its owner came to take possession of it he found a white dove perched upon the roof. Among the names of houses which we find in Germany are the following: *zum Saphir*, *Lembechen* (Lämmchen), *van me Krannen* (Vom Kranich), *van me Hane*, *ad Stellam* (Zum Stern), *zer Tannen*, *zer Sonnen*, *zer Rosen*, *zem Haupt*, *zem Trackel* (Zum Drachen).

Many German names have been derived from these names of houses. As may be seen from the above examples, these personal names consisted at first of two words,—the prepositions *von* or *zu* and a noun. Gradually, however, the preposition was dropped and the noun alone remained, excepting in the one name *Molfenter*, where a trace of the preposition still remains, since this name was derived from *zum Olfenter* (Kameel). To this class of names derived from the names of houses belongs also that large group of family names which

are the names of animals and flowers. The most common of these names are the following: *Schaf, Ziege, Stier, Wolf, Fuchs, Hase, Hirsch, Reh, Rehbein, Rehfuß, Vogel, Brachvogel, Schreivogel, Adler, Geier, Falk, Hahn, Rose, Rosenblüt, Rosenstiel, Rosenstock, Rosenzweig*. The most humorous examples which this class of names furnishes are *Schlaraffe, Riedesel* (Reitesel), *Ringeltaube, Nachtigall, Bratfisch, Backfisch, Käsewurm, Petersilie, Meerröttig, Voglbier* and

*Bohnenbluest* (Blüte). But we must remember that not all German names which are the names of animals and plants belong to this class. Many of those apparently belonging to this class are in reality derived from Old German names. Examples of such names are *Strauss Strudolf, Hering* from *Hero, Regen* from *Regino*, and *Bock* from *Burkhart*. Similarly the names *Bär, Ross* and *Schwan* belong to the class of family names derived from Old German names.

## The Mohr Family

BY RICHARD G. MOHR, MULBERRY, IND.



AMONG the many emigrants that left their homes in Southern Germany early in the eighteenth century were Herman Mohr and his wife Susanna. Tradition states that they came from Wurtemberg, and that Herman's brother Jacob came from Manheim in Baden. This seeming discrepancy as to place probably arises from the fact that many of the early emigrants from Germany went to Manheim as their starting place for America. Tradition states also that three brothers came to America—Herman, Jacob (a baker) and a third whose name is unknown.

The date of migration of Herman Mohr is not definitely known, some placing it as early as 1727, others between 1740 and 1744. Johan Herman Mohr arrived in Philadelphia, Oct. 20, 1744, in the ship *Phoenix*, William Wilson, captain, from Rotterdam. Whether he was the Herman Mohr husband of Susanna has not been determined.

Herman Mohr lived for a while a short distance north of Philadelphia, Pa., after which he moved into what is now called Lehigh county, and settled on the land later called the Musselman farm, one-half mile north of Fogelsville, Pa.

In 1760 Herman Mohr bought from William Mory a tract of land consisting of 400 acres located near Fogelsville, Pa.

On part of this tract are now located the cement mill and stone quarry. He lived on this homestead for 17 years, when he died in 1777 and was buried "within sight of his house."

He had a large family. Nine sons reached the age of maturity, the names of whom, according to their births, are: Frederick, Jacob, John, Herman, Henry, Nicholas, Peter, William and Christopher. All these sons except Nicholas married, and lived in Lehigh county and became the heads of large families. The descendants of Herman Mohr are very numerous, numbering probably several thousand; most of whom live in Lehigh county, while some of them are scattered through different States.

The following is a brief sketch of the nine sons and their children:

(1) FREDERICK MOHR (1745-1819), born at Skippack, was a soldier of the Revolutionary War. He lived and was buried near Friedensville, Pa. The names of his children are: Jacob, Frederick, Peter, John, Mrs. Barbara Kurtz, Mrs. Catharine Koch and Mrs. Leith. Among the numerous descendants of Frederick I now living are Mrs. Dr. W. B. Erdman, Macungie, Pa.; Titus L. Mohr, Centre Valley, and Thomas K. Mohr, Allentown, Pa., the last of whom, now 81 years old, is a well-preserved man and carried on



an extensive business prior to the panic of '73.

(2) JACOB MOHR (1746-1839), who lived near New Texas, Lehigh county, was married to Anna M. Stettler, with whom he lived in married life 55 years. They had 13 children, namely, Christopher, John, Jacob, Daniel, Herman, Polly, Mrs. Han Georg Blank, Mrs. Han Georg Andreas, Mrs. Mosser, Mrs. John Danner, Benjamin, and two others. Among the descendants are Rev. Wm. Mohr and Capt. Levi Smoyer, Atty. Mrs. John Danner (Susanna) became the oldest of all the Mohrs of whom we have record, reaching the age of 96. She was the grandmother of Dr. V. S. Wieand, present sheriff of Lehigh county, Pa.

(3) JOHN MOHR lived near Fogelsville on the Willoughby Fogel farm, which his wife inherited (she being a Fogel). His children were Benjamin, John, Jacob, Henry, Daniel, David, Deborah and Mrs. Friedrich Walbert.

(4) HENRY MOHR (1756-1843) lived near Fogelsville, and had ten children, namely, Solomon, Peter, William, Jacob, Henry, John, Jonathan, Mrs. Peter Buchman, Mrs. Adam Litzenberger and one more.

Among the numerous descendants of Henry Mohr I now living are Dr. Eugene Mohr, of Alburtis, Pa., and Wm. H. Mohr of Allentown, Pa.

(5) NICHOLAS was a teamster in the Continental Army. At the battle of Brandywine Creek, in 1777, many of the teamsters had to retreat by driving through the creek, whose swift current carried wagons and horses down stream: While Nicholas was in the act of cutting his harness to save his horses, he was drowned.

(6) PETER MOHR had one son named Gottlieb, who was raised by his uncle,

Herman II. Squire Daniel Mohr, of the Flats, was one of his descendants. Frank Mohr, of Allentown, Pa., is a descendant.

(7) WILLIAM MOHR located at Old Zionsville, Pa. His children were David, Henry, John, Andrew, Mrs. Reuben Smoyer, Mrs. Henry Stettler, Mrs. Christian Fisher, Mrs. Jacob Shimer and Mrs. John Walter, whose husband was the veteran school teacher of Lehigh and Berks counties, later of Mulberry, Ind., where he died.

(8) CHRISTOPHER MOHR lived for some time near Old Zionsville, Pa., and was for many years a prominent "*fore-singer*" (precentor) of both Lutheran and Reformed denominations at that place. He moved later to Huntingdon county, Pa., where he died in 1827. His children are Jacob, John, Christopher, William, Margaret, Mrs. Val. Stonebraker, Mrs. Betsy Van Clew, Peter, Susanna, Mrs. Conrad Fleck and Abraham.

(9) HERMAN MOHR II (1754-1840) lived on the old homestead near Fogelsville, Pa. My father, Herman IV, described him as a very stout and broad-shouldered man, with the strength of a "modern Hercules." He was a noted singer. He had four children, namely Henry, Herman III, Mrs. Peter Zimmerman and Mrs. Isaac Haas. A grandson of Henry is Dr. E. O. M. Haberacker, of Altoona, Pa.

Herman Mohr III was born in 1786, and lived on the old homestead. In 1832 he fell from a house he was assisting in building, and broke his back, which caused his death after five months of severe suffering. He had fourteen children, of whom the youngest, Herman Mohr the fourth, is the father of the writer. He is now in his eightieth year, and lives with his son-in-law, John Gehman, in Pennsburg, Pa.

## The Smith Family

NOTE.—The following interesting data appeared in *The Christian Advocate*, recently. The Germans have made their liberal contribution to this "mighty family," *Penna. Archieves, Second Series, Vol. XVII* has indexed over two hundred references to Schmidts and over one hundred to Smiths. *Gopsill's Philadelphia Business Directory 1906* has over twelve columns of names of Smiths of whom many are undoubtedly of German ancestry. Pennsylvania had twenty-eight "Smiths" as State Legislators from 1870 to 1904 and from 1789 to 1904 sent eight Smiths to Washington as members of the House of Representatives. The reference to the change of names recalls the case of Mr. Feuerstein of Pennsylvania who became a "Flint" as he migrated Southward and a "Gun" as he later went west.



ESLIE'S Weekly of January 16 devotes several columns to "The Greatest Family on Earth," the sub-title being "Something About the Smiths." The writer says that for three centuries prior to Captain John Smith, of Virginia fame, the Smiths flourished in England. Forty years before this country was discovered many Smiths emigrated to France and Spain. The list of Smiths whose names are enshrined in the national biographies of America and England contains more than five hundred. The number of living Smiths of distinction is almost as large. The New York Telephone Directory contains the names of six hundred Smiths. If all the Smiths in the directories were put together "one would have a roster as long as that of the Grand Army of the Republic," of which John C. Smith, of Chicago, has been one of the department commanders. He goes on to quote them and says that while F. Hopkinson Smith is the many-sided Smith, Joseph F. Smith, the President of the Mormon Church, is the most married Smith; and another Joseph Smith is the head of the Reorganized Mormon Church, who is only decently married. He specifies as great men in this country, not now living, S. F. Smith, author of "My Country, 'Tis of Thee;" three Generals Smith in our Union and Confederate armies; Gerrit

Smith, the philanthropist, and his living grand-nephew, Gerrit Smith, a widely known musical composer and the founder of the Manuscript Society of Composers.

We can add a little to this:

Professor Ernest Bradford Smith, of the University of Pennsylvania, just before he married had his name changed to Ernest Smith Bradford, thinking that there were too many people bearing the name of Smith. This reminds us of a circumstance. The Hon. Frederick Smyth, Governor of the State of New Hampshire and Mayor of Manchester, also occupying some office of honor under the United States government, was a self-made man. He changed his name from Smith to Smyth. A brother of his sold wood to a man, and on being asked (as he came from the same town which was honored in being the governor's birth-place) whether he was related to the mayor (as he then was) he said: "When Fred Smyth (pronouncing the 'y' long) and I were boys and had holes in the knees of our trousers and went to the country school, we were brothers; you can make what you please out of us now."

Many a change has been made. Mr. Durant, the founder of Wellesley College, was a Smith; and when we crossed the Atlantic and sat at the table with Lord Strathcona, the present High Commissioner for Canada, he was then known as Sir Donald A. Smith, principal founder of the Canadian Pacific Railroad, and a noted philanthropist. He said that he had been in company with three men, all originally named Smith, and he was the only one who had retained the name. One of the other two, William Smith, was a member of the Legislature of California when it was a territory. He made up his mind to change his name from William Smith to Amor de Cosmos. When the bill was presented in the Legislature, which was for the most part drunk at the time (as it was near the adjournment), a wag

moved that his name be changed to Amor de Maginniss, and according to Sir Donald A. Smith, the report was that the only thing that prevented the motion, as amended, from carrying, was the casting vote of the Speaker, who was still in possession of his head. De Cosmos had some brains and rose to the position of Premier of British Columbia; afterward he sought to be a prominent factor in the government of Canada, but he encountered too much opposition from Sir John MacDonald, the unconquerable, after which he grew melancholy and believed people united to kill him; barricaded his house and sank into insanity—of which there was no doubt a germ in him or he would not have conceived such a name.

Nevertheless, Smith is as good a name as any other, and any good man can give it a distinguishing fame. Smith is as numerous in other languages as in our

own. When surnames had to be taken they were taken from trades or colors and all things animate and inanimate; and as there were more smiths than any other sort of mechanics, that name appeared in all the local settlements.

The English "Who's Who" for 1907 has no less than thirty-two columns of living Englishmen named Smith, Smyth, Smythe or Smijth. The American "Who's Who" has forty-seven columns of biographies of persons bearing the name in its varied forms.

The Minutes of the Methodist Episcopal Church show two hundred and fifty-five ministers by the name of Smith now living. The record made by Nathan Bangs, coming down to 1840, shows ninety-nine preachers named Smith who had entered the ministry of the Methodist Episcopal Church in this country since its beginning.

## Battalion Day

BY GEORGE MAYS, M.D., PHILADELPHIA, PA.



SO clearly had the War of Independence demonstrated the efficiency of the citizen soldier that the young republic wisely concluded not to maintain a large standing army in time of peace, but in order that the government might more readily mobilize its forces without seriously antagonizing public sentiment, Congress passed certain laws requiring every able-bodied man between the ages of eighteen and forty-five, with the exception of those who held important positions under the general government and the higher officials of the State, to do military duty at least once a year, or pay a fine of fifty cents. This insignificant task, however, was not imposed so much with the view of obtaining any proficiency in the manual of arms as to remind every able-bodied citizen of what the government might demand of him in the event of war; and, altho we know that the wisdom of the militia act was questioned by many at the

time, there can be no doubt of the fact that it did have a tendency to keep alive and stimulate more or less the martial spirit of the people. Admitting also that its social feature more than the military display offered attractions which the people welcomed from year to year with considerable enthusiasm, nevertheless there was a "Pride, pomp and circumstance of glorious war," about the muster which gave rise to patriotic discussion long after it was over, and in that way the military instinct was not permitted to slumber for a time at least.

The fact that the country was in the enjoyment of a peace that had every indication of being permanent, and that the sword had been turned into a plowshare and the spear into a pruning hook, did not lessen the importance of the injunction to be prepared for war, for the history of the world records no instance of a nation that succeeded in remaining at peace indefinitely with the rest of mankind, a fact which I regret to say asserted itself only

too forcibly at a later period of our own history.

Prof. Andrews, in his popular History of the United States, says, "At the North the muster or general training day was for secular entertainment the day of days, when the local regiment came out to perfect and reveal its skill in the manual and evolution of the line. Sideshows and a general good time constituted for the crowd its chief interest."

Granting that the muster accomplished very little in the way of preparing the citizen for war, and that a "general good time" was all the people looked forward to, the marching and countermarching of troops on feet, the graceful movements of the cavalry company with its gaudy uniforms and prancing steeds, the rattle of musketry, the music of fife and drum, and above all, the grand old flag floating at the head of the line, all had such an inspiring effect upon the spectators as well as the participants that no doubt many on that day resolved that let come what may they could be found ever ready to respond to the call to defend the stars and stripes under which and for which so many of their ancestors had fought, bled and died in the struggle for freedom.

The laws which governed this branch of the military service were passed as early as 1792, but differed very materially from the militia acts of England and Germany. It is supposed that the militia law of England extended as far back as the time of the Saxons, but not until the reign of Edward III did it become an important factor to the government, in helping to break up insurrections in the provinces and the levying of troops to repel invasion, or for the purpose of making conquests abroad. In Germany, where it is called the *Landwehr*, the militia system today is considered a most valuable adjunct to the regular army, and there have been times when it no doubt proved sufficiently powerful to save the nation from defeat. Of course the German system is much more elaborate and strict than probably that of any other country, and carries with it obligations, in the way of training and time of service, which in a government like ours could not be enforced. In Germany every man

is subject to military duty after arriving at the age of twenty and no one can escape service who is physically able to carry arms, but in this country the law is no longer enforced, and during its operation very little responsibility was attached to it. The government itself failed to comply with the provisions of the law, which called for accoutrements and arms for all who were enrolled, otherwise no doubt greater interest and pride would have manifested themselves, for a soldier without regulation uniform and musket would naturally get tired and disgusted very soon in being obliged to do duty in the garb of a citizen, especially if his time of service lasted a number of years as is the case with the *Landwehr* of Germany.

However, in spite of the fact that the militia of this country had so little training and no regular equipment, there are numerous instances on record where they proved decidedly helpful to the state as well as to the general government. The "Whiskey Insurrection" of 1794 was quelled by the militia, and in the war of 1812, it is now conceded, they did much better than was formerly supposed, altho it is alleged that state and national dispute at the time hindered their efficiency. But the greatest service the militia rendered was during the Civil War, in which they were really the mainstay of the government; in fact, the regular army constituted but a small portion of the fighting forces, and without the citizen soldier could never have proved successful. On every battle-field of that war the volunteer or citizen soldier left the impress of military achievement that astonished the world and forever silenced the critics who before that claimed that the professional soldier must always be considered the bulwark of the nation. It is probable, however, that the citizens of no other country could have accomplished what the militia of this government did during the Rebellion.

As already stated, the militia had no permanent or regular organization, and in most instances the officers in command knew very little about military tactics, which I have no doubt accounts for the burlesque descriptions and caricatures presented at battalion day. Few of the

men carried guns, the greater portion being armed with pistols that had sticks inserted into the barrel, while some had nothing but canes for the evolution. Being without arms and uniforms, the reader can easily imagine what a motley crowd the militia must have been, but it was the fault of the authorities who should have recognized the necessity of living up to the letter of the law. As it was, it could hardly help but make those dutiful citizens an object of unfavorable comment, but even that does not justify any one to ridicule their appearance, and hold them up to still greater contempt. One historian, in writing about battalion day, allowed his imagination to carry him far beyond the limit of truth, and represents the men as carrying rakes and pitchforks and dressed in all sorts of fantastical costumes, which all who saw any of the parades must know to be untrue, for the simple reason that the commanding officer would not have tolerated such foolish exhibitions, even if some did make the attempt. The officers as a rule took pride in the muster and tried to make the line look as respectable as possible. The writer alluded to illustrates his book with another scene which represents an elephant in the act of routing the men and scattering them in all directions, but who ever heard of elephants forming a part of the muster? The only elephants then in the country belonged to large shows which never exhibited in the smaller towns, at least not on battalion day. Besides, if I mistake not, the entire command was under the control of an officer sent either by the Governor or the United States army whose duty it was to inspect the troops, and surely they would not have permitted such tomfoolery during parade. I had the good fortune to be present on several occasions, but never noticed anything wrong except the absence of uniforms and proper arms.

I have no doubt the forlorn appearance of the militia at first sight suggested very little hope or confidence, but a closer inspection soon revealed the fact that underneath the mask lay dormant a power that with proper development, could readily be converted into fighting material as brave and efficient as any professional

soldier—material which could be relied upon whenever the nation's life was threatened. It was a common saying during the Civil War that the outfit of a rebel cavalryman consisted of a collar and pair of spurs, yet we all know how valiantly he fought to turn the tide of battle. My readers have also heard of the comparison of the militia to "Fallstaff's Recruits," but if any one were to offer such an insult to American citizenship in my hearing, I should quickly let him know that the thrashing which the Red Coats received during the Revolution would probably be a tame affair when compared with the defeat an English or any other army would suffer if ever another attempt was made to conquer the people of this country, and by just such raw material as the citizen soldier. I admit that American patriotism does sometimes indulge in extravagant dreams of military conquest, but nevertheless its latent power has long ago won the respect and admiration of the civilized world.

The evolutions of the day differed so little from what the reader has often witnessed that I shall not occupy space to present them in detail, but can not dismiss this part of my subject without some allusion to a few of the characters who occupied the most conspicuous place at the muster.

The color-bearer of the Schaeffers-town Fencibles, a volunteer company which was looked upon in my boyhood days as one of the most popular organizations in the state, had lost his left arm in an explosion during a fourth of July celebration, but he had no difficulty in managing the flag, and his jealous care of Old Glory often attracted the attention of the spectators. In fact, he was inflated with the importance of his position that one could readily perceive as he marched at the head of the line that he considered himself entitled to as much honor as the hero of many battles, altho he had never smelt powder except on battalion day. He could neither write nor read, but would relate such horrible stories of war that his friends often wondered how he got possession of them. No doubt his memory retained what he had heard from others, and his imagina-

tion helped to paint the scenes of blood and carnage in still more vivid colors, for he had the reputation of being a most accomplished prevaricator, and delighted in creating false impressions. He was a born soldier, however, and if it had not been for the loss of an arm I have no doubt he would have been among the first to enlist during the late war, in spite of his age. He was decidedly aggressive and so exceedingly stubborn that he would very seldom yield to the opinion of his neighbors, a quality which is hardly commendable except in a soldier during battle where it would be apt to lead him to keep on fighting after everyone else had given up all hope of success. His soldierly bearing even when not on duty, and his deep interest in military matters plainly indicated that his proper sphere was the army instead of a carpenter shop.

The captain who commanded the militia in my time was probably a more unique character than the color-bearer, and always appeared on battalion day in a queer-looking uniform which seemed to have defied every rule and regulation of the army, and no doubt suggested much of the burlesque description I have alluded to. He was, however, very much flattered by the position, and certainly tried his best to infuse some life into the proceedings on muster day. Many amusing stories are in circulation concerning his official work, and it is said that on one occasion, as he was trying to execute the command to step three paces to the rear in his attic, he accidentally fell down stairs and almost broke his neck. His wife, hearing the fall, hastened to his relief, and wanted to know how the accident happened, when he replied, "*Geh wek, du wesht en dreck we es im greek hehr geht,*" (Go away, you know nothing of the fortunes of war). At another time while looking down the line and seeing one of the men whose aldermanic proportions protruded some distance in advance of the rest, not being able to find any command in his military vocabulary to correct the error, he shook his head for a moment and called out at the top of his voice, "The man with the big base drum will step one pace to the rear." The order was instantly obeyed, but provoked so

much laughter that one of the bystanders stepped forward and asked him to repeat the command, which of course could not be done but satisfied the captain that he was fully capable of meeting an emergency, and possessed one of the most important requisites in the qualifications of a military leader. Owing to the fact that the militia had no permanent organization, he held no commission from the state or general government, but nevertheless discharged the duties of his office faithfully and promptly.

No sooner had the parade been dismissed than citizen and soldiers flocked to the booths where refreshments of all kinds were served, after which the places of amusement absorbed the balance of the day. Lindsey, the renewed showman of the period, with his show attended the muster regularly, and, in the character of Woffelbach, managed to afford amusement after a fashion. A favorite performance was his representation of a scene from Mephistopheles where he drags Heinrich below, and just as the two disappear he invariably selected some acquaintance in the audience, and, addressing him by name, hollered out, "*Kumsht au bol*" (Coming soon?) which caused the people to roar, but had a bad effect upon the victim of the joke, who we are told sometimes made an attempt to get square with the perpetrator after the show was over. His great specialty, however, was to spell stove-pipe with an elbow, and, oh, how he would sweat and twist himself to get around the elbow. I can still hear the stutterings and see the apparent struggles of the fellow as he went through the silly act. The man had no education, but no doubt possessed some ability as a comedian, and enjoyed considerable popularity among the rural people of Eastern Pennsylvania.

Battalion day is forgotten except by the older people who still love to revert to its primitive demonstrations amid the pomp and circumstance of modern military display, and to the men, who left the plow and workshop on that day to show their loyalty and willingness to serve the country in peace as well as in war, be all the honor and glory.

# Sumneytown, Pa.

(Concluded from issue for February, 1908.)

BY REV. J. L. ROUSH, SUMNEYTOWN, PA.

NOTE.—For the material used in the preparation of this sketch I am indebted to Mr. Edwin M. Benner, of Sumneytown, whose courtesy and kindness I hereby most gratefully acknowledge.

## Care of the Poor.



**P**RIOR to the year 1808, when the Montgomery County Almshouse was opened for the reception of paupers, it had been the custom in Marlborough township to provide for the support of the poor by means of a tax. Two persons were annually elected as overseers, who were required, at the expiration of their term of office, to make a report to the judges of the Philadelphia County Court, when the funds, remaining in their hands after settlement, were ordered to be paid to their successors.

It may be interesting to note that from 1749 to 1808, it was customary to sell the paupers at public sale, generally for one year, to the lowest bidder, the township paying for their support. The following is a copy of the record of the overseers for March 22, 1794.

"Die Condition, oder Kauf-Bedingungen des Sebastian Götz ist wie folgt, nämlich: Vors Erste soll derjenige so ihn kauft ihn beköstigen so wie es recht und billig ist, auch soll er ihm Weschen und Flicker, auch muss er ihn kleiden wie es recht und billig ist, allein die Kleider muss das Taunship bezahlen und im fall er solle Krank und bettlägerich werden so muss das Taunship dafür gut thun.

LUDWIG ACHE,  
BALSER RIEL,

*Overseers of the Poor.*

Obgemeldeter Sebastian Götz ist heute als den 22 Mertz an Andreas Ried verkauft worden für die sum von £16, 4 Shilling."

## The Sumneytown Bridge.

The old stone bridge which spans the Swamp Creek just below the village, along the Spring House and Sumneytown turnpike, was the first structure of its

kind erected in the township and probably the first one in this part of the county. As the Swamp Creek often becomes a raging torrent and its bed is deep and dangerous, the peril frequently encountered by travelers and teamsters in crossing that stream induced the early settlers to apply to the court of Philadelphia county for aid in the erection of a bridge. The desired help was granted by the court, but before the work could be undertaken, the outbreak of the Revolution and the consequent call for troops and funds caused the project to be abandoned.

After the close of the war another effort was made to procure assistance, and on March 27, 1787 a petition, signed by many of the citizens of the upper part of the county, was presented to the Court of Quarter Sessions, at Norristown, with the request that \$800 be appropriated by the county for the construction of the bridge. The petition was granted and the amount asked for appropriated with this provision, however, that the petitioners should obligate themselves for the completion of the bridge without any further cost to the county. In conforming to the action of the court, the county commissioners, Benjamin Markley and Henry Cooken, recommended that Messrs Daniel Hiester, Christian Scheid and Henry Schneider be appointed as managers to superintend the work. When the building operations were under way, it was discovered that the amount of labor and material needed in its construction was considerably in excess of the original estimate, while the sum of money secured through private subscriptions was much less than had been anticipated. Another appeal was then made to the county, but when the court refused to grant any further aid, the spaces between the pillars were covered with planks and the bridge was then made

passable. In this condition it remained for forty-four years, or until 1833, when the county commissioners built the arches and completed the structure at an additional cost of \$1275. The entire cost to the county, outside of private subscriptions, was \$2575.

The Macoby Bridge, at Green Lane, was built in 1838, while that at Perkiomenville was erected in 1839. The former cost \$3368, and the latter \$11,291.

#### **Earliest Public Roads.**

When the first settlers arrived in this locality they made their way through the forests as best they might, with ax in hand cleaning roads for themselves. But with the increase in the population came also the need for greater public conveniences. To provide better facilities for travel and the transportation of goods, the inhabitants of this region came together and laid out the first public highway. It led from beyond New Goshenhoppen, through Sunneytown and North Wales to Philadelphia. It was known as the Maxatawny road, the greater part of which is now owned and kept in repair by the Greene Lane and Goshenhoppen, and the Spring House and Sunneytown turnpike companies. It was the custom then, as now, to lay out roads by order of the court, but the exact time when the road was granted is not known. It must, however, have been prior to the year 1735, at which time a second road, from Macungie to Sunneytown, afterward known as the Geryville turnpike, was opened.

This latter road was laid out, on Aug. 16, by Robert Thomas, John Roberts, Hugh Evans and Jon. Jonson, viewers, after application had been made, on the 25th of the preceding March, to the Governor of the State and the City Council of Philadelphia.

These roads were not only the earliest, but also the most important public highways in this section. They were used by the local industries to transport the powder to the coal mines, and the flour, oil and iron to the market. The farmers, also, around Maxatawny, Macungie, New Goshenhoppen and Hosensack followed these roads in taking their farm products to Philadelphia, and in bringing

on their return goods for the country merchants. Almost daily numbers of fine four and six horse teams might be seen passing through the village. Most of them used the old, cloth-covered Conestoga wagons, with a feeding trough attached to the rear end of the body, a tool box at the side, and sometimes a tar bucket swinging from the axle underneath. Some of the teamsters from the vicinity of Hosensack attracted no little attention by the bells which swung in a frame fastened to the harness of their horses, and which kept up a constant tinkling as the team moved along. Each teamster was generally supplied with feed for his horses, provisions for himself and blanket for a bed. The last named, when not in use, was rolled up and fastened in the top of his wagon.

As Sunneytown was one of the intermediate points along the route, it became a favorite and noted stopping place for the night. When evening came and the teams arrived, the horses were stabled and fed, or if, as it sometimes happened, all the stable room was taken, the horses were tied to the feeding trough fastened on the wagon pole, and left there for the night, while their master betook himself to the bar-room, sat down on one of the benches at the long table, and with the contents of his knapsack spread before him, ate his supper. At such times the guests each received a gill of liquor measured for them by the landlord as the modern method of serving drinks was then not in vogue. As the evening wore on the teamsters unrolled their blankets, spread them on the bar-room floor, and made themselves comfortable for the night. When the tavern was crowded the rows of sleeping guests were often so dense, that only a narrow space was left between the lines of up-turned feet for late comers to pass through. The early morning hours, at such stopping places, witnessed a scene of unusual activity and commotion until, when men and horses were ready for the road, each teamster, with a loud cracking of his long snake-like whip, set out for his respective destination. With the decline of the local industries, and the advent of the railroads these teams, once the pride of the region, gradually disappeared from the roads.



### An Early Railroad Survey.

That the construction of the Perkiomen Railroad had been contemplated, many years before the road was built, is evidenced by the fact that, as early as 1835, a corps of engineers had been engaged in surveying a line beginning at Norristown and extending along the Perkiomen to some point on the Lehigh river. The surveyors had made considerable progress when their work was suddenly terminated, owing, it was thought, to connection with the following event.

Near midnight, on December 18 of that year, five young men, assistant engineers, together with their driver, came to the Sumneytown Hotel, then kept by Mr. John Hartranft. Immediately after their arrival they began to quarrel with the proprietor about some difficulties which had arisen several weeks before, at which time they had been furnished with board and lodging. The party became abusive and finally made threats of violence, when one of the inmates of the house, believing Mr. Hartranft's life to be in danger, called in a neighbor, named Williams, to give aid in case of necessity. The ruffians then smashed a door and forced themselves into another apartment. In the hand-to-hand encounter which followed, through

his efforts to prevent further violence, Mr. Williams received several knife thrusts in his abdomen, at the hands of one of his assailants. Mr. Hartranft quickly aroused the villagers, but when they came upon the scene the murderer and his companions had fled, and their victim lay weltering in his own blood. Several physicians were speedily summoned, but neither effort nor skill could avail to save the life of Mr. Williams, who died the next day.

The arrest and imprisonment, at Norristown, of the persons implicated in the murder soon followed, and their trial began on February 24, 1836. It continued until the evening of March 4, when the jury, after an absence of only a few minutes returned with a verdict of not guilty. The result of the trial was a surprise to the community and continued for a number of years to be the cause of much dissatisfaction.

With the acquittal of the young men, the survey of the railroad was abandoned, and some of the older people, who were acquainted with the circumstances believed that if the unfortunate event at the hotel had not occurred, the whistle of the locomotive, in the Perkiomen Valley, would have been heard at an earlier date.

## The Underground Railroad

BY DR. I. H. BETZ, YORK, PA.



It was in York county, it is believed, where the term "underground railroad" originated. Slave-owners in the pursuit of fugitives found that when they reached the river the bondman disappeared as mysteriously as though "the ground had swallowed him up." In their perplexity, the pursuers exclaimed, "There must be an underground road somewhere." The expression struck the popular fancy, and was incorporated into the literature of the day.

In 1804 one of the first kidnapping cases recorded in the history of the movement took place at Columbia, when the mother of Stephen Smith, who later be-

came a well known lumber merchant at Columbia, was sought to be forcibly taken from the house of General Boude to her mistress' home at Paxtang, near Harrisburg, Pa. It created great excitement.

As early as 1688 the Friends and Menonites had sent a protest from Germantown to the yearly meeting, which has become historic. Some of the signers were Holland Dutch or Low Germans. The Friends in England, in 1727, declared that slavery was a practice "not to be commended nor allowed." In Pennsylvania they continued to take advanced ground until in 1776 they excluded slaveholders from membership in their society.

In 1786 a society existed in Philadelphia for succoring fugitives who reached

there, of which Isaac T. Hopper, then a young man, was the ruling spirit and its President. By a strange coincidence, Washington became the first sufferer of prominence at its hands. While he took his loss philosophically, yet he also signed the first Fugitive Slave Law in 1793. But the law was found inefficient.

Since the North Star was found immovable, it was hoped that the British Crown might be induced to declare Canada no longer a "Mecca of Freedom." But Britain stood firm in the maintenance of the principle declared by Lord Mansfield that "as soon as a slave set his foot on British soil he was free."

Turning to our own halls of Congress, efforts were made for a more stringent law, which failed until the second Fugitive Slave Law of 1850 was enacted and went into force, of which the author was Senator John Mason, of Virginia.

Meantime, the hegira towards the Promised Land of Freedom had increased to such an extent that it was estimated that between one and two hundred thousand fugitives had left slavery for freedom in a period of seventy-five years. During this period the work of aiding fugitives had become extended, organized and systematized.

At the beginning of the last century, Columbia, Pennsylvania, became an objective point in the work of the Underground Railroad.

To John Wright, a grandson of the original settler bearing that name belongs the credit of first establishing "stations" at distances of ten miles apart, in eastern Pennsylvania. The work of aiding fugitives was one attended with exhilaration and excitement, but it was also attended with danger to property and person. It required sagacity, quickness of perception and foresight. It required means, sympathy and benevolence without public applause or hope of reward.

Its abettors and workers were hated and despised by those whose loss was their gain. The North contained multitudes who regarded them with distrust and ill-concealed aversion. But they looked upon slavery as the sum of all villainies and the crime of all crimes. They believed in aiding rather than talk-

ing. The work grew and in a decade had extended from the Susquehanna to the Delaware. Stations had multiplied from and to which "freight was shipped." Like our modern fast express trains their best runs were made at night, when the "track" was clear and free from obstruction. The nomenclature of the road was strictly adhered to. Thus there was a president and superintendent. There were stockholders but no dividends except as righteous actions offered full satisfaction. There was no watering of stock, but concentration of purpose. There were "passengers" and "stations." But there was also a "walker's express," and when there was congestion of traffic "Shank's mare" was pressed into service. The station masters and conductors were men "wise as serpents" and "harmless as doves." Family carriages, even funeral processions, draymen's carts or railway cars with hidden compartments or with innocent-looking store-boxes were made available for transportation. Signs and passwords, with mystic raps, in the dead of night were given and duly interpreted by the initiated.

The work was democratic in character, and made the Declaration of Independence more than a "glittering generality." The work was made doubly dangerous by spies and paid emissaries.

Every neighborhood had its informers who for reward became aiders and abettors to the "gentlemen of property and standing." Many fugitives were thus overtaken and reclaimed, and those who were found to have aided or assisted them were heavily mulcted in fines, damages and costs.

There were several types of stockholders in the Underground Railroad. By far the largest number were those who considered slavery an evil, and would fain have seen it extinguished, but their respect for law and order made them loath to interfere with it directly. Still their influence even thus far counted for much. Another type were certain of the non-resistant sects who considered it their duty to alleviate suffering and distress when directly appealed to by fleeing fugitives or by those fugitives who had been befriended and had been sent from

other places. Being law-abiding citizens according to the strict letter and intention, they could take no part in initiating measures to cause or carry out projects to aid fleeing fugitives in opposition thereto. They drew the line at visible distress and suffering. Others were guided by what they termed the "Higher Law." If man-made laws or interpretations were in opposition thereto, so much the worse for them. It was doubtless for this reason that the Pennsylvania-German population was not near so fully represented in this work as that of the English and other nationalities. Still there were some very conspicuous workers among the Pennsylvania-Germans, who were unwearied in their labors and sacrifices in the cause. Then there was a type of men and women who took their lives in their hands and "bearded the lion in his den." Some of these people became martyrs by their devotion to humanity and liberty. Who has not heard of Captain Jonathan Walker, "the man with the branded hand"; of Captain Daniel Drayton and Rev. Charles T. Forrey, who perished in prison; of Calvin Fairbanks, who suffered over seventeen years in prison and received 35,000 stripes. The list is swelled by Alanson G. Work, Seth Concklin and Rev. Elijah P. Lovejoy.

Of these who were unharmed and successful, there was the well known Josiah Henson, Dr. Alexander M. Ross, of Canada, who later became a man of international reputation with Harriet Tubman, who went to the South nineteen times, bringing away more than 200 bondmen, women and children. Her story reads like a romance.

Then there was the militant type, who believed that slavery should be attacked on its own ground by pen and sword or with "Beecher's Bible" which was a euphonious term for Sharp's rifle. There were men like the slave Nat Turner, Elijah P. Lovejoy and the hero of the plains of Kansas and of Harper's Ferry. It was John Brown's aim to make slavery doubly insecure and unprofitable, and thus lead to its eventual abolition. But every one worked as he or she was able, leaving the results to the approbation of a good conscience.

Many of the Friends of the southeastern counties of Pennsylvania were found in this army of liberation. Some men of color took a conspicuous part, notably among whom were James Forten, Robert Purvis and William Still, of Philadelphia; Stephen Smith and William Whipper, of Columbia, and William E. Goodridge, of York, and Ezekiel Baptiste, of the northern part of the county. The last four especially were men of wealth and business standing. William Wright and Joel Wierman and Amos Griest held the outposts in Adams county. The wife of Joel Wierman was a sister of Benjamin Sundy, the co-laborer with Garrison. Goodridge, in York, harbored Osborn Perry Anderson, one of the fleeing men with John Brown at Harper's Ferry. After a few weeks secretion in his prominent building in Centre Square, he sent him to William Still, at Philadelphia. Still had previously received Francis J. Merrian, who had taken the train at Scotland, Franklin county, Pa. Captain Cook, who belonged to the Owen Brown party, after sending Merrian by train, made their way, mostly by night, to northwestern Pennsylvania. Cook, however, was captured at Mont Alto and sent back to Charlestown and executed. The same fate befell Haslitt, who was overtaken and confined in Carlisle jail for ten days and then sent to Virginia. York county, being on the border was crossed by many fugitives. From York they were sent in various directions. Some were sent to Columbia and from thence to the well known Daniel Gibbons in Lancaster county. Others were sent to Middletown Ferry, in charge of "Black Isaac," who saw his charges safely across the river. Others were sent to Wright and Wierman, in Adams county, who sent them across into the Cumberland Valley, where they came into charge of the Woods, Weakleys and John Harder, at Carlisle, who transported them safely across Harrisburg bridge. On the Wrightsville and Columbia sides of the river were the Mifflins and others. In the northern part of York county were the Lewises, the Garetsons and the Wickershams, all of whom were earnest and enthusiastic in the work. From here many fugitives

were sent across the South Mountain to Boiling Springs, in Cumberland county, to Daniel Kauffman, who was apprehended in the work, which cost him \$5,000. The immediate trouble arose through a number of fugitives being found and apprehended on his premises. He hid many of the fugitives on Island Grove, a peculiar thicket on the Yellow Creek.

He died a few years ago at an advanced age. He was a Pennsylvania-German, as his name indicates. Several tragic events occurred in York county and vicinity. The Christiana tragedy is well recalled. Goodridge's cars transported several of the chief participators to Philadelphia, from whence they were sent to Canada. The shooting of a negro in the northern part of York county in 1830, as he jumped from a third story window, is still recalled. The notorious Prigg case, in which the United States Supreme Court decided that State officers were freed from taking part in fugitive slave cases, occurred on York county soil in 1842. There is a wealth of ma-

terial still preserved bearing upon this phase of our county's history.

But very little, if any, was handed down from records made at the time. More or less complete records have been made of Underground Railroad operators. That in Siebert's History embraces about 3,000 names, of which about one-half are credited to Ohio. Each county in 19 States has its names credited. However, many names are omitted, and some wrongly credited, to the writer's knowledge. The Susquehanna and the Ohio rivers particularly were the dividing lines between the two warring sections. The literature of that period is becoming scarce, and has largely passed into the hands of private collectors and large libraries for preservation.

The slavery question for the time overshadowed all other reforms, which got little hearing as long as this was in the foreground. It, however, was an educator to later reformers. Taken all in all, it was an episode in our history the like of which we will not witness again.

## Extracts from the Justice Docket of Jno. Potts of Potts Town

BY REV. N. B. GRUBB, PHILADELPHIA, PA.

WM. DEWEES, *Quitance*  
*against*  
SAMUEL McCULLOCH  
JONATHAN PALMER  
RICHARD ROBERTS  
JOHN or JACOB, who lives at Phineas  
Roberts.

Judgment :  
Witnesses :  
JOHN ZELL  
LAWRENCE GARRET  
ROBERT MCFARLAN  
DAVID THOMAS.

Who stand Convicted of the Breaking of Act of Assembly for casting and Drawing of Sein in the River Schuylkill Between Sun Set on Saturday & Sun rise on the following Monday. Penalty, £5 o. o. each man and costs of suit. Received the sum of £20. from P. Roberts & paid it to Lawrence Garret who acknowledges the Receipt of the same by his signing.

(Signed)  
May 8th, 1771.

LAWRENCE GARRET,  
*Overseer of the Poor of Blockley Township.*  
Phineas Roberts paid the cash for the whole  
Justice, s.20  
Costs .25

45 shillings

WILLIAM DEWEES, *Quit.* } Samuel McCulloch & Jonathan Palmer say  
*against* } that they obey the orders of Phineas Roberts who  
 PHINEAS ROBERTS } gave them General orders to fish & that they fished  
 agreeable to his orders on the time prohibited by the  
 Act of Assembly.

DAVID THOMAS, *Quit.* } Jacob Kirk saw Nathan Levering about break  
*against* } of the day & Jacob Wyncoob in the fishing boat with  
 NATHAN LEVERING & } the Net in the Boat who told them they had caught  
 JACOB WYNCOOB } between 300 or 400 Shadd. Convicted and to pay  
 May 8th, 1771. } each Man £5. for fishing contrary to the law.  
 N. Levering paid the cost. Justice 6 shil.  
 Costs 6 shil.

12

DAVID THOMAS, *Quit.* } Convicted of fishing contrary to Act of Assem-  
*against* } bly. To pay £5 Each and Costs of Suit. Nathan  
 HUGH CRAWFORD & } Levering paid the fine to the Overseer of the Poor,  
 LEWIS SMITH } Lewis Smith paid the fine to the Overseer of the  
 Poor of Roxbury township. Hugh Crawford, one  
 of the Overseers of the Poor of Roxbury.

I do hereby acknowledge to have received fines for H. Crawford, N. Levering & Lewis Smith in the above suit. (Signed) HUGH CRAWFORD, <i>Overseer of the Poor for                  Roxbury Township.</i> May 8, 1771.	s d Cost, H. Crawford, Justice 6. 0 Costs 5. 8 <hr/> 11. 8 Lewis Smith, Cost, Justice 6. 0 Costs 6. 0 <hr/> 12. 0
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Order to Jno. Bell Overseer of the Highways of Plymouth Township to Remove a fishing Dam in the River Schuylkill adjoining the said Township & make Returns to next Court of Quarter Session, July 5, 1770.  
 Signed by WM. DEWEES,  
 JNO. POTTS.

Appeared the 1st, May 1771 David Jones & Jno. Williams & Qualified to serve as Overseers of the Poor the Ensuing year to the best of their Skill and Knowledge.

Benedict Millinger Bound to Isaac Sponn, Shoemaker, for the Term of Two Years & Eleven Months to learn the art and Mystery of a Cordwainer to be found in all necessaries & at the Expiration to receive a New Suit of apparel worth Ten Pounds & a Hammer & Pincers & the said apprentice to pay for the care of his Chute (Church) August 1st, 1773.

August 31st, 1771

Mary Meravind Daughter of Philip Meravind Bound apprentice before me with the Covenant of her said father to serve Wm. Levering & his wife Margaret for the Term of Thirteen Years & six Months, the said Master & Mistress to find her Meat Drink Apparel Washing & within the Term to Learn her to Read in the Bible & at the End to give her one New Suit of Cloathes & her Old ones.

August 31st, 1771

Philip Meravind son of Philip Meravind Bound apprentice before me to learn the Trade of Wagoner with the Covenant of his said father to serve Wm. Levering & his wife Margaret for the Term of Nine Years & four months the said Master & Mistress to find him Meat Drink Washing and Lodging & to Learn

him to read in the Bible & write & Cypher unto the Rule of Three & to give him at the End One New Suit of Cloathes besides the Old ones.

Jno. Johnson before me promises & Engages to give Mary Johnson no future Cause of harm or Complaint by any Violent & Ill Usage of any kind May 11th, 1771.

(Signed) JNO. JOHNSON.

Complaint from H. Shingle of Petty Larceny in that a Lamb wandered of Def't who appears & Confesses the fact. Fred'k Antes and John Potts adjudge him to pay a fine of twenty shillings to the Governor, make amends to the Complainant & pay the cost of Prosecution. John Shellenberg, his Master performs the judgment June 19, 1772

Received twenty shillings from John Potts the fine above mentioned.

By me (Signed) JOHN BROOKE,

*Overseer of New Hanover Township.*

Judgment against the Plaintiff. No cause of Action to pay cost.

JACOB GRUBB	}	Com't	5s	5D
ag't		My cost	3	3'
ELIZABETH MILLER		Evidence	2	0
Oct. 27th, 1770		Ditto	1	0
		11s 8D		

THE KING } Convicted of stealing a calk skin the property of  
ag't } Nick. Bunn Value 4 shilling for which he is adjudged to  
WM. FLOID } receive fifteen lashes on the Bare Back, make restitution  
to the party injured and pay cost of Prosecution, which  
sentence is complied with April 23rd, 1773 Before Sam'l  
Potts & Jno. Potts.

Philip Freet son of Philip Freet bound Apprentice to Jno. Crown for the Term of Seven years four months and three weeks. To be taught at school two months per annum until he shall receive six months schooling & also send to the Minister to be instructed in order to take the Sacrament. At the expiration of the Term to receive from said Master six pounds in Cash in lieu of his freedom sute of Cloth & one new pair of shoes & a good new pair of stockings, besides the old ones, or a good sute of apparel at the Option of the said Philip Freet & also a Grubbing Hoe an ax & a pair of Maul Rings & two Iron Wedges. May 12th, 1773

THE KING } Committed for forging and Counterfeiting Seventy  
ag't } Maryland Bills of Eight Dollars & passing & altering  
PATRIC KELLY & } a counterfeited Maryland Bill of Eight Dollars, knowing  
THOMAS COLLEN } the same to be Counterfeited.  
Thomas Cullen & Conrad Shunk in £50. each to  
give Evidence.  
Sebastian Keely in £50. to give Evidence

June 13th, 1773.

Exclusive of the above Bill mentioned a Bundle of Eight Dollar Bills containing sixty-nine in number was found on search in the Cloath of Thos. Collen & a parcell of small money in Maryland & Pennsylvania Bills & a parcell of Dollars and small silver containing fifteen Dollars & twelve quarter parts of a Dollar & a small crooked piece of silver & an English Shilling of Charles II.

NOTE.—The Docket from which the above memoranda are taken is in possession of Rev. N. B. Grubb, Philadelphia, Pa.

## An Immigrant's Letter, 1734

NOTE.—The original of the following letter, written by David Seipt, was in the possession of the late John F. Hartranft, by whose direction a translation was made for the late A. H. Seipt, of which this is a copy.

GERMANTOWN, Dec. 20, 1734.



THE grace of God be with you.

*To my faithful brother  
David Seibt:*

Most worthy and dearly loved brother and sister—I, my wife and my children and other good friends send you kindly and heartfelt greetings, wishing you the grace and peace of God Almighty in spiritual and temporal things.

Dearly loved brother, it is but reasonable that I should write you a detailed account of the long and distant journey which we have (Thank God) safely ended and tell you how uneasy I was that this was not done upon the first opportunity. It happened through the neglect of a certain person who had promised me to notify me (as I was not in Philadelphia) when the mail would be gathered.

As an account of our journey from our company in general has been sent to our brethren remaining in Germany and our Fatherland Silesia (which if safely carried has no doubt reached you ere this) I will restrict myself to what concerns and befell me, my wife and children. You are already acquainted with all that transpired between home and our arrival upon the banks of the river Mense in Holland. Upon leaving Helfort, the last city in Holland, we encountered considerable though not unusually high winds. Though no danger was apprehended, the ship was mightily rocked by the waves, which produced the usual unpleasant sensations of seasickness, to which nearly all the passengers succumbed. I was not much affected, but mother (Judith) suffered pretty severely. Our oldest son Christopher was likewise but slightly affected, but the most complete victim was Casper our youngest son; for several days he was quite unable to sit up or to take any food. But

he as well as the rest of us mended before reaching Plymouth, England, after a voyage of about six days. (Of the time, however, I am not quite sure, but the Account of Travel will show it.) Here a heavy toll is exacted so we were detained twelve days while the captain's cargo was inspected. Of our things nothing was examined but a chest. At 8 A. M., July 29, we left Plymouth, but owing to very little and that contrary wind we were unable to proceed more than a quarter or at most half an English mile when we again cast anchor and waited for a more favorable wind which sprang up in the evening and launched us in the great sea or ocean also called the world sea for it encircles the whole earth and is so deep it cannot be sounded with lead and line. Here we enjoyed five or six days of very fair wind, when again the wind rose and the passengers were prostrated, my wife and youngest son as usual being the severest sufferers. I and my oldest son Christopher were not sick in the least all of the ocean voyage, and the whole time enjoyed good appetites. When perhaps half way over Judith was taken ill and for fourteen days suffered alternate chill and fever with violent headache and heaviness in the limbs but was better before we reached land on Sept. 22 (new method). The first days after our arrival I enjoyed good health, but the next fourteen was confined to bed and suffered great heaviness in the limbs, but, thanks to God, am well again. The rest, however, have been very well since our arrival, except Judith, who was confined to bed for two days and suffered likewise with heaviness which with her, however, is a rather deeprooted complaint of old.

In the Fatherland we often heard and spoke of the ocean and its wild moods, in the Scriptures and other instructive books often read of it, until I imagined it very difficult if not impossible to cross it; no doubt if God chooses to punish, danger accompanies the attempt but far removed from its shores one is apt to exaggerate its terrors. If fair winds pre-

dominated, which they do not, navigation would be very pleasant; yet for the most part it cannot be regarded agreeable, though its dangers be less than imagined, one unaccustomed to the water encounters many unpleasantnesses that make him long for the land.

We encountered many contrary winds, but only eight hours of veritable storm; the journal of the voyage will give the day. Though loss of life was not imminent, the necessity of tightly closing the ship caused great inconvenience to the many passengers and might have resulted in serious sickness if the good and merciful God had not stilled the wind and waves and brought us safely to our desired haven.

Now with reference to this country I must say that though much was said of its advantages in Germany and much written from here to there in praise of it, I find it to fall short of representation in many respects. It is true a good workman receives good wages, but on the other hand their number prevents their finding steady employment. Likewise the day laborer receives probably twice the wages received in Saxony or Silesia, but not the amount of work.

Bread, it is true, is not much dearer than in Saxony (much wheat bread, mostly hearth-baked, is used here), but most other edible grains bring double their price in Germany. Meat is not dear, and much is used; but all that serves for clothing is pretty high priced. He who comes to this country with some money and devotes himself to amassing wealth may be successful. But to do so is contrary to the spirit of the Bible as well as our teachings which warn us against such things. We do not yet know if the spinning industry can be introduced and made self-supporting; the Scholtzes intended to make an effort to establish it. Spinning can be secured in the country, as the people here hire their flax spun as they do the tow in Germany. Farm land is not so easy to secure as one thought. There is plenty of it, to be sure, but money is needed for its purchase, as very little can be had cheap. Yet we will not suffer want, and with God's help we will certainly be able

to earn necessaries. Nor is building so easy as imagined. In Philadelphia a thousand dollars will not build much, but in the country would be more efficient; there they do not build large houses, but in Philadelphia everything is built a la mode and handsomely as also in Germantown, where I am living.

In what pertains to the clergy and the advancement of Christianity, I cannot give much praise to this land, for the kingdom of this world has here, too, its adherents, and the Prince of this world has full swing; and though there is apparent peace and liberty, it is not so easy as one would think to provide for true peace; so that a true Christian might be constrained to exclaim with our dear cousin Martin John, blessedly asleep in Jesus:

O world of thine I'm weary,  
In thee no peace is found,  
For which my soul doth thirst;  
For it from thee I turn,  
My soul with love doth burn,  
For Christ the Prince of Peace.

Verily Christ's words will be fulfilled that in these last days not much good will be found upon the earth. Lately we inquired of a man who was visiting us if the aurora was seen here. He answered no and wished me to describe it; upon our doing so, he assumed it a sign of the last days, and expressed the opinion that the end of the world was not far off, quoting as a convincing proof the fulfillment of Christ's words, "Then if any man shall say unto you, Lo here is Christ, believe it not." He seemed to be a quite logical and observant man, and went on to say that here in Philadelphia there are so many and various religions each claiming, Here is Christ, here is Christ, and that apparently all nations are inflamed with pride and godlessness and claiming all these things as indications of the end. Here in the city of Philadelphia, where I have been eight weeks, very luxurious living is indulged in, and the extravagance is not less than in Germany. In the country you may find some very clever people, particularly among the Mennonites and Anabaptists, nevertheless much heed is paid to style and many, especially the young people, are very light-minded.



Liberty of conscience is certainly allowed here, each may do or leave undone as he pleases. It is the chief virtue of this land, and on this score I do not repent my immigration (particularly as it was necessary), and hope and pray God to make it serve to the praise of his name and the eternal welfare of me and mine. But for this freedom, I think this country would not improve so rapidly, though it is greatly to be deplored that many misuse it by leading bad and unthankful lives. It is a great boon to those who employ it to the praise and in the love of God.

My dear brother, if indeed I cannot in temporal and spiritual things give this land the unqualified praise some have done, and though here, too, is found the corruption consequent upon the wretched fall of our first parent Adam, yet there are many who, realizing their own sinful nature, are not prepared to follow their own devices, but through the help and grace of God endeavor to resist the evil and avail themselves of Christ's merits for their own shortcomings. So if trouble or war should befall you, it would give me and mine much pleasure to have you come here.

I trust the dear and faithful God will care for us in body and soul. I would also like to have our sister Susan with us, if it should be her will to come. Reports have been circulated of great distress in Germany on account of the war, and I would like to have reliable news concerning the state of affairs. My dear mother-in-law did not complete the journey undertaken with us, but after an illness of five weeks, and having lost all consciousness for the last ten days, she breather her last upon the banks of the Delaware. My heart-loved brother, how it pains me that we are so widely separated, your own heart will tell you, for I am persuaded that you feel as I do.

Though thousands of miles lie between us, my spirit often lingers with you; indeed, I may say not a day passes without thoughts of you. I beg you will always keep in remembrance me and mine, nor forget us in your prayers, and I will do the same for you, God strengthening me in my weakness with His help and grace.

Dear brother, it would give me much pleasure if the dear Lord were to allow us to meet again upon earth, but I would like to spare you the long and toilsome journey; still if you were to incur any opposition in religious or secular strife, I would much rather that you would come here, the dear Lord would lighten and make bearable all hardships, as He did for us. Dear brother, we cannot know that we will see each other again, even should you conclude at once to come, for life is uncertain and you have often thought you would not live long; as for myself, most of my years have passed, though I can and must add that I am now hearty and well (Thanks to God for his mercy), yet I perceive many symptoms which indicate that my life will not be long, therefore nothing is more necessary than to be daily prepared for death (for we have here no abiding city) and to pray that the Lord will transplant us into the land of the living where will be no alternation.

Now, dear brother, if you conclude to come you might buy some seeded bread; if you come down the Elbe, buy it at Magdeburg, where the best is to be had; that is likewise the best way to take, and then at Altoona you can have the bread sliced and baked the second time to take with you on shipboard. We cannot complain that the fare on board was short; on the contrary, those who had not great appetites had bread left, but it was unseeded, and would not suit every one, though not unpalatable.

But it is well to be prepared with some seeded bread (Zwie-back) out of which if needed you could make soup. Dried fruit, apples, plums or pears, are likewise useful. You should provide yourself with some wine and brandy. We got some in Holland, and found it very useful. You might buy it in Rotterdam; wine and brandy are cheaper there than in Haarlem. If you should come, bring with you an iron stove, too. They are dear here, are better than earthen ones that do not last so long, and are very high priced. I do not know where to tell you to buy it, but you can find out by inquiry; the people of the Palatinate gen-

erally bring them with them, and I think they buy them in Rotterdam or they bring them with them out of their own country—I cannot tell certainly. A whole stove (or oven) consists of five plates, which can be divided into two, if desired, and the cost lessened. You might also bring a kettle, copper is very dear here; if you buy it in Holland, you can care for it well enough on shipboard. On those large vessels much or little to load is of no consequence; a grubbing hoe, a rasp, one or two engraving tools and an auger like a ladder or scale auger, if they are not too cumbersome for you.

My dear brother, I hope you will get some idea from this letter what things are like here. I have inquired well into all I have written about, and hope nothing I have said is untrue. I commend you and Susanna to the protection and

fatherly care of the Triune God, and with many heartfelt good wishes for you both, hope this may find you in life and well. Please greet our cousin George and give them our good wishes; the same to all our good friends, particularly to Abraham Wagner.

If you should have money you must bring no silver with you, for gold, copper and paper are used here. I should like to have our ——; bees are not dear here.

The ship passengers were very friendly toward us, and had great patience with us.

The most of the time it was a little warm, so that many of us were out on deck.

The sailors have no leisure; they are always at work.

## “The Pennsylvania Dutch”

### A Few Observations

BY FRANK R. DIFFENDERFER, LITT. D., LANCASTER, PA.

NOTE.—We reprinted in the issue of November, 1907, an article by Professor Albert Bushnell Hart on “The Pennsylvania-Dutch,” which called forth responses that appeared in the issues for January and February, 1908. Frank R. Diffenderfer, Litt.D., read a paper before the Lancaster County Historical Society, February 7, 1908, from which we quote the following observations. The notes are numbered as in Mr. Diffenderfer’s article. We indicate page and paragraph in article of November (1907) to which the notes apply.

**I**NTRODUCTION. The following paper, written by Albert Bushnell Hart, Professor of History in Harvard University, author of a number of historical works, and editor of a recently completed series of historical volumes, has resulted in the publication of more criticisms and protests by various writers in Pennsylvania than any similar production of which we have any knowledge. There is no doubt Professor Hart meant to be fair to the people of whom he writes—he is himself a Pennsylvanian—but, as all his information, or misinformation, was

derived at second hand, and is not the result of personal knowledge or experience except in so far as he was able to gather it during a ten days’ visit to Lancaster county, it was hardly to be expected that he would be as correct in his statements and as reliable in his deductions as could be desired. The result has been that his article, while not without a certain value, is nevertheless regarded as too unfair to be allowed to pass unquestioned. Indeed, there is so much in it that requires notice that if all the objectionable points were carefully commented upon, another article of almost equal length would be required. As that is impossible, only some of the most important ones are noted.

1. (P. 539, Par. 2.) Professor Hart expresses surprise that the German immigrants and their descendants have not been absorbed by the other nationalities around them. Today fully 75 per cent. of the people of Lancaster county are German or of German descent. Is it a wonder that 25 per cent. of English and

Welsh and Irish have not absorbed them? The wonder rather is that a people so virile and "stout in children" have not absorbed the numerically inferior races around them. Nor is it correct to say the German element in the State has "received very few accessions from Germany since the American Revolution." It has received thousands.

2. (P. 539, Par. 3.) First and foremost, Pennsylvanians object to Professor Hart's persistence in calling those Pennsylvanians of German descent "Pennsylvania-Dutch." He explains why he does so, but the fact that they are not Dutch is admitted by himself, and yet throughout his paper he persists in this offense against taste and truth.

3. (P. 539, Par. 4.) Here again Prof. Hart has fallen into error. His attempt to divide the Pennsylvania-Germans into "six main varieties," according to their religious beliefs, is a mistake. They differ in their forms of belief, and in that only. They are one in point of nationality, and the dialects they speak is the same. But to say, as he does, the German Lutherans are one "variety" and the German Baptists another, is wholly wrong.

4. (P. 539, Par. 4.) Perhaps Prof. Hart deviates from the actual facts most widely in trying to tell what language or dialect the Pennsylvania-Germans speak. "A barbarous compound of German and English words in German idiom" is what he terms it. If his acquaintance with the Pflazisch and South German dialects was more intimate, he would never have written those words. Here is an example from a South German poem, in which all the words are such as are daily used by the average Pennsylvania-German:

Wan die Beem un' Hecke  
Gansvoll Veggle hucke,  
Un' die Deckel schnecke  
Aus der Hausen gucke,  
Dan isch Frijohr worre.

But this branch of the subject is so clear as to require no further demonstration. The authorities are over-whelming.

5. (P. 540, Par. 5.) This is a misstatement. There are not many Pennsyl-

vania-Germans who do not understand English. In Lancaster county nearly all of them take English newspapers, and read them, too. What he means when he says, "The Pennsylvania-Dutchman"—we are certain he did not see one during his visit to Lancaster county—"does not favor too much education for young people," we do not know, but we do know that all their children go to English schools and many of them to Normal Schools, and themselves become teachers. He speaks about "Dutch" colleges. Well, we never heard of them, but we do know that Muhlenberg, Franklin and Marshall, Dickinson and Pennsylvania Colleges are very largely patronized by Pennsylvania-German students. That does not look as if the fathers were afraid "of too much education."

6. (P. 540, Par. 7.) A few amends are made in the above paragraph—a few bouquets thrown to our "Pennsylvania-Dutchmen," but with a qualification. The barns are set above the farmhouses. Nine times out of ten the modern farmhouse is a stone or brick building, of ample proportions, comfortable and inviting, and often with hot and cold water, steam heat and other modern fancies. There is none better anywhere, and very few so good.

7. (P. 542, Par. 1.) It is true that the Mennonites refused to take up arms in the War of the Revolution, on principle, but it is incorrect to call them Tories. They were called "Non-Associators," but they paid their war taxes like the rest, and there is only one instance in which trouble arose during that war in Lancaster county. As a fact, the German element in Pennsylvania was as loyal to the Patriot cause as any other nationality. The muster rolls of the nine regiments raised in Lancaster county during the Revolution show a very large proportion of German names. When, on May 25, 1776, Congress ordered the enlistment of an exclusively German regiment in Pennsylvania and Maryland, Pennsylvania's quota was filled by July 17, and an extra company thrown in, by way of good measure, we suppose.

8. (P. 542, par. 4.) Our author gets

his denominations mixed up in this paragraph. The Donegal and the Leacock churches are not Episcopal, but Presbyterian. The Scotch-Irish, who were a very prominent portion of the early settlers, were almost to a man Presbyterians.

9. (P. 542, par. 5.) Nowhere in his very readable article does Prof. Hart stray more widely from the actual facts than here. It is true that for fifty years after the settlement of the province, the Germans were not prominent in the affairs of Pennsylvania. There were very good reasons for it. In the first place, the Government was in English hands. The language was English. The business of the Courts and the Provincial Assembly was all English. They were handicapped by their language. But another factor was equally potent in keeping them out of politics and office. They were aliens, without the rights of citizenship. They dwelt in the Province, but it was by sufferance, and they were therefore excluded from taking a part in public affairs. As early as 1721 they asked for naturalization, but it was denied

them. In 1724 permission was given to bring such a bill before the General Assembly. But it required that they should declare under oath, before a magistrate, the extent of the wealth and the nature of their religion. Governor Keith rejected it because its requirements were unjust, contrary to the rights guaranteed Englishmen under the English constitution, and he would not sign it. In 1729 it came up again, and a naturalization bill was passed on October 14, which received the assent of Governor Gordon in 1729-30. At once 105 were naturalized, and among them were eight of the signers to the petition for the erection of Lancaster county. To say that the Germans have not been leaders, we refer to the list of our Governors since the formation of our State government. Governors Snyder, Hiester, Shulze, Wolf, Ritner, Bigler, Shunk, Hartranft, Beaver, Stone and Pennypacker show that the Germans have given the Commonwealth twelve Governors since 1789. If space allowed, an equal record could be shown for them socially, in finance and as captains of industry.

## Marriage Superstitions

BY MRS. H. H. FUNK.

Since time immemorial certain signs, omens and superstitions cling to the marriage ceremony. They are found among all nations and in all climates, many dating back to the time whence the memory of man runs not to the contrary. Even in our own day we have not lost sight of many of them, and where was there ever a bride who did not at least inwardly cherish every so considered happy omen? Few, indeed, are the couples who are dauntless enough to be joined on Friday, and all have the utmost respect for the old shoe. Was there ever a bride who did not rejoice when the wedding day dawned bright and clear, remembering the old adage,

"Blessed is the bride upon whom the sun doth shine,"

and all will agree that the wedding trousseau is not complete without

"Something borrowed, something blue,  
Something old, something new,  
And a piece of silver in one shoe";

and all are equally certain that

"To change the name and not the letter  
Is a change for the worse and not the better."

It is strange how these superstitions are handed down from generation to generation, and how impotent reason and common sense are to do away with their hold upon the human mind. Say what we will, we are by nature, if not by education, more or less given to superstitious cautiousness.

In the earliest times among the Jews the fourth day of the week was considered the unlucky day for maidens to wed, and the fifth for widows. The Romans also believed that certain days were unfavorable for the performance of the marriage rite. June was considered the most propitious month for matrimony, while May was to be especially avoided, as it was supposed to be under the influence of spirits inimical to happy households. For

"Married in May, you'll rue the day."

This superstition prevailed for centuries in Italy, and also is even now prevalent in some parts of England. There was at one time a

prejudice in England against marrying on "Innocents' Day," the twenty-eighth day of December, said to commemorate Herod's massacre of the children. It has always been thought unlucky to marry in Lent, even among people outside of the Established Church. An old line runs,

"Marry in Lent, and you'll live to repent";

another says:

"Who marries between ye sickle and ye scythe will never thrive."

As for days, it was at one time believed that all those who married on Tuesdays and Thursdays would be assured of happiness; but later on a well-known rhyme tells us:

"Monday for wealth,  
Tuesday for health,  
Wednesday the best day of all!  
Thursday for crosses,  
Friday for losses,  
Saturday no luck at all."

Aside from the mere time for the ceremony, omens are almost numberless. During the Middle Ages it was considered ill-luck if the bridal-party, in going to the church, met a monk, a priest, a dog, a cat, a hare, a lizard or a serpent; while all would go well if a wolf, a spider or a toad were encountered. In England it is held to be unlucky for a bride to look in the glass after she is completely dressed, before she goes to the church; so a glove or some other article is put on after the last look has been taken in the mirror. This omen is well known in America.

Among the Romans signs were looked for with great care, and no marriage was cele-

brated without an oracle being first consulted. And after the consultation every trivial occurrence was looked upon as an omen. Since then every country, every community almost, has had its own particular superstitions. For instance, it is considered the unhappiest of omens if a couple are disappointed in getting married on the day fixed. In another locality no bride nor groom goes to the altar without a pinch of salt in the pocket; while in still another it is considered the height of ill-luck for a person to go in at one door and out at the other before and after the ceremony, and among the various curious superstitions in other parts is one to the effect that a bride will be unhappy in her marriage if she does not weep on her wedding-day; still another, that the newly-wedded pair must be driven from the church by gray horses, to insure felicity.

To America many superstitions have been brought by immigrants. Among our German citizens there are many of these quaint customs and superstitions to be found attending the ceremony. It is curious to reflect that even while enlightened people discard all other superstitions, those relating to matrimony appear to hold full sway. While they may not be believed in, they are yet given much consideration.

An ancient rhyme runs as follows:

"Married in white, you have chosen all right.  
Married in gray, you will go far away.  
Married in black, you will wish yourself back.  
Married in red, you had better be dead.  
Married in blue, you will always be true.  
Married in green, ashamed to be seen.  
Married in pink, your spirits will sink.  
Married in pearl, you will live in a whirl.  
Married in yellow, ashamed of the fellow.  
Married in brown, you will live out of town."

## Dialect Selections

### POE'S RAVEN.

(A Pennsylvania-German Version.)

BY H. L. FISHER.

#### Der Krabb.

Es war mitternacht un schaurig,  
Ich war schläfrig, müd, un traurig  
Uewer fiel so alte Bücher  
Foll so gans fergess'ne Lehr;  
Un ich hab so halwer g'schlummert—  
Hot's uf emol so gebummert—  
So wie's macht wans bissel dunnert—  
Das es rappelt an der Dheer;  
"S isch en B'sucher," sag' ich zu mer  
Selwert, "Kloppt an meiner Dheer—  
Des, allee, isch's was ich hör."

Un so wie ich mich erinner  
War's so a'fangs in 'em Winter.  
Un en jede glühend Zinder  
Macht sei Geischtli uf'em Floor,  
Un ich hab gewünscht 's wär morg, e,  
Awwer do war nix zu borge

Aus de Bücher—nix as Sorge—  
Sorge for die lieb Lenore;  
Ach, das sie noch bei mir wär!  
Engel hen sie g'nennt Lenore  
Do genennt, doch, nimmermehr.

Un ich war so halb im Zweifel—  
Hinner'm Umhang huckt der Deufel,  
Un es war mer ängschterlich,  
Schauderig un schrecklich weh,  
Juscht as wan mit jedem Droppe  
Blut mei Herz dhert schtärker kloppe—  
Denk ich, "do will ener schtoppe  
Uewer nacht—feleicht ah zwee—  
Denk ich, alter, du magscht kloppe,  
Oder magscht dei's Weges geh—  
Juscht so isch's un gaarnix meh."

Gleimol, awwer, fass ich Herze—  
Denk ich will des Ding ferkerze—  
Sag ich, "alter," oder "alti,  
Kann des kloppe net ferschteh;  
Awwer ich war schweer im Kop, un  
Wie du so bischt kumme kloppe,  
Hät mer könne Hoor ausroppe,  
Wan ich's so hät könne schtoppe—  
Juscht des kloppe, un net meh."  
Dan mach ich die Dheer uf, weit—  
Do war nix as Dunkelheit.

Dief in Dunkelheit geguckt,  
Un ich hab geglaabt es schpookt;  
Zweifelt haw ich, halb getraamt  
Wie ich nie net hab zufoor.  
Nie so schtill as wie es jetz war,  
Nie so dunkel as es jetz war,  
Un des eenzig Wort das g'schwätzt war,  
War 's gepischpert Wort, "Lenore!"  
Hab's gepischpert un net meh:  
Un der *Echo*, leis "Lenore"  
Haw ich ghört, un des allee.

Dan ware's wider schtill un schtumm,  
Doch, so g'schwindt ich dreh mich um,  
Haw ich's wider höre kloppe,  
Bissel lauter as zufoor;  
Sag ich zu mer selwert, "O,  
Ebbes kloppt am Fenschter, do,  
Awwer, halt e'mol, bei Jo,  
Ich geh dr'a un fisedir;  
Braf mei Herz, ich hab die Kunscht,  
Deufeldsdruck un Hexeschmier"—  
'S war der Wind un gar nix sunscht!

Nägschtens, mach ich uf der Laade,  
Bat's nix, thut's doch a'h ke' Schade;  
Un zum Fenschter nei gedapt  
Kummt so 'n alter schwarzer Krabb!  
Sagt ke' Wort—net'mol "wie geht's?"  
Net wie macht's un net wie schteht's?—  
Gar net zaud'rig un net blöd.  
Huckt sich owig mei Kammer-dheer—  
Uf en Biold, dort in der Höh—  
Juscht dort owig der Schtuwwe-dheer,  
Huckt der Fogel, un net mer.

Doch, so schterns carjose Sache  
Hen mich halwer lache mache;  
Huckt er dort as wie en Parre,  
Owig meiner Schtuwwe-dheer;  
Sag ich, "alter schwarzer, g'schorner,  
In der alte zeit-gebormer—  
Was wees ich, feleicht ferlorner—  
'S wunnert mich so artlig sehr,  
Weer du bischt wu kummscht du heer,  
Sag mer, sag mer, wie du heescht:"  
Sagt der Fogel, "Nimmermehr."

Gans erschaunt war ich zu höre  
So en Fogel mir so lehre;  
Doch, die Antwort, in dem, meen ich,  
War juscht ken so grosse Lehr.  
Un en jede muss es eeg'ne  
Das noch kenner so en Sege

G'hat hot in seim ganse Lewe—  
So en Fogel—so en Ehr—  
Fogel oder Dhier uf Bilder,  
Owig seiner Schtuwwe Dheer,  
Mit dem Naame, "Nimmermehr."

Huckt er awwer, dort allenig  
Sagt mer awwer, doch so wenig—  
Juscht e' Wort, as wan sei Seel  
In den Wort ferborge weer!  
Un er sagt ke anner Wort—  
Schtumm un schtimmos huck't er dort;  
Sag ich, "Manche Freund sin fort,  
Un sie kumme net meh heer;  
Un bis Morge gescht do a'h,  
Wie die Hoffning un die Ehr."  
Sagt der Fogel, "Nimmermehr."

Un ich hab mich frisch ferwunnert  
Uewer so en dunkle Antwort:  
"Ohne Zweifel was er predigt"  
Sag ich, "isch sei ganse Lehr,  
Die er fon seim Meeschter g'lernt hot  
Den, en Unglück, f'leicht, ferzörnt hot—  
F'lorne Frucht die er geerndt hot,  
Bis sei Kummerlascht so schweer war,  
Un sei Trauerlied un Lehr war,  
'S melancholisch, sehr un schweer,  
"Nimmermehr! ach, nimmermehr!"

Denk ich, du wit mich betrüge  
Mit so schwarze Fogelslüge;  
'S hot mich g'lachelt, un ich huck mich  
Foor den Fogel an die Dheer;  
Huck mich uf en Sammet kisse  
Uf en Schtuhl—so haw ich müsse—  
Denk ich, doch, jetz will ich wüsse  
Meh fon der Fogel's lehr—  
Was der grimmig, schrecklich Fogel  
Der mer prophezeit doheer,  
Meent mit seinem "Nimmermehr."

Wunner als, un roth beizeite,  
Was des Ding möcht foor bedeute,  
Weil sei helle, schwarze Aage  
Hen mei Herz gerührt so sehr;  
Des, un meh, möcht ich doch wüsse—  
Schweigend huck ich uf mein Kisse—  
Allunruhig war mei G'wisse,  
Weil die Helling schtrahlt, ung'fahr  
Nimmer üwer die Begleeding  
Wu, so wie ich ofters hör,  
Sie geruhgt hot, nimmermehr.

Dan hot's g'scheint as wan die Luft  
Schweerer wär un süsz mit Duft;  
Un ich hör gans leise trappe  
Kumme uf'm *Carpet*, heer;  
"Unglücks Mensch"! haw ich gekrische,  
Faule Fisch sin do derzwische!  
Ruh, ach Ruh, "haw ich gekrische,  
Un fergess sie immermehr!  
Drink, ach drink en—Hahneschwänzli,  
Un fergess sie immermehr!"  
Kreischt der Fogel, "NIMMERMEHR!"

Falsch Propheet, du, ohne Zweifel,  
 Unglücks Fogel, oder Deufel.  
 Mich zu ketzere un zu quäle—  
 Wu der Deufel kummst du heer?  
 Warum dhuscht du mich besuche?  
 Was hoscht du bei mir zu suche?  
 Wit mich in die Hell ferfluche  
 Mit deem ewig "nimmermehr?"  
 Sag mer's, oder geh fon mir—  
 Hot's in—York—ken Hexeschmier?  
 Sagt der Fogel, "Nimmermehr!"

Falsch Propheet un alles böses  
 Was du bischt—der Deufel wees es;  
 Bei des Himmelsblo, do owwe—  
 Allem gut un schlechts—ich schweer—  
 Weck mit all so Unglücks-mensche—  
 Greisch ich—weck mit Forcht un Engschte,  
 Ruh, ach Ruh! in den *Nepenthe*,  
 Un fergess die Trauer schwerer  
 Drink, ach drink, en Hahneschwänzli  
 Un fergess sie immermehr  
 Greischt der Fogel, "Nimmermehr!"

### DER GAPENSCHENDA MERDER.

VOM A AAGAZEIGA SELWER VERZEHLT.

Ob des nau schur so ghäppend is? Huh, war ich dann net selwer wie mer Lahkerls saga "en Eiwitness" heh? Des Ding war so,—Darrich so'n "Act of Assembly" wie mer Lahkerls es heesen, is en Schtick vom ewera Deel von Iesdown County gschnitte warra, un aus sellem Schtick hen mer Kerls Peil County gemacht. Die Sach is so gschwind ganga, as mer herly Zeit hen ghat for uns reddey zu macha. Was ewa denno so die Hedkerls im County wara, wie ich un e Deel annera, sin denno grad nuf zum Governier mit sora Petischen un hen uns gschwind appeinta lassa for County Officers. Ich war eener von da County Commisheners, der Daniel S. Blind war der Judge un der Philip Leichtkop un der Samuel K. Schwenker waren die soschieet Judges—ewa so Kerls as da Judge ufen ort wie seconda. Wie mer heem komma sin, hen mer gschwind en Haus gelehnt for Courthaus un die County offices un weil die Schtuwa so glee warn, do hen mer offischels als unser Turn nehma missa for in die Schtuwa for die County bisness zu duh. Well, sis alles recht ganga. Im Abril hen mer der erscht Term von da Court abholta wella, un darrich da Winter hen mer so im Courthaus rum gnockt um mitnanner geblaudert, wie ewa so offischels duhna, un hen nanmer geïnstruckt, was zu duh, wann Bisness komma deet. Do ee Dag kommt da Bill Frissel, so'n halbgscheiter Närrischer in unsera ofis un secht, as er en Nigger dodt gschlaga het, un er wet nau ah davor ghenkt werra. Ich un der Sherrif Binder hen ihn grad gepackt un die Hend uf da Buckel gebunna, un wie da Frissel gemeent hot, des wer net notwennig, er deet jo net darrich geh, hawichs ihm geexpleened, so misten mer Lahkerls offischeeta weils according zu da Lah wer. En deel von

Jetzt, will ich der ebbes saage—  
 "Naus mit dir, du Unglücks plauge—  
 Mach dich wider z'rück ins Wetter  
 Un des Hellehunde Heer.  
 Loss zurück ken schwarze Feder  
 Lügseht as wie des Dunnerwetter  
 Flieg zu deine falsche Götter,  
 I'on dort owig meiner Dheer:  
 Nem dei Schnawwel aus meim Herz—  
 Schies dich mit meim alte Givehr!"  
 Sagt der Fogel, "Nimmermehr."

Un der Ketzter isch net g'floge—  
 Hückt alsoch so schwarz dort owe,  
 Uf dem Pallas-bild, dort—  
 Juscht dort owig meiner Dheer;  
 Un sei schwarze Aage sehn ich  
 Foll fon Deufels g'schäfte meen ich  
 Un die Lampehelling, schtrömig,  
 Schmeist sei Schatte um mich heer—  
 Un mei Seel fon aus dem Schatte,  
 Der so schweebet do um mich heer,  
 Heebt sich nimmer, NIMMERMEHR!

da annera Kerls hen ihn in da Keller verschtecka wella, bis es County en Reward abieta deet forn zu fanga, awer da Frissel hot sel ah net duh wella, weil er bang war, mer deeten dennoh en annera Kerl fanga un henga, un dennoh weer er haus. Well, weil der Judge un sei Seconds grad in da Court schtub warn un gewort hen for Bisness for da Abril Term azufanga, sin mer mit em Frissel nuf un ich hab die Kees geriport. Der Judge hot mit seinera Seconds gepischperrt, un hot denno gsat, des wer en guti Kees for die County bisness zu naugereeta, un hot dann der Sheriff geordert da Frissel einzusperra, un die Evidence vor die Court zu bringa.

Well, denno hab ich gsat; as according zu da Lah procedens, mist erscht en Jury her, for da Prisoner for die Court zu iver binna un da Judge hot dennoh da Court creier geordert, en Jury zamma zu sucha, weil noch kee Jurylicht gemacht war. Es war im Abril, un die Shäd sin arrig schtarrig da Rewer ruf komma, un weils Fische so gut war da war die Menscha von da Populeeschen ofkors fischa ganga, un da Court creier hot sich die Bee schier abfla missa bis er en Jury zamma gried hot, un da hen ich un er un noch drei annera officers uf die Jury geh missa, juischt for mol da County bisness en Schtert zu gewa. Well, mer sin eigschwora warra, dann hot der Judge da Treiel uf da negschta Marja agsat un hot uns geïnstrukt, mit em Coroner naus zu geh, for da Nigger zu investigeeta. Ich hab die Jury noch sella seem Dag naus ans Heller's Kop genomma, un da Sheriff hot so lang da Frissel in da Keller gschperrt un hot sich mitera Flint an die Dehr ghockt, weil er en Eidie ghot hot, as die Lah sel so inschpecta deet von ihm. Mer hen unser Rieport uf-

gried for da neegshta Marja, un noch de seem Nacht hen mer en Ben ufem Garret eigericht for em Frissel sei Prison un da Frissel hot selwar helfa Bord nuf draga. Er hot wul gemeent, so unkoshta macha wer en Sind un en Schand, awer ich hab's ihm geexpleneed, as die Lah verlange deet, as wan mer en Prisoner hawa wet, do mist mer ah en Jeel hawa, for nei. Ei juscht about zwee Wocha davor, hot unser Nacht watchman en Geilsdieb gfanga, un weil er kee Platz ghat hot for ihn nei zu duh, hot er ihn, will ich's Deiwels sei, die ganz Nacht mt sich rum gfehrt, so as er net darrich geh hot kenna. Well nau so ebbes basst doch net zu da Dignity un die Impotence vom a County!

Am neegshta Marja is da Treiel aganga; die Court schtub war voll-gshtoppt, weil juscht about 30 Leit nei gekennt hen, besides die Jury un die Court-haus officers. Der Judge hot die Mieten zu order rufa lossa, vom Court crier un denno hen er un sei Seconds gewort bis der Sheriff der Frissel aus em Garret gholt hot, denno hot der Judge gsat, da Sheriff set da Prisoner an da Bär schtella, un do will ich iwer der Damm geh, wann sel Kameel net nuf geht un em Judge ins Ohr pischbert er het en Bottel im Sack, ob er net em Frissel en Schmal-er dert raus gewa set for Zeit zu schpara, es wer gewiss drei vertil Meil bis ans Werts-haus. Well, da Judge hot sich die Lefts gschlecht un hot em Sheriff gsat, wan er net so'n schterns guter Kerl wer, dann deeter ihn \$10 feinda for contem of da Court, er het net sel gemeent "vor da Bär Schtella" in da Lah, sel wer, en Prisoner vor da Judge bringa. Der Sheriff hot der Frissel gschwind ufschtepa macha un da Judge hot ihm gfrogt eber en Lahyer het for in zu difenda.

"Ich brauch kee Lahyer," secht der Frissel; "Sellie unkoschta kenna mer Schpara." "Du muscht awer gedifend sei," secht da Judge. "Sis net notwennig. For was dann do dem County so Exschpenses macha," secht da Frissel. "Well, awer die Lah dimands," secht da Judge. "Ich will awer kenne," secht der Frissel, "ich Schmeiss mich in dera Kees uf die Ignorance von da Court." "Uf die was?" greischt da Judge un reisst sich die Brill iver die Aaga for zu seena eb er ah recht ghert het.

Do bin ich aus da Jurybox gschteppt un hab zum Judge gsat da Prisoner het kee Learning un kee Edicaschen un nix, un deet gewiss "Intelligence von da Court" meena, juscht er kenns net recht saga; un do greischt da Court creier hinnich mer: "Silence in da Court hous!" wul ah juscht for zu browira ober's a recht saga kennt; awer's hot mich verzernt un ich hob ihm gsat ob er net wissa deet, wie ma zum a County Commischener schwetza deet, dann is der wiedig warra un hot "Silence in the Court!" gegrischa un hot gemeent, as wann in da Court-schtub gegäst werra misst wer er do for zu zutenda. "Wo sin die Zeiga?" fragt da Judge. "Mer breicha do kee Zeiga," secht der Frissel. "For was dann noch Zeiga-geld do weg-schmeisa?"

"Well," secht der Judge, "wo is dann em Coroner sei Riport?" Do bin ich ufgschteppt un hob gsat, "Judge ich hab die Jury un da Coroner naus genommen ans Diller's Kop, wo die dodt Leicht leid un mer hen die Condischen von da surroundans beguckt. Sella nigger is dodt: er lied in da Schtross so bissel nard, nordoscht mit em Kop, un sied, sied-wescht mit da Bee; er lied meh uf eenera seit fon da Schtross as ufdn annera—erbaut 5 Fuss 6 Zoll eeweg, un 7 Fuss 6 Zoll da anner; er hot blooa Oweralls a, as mit da Bee in seinera Schtivel schtecka, en bloo wolla Hem un en schwarzen Rock un en Kap leid newig ihm, un sei Maul is halb uf."

"Well, wo is er geïnjured—ewa, Weegeduh?" "Well," sag ich, "mer hen net dra gedent for zu gucka, awer er is schur genug dodt; sel kenna mer schwera."

Denno frogt da Judge da Frissel, "Du sechscht du hetscht seller Nigger dodt gschlaga, as draus ans Diller's Kop uf da Schtross leid?" "Yes, sir; sel hav ich!" "For was hoscht du ihn dodt gschlaga?" "Well, ich will der Erscht sei as in unserem County ghenkt warra is, un dann, ah for da County officers ebbes zu duh gewa, as en public schpiriter Mann, un dann ah noch so as die Leit von mer schwetza—ich muss mer doch uf ee weg en Nama macha."

"Hot der Nigger dir ebbes in da weg gelegt?"

"Oh, nee, net juscht abardich—er hot juscht gemeent er kennt mich leddera, sel war all." "So, dann hen er gfochta?" "Well, ich haben bissel, awer er net, ennyhau niet genug for mich fechta zu macha. Er hot mer juscht die Chance gewa, for ihm eens nei zu halta; denno hot er sich hielegt un hot sick da kop ufen Schtee gschlaga un bissel gezawelt un denno war er dodt, huh!" un da Frissel hot ganz ge-disgust gedeut.

"Wie is der Schtreit aganga?"

"Well, mer hen nanner ageguckt, er hot nix gsat, un ich hab nix gsat, juscht gedeut hen mer, un so hot ee wart's anner gewa—es war alles ganz friedlich bis die Fechtere vorbei war."

"So gschtehsht du's ei das du da Nigger dodt gschlaga hoscht?"

"Ei, of-kors!" "Well, dann bischt du mol schur guilty un kannscht's net leegela!"

"Ich duh jo ah net!"

"All reit! Nau gentleman of da Jury," secht denno da Judge zu uns, "do is da Bill Frissel as content er het da Nigger dodt gschlaga, as ehr an's Dillers Kop uf da Schtross leia hen sehna, un accordin zu da Lah un da Evidence is sel Mard im heechshta Grad, un mit aut Defalkeeschchen oder ebbes so, un er muss, of Kors ghenkt werra, nau was sagen ihr, guilty odder not guilty?"

"Guilty!" hen mer all gsat.

"Well, nau, Prisoner," secht der Judge zum Frissel, "Hoscht du eenig ebbes zu saga for was du net ghenkt werra setscht?"

"No, sir; sel is ja grad was ich will!"

Well dan, hot der Judge ihn ewa gsentent



wie mer Lahkerls duhna un hot dennoe zum Sheriff gsat, "Do is der Bill Frissel dooly gekonnickt un gekondemt warra for zu henka, nau duh du do dei Dooty."

"Die County Commissioners kenna nau von da Tjury runner un mit em Sheriff die Preparceehens macha for die Execuschan."

Well mer hen da Frissel denno nuf uf da Garret gskpert un am neegschta Marga sin mer drei Commissiners nunner noch Jesdown County forn Galga zu lehna, awer sie hen \$800 hawa wella for uns da Galga mit ihrem Sheriff zu lehna! denno sin mir ins anner County ganga un dert hen sie \$750 for da Galga hawa wella ohna da Sheriff. So hen mer unserra Geil zwee Wocha lang schier die Beh aberidida, awer iveral hen sie so viel for ihra Galga hawa wella, as es unser County ufgebroka het, for eener zu lehna.

All die weil hot da Sheriff em Frissel sei Essa ausem Wertshaus gholt un ob mer's recht gmerkt hen, war's County \$36 Koscht geld beim Wert schuldig; un weil mer noch gor kee County Taxa gekollet hen ghat, hen mer Commisshoners selli Bill aus em Sack bezahlt; well, mer hen net recht gewisst eb mer sei Lewes unser Geld widder griega odder nett, un do hen mer gediseid es wer wolfeller da Frissel net zu henka, un ich bin zu ihm for die Sach zu Compermeisa.

Ich hab gsat, "Nau Bill die Henkereid do koscht ennyhau \$1000 un sell kenna mer alleweil net uf macha; nau will ich dir en guti Proposischen macha. Mer nehmen dich nunner an da Rewer verseefen dich uf die vedderscht mannier; des wer net so deier un halt juscht so long."

"No, sir; bei kennera Meening net?" greischt der Frissel; "sel is net im Griement: der Judge hot gsat, 'Hang ad da nek till your ded, ded, ded!' Sel hot er drei mol gsot, un wann en Judge ebbes drei mol secht un noch dazu uf English, dann is es die Lah un die Constituschen, un ich verdefendier mich dert druf. Un ich kann's — wasser net verdraga. Un ich appiel an die Supriem Court." Well, sel hot mich denno ah verzernt, un hab gsat, "Was verschtehscht dann du von da Lah un da Constituschen wie mer Kerls inn da Lah; un wer bischt dann du as du do die Ehr hawa wid for's erscht in unserem County ghenkt zu werra? Du bischt jo gar nix ge-eshteimirt. Ja, wann du nau, wella mer saga, en County Officer, odder ieven en Lahyer, odder en Dokter, odder en Parra, odder so ebbes wärst, dann wod ich nix saga, awer du bischt jo gar nix, as en eegasinischer Kerl," un bin runner un hob die Sach griport, un dann hen mer aus gemacht, da Frissel kennt in seinera Ben verhungra wann er wed. Da Sheriff hot ihm kee Essa meh Nuf gedraga, awer was duht der verdollta Kerl? er macht die Diehr uf un geht, hols der Deiwel selwer ans Wertshaus essa, un geht dann grad widder zurick in sei Ben un schliest sich ei.

Well, mer hen dem arrangement weil zusehna, bis der Wert widder en Bill for \$36

eighändt hot; dann bin ich zum Judge un hab's ihm geexpleened as mer gedeceid hetta da Frissel net zu henka wann es so deier wer, er wer jo selli exschpenses net wert, un het kee Bisness ghat uns so Unkoschta ufzulada un unser County mist jo vom Sheriff ausverkapt werra, un es deet ihm jusht recht gscheena, wann er net ghenkt werra deet, un der Judge is ah zu der Concluschen komma as er's net wert wer, un hot da Frissel in da neegschta Court en Leifterm in da Tjail gewa. Der Frissel hot dan deiwelisch gedobt wie er selli Sentenz ghert hot. Er wed satisfactchen hawa un er deets County for Dämages reschta un da Judge for false pertens packa un so on. Well, mer hen ihn gedischert so gut wie mer gekennt hen, un hen ihn ewa sei Essa hola lossa wie davor. Well, denno hen mer ihm agebotta, er sed aus brecha un darrich geh. Sel hot er net gewollt, er wed net zu all dem Druwel geh, sich henka zu lossa for nix.

"Awer Bill," hawich gsat, "wie due weescht, der Judge hot dich Commuted, wie mer Kerls von da Lah saga, un sis net da wert, as du do en Fuss machscht. Mer hetten dich verleicht ghenkt, awer now duhmer's vor Scheipet net. Nau wann ich dich wer, deet ich grad parbes darrich geh."

"Was! un all den Druwel for nix hawa! No, sir; net beima Karb voll! Ich will mei Recht, sel is was ich will. Der Judge hot mer sei Wart gewa un according zu der Lah muss er's halta!

"Ja, awer er hot net gewisst os es so deier wer un as mer noch kee Geld in der Trescheri hen. Du bischt uns ah viel zu gschwind iver da Hals komma. Nau will ich dir saga, wann ich dich wer deet ich fart geh, mer gewa dir noch \$10 uf da weg."

"No, sir!"

"\$20!"

"No, sir!"

"\$30!"

"No, Sir! Du weescht velleicht net as ich dich fanga lossa kennt for mich do zu breiba un zu corrupta we's in der Lah secht."

Wie der Frissel so gschwetzt hot, bin ich grad nunner un hab die annera County Commissiners gholt un hab ihna gsat mer kennten do in en deiwelischer Druwel nei komma, un denno sin sie ah bang warra, un mer hen em Frissel \$50 agebotte un verschprocka ihm \$2 die woch zu schicka wann er juscht darrich geh deet.

Well, noch vielen Schwetza un bettela hot er gsat er wet uns desmol da Faver duh un darrich geh, wann mer ihm \$200 cash nunner gewa, un ihm \$2 die woch, ennyheu zwee Jahr lang schicka, un dann noch verschprecha as wann mol ebber ghenkt set warra im County as mer ihm die erscht chance gewa deeten.

Mer hen ihm 6 Monat selli Penschen von \$8 da Monat gschickt bis mer mol ee dag ghert hen as er for Geilschtehla ghenkt wer warra.

For was as mer net selwer en Galga gebaut hen? Huh, mer hen gar net dra gedenkt.

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THE PENNSYLVANIA-GERMAN is an illustrated monthly magazine devoted to the biography, history, genealogy, folklore, literature and general interests of German and Swiss settlers in Pennsylvania and other States, and of their descendants.

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CONTRIBUTIONS.—Carefully prepared articles bearing on our field are invited and should be accompanied with illustrations when possible. No attention will be given to unsigned articles, nor will we be responsible for the statements and opinions of contributors. Unavailable manuscripts will not be returned unless stamps are sent to prepay postage. Contributions intended for any particular number should be in the editor's hands by the twenty-fifth of the second preceding month.

ADVERTISING RATES will be furnished by the publisher upon request.

## AN OMISSION.

We failed to note the authorship of *In Der Ernt*, July issue, page 327, which should have been credited to H. L. Fisher. The selection came to us as a newspaper clipping without name of author and was thus used. We regret the oversight.

## THE BLUE SLIPS.

You will find an extra page in colored paper containing a few coupon offers. Will you not kindly detach these, hand them to friends, speak a good word for our work and thus help to enlarge the list of subscribers. The growth of the circulation must gauge our usefulness in the magazine field.

## SUGGESTIONS WELCOMED.

We are always thankful for communications. We would like to know what you enjoy most in the magazine and where, in your opinion, changes should be made.

## TOMBSTONE INSCRIPTIONS.

The proposition to print "Tombstone Inscriptions" in THE PENNSYLVANIA-GERMAN to which we have referred before, has called forth considerable correspondence and opened a very large field—in its entirety too large for the magazine, even if devoted to the subject exclusively.

Should it become possible to undertake the proposed printing of inscriptions, it would be highly desirable in our opinion, to aim at least at the following:

1. To list all burying grounds in the older counties of Pennsylvania, classified by township—ownership, location and condition of each being noted.

2. To give, if recorded, the date of birth and of death and the age of the departed, supplemented by other noteworthy data given on the marker.

3. To supplement the data of the markers by relevant matter from church records, etc., and to note the lineal connection between the departed and prominent descendants.

The proposition appeals to us as meriting the hearty interest and endeavor of both publisher and subscribers of this magazine. Comparatively little is being done by County Historical Societies along this line. Individuals have by themselves toiled and gathered valuable data, but these are not in position to carry on concerted work, being unknown to one another, and having no convenient medium for periodic publication. We are vain enough to say that if due support is given by its patrons, THE PENNSYLVANIA-GERMAN can be made quite serviceable in this direction.

A few suggestions may be in place. If the printing is undertaken it must be on a broader basis than a mere recording of inscriptions as found on markers. We can not undertake the printing of inscriptions and crowd the matter into the 48 pages issued monthly at present. The work done ought to be in such shape and make-up as to permit of its being bound in separate form. This can easily be ac-

complished by printing the matter as a supplement to the magazine with separate paging, headlines, etc., making detachment and separate binding convenient.

As publisher we feel helpless in the matter, and must rely to a great extent on the support and encouragement to be given by subscribers. If they enter heartily into the project its success will be assured. If they withhold their sup-

port the scheme can not be undertaken.

We must enter unitedly upon a steady campaign to give the magazine a wider circulation between now and next January, when we should like to begin the printing of these inscriptions by adding eight supplementary pages to the magazine, if possible, uniform in size and form with the magazine pages printed in 8-point type.

## Clippings from Current News

—According to William J. Campbell, the Betsy Ross story is a fake beyond question, and she did not design the American flag. The Betsy Ross house, 239 Arch street, Philadelphia, will therefore receive no special laurels during Founders' Week next October.

—Scranton's Memorial Day celebration this year was made a memorable one by the dedication and presentation to the city of the handsome Everhart museum of science and natural history—the gift of Dr. Isaiah F. Everhart. This gift, with its endowment of \$101,000 and the collection it will contain, involves an expenditure on the part of the donor of a quarter of a million of dollars.

—The 223d anniversary of the old Pennypack meeting house, on Pennypack Creek, near Bustleton, Pa., was celebrated June 7 by upwards of 1,000 descendants of the founders of the church. It is the second oldest place of worship in the United States, having been founded in 1685 by seven Welsh Baptists, who fled to America to escape persecution.

Regular services were discontinued many years ago, quarterly meetings and later yearly meetings having been held since for the sake of historical interest. The descendants of the old members are scattered through various sections of Pennsylvania, New Jersey and Delaware in the vicinity of Philadelphia.

—Prof. Brandi, of Berlin University, has issued a long statement maintaining his contention against numerous critics that the average educated American speaks English as correctly and as purely as the average educated Englishman, and attributes this fact to the bad educational system in England, which is devoted almost exclusively to the classical languages.

He points out that Cambridge University has no chair of modern English, and asserts that America is far and away ahead of England in the cultivation of English and all modern languages, instancing the study of English at Harvard and of German at Philadelphia.

—York, Pa., with a population of not more

than 50,000, has a capital of more than \$15,000,000 invested in more than 500 manufacturing, and challenges any city of its size to show a variety of industries equally great.

—Andrew Carnegie, at the banquet given by German-American physicians in New York to Professor Koch, said he would gladly part with one of his millions if he could get at once full possession and use of the German language. Those who are born of German parents are often ashamed of their nationality, and make no effort to retain the use of the language of their fathers. The example of the Scotchman ought to inspire the German to hold fast to his mother tongue.

—Lutherans from every part of Pennsylvania and from other States, to the number of over 2,500 visited the Lutheran Theological Seminary at Mt. Airy, Philadelphia, Pa., June 3, and took part in the dedication of the new Krauth Memorial Library erected at a cost of nearly \$100,000 as a memorial to the late Charles Porterfield Krauth, professor of Systematic Theology in the seminary, and also for many years vice-provost of the University of Pennsylvania.

—September 23 is the 175th anniversary of the founding of Christ Lutheran church, York, Pa., which is the mother of all Lutheran churches west of the Susquehanna. A permanent organization has been effected among Lutheran pastors and Sunday school superintendents of York to perfect plans for the celebration of the event. According to the records, only four Lutherans had settled in the neighborhood prior to 1731. By 1733 there were 24 who were organized into a church by Rev. John Casper Stoeber, September 23 of that year.

—Rev. Dr. J. D. Schindel, a Lutheran minister for 41 years, died June 27, in Allentown, Pa. His great-great-grandfather, John Peter Schindel, was a pioneer missionary in Northumberland, Union and Snyder counties from 1812 to 1853. His father, Rev. Jeremiah Schindel, served many congregations in Le-

high county. He was born January 11, 1841, graduated from Pennsylvania College, 1864; from Lutheran Seminary, Philadelphia, 1867, and ordained the same year. He served various congregations until Ascension Day this year. He filled various offices of trust and responsibility, and was beloved by all who knew him.

—Dr. Draper, State Superintendent of Public Education in New York, regrets to state that in the important matter of industrial education, the United States have to follow the lead of Germany. He mentions the fact that the labor unions in Germany are heartily in favor of those schools which are training artisan apprentices, whilst the more than selfish policy of our labor unions is to reduce the number of apprentices. Dr. Draper thinks that the manner in which this thing is treated in Germany by the Kaiser's Government looks like "pure democracy." The New York Superintendent, in order to show what industrial training is doing for a nation which cannot boast of inexhaustible natural resources like those we have, says that Germany's exports in 1906 amounted to \$1,079,520,000, whilst the trade value of manufactured articles exported from the United States in the same year was \$686,023,000.

—It is pointed out in a French contemporary that it is exactly a hundred years since the first lithographic press was installed in France. The invention is ascribed to Alois Senefelder, German dramatist and author, of Munich, who in 1796 accidentally discovered that calcareous stones possess the property of retaining the impression made by thick ink and transmitting it to paper pressed on their surface. Senefelder, however, did not realize the importance of his discovery, and some years elapsed before the invention was put to practical use. It became partially known in England about 1801, but its general introduction is credited to Mr. Ackermann, of London, about 1817.

—At their General Conference held at Des Moines, Iowa, June 3-11, the German Baptist Brethren among other important business changed the name of the sect to "Church of the Brethren."

—With a formal artillery salute by the United States regulars and an effective ceremony by a color guard of the Sons of the Revolution, Bush-Brown's handsome equestrian statue of the famous Revolutionary hero, Anthony Wayne, was unveiled at Valley Forge Park, June 20. Miss Lydia Bush-Brown, the sculptor's daughter, pulled the string which unveiled the statue.

The bronze statue is of heroic size, showing the soldier on horseback. The pedestal is of Missouri red granite, being among the first to be used for this purpose in the Eastern States. The Legislature in 1905 appropriated \$30,000

for the purpose. This was later increased by \$1,000 for expenses incident to the dedication. The members of the Statue Commission are Lieutenant-Colonel John P. Nicholson and Richard M. Cadwalader, of Philadelphia, and John Armstrong Herman, of Harrisburg.

The granite base of the statue bears the following inscription:

"Lead me forward."

—Wayne at Stony Point.  
Chairman of the Chester County Committee, 1774.  
Deputy to the Provincial Convention, 1774.  
Member of the Assembly, 1774, 1784-1785.  
Delegate to the Provincial Convention, 1775.  
Member of the Committee of Safety, 1775-1776.  
Member of the Council of Censors, 1783.  
Member of the Pennsylvania Convention to Ratify the Constitution, 1787.

Born in Chester County, Pa., January 1, 1745.  
Died at Presq' Isle, Pa., December 15, 1796.

#### ANTHONY WAYNE.

Colonel Chester County Battalion of Minute Men, July 21, 1775.

Colonel Fourth Pennsylvania Infantry Battalion, January 3, 1776.

Brigadier General Continental Army, February 21, 1777, to November 3, 1783.

Breveted Major General September 30, 1783.

"Resolved unanimously, That the thanks of Congress be presented to Brigadier General Wayne for his brave, prudent and soldierly conduct in the spirited and well-conducted attack on Stony Point; that a gold medal emblematical of this action be struck and presented to Brigadier General Wayne."

Major General and Commander-in-Chief United States Army, March 5, 1792, to December 15, 1796.

—Red Rose day was observed by the Zion Lutheran church of Manheim, Pa., June 14. This custom originated in 1772, when Baron Steigel presented to the church a site for a church building by a deed that exacted for the plot an annual rental of one red rose, payable in June on demand. A red rose was forwarded to the oldest direct heir of Baron Steigel living—Miss Mary Horning, living in Connecticut. The Tulpehocken Reformed church, near Myerstown, held similar services. The services were well attended, but there was no representative of the Wistar heirs present, and the Rev. Mr. Welker went to Philadelphia for the purpose of making payment to one of the heirs of a red rose for the ground rent, as provided in the original grant, and a white rose in payment of the annual rental of the new church pipe organ, presented by the Wistar heirs, as provided by a resolution adopted by the Tulpehocken congregation.

—The attempt to settle the First Defender controversy by having Adjutant General Stewart compile an official history in favor of the Washington Artillerists and National Light Infantry, Pottsville; Ringgold Light Artillery, Reading; Allen Infantry, Allentown, and Logan Guards, Lewistown, mustered April 18, 1861, is proving a task of greater proportions than the Legislature contemplated when it passed the resolution of authority. The War Department at Washington has no records, and has never been able to gather any, and it falls upon General Stewart to secure the proof.

To this end he has been busily engaged in securing affidavits, tales and narratives of the survivors of the five organizations, a number of whom are still active in life and have lively recollections.

What organization really constituted the first defenders in the Civil War from the Keystone State is an involved issue. Worth Infantrymen and the York Rifles, both of York, lay claim to share the honor, because coincident with the mustering of the other commands their services were accepted, and they proceeded to guard the Northern Central Railway, fully armed and equipped, while the rival companies are said to have gone to Washington unarmed and merely to camp. The York companies were awarded State medals on their published record of 1861, after the other commands had been similarly honored.

General Stewart expects to have the proof ready for publication before the next Legislature meets, and well verified.

—An event of great significance during commencement week at Franklin and Marshall College, Lancaster, Pa., was the dedication of the new Academy building, on Wednesday, June 10, at 2 p. m. The principal address in connection with the exercises was delivered by Dr. J. D. Moffat, president of Washington and Jefferson College.

The building has just been completed at a cost of a little more than \$100,000. It is probably the finest of its kind in the State, and will compare favorably with those of any school of its kind in the country. Its erection was made possible in part by a gift of \$37,500 from Mr. Carnegie. It is substantially built of red brick, on colonial lines, and finished in hard wood throughout. It is about 215 feet long, running north and south, and has two wings, 40 by 75 feet, and a chapel built west from the center, seating over three hundred persons. The building is now attracting boys.

—The program of Philadelphia's great anniversary celebration which is now attracting attention in all parts of the country, will continue for one entire week, as follows:

Sunday, October 4—Religious Day.

Monday, October 5—Military Day. Parade of 25,000 troops.

Tuesday, October 6—Parade of Police and Fire Departments of city and State. Assembly of clergy in Friends' Meeting House.

Wednesday, October 7—All Day Industrial Parade.

Thursday, October 8—Naval Day. Review of 13 United States and foreign war vessels.

Friday, October 9—Historic Pageant.

Saturday, October 10, Knights Templar Day.

President Roosevelt will be asked to take part in the celebration of "German Day" on October 6, when the corner-stone of a \$60,000 monument to commemorate the settlement of Germantown will be laid in Vernon Park. Dr. Charles J. Hexamer, president of the National German-American Alliance, has appointed a committee to wait on the President and invite him here. The committee will be augmented by representatives of the Germantown Business Men's Association.

The celebration will be one of the largest demonstrations ever held in this city. Governors of several States and representatives of Emperor William, who has promised to send a German battleship here to represent his country, have been invited to take part in the exercises.

### FOR THE JOKE BOOK.

A young farmer had been elected as deacon, and he knew it would be his duty to take up a collection in church. Being very bashful by nature, he thought he would have a little practice beforehand. He attached his hat to a pole and passed it around among his cattle in the stable. One of the cows, not understanding the deacon's purpose, became very much excited, but the deacon said: "Du brauchst net bös werre. Es is just wer will."

Pat and Hans frequently travelled from Newberry to Williamsport together on the same trolley car. Both were good-natured, fun-loving and popular, but the former gradually grew jealous of the latter because he was monopolizing the car talk and received more attention than he himself. Pat, therefore, determined to squelch Hans, laid his plans and bided his time. The opportune moment finally presented itself in a lull after a hearty laugh, and Pat said: "Hans, they say a Dutchman is a hog turned inside out." Hans replied at once: "I never heert dat before, but I ofden heert dat a Irishman was a Nikker turned inside oud." The shrieks and roars that followed proved to Pat that he had missed the mark, and he got off at the next street crossing a defeated and crestfallen Irishman.

The following dialogue occurred some time ago in Center Market, Washington, D. C., where Mrs. M— and a lady friend—formerly residents of Pennsylvania—went to purchase a few eatables. Happening to spy a favorite dish known all over Pennsylvania—Germandom—though rarely seen in Washington—she asked the attendant at the stand:

"How much is the Pon-Haas?"

"What's that, madam?"

"How much is the Pon-Haas?"

"Excuse me, madam, but I do not understand what you mean."

"Pon-Haas! These it is," said Mrs. M—, pointing to it.

"Oh! that! We call that *scrapple* down here. Where are you from, lady?"

"Well, at home in Pennsylvania it was always called Pon-haas."

"I thought you came from either Pennsylvania or Maryland," laughingly answered the clerk. Several other men nearby who heard the conversation joined in the laugh also.

"The scrapple is twenty cents a pound, lady. How much will you have?"

"Not any, thank you," replied Mrs. M—, with a little show of indignation, as she hastily retreated without her Pon-Haas.

## Chat with Correspondents

NOTE.—About the same time we received the following letter, a dialect contribution with phonetic spelling reached us, accompanied by the words: "All I ask is that you use my exact orthography, and do not destroy the spelling so as to suit somebody else." We shall be pleased to hear from our readers on the subject. Shall we insist on uniformity of spelling conforming to German orthography?

ERIE, PA., June 15, 1908.

*Editor of The Pennsylvania-German:*

My parents spoke Pennsylvania German only. In fact, I was privileged and spoke both High German and Pennsylvania-German most of my life. Besides, aside from practicing medicine, their study has been my principal diversion these twenty-five years. So much in explanation to your readers for the presumption of this brief article.

All other dialects of the German language are necessarily spelled according to its own peculiar orthography. So are the dialects of all other languages spelled in conformity to their respective orthography. Why not the Pennsylvania-German? Because so many writers are only conversant with the English orthography? Yes, this is it.

You are inclined to the view that in a magazine like yours, each contributor should be allowed to use his own spelling, idioms, etc. Maybe he should, but I say he should not. Mixed as our Pennsylvania-German is, it nevertheless preserves, pure and undefiled, innumerable, genuine High German idioms, which writers familiar with English only, continually pervert. This should not be. Hence where, to say the least, the German spelling would improve the comprehension of the writer in depicting his individual idioms or that of some locality, I should think it was not only the editor's prerogative, but his duty to make the change.

Nor are personal idioms of interest historically excepting to him who was acquainted personally with the character. One man's freaks do not constitute a dialect, much less an idiom. Here the line should be drawn.

Provincialisms are at once interesting to all. They are inherent in all dialects, and their vari-

ations in different localities constitute the intrinsic interest in Pennsylvania-German. And let me remind your contributors that the great idioms of all languages are everywhere the same. Those in a position to know, must agree with me in saying that the idioms of Pennsylvania-German, as a dialect of High German, are no exception.

In our English orthography one never knows by the number and character of consonants, what, of the various vowel sounds, to give the vowel in a given syllable or word. In German, excepting a few monosyllables which every one who speaks it pronounces correctly, the vowels have a fixed and definite sound. Hence you cannot go so far wrong in its pronunciation. Few of the German vowels, most of the diphthongs and all of the modified vowels have no equivalent in English. Yet nearly all are peculiar to Pennsylvania-German, and to do them justice in English, is (excuse the expression) absurd and ridiculous.

I always admired Mr. Daniel Miller, publisher, Reading, Pa., for excluding from his beautiful collection and publication of a handsome volume most of what did not conform to the German orthography. Anyhow, in instances of doubt orthographically, my advice is to give the English, and not the German, the benefit of the doubt. Writers do themselves no honor by making Pennsylvania-German a worse mongrel than it is in reality. Instead, its dialect ought to be brought more to a recognized standard.

There are to-day upwards of one hundred million people speaking German, and none equally and justly as proud of their mother tongue. No sooner can a German read, when the study of dialects becomes a fascination; and instead of my remarks deterring your English contributors, I would remind them that over and above all the European dialects, our German in Pennsylvania is studied and enjoyed with most assiduity and avidity.

J. W. SEIP, M.D.

## Genealogical Queries

### QUERY XLIII

#### Changing of Names.

A subscriber in Eustis, Florida, writes as follows:

During the past winter a resident of Philadelphia spent some months in our town; and during his stay, made the statement that Wm. Penn offered grants of land to our ancestors who changed their names, as for instance the "Yeagers"

to "Hunter" also the "Zimmermans" to "Carpenter", etc.; we all know many cases of this kind. My father was for many years in the Land Department of Penna.; I never heard him mention it. Is it a fact that Wm. Penn made such offer to our ancestors?

We believe the "resident of Philadelphia" to be mistaken. If any reader can furnish data bearing on the question we shall be pleased to hear from him..

## QUERY XLIV

**The Fornwald Family.**

S. E. Fornwald, Danville, Pa., writes as follows:

"I would like some data that would supply the connecting link between Jacob Vornwald, who came to this country in 1750, Peter Fornwald born in or near Reading, Pa., in 1771. I would also like to get some information as to the Melroy family. My grandfather, Michael Fornwald, wet and married Jane Melroy in Philadelphia, but we have been unable to find any information as to her family." or near Reading, Pa., in 1771. I would also like to get some information as to the Melroy family. My grandfather, Michael Fornwald, met and married Jane Melroy in Philadelphia but we have been unable to find any information as to her family."

## QUERY XLV

**Beiteman Muster Roll**

Can some reader of THE PENNSYLVANIA-GERMAN say where may be found the original

muster roll of Capt. Frederick Beiteman's Company of militia, referred to in Dodderer's "Perkiomen Past and Present," Vol. II, page 186?

Can some reader give a list of newspapers, if any, in the Middle or Southern States that publish genealogical data?

WM. W. NEIFERT,  
Room 738, Conn. Mutual Bldg.,  
Hartford, Conn.

## QUERY XLVI

**Frantz and Fricker Family**

Can any one give me any information about the Frantz family or the Fricker family? Anthony Fricker, an innkeeper of Reading, married Margaret Weiser, a daughter of Conrad Weiser. Their daughter Margaret, who lived to be 104 years old, married John Frantz (1781-1834), of Reading. Any information concerning the early history of these families will be greatly appreciated by

WILLIAM G. MURDOCK,  
Attorney-at-Law,  
Milton, Pa.

## Pennsylvania Historical Societies

**The Pennsylvania-German Society**

has just issued Vol. XVII of its proceedings and addresses, containing a report of the annual meeting held at Allentown, November 2, 1906, and papers on THE PENNSYLVANIA-GERMAN in the Revolutionary War 1775-1783 and The Gun Makers of Old Northampton. We will review the volume in the next issue.

**The Historical Society of Frankford**

held its last stated meeting for the Spring, May 26, 1908. This society has an active membership and corps of officers and is doing good work in collecting data relating to the local history of the community. Vol. I, No. 6, of *Papers Read* before the Society a reprint of 139 pages from *The Frankford Gazette* contains interesting papers on A Sketch of the Life of Wm. Welsh, A Sketch of the Life of Mrs. William Welsh, Frankford's First Schools and School Masters and The Public Schools.

**The Pennsylvania Federation of Historical Societies.**

In a neat pamphlet of 32 pages S. P. Heilman, M.D., Secretary, has published the Acts and Proceedings of the Third Annual Meet-

ing of Pennsylvania Federation of Historical Societies, January 2, 1908. There are given in order:

Officers 1908, Standing Committees, Societies (constituting the federation), Proceedings of the Third Annual Meeting, Statistics, Treasurer's Accounts, Reports of Committees.

The Secretary deserves special mention and credit for the tabulated statistics of the members for the year ending January 2nd, 1908. This gives, with respect to each Society, officers with their Addresses, Number of members, Number of meetings, titles of publications.

The last named subdivision, a bibliographical table of the Societies for 1907, containing over 150 titles, is a unique and very valuable feature of the publication, and will make it significant and invaluable historically, being the first annual showing of the kind in the State of Pennsylvania.

These societies report a membership of over 8,000. There ought to be five times as many members all active, alert, giving some time, labor and means to the preservation of the historic data of the Old Keystone State. Recording and making accessible the details of our history will help to give Pennsylvania the place it merits historically in the sisterhood of States.

## Reviews and Notes

BY PROF. E. S. GERHARD, TRENTON, N. J.

### **Bishop Joseph Long, the Peerless Preacher.**

By R. Yeakel. Evangelical Publishing House, Cleveland, Ohio.

Joseph Long, the subject of this biographical sketch, was born in 1800, in Dauphin Co., Pa., near the Swatara river, and not far from Harrisburg. His grandfather emigrated from Germany in the beginning of the eighteenth century, and settled in the above-named vicinity. When Mr. Long was only five years old, his parents moved to Allegheny county, Pa., and settled near Pittsburg; and in 1817 they joined the great emigration movement for the West and settled in Ohio. In a great religious revival that passed over this community in the next few years, Joseph Long became a convert to the Evangelical faith. He was a faithful church worker; he was soon appointed exhorter, and later bishop.

The rest of the book is tedious and uninteresting reading. It is entirely devoid of anything like a literary style; a large part reads as though it had been taken directly from some chronicle or record of events. The third and last part contains extracts of sermons and addresses. The sermons of course read as all printed sermons do—that is, nobody reads them, because they lack vigor, vitality, and inspiration.

The book, however, has some interest from an historical view-point; it recounts the trials and troubles, the dangers and privations incident upon travel in that wild and uncivilized region of the '30's and '40's. "The course of Empire" has moved westward since those days.

Bishop Long was a self-made man; and undoubtedly he was a remarkable man and possessed considerable power as a minister. He suffered many privations and sacrificed much for the nobleness of the cause he served.

### **The Strenuous Career; or, Steps to Success.**

By the Rev. Madison C. Peters. Illustrated. 239 pp. Laird and Lee, Chicago, 1908.

A biographical account of Rev. Peters was given in the April issue of THE PENNSYLVANIA-GERMAN Magazine, 1908.

In writing this book Rev. Peters very likely wrote from personal experience; he himself began at the bottom of the ladder; consequently what he has to say may have a practical value. The book has been written by one who was in the "firing line," not by the *literati* in the study.

Oddly enough, the book has been dedicated to the three Straus Brothers of New York City, one of whom is a member of the President's Cabinet. This shows the regard the Rev. Mr. Peters has for the Jew and his achievements, and his contempt for the injustice that has been heaped upon him, as shown in his book entitled, "Justice to the Jew."

There is decidedly more style to this book

than there is to Rev. Peters' former book, "Justice to The Jew," which except for several pages, almost lacks the element style. The illustrations seem original; but they are not very well executed. They look rather unique for a book of this kind.

The books on success and self-help are numberless, and they nearly all read alike. But here is one that is not only different in title, but to some extent different from the rest in the nature of its contents. Chapters headed like the following show its practical helpfulness: The Age of The Trained Man; Country Boy vs. City Bred Men; Does a College Education Pay? Self-Supporting at College.

**Lead-Glazed Pottery.** Part First (Common Glazes). By Edwin Atlee Barber, A.M., Ph.D., Curator of the Pennsylvania Museum and School of Industrial Art, Philadelphia. Copiously illustrated. Net, 90 cents. Doubleday, Page and Co., New York, 1907.

This book belongs to one of the series of *Primers of Art* issued by the above named publishers. It includes the Plair Glazed Pottery; Sgraffito, or Incised, Pottery; Slip-decorated, or Slip-painted, Pottery; and Modelled, or Moulded Pottery. It contains an historical sketch, review of process, and an accurate description of the various kinds of ware produced in the different countries.

It can readily be said that nearly all the pottery of this kind made in the United States was made by the Pennsylvania-Germans. When the Germans settled in Pennsylvania they brought the art of decorating pottery with them. Their potteries were erected almost entirely in the counties of Bucks and Montgomery. Among those who manufactured sgraffito pottery we find the names of Georg Hübener, whose pottery was somewhere in the upper part of Montgomery county. Andrew Headman, who had a small pottery in Bucks, Co., and David Spinner one of the foremost potters of Bucks Co. The old pottery was situated on Willow Creek, Milford Township; and Johannes Neesz (Nase) who had a pottery near Tylersport, Montgomery county. Among those who manufactured slip decorated pottery are found the names of Benjamin Bergey, Charles Headman, and John Leidy, who had a pottery at Souderton, Montgomery county.

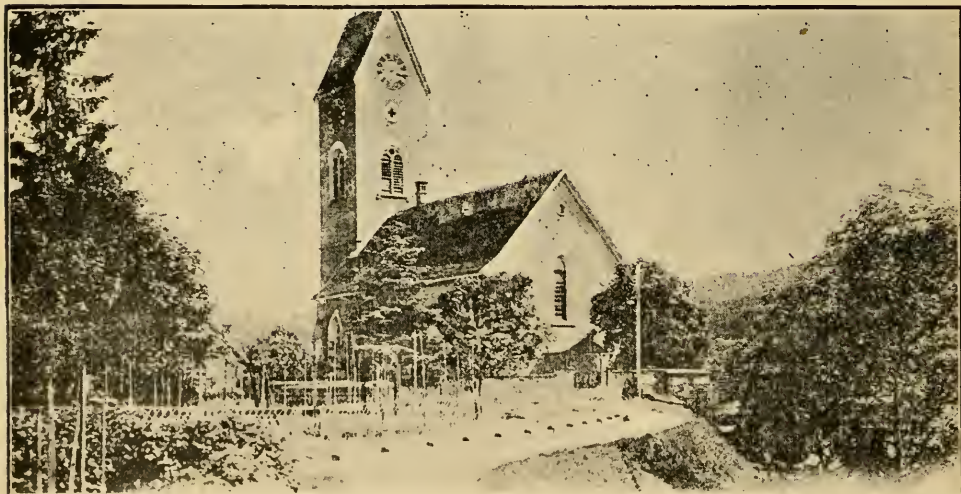
This book is the first comprehensive and authoritative work on the subject. It contains a fine tribute to the decorative art of the Pennsylvania-Germans, who are here again the pioneers as they are in many other instances. The book is handsomely illustrated; it is in itself a work of art. It is interesting, instructive reading, and contains all available information for those who are interested in this subject and wish to identify specimens.







GLATTFELDER



GLATTFELDER CHURCH

# The Pennsylvania-German

Vol. IX

SEPTEMBER, 1908

No. 79

## The Ancestral Home of the Pennsylvania-Germans

BY PROF. J. F. L. RASCHEN, LAFAYETTE COLLEGE, EASTON, PA.

(Read before the Northampton Co. Historical Society, Easton, Pa., June 6th, 1908).



THE long line of German immigrants in the colony of Pennsylvania begins with the advent of Daniel Francis Pastorius in August, 1683. As the agent of what may properly be called the first

real estate company in this Commonwealth, the Frankford Company, this interesting and able man, together with the thirteen families from Crefeld and Kriegsheim, who came two months after his arrival, became the founder of the pioneer German community, Germantown. After the coming of these first colonists immigration from Germany for a considerable time was but small and sporadic, and the landing of forty German people in 1694 was considered an extraordinary event. These new-comers were a band of pietists under the direction of Johann Kelpius, who selected the banks of the beautiful Wissahickon as a site for their hermit colony.

Not until 1710 came the first large influx of Germans into Pennsylvania. These were several hundred of Mennonites from Switzerland, and they made their way into Lancaster county, which became their new home. But a year before the arrival of these Swiss about three thousand Palatines had landed in New York, having been directed there by the

British Government.\* These Palatines first settled along the Hudson in the vicinity of the present Saugerties, but soon became dissatisfied with their condition, and in 1712-'13 began an exodus into the valleys of the Mohawk and the Schoharie. After ten years of residence there 33 families of these Palatines left their homesteads and under great hardships and many privations carved their way through the wilds of northern New York to reach the headwaters of the Susquehanna. Having come to this river they floated down-stream to the mouth of the Swatara Creek, then followed that stream and finally located in the district of the Tulpehocken, forming the nucleus of the German settlers in Berks county.

Six years prior to this settlement, in 1717, between six and seven thousand Palatines and Swiss who had landed in Philadelphia, excited considerable alarm among the English-speaking colonists, who feared the consequences of this foreign invasion. But when, contrary to their expectation, the foreigners did not continue to flock in in large numbers and their fear of being overrun proved groundless, their excitement subsided.

But this was only an intermission

\*Out of a total of 15,000 that came to England to go to Pennsylvania, 8,500 were Palatines. Cp. *Proceedings of Pennsylvania-German Society*, Vol. VII, p. 411.

which resembled the calm that portends the storm. For by 1726 the migratory spirit was reviving in Germany and beginning with that year a host of Germans began to pour into the colony. Naturally the fear and the excitement of 1717 revived also, and the Provincial Council took steps for the preservation of the colony as a British province by requiring from every foreigner upon his arrival a declaration of his allegiance and submission to the king of Great Britain, and of his fidelity to the Proprietary of Pennsylvania. The same resolution furthermore provided that the masters of vessels importing foreigners should prepare and furnish to the authorities a list of passengers, their occupations, and places from which they came. By this measure there have been placed within reach of students of colonial history, and those of Pennsylvania-German history especially, documents of incalculable value for tracing processes in the history of colonization in this State.

German emigration, as has been shown, was not very numerous between the years 1683 and 1717. The total number of immigrants was probably not exceeding five hundred. Larger by far was the number of those who came between 1717 and 1727, a period not marked by a steady influx of great numbers. For this period 12,000 may be considered a conservative figure. Thus the total number of Germans who settled in Pennsylvania from 1683 until 1727, forty-four years, approaches 13,000. Allowing for the natural growth and increase of those who settled here, the figures of Professor Kuhns, who estimated that the total German population at the end of 1727 was 15,000 or at the most 20,000, appear correct.

Mention has been made that the bulk of newcomers were Palatines and Swiss. Now the lists of passengers furnished to the council from 1727 to 1734 classed all the immigrants as Palatines. After 1734 these lists no longer furnish information regarding the former place of residence of the immigrant. But the official records between 1734 and 1754 show that the immigrants had been for the

greater part inhabitants of the Palatinate and of Switzerland. The provinces bordering on these lands, such as Alsace, Swabia, and Hesse and other German states, were represented, but in much smaller numbers. Thus in point of time and of numbers the Palatines may justly claim priority among their fellow-countrymen. The preponderance of their influence is furthermore established by the fact that their customs and manners, and above all, their native dialect, the chief element in the Pennsylvania-German vernacular, have prevailed over every other until the present.

Time will not permit a consideration of the ancestral home of any of the German peoples that flocked to this commonwealth, save that of the Palatines. Their priority has been fully established, and while the others truly merit our thoughtful regard, we shall only be able to take a little journey to the home of the Palatines on the Rhine.

By the name Palatinate we commonly understand the region on the left bank of the Rhine situate between Mayence and Spire. This, the Palatinate on the Rhine, or the Rheinpfalz, is distinguished from the Upper Palatinate in Southern Germany. During the various periods of German history the territorial extent of the two has frequently changed so that the name Palatinate does not always signify exactly the same territory. Referring particularly to the Rhenish Palatinate, it may suffice to know that the region designated by that name today is not as extensive as the Palatinate of the days of Pastorius. All these territorial changes to which the land in question has been subjected may be referred to one or more of the following causes: conquest by the enemy, the favoritism of Emperors or the extinction of the ruling line. Today the Palatinate is a Bavarian government district extending over about 2,288 square miles (5928 qkm), with a population of 730,000 inhabitants, 58 per cent of whom are Protestants. Since 1815 it has been incorporated in the kingdom of Bavaria, while in its palmy days its sovereign rulers, the Electors, decided the fate of Emperors and Empires.

During the reign of the Emperor Charlemagne the district of the present Palatinate was in the hands of feudal lords. Its inhabitants were the descendants of Franks and Alemanni, the name Palatinate being entirely unknown then. When the great empire, after the death of Lothair came to be parceled out, Louis the German took the eastern section of the vast domain, including the territory along the right bank of the Rhine, and that portion on its left bank which is situated around Mayence, Worms and Spire. This strip was given him, it is said, on account of the wine, and approximately it is the same strip that bears the name Palatinate today. So from that day, in 870, when Germany launched out on her career as a nation these lands have formed a part of German soil.

When the Holy Roman Empire of the German nation was established, Otto I, the Great, created the offices of the palsgraves: the one in Franconian territory, the other in Saxon lands. Each of these tribes was subject to its own code of laws, and the palsgraves were appointed to administer justice according to the code in vogue in their territory. Duke Eberhard of Franconia was appointed to exercise this authority as palsgrave in the territory along the Rhine. Already at the coronation of this emperor in 936 the Franconian duke had been one of the six powerful vassals who were then constituted arch-officers of the empire, to act at and serve the emperor at every high function. But these real offices became titular and honorary through the Golden Bull of Charles IV. At the imperial diet at Metz, in 1356, this powerful monarch conferred upon the archdignitaries of the empire, since they had risen to such power and influence, the rights and privileges which they had usurped. At this time he also bestowed upon the palsgrave of the Rhine the dignity of the electoral office in the college of the dukes that elected or deposed the emperor. For having conferred this honor the emperor received a strip of land from the new Elector.

Originally the palsgraves resided at Aix-la-Chapelle, the capital of the empire. In 1155 the palsgrave Conrad of

Hohenstaufen transferred his residence from the imperial city to the then insignificant castle Heidelberg. The town Heidelberg thereby rose to prominence and power, and by the founding of its university in 1386 grew to such fame that its name is known in every land.

Beginning with the days of Otto I, the land of the palsgraves on the Rhine, probably then already assuming the name Palatinate, continued not always under the sway of the descendants of its ruler. Frequently the favoritism of the emperor or the extinction of one line would bring the Palatinate under the rule of a new dynasty. This accounts for the fact that Hohenstaufen princes and Bavarian dukes alternated with princes from the Rhenish Palatinate in exercising the office of Elector.

An important epoch begins with 1414, when the sons of Ruprecht II founded the four lines: Kurpfalz, Sulzbach, Simmern, and Mossbach. They did not intend a division of the Palatinate, but rather aimed to keep it intact as an electorate. Therefore they agreed that in the event of the extinction of the first line the land should fall to second, and so on. This agreement was sanctioned by the Emperor Sigismund in 1414, and subsequently in 1434. Though apparently divided, the Palatinate was nevertheless one sovereignty.

As the Palatinate was one of the borderlands of the German empire, fair and fertile and prosperous, it began to disturb the peace of covetous French monarchs. And when this German land would remain German, their vindictive spirit would not down until by utter devastation the flourishing plain had been laid waste, and the pride of the people had been trodden under foot and ruined. The beginning of the terrible devastations falls in the time of the Thirty Years War. The events that led up to this are briefly as follows:

When the efforts of the Reformation, inaugurated by Martin Luther, were extended to the Palatinate they were not opposed or checked by its Roman Catholic ruler Louis V (1508-'44). His son, Otto Henry (1545-1559), the art-loving prince

who added the beautiful Renaissance structure to the castle at Heidelberg, was a Lutheran and favored the Reformation. By introducing the ideas of Melancthon in the University he made this the "Reper-to-Carola," one of the foremost seats of the new humanistic studies in Germany. Also by his gifts of valuable manuscripts he enriched the town library.

And as easily as the doctrines of the Reformation seemed to take root there the tenets of the Reformed Church came to be accepted in the Palatinate. Frederick III, of the Simmern line, was greatly interested in the controversy of the two religious parties. Their discussions were carried on in Heidelberg during the years 1560 and 1561, and when they were over he, though he had previously signed the articles of the Augsburg Confession, embraced the doctrines of Calvinism. This resulted in the framing of the Heidelberg Catechism, the elaboration of which was entrusted to the eminent divinity scholars Boquinus, Olevianus, Ursinus and Tremellius. This great document was completed in 1563 and then offered for acceptance among the Palatines. By the Religious Peace of Augsburg in 1555, a cessation of hostilities between Catholics and Protestants was effected, but, strange to relate, by the adoption of the principle *cuius regio eius religio* (i. e., the religion of the ruler shall be that of the people), that assembly became responsible for the expatriation of thousands, the breaking up of families, and the destruction of flourishing lands.

Bearing in mind this maxim, *cuius regio eius religio*, we can readily understand why there have been so many religious disturbances in the Palatinate. Now Frederick III was favorable to the Reformed Church, he was tolerant and benevolent. During his reign refugees from Holland and from France, the Huguenots, were made welcome by him and given permission to settle in the Palatinate. They mainly located in Frankenthal near Mannheim. But the tolerant Frederick was succeeded by Louis VI, a Lutheran, who reintroduced the Lutheran doctrine and consequently discharged the Reformed clergy. He in

turn was followed by a Calvinist, Johann Casimir, who, of course, restored the status quo. As he was the guardian of the son of Louis he had his ward carefully trained in the tenets of the Reformed Church. So when the latter as Frederick IV came to power he, naturally, upheld the religious views in which he had been reared. This same Elector, though an incapable drunkard, in 1615 became the head of the Evangelical Union, that militant force which represented Protestant Germany during the Thirty Years War.

The man who plunged the Palatinate, and incidentally all Germany, into the disaster of the great war, was Frederick V. In 1619 this unfortunate Elector Palatine accepted the crown of Bohemia, and foolishly engaged in war with the house of Austria at a time when he was impecunious and unable to carry on a long struggle against so strong a foe. Retribution came swiftly and terribly. He was deprived of his new crown, put to the ban, robbed of his lands, which became the object of spoliation of the hordes of Spaniards under Spinola. His poor subjects were forced into the acceptance of the Catholic faith or were killed.

Spinola had merely been the forerunner of Tilly and the Spaniard Cordova. They mercilessly ravaged the province from one end to the other. In 1622 Heidelberg was given over by Tilly for three days to be plundered. While the castle escaped almost without injury, the splendid library was despoiled and carried off to enrich the Vatican. This misery in the Palatinate did not end until the long war was brought to its close in 1648, for the Romanists who controlled the Palatinate ruled with a rod of iron.

Hardly had the land begun to recover from the atrocities and distress of the terrible war which had decimated its population, laid waste cities, prostrated agriculture, and commerce, when the cry of war again rang out through the land. This time France was the aggressor. She had demanded that the Elector Palatine, Charles Ludwig, should ally himself with her against the Emperor. The German prince refused to stoop to such low pro-

cedure. The French king, Louis XIV, thereupon directed his general Turenne to ravage the Palatinate. This great general in 1674 seized Phillipsburg and then began that series of barbarities throughout the land that is among the most inhuman in the annals of history. The unfortunate and helpless Elector was watching the burning of towns from his castle, he sent a personal challenge to his great adversary, but it availed him little, the ruthless destruction went on till one of the fairest provinces of Germany was reduced to charred ruins and barren wastes. The ill treatment of the inhabitants answered to the spoiling of their lands. Turenne spent all July devastating all that part of the Palatinate which lies on the right bank of the Rhine; August he devoted to that on the left. And as if they wished to heap insult upon injury, the peace commissioners at Nymwegen exacted from the impoverished Elector the payment of 150,000 Gulden, and the surrender of some of his lands. It is no wonder that he died of grief (1680).

It was under his son and successor, Charles, that the first Palatines, from Kriegsheim near Worms, in 1683, set out for Pennsylvania.

When Charles died, in 1685, the succession fell to Philip William of the Neuburg line, who were Roman Catholics. At this juncture the French monarch Louis XIV, the disturber of the peace, believed the moment opportune for the acquisition of a fair province. He promptly denied the right of Philip William to the succession, and demanded the Palatinate "for his brother Philip, in the right of his wife, the sister of the deceased Elector." A storm of protest arose throughout Germany, and her princes formed the league of Augsburg for the defense of the claims of Philip William.

That same year the French king, incited by his mistress, Mme. de Maintenon, revoked the edict of Nantes, and thereby caused the exodus of the hundred thousands of Huguenot artisans, scholars and clergy that were among the flower of the nation. In spite of interdict, they fled to Holland and England and the

Palatinate. Against the latter the wrath of the king and of his mistress was incited because of the harboring of so many of his fugitive subjects. So another campaign of extermination was planned, and came to be executed in the year 1689. The order from the king's mistress was "to burn the Palatinate," and the French general Montclas carried out orders literally. From Cologne to Worms extended a line of smoking ruins, and men intent upon rescuing their little possession were put to the sword. This eclipsed the atrocities of Turenne's campaign in 1674. Like his unfortunate predecessor, the Elector stood on the walls of his castle in Mannheim. There he counted in one day 23 towns and villages in flames. Rapine, murder, wanton destruction were wrought everywhere by these hyenas of war. No wonder that the league, seeing the pillage and havoc brought about by the French, at the diet of Ratisbon, in 1689, formally declared war against France and expelled every French agent from the country, and branded her the foe of all Christendom who was far worse than the Turk. This declaration provoked the fury and wrath of the French king, and breathing slaughter his bands in 1692 invaded the Palatinate again. This time they fiendishly destroyed and wrecked the castle at Heidelberg. None whose moral sense is not atrophied can look upon that work of wreckage at this castle without having his blood mount in his cheeks at the thought of the wanton destruction caused by a base fiend.

The war was drawn out until 1697, having for its scene the various parts of the Palatinate. But before it ended, a new Elector had come into power. This was John Williams, an ardent Romanist. By endeavoring to coerce his subjects into accepting Romanism, he added to the miseries incident to the depredations of war the sufferings of religious persecution. And these tribulations did not cease until, in 1705, Prussia and Brunswick called a halt. By an agreement reached then, the Protestants were declared eligible for public office; to the Reformed were given five-sevenths of all the church buildings, while to the Lutherans were

restored all those edifices which they had held since 1624.

Then came the war of the Spanish Succession, keeping all Europe astir, and the Palatinate again became the scene of conflict and war, and therefore of suffering. The French, in search of their foes, traversed the land, and where they went they ravaged it. In 1707 Marshal Villars led an army of French troops through the Palatinate with the intention of repeating the horrors of 1689. Charred ruins and impoverished subjects again were the result of the visitation of his inhuman soldiers.

In the midst of such trials, with what feelings did the Palatines look upon the past? Had not their sojourns in their ravaged land been full of anxiety and fears? Who will charge them with disloyalty when they resolutely set their faces towards the West, in the hope of finding a better land where reigned peace and quiet, and where there was liberty of conscience?

Only such potent reasons as were advanced by the emigrant Palatines in their addresses to the Queen of England in 1708 can explain the fact of their departure from their native land on the Rhine. And along this river, the largest and best navigable stream of Germany, had stood their native hearths. Here on this great highway of commerce their ancestors, ever since the crusades, had seen vessels freighted with the products of the south and the east destined for the great marts along this majestic river, Mayence and Cologne. Of all German cities these Rhenish towns were the first to rise to wealth and independence. And in them the merchants and craftsmen established themselves by virtue of their industry and thrift, so that there arose a new patriciate which began to displace the baronial or imperial governors of the cities. The air of independence which was perceptible in the cities seemed also to hover about the villages, some of which are situated in a district that has appropriately been called the garden of Germany. There on the strip between the Neckar and the Main, favored by a uniformly mild climate, the rich soil yields

abundant harvests, and in consequence of this it has attracted a large population.

Here, too, the inhabitants were the first to construct their cities close to the Rhine, in view of its advantage to shipping interests up and downstream. So they reared Worms and Spiers and the two Rhenish ports Mannheim and Ludwigs-hafen. Even the other towns, a little more inland, gained a great advantage over the towns and cities of other parts of Germany by their close proximity to the great coal districts on the River Ruhr, and because of the shipping facilities afforded by the Rhine.

The traveler on the Rhine today looks with pleasure upon the peaceful and prosperous land as it greets his eyes. As he turns his looks to the east he views the mountains and spurs of the Black Forest and of the Odenwald, while to the west he sees the Hardt and the hills of the Westrich. And in this varied region lie scattered the many prosperous towns and villages, like so many jewels, over which castles and ruins, old in song and story, seem to be keeping watch from their precipitous heights.

A study of the type and character of the Palatines develops the fact that they combine in themselves some of the characteristics of the Alemanni and the Franks. Their vernacular is partly Franconian, partly Alemannic, for like the former they say "er isz" and like the latter "du bischt." Still their disposition leans toward that of the Franks, who are gay, alert, quick and energetic. The things that have aided in making this characteristic are the lively traffic to which they have been accustomed, the mildness of the sky under which they live, also the use of the light country wine. Especially striking are their thrift and energy. Their fields yield harvests of grain and fruit, of tobacco and hops that are second to none in Germany; and the output of their factories in textures, yarns, leather, chemicals and machinery is among the finest, as respects quality.

The energy of the Palatine is indomitable. When, scarcely ten years after the Thirty Years War, the fields throughout Germany lay waste and untilled, the Pala-



tine farmer was calmly reaping his harvest of grain. This spirit of enterprise and energy probably accounts for the Palatine's instinct for money-getting. It is a trait which one of their poets refers to in these words:

Mar is uff darre Welt—frailich aach Gott zu  
 ehrrn—  
 Jo doch for sunscht nix do, als for ze prof-  
 fedeern.

It has been observed that the inscriptions of the houses of the Palatines differ from those of other parts of Germany, in that the note of the religious is less expressed in them. This, a close observer remarks, is in full accord with their practical view of life, which, while not despising the future, rather clings to the realities at hand and leaves the things hoped-for and unreal to take care of themselves.

The arrangement of the houses in the Palatine villages displays a certain carelessness. Now one sees a clump of them arranged in straight order, city-fashion, then again in promiscuous style. In front of them they usually display the finest of potted flowers, so that a walk through the village streets resembles a walk through a flower garden. This may be said of even the smallest and poorest village in the Westrich district. One feature the Palatine of our day has not been willing to part with is the old-fashioned double housedoor, with its upper and lower wings. Frequently leaning on the lower door, while the upper is swung back, he looks from his snug home out into the fields or the streets before him, and likes to chat from here with his neighbors as they pass by. This house, his castle, is also an index to his character. Spacious, with pointed gable, its bright and large windows afford an unobstructed view within; so is his nature, frank and open. And in this he differs greatly from his neighbors up the Rhine or in Swabia. Their character, shy, unobtrusive, reticent, is intimated by the arrangement and structure of their houses, which are less cheerful, darker, provided with small and narrow windows. In the vinegrowing districts of the Palatinate the vines are

often planted close to the house so as to form an arbor, and under this in the circle of the family or of friends they spend the delightful summer evenings.

Like in so many parts of Germany the peasants of the districts where the hub-bub and influence of the city does not intrude, they here also wear a peculiar costume, especially on holidays and festive occasions. It is of interest to note that the color scheme frequently displayed is indicative of the denomination of the wearer. So the peasants of the Roman Catholic parts display more blue, green and red in their garb, while the Protestant communities show a preference for more sombre colors, chiefly black.

As is the energy of the Palatine so is his speech; if anything, he is ready at repartee. In this he distinguishes himself from the less talkative Swabian. One word with him begets another and he often thinks it's better to talk nonsense than not to talk at all. In passing a tavern one may frequently hear a noise that is akin to a brawl; entering, one would find a group of people assembled peacefully, though not calmly discussing their crop of tobacco or the weather. There is a spirit of joviality and playfulness that crops out now and then, that makes the Palatine youth attempt to show off as "Schlitzöhrig," i. e., to play the rogue, who by his cleverness has succeeded in giving the constable the slip but before doing so has been marked by a cut or slit in the ear. It is a spirit of roguishness that points to a happy disposition, one that is full of optimism.

Having come in contact with the teeming life of the Rhenish plain for these centuries, the Palatines have learned to value culture and education and today one finds among the lower classes of society an intelligence not ordinarily found among those of humble station. Here indeed do we find a people gifted with a vivid imagination as can be seen from the legends and stories which they have woven around the prominent cities and places or men in their midst. Who has not heard of the Nibelungenlied, that grandest of all German epics, the lofty song to fidelity and loyalty? Its scenes

have for a background, the old German town of Worms, and the lively imagination of the people has woven that beautiful garland of stories around the characters of Siegfried, Kriemhilde and Gunther and Hagen, which makes the poem one of the few great epics in the world's literature. Again, in the Palatine town of Kreuznach about 1510 lived, as the rector of the Gymnasium, the famed Doctor Johann Faustus. His mysterious travels, his boastful assertions and charlatan tricks gave rise to that flood of stories and legends which made the name of Faust the best known throughout the Middle Ages. And this was the character that furnished to the greatest poet of modern times, Goethe, the subject for his grandest and life-work, Faust.

A people with such an imagination cannot fail to be alive to those things that make for advancement and culture.

It is a Palatine city, Treves, that enjoys the distinction of being the oldest city on German soil, being founded as early as 56 B. C. In fact, the Rhinelands were the first into which the Romans carried their civilization when they came to Germany. This was important, for it meant the establishment of villas, amphitheatres, baths, palaces, viaducts, etc. The uncivilized Germans thus became acquainted with Roman art and decorations in an unexpected manner. And when, a few centuries after the Christian influence had swept aside the supremacy of Rome, his art began to take shape in those structures which form the nuclei of ancient cathedrals; in tombstones such as can be seen at Treves, and in monumental inscriptions in Cologne, most of this Roman-Christian art was destroyed during the time of the Great Migrations, and not until the time of Charlemagne was there an attempt to revive the arts. His plans to revive the ancient Roman Empire with all its splendor are responsible for the erection of magnificent palaces at Aix-la-Chapelle and Ingelheim, and of fine churches such as we see in Höchst.

No doubt these beginnings encouraged the Franconian tribes along the Rhine in the 10th century to develop their own

ideas of art, and in doing so they were far in advance of the artists of Swabia and Saxony. With the fragments of Roman and Christian art before them there developed artificers with considerable manual skill, and the style of the structures which they reared for houses of worship followed that of the Roman basilica. But soon they developed the style of architecture known as Romanesque. Pillars and columns were connected by rounded arches, and the doors and windows were made to terminate in that manner. In order to form a harmonious connecting link between the column and the arch above it, they introduced the cubical capital. They showed individuality and good taste in using alternate courses of stone of different colors in their edifices, thereby breaking the monotony of the dark sandstone. And when, in the 11th century, the cities rose to wealth, they were enabled to extend their churches, and then began also the construction of vaulting in advance of all other parts of Germany.

The art of the gold and silversmiths began to come into use in the decoration of the churches almost simultaneously with that of the painters in enamel. But above all did their mural painters add to the embellishment of the interior by the works of their brush.

To what an extent structural art has been developed along the Rhine is seen in such edifices as the Cologne Cathedral, the Strasburg Minster, which are among the finest and largest edifices in the world; also in those smaller cathedrals which number among the best and grandest monuments of German Medieval Art to be seen in Speyer and Worms and Mayence. What mighty sermons in stone these must have been to the Palatines when they beheld these structures towering heavenward! The novelty of their style lies in the arched roofs, and among those of the middle Rhine, in the columns that serve as supports which are differently shaped than those which bear the arcades. The former are also placed more closely together.

When, in the 12th and 13th centuries, Cologne became the chief artcenter, its

influence began to extend to every Rhenish town and then developed that style which inappropriately has been named the traditional style, as if it had been the forerunner of the Gothic style. In reality, this style is "the final and most ornate manifestation of Romanesque architecture." Its embellishments are the result of consummate skill; its color effects are of the most pleasing character. To heighten the decorative effect, galleries were introduced immediately under the roof; and by placing a frieze of dark slabs, edged by a light color stone directly under this gallery the effect of light and shade was greatly heightened. Round and fanshaped windows, enclosed in a pointed arch; columns, of different color than the wall, portals decorated with several columns and the doorspace above filled with sculpture, all these are the distinguishing marks of the Romanesque style.

Nor were these Rhenish people as ready to take up the early Gothic style as it began to flourish in France. Not until the year 1250 do we find that this style gained acceptance in Germany. And it was the Rheinland again that began its development. In Cologne there arose the church of St. Gereon, in Treves the Church of Our Lady, in Strasburg St. Thomas'. But in accepting the new form the Germans were not mere copyists; they took the idea, but developed it independently of their models, and improved upon them. So we have in the facades and towers of the Cologne Strassburg cathedrals an emanation of the German mind. One of the superb minor Gothic churches in the Palatinate is St. Catherine's, at Oppenheim. Partially destroyed in 1689, it has been recently restored.

When the Renaissance style came from France in the sixteenth century, it gained less ground in Germany than the Gothic. The cause for this seems to lie in the wars which swept over German territory, and in the rule of ecclesiastical princes.

But here and there we find secular princes who built their castles in this style; "the most sumptuous" example of the German Renaissance being the castle at Heidelberg. Among others might be mentioned the porch of the Rathaus of Cologne.

As one views the churches along the Rhine it is noticeable that the prevailing style is the Romanesque: low walls, small windows, a square nave bay. To be sure, their square eastern termination, and their apses appear a little clumsy. But no greater pride attaches to these than to the magnificent Gothic edifices like the cathedrals of Strasburg and Cologne. They are thoroughly German, and the latter undisputably is the finest and most perfect example of Gothic architecture in existence, and is "the most magnificent and most stupendous edifice raised by the hand of man to the service of the Creator."

Our visit to the land of the Palatines has been made. Were they "hewers of wood, and carriers of water," as has been thoughtlessly said? In leaving behind them a land upon which was the smile of heaven, so that the fields in their season yielded their rich increase; where past generations through industrious activity had seen the rise of prosperity and advancement in their midst; where, like a beacon-light, stood the famous university, sending its light into every corner of the favored province; where every church edifice and castle throughout the land impressed upon the mind ideas of the lofty and of the beautiful, shall we say these Palatines were an ignorant class who would find the wilds of the American forests a delightful place for an abode? As we look at the land of their birth, and then rehearse the story of their struggles in this new, adopted country, the story of their success thrills us and fills us with awe and admiration. Truly, if ever we had a right to say that their immigration has been their and our gain, that time is now.

# The Glattfelder Family

BY S. F. GLATFELTER, YORK, PA.



**A**MONG the many trustworthy families who forsook their homes in scenic Switzerland in exchange for the possibilities of success in the new world was that of Caspar Glattfelder, a native of Glattfelden, located on the river Glatt, a tributary of the Rhine—from whence the name arises. He was a direct descendant in the sixth generation of Adam Glattfelder who was married to Verena Legi July 29, 1570, a record of which has been found at the church in Glattfelden by Emil Glattfelder, a native (now professor in a school in Zurich), and a descendant of the same family, a branch remaining in their original country and town for upwards of three hundred years.

Casper Glattfelder, the father of a very numerous family, a son of Felix, was baptized July 25, 1709, married to Elizabeth Laufer, April 3, 1731, and landed in Philadelphia at the age of 33 years, with his wife and two sons, Solomon and Johannes (John), and two daughters—Margaretta and Anna. He qualified August 30, 1743. Following the general trend of many other Swiss immigrants who were at that time wending their way to the interior of Pennsylvania, Casper Glattfelder with his family pursued his westward journey.

Prospecting for a number of years for a satisfactory location, he reached a point about five miles southwest of York in Codorus (now Springfield) township, in Lancaster (now York) county. Here he selected 127 acres about the year 1750, which he improved, receiving a warranty deed from the governor of Pennsylvania twenty years later. These holdings were increased until his possessions consisted of about 200 acres, which remained in the family for 140 years. For twenty-five years it was owned by Casper himself. After his death his son Felix owned it for 40 years, during which time 241 acres more were added. After the death

of Felix, his two sons, John and Philip, owned it twenty-nine years. It is supposed it was divided, Philip owning the original homestead. At the death of Philip, his widow retained it for 46 years, dying at the age of 86 years, after which P. H. Glatfelter, of Spring Forge, who was a grandson of Philip, had best interest of the original home for ten years. It is now owned by a Mr. Lentz. The entire property of 441 acres as owned by Felix, the son of Casper, is at present subdivided into 25 parcels.

Casper died some time in March, 1775, at the old homestead, thirty-two years after his arrival in this country. The appraisement of his earthly belongings, which was made by Barnhard Zeigler and Carl Diehl, April 8th, 1775, and which amounted to 297 £, 9 s. and 6 d., was recorded May 20, by Conrad Swartz and Felix Glatfelter, his executors.

To comprehend the undaunted, persistent perseverance of these early pioneers one needs to take into consideration the fact that the town of York was laid out 1741, and that by 1749 there were 6,000 people within the present area of York county, practically a forest, with Indian trails, instead of public roads, leading into the surrounding hills.

The country to be explored and selected for a home was a veritable wilderness, to subdue which required courage and endurance, a characteristic predominant in subsequent generations of this family. The land selected has since been invaded by the N. C. R. R. Co., whose tracks are laid within fifty feet of the present buildings,—a stone house built by a son of Casper, and the original Holstein barn built by Casper himself, and enlarged by later additions. The original house, which was log, with stone basement built over a fine spring of running water, stood several hundred feet to the rear of the present buildings in the gulch between the house and barn,



GLATTFELDER HOMESTEAD.

where traces of its foundation can still be found. Glatfelter station was a part of the original farm lying at the base of a fertile little valley, which bore much resemblance to the home county in Switzerland. It was here that four more sons were added to the family—Felix, Henry, Michael and John.

No records have been found to confirm the belief that daughters were born to them while in this country. The four last born sons fought for freedom in the Revolutionary War. The spirit of loyalty to home and country of subsequent generations of these liberty-loving people was again demonstrated by the many heroes who fought both in the War of 1812 as well as in the late Civil War.

It is generally conceded that all of the Glatfelters now traced to twenty-seven States of the Union, the District of Columbia and Mexico have their origin in Casper Glattfelder. A great deal of difficulty has been encountered in determining all the members who rightfully belong to this large family, inasmuch as the name has been perverted in some instances beyond recognition. The original name Glattfelder has been spelled Klotfelter, Clodfelter Clotfelder, Clotfelter, Glatfelter, Gladfelter and Glotfely. The Glotfelys are the descendants of Solomon, the oldest son of Casper

Glattfelter, who moved to Grantsville, Md., and in 1795 to Elk Lick (Salisbury), Somerset county, Pa., where he died in 1818, aged 81 years. He was the father of a large family all of whom spell their name Glotfely. Less than a year ago this branch was not considered a part of the original family, which then numbered over 1,000 families, or between 5,000 and 6,000 souls, all placed in their known position on the family tree. The writer had the pleasure of visiting some of these people, and among other papers found one over a hundred years old, an agreement between Solomon Glattfelder and his neighbor, in which he binds his son to his neighbor for a trifling consideration, until he is 21 years old. The instrument is drawn up in German, and apparently by one very illiterate, inasmuch as the orthography and composition are very faulty, the name itself being spelled Glotfely and again Clofty. The signature by Solomon is written Glattfelder, proving beyond a doubt that he knew his name and spelled it right. My supposition is that a nick-name was started that was never shaken off until the real name was forgotten and lost sight of.

In 1783 there were five taxable Glatfelters in York county, as follows, whose valuations were: John, 240 acres, £184; Michael, 132 acres, £120; Henry, 146

acres, £126; Felix, 200 acres £125; Casper, no acres, £20. Solomon, the oldest son, had then already moved into Maryland, and was not assessed in York county.

In 1800 the assessments were: John, 240 acres, \$516; tax, \$1.96. Michael, 132 acres, \$237; tax, \$1.96. Henry, 160 acres, \$346; tax, \$1.32. Felix, 200 acres, valued at \$1,330; tax, \$5.40; Casper, 140 acres, at \$245; tax, \$1.07.

In the year 1800 there were only five taxable Glatfelters in York county. In 1907 there were 235 in the county, representing influence and wealth, and filling every honorable vocation in the various walks of life.

It is more than probable that 10,000 souls can be traced to Casper Glattfelder through the development of eight generations, and as many more whose identities are lost in the female branch of the family. It is a problem whether any other family record can be produced in the United States so numerous from one parent as that of Casper Glattfelder.

The honor of collecting at this late day the record of Casper Glattfelder belongs to Jonathan Glatfelter, the father of Dr. N. M. Glatfelter, of Missouri, the family historian, who was born in 1803 in Springfield township, York county. His memory enabled him to relate the early history of his grandfather Casper to the

doctor in 1859, thus forming a nucleus upon which all subsequent history has been worked out. Among the able assistants to the doctor were Granville Glatfelter, Luther Glatfelter, S. F. Glatfelter and Rev. Adam Stump, of York county; Lewis K. Glatfelter, of Neiman, Pa.; James Gladfelter, of Mt. Joy, Pa.; and Milton N. Glatfelter, of Elk Lick, Pa. To the writer it was left to trace the family to its origin in old Switzerland. He was ably assisted by Emil Glattfelder, a descendant of the family, now a teacher in Canton Zurich, and Rev. Edwin Yeagli, who was pastor for twenty-eight years in the same old church at Glattfelden, where these sacred family records are still intact, pointing to Adam Glattfelder's wedding in the year 1570. The church has been remodelled and a tower added to it. But the original walls are still intact that sheltered the forefathers in their worship while they lived and their family records while dead for centuries. Many incidents must be left untouched, for want of space, and many more facts will be developed in the progress of time.

Annual reunions are being held on the old Glattfelder farm, where thousands of members of this great family gather from all parts of the United States to learn more of the history and genealogy of the family.

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### SWISS AND HOLSTEIN BARNs.

The reader will have noticed that the author of the above article speaks of a Holstein barn. In answer to an inquiry respecting the meaning of the term the author wrote:—"The Holstein barn is an architectural production of Northern Germany, constructed of wood and stone on the order of our so-called bank barns—except that the front roof was much longer than the rear. The name is significant of its construction (Holtz und Stein). The Swiss barn was built with-

out a basement of stone, the wood starting on the ground and the building being smaller in its proportions." The author makes the terms Holstein barn and bank barn synonymous. We know that in some sections farmers call the bank barns, Swiss barns. We would be pleased to hear from our readers on the meaning of the term Swiss barn. As the term is used in your section is a Swiss barn a bank barn or not? Was is en Schweitzer Scheuer?—*Editor*.

# Philip H. Glatfelter

BY REV. AMOS A. PARR, LOCK HAVEN, PA., HIS PASTOR FOR 15 YEARS,

JULY, 1890, TO JULY, 1905.



**P**HILIP H. GLATFELTER was born in Spring Garden township, York county, Pa., on the 29th day of August, 1837. He departed this life at his home in Spring Grove (Spring Forge P. O.), York county, Pa., at about 4 P. M., on the 11th day of July, 1907.

He was a son of Charles and Louisa (Fishel) Glatfelter, and was a descendant from Casper Glatfelter, who came from Glatfelden, Canton Zurich, Switzerland, in 1743, and settled in Springfield township, York county. His mother was of German descent.

At the time of his death he was "York county's foremost citizen, manufacturer, philanthropist, churchman and wealthiest resident." The world loves, honors and respects strong men, and Mr. Glatfelter was a strong man physically, morally, politically, financially and religiously. To his strength, industry, integrity, genius for work, strict adherence to duty and business, force of character and perseverance is due alone the fact that he rose from an humble beginning to the achievement of the splendid success that so abundantly crowned his noble life.

### Early Life.

This was spent on his father's farm, a short distance south of York, within sight of the city. His early education was obtained by attending the yearly four months' term of public school in his native township. Evidently he made the best of those early years of training. Assisting in the cultivation of his father's farm he grew to manhood. He inherited a strong and vigorous constitution, and the years spent on the farm meant the further development of his physical powers. His home training was inductive to the habits of industry, perseverance and enterprise that characterized all of

his life and work. The foundation principles for future greatness were well laid in this formative period of life.

At the age of 20 this ambitious, active, stirring young man left the farm and entered the employ of Loucks & Hoffman, Paper Mills, Maryland. Here he thoroughly learned the art of paper-making. Often he told the writer of the hard work he performed during the years when he was learning his trade and fully laying the foundation for his future success as a manufacturer. He was always ready to do extra work, and frequently undertook tasks that others refused or felt incompetent to perform. His tact, good judgment, willingness, activity and ability to do and see the right thing won the confidence of his employers, and his advancement was rapid. He became a master of his trade. He remained with this firm for about six years.

### As a Manufacturer.

Here he was a prince. He occupied one of the first places not only in his native county and State, but in the entire country. His successful career as a manufacturer began in the year 1863, when he purchased the paper mill, at Spring Grove, and all of its interests, for the sum of \$14,000. The capacity of the mill at that time was about 1500 pounds per day. Improvement, enlargement, expansion became the watchword of Mr. Glatfelter from the very beginning of his assuming ownership. By 1868 the output was 4000 pounds daily. In 1874 new buildings were erected and new machinery installed at a cost of \$200,000.00. In 1880-81 the business had grown to such proportions that the mill was again enlarged and the largest paper machine in the world from the year 1881 to 1887 was found in the mill of Mr. Glatfelter, erected by the Pusey & Jones Co., of Wilmington, Del.

It was about this time that Mr. Glatfelter thoroughly investigated the process of making paper from wood, and being firmly convinced that this would become the new process, the mill was changed to meet this demand, and so when the start of the enlarged plant was made in 1881, jack pine and poplar wood were used in the manufactured product.

It is related that when George W. Childs, proprietor of the *Philadelphia Ledger*, in 1887, needed a sheet of paper ninety-four inches wide to accommodate the large printing-press that he had installed, the only place where he could get such a sheet was at the mill of Mr. Glatfelter, and for many years he furnished the paper for that and other leading dailies of the State. The making of paper for newspapers was discontinued in 1893, and book, lithograph and blank book paper was manufactured. Because of the high grade of this kind of paper, the mills at Spring Grove have become famous all over the United States. The mills were enlarged and improved from time to time until at the death of Mr. Glatfelter they covered five acres, and had a daily capacity of 90,000 pounds. In 1906 the business was incorporated under the name of P. H. Glatfelter Company, and capitalized at \$1,000,000.00.

In 1891, Mr. Glatfelter became the president and principal owner of the York Manufacturing Company, at York, capitalized at \$100,000.00. By the application of the same business energy, perseverance and honesty that characterized him in the manufacture of paper, this plant was increased and enlarged until at the death of its president and principal owner, the capital stock amounted to about \$1,500,000.00, and employed at times more than 1,000 men, paying out yearly over a half-million dollars in wages. The output of the plant consists almost entirely of ice and refrigerating machinery, and is the largest manufacturing establishment of its kind in the world. Mr. Glatfelter was also the president of the Carroll Manufacturing Company, at Baltimore, and a director of the Hanover Wire Cloth Company. There were other interests that demanded his

time and business ability. Mr. Glatfelter was fitted in every way to manage the large manufacturing establishments under his control. His splendid judgment, honest business principles, keen insight into conditions, and unswerving perseverance, not only fitted him to manage large interests, but also drew to him men of worth who honored, trusted and respected him. To the writer he said that until his business amounted to over a half-million dollars a year he bought all the material, sold all the product, superintended his mill and kept his own books. He was the very soul of honor in all his business affairs. Standing with him, near his mill, at one time he told the writer that if he knew there was one dishonest brick in it, he would pull down the entire establishment to get that brick out. He deserved to succeed, for he was worthy.

#### **As a Citizen.**

Spring Grove is a beautiful little town, clean and well kept. The town owes its establishment, growth, development, beauty and prosperity to Mr. Glatfelter. He was not only its foremost citizen, public-spirited and progressive, but one of the best of the county and State. He always took a deep interest in everything that promoted the welfare of the town, community and the country. He served as Chief Burgess, and for some years as a member of council, and progress characterized all that he did. Believing that temperance and sobriety help men morally, spiritually and financially, he erected, at his own expense, in Spring Grove, the Aldine hotel, at a cost, with its complete furnishings and up-to-date equipments, of about \$35,000.00. Here ample provision was made for the entertainment of the public. This he did for the good of the town, and community, and the men he employed; and hence for more than 25 years there has been no open bar in Spring Grove. He was one of the organizers of the Spring Grove National Bank, and a director from its beginning to his death.

#### **As a Philanthropist and Patron of Education.**

Although Mr. Glatfelter's schooling was limited to the training he received



in the public schools of his native township, he was exceedingly well versed in matters politically, educationally, ecclesiastically, financially, etc. He was a careful reader. He had a good mind and a capacity to solve difficult questions that puzzled many others who had the advantage of him in schooling. He was a firm patron of education, and proved his interest by his gifts. In 1880, when his town erected a school-building at a cost of \$1,200.00, he willingly furnished the half of the money from his own pocket. The large, handsome and commodious school building that now occupies such an eminent place overlooking the town was largely his gift to the people. It stands today as one of his monuments of love for education, and the uplifting of youth. In 1888 he was elected to membership in the Board of Trustees of Pennsylvania College at Gettysburg, and served in that capacity until the time of his death. For six years he was the honored president of that body. His gifts made possible the college of today. He was her most liberal patron for many years. One of his last acts was a gift of \$10,000.00 to her. He also served the Theological Seminary at Gettysburg as a director for many years, and took a deep interest in her advancement. He was one of the building committee under whose direction the commodious new building was erected. To this he was a most liberal contributor. He was also much interested in the education of young men, and there are perhaps a score of men today who owe their education to him. He believed in putting money in flesh and blood for higher development and achievement. He was also a liberal contributor to some of the educational and industrial institutions of the South for the betterment of the negro race. He manifested great interest in the Orphans' Home at Loysville, Pa., and by the gifts of large sums of money and tons of paper for the printing establishment there, proved and demonstrated his love for that cause. He was also a ready and willing contributor to all of the benevolent Boards of his own and other churches. He has more money invested in the Lutheran churches of his county

than any other of her citizens. His gifts did not stop, however, with his own denomination. He could not be narrow in his philanthropic work, and hence any object of worth claimed his attention and generosity.

It is more than fitting that at this place we incorporate the action taken by the Trustees of Pennsylvania College at their late meeting in June. The minute was prepared by Rev. C. M. Stock, D.D., of Hanover, Pa., one of the valued friends of Mr. Glatfelter, and a co-laborer with him in the affairs of the college.

"Although no building or professorship or even college prize bears his name, the memory of Philip H. Glatfelter is associated with this educational institution in a way most precious and unique. He was the large, constant, cheerful, modest giver of hard cash during so long a time that years before his death he easily stood in the very forefront of the financial benefactors of Pennsylvania College.

"His was a rare personality. He was the very embodiment of honor, and honest, open and fair dealing. Among his business associates he was universally recognized as a master. His ability in affairs was transcendent. His capacity for mental solution was wonderful. His success in his undertakings and projects was pre-eminent. His knowledge of men and motives was of the nature of accurate intuition. Ordinary mortals could only surmise as to the stature of this giant. But such as were admitted to his confidence and knew him well, crowned him in their judgment as one of the greatest of men. That this estimate is but sober truth is proven by the fact that those business interests which were more intimately the creatures of his heart and brain and purse, to wit: the manufacture of paper, the manufacture of ice machines, and the manufacture of wire cloth, stand today among the very first in this country and in the world.

"The hall-mark of true greatness is humility. Philip H. Glatfelter had that token. He who pronounced the unerring eulogium upon the character of John, saying, that among those born of women there had not arisen a greater, would teach men to the end of time that to be humble is to be exalted. No matter in what presence, our brother was swift to hear and slow to speak, but when moved to speech his words were pearls of wisdom.

"His religion was beautiful. Towards his Maker he had the heart of a little child. His unceasing and most liberal benefactions were for the sole purpose of honoring God.

"Philip H. Glatfelter was elected a member of this board of trustees at the regular annual meeting in 1888. He was elected president of the board June 12th, 1900, and served in that capacity most faithfully until the time of his resignation, September 17th, 1906. Dur-

ing all his active membership in this board he was most attentive to the discharge of every duty. He entered into eternal rest July 11th, 1907.

"1. *Resolved*, That this board hereby records its appreciation of the great worth of this departed member.

"2. *Resolved*, That this minute be spread in full upon the records, and a copy thereof be sent to the family of the deceased."

#### As a Christian.

As his pastor and close friend for fifteen years, it gives us pleasure to bear testimony to his true worth as a Christian. He loved his God and his Saviour, and was anxious and willing to be led by the Holy Spirit into "all truth and righteousness." He was an humble, modest, consecrated, devoted and faithful member of the Lutheran Church of the General Synod. For many years he was found regularly at three services of the church, on the Sabbath, and sometimes at the fourth. He took the most heartfelt interest in all things religious and spiritual. He loved his church and the whole Church of Christ, and her growth and prosperity were his delight. Many a time, as we talked with him of the things of the kingdom of Christ he revealed to us the depth and power of his faith in Him whom he had accepted as his personal Saviour. To know him was to respect his religion. His Christian life was one of inward depths rather than of outward demonstration. Many of his munificent benefactions were not known to his friends. When St. Paul's Lutheran church, of which Mr. Glatfelter was a charter member, was erected in Spring Grove in 1879-80, at a cost of about \$15,000.00, three-fourths of it was paid by himself and family. When the splendid parsonage was erected in 1892-93, about \$7,500.00 of the cost of \$8,000.00 was contributed by himself and son William. The massive and beautiful church that is being completed at this time was planned by him. When it is

completed, at a cost that will exceed \$60,000.00, it will stand as a monument and memorial of his whole-hearted love for Christ and His kingdom. His life is a splendid example, to others, of the power of the religion of Jesus Christ.

#### A Final Word.

In 1861 Mr. Glatfelter married Amanda E. Loucks, of West Manchester township, York county. His wife, with three daughters,—Mrs. C. E. Moul, Mellicie I. and L. Romaine,—and one son,—William Lincoln,—survive him. The son and father were partners in business for more than a score of years. The son has succeeded to the management of the large business affairs in which they were mutually interested.

On the morning of the 15th of July, the body of Mr. Glatfelter was laid to rest in the cemetery at Spring Grove. A great multitude from all parts of the county and many from a distance had come to pay their last tribute of respect to one who was worthy. "Everything connected with the burial services," said one who was present, "was in fine taste, most simple as had been the life of the man." At the public services, held after the burial, Rev. J. A. Singmaster, D.D., President of the Theological Seminary at Gettysburg, made the address, most fittingly basing his remarks on II Samuel 3:38, "Know ye not that there is a prince and a great man fallen this day in Israel?" The speaker said that Mr. Glatfelter was great in *Endowment, Achievement and Personal Character*.

In the work accomplished, the good done and influence exerted, Mr. Glatfelter will live on to bless future generations. "Though dead he yet speaketh." "Blessed are the dead which die in the Lord: Yea, saith the Spirit that they may rest from their labors and their works do follow them."

## Country Funerals and Mortuary Customs of Long Ago.

BY DR. T. P. MEYER, LOCK HAVEN, PA.



ANY years have gone by since the days of my childhood, during which the years seemed so long, and passed so slowly, and I kept wishing that I was a man, as tall and strong as my father. Well, the years kept steadily on, coming and going, till I found myself as tall as my father, but never attained his Herculean strength. Each succeeding year seemed to pass more rapidly than its predecessor, and soon I began to look back to the "days of long ago"; many scenes and incidents come vividly to my mind, but none more strikingly than my father's cabinet and undertaking shop, wherein my brother Ed. (E. H. Meyer, Cedar Rapids, Ia.,) and I inherited, or picked up, the trade of cabinet-making and coffin-making, and soon were (boy) undertakers and funeral directors.

For many years father was the only coffin-maker and undertaker for miles around; we always made the coffins as needed, and to measure.

Immediately following a death, mounted couriers were sent out to carry the sad news with the date of the funeral to friends far and near; and friends not so notified considered themselves slighted. Then four men of the neighborhood were selected as "grave diggers," who repaired to the "grave yard," dug the grave, attended the funeral as pall-bearers, and made the interment.

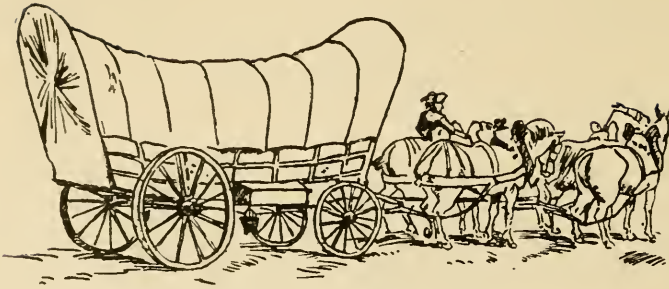
Notice of the death and age of the deceased was also at once sent to the bell-man of the church, who would ring the church-bell for some time, and then after a pause, distinctly "toll" the number of years the deceased had lived.

A measure was taken for the coffin, a stick cut the length of the body, and brought to the shop; on the arrival of a measure, all other work was laid aside, and the coffin was made, working day and night, or on Sunday, as the individual

cases required. The coffins in those days were all solid walnut or cherry, raised and hinged lid, polished wax finish, that shone like marble, a black paint band around the base outside; for a long time, no lining or upholstering, but later lined and upholstered in white or cream colored silk.

In those days a person could "afford to die," as coffins were charged for by the foot, ranging from one dollar to one dollar and a half per foot; a coffin for a grown person, six feet long, therefore cost from six to nine dollars, which included also the undertaking and funeral attendance. The same service would now run to fifty or sixty dollars. The superstitious people of the community insisted that our shop was haunted: they had seen flashes of light at the windows, late at night, and heard strange and terrible noises inside. A very neighborly feeling prevailed in those rural districts in those days; the people were very helpful during sickness in a family, and immediately following a death the neighbors would come "en masse" and offer their services free, to make "preparations for the funeral": men and boys to rearrange the stables, improvise pole stalls in the barn floor and along the fences, so that many horses could be speedily fed; they would also kill the "fatted calf" and decapitate chickens by the score; improvise temporary tables, to seat a multitude, gather in the dishes of the neighborhood, and serve as hostlers and horse-feeders on the day of the funeral. The ladies would be busy as bees, baking bread, pies and cakes, stewing and roasting, and after the funeral cortege had left the home, usually on the third day of preparation for the great dinner, still greater activity was manifest, so that on the return of the funeral train, all the tables might be ready, with all the good things ready set.

There were no hearses in those days: the dead were carried to the "grave



"PENNSYLVANIA WAGON."  
THE HEARSE OF OUR PENNSYLVANIA ANCESTORS.

yards" in the great "Pennsylvania wagons"; deep frame "English bed," capacity six tons, a canvas cover so high that a plug-hat man could walk upright in it, and drawn, on funeral occasions, by from two to five horses, usually four; the driver invariably sitting on the "high wheel," or "saddle horse," a "black snake" cart-whip in his right hand and hanging over his shoulder, driving with his left, with a single or "jerk line," as it was called; now and then calling loudly to his horses, by name, and fiercely cracking his "black snake" whip.

Bundles of straw were put in the wagon bed; the coffined dead was packed in the straw, on which also there would sit fifteen or twenty persons to take care of the "cadaver," as well as to be conveyed to the funeral.

The rigs of a funeral train consisted largely of "truck wagons," "Dearborn wagons," two horse wagons in various conditions of wear and dilapidation, with straw in the beds to sit on, or boards laid across the box for seats; all the wagons sitting full. Long trains of these heavy, lumbering, springless wagons, on the rough, stoned roads, made a loud, rumbling, dreadful noise never heard in these later years.

As the hour of a funeral drew nigh, the church bell man would watch for the coming of the funeral train, and on its approach toward the grave yard, would toll the bell till the funeral company reached the grave.

The great Pennsylvania wagon was met at the church yard gate by the grave

diggers with the bier, a great oak frame, with four legs, large and strong enough to carry a ton.

The people riding with the dead in the great wagon, like escaping animals jumped out of the open end-gate; the dead was drawn out, placed on the bier, and carried to the grave by the grave diggers, and let down into the grave; one of the grave diggers crouched down, rolled forward, striking a hand on each side of the grave, deftly swung himself down into it; the rough-box lid boards, to lie Crosswise, numbered with large red chalk figures, were handed to him and placed; after which he was yanked out of the grave by his fellows, and the service went on; as the minister said, "earth to earth," a great shovelful of clods and stones thundered on the coffin case that made one shudder; "Dust to dust" came, and the awful rumble of clods and stones again shocked the nerves of friends and strangers. "Ashes to ashes,"—it was the same. The burial service ended, the four grave diggers flew into action, a real race in shovelling. The grave was soon filled and the people went into the church for the regular services, during which the men among the friends would sit with their hats on, a rude custom, now obsolete in that section. At the conclusion of the services, the minister, by request, invited the friends to "return with the family to the house of mourning for refreshments"; and great throngs would accept this invitation, some driving miles out of the way to be refreshed, at the expense of the stricken family.

Upon the return of the funeral train, the hostlers took charge of the teams, marked with chalk, in corresponding figures, horses and wagons as they belonged. The throng of people, with levity and jest, hurried forward and quickly surrounded the tables, and eating commenced, and continued till every hollow gormand of the community was filled up to the chin.

It often occurred to my boyish notion, and I have not changed my mind much since, that all the gormands and gluttons of the community were banded and pledged not to miss an opportunity to be filled and "refreshed" at these funeral banquets.

#### Notes and Comments.

Undertaking in those days was simple; embalming and the ice box were unknown, and in consequence we had some very gruesome jobs to go through with, in the hot summer weather. During a hot season, Miss R——, a stout, very plump young lady of 24 or 25, died rather suddenly, and the "measure" for the coffin was brought to our shop, with a request that the coffin be made and delivered as soon as possible, body was already in bad shape. We went to work in earnest, and made great progress. Some hours later, a man rushed into the shop, with orders to hurry or we would have to make a larger coffin. We finished the coffin, and father hurried out with it; he soon returned, and reported the coffin hardly large enough. Very early next morning a messenger came in haste to ask father, the "undertaker," to hurry to the house, that the coffin was bursting. We got out the wagon, and father hurried over, and on reaching the place found the coffin bound with ropes from end to end. He tore off these ropes and "twist sticks," but he evidently had some misgivings, for he immediately took the body on the wagon, and at a two-forty clip, drove to the graveyard, five miles away, and the body was buried at once, but the funeral services were held at the appointed time. I was about fifteen, while my brother Ed was five years younger, but we insisted on relieving father of work and trips in the undertaking line.

We finished a coffin for Mrs. G—— in the evening of a hot summer day, and father said, "This coffin should be taken out tonight and the body laid in, but I am tired." I said, "Brother Ed and I will take it down, and do the work." At the time there were a number of young people (boys and girls) in the shop, and some one suggested that all go to the wake, and carry the coffin with us, since it was only a mile away, if we took a straight cut through the woods. We started, taking the route through the woods, a lantern-bearer leading. We soon found that we had undertaken quite a job. We reached the house late in the night, about tired out. From this on, my brother and I were to go it alone. I took up one end of the coffin, and he the other; we were ushered into the room of the dead, and the door closed behind us. Here we found conditions absolutely new to us. The effluvium in that room was intolerable. I was determined to finish the work; we set the coffin close, and I removed the lid, then drew the cloth off of the face of the dead, and had a knock-out shock. The lady had died of cancer of the face, which was nearly all gone. Such a sight! I held my breath and turned away. I looked at my brother; he had both his hands over his mouth and nose, his shoulders were jumping up and down, and his eyes wildly blinking. I quickly dragged the coffin to a side, and we fled. On our return, father inquired: "What success?" I said: "Nothing to brag on; it was too much for us; I am of the opinion that you had better go down yourself early in the morning."

Once, after a very hard day in the shop, we finished a coffin and a burial case; for a Mrs. G—— near Rebersburg, three miles away, late in the evening, and father remarked that the coffin should be taken down that night; but the weather was bad; a great blizzard had been raging all day; a foot of snow had fallen, and drifted terribly, so that the roads were scarcely passable.

I said that I and Brother Ed would take it down, and put the old gentleman in it. The night was not dark; a foot of unbroken snow lay on the ground. We

started out in a sleigh, the coffin lying crosswise in front of us, and sticking far out on each side.

We found the roads badly drifted, and we had not gone far, when the sleigh upset, and coffin and boys fell out; we thought this was very funny. We righted the sleigh, loaded up, and soon were on the move again. Then we got along fairly well, till we left the main road, turned into a narrow lane, which led to the house, half a mile distant, and was terribly drifted.

The sled went over again, and boys and coffin went into the fence corner. We righted the sleigh, put the coffin on lengthwise; I rode on the high side of the sled while my little brother drove, and we soon reached the barnyard of the place.

We took the coffin on our shoulders and waded through the unbroken snow to the back door of the house, where we saw a light; I rapped at the door, the upper half of which opened. (The door was a double board door, upper and lower halves swinging separately, like the old style, double horse-stable doors.) An old lady (the new widow), unkempt and negligee, with a tallow candle in one hand leaned out over the lower half door, and very gruffly demanded, what do you want? We told her, and she opened the lower door, and let us in, and led the way to the dead. We set the coffin down, and I removed the lid; reached over and drew the sheet off the dead man. When I did this, the bereaved and sorrowing widow rushed up to me, and shouted: "What are you about?" I told her we intended to lay the old gentleman in the box. "No you won't," she yelled; "you get out of this as quick as you can, or I will, etc., !!!" I looked at her, and plainly saw that she meant business. What else could we do but get out; for there were only two of us against this bereaved sorrowing, frizzle-headed, ferocious fighting little old lady, "a host in herself," the only person we saw in that *Gott vergessena Blots*. (God forsaken place.)

She said: "Tell John Meyer" (my father) "that he must not send boys to do the work that belongs to him."

We went home and reported (poor)

progress to the senior undertaker, because "old Rosina" put us out before we got her husband "boxed."

#### No Quarantine.

In times of sickness among those rural people, it mattered not if the ailment was typhoid, spotted or scarlet fever, measles, erysipelas or diphtheria, the neighbors would come and go during the day, and in the evening they would come in, by reliefs to watch with the sick at night. It was a common occurrence that when school children were stricken with any of these highly contagious diseases, the teacher would go to the house of the sick pupils, watch with them all night, and go on with his school next day.

There was no segregation of the sick, from the rest of the family; No quarantine of the house; no fumigating of the house following sickness or death in a family from any contagious disease.

It is a well known fact, that in the early history of the valley, in sporadic cases of smallpox, people went out and in; neighborly calls were made, and parents took their children to the house so afflicted, so that they might take smallpox, and get through with it while young. And going still further, they would, with scab direct from the body of the smallpox patients, inoculate their children, and each other, with the true virus of this loathsome and dangerous disease.

Those were the days of "inoculation," in which the people then believed, and which was a custom of some merit; but it has been entirely superseded by the better general preventive—vaccination.

America, at the time of the coming of the whites, seems to have been the home of smallpox in epidemic form; whole tribes of the original inhabitants, the Indians, were entirely wiped out by this pest. This was notably the case with the once powerful "Mandan tribe."

When the Pilgrims landed in Massachusetts, they found that a "pestilence" had destroyed the tribe of Indians which had lived around Narragansett Bay where the settlement was made. This "pestilence" was found to have been smallpox. Vaccination was then unknown, and smallpox, uncontrolled, swept

the country; and yet, our ancestors, at a much later day, seemed to invite the coming and spread of this loathsome and dangerous pest. To this day, with all the precautions of vaccination and segregation, Pennsylvania, with its 6,000 to 8,000 cases annually, is the hot-bed for small-pox in the United States, having more cases than any ten States of the country, perhaps more than all of them, and more than England, France and Germany put together. In these countries vaccination has been compulsory for years, and small-pox is almost unknown.

In the early days of the valley, no quarantine was observed during any sickness, and public funerals were held over several victims of yellow fever, among the Meyer relatives, which resulted, to some extent, in a spread of this dreadful malady, causing a number of deaths; but, fortunately, no epidemic resulted.

Considering the foregoing, it is a wonder that epidemic and depopulation did not result.

In those early days there was no regular physician, and the grandmothers did the doctoring; the garret of every house was well supplied with bundles of fresh dried herbs, which furnished tea for all ailments; the people were stronger then, and their average "tenure of life" was as high as it is now.

NOTE.—It would, perhaps, be well to say here, that the funeral and burial customs given in the foregoing article prevailed generally throughout Central Pennsylvania, from its first settlement for many years; and in rural districts to about 1850, when improvements were instituted; progress thenceforward was rapid, until first-class and up-to-date service was given.

The customs and incidents given in the foregoing are located in the eastern portion of Centre county.

## The Pennsylvania-German in the Revolutionary War

BY H. M. M. RICHARDS, LEBANON, PA.

NOTE.—We give elsewhere a review of Richards' *The Pennsylvania-German in the Revolutionary War, 1775-1783*. It has seemed to us desirable to make available to our readers the exact language of some of the claims made by the author, and therefore by permission reproduce the following paragraphs. We regret that we can not give fuller extracts.



HAD it not been for the brave stand which the Germans of Pennsylvania made against the onslaught of the savage during the French and Indian War, notwithstanding their own sad and terrible experience, there would have been no Revolutionary War and no resulting freedom. (Page 3.)

The German immigration to Pennsylvania was far in excess of that to any other colony. So great was their numerical strength that they became a controlling factor which was bound to guide all movements in any desired direction, when once called into play. It is said that the greatest mistake made by the

English government was its refusal to allow representation and to give an authoritative standing to the German element of the Province. It is claimed that, had such been done, so great would have been their content with the existing condition of affairs that they would never have been tempted to ask for a larger freedom, and, with non-coöperation on their part, the consent of Pennsylvania could never have been secured to a separation from the mother country, and the Declaration of Independence would have become an impossibility. With the knowledge we possess of the German character this suggestion opens up a most attractive line of thought, but, fortunately, one of no practical value.

An interesting part of our subject rests in the fact that many of the German colonists of Pennsylvania had conscientious scruples against bearing arms. Their doctrine, like that of the English Quakers, was one of non-resistance. They fled from the persecutions of the

Fatherland that they might enjoy this very liberty in Pennsylvania. In spite of scoffing, fines, imprisonments and burdensome taxes, even here in their adopted country, they adhered to their doctrine of peace, to the extent even of soliciting the government to legally excuse them from bearing arms. Amongst those holding this belief, in especial, were the Moravians, Mennonites, Dunkers, Schwenkfelders, and others of like character. Even these never swerved from their duty and, in various ways which will appear later, proved their loyalty to the full measure of laying down their lives for their country in more than one instance.

In numbers, these non-resisting settlers formed no small proportion of the whole. If, then, the estimate which has been made, be correct that one-half of those from Pennsylvania, who served during the Revolution, had German blood in their veins, how much greater the honor to be accorded the Pennsylvania-German, who did bear arms, for his services at that time.

In the pages to follow it is proposed to show, in brief, that the Pennsylvania-Germans were the "First Defenders" of the Revolution, that without the Pennsylvania-Germans there would have been no Declaration of Independence; that, by his valor, the Pennsylvania-German saved the cause and its army from destruction at Long Island, that without him there would have been no means of holding the American army at Valley Forge nor of "bottling up" the British in Philadelphia, and that, finally, whenever and wherever called upon to do his duty he never failed to respond nobly. (Page 15.)

In despair of converting the Assembly of Pennsylvania, and of success in any other way, John Adams, on May 10, offered a resolution in Congress recommending that the colonies should establish a "government sufficient to the exigencies of affairs." Because of objections raised to this wording, on May 15 Mr. Adams presented a preamble, which was really a substitute, to the effect that, "the respective Assemblies and Conventions of the United Colonies, where no government sufficient to the exigencies of

their affairs has been hitherto established, to adopt such government as shall, in the opinion of the representatives of the people, best conduce to the happiness and safety of their constituents in particular, and America in general."

This measure was the true Declaration of Independence, because that of July 4 followed as a mere form and matter of course. It was aimed against the Charter of Pennsylvania, which, from that hour, was doomed, together with the Assembly, not by its own act but by the greater force of Congress, which it was unable to resist. The passage of this resolution meant a popular convention, in which all classes should be represented, and a government in Pennsylvania, for the first time, "of the people, by the people and for the people." In due time delegates, from all the counties, were selected to meet in conference in the city of Philadelphia, on Tuesday, the 18th day of June. At this conference the Pennsylvania-German at last was given a voice in the governmental affairs. He held the balance of power. If his voice were uttered in favor of independence it would become a fact, if not, a failure. To his honor be it now said, however tardily, that every man recorded his vote for freedom, and it was the Pennsylvania-German who made the Declaration of Independence possible on July 4, 1776. (Page 42.)

It consisted, first, of an ash-colored hunting shirt of coarse linen or linsey-woolsey. Buck-skin, which was too hot for summer weather, was worn during the winter. The shirt had a double cape and was fringed along the edges and seams. Around the waist it was secured by a belt, usually of wampum; in which were thrust the ever useful tomahawk and skinning knife, commonly called "scalping-knife." Some of the men wore buck-skin breeches, others preferred leggings of the same material, reaching above the knees, and an Indian breech-clout, thus leaving the thighs naked for better suppleness in running. Captain Morgan, himself, wore a breech-clout during the terrible mid-winter march through the Maine wilderness to Quebec, his bare thighs exposed to the elements and lacerated by thorns and bush. The head



dress was a soft round hat, often made of skins, with a feather in it. On the feet were worn buck-skin moccasins, ornamented with squaw-work in beads and stained porcupine quills. Shoulder belts supported the canteen, bullet-pouch and powder-horn. The only insignia to distinguish the officers were the crimson sashes worn by them over the shoulder and around the waist. Some of the latter preferred to carry rifles, like their men, doing away with the sword to which they were entitled. (Page 83.)

Today the interior of eastern Pennsylvania stands unequalled for its home-like beauty, its fertile and highly cultivated fields, its agricultural and mineral wealth, and for its multitudinous industries.

While not to the same extent, yet to the same degree, this truth held good during the Revolutionary War, and was fully appreciated by the commander-in-chief of the American army, and by the Congress of the United States.

It matters not how brave the soldiers of an army may be, nor how excellent the arms with which they carry on their warfare, if they be without food and munitions their efforts are of no avail. It was the great need of these which prolonged the War for Independence, the lack of them would have caused ignominious defeat.

There was but one colony of the thirteen which strove to cast off the yoke of Great Britain, that was so situated as to enable it to furnish, in sufficient quantity and variety, all the supplies needed by the troops, and that colony was Pennsylvania, and there was but one part of this colony from which these supplies could be adequately secured, and that was the part occupied by its Pennsylvania-German citizens.

Had they been even luke-warm in their patriotism, or had they utterly refused to part with their hard-earned possessions, as, with the example of others before their eyes, they might well have done, nothing but dire disaster would have been the result. The effort to attain independence would have been an utter and speedy failure.

Because the Pennsylvania-Germans did open wide their hearts, homes and hands, generally without reward or recompense, without thanks, without praise, without even a suitable acknowledgment of their deeds in the histories which their own descendants are taught in their own schools, we are what we are today, the greatest republic on the face of the earth, or in the history of the world.

The darkest days of the Revolution came in the years 1776, 1777, and 1778, with the defeat at Long Island, the capture of Fort Mifflin, the defeat of Brandywine, the capture of Philadelphia, and the miscarriage of all plans at Germantown. It was then that our noble fore-fathers, without food, and starving, without clothing, and freezing, still clung to the cause for which they were willing to lay down their lives; it was then that Washington, with the feeble remnant of his army, while chased about like the hunted hare, watched his opportunity to strike a feeble blow here and there; it was then that men were dying, by the score, on the bleak hills of Valley Forge, and it was during these dark days of these dark years that the American army found its refuge on the borders of the Pennsylvania-German counties of our state, from which it drew its supplies of all characters, and to which it sent its sick and wounded to be nursed back to life.

Not only were these supplies, which could have been obtained from no other source, given, at that time, cheerfully and unsparingly, but, at all times of the war, the same good work was kept up in the same manner, even though under different conditions.

The crucial, and most constantly active, period of the Revolution, was that from the winter of 1776 to the summer of 1778, when, in connection with the operations relating to the capture and evacuation of Philadelphia, the American army was tramping up and down the Schuylkill valley, or operating in its near vicinity.

Its camps were almost constantly on Pennsylvania-German farms, and when the troops disappeared from one camp to occupy another, with them disappeared

everything which represented months of weary toil on the part of the Pennsylvania-German owners, whether crops already harvested in the barns, or those still in the field, whether grain and vegetables for food, hay for forage, or straw for bedding. And this was not because soldiers, in all wars, are accustomed to prey upon the property of others, but because the soldiers of the Revolution, and the horses of the Revolution, were hungry men and hungry animals, without even, at times, the necessities of life.

Worse even than the pangs of hunger were the sufferings of half-naked and bare-footed men, when exposed to the pitiless cold, and it is not to be wondered at that, as her husband lost the fruits of his labor in the field, so was the Pennsylvania-German matron called upon to sacrifice the fruits of her labor at the loom, in the form of blankets and clothing.

The plague of locusts was but a trifle to the visitation of the American army. The former left something, but the latter nothing, and it was no small sacrifice which the Pennsylvania-Germans made when they thus sustained the soldiers of Washington's army during the summer and fall of 1777.

This service, however, fell but to the few, and gave but a temporary relief to those in need. A systematic effort became necessary for continued sustenance. To that end committees were appointed, which were on continual duty during 1777 and part of 1778, some to collect blankets and clothing, others to gather forage, and others to procure food supplies. Almost literally from door to door went their emissaries throughout the German counties, accompanied by wagons into which the donations were loaded and, as filled, forwarded to the army.

Beyond these came the regular supplies for the troops, procured in the regular way by purchase, even if paid for in a depreciated and almost worthless currency. Of these the flour came from the Pennsylvania-German mills, and the cannon, with their cannon-balls, largely from Pennsylvania-German foundries and furnaces.

As though all this were not sufficient, even the paper needed to make cartridges was furnished by the Pennsylvania-Germans, and it was no small sacrifice and loss to them, as well as ourselves at this day, when, for that purpose, the government seized the unbound leaves of the "Martyr Book", published by the theosophic community at Ephrata, at that time the greatest work of its kind ever attempted on this continent, and carried them off in two wagons guarded by six soldiers.

The extent of these sacrifices on the part of the Pennsylvania-Germans, and the actual quantity of material thus supplied by them, will never be known, but we do know that, by them, the army was kept together, and the independence of our country assured. (Page 449.)

Without even considering the many records which have already been laid before the reader, the true patriotism of the Pennsylvania-Germans, and the depth of their loyalty to the cause of independence, would be sufficiently shown by the fact that, at the most trying period of a most trying conflict, when others were plotting, some even turning traitors, and many openly disloyal, so much so that the brave and true men, who held firmly to the cause, were almost driven to despair, it was to the Pennsylvania-Germans they turned their eyes, without a question as to their unswerving faithfulness, and it was to their safe keeping they committed their own bodies, with the archives and property of the government. Not only were the Pennsylvania-German counties a place of refuge for the members of the Continental Congress, and other officials, when forced to flee from Philadelphia, but they were a veritable place of safe-keeping for the enemies of the country who had been made prisoners of war. There were no tories among the Pennsylvania-Germans, and the authorities knew it. (Page 486.)

So with our Pennsylvania-German ancestors. They were not perfect any more than was Washington. Indeed, among their number could doubtless have been found some who were far from being such. But, considering them as a whole, and overlooking the mere unimportant

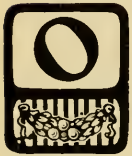
frailties of weak human nature incident to all peoples, whatever their nationality, we feel justified in asking where, in the history of the Revolution, are found those who have done more for their country, who have given more to their country, and who have undergone greater sacrifices of all descriptions? And this was done quietly, unostentatiously, and often amidst much calumny and persecution. They were true American patriots and truly

unselfish. They did not seek for the "high places," but were content to take a "lower room" and wait until the time should come when their worth might be recognized, and they would be summoned to "go up higher." That time has already come, and if, in this imperfect and incomplete narrative, the author has aided, even to a small extent, in accomplishing this object, he will consider himself amply repaid for his labor. (Page 514.)

## The Pennsylvania-German as Geologist and Paleontologist

BY PROF. H. W. SHIMER, BOSTON, MASS.

(Edited by Prof. D. H. Bergey, M. D., Philadelphia, Pa.)



ONE of the hardest questions for the historian to solve is that of the various contributions which each of the elements of a nation has furnished towards the formation of its national character, life and literature. That question will be particularly pertinent when applied to the agglomerative race now forming on the American continents. In North America practically all the nations of the earth are represented, with, however, a vast preponderance of English, Germans, French, Scandinavians, Irish, Scotch, Hollanders, Italians and Spanish.

The full influence of any nation upon the new race-stock will be the sum total of its influence upon each of the beliefs, the arts, the sciences, the myriad and one directions along which thought and feeling travel. What makes the solution of the problem especially difficult is the intermarriage among the individual representatives of the different nations. It is comparatively easy to pick out a few prominent traits of some nation and trace them in a mixed descendant, as the vivacity due to the French mother, the patience and perseverance to the German father; but with the numberless less prominent traits which go to make up an individual's character, this is by no means simple. Nor is it a simple matter to know where in the ancestral tree to place

the credit for success, for frequently success is due only to the union of two traits, neither of which alone could be successful. Thus success may follow the union of a perseverance so exaggerated as to give an inability to adapt one's self to new circumstances and a vivacity so accentuated as to produce a "rolling stone." So, when a person bearing an English or a German name has made a success in any line of work, it is not safe to give the credit for it to his English or German ancestry without first knowing what, if any, foreign elements have entered into his ancestral tree. It is necessary to know, also, the environment amid which both he and his ancestors lived; for we all know how great an influence association with others has upon each of us, and especially how great is the effect of an intellectual or non-intellectual atmosphere, a scientific or a non-scientific, an optimistic or a pessimistic. Success will usually be found to be due to a union of diverse elements, and not to an accentuation of any one.

The Pennsylvania-Germans are noted for their very strong family ties. This led them not only to settle in colonies, but to maintain that colonial life by the settlement of the rising generations near the older. The natural result was the retention of their original language, and this again was aided by the churches and schools which were established by them

immediately upon settlement in any place. Since the majority, however, of the settlers of the American colonies spoke the English tongue, that naturally became the dominant language and literature. Each colony of Pennsylvania-Germans, being thus by the accident of speech and letters separated from its neighbors, developed those traits which it had brought over with it, and was but slightly affected until the last two or three generations by contact with the world outside its own. Now encouraged by leaders from among themselves, they are beginning to take a pride in speaking and writing pure English, in mingling with and learning from all others. Yet through this very act they are taking a greater pride than ever in their Pennsylvania-German ancestry and in cultivating those traits which made them loved and successful,—respect for the rights of others, prompt payment of all obligations, very great patience and perseverance, with a genius for method and order, and an incomparable thrift.

Thus it was not strange that neither the virtues nor letters of these people were appreciated or even known by the surrounding people, speaking and reading with the English tongue, this result being due as much to the conservatism of the former as to the prejudice of the latter. Nothing is more natural than the distrust of those whose language and customs differ from one's own. Nor is it strange that through the intermarriage of the Pennsylvania-Germans only with their own people, there should have resulted an accentuation of certain traits, some to be lamented, others to be proud of; nor that the want of mingling with others of diverse views should have made them narrow. Though such conditions are to be deplored, they are yet largely responsible for certain traits which to the scientist especially are of great value. The Pennsylvania-German is very religious, and was noted for his literal interpretation of the Bible; it was his final court of appeal in all vexed questions, he continually searched it for truth, and was ruled by his interpretation of it. This trait of very deep and sincere personal honesty,—to do right because to him it is right and not because it is policy, makes

him a thoro scientist when his final court of appeals becomes truth in a concrete form.

The primary qualities which make the farm, both land and buildings, of the Pennsylvania-German easily distinguishable from that of his non-German neighbor, are the very qualities which will be of inestimable value to him as an investigating scientist. The intuitive genius for order which has a place for everything and always has everything in its place, the inexhaustible patience and perseverance, the stick-to-itiveness which doesn't know how to stop before the work undertaken is accomplished, are the qualities which will make the rising generations as successful in any new line of work as their parents were in the old.

Notwithstanding the very heavy handicap arising from a foreign tongue and a lack of broadening environment under which the Pennsylvania-German has labored, he has yet given to this country a very large number of scientists, including a goodly number of geologists and paleontologists. Through the gradual removal of this handicap and a consequent intermarriage with types of other races, we may look for an increasing number of eminent workers in this line. For here, as elsewhere, union means strength; new blood brings new qualities, a strength and an adaptability much needed. Yet the principal traits which will make the Pennsylvania-German successful in geology as they made his forefathers on the farm are an unquenchable love for truth, and inexhaustible patience and perseverance and an intuitive genius for method and order,—traits partly brought over with him and partly developed through his colonial life in this country.

The following list of Pennsylvania-German geologists and paleontologists who have become known through their writings as original workers, is without doubt very incomplete, and must be regarded as merely a preliminary list. It is, however, sufficient to show that the Pennsylvania-Germans have produced some very eminent men in these lines, and that they extend from very early times to the present. It shows, too, that as a rule the Pennsylvania-German enters life

late; he usually graduates from college and takes his higher degrees later than the average person. Yet this fact is not to be deplored, for he then has a depth of experience and a maturity of judgment which enables him to do careful and excellent work immediately upon entering his chosen field.

One of the earliest and best known workers in geology in this country was Timothy Conrad, born in Philadelphia in 1803. For a time he engaged in publishing and printing, but later turned to natural history studies and especially to paleontology. As one of the first workers in paleontology his name appears as the author of very many species of fossils. He is universally recognized as having been one of the greatest of American conchologists.

Samuel Steadman Haldeman was born in Locust Grove, Pennsylvania, August 12, 1812. In 1836 he was assistant to H. D. Rogers in the geological survey of New Jersey, and in 1837 on the Rogers survey of Pennsylvania he filled the position of astronomer. From 1851 to 1855 he was professor of natural history in the University of Pennsylvania. In 1869 he became professor of comparative philology in the same university, and this position he held till his death in 1880. Like many of the older workers in science, he was most broadly educated and extremely versatile. His works number some 30 in philology and 120 on various natural science subjects. A full and interesting biography has already appeared in *THE PENNSYLVANIA-GERMAN* for February, 1908, in the article on "The Pennsylvania-German as Biologist."

Rev. Thomas Conrad Porter was born January 22, 1822, at Alexandria, Huntingdon county, Pennsylvania. His mother, Maria Bucher, was a Pennsylvania-German. He was graduated from Lafayette College in 1840 with the degree of A.B., and from Princeton Theological Seminary in 1844. After this he preached till 1849, when his interest in natural science led him to accept a professorship in Marshall College, then at Mercersburg, Pennsylvania, where he still retained his position after its removal to Lancaster and its consolidation with Franklin College. In 1866

he became professor of biology and geology in Lafayette College. He received the degree of D.D. from Rutgers in 1865 and of LL.D. from Franklin and Marshall in 1880. He died April 27, 1901. Most of his original work was done in botany, though he may yet be ranked as a geologist.

One of the earlier geological workers was Dr. Joseph Leidy, world famous as a vertebrate paleontologist. He was born in Philadelphia, September 9, 1823, and died in Philadelphia August 30, 1891. He was educated as a physician, and after holding several positions in chemical and anatomical work became full professor of anatomy in the University of Pennsylvania in 1853. In 1871 he was appointed professor of natural history in Swarthmore College. He was one of the first American scientific workers to take up the study of vertebrate fossils, and at various times he was prominently identified with the early Hayden and other western geological and geographical surveys. The vertebrate fossils collected by Kitchell's survey of New Jersey in 1854-1856 were placed in the hands of Leidy for identification, as were also many Cretaceous vertebrate remains from Kansas. To him was given the work of describing the vertebrate fossils collected in one of the explorations in the Bad Lands of Nebraska, and thus to him fell the honor of first describing the now well known *Oreodon*, an animal having much in common with both the present deer and pig.

Dr. J. S. Diller, born in Plainfield, Pennsylvania, August 27, 1850, received his B.S. from Harvard in 1879, and studied in Heidelberg from 1880 to 1883. Since that time he has been geologist on the United States Geological Survey. He has done extremely important work in general geology and in petrography, and has been the recipient of many scientific honors. He is associate editor of the *American Journal of Science*. His stratigraphic and petrographic work includes much on certain regions in California and elsewhere on the Pacific coast.

A. E. Lehman was born in Lebanon, Pennsylvania, May 23, 1851, and received

his education from public school and private instruction. From 1874 to 1886 he served as geological engineer and assistant geologist on the second survey of Pennsylvania under J. P. Lesley, and for seven years as assistant chief and later as chief engineer on various railroads. Since 1889 he has been consulting engineer in Philadelphia, and is a member of the board of civil service examiners and of the department of municipal engineering.

Professor W. H. Sherzer was born in Franklin, Ohio, September 6, 1860. He received in succession from Michigan University the degrees of B.S., 1889; M.S., 1890, and Ph.D., 1901, and studied in Berlin for one year. He became instructor in geology and paleontology at Michigan University in 1891, and professor of natural science in Michigan State Normal College in 1892, which position he holds at present. He has written much on glacial studies and on the geology of Michigan. His paleontological work includes studies on fossil corals.

Dr. G. R. Wieland was born in Center county, Pennsylvania, in 1865. In 1893 he received the degree of B.S. from Pennsylvania State College, and in 1900 Ph.D. from Yale University. He has also carried on studies at Göttingen. Since 1898 he has been occupied in paleontological research at the Yale University Museum, and has engaged in various explorations in the northwest for Yale University and for the American Museum of Natural History. He has contributed largely to geological journals, his more important work being in paleobotany and evolution, especially as it is applied to plants. His special subjects of research include living and fossil cycads, Cretaceous turtles and geological climate in its relation to the evolution of plants and animals.

John Eyerman, of Easton, Pennsylvania, was born in Easton, January 15, 1867. His life from 1884 to 1896 was spent in study at Lafayette College, Harvard and Princeton Universities successively. From 1887 to 1892 he was associated with Lafayette College as lecturer on determinative mineralogy. From

1888 to 1898 he was associate editor of *The American Geologist*, and now fills that position on the *Journal of Analytical Chemistry*. He is member or fellow of many American and English scientific societies, and his research has embraced many subjects in geology and paleontology. He has contributed much to the knowledge of the mineralogy of Pennsylvania.

Dr. Charles P. Berkey was born at Goshen, Indiana, March 25, 1867. He received the degree of B.S. from the University of Minnesota in 1892; M. S. in 1893, and Ph.D. in 1897. He was instructor in mineralogy in the same institution from 1893 to 1903, when he became instructor in geology at Columbia University, which position he holds at present. Since 1908 he has been an assistant on the state geological surveys of Minnesota and Wisconsin, and is also at present one of the geological experts on the New York City water board. He has published much on the origin of clays and on glacial deposits. One of his important contributions is the geology of the Tarrytown (New York) quadrangle.

George Steiger was born in Columbia, Pennsylvania, May 27, 1869. He received the degrees of B.S. and M.S. from Columbia University in 1890 and 1892. His work has lain along the chemical lines of geology, and especially has concerned the structure of certain silicates and their substitution products. Since 1892 he has been chemist on the United States Geological Survey.

Dr. Frederick Ehrenfeld was born in West Brownsville, Pennsylvania, January 8, 1872. He took his A.B. at Wittenburg in 1893 and Ph.D. at the University of Pennsylvania in 1898. He was for a time connected with the York Collegiate Institute of Pennsylvania, and is now instructor in geology and mineralogy at the University of Pennsylvania. His main work is in stratigraphic geology.

Oscar H. Hershey, of Berkeley, California, was born in Blue Rock, Pennsylvania, March 27, 1874. Since 1904 he has been engaged in examining mines in Nevada. Stratigraphic geology has been his principal subject of research, especial-

ly that of the Tertiary and Quaternary periods, including much glacial geology. He is a very prolific writer, and has published much on the Klamath region of

California, the later geology of southern California, and the stratigraphy of the Ozark mountains and the Isthmus of Panama.

## The Hassinger Church

BY A. K. GRIFT, MIDDLEBURG, PA.

### The Formative Period.



**ORTHUMBERLAND** county was formed March 12, 1772, out of parts of Berks, Cumberland and Bedford counties. Union county was separated from Northumberland by act of March 22, 1813. Snyder county was formed out of the southern half of Union county by act of March 2, 1855.

Middleburg became the county seat, located in Franklin township. Two miles west from the county seat, and one mile north from Paxtonville, is located this old and interesting church property with its sacred burial grounds ("Gottes-Ocker") on high and dry ground. The scenery southward appears grand, overlooking part of the noted Middlecreek Valley; north and east of the church is a high limestone ridge called by the old settlers "The Church Hill" ("Kirche Berg"). Along this ridge east and west the original public road leading to Middleburg was located. This road was since vacated and a new road located a little farther south on more level ground, thus eliminating two steep hills.

### Pioneers Buried in the Cemetery.

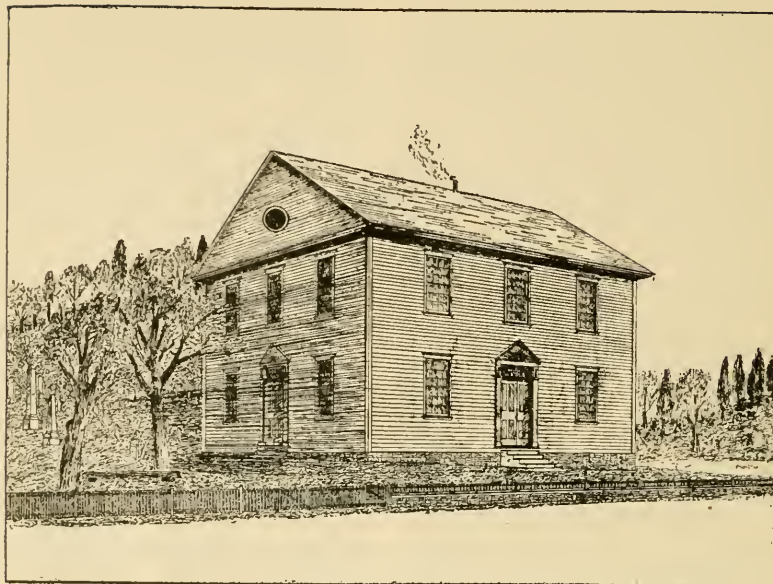
In the old cemetery attached to this church many thousands of the departed people of the valley and hundreds of our ancestors, the pioneers of this locality, are laid to rest. Among these are the following: Christopher Royer, who was born in the Rhine Pfaltz, South Germany, in 1748. He was the great-grandfather of Amelia Royer, wife of the writer; John Yost Kern, born at Freischbach, Germany, in 1746, he being the great-grandfather of the writer on the maternal

side; John Adam Gift, great-grandfather of the writer, was born in Germany in 1750; Jacob Hassinger, born Aug. 10, 1762, died 1821; John Hassinger, born Nov. 14, 1764, died May 12, 1810; Abraham Hassinger, born in 1750. These are the progenitors of all the Hassingers in Pennsylvania, and the Western States. Christ's church is familiarly known as Hassinger's church, named from these pioneers. Paul Bowersox came over from Germany in 1740. He is the ancestor of all the Bowersoxes. John Conrad Bubb (Bub, Bob) was born Feb. 5, 1740, died in February, 1809, being the ancestor of the Bubb branches in Pennsylvania and Western States. John Frederick Bolender, born March 17, 1761, died January 13, 1832, ancestor of all the Bolender families; Michael Swengel (Schwengel) was born July 13, 1744, died April 1, 1851, the ancestor of all the Swengels in this locality. John Jacob Steininger, born Feb. 15, 1776, died Oct. 13, 1847. He was the progenitor of the numerous Steininger families in Pennsylvania. Jacob Walter was born in Germany, January 15, 1729, and died Jan. 23, 1809. He is the pioneer of all the Walter branches in Pennsylvania. He took much interest in church matters. Rev. John Conrad Walter, a Lutheran minister, was born Nov. 30, 1775, in Germany, died August 10, 1819.

### The Organization.

Previous to 1785 a band of earnest and devout Lutheran and German Reformed Christians assembled from time to time for worship. Their meetings were held mostly from house to house.

By the financial aid and other assistance rendered by the members of the two con-



HASSINGER'S CHURCH.  
SECOND BUILDING ERECTED 1779—TAKEN DOWN 1871.

gregations, there was erected a log building for a house of worship, where for a number of years services were held. This building, however, was never dedicated. Those who preached in this rude structure were Revs. Shellhart, Josansky and Espy of the Lutherans, and Revs. Rahausen, Hensel and Geistweit of the German Reformed. During the existence of this humble house of worship, the Indians, who were still numerous in these wilds, would occasionally prowl around in the neighborhood, so that the people in this sparsely settled valley were almost continually kept on their guard, for fear of an Indian surprise. When there were services in the little log church, the gun and hunting knife were indispensable articles to the male members, and were taken with them to the church; often the minister was armed.

Tradition says, and it is well verified, that on a Sunday, while the people were engaged in worship in the log church (and this time no guard was stationed at the door), a party of marauding Indians, on a murderous expedition, appeared. A few of the bolder ones creeping stealthily among the brushes made their way up to the church, and securely barri-

cading the door, piled up a heap of combustible material against the building, evidently with the intention of burning the church and destroying the occupants.

Fortunately, however, before the torch was applied, it happened that Lese Reager, an old hunter and trapper, was on horseback hunting on the top of the ridge, north of the church. Seeing the Indians, but unperceived by them on account of the intervening timber and brush, he rode back and forth discharging his gun as fast as he could load, and at the top of his voice gave commands, as though he was in charge of a company of soldiers. This had the desired effect; the Indians quickly retreated towards the wilds of Shade Mountain on the south of the valley. Mr. Reager immediately unbarred the church door. The reader may imagine that the members looked upon Mr. Reager as their great hero and liberator.

A few years later, the Stuck family was murdered by the Indians about five miles east from the church.

#### **The Second Church Building.**

The old log church now becoming too small and uncomfortable to accommodate the increasing membership, in the year



1791 preparations were made to build a new church, and between that year and 1798 the building was erected on a site a little to the southwest of the old log house. This was a large, two-story, square, double-hewed log structure, with a very high, oval board ceiling, inside painted light blue, finished inside with high galleries on the east, south and west sides. On the north side was a small ornate pulpit and a sounding board above perched on a high round post, with a flight of steep stairs for the preacher to ascend and descend. At the base of the pulpit to the southward, facing the audience, was a large square altar; toward the westward near the front of the stairs, within easy communication with the preacher in the pulpit, was a space surrounded by a nice railing with a door, and seat inside for the leader (*vorsinger*) of the congregational singing, and his assistants, if any were employed. This church had a seating capacity of five hundred people. In this same year, 1798, the church was dedicated as Christ's church. Rev. Geistweit, Reformed pastor, and Rev. Shultz, Lutheran, invited from abroad, conducted the services on this occasion.

About the year 1807, this building was weather-boarded and painted white.

#### The Pastors.

The regular pastors officiating in this church from time to time on the Lutheran side were: Revs. Enterline, Herbst, 1802-'04; John Conrad Walter, 1805-'19; J. P. Shindel, Sr., 1820. Supply: J. W. Smith, 1821-'31; William German, 1831-'38; J. P. Shindel, Jr., 1838-'61; C. G. Erlenmeyer, 1864-'71.

On the Reformed side were: Rev. Geistweit, 1793-'94; W. Adams, 1807-'09; Israel Gerhart, 1813-'20; Rev. Felix, 1820-'25; Daniel Weiser, 1825-'29; Henry Bassler, 1829-'35; Frederick Herman, 1835; E. H. Hoffheims, 1838-'40; A. B. Casper, 1840-'48; W. G. Hackman, 1848-'58; G. W. Shultz, 1858-'63; L. C. Edmonds, 1863-'65; C. F. Hoffmeier, 1865-'70; J. T. Seiple, 1870-'73.

After the death of Rev. John Conrad Walter, Nov. 30, 1819, a faithful Lutheran minister, the congregation extended a

cordial invitation to Father Rev. J. P. Shindel, Sr., to succeed their beloved pastor. He could not, however, leave his congregation at Sunbury, Pa., but promised to preached for them until they could get a regular pastor. This he did until Rev. J. W. Smith became their pastor, as stated above.

Rev. J. P. Shindel, Jr., took charge of this church in 1838, as already noted.

He states that, having commenced his labors among these people, he found them kind and affectionate, and that in the course of his ministrations he had the great satisfaction of receiving many members, instructing many catechumens, and baptizing many children. After Rev. Shindel, Jr., quit preaching in 1861, Rev. Dr. H. Zeigler and students of the Missionary Institute, now Susquehanna University at Selinsgrove, Penna., supplied the pulpit.

#### The Third Church.

In 1872, the old Lutheran members of the General Council and the German Reformed determined to build a new Reformed church. They tore down the old two-story gallery church, using much of the old material in the construction of the third church. Part of the money was secured by the sale of the tract of land, two miles west, as already noted. The new church was built on the same spot where the old church stood, on ground donated by deed by Joseph Simon and his wife, more fully stated above.

#### Corner-stone Laying and Dedication.

The corner-stone was laid with imposing ceremonies on Trinity Sunday, in May, 1872, when the following ministers were present: C. G. Erlenmeyer, Lutheran, and A. B. Casper, T. J. Seiple and L. C. Edmonds on the Reformed side.

On the second day of February, 1873, this church was dedicated and, like its predecessor, the church retained the original name as Christ's Evangelical Lutheran and German Reformed Union church. The dedication sermon was preached by Rev. H. H. Bruning, a visiting Lutheran pastor from Selinsgrove; Revs. J. C. Bucher, D.D., of Lewisburg; L. C. Edmonds, of Beaver Springs, and

T. J. Seiple, the pastor in charge, all on the Reformed side, took part in the dedicatory services. In 1901 the outside of the building was painted white, the inside was also beautifully painted, papered and nicely decorated. The seats are well arranged, the interior arrangement throughout is churchly. It will seat about five hundred people. The regular pastors preaching in this church from time to time have been as follows:

Revs. D. M. Stetler, 1874-'87; O. E. Pflueger, 1887-'89; J. M. Wetzler, 1889-'94; O. S. Scheirer, 1894-'96; C. D. Zweier, 1897-1900; E. E. Seiger, 1900-'02; D. C. Kaufman, 1902-'07; and O. Reber, present pastor, all were Lutheran ministers.

#### Split in the Church.

In 1871-'72, the General Synod members of the Lutherans withdrew from the General Council Lutherans and erected their own church, leaving the latter in full possession of the old church property. The General Synod members at once selected a lot, a quarter of a mile west from the old church, containing one acre, which was donated by Mr. Allen Schoch for church and cemetery purposes, and for the exclusive use of the Evangelical Lutheran congregation.

The church was built under the supervision of a building committee consisting of Messrs. John S. Hassinger, Allen Schoch and Henry H. Shaeffer. The corner-stone was laid in May, 1871, on which occasion there were present: Rev. Dr. Peter Born, of Selinsgrove, Pa., and Rev. S. P. Orwig, the pastor. In the fall of 1872 the church was finished and ready for dedication.

At the dedicatory services, the ministers present were: Revs. W. H. Gottevalt and S. P. Orwig, pastor. This church also adopted the old name, and was dedicated as Christ's Evangelical Lutheran church. This place of worship is a neat brick structure, two stories high, thirty-eight by fifty feet, and will seat about three hundred and fifty people. The church cost about three thousand dollars. The following named ministers have been regular pastors of this congregation: Revs. Samuel P. Orwig, 1871-'73; G.

Roth, 1874-'75; J. D. Kendall, 1875-'76; I. H. Irwine, 1877-'81; J. C. Brodfuhrer, — Oct. 15, 1881; A. H. Spangler, 1882-'83; Samuel P. Orwig, 1884-'90; Dr. L. P. Neff, 1890-'94; D. E. McLain, 1895-1901; W. K. Diehl, 1901-'07; E. H. Leisenring, D.D., 1908—.

#### Rev. John Conrad Walter.

Rev. John Conrad Walter was born in Germany, November 30, 1775, and when three years old came with his parents to this country and settled in Tulpehocken, near Womelsdorf. He learned the trade of shoemaking when a young man. While attending preaching under Rev. William Hendel, D.D., a Reformed minister at Womelsdorf, who, like his father, had a wonderful gift of prayer, being fluent, full of unction, and peculiarly impressive, he was so deeply impressed during one of his prayers, and drawn so near to the Saviour, that he afterwards had no peace of mind until he decided to devote himself to the work of the ministry. He afterwards called on Dr. Hendel, when passing through Womelsdorf, and gratefully informed him of the circumstances.

He at once placed himself under the instruction of a minister (Rev. Herbaugh), either at Lebanon or Reading. He took a thorough course of study in Theology during this time. He was an apt student in Didactic and Homiletic Theology, as was found in his manuscripts; Latin, Greek, and even Hebrew, were freely used. He prepared the brothers, John George and John William Heim, for the ministry, the latter being under his instruction for five years.

Rev. Walter was about 29 years of age when he completed his studies, and took charge in 1804 of Selinsgrove, Salem, Freeburg, Grubb's, Liverpool, St. Michael's in Pfoutz's Valley, and in 1805 of Christ's known as Hassinger's church, and in 1807 of Adamsburg and Musser's Valley churches, and in 1810 of the charge at Fremont.

About this time his parents moved from Tulpehocken to a point south of Freeburg, in what is known as Firestone Valley.

Rev. Walter was married to Miss Cath-

arine Ulch, of Pfoutz's Valley, on October 27, 1807.

Rev. Walter was a Lutheran minister, a fluent and forceful orator. From 1805 to the time of his death he served the old two-story Gallery church at Hassinger's. He resided at Middleburg, Pa., where he died on Aug. 10, 1819, of intermittent fever; his age was 43 years, 8 months and 10 days. His remains rest in the old cemetery at Christ's Lutheran and Reformed Union church, commonly known as Hassinger's church. His grave is close to the church, and is marked by a fine high tombstone with proper inscriptions. His funeral sermon was preached by Rev. J. P. Shindel, Sr., of Sunbury, Pa. Text: Heb. 13:7. Rev. Walter's funeral was very largely attended. By actual count there were 1,500 people present from his eight congregations, and other friends: He had labored in the ministry only thirteen years, and was yet in the prime of life and in the midst of his usefulness, and was beloved by all who knew him, when the Lord took him home.

#### Rev. J. P. Shindel, Sr.

Rev. John Peter Shindel, Sr., was born in Lebanon, Pa., Oct. 3, 1787. He was a son of John Peter and Margaret (Menges) Shindel. Mrs. Shindel was a sister to Jacob Menges, who lived near Freeburg, Pa., where Robert Packniche afterwards lived. Jacob was the father of Washington Menges, of Freeburg, and the Hon. E. R. Menges, of Bristol, Indiana. Rev. Shindel studied theology with Rev. George Lochman, D.D., and was licensed to preach the Gospel, May 24, 1812, at the meeting of the Pennsylvania Synod at Carlisle, Pa., and was at once called to the Sunbury charge, which at that time embraced the territory from Lykens Valley to Shamokin and Catawissa, Pa., nearly fifty miles in extent. He at once moved to Sunbury and commenced his labors July 4, 1812. Thus while he was serving the congregations on the east side of the Susquehanna river, Rev. John Conrad Walter was serving those on the west side of that river. They at once became warm friends, and

their friendship never abated while they lived.

In many of the churches in which Rev. Shindel commenced his labors, he continued to preach up to July 2, 1851, nearly 40 years.

After Rev. Walter's death, which occurred Aug. 10, 1819, the eight congregations which he had served so well urgently invited Rev. Shindel to become their pastor. Although he sympathized very much with these congregations, he could not accept this call, on account of his congregations across the river in Northumberland county, but consented to supply their pulpits with the help of his student, J. W. Smith. After Rev. Smith had finished his theological studies and was licensed to preach, he took charge of Rev. John Conrad Walter's congregations in 1821.

Rev. John Peter Shindel, Sr., was married to Miss Susan McCulloch. Eleven children were born to them:

1. Jeremiah, who was also a Lutheran preacher, and served churches in Columbia, and afterwards in Lehigh county, and died in Allentown, Pa., in 1870. He also served in the State Senate and was a Chaplain in the War of the Rebellion.

2. Solomon, who represented Dauphin county in the Legislature of Pennsylvania, and died in Sunbury in 1862.

3. John Peter, Jr., was a Lutheran minister, and died in Middleburg in 1888.

4. Louisa was married to Gideon Leisenring. She died at Selinsgrove in 1853.

5. Susan was married to Samuel Gobin, and died in Sunbury in 1878.

6. Anna Maria married Benjamin Hendricks, and died in Sunbury in 1877.

7. Jacob G. L., a druggist in Selinsgrove, died there January 24, 1898. He was elected and served five years as Associate Judge of Snyder county.

8. Daniel W. was a physician in Sunbury, Pa., now deceased.

9. Isaac Newton, also a physician, died in Selinsgrove, Pa.

10. Martin Luther was first a lawyer and afterwards became a Lutheran preacher and had a charge in Danville, Pa., where he died.

11. Philip Melancthon died in Sunbury.

Rev. Father Shindel, Sr., also had three grandsons in the Lutheran ministry: Rev. Jacob D. Shindel, son of Rev. Jeremiah Shindel, residing at Allentown, Pa.; Rev. James C., son of Judge Jacob G. L. Shindel, preaching at Kansas City, Mo.; Rev. E. H. Leisenring, D.D., a son of Louisa Leisenring, nee Shindel, now (1908) preaching in Middleburg, Pa.

A granddaughter, Lizzie Hendricks, was married to Hon. Simon P. Wolverton, a prominent attorney of Sunbury, Pa.; and a grandson, Gen. J. P. Shindel Gobin, has become a prominent lawyer at Lebanon, Pa. He served with distinction in the War of the Rebellion and in the State Senate and later as Lieutenant-Governor of Pennsylvania.

Rev. J. P. Shindel, Sr., died in Sunbury, Oct. 26, 1853, aged 66 years and 23 days.

His wife, Susan, died March 14, 1870, aged 81 years. Both are buried in the old cemetery at Sunbury, Pa. Rev. Shindel was a faithful and efficient minister for forty-one years. But he now rests from his labors, and his works do follow him. Peace to his ashes.

**Rev. J. P. Shindel, Jr.**

Rev. John Peter Shindel, Jr., was born in Lebanon, Pa., July 25, 1810. He was baptized by Rev. George Lochman, D.D., and was confirmed by his father at Sunbury, Pa.

His education, beyond a common school education, was principally received from his father, with a view of entering the holy ministry. He preached his first sermon on Nov. 11, 1832, at Little Mahanoy, and during the autumn and winter he preached for his father in his several charges.

He was married to Miss Sophia Young, of Sunbury, Pa., in September, 1833. In 1834 he accepted a call from Little Mahanoy, where he preached until 1838. During the same time he also preached for a small congregation at Hallow Run, or Conrad's school house. In June, 1835, he commenced preaching at Hessler's

church at Kratzerville, and also collected a small congregation at Shamokin Dam, which he served in connection with Kratzerville. In 1838 he accepted a call from three congregations, viz.: Black Oak Ridge, Beaver Dam and Christ's, known as Hassinger's church, which formed a charge in connection with Hessler's church at Kratzerville.

At a meeting of the Pennsylvania Synod, in Philadelphia, in 1838, he was licensed to preach, as he had previously only preached as a student of his father, and under his supervision. On August 30, 1838, he moved with his family to near Middleburg, Pa., where he resided for some time, when he moved into Middleburg, where he lived in his own home until his death. He was ordained at the meeting of Synod at Allentown, Pa., May 22, 1839, after which he added the congregation at Laurelton, Union county, and at Centerville, on October 28, 1839. He had now seven congregations in his charge. When St. Peter's church at Globe Mills was built, in 1840, he organized a congregation there and preached for them until 1853, during which time the congregation had grown to 175 members. After having been supplied by others for several years, he was recalled June 21, 1856, and continued to serve them until May, 1866, having thus served this congregation for 23 years. He also organized and served congregations at Samuel's church in Decatur township, Mifflin county. He also served the churches at Troxelville, Pa., and Beavertown. He labored in most of these congregations until December, 1868, when he retired from the active duties of the ministry, having preached 36 years. The summary of his ministerial labors in these congregations is as follows: Sermons preached, 2,650; lectures delivered, 1,031; baptisms, 3,229; funerals, 636; marriages, 1,044; communion services, 162; catechumens, 2,097; miles traveled in charges, 49,116; miles traveled to Synods, 2,688.

# Naturalization Paper of Adam Miller

From William and Mary College Quarterly, Vol. IX, No. 2, October, 1900.

ELKTON, VA., Aug. 2, 1900.

To Editor, *William and Mary College Quarterly Historical Magazine*:

I inclose you a copy of the naturalization paper of Adam Miller. I have copied it exactly as to spelling, punctuation and capitalization.

This paper proves beyond doubt that Adam Miller was the first white man to build on this side of the Blue Ridge, as he came in 1726. The Hites came to Winchester in 1732; the Lewises settled near Staunton also in 1732; so Adam Miller was the first white settler in the valley on the Shenandoah, as this old naturalization paper proves; and the land on which he located is still in possession of his descendants.

Sincerely,  
LIZZIE B. MILLER.



WILLIAM GOOCH ESQ. His Majesty's Lieutenant Governor and Commander in Chief of the Colony and Dominion of Virginia.

*To all to whom these Presents Shall come Greeting.*

whereas by one Act of Assembly made at the Capitol the 23d October in the year 1705 for the better Settling and peopling this His Majesty's Colony and Dominion it is Enacted that it shall and may be Lawful for the Governor and Commander in Chief of the Colony and Dominion for the time being by a public Instrument or Letters Patents under the broad Seal thereof, to Declare any Alien or Aliens Foreigner or Foreigners being already Settled or Inhabitants of this Colony or which shall hereafter come to Settle Plant or Reside therein upon His or theirs taking the oaths therein prescribed and subscribing the Test to be to all intents and purposes fully and completely naturalized and that all persons having Such public Instruments or Letters Patents shall by virtue of this Act have and Enjoy to them and their Heirs the same

Immunities and Rights of and unto the Laws and Priviledges of this Colony and Dominion as fully and amply as any of His Majesty's Natural Born Subjects have and Enjoy within the same an as if the had been born within any of His Majesty's Realms and Dominions Provided that nothing therein contained Shall be construed to Enable or Give power or Priviledge to any Foreigner to Do or Execute any manner of thing which by any of the Acts made in England concerning His Majesty's Plantations he is Disabled to Do or Execute,

and adam Miller born at Shresoin in Germany having Settled and Inhabited for fifteen years past on Shenandoa in this Colony and now made Application to me for the benefit of Naturalization and before me taken the oaths prescribed by Law and Subscribed the Test I Do hereby pursuant to the said authority Declare the said Adam Miller to be to all intents and purposes, fully and completely Naturalized and to have and Enjoy to him and his Heirs the same Immunities and Rights of and unto the Laws and Priviledges of this Colony and Dominion as fully and amply as any of His Majesty's Natural Born Subjects have and Enjoy within the same, and as if he had been born within any of His Majesty's Realms and Dominions according to the aforesaid act. saving always in such matters and things which by the Laws of England concerning the Plantation he is Disabled,

Given under my hand and the Seal of the Colony at Williamsburg this 13th day of March 1741|2 in the 15th year of the Reign of our Sovereign Lord King George the Second By the Grace of God King of Great Britain &c.

WILLIAM GOOCH.

## The Home

### THE OLD CREPE SHAWL.

BY MRS. H. H. FUNK.

The mentioning of the crepe shawl to the dear old grandmother that has passed her four score years, makes her countenance shine and her memory recall many pleasing incidents connected with the wearing of this treasured article of clothing. Well does she remember her mother and grandmother wearing it and treasuring it to be finally bestowed on some favorite heir in whose home it may be carefully preserved in the bureau drawer as a cherished heirloom unless cut up and put to other purposes.

While this favorite shawl was worn chiefly by the wealthier housewives, in some instances those in less fortunate circumstances, by making sacrifices and stinting themselves in various ways, acquired the means to get the coveted wrap and getting it to be in style for the rest of their lives.

Each spring and fall for successive years found the wearer of the crepe shawl with the large scooped Leghorn bonnet known as the Poke bonnet, in style for all special occasions. After the season was over the shawl was carefully preserved and laid by. Little did our grandmothers think they were treasuring their shawls for the present generation, not only to be worn as a shawl but to be converted by graceful drapings into a fascinating opera cloak or a handsome evening wrap so arranged that the heirloom is left unharmed by vandal scissors and the wearer can feel that she really has a handsome wrap without too much having been sacrificed. The most effective shawl was two yards square with a deep fringe six to twelve inches wide the more elaborate ones having artistic designs in embroidery either in border or corner sprays.

Amusing incidents have been related as to how some in limited circumstances came in possession of the coveted article. One old lady worked for seventy-five cents a week and by practising strict economy and self-denial finally saved enough to purchase a \$20 shawl, negotiations being conducted through an uncle, a merchant, who brought it from "*The Stadt*" (meaning the city of Philadelphia) at wholesale figures.

In another instance a mother in ordinary circumstances could not get her husband to purchase the coveted article until he was anxious to sell a parcel of land and needed the signature of his companion to complete the deed. Fate whispered, "Now is your chance," and she declined to sign her name until her husband went and bought her a handsomely embroidered crepe shawl which became the envy of the whole community. Another mother

stinted herself by saving what little was left from the butter and eggs she sold until she acquired enough to get the shawl which was also brought along by a friend from "*The Stadt*"—these articles not being for sale at the local markets of trade.

The crepe shawl was later followed by the silk, which was also a handsome wrap, and less costly, enabling each to become the possessor of one. It is a satisfaction to the few that still possess shawls to know they can again be made use of and prized as highly by the wearer as they were a generation ago.

### THE OLD MERRY-GO-ROUND.

BY GEORGE MAYS, M. D.

But the chief attraction of the day was the Merry-go-round, or Flying Horse as it was known then, and I fancy I can yet hear the operator call out at short intervals, "*Here is a larry coach for en pair,*" (Here is an empty coach for a pair.) I was too young to venture to ride around the circle, but kept my eyes and ears open, and often wondered why the couples in the coaches indulged in such strange antics as they were being whirled through space, but as I grew older and wiser, I soon learned the full significance of those demonstrations. It is alleged that the Merry-go-round really was responsible for more than one love entanglement on muster day, and, taking the excitement of the ride and susceptibility of youth into consideration, I am ready to endorse the report. The young people at that time had little opportunity to indulge in holiday amusement, and whenever they did meet, under such favorable auspices Dan Cupid had no difficulty in sealing the contract between some love-sick swain and his sweetheart. Modern society no doubt would condemn such short and impetuous courtships, but I am glad to say that the matrimonial contracts of that period very seldom ended in a divorce court as so many of them do nowadays, which ought to show that they were looked upon as sacred and binding until death stepped between.

## Literary Gems

## THE REAPER AND THE FLOWERS.

BY HENRY WADSWORTH LONGFELLOW.

There is a Reaper, whose name is Death,  
And, with his sickle keen,  
He reaps the bearded grain at a breath,  
And the flowers that grow between.

"Shall I have naught that is fair?" saith he;  
"Have naught but the bearded grain?"  
Though the breath of these flowers is sweet to  
me,  
I will give them all back again."

He gazed at the flowers with tearful eyes,  
He kissed their drooping leaves;  
It was for the Lord of Paradise  
He bound them in his sheaves.

"My Lord has need of these flowerets gay,"  
The Reaper said, and smiled;  
"Dear tokens of the earth are they,  
Where He was once a child.

"They shall all bloom in fields of light,  
Transplanted by my care,  
And saints, upon their garments white,  
These sacred blossoms wear."

And the mother gave, in tears and pain,  
The flowers she most did love;  
She knew she should find them all again  
In the fields of light above.

O, not in cruelty, not in wrath  
The Reaper came that day;  
'Twas an angel visited the green earth,  
And took the flowers away.

## DAR SCHNITTER UND DIE BLUMME.

TRANSLATION BY CHARLES CALVIN ZIEGLER,  
St. Louis, Mo.

Es is 'n Schnitter—dar Dod heesst aer—  
Sei Sens hot 'n scharfer Schnitt;  
Die zeitig Frucht refft ar hi' un haer  
Un die Blumme dekschwische mit.

"Soll ich nix scheenes hawwe?" saagt aer;  
"Die zeitig Frucht—is sel all?  
Dar Geruch vun de Blumme liew' ich wol sehr,  
Doch gew' ich sie widder bal."

Mit Dhrähne hot ar die Blumme aa'gschaut  
Un gekusst ihre Blätter süß;  
Er nemmt sie—s waar ihm aa'vertraut  
Bei'm Harr vum Paradies.

"Meim Harr sin die Blumme lieb un waerth,"  
Saagt dar Schnitter, un schmunzelt gaar;  
"Sie sin ihm Aa'denke vun der Aerd  
Wu aer en Kind mol waar.

"Ich blanz sie aus—un sie blihe fart  
Im 'me Gaarte himmlisch schee,  
Un die Heilige draage die Blumme dart  
Uf Kleeder weiss wie Schnee."

Un die Mutter gebt ihre Blumme,—dhut's wol  
Mit Dhräne un mit Schmarz;  
Awwer dass sie sie widder all sehne soll  
Des glaabt sie in ihrem Harz.

O, net mit Grobheit, net in Zarn  
Is dar Schnitter zu uns kumme;  
Ar is 'n Engel g'schickt vum Haarn,  
Daer nemmt unser liewé Blumme.

## SCHNITTER MIT DER SENS.

FROM GERMAN MAGAZINE—AUTHOR NOT MENTIONED.

Es ist ein Schnitter, heisst der Tod,  
hat Gewalt vom groszen Gott,  
heut wetzt er das Messer,  
es schneidt schon viel besser,  
bald wird er drein schneiden,  
wir müssens nur leiden  
Hüt dich schönes Blümelein

Was heut noch grün und frisch da steht,  
wird morgens weggenmäh't;  
die edel Narcissel,  
die englische Schlüssel,  
die schön Hyazinth,  
die türkische Bind,  
Hüt dich schönes Blümelein.

Viel hundert tausend ungezählt  
da unter die Sichel hinfällt;  
rot Rosen, weisz Liljen,  
beid wird er austilgen;  
ihr Kaiserkronen  
man wird euch nicht schonen,  
Hüt dich schönes Blümelein.

Das himmelfarbe Ehrenpreis,  
die Tulipan gelb und weisz,  
die silberne Glöckchen,  
die guldene Flöckchen,  
senk alles zur Erden;  
was wird nur draus werden?  
Hüt dich schönes Blümelein.

Ihr hübsch Lavendal und Röselein,  
ihr Pappeln grosz und Klein,  
ihr stolze Schwertiljen,  
ihr krause Basiljen,  
ihr zarte Violen,  
man wird euch bald holen,  
Hüt dich schönes Blümelein.

Aus Seiden ist der Fingerhut,  
aus Sammet das Wohlgemut,  
noch ist er so blind,  
nimmt was er nur findt,  
kein Sammet, kein Seiden  
mag ihn vermeiden.  
Hüt dich schönes Blümelein.

So view Maszlieb und Rosmarin  
schwelkt unter der Sichel hin,  
Vergiszmeinnit  
du muszt auch mit,

und du Tausendschön  
man laszt dich nit stehn.  
Hüt dich schönes Blümelein.

Er macht so gar kein Unterschied,  
geht alles in einem Schnitt,  
der stolze Rittersporn  
und Blumen im Korn,  
da liegens beisammen,  
man weisz kaum den Namen,  
Hüt dich schönes Blümelein.

Trutz, Tod! Komm her, ich förcht dich nit,  
trutz! komm und tu ein Schmitt,  
wenn er mich verletzet,  
so werd ich versetzt,  
ich will es erwarten  
in himmlischen Garten,  
Freu dich schönes Blümelein.

### DER OLMECHTICH DAWLER.

BY SOLLY HULSBUCK.

De weld iss nimme we se wore  
En hunert yohr tsurick,  
'S wart olles heitsadawgs gadu  
Bi law und 'rithmetick.  
De leit sin hoch im geisht awfongs,  
(Mer sawga ols "high kickers,")  
Und dorch aweck in olle eck  
Gaid olles now bi figgers.

5 dawler kusht en fish gart,  
2 " " " shnoor,  
3 " " " jug-ful bait,  
5 " " " foor:

15 dawler lungt net  
Farn' fishing-trip. 'Sis noch  
15 dawler fine, und sell's  
30 dawler im luch.

Mer kon sich net enjoya mae,  
Und larnt ken neiya trick,  
Unless mer gaid aweck fun hame.  
Und weist si 'rithmetick.  
Far'n grosser figger mocha now  
(Des wissa narra aw),  
Nemt's blendi geld far dorch de weld,  
Sell iss awfongs we law.

Am guten Alten  
Im Treuen halten,  
Am kräft'gen Neuen  
Sich stärken und freuen,  
Wird Niemand gereuen.  
Das Meine mein, das Deine dein,

10 dawler gebt mer'm lawyer,  
10 " noch datsu,  
20 " "mileage,"  
10 " tseiga lu:

50 dawler far'n lawsuit,  
Und derno noch far gude glick,  
50 dawler kushta,—sell's

100 dawler im gnick.

Der dawler iss olmechtich now,  
Mer sait's uf olle hond,  
Ehr dreibt dale leit em divel tsu,  
Und dale gons fu'm farshtond.  
Far'n grosser figger mocha doh  
Sin sair feel leit druf ous,  
Im haikshta shtyle, und oll de weil  
Ken brode und male im hous.

60 dawler far glaidr,  
20 " far'n hoot,  
20 " far shu und shtrimp—

100 dawler dood!  
100 dawler dart derfun,  
(Far ehr hut's uf barig's grickt),

000 is wos ehr wart iss uf em hoof  
Bi law und 'rithmetick.

So sagt die Menge.  
Das Meine mein, das Dein mein  
So sagt der Böse.  
Das Deine dein, das Meine dein,  
So sagt der Gute.



## DE COLLEGE BOOVA.

BY GOTTLIEB BOONASTIEL.

NOTE.—We are informed by the author that these lines were written at the request of the late Dr. Atherton, then President of Pennsylvania State College, and he thought so much of the article that he requested to have it translated into English for the benefit of young graduates.

We mer ols in de shool gonga sin wore's farshtonna os mer net usht shool laerning greeked hen, awer aw awenich farshtond mit ei-g'numenta. Es is nimmy so heitza-dawgs. Now, es arsh't os de professor in unsera colleges wissa welia is we wide os mer joompa con, we good os mer bolia shpeela con, un we long os mer si hore woxa con lussa eb mer blind waerat. De arsh't lesson os mer derno greeked, is laerna der "college yell" gevva, un es naixt os mer wase doot der boo shtae mit em mowl uff we en umshel un greished we en Holenner,

"Zip! Bang Boom!  
'Rah! 'Rah! 'Rah!  
Hinkle Tzac un Reeva Blude,  
Grudda Hore un Dowva Millich.  
Epsilonorum Boof!"

un all so dihenkersa norrheita os nemond wase wos es is, awver yader ebber farshtaed os der boo shunt nei g'shtart is far en farflompts kolb fun sich maucha. De leit gooka tsu un sawga. "De boova saya era wilder hover," awver der druvvel is se saya der hover so deaf os are farfowled in budda. Won se derno en holb yohr fun hame sin hen se olles galaernt os so rutsnawsa wissa kenna waega reshpectfulla leit insulta, un se maena es ware shmar'dt far awrmy u-shuldiche maid blackgarde waega era dressa, un leit b'shimpa waega era doomheit. Se shmoka oll grosse pifa wile sell se gooka maucht we toughs, un won se in de kars cooma don muss yaders tsuae sitz tsu sich selver hovva won shunt meede oldte wiver im gong shta missa un bublin haeva. Now, sawg mere amohl, doona se de socha laerna in era shool bicher. Won se doona, ware's en gooder blan en collection uff nemma far ena nia bicher kawfa os aw awenich ebbes sawga we mer sich badrawga set in coombany. Es doot waricklich seema os der karl woo es loudsht schwetza con, de sktinkisht pife shmoka un hut de lengshta hore is es mensht aw-g'name by eena, se explaina de socha mit em argument os se mista exercise hovva. Farmoodlich. Awver farwass saega se net huls un bowa pushta fense. Awver sell ware g'ushoft, un shoffa is gaega de rule.

Awver des is net de rule by da boova arlae. Gook amohl un unser maid. Yohra tzurick hen se ols laerna bocka un bigla, un shtricka un wesha. Now missa se hem-shticha, embroidera, ruffla un flounsa maucha os em usht net warem holdt awver sin en farflompte nuisance. Won se hira don missa se grawd en mawd hovva—so gor tzuae—aney far de arawet do un de onner far uff se ocht gevva. Won der mon net en bank hut don muss are de naws uff em shlife-shtae hovva bis se tsu der confusion coomed os se en mon g'hired hut os

se net enara con un derno gaeds on de divorce court un der deivel locht si feisht full we en puddng os are hut.

Unner denna conditions daid ich suggesta os oll de colleges en post-graduate course uff graichta far de shtudents farshtond laerna won se 'mohl olles wissa os se in da colleges laerna kenna, un de idea hut sich suggest tsu mere der onner dawg we der Sammy Mulbarger hame cooma is fun der college. Des barshtly wore fier yohr in de shool. Der Mike, si pap, hut usht ae suit glader g'hot de gons tzeit os der boo in der shool wore, un si mommy wore far dri yohr net weider fun hame os ons Gretzinger's greitz-wake, wile se ken glader hut g'hot far gae b'soocha. Der Semmy is der ansicht boo. Are wore ols en aw-g'nammer younger mon, awver de college hut si kup so full laerning g'macht os ken blotz mae wore far farshtond, un es arsh't os are gadoo hut wore sei dawdy retza wile er net recht English schwetza con, un der mommy sawga os are sich shemma daid si college chums cooma lussa ene saena, wile die gons nuchbershoft tsu doom ware. Are hut oll si mail fun Schweffletown greeked, tsuae mile ob, wile er g'sawd hut de Hawsa Barrick pusht-office ware tsu "insignificant." Are hut de boova nimmy gakent os mit eme uff ga-woxa sin un Soondawgs room gadraveled hummel neshter soocha. In fact, are wore unich em shodda baum guhucked en gonser dawg un novels g'laesa, si finger-negel gabutzed, si pife g'shmoked un si hore ous da awga gawished. Si dawdy hut mich g'froggt far advise wos are mit dem boo do set. Ich bin nows ons house-eck un ene long ba-gooked unich em shodda baum; derno bin ich tzurick un hob eme dare advise gevva: "Fong ene un bin ene uff en huvvel-bonk os we en oldt mooder-shofe; derno greek en hecka-share un nem si belse fum kup; schnide de longa negle fun sina finger un mauch ene se fressa; shtrip en kelsich hem iver si kup un a pawr over-alls iver si fees; drae si g'sicht nuch em welshkern feldt un derno shtell dich hinnich ene mit der fawrgaishel un greich:

"Zip! Bang! Boom!  
'Rah! 'Rah! 'Rah!  
Hinkle Tzac un Reeva Blude,  
Grudda Hore un Dowva Millich.  
Epsilonorum Boof!"

un won are sich net raiked don hock eme in de flank un ich insure dich di druvvel is om end."

Der naizt morga eb ich uff wore hov ich hara der oldt Mike der "college yell" gevva, un de fure is g'shtart nuch em welsh-karn feldt. Ich hob ene der naixt dawg g'froggt we's gonga is un are hut g'sawd:

"Boonastiel, du bist en flössifer. De post-graduate course hut my Sam olles g'larndt os are fargessa hut in fier yohr, un safed mere en knecht. Wos sawgsht? Mere shtarta en post-graduate course om Barrick far uxa brecha?"

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ADVERTISING RATES will be furnished by the publisher upon request.

## Clippings from Current News

—At the meeting of the National Educational Association in Cleveland Ohio, School Superintendents Schaeffer and Brumbaugh took a prominent part in the exercises.

—Former Attorney General W. U. Hensel, according to newspaper report, spent his vacation at home writing up the interesting things to be seen in a trolley ride through the eastern part of Lancaster county. He claims Lancaster county alone can furnish enough picturesque scenery and interesting pioneer history to supply a month of continuous reading. Our pages are open for contributions from his faultless pen.

—Heidelberg Castle in Germany, begun in the latter part of the thirteenth century, partially destroyed by Tilly in 1622, restored after peace of Westphalia, in 1648, sacked in 1674, 1688, and 1693, restored in 1718, struck by lightning and partially burned 1764, since which time it has been unoccupied—one of the most famous of Europe's old ruins, is to be restored.

—Rev Adam Stump, D.D., is chairman of a committee to publish a history of the Lutheran church in York county, Pa., in connection with the celebration of the 175th anniversary of the founding of Lutheranism west of the Susquehanna river.

—The city of Vienna has purchased the house in which Franz Schubert was born, and intends to preserve it in its present condition as long as possible. The price paid was \$4,400. The house is one of the old fashioned one story type of buildings, which are fast disappearing from modern Vienna. The front is utterly devoid of any attractive feature, but there is a little court behind with wooden galleries and a garden, on the steep hillside.

—Edwin A. Abbey's eight paintings in the State Capitol at Harrisburg, Pa., were placed

in position in July. It is said that the king of England expressed disappointment that the pictures which were painted in England should be allowed to be taken away.

Of the eight paintings four are lunettes, each forty feet across. In one of these, "Science Revealing the Treasures of the Earth," the figure of Science is accompanied by Fortune and Abundance. She points with her spear to the depths below the earth, where men are seen climbing down into the treasure mine. The glow of sunset gives color to the scene. The "Spirit of Vulcan," representing "the Genius of the Workers in Iron and Steel," shows workmen toiling in the glare of a metal furnace, with the allegorical figure of Vulcan above. "The Spirit of Religious Liberty" is portrayed by three figures flying ahead of red sailing ships in a heaving blue sea. The fourth lunette, entitled "The Spirit of Light," is typical of the petroleum industry of Pennsylvania. Numerous white forms stream up from the earth bearing lights in their outstretched hands. Brilliant coloring marks all the paintings.

There are also four medallions between the lunettes. They are entitled "Religion," "Law," "Science" and "Art," the idea in each being expressed by an appropriate figure.

—President George F. Baer, of the Reading Railway, and his wife have donated to Reading for park purposes a tract of 32 acres of woodland. The deed for the land was sent to Mayor Rick, with this note from Mr. Baer:

I am sending you herewith deed of Mrs. Baer and myself for a tract of land containing 32 acres and 41 perches, which we intend as a gift to the city for park purposes. Yours very truly,

GEORGE F. BAER.

Mayor Rick replied, thanking the donors and stating that he would have the deed referred

to Councils, to have the property accepted in formal manner. Through the effects of Mr. Baer the park system of Reading has become one of the finest in the country. He is president of the Park Board and takes a deep interest in everything pertaining to it.

—June 30, was Roebing Day in Trenton, N. J. There was dedicated a handsome memorial statue in honor of John A. Roebing, designer of the Brooklyn and other suspension bridges and founder of the great Roebing Company, of Trenton. The statue is a memorial from the citizens of Trenton and the children of the engineer. By order of the Mayor all the city offices were closed at noon, and much of the business of the city was suspended this afternoon. A feature of the occasion was a street parade by more than 6000 of the Roebing employees, both from the city and the new town of Roebing-on-the-Delaware.

More than two hundred of the best singers of the city, including the members of the United German Singing Societies, chanted choruses under the direction of Dr. Cary Hoffmann, and instrumental music was furnished by nine bands.

—August is the banner Family Reunion month in eastern Pennsylvania. The following list compiled by "Town and Country" appeared in a number of local papers:

August 1—Spare, Zieber's Park; Lambert, Rittersville, Lehigh county; Follweiler, Neffsville.

August 4—Krause, Sand Spring Park, Lehigh county.

August 6—Hall, Harper's, Northampton county; Hallman, Plymouth Park, Montgomery county.

August 8—Gehman, Zieber's Park; Wotrong, Sand Spring Park; Baer, Kutztown; Shimer, Oakland, Northampton county; Hockman, Bedminster, Bucks county; Lutz, Mountain, Berks county.

August 11—Shierer, Neffsville; Grim, Kutztown.

August 12—Bittner and Werley, Neffsville; Ritter, Dorney Park, Lehigh county; Wotring, Sand Spring Park.

August 13—Peter, Neffsville, Saul, Temple, Berks county.

August 15—Knauss, Waldheim, Lehigh county; Rohrbach, Hancock, Berks county; Haas, Neffsville; Heinly, Kutztown; Gery, Siesholtzville, Berks county.

August 18—Trexler, Kutztown.

August 19—Klotz, Neffsville; Kistler, New Tripoli, Lehigh county.

August 22—Hess, Dorney Park.

August 26—Harrold family, Cadwalader Park, Trenton.

August 27—Boyer, Black Bear Park; Berks county.

August 29—Bertolet, Ringing Rocks; Kriebel, Zieber's Park; McKinstry, Ivyland, Bucks county; Michener-Worthington, Tohickon Park, Bucks county; Moyer, Perkasio; Heller, Island Park, Northampton county; Dietrich, Kutztown; Sensening, Neffsville; Rentz-

heimer, Hellertown; Furry, Carsonia Park, Reading.

—The Bavarian Volksfest-Verein, of Philadelphia, Pa., had its thirtieth annual outing the latter part of July. Many quaint customs of the fatherland were reviewed. Bavarian-Americans clad in the costumes of the peasants in the fields of the fatherland were present in great numbers. Some were clad in the peasant holiday garb ablaze with color, and yet others in the white, bespangled street clothes. The sound of the native music was in the air and those assembled enjoyed the outing as only a Germanic people can.

—That the observance of Founders' Week in Philadelphia, Pa., will form the greatest municipal celebration that has ever been held in the United States, is the firm belief of its Executive Committee. The committee gives two reasons for its belief: first, Philadelphia is the only municipality to celebrate its two hundred and twenty-fifth anniversary; second, by reason of its many notable and historic features.

For example, the committee points to the following historical events, whose celebration will so greatly enhance the week's program:

The rejection of the cargo of tea that was brought here from England on the ship Polly, which occurred some thirty days prior to the notable Boston Tea Party.

The introduction of steam as a motive power for boats, exhibited at Arch Street wharf, on the Delaware River, on August 22, 1787, twenty-one years before Robert Fulton launched his first boat on the waters of the Hudson River.

These facts, together with the Bill of Rights, the Declaration of Independence, the framing of the Constitution, the establishment of the first post office and the first United States Mint, the printing of the first English Bible, with American imprints, the printing of the first book on education, the first paper mill in the United States, the first spinning jenny and the first carpet and oilcloth makers, have been incentives for the Executive Committee to prepare a program of religious, military, municipal, industrial, educational, naval and historic features.

—The Pennsylvania-Germans are very prominent at the meeting of the Pennsylvania Bar Association, at the Hotel Cape May, this week, says the Cape May Star, of June 27th. Among the "Dutchmen" none ranks higher than Hon. G. A. Endlich, of the Common Pleas bench, of Berks. Though one of the most youthful looking of the 40 odd judges who attended the meeting, he is old enough to have been upon the bench for nearly 20 years.

Aside from his local reputation in his county and State as a judge, he is always a prominent figure, by reason of his contributions to legal literature, which have made him universally known in all countries where the English system of jurisprudence prevails.

Judge Endlich is the author of "The Law of Affidavits of Defence in Pennsylvania,"

"The Law of the Rights and Liabilities of Married Women," "Endlich on the Construction of Statutes," and various other text books of the law, besides being a prolific contributor to law periodicals.

His home district has been very loyal to him, and very appreciative of his services, as was shown by the fact that on the occasion of his last election he was the unanimous nominee of both the Democratic and Republican parties, and received the whole vote of his judicial district.

Apropos of Judge Endlich's legal fame, a member of the Bar Association, in extolling the wide influence of Pennsylvania jurisprudence, made mention of the fact that last year while on a trip abroad he had his local pride considerably swelled by hearing Judge Endlich's book on the "Construction of Statutes," quoted in the British House of Commons.—

*The Lutheran.*

—The recent death of William D. Zehner, former superintendent of the Lehigh Coal and Navigation Company, and for 36 years in that position, marked an epoch in anthracite coal mining, for he was considered by all who knew him the greatest operator of the anthracite region of his time.

If Mr. Zehner "made the company," he gave his life for its creation. He was 53 years in its employ, 36 as superintendent. He loved the company. He was a man of one idea, and he sacrificed everything for its realization. He never took a vacation, but was always on duty, even in the case of a mine fire, when he was found unconscious from the smoke.

—William Jacob Miller, of Philadelphia, Pa., died Wednesday, July 22, aged 75 years. Mr. Miller's death occurred at Columbia, Pa., at the residence of his son, Rev. Dr. Edgar Grim Miller, pastor of the first English Lutheran Church of that city. Mr. Miller had been in poor health for some years and was visiting Columbia to recuperate. Mr. Miller was well known as one of the firm of Beates & Miller, wholesale druggists at Third and Branch streets from 1854 to 1882, and later of 509 Market street, and was in business there until 1898, when he retired. He was treasurer and for several years president of the Lutheran Publication Society. He was a trustee of the Pennsylvania Bible Society and of the Philadelphia Bible Society. He was a member of the Executive Committee of the Philadelphia City Missions, and his longest service as an officer was as a member of the Church Council of St. Matthew's Lutheran Church for nearly fifty years. He was for several terms president of the Philadelphia Drug Exchange.

Mr. Miller is survived by his widow, Mary Grim Miller, and two sons, Rev. Dr. Edgar Grim Miller, of Columbia, Pa., and Rev. William J. Miller, Jr., prominent in Christian Association work and now pastor of the Lutheran Mission in West Philadelphia; also two

daughters, Mrs. Henry H. Saylor, of East Orange, N. J., and Mrs. Ada G. Delk, wife of the Rev. Dr. Edwin Heyl Delk, pastor of St. Matthew's Lutheran Church, Philadelphia, Pa.

**FOR THE JOKE BOOK.**

"Wie geht's?" said the polite German as he entered the restaurant. "Wheat cakes" yelled the Irish waiter. "Nein, Nein, Nein" said the former. "And bedad ye kin be thankful if ye git three," said the Irishman.

Sam was met by Jake in an alley returning home with a pair of shoes from the cobbler. Jake called the shoes Alleygaiters (Alligators). Sam enjoyed the joke. At the supper table Sam related the event and said Jake called my shoes "*crocodiles*." He laughed, his wife didn't and she could not see anything funny in the remark. Jake said he couldn't either.

Jake, the only living child of Mike and Rachel Gramley was a habitual grumbler, whose mother gave him needed instruction one morning as he was on the point of going to board with his city cousins. Old enough to profit by parental advice he decided to heed his mother's counsel, and stop his fault-finding. At the dinner table of his city hostess he tried to be nice, and said: "Mutter, du hosht en schöner, guter tish. Dei booter isch auch goot was dafoon ist." The dark frown on her face showed him that he had made a mistake and he hastened to add: "So wie er is." He looked around for a new boarding place.—*Flousa-weber.*

—The public may not know the good story, which has been a joy for many a long day among musicians, which tells how a celebrated conductor, admired and beloved by every one who knows him, accused his wife in broken English of conduct the reverse of admirable, to put it mildly. He was refusing an invitation to an afternoon party for her on the plea of her delicate health, but he evidently got a little mixed during his explanations, for he made the following astounding statement, which was news indeed to the world in general: "My wife lies in the afternoon. If she does not lie, then she swindles!"

N. B.—"Schwindeln" is the equivalent in German for "feeling giddy."

—An eastern woman whose husband's business obliged him to remove to Milwaukee soon showed herself an earnest member of a local German class. She had learned to read the language a little, but for a long time was unable to master the pronunciation.

One day the question was put to her, "Are you not glad you are able to learn German?"

The query was, of course, in German, and the answer was, "Ja, gewiss" ("Yes, certainly").

When the easterner was called upon to answer she upset the class by doing so in this wise:

"Ya; gee whiz!"—*Lippincott's.*

## Chat with Correspondents

### "A SPICY POEM".

We heartily welcome U. B. S. as one of our new subscribers. We hope he may find time some day to give us a "story" of the Pennsylvania-Germans whom he has met as he "travelled the west from one end to 'tother."

CEDAR RAPIDS, IOWA, July 14, 1908.

H. W. KRIEBEL, *Publisher*,  
East Greenville, Pa.,

DEAR SIR—A notice in *The Lehigh Register* prompted me to send you twenty-five cents for four consecutive numbers of THE PENNSYLVANIA-GERMAN, and I now enclose \$1.50 to renew my subscription for a magazine which I have learned to prize very highly. The April number alone is worth a year's subscription to me. The engravings and short biographical sketches of Allentown's mayors recalled the fact that one of them, Werner K. Ruhe, editor of *The Allentown Democrat*, wrote a rather spicy poem on the occasion of my marriage in Iowa, in April, 1874, a copy of which I will enclose. Another mayor, Col. S. D. Lehr, was captain of Co B, 176th Regiment, Pa. Infantry, of which I was the youngest member. I subsequently served nearly two years in the western army. In January, 1866, I returned to Allentown and became a student in the Allentown Military and Collegiate Institute. My seat mate was a boy of fourteen, Revere F. Weidner, whose portrait and biography appeared in the April number. That God may continue to bless him in his laudable and successful endeavors to advance the cause of education and Christianity is the wish of his old schoolmate and seat mate. U. B. S.

What a glorious country the far west  
must be,

With its great rolling prairies so expansive  
and free;

Where cities spring up like grass from the  
ground,

Where health and prosperity always are  
found,

Where forests give way to the farmer's  
strong arm,

Where hundreds of acres make but a small  
farm.

To the millions of Europe 'tis a haven of  
rest,

The modern Eureka—that charming "out  
west."

And you've been there, Uriah, one trip  
after another,

You've traveled the west from one end  
to 'tother,

And you've looked at the country with  
critical eye,

To find the best place to locate, the best  
place to buy,

If in land or a wife you should wish to  
invest,

And in the latter we now know that your  
choice was "out west."

But it's rough on the girls of your own  
native State,

To go two thousand miles to secure you a  
mate,

Though that she was worth going for well  
do we know,

And our hope is that through life you'll  
both make things "go,"

May your life be a pathway of sunshine  
and flowers,

May the years pass away in life's bright,  
golden hours,

With health and prosperity may you be  
blest,

And never regret the union of hearts "out  
west."

### A LARGER MAGAZINE WANTED.

Miss M— writes as follows:

Tombstone records, original marriage records and birth records would be of great value to your magazine as well as to its readers. I think each number of the magazine is better, and I agree with the letter by Dr. H. H. Seltzer, let us give the best there is to give when we speak or write of the early settlers of Pennsylvania. We know there must have been a great crudeness in pioneer life it cannot be otherwise—but do not accentuate it. . . I agree with every letter asking to enlarge and improve the historical value of the magazine—it is the only one of its kind and when we think that Pennsylvania people are in every state of the Union, in Honolulu and the Philippines (The "Dutchman" is ubiquitous—Ed.) let us give them the best from home—old home stories, church records, genealogical sketches, tombstone records, deeds, wills, birth and death records, etc.

To this letter we can only say that we are trying to do all we can to give our readers an entertaining, valuable, instructive magazine. We are not giving all that could and should be given, for the simple reason that we cannot. With more subscribers it will be our pleasure to enlarge the departments now running and to add new features. The question is up to the subscribers themselves. If each one were to secure but two new subscribers before New Year's we could have a larger magazine next year and the publisher would not have to worry so much about the paying of the printers bills. We hereby appoint our readers a committee of the whole to hustle for new subscribers. You who read this are one of the committee. What will you do towards making the larger magazine possible?

# Pennsylvania Historical Societies

## The Bradford County Historical Society

has just issued its "Annual No. 2." It contains the following papers, "Advent of White Man Into Bradford County," "Indian Towns at North Towanda," "The Connecticut Claim and Its Importance in our History," "Conrad Weiser," "History of Smithfield Township," "Some Wyalusing Pioneers," "Our First Judge," "Bradford County Pioneers," "Date of Organization and Settlement of the Counties of Pennsylvania."

The reports show that regular monthly meetings are held by the society with an average attendance of fifty persons. Markers are being established throughout the county to designate points of historic interest. Over fifty essays have been submitted by pupils of Grammar and High School grade on township or county history in competition for prizes. Considerable additions have been made to the library and museum. The annual enables even a stranger to live over again some of the thrilling events in the history of the county.

We quote the following words from the first paper: "The first white man to visit what is now Bradford county, was Stephen Brulé, a Frenchman, who was an explorer and interpreter for Samuel Champlain. The next year, 1606, he went down the Susquehanna to the sea, being the first white man ever to perform this journey, and is believed, was the first white man to set foot upon the soil of Pennsylvania." The Secretary of the Society wrote under date of July 30 that this "assertion was criticised by some, but to present writing has not been successfully controverted." If any reader can present data to disprove the claim made respecting Brulé, we hope they may be forthcoming.

## The Chester County Historical Society

and the Chester Chapter, Daughters of the American Revolution on Tuesday July 14 dedicated a metal marker erected at Point Look-out, Valley Forge, where sentinels of the Continental Army stood guard during the winter of 1777-8 to protect wagon trains and a marker at the famous "Stargazers' Stone," set up by Mason and Dixon, the surveyors, and now on the farm of Henry E. Harlan, near Embreeville.

The Star-Gazers' Stone was erected in 1764 by Mason and Dixon in the process of locating the boundary line that bears their names, be-

tween Pennsylvania and Maryland. The agreement between the Penns and Lord Baltimore provided that this line should be fifteen miles south of the southernmost point of the City of Philadelphia (South street, then Cedar street). Having first determined the exact latitude of this latter point, they proceeded westward thirty-one miles and there set up this so-called Star-Gazers' Stone in precisely the same latitude. From this stone they measured southward the required fifteen miles, which gave them the latitude of the boundary line.

After completing their survey of the boundary line, Mason and Dixon returned to the Star Gazers' Stone and measured thence a degree of latitude southward. This is the only time, it is said, such a measure was ever actually run on the surface of the earth, all the other calculations of its length having been by a process of triangulation.

## The Historical Society of Frankford

has issued Vol. I, No. 7, of "Papers Read" reprinted from "The Frankford Gazette." The table of contents lists the following articles—The First School House in Frankford, Recollections of Frankford, 1855, 1873, Minutes of Meeting Held March 17, 1908.

We quote the following from the first paper: "The schools of this period, and we must bear in mind that this was before the Revolution, were furnished with desks and benches made by the local carpenter. A high desk upon a raised platform for the master at one end of the room, and against the walls a continuous sloping shelf about three feet from the floor, long backless benches, upon which the children sat in front of it with a line of other smaller benches for the little children, all artistically carved with the jackknives of the scholars. The middle of the room would be an open space for the classes to stand when reciting. There would be a large deep fireplace to accommodate plenty of wood which was carried in by the scholars. John Trumbull, who attended a Colonial school just before the Revolution, describes the schoolmaster as follows: 'He wore a three-cornered hat, his coat descended in long square skirts to the calves of his legs; he wore white silk stockings with low shoes with large buckles, and a gray wig falling in rolls over his shoulders. He wore tortoise shell spectacles and carried a gold headed cane.'

# Genealogical Queries

## ANSWER TO QUERY XLI

### Peter Laux (Loucks, Laucks, Loux).

James B. Laux, of 221 West 135th street, New York City, is gathering family data. I think he mentions the place the Laux family came from.

The earliest date I know of in this country is Peter Laux, who had a warrant of land in Lancaster county, Pa., Nov. 3, 1738, of 150 acres. Can you tell me the names of his children, etc.?

MISS M. F. MICKLEY,  
Mickley's R. F. D.,  
Allentown, Pa.

## QUERY XLII—BICKEL FAMILY

I desire to communicate with anybody named Bickel, Beckel or Böckel, or anyone descended from people of that name—with the object of forming a family genealogy. Any information on this subject will be thankfully received.

I am descended from Tobias Böckel who with his brother Frederick came to Pennsylvania in 1736. Their descendants are quite numerous. But my interest is not confined to these two immigrants alone.

Any information I have in my possession is available to people interested.

PAUL J. BICKEL,  
Waynesboro, Pa.

# Reviews and Notes

BY PROF. E. S. GERHARD, TRENTON, N. J.

**Money and Prices.** By E. W. Kemmerer, Ph.D., Assistant Professor of Political Economy in Cornell University. Vol. 1 of the new Cornell Studies in History and Political Science. 160 pp. \$1.25 net. Henry Holt & Co. 1907.

Prof. Kemmerer's father was a Pennsylvania-German, and was born at Fennersville, Pa., near the Delaware Water Gap. His grandfather and grandmother were among the first settlers in Slocum Hollow, which is now the city of Scranton, Pa. Prof. Kemmerer is a graduate of Wesleyan University, Connecticut; he was for several years the director of the currency of the Philippines, and is managing editor of *The Economic Bulletin*, published quarterly by the American Economic Association.

This treatise was submitted to the faculty of Cornell University for the Ph.D. degree. It is very likely one of the most scholarly and most analytical treatises ever made of monetary science, and especially of the quantity theory of money. Prof. Kemmerer was for several years director of the currency of the Philippine Islands; he thus had an opportunity to study the money question outside of the United States. The book is of importance to all who are interested in monetary science.

**Selections From Boileau.** By Oscar Kuhns, Professor of Romance Languages in Wesleyan University (Connecticut) Modern Language Series. 142 pp. 50c. D. C. Heath & Co., Boston. 1908.

Prof. Oscar Kuhns was born in Columbia, Lancaster Co., Pa. He graduated from Wesleyan University in 1885, after which time he studied in several foreign universities. He is the author of a number of books, among which the most notable are "German and Swiss

Settlements in Pennsylvania," and "Dante and the English Poets." He has also edited a number of texts in the Modern Language Series.

Nichola Boileau-Despreaux was born in Paris, 1636 and died there in 1711. He was a famous French critic and poet. Upon his works and especially upon his *Art Poétique* rest the theories of the Classical Literature of France. His influence upon the literature of France was as wholesome as it was immense.

The editor of the text was happy in his selections in choosing *The Art of Poetry*, *Satires*, *Epistles*, *Various Poems*, and *The Heroes of Romance*; though some might have selected the eighth *Satire* instead of the fifth. The text is well annotated, and with its critical introduction it makes a fine, scholarly text.

**Pennsylvania-German Society.** Proceedings of the meeting held at Allentown, Pa., Nov. 2, 1906. Vol. XVII. Illustrated. 600 pp.

This volume in addition to the address of welcome and the responses, and an account of business routine contains and article by H. M. M. Richards, Secretary of the Society, on "The Pennsylvania-Germans in the Revolutionary War (1776-1785)"; and one by William Jacob Heller on "The Gunmakers of Old Northampton."

The article entitled "The Pennsylvania-Germans in the Revolutionary War" is for the most part interesting and instructive reading; whatever smacks of a compilation is due to the nature of the subject. The writer of this article has undoubtedly spent a great deal of painstaking effort to bring out his production; and his labors are surely well repaid.

It is not strange that in so large a piece of work with so many items and themes all in

one volume there should be some errors and mistaken ideas. There is a "mix-up" in the arrangement of the pages in the first part of the volume, and the cut found on page 32 is reproduced on page 312. These are minor matters, however, when compared with the further statements that Christopher Schultz was a Mennonite, and that he was a Justice of the Peace in Berks county, Pa., from 1777-1784. Let it be said once and for all that Christopher Schultz was a Schwenkfelder and not a Mennonite. He was the scholar and the man of eminence among the Schwenkfelders of the eighteenth century. And nothing has been found in the records of Berks county to show that he was ever a Justice of the Peace. (See Vol. XIII, Proceedings of the Pennsylvania-German Society, page 172.)

On the whole it is an acceptable tribute to the valor and patriotism of the Pennsylvania-Germans during the Revolution; and not the least significant part is the account of the Non-Combatant Patriots, pages 339-359.

The Gunmakers of Old Northampton is a readable enthusiastic paper. It gives an interesting account of the work of the "artisans of the backwoods" who supplied the weapons of war in order to maintain their country's independence.

The volume is a valuable contribution to history. There is a great deal of *unwritten history*, which is only too frequently of more importance than the history that is *written to order*. These two papers should be made the compulsory reading of future historians. The contents of this volume bring out still more incidents, unrecorded and unpublished, that show how the Pennsylvania-German in his modest and unostentatious manner has stood in the bulwark of his country's liberties, and has never yet for well nigh two hundred years received the credit that is due him for his achievements both in peace and in war.

**The Romance of the Reaper.** By Herbert N. Casson, author of *The Romance of Steel*. Illustrated from photographs. 184 pp. Price \$1.10, postpaid. Doubleday, Page & Co., New York. 1908.

It is doubtful whether there is another agricultural machine that has such a romantic history behind it as the reaper. And the author, true to his theme, has held on to its romantic side. He says that he spent six months in investigating the story of the origin and development of the reaper; we are inclined to believe that he could well have spent three times the amount of time, and his book would still be as romantic and interesting as it is.

Many episodes have been omitted, and though these may have only a "local setting" they would still add greatly to the interest of the story. What has become of the old Buckeye, the old Empire, and the old Excelsior, and the old Benjamin Yeakel, machines that made the hillsides rattle with their noisy gear-

ing? The latter was an improvement on the Hussey machine, was made in Lehigh county, Pa., and was for many years the leading, if not the only, machine in Eastern Pennsylvania.

And there is another machine that should receive mention—it has been entirely omitted in the narrative; it is quite likely that the author has never heard of it—The Hubbard Gleaner and Binder. It was invented by a man by the name of Hubbard, and was manufactured at Norristown, Pa., approximately between the years 1870-1890. This machine followed the reaper, or rather the self-rake (not dropper), and by means of sprocket wheels picked up the sheaf and bound it with wire; some bound with twine. It thus had a place between the self-rake and the self-binder. It was manufactured extensively for some years, but with the perfection of the automatic harvester it was soon discarded. It might also be of interest to know more about the cumbersome harvester that bound the grain with long rye straw. There was such a machine, but we never saw it work in the field.

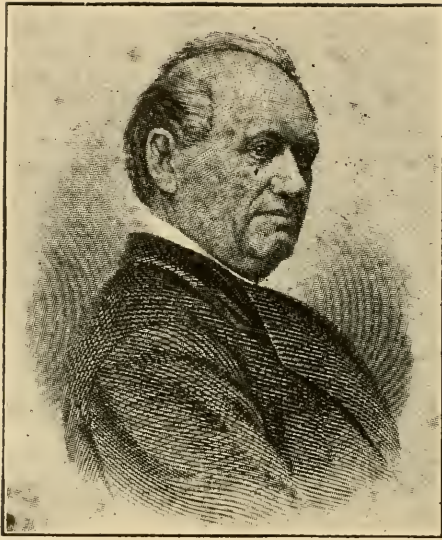
No claim can be instituted that the Pennsylvania-German had any direct hand in the invention of the reaper, but he is surely entitled to more consideration and recognition in its development than what is conceded to him.

In speaking of the progress and development of the country during the 30's, the author says that the "telegraph was still a dream in the brain of Morse" (1) There are facts to show that the telegraph was an actuality even before Morse ever *dreamed* of a telegraph. As early as 1831 Prof. Henry, of Albany Academy, and later of Princeton, with his intensity magnet and by stringing a mile and a half of wire around his room at the Academy, operated the armature of the first sounding telegraph of any kind. And in Princeton he again stretched his wire around his lecture room and from there across the campus to his residence. But the case cannot be argued any further here. That Morse invented the telegraph is one of the many "mock pearls" of history that need to be smashed; and this one can be smashed.

The author occasionally just misses being extravagant in style as when he speaks of "guillotining wheat," and when he says that "McCormick was the thin edge of the wedge that split into fragments the agricultural obstacles to social progress." An excessive use of such expressions becomes cloying. On the other hand, we admire the way the author gives a concrete value to his figures, as when he says that the International Harvester Company, with its 25,000 employees and 42,000 salesmen, supports as many families as live in Utah and Montana. The book is highly interesting and instructive reading from end to end; it is fascinating, written on a romantic subject in a romantic style. We believe that the author, by the expenditure of more time and still more effort, could produce an admirable history of the reaper industry.







GODLOVE S. ORTH

# The Pennsylvania-German

Vol. IX

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No. 10

## Godlove S. Orth



ACCORDING to Egle's "Pennsylvania Genealogies," "Balzer or Balthaser Orth, born May 5, 1703, emigrated from the Palatinate, Germany, to Lebanon township, Lancaster, now Lebanon

county, Pa., about the year 1730. On the right bank of the Danube, about fifteen miles east of Vienna, is the village of Orth, containing about three thousand inhabitants. In the year 1170, Hartneid von Orthe purchased the village and estate surrounding it, founded a church and erected a castle. It remained in the family for several successive generations, when the proprietor, about the close of the seventeenth century, sold out and removed to Moravia, one of the northern provinces of Austria. The family cannot be traced from Moravia to the Rhine." Three hundred acres of land were warranted to Balzer Orth in Lebanon township, Lebanon county, Pa., Nov. 25, 1735, where he resided many years. He died October 20, 1788, and lies buried in the Hebron church yard, near Lebanon, Pa.

A line of illustrious sons and daughters has sprung from this pioneer represented in the Orth, Gloninger, Krause, Riley, Witman, Albright and other families.

Among these was Godlove Steiner Orth (the subject of this sketch), a great-grandson of Balzer, who was born April 22, 1817, in Lebanon county, Pa., and died December 16, 1882, in LaFayette,

Indiana. That he may be claimed in the great family of Pennsylvania-Germans is shown by the fact that when in his public life as Minister to Vienna, he, upon his first presentation to the Emperor, was able to carry on conversation in German. According to Egle, "After a short conversation the Emperor asked: 'Tell me in what part of Germany were you born?' Mr. Orth replied, 'Not in Germany, but in Pennsylvania, in the United States.' 'But,' said the Emperor, 'you speak the pleasing accent of the Rhine.'" What was experienced by Mr. Orth has been the repeated experience of many others, Pennsylvanians by birth, in the home of their German fatherland.

Eulogists have pronounced Mr. Orth a man of great kindness of heart, a man of strong convictions, a good neighbor and an obliging friend; a loving, tender father; a true, affectionate husband, the soul of truth, a diplomat, a soldier and statesman; a cool, courageous, manly man, having the record of faithful public service, unmarred by a strain of dishonor, beneficial to his country, of high honor to himself, a safe counselor, a patriotic citizen, an able and faithful public servant.

These words are a full justification for printing this sketch. The following encomiums pronounced in the House of Representatives, January 31, 1883, are gleaned from "Memorial Addresses on the Life and Character of Godlove S. Orth, Published by Order of Congress."

The readers of the magazine are under obligations to Mrs. Alice S. Seibert (widow of Rev. Dr. George C. Seibert), great-great-granddaughter of Balthaser Orth, for the loan of papers making the preparation of this paper possible.

**Remarks by Mr. Browne, of Indiana.**

Godlove S. Orth was born near Lebanon, in the State of Pennsylvania, April 22, 1817. He was a descendant from the Moravian family which emigrated from one of the Palatinates of the old German Empire to the colony of Pennsylvania about the year 1725, under the auspices of Count Zinzendorff, the celebrated missionary. His grandfather, Balthazer Orth, was an ardent patriot in the Revolution, acted as provost-marshal for his district, and drafted members of his own family for service in the colonial army. The Hessian prisoners captured at Trenton were, by the orders of Washington, put into his custody, and he imprisoned them in the old stone church of the Moravians, still standing at Lebanon. His ancestry lie in the adjacent church-yard, now awaiting some Old Mortality with his chisel to reproduce the epitaphs on their moss-covered tombstones.

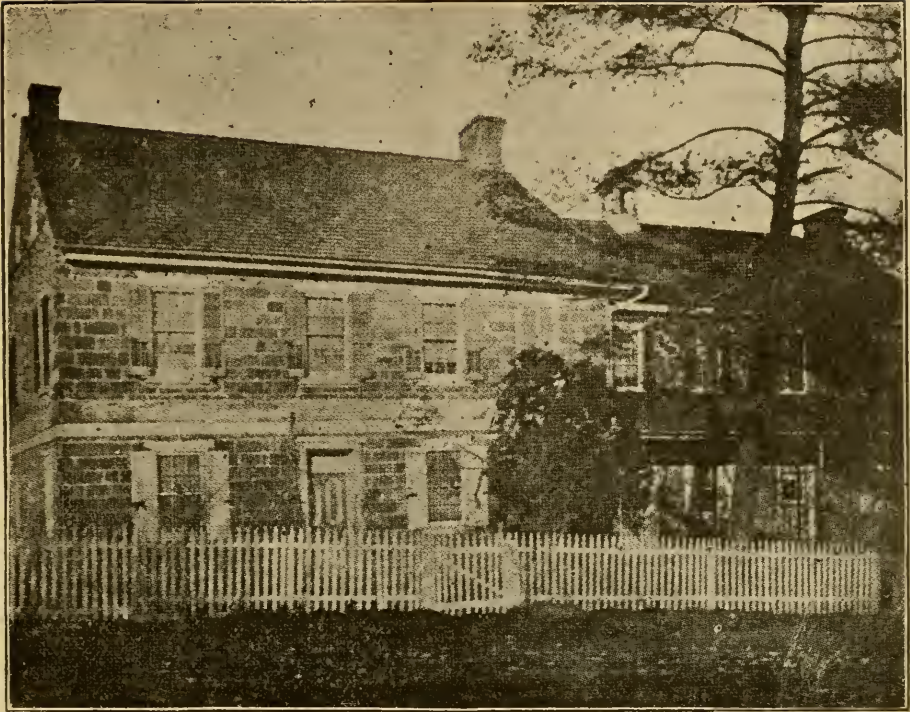
Mr. Orth, after securing such an education as could be obtained in the common schools of his native State, took an irregular course of instruction at the Pennsylvania College at Gettysburg. He located there, read law in the office of Hon. James Cooper, and was admitted to the bar in March, 1839. The great West was developing very rapidly at this time, and to an enterprising and ambitious young man it was an inviting field. He was attracted by the activities and opportunities of that growing section, and soon after his admission to the bar crossed the Alleghanies and found a home by the beautiful Wabash, at LaFayette, where he continued to reside until "the wheels of his weary life stood still." Here he at once entered upon the practice of law, and, young as he was, by his learning and integrity soon won a lucrative business and a place in the front rank of the profession. He took an active part in the famous and exciting campaign of

1840, and secured at a bound a position of prominence in Indiana politics.

In 1843 the Whigs of Tippecanoe county nominated him as their candidate for the State Senate, and although the county was Democratic he was triumphantly elected. Though one of the youngest, he was one of the ablest of the Senate, and so well did he perform his part that before the close of the term he was chosen president of that body by a most complimentary vote. He thus became acting lieutenant-governor. He remained in the Senate from 1843 to 1850, and was, during a portion of this period, chairman of the committee on the judiciary, a position tendered him by a Democratic presiding officer as an evidence of the high estimate placed upon his integrity and learning by his political opponents. In 1848 he was a candidate for Presidential elector on the Taylor and Fillmore ticket, and took an active part in the memorable campaign of that year.

For ten years subsequent to the close of his service in the State Senate he devoted himself almost exclusively to his profession. He did not again appear in public life until the slave power revolted against national authority and proclaimed its purpose to forcibly destroy the Union. After several of the discontented States had mustered for battle, when either a compromise or peaceful separation of war seemed inevitable, the general assembly of Virginia invited all the States to a peace conference to meet at Washington on the 4th of February, 1861. The object of this meeting, as announced by Virginia, was to adjust, if possible, the pending struggle by an amendment of the Constitution, giving further security to the rights of the people of the slave-holding States. Indiana promptly responded to this kindly invitation, and Mr. Orth was appointed by Governor Morton one of its five commissioners to this peace congress. His associates were Caleb B. Smith, Pleasant A. Hackleman, E. W. H. Ellis and Thomas C. Slaughter—names now canonized in the hearts of our people.

Mr. Orth was more a listener than a talker or an actor in that congress. He soon became convinced that an honorable



## The Orth Homestead

(Near Lebanon, Pa.)

adjustment was hopeless; that the malcontents who inaugurated the rebellion would accept but separation on terms that would bind for all time the free States to the juggernaut of the slave-masters. To such conditions he knew his people would never submit. He believed, moreover, that the Constitution as it was, correctly interpreted and honestly enforced, gave ample protection to the institutions of the South. Although anti-slavery in his sympathies, and sternly opposed to what he believed to be the encroachments of slavery, he stood for the enforcement of law, and was one of those who, if the law demanded it, "would have given Shylock a verdict for the pound of flesh although he had to take it from his own bosom."

When the peace congress adjourned Mr. Orth was convinced that war could not long be averted, and upon his return

home he addressed his people on the situation, forecasting with remarkable accuracy the future of the country. He pointed out to them the imminence of the danger confronting them, and exhorted them to meet it with a courage that neither sacrifice nor suffering could subdue or dishearten.

The war opened, and from its beginning he championed the cause of the nation with all the zeal and enthusiasm of his nature. In every phase of that fearful conflict—in victory, in defeat—he gave the Union his active support, and from the first gun at Charleston Harbor until the surrender at Appomattox he insisted that a vigorous and aggressive war policy was the price of peace and union.

Mr. Orth had but a brief experience in the military service. When, in the summer of 1882, Indiana was threatened with an invasion on its southern borders,

he responded to the call of the governor, and putting himself at the head of a company of his fellow-citizens, reported for duty. He was sent to the Ohio River and put in command of the ram Hornet. He continued on duty until the emergency that called him into service was over when he returned to his civil pursuits.

He was elected a Representative in Congress in October, 1862, and first took his seat here on the 4th of March following. He was returned by his district to the Thirty-ninth, Fortieth, Forty-first, by the State at large to the Forty-third, and again by his district to the Forty-sixth and Forty-seventh Congresses, having at the time of his death seen fourteen years of service as the trusted representative of a most intelligent constituency. No man could command unwaveringly without possessing real merit.

His services here began in the most eventful epoch in our history. The Republic was in the agonies of a most cruel civil war. Its expenses were enormous, and the generosity of its expenditure of money was only paralleled by the profligacy with which a heroic soldiery poured out their blood. Taxation seemed to have reached its uttermost limit, and yet our revenues fell far below the demands of the times.

The Treasury was empty, our finances in disorder, but the war went on, increasing in magnitude, and intensifying in bitterness, until the coolest and wisest dared not predict its duration, its results to our civilization or our democratic system of government. The friends of the Union were divided in their councils, and some began to lose hope of success. Gloom over-shadowed every household. There was sadness and sorrow about every hearth-stone. "Every shore had its tale of blood and its record of suffering."

The dead lay on every hillside and in every valley, by the waters of the Ohio and under the shade of the magnolia and the cedar of the South. The roar of hostile guns mingled with the moans of the dying and the agonizing sobs of bereaved sisters and mothers. It was under such sad surroundings Mr. Orth assumed the duties of Representative. That he con-

scientiously and fearlessly did the work assigned him is a part of the record of those troublous times.

After the war he had to grapple the new and perplexing questions of reconstruction, and here, too, he proved himself equal to each occasion, never forgetting the cause of freedom and ever having an eye to the glory of his country.

He served on several of the most important committees of the House, and among them the Committee on Freedmen, the Committee on Private Land Claims, the Committee on Ways and Means, the Committee on Reform in the Civil Service, and the Committee on Foreign Affairs. He brought to the discharge of his committee work an intelligent industry which won for him the respect and confidence of his associates and a position of influence in the House. While on the Freedmen's Committee he matured and reported several measures for the protection of that large and friendless multitude which the war was daily transforming from chattels into men. As a member of the Committee on Foreign Affairs he was, when that question was before the country, opposed to according belligerent rights to Cuba, and on behalf of a minority of the committee presented a report embodying his views, which was sustained by the House and indorsed by the country.

Mr. Orth advocated every advance movement of his party. He was in the fullest sympathy with the emancipation policy of Lincoln, and recorded his vote for the amendment abolishing slavery. He also zealously supported the Fourteenth Amendment, and followed these measures to their logical conclusion by aiding to put the ballot into the hands of the newly-made freeman. On the subject of human rights his views were radical. He hated oppression, and was intolerant of what he regarded caste legislation. He combated the anti-Chinese legislation of this Congress because he thought it an attack on liberty.

Upon the adjournment of the Forty-third Congress President Grant tendered him the position of United States Minister to Vienna, which he accepted. While

abroad he was chosen by the almost unanimous voice of the Republican party its candidate for governor of Indiana. He resigned his mission in compliance with the request of his friends, to make the race for that office. During the canvass he withdrew from the ticket because of local opposition to his candidacy which he was induced to believe would imperil the success of his party. His long term of service, his party prominence, his aggressive character, his uncompromising devotion to principle, and his firm adherence to his convictions made him a conspicuous mark for his enemies. Eminence in any walk of life, and especially in politics, invites criticism and censure.

He lives to little purpose who is without foes. It is unfortunate that in our political warfare we are apt to justify the assassination of private character if it promotes partisan success. If party ends require it, we too often remorselessly murder a good man's name. But the fame of him of whom I speak is safe from defamation now. He is beyond the reach of reproach. After a third of a century of public life, after ample opportunities for amassing wealth, Mr. Orth died comparatively poor. If he had faults, venality was not one of them. His frugal, temperate and unostentatious habits, his disregard of wealth, vindicate his character from such an imputation and rebuke those who calumniated it.

It was my good fortune to know Mr. Orth somewhat intimately for a score of years. He was of a sunny nature, and had a cheerful word, a genial smile, and a hearty greeting for all. No man ever had friends more devoted and self-sacrificing than he. He had a personal magnetism which attracted men and held them. They stood by him in every vicissitude of his fortune. No assault upon his record or his honor weakened their faith or caused them to falter in their friendship. It was thought that at times he was unduly sensitive and too quick to suspect offense; but if this was a weakness it arose from "that chastity of honor that felt a stain as a wound." No life is wholly faultless; his had its frailties; but

when the account of its deeds here is made up there will be found a large balance on the heavenward side. He was self-reliant, and prosecuted his work with an energy that deserved success if it did not always achieve it. As a thinker and a speaker he was aggressive but intolerant; urging his point with the zeal of an enthusiast, he freely accorded honesty of purpose and conviction to those who combated his opinions. His language was simple, his manner earnest, his illustrations well chosen. There was no attempt at display—no straining after effect. He sometimes festooned his thought with an apt quotation, and gave point to his logic by an appropriate anecdote. A man of convictions and integrity of purpose, before forming an opinion he examined the facts and only accepted conclusions after trying the foundations upon which they were made to rest.

Mr. Orth was in declining health for some time before his death. At the close of the last session of this Congress he visited Berkeley Springs, hoping by rest and recreation to regain his wasted strength and be ready for the labors of this session. He did not find the relief he sought, but returned home an invalid. Notwithstanding his feeble and broken condition, his party friends again tendered him the Congressional nomination. He accepted the race and attempted to make a canvass, but disease had so impaired his health that he was unable to address the people, and he did little more than appear at a few of the political meetings held in his district. I saw him for the last time at the close of the campaign. It was apparent then that the end was near; within a few months disease had made sad inroads upon the vigor of both his body and mind. He was making a manful struggle to rally his decaying energies, but the brightness of his life was fading away and the gloom of the evening fast gathering about him. Within a brief month, at his old home, with friends and family about him, death closed the scene, tender hands bore his remains to the churchyard and laid them forever away. He sleeps now all regardless of life's struggle or its storms.

While his countrymen linger around his grave their aspirations will ascend to Heaven that a kind Providence may grant our beloved country many more such men.

These are his words spoken at the bier of Thaddeus Stevens. I repeat them and here by his new-made grave express the hope that the future of our free and prosperous Republic may be blessed with many such men as Godlove S. Orth. Now—

Let us breathe a prayer above his sod  
And leave him to his rest—and God.

**Remarks by Mr. Calkins, of Indiana.**

Mr. Speaker: In the few remarks I am about to submit upon the life and character of my dead colleague I shall omit any extended reference to his public career, which has been so fitly epitomized by my colleague (Mr. Browne). At the time of his death there were few men better known in the State of India than Mr. Orth. He began his public career quite young, and passed with amazing rapidity through many grades of political life. He never attained the full measure of his ambition; but his aspirations were not higher than his merit deserved. That he did not entirely succeed is not a fault for he was always willing to make personal sacrifices that the principles for which he struggled might obtain. He was personally popular, and held his friendships with a firm grasp. His public speeches were earnest and sincere and his manner unostentatious and attractive. His language was fluent and well chosen, and his zeal was fervid and impressive. He was bold in expression, plausible in public action, and pathetic in appeal. He never apologized for public action, nor took refuge in silence from public assault. He never placated an enemy at the expense of a friend, nor did he resort to doubtful expediences at the sacrifice of principle.

The basis of his political action was that of absolute justice, and his motto was "that it were better to fail in the right than to succeed in the wrong." Politically he was a thorough disciplinarian, and his remarkable success in that field was largely attributable to the solid phalanxes of his personal following.

He had enemies in his own party as all men of decided and large individuality must have, but he possessed the skill of maintaining them in line without driving them from the party of their choice.

He maintained his party leadership in his own Congressional district for a quarter of a century, and when he died was serving his seventh term in this House.

He did not escape harsh criticism; but he lived to place his triumphant vindication in the permanent records of his country which he served so long and faithfully.

As a citizen he had the respect of those who knew him best, without regard to party affiliations. As a neighbor he was obliging, and as a friend he was firm and true.

His rank as a lawyer when he left the bar to enter politics was fully up to the standard of the best lawyers of the state. He was generous and charitable, and gave for the love of giving and not for the love of praise. He was gentle in disposition, and anxious to add to the sum of human joy." He did good deeds from choice and not for personal advantage. He had a kind word for all, and was best pleased when making others happy. He had strong religious convictions, but they were not hampered by narrow constructions or uncharitable dogmatisms. The best trait of his character was found in his domestic relations; he was a loving husband and a kind, indulgent father.

His public career was remarkable, and fitly illustrates many of the rare qualities which he possessed. While in health he never was defeated for a popular office at the hands of the people. When first a State Senator he was one of its youngest members and was chosen presiding officer. In this field he first won his reputation as a skillful parliamentarian, and often on the floor proved himself a quick and ready debater.

He was appointed one of the peace commission in 1861. He performed the delicate and arduous duties of that place with signal ability. His heroic devotion to the doctrine of an inseparable union of promises, did much to secure the line



of policy which the Administration afterward adopted. He was in thorough sympathy with Governor Morton in the arming and equipping of troops, and supported the vigorous prosecution of the war for the suppression of the rebellion. He never doubted the righteousness of the Union cause, nor despaired of final victory for our arms. He was not disheartened at reverses, nor did he flag in his zeal for the Union in the darkest hour of the rebellion.

He gave to his country his services as a volunteer and risked his life for its preservation. His services in the House during the war were one continued line of devotion to his country, and all his public acts bespoke his sympathy and love for the volunteer soldier.

His long service in the House bears testimony to his ability as a statesman. He did not often speak in debate, but when he did he commanded attention from his fellow members. He distinguished himself while at the head of the Committee on Foreign Affairs; he familiarized himself with our foreign policy, and was the author of a bill to perfect our consular and diplomatic system. He mastered the details of this department and was recognized authority on all questions affecting it. He was thoroughly American in sentiment, and was imbued with the idea of the equality of all civilized people before the law. He despised caste and took no pleasure in the shallow pretenses of foreign courts, and when he represented our country at the court at Vienna he was ambitious to represent the model Republic in the simplicity of pure democracy, without being offensive. All who knew him in that position will bear testimony to his signal triumph.

While at the head of the Committee on Foreign Affairs he became possessed of many of the secrets of the unwritten history of this country which happened during that time. His version of the acquisition of the Territory of Alaska by this country was new and interesting. I am not able to recite it with sufficient accuracy to venture to give it here. I

have no doubt that when the history of the lives of Mr. Seward and Mr. Sumner are rewritten in all their details the purchase of Alaska by this country will not be an uninteresting chapter, especially if the true reason is given as understood by Mr. Orth. I regret that the occasion did not arise while Mr. Orth was living which would have given him the opportunity to state his version of this matter.

Mr. Orth was my friend. I have known him from my childhood. From his lips I have received many words of encouragement. He was in full sympathy with the men who labor and toil. He began life himself in poverty, and knew what it was to succeed in spite of it. He appreciated the burdens which honest toil demands, and rejoiced at the success which triumphed over it. He was a lover of liberty, a friend of the oppressed, and an advocate of universal freedom.

His last sickness was painful; but he bore the tedious approach of death with patience and resignation. He looked death in the face without a shudder and calmly awaited its triumph. When the cold waters were gathering about him and the power of speech was fading away he clasped the hands of those dear to him and whispered, "Happy." Thus peacefully he passed away; and he is as far from us today as the patriarchs and those who "perished before the flood".

As one of the members of the committee of this House I attended his funeral at his home in LaFayette, Indiana. The day was inclement, but this did not deter a multitude of people from his own neighborhood as well as from all the principal points in his old Congressional district, and delegations from different parts of the State, from paying their last tribute of respect to his memory. All that is mortal of our dead colleague lies in the beautiful cemetery adjoining the city where he lived so long and whose people he loved so well. The verdure of spring will decorate his grave. Loving hands will strew flowers there. These will fade and wither, but the monuments he has erected by his public acts will survive forever.

**Remarks by Mr. Holman, of Indiana.**

As a member of this House, Mr. Orth, while not active in the current business, was attentive, careful, and prudent, generally, and on party questions always, co-operating with the body of his political friends. While not at anytime the leader of his party in the House, he was at all times one of its representative men and influential in its counsels. In debate his commanding and dignified presence, deep and pleasant voice, and earnestness of manner arrested attention. His style, if not brilliant or impassioned, was persuasive, earnest, and forcible. He was not the master of superior analytical power, but was clear and lucid in the statement and generalization of the matter of debate. His speeches were carefully prepared, logical in arrangement, and elevated in sentiment.

I think Mr. Orth was not a severe student. His was not the patient and self-denying industry that questions the ages for the secrets of the origin and institutions of government. He lived in the generation of **which he was a part**; he loved the society of men, studied the living age, and kept abreast with its current history, and was well informed on all questions of our domestic and foreign policy.

But the social qualities of Mr. Orth charmed me more than his talents and intellectual culture. Who that knew him and enjoyed his friendship will ever forget his clear, kindly eye, the cheerful and honest smile that lit up his strong German face, and his warm and manly greeting? In social intercourse Mr. Orth was amiable, confiding, and cordial. He felt

no distrust and was incapable of deception. His temper was joyful, generous, and hopeful. In the society of his friends his spirits were buoyant, even at times overflowing with good humor and pleasantly, but never coarse or inconsiderate of the feelings of others, and his language as chaste as that of a refined woman. He was a man of kind and generous sympathies, gentle and considerate; while easily aroused by a sense of injustice, and aggressive in defense, he was incapable of harboring a spirit of resentment or revenge. The very amiability of his disposition at times seemed to detract from the strength of his character and made him vacillate under the importunities of his friends.

Godlove S. Orth, after a service in public life, State and national, prolonged beyond the usual experience of our country, is dead; a voice that has so often filled this Chamber is forever silent; a heart that has throbbed with high ambition and generous emotions for so many years is forever still; a hand so warm and true in its grasp of friendship is dust and ashes. But he still lives; all of our friend that commanded our love or inspired our admiration lives in memory, survives in the realm of the infinite and immortal. I had known him more than thirty years, and had served with him many years in this Chamber, and with the record of his public services before me, differing as we had always on the leading measures of Government. I am rejoiced that I can say, in the severity of truth, "that record is one of faithful public service, unmarred by a stain of dishonor, beneficial to his country, of high honor to himself".



The house in center, built by Pastorius, the founder, stood on Main, north of present High street. The house to the left, built 1748 by Daniel Pastorius, grandson of the founder, was known as Green Tree Inn. The house to the right, built in 1796 by Daniel Pastorius, great-grandson of the founder, was moved first to open High street, and later to its present

situation on High street. In the center is the old town seal. On the right are the Holmes map and the William Penn and the old court seals. On the left are the first map of Germantown and the Pastorius and Germantown seals. The plate was engraved by Max Zeitler, Philadelphia, of whom souvenir cards may be ordered.

## Old Germantown

NOTE. It seems fitting while Philadelphia is celebrating Founders' Week to give in THE PENNSYLVANIA-GERMAN a few data relating to "Old Germantown," a historic place dear and holy to every loyal American of Teuton stock. We have therefore prepared the following lines made up almost exclusively of extracts from "The Guide Book to Historic Germantown," prepared by Charles F. Jenkins; "Watson's Annals;" "Old Historic Germantown," by Dr. Keyser, and "The Settlement of Germantown," by Hon. S. W. Pennypacker. We heartily recommend these books to all who desire to learn more of old Germantown. We hope in later issues to give fuller details of the history of this community, and to call attention to the important part played by the early German settler and his descendants in the development of Philadelphia.



THE settlement of Germantown in 1683 was the initial step in the great movement of people from the regions bordering on the historic and beautiful Rhine, extending from its source in the mountains of Switzerland to its mouth in the lowlands of Holland, which has done so much to give Pennsylvania her rapid growth as a colony, her almost unexampled prosperity, and her foremost rank in the development of the institutions of the country.

Germantown was laid out, October 24, 1683, by Francis Daniel Pastorius, who had reached Philadelphia, August 16 preceding, and was followed October 6 by thirteen Crefelders with their families, constituting thirty-three persons.

Germantown covered originally 5,700 acres, distributed as follows: To Pastorius himself, 200 acres; to Jurian Hartsfelder, 150 acres; to Pastorius as agent for the Frankfort Company, 5,350 acres.

This land was distributed geographically (using present day terms) on both sides of Germantown Avenue extending from Stenton Avenue to Wissahickon Avenue, as follows: (1) Germantown (proper), 2,750 acres from Wayne Junction to Sedgwick Street. (2) Cresheim, 884 acres from Sedgwick Street to Mermaid Lane. (3) Somerhausen, 900 acres from Mermaid Avenue to Rex Avenue. (4) Crefeldt, 1,166 acres from Rex Avenue to North Western Avenue. The settlement around the Dunker Church was known for a time as Beggarstown.

The Charter of Germantown, in William Penn's own handwriting, issued in London, August 12, 1689, passed under the great seal of the province, and was recorded May 30, 1691. In the year 1707 the charter was lost for want of a due election, officers not having been found willing to serve. Germantown continued to manage its own affairs until 1854, when Philadelphia and its many suburbs were consolidated under one municipal government.

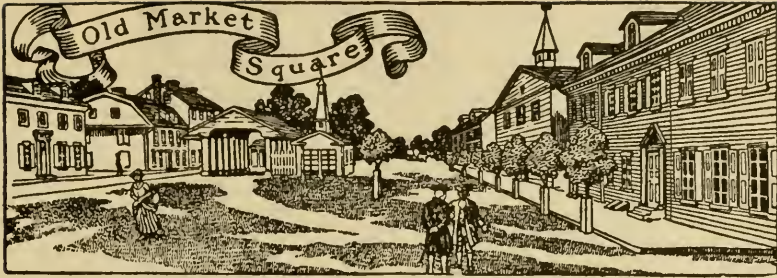
The main thoroughfare of Germantown, known variously as the Great Road, Germantown Road, or Germantown Avenue, is said to follow an old Indian trail, and was years ago called the worst road in the United States. Time was when at the breaking up of the winter, as well as at some other times, it was impassable for wheel carriages. On account of this, most of the marketing going through the place to Philadelphia was carried on horseback with side panniers and hampers, and the most of the horses were ridden by women. The horses would enter the mud to their knees at every step, and were not able to progress faster than two or three miles an hour. The avenue was piked in 1800-01, forming part of the Germantown and Perkiomen Turnpike with a toll-house at Rittenhouse Street.

The road has been of great importance from the beginning. It was one of the

main highways connecting Philadelphia with the interior counties, along which inward and outward commerce was carried. Thousands of the immigrants into the province wended their weary ways along this highway to the untrodden, unexplored wilderness to found homes, and become nation builders. As early as 1748, a noted traveller stated that the inhabitants were so numerous that the street was always full.

In fancy we see companies of Indians trailing along, erecting their tents or huts in some favorite spot to make and sell baskets, ladles and fiddles. We see the longbearded, strange Ephrata brethren in single file, with staff in hand, coming and going, dusty, begrimed perchance. We see women carrying produce on their heads, men pushing wheelbarrows to market six miles away, husband and wife riding to church, funerals, and visits, both on one horse, the wife sitting on a pillion behind the man. We see the mighty men of the nation a century ago and more walking in the cool shade or being conveyed in stage coach or carriage of state. Then already more than 500 wagons were known to pass a certain point in one day. It has been estimated that at least 9,000 wagons were engaged in carrying trade between Philadelphia and the various counties, most of which must have passed along this road.

The houses at first were of but one story, so low that a man six feet high could readily touch the eaves of the roof. The gable ends were turned to the streets. The roofs were high and hipped, forming a low bed chamber. All the original houses had pent roofs or rain-sheds projecting over the door and windows of the first floor. Most of the houses were built of stone, with log frames, the interstices being filled with wattles, river rushes and clay intermixed. They were at first plastered on the inside with clay and straw mixed, finished with a coat of lime plaster. The doors were divided in the middle to keep out stray animals, but with the upper portion open to admit air and light. On either side of the front door were little benches, the windows were small, usually swinging



OLD GERMANTOWN

on hinges. In early days the village was noted for the sombre coloring of the houses, the solidity and air of comfort surrounding them, the rows of trees along the streets, the orchards and spacious farm buildings in the rear. The appearance of the town was thoroughly German, and continued so through the period of the Revolution. Even the language of conversation among the inhabitants was mainly in German until even a later date.

Germans as a people are known for their thrift and industry. The settlers of Germantown were no exception to this rule. They were farmers, and early became manufacturers. In 1692 Richard Franme wrote:

"The Germantown of which I spoke before, Which is at least in length one mile or more, Where live High German people and Low Dutch,

Whose trade in weaving cloth is much."

In 1760 Rev. Andrew Barnaby wrote: "The Germantown thread stockings are in high estimation, and the year before last I have been credibly informed there were manufactured in that town alone above 60,000 dozen pairs."

Later, Watson wrote: "The earliest settlers used to make good linens and vend them in Philadelphia. They were distinguished even till modern times, for their fabric of Germantown stockings. The linen sellers and weavers used to stand with the goods for sale on the edge of the pavement in Market street, on the North side, near to Second Street corner."

The first paper mill in the United States was erected 1690, on a branch of the Wissahickon, by a company of which William Rittenhouse was the most important

member and the paper-maker. The building, with contents, was washed away during a freshet in 1700, and was replaced by a more substantial building in 1702, which in turn was followed by a third and later by a fourth, in 1780. Only a few foundation stones are left to mark the place where the mills stood. In 1710 a second paper mill was erected, known as the DeWees mill. Still later other parties erected mills situated also on the Wissahickon. The first grist mill about Germantown was erected by Richard Townsend, in 1683, on Mill creek, about a mile east of Market Square. Concerning this mill, Townsend said: "As soon as Germantown was laid out I settled my tract of land, which was about a mile from thence, where I set up a barn and a corn mill, which was very useful to the country around. But there being few horses, people generally brought their corn upon their backs many miles. I remember one had a bull so gentle that he used to bring the corn on his back."

Saw mills and tanneries were erected at a very early date, and Germantown became quite a noted market for hides, leather and shoes, the latter being shipped in large quantities to adjoining States. The fur hat business was also quite an extensive one as early as 1800.

In 1739 Christopher Sauer began to issue the first German newspaper in America. The first Bible in any European language printed in America was issued by Sauer in 1743. In 1770 he printed the first book in America on the subject of education. The first type cast in America was made also by the Sauers, about the year 1772.



THE JOHNSON HOUSE.

One of the leading causes which led the first settlers of Germantown to come to America was religious persecution by the established Church. They were a peace-loving and industrious people, and it became a burning desire to make a home in a land where they could worship God according to the dictates of their consciences, and where they might be free from military despotism and at liberty to enjoy the fruits of their own industry. The religious life in Germantown evidently began with the first settlers when they met together to worship God in their rudely constructed homes. The first denomination in Germantown were the Mennonites. There is evidence that there was a building erected for public worship by these sturdy pioneers in Germantown as early as 1686. In one of his letters to Europe, Pastorius says: "Wir haben alhier zu Germantown 1686 ein Kirchlein für die Gemeinde gebauet." Of this the late Henry S. Dotterer wrote: "It was built for the Gemeinde (the community). Gemeinde, it is true is in America usually understood to mean a religious society or congregaton, but in Germany the word means primarily a political district comprising in its limits a State Church. A Gemeinde there comprehends all the inhabitants of the district, irrespective of their church connections. The government of Germantown was set up, by special permission from Penn, upon the lines then and still in vogue in the vil-

lages or dorfs of Germany. So it happened that Pastorius caused the erection of a Kirchlein fuer die Gemeinde—a small church, not for any particular denomination, there being no State Church in Pennsylvania, but for the use of the community in general." All the preaching was in German until 1800.

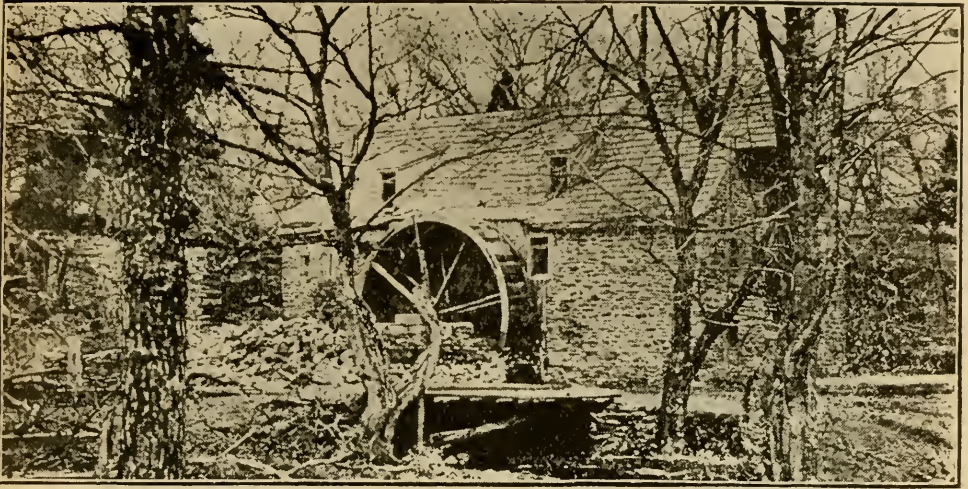
The Quakers were the first to erect a place of worship, a log meeting house in Germantown, probably prior to 1683. In 1705 a stone meeting house was erected, which stood until 1812, when a new one was built. The present meeting house was erected in 1871.

The Mennonites built a log meeting house in 1708, replaced by the present stone church in 1770.

The Lutherans held services as early as 1694, although not organized until 1730, and without a church edifice until 1737. In 1845 the German-speaking Lutherans built a church of their own. The present St. Michael's church was built 1896.

Followers of the Reformed Church were gathered for worship as early as 1710. They built a small stone church on Market Square in 1732, John Bechtel becoming pastor. The building was enlarged in 1762. In 1856 the congregation joined the Presbyterian Church.

The Dunker Church dates back to 1719. The Dunkers worshipped in private houses until 1732, when Christopher Saur erected a new house, the second story of which was so arranged that the partitions



THE ROBERTS MILL, BUILT BY RICHARD JOHNSON.

could be swung open to make a large audience room. A stone meeting house was erected in 1770. This church has been remodeled and enlarged.

Methodism has been established in Germantown since 1773. Rev. Harry Boehm, a German, was preaching in Germantown in 1803, and induced the people to erect a church, himself giving his year's salary, \$100.

In 1809 the Presbyterians organized and dedicated their first church building in 1812. There was preaching in Germantown by Protestant Episcopal clergymen as early as 1760, but no church building was erected until 1818.

There were Roman Catholics in Germantown as early as 1690, but they had no place of worship until 1851.

Germantown, beside being a place of great interest, was the scene of a battle during the Revolutionary war. After the Battle of Brandywine, in 1777, the British army occupied Philadelphia, the main body of the troops being located at Germantown. Washington, with the American troops, at the same time had retreated into Montgomery county. He resolved to strike a blow at the British, and moved his troops towards Germantown, October 3. On the evening of this day the march was taken up with the idea of attacking the British the following morning. The

eventful day broke, the attack was made, and a battle raged until 10 o'clock. Through misunderstanding and an unusually heavy fog, the Americans were providentially repulsed, and they retreated. Had they won the day, they might have occupied Philadelphia, to be captured by Howe, resulting in the failure of the American Revolution. The Americans lost, in killed, wounded and prisoners, 1073, the British 521.

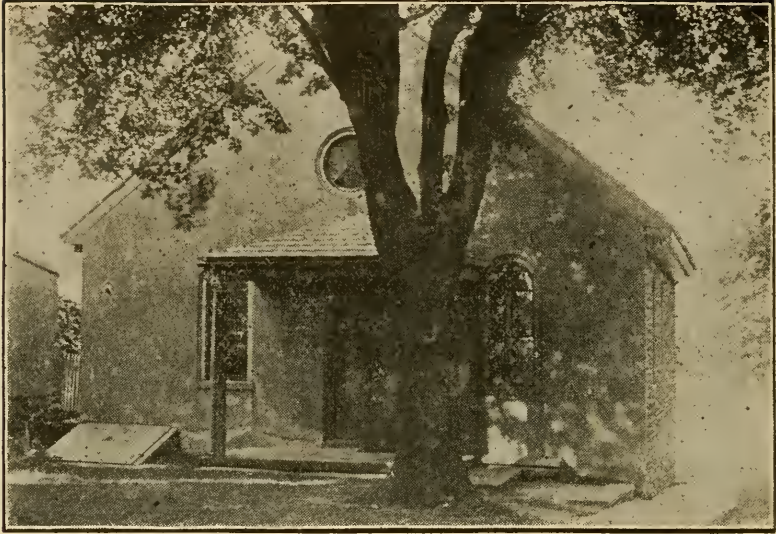
Germantown abounds in historic associations. We can but hint at the riches in store for the sightseer and student of history by giving a few of the many names of noted persons and places.

Stenton, erected by James Logan, Penn's able and faithful secretary. The house was occupied by Washington in 1777.

The Ottinger house, where Captain Douglas Ottinger, inventor of the Ottinger life car, was born, who equipped in 1849 eight life-saving stations on the New Jersey coast.

The Lower Germantown burial ground, where repose the remains of many of the early families of Germantown, and their descendants. Christian Frederick Post, the noted Moravian missionary, lies buried here.

The site of Thomas Kunder's home, a dyer by trade, the ancestor of the Con-



FIRST DUNKER CHURCH.

rad and Conard families and of Sir Samuel Cunard, the founder of the Cunard Steamship Line.

Philip R. Freas, the founder of the Germantown Telegraph.

Gilbert Stuart, a resident while he painted the famous portrait of Washington.

John Bringham, one of the first to engage in the building of the "Germantown" wagon.

Christopher Sauer's home and printing establishment.

The Friends' meeting house.

Louisa M. Alcott, who was born in Germantown, her father living here for a time, but moving away two years after the birth of his illustrious daughter.

The Market Square, now a park, originally an acre of ground reserved from the Frankfort Company's land, around which had been clustered the market house, the Fellowship Fire Engine house, the prison, the stocks, the public scales, the Indians on their way to the city, the Paxtang boys, the monument erected in 1883 by Germantown to her soldiers in the Civil War.

Count Zinzendorf and the school for young women which he opened.

Market Square Presbyterian Church, originally built by the German Reformed

Church in 1733.

Whitfield, who preached here in 1739.

The Germantown Academy, founded 1760.

Christopher Ludwig, the Baker General to the American Army.

Kelpius and Dr. Christopher Witt, the survivor of the Wissahickon hermits, a physician, botanist, scholar, musician, astronomer and lover of nature.

The Mennonite meeting house, erected 1770, of which William Rittenhouse, the original paper maker in the colonies, was the first pastor.

The Upper Burying Ground of Germantown, where are buried many of the early settlers of Germantown, and their descendants, the oldest grave in which being that of Cornelius Tyson, who died in 1716.

The Chew house, known as Clivenden, and with the grounds pointed out as the Battle Ground of Germantown.

The Michael Billmyer house, occupied by this celebrated German printer, and where he carried on his trade.

The church of the Brethren or Dunkers, part of the building having been erected 1770.

St. Michael's Lutheran church, organized 1737.

Lutheran Theological Seminary, Mt.





ST. MICHAEL'S EVANGELICAL LUTHERAN CHURCH.

Airy, occupying the place of the summer residence of Chief Justice William Allen.

The Wakefield Mills.

The Old York Road.

The De Benneville Cemetery.

Thomas Godfrey, the inventor of the quadrant.

The birthplace of David Rittenhouse, Pennsylvania's great astronomer.

The Monastery, erected 1746 upon the site of a log cabin used as community house by German enthusiasts, and called the Kloster.

We can best close these lines by quoting the following paragraphs from the concluding chapter of Pennypacker's "Settlement of Germantown":

"There are many features about the settlement of Germantown which make it an event not only of local but of national and cosmopolitan importance. Regarded from the point of view of the introduction into America of the results of European learning and cultivation, it is believed that no other settlement on this side of the Atlantic, certainly neither Jamestown, Plymouth nor Philadelphia, had so large a proportion of men who had won distinction abroad in literature and polemics.

"In Germantown were begun the weaving of linen and cloth, and the manufacture of paper. The great carpet and other woolen industries of the State, and the publishing houses and newspapers of the country may alike look back to the clover leaf of this ancient burgh, with its motto, "Vinum Linum et Textrinum," with something of the same feeling that inspired the crusader of the middle ages when he gazed upon the cross. At Germantown began the inflow into America of that potent race which, under the great Hermann in the battle in the Teutoberger wald, overthrew the power of Rome, which in the sixth century conquered and colonized England and now supplies her kings, which in the sixteenth century, under the lead of Luther, confronted the Pope, and which has done so much to enrich strengthen and liberalize the state of Pennsylvania and to establish those commonwealths in the west where in the future will rest the control of the nation.

"The settlement of Germantown then has a higher import than that new homes were founded and that a new burgh, destined to fame, though it was builded on the face of the earth. It has a wider significance even than that here was the

beginning of that immense immigration of Germans who have since flocked to these shores. Those burghers from the Rhine, better far than the pilgrims who landed at Plymouth, better even than the Quakers who established a city of brotherly love, stood for that spirit of universal toleration which found no abiding place save in America. Their feet were planted directly upon that path which leads from the darkness of the middle ages down to the light of the nineteenth

century, from the oppressions of the past to the freedom of the present. Holding as they did opinions banned in Europe, and which only the fulness of time could justify, standing as they did on what was then the outer picket line of civilization, they best represented the meaning of the colonization of Pennsylvania and the principles lying at the foundation of her institutions and of those of the great nation of which she forms a part."

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## Four Hundred Miles Overland for Salome Heckewelder.

BY WILLIAM H. RICE, D. D., GNADENHÜTTEN, OHIO.

RICE—HECKEWELDER: Married on Thursday, 29 September, 1808, by the Rev. George G. Mueller, in the Moravian church, at Gnadenhütten, Ohio, Joseph Rice, of Bethlehem, Northampton county, Pennsylvania, and Ann Salome Heckewelder, second daughter of the Rev. John Heckewelder and Sarah Ohneberg Heckewelder.

A father's (Owen Rice 2nd) Journal of his son's (Joseph Rice) wedding Journey from Bethlehem, Northampton Co., Pa., to Gnadenhütten, Ohio, and how they brought home the bride. (Translated from the original German manuscript.)



WE left Bethlehem Monday morning, September 12th, in the mail stage for Philadelphia, where we arrived in the evening. Wednesday, the 14th, we left in the mail stage for Pittsburg, with one through fellow passenger, Mr. Bell, a resident of Steubenville, Ohio and two passengers for Lancaster, which city we reached at 5 p. m. After taking in two more passengers at Lancaster, the stage drove 10 or 12 miles farther, and brought us to a stopping place, where we had very comfortable quarters for the night.

"Thursday, the 15th, we passed through

Elizabethtown, Middletown and Harrisburg. Two passengers for Carlisle joined us at this point. We crossed the Susquehanna (a mile in breadth) in twenty minutes. After a ride over most excellent roads, which led through Carlisle and Shippensburg, we reached Chambersburg after night-fall.

"Before breakfast, Friday, the 16th, we started on our passage over the first mountain range. The road was very stony and rough, there was some rain and a dense fog. We breakfasted on the other side of the mountain. For the next sixteen miles our stage coach was drawn by six horses over rough and steep mountain roads; it was dark when we reached our quarters for the night.

"We started at 3 o'clock, Saturday morning, the 17th, and after a six miles' ride, crossing the Juniata river, we reached Bedford. Here we met Mr. and Mrs. Zachary Biggs, of Steubenville. They were on their wedding journey, having been married at the bride's home, in Chester county. They were accompanied by the bride's sister, Miss Wilson, who had been at the Lititz Boarding School, a pupil of Miss Polly Heckewelder,\* to whom she was greatly attached. The

three were to be our pleasant traveling companions for the rest of the journey to Steubenville. All this day our road lay across the Alleghenies. We often got down from the stage to foot it, at places where the road was very steep in ascent and descent. By 5 o'clock that evening we reached Somerset, where we rested over Sunday.

"Monday morning, the 19th, we had an early start, and by 5 o'clock in the afternoon we reached Greensburg. On the road to Greensburg we met our well-known friend and Bucks county neighbor, Henry Stauffer, who was in charge of four wagon loads of "store-goods," for Pittsburg merchants. Mr. Stauffer was greatly surprised on meeting, so unexpectedly, some of his Northampton county neighbors in these parts. I had a walk of several miles with him, in friendly conversation. We came across fine peaches and apples in all this neighborhood, in which many Germans have settled, many of whom have very fine farms.

"It was court week at Greensburg (the county seat of Westmoreland county) and this brought many people to town, as also an elephant, which had been brought into town for exhibition.

"We were very glad to meet our friend, Mr. Ross, of Pittsburg, who is a very good friend of the Rev. John Heckewelder.

"In spite of rain and rough roads, we reached Pittsburg by 5 o'clock Tuesday afternoon, September 20. Wearied by our long stage traveling of 300 miles, we concluded that instead of going farther by stage, via Washington and Charleston, we would take passage on a river-boat on the Ohio to Steubenville, a ride of 75 miles. The captain of a keel-boat and flat-boat laden with merchandise for Kentucky agreed to take us for eight dollars. We laid in provisions for six persons, and left Pittsburg early Wednesday morning. The wind being against us, we only made 29 miles that day. We were put ashore for our night lodging at

a miserable inn. Our sleeping apartments, on the second floor or loft, we reached by a ladder set up against the outside of the house. Mr. Bell and my son, Joseph, slept by the chimney fireplace downstairs.

"We made an early start, Thursday, September 22, and after nightfall reached the Ferry House Landing, about three-quarters of a mile from Steubenville. The boatmen helped us to unload our luggage, and after a ride of about a mile we reached very pleasant quarters at Steubenville.

"On Friday morning, after much inquiry and persuasion, my son, Joseph, with the aid of Mr. Bell, finally secured the services of a man with a team of two horses. We needed one more horse. Finally Joseph caught sight of a donkey at leisure in a door-yard. The use of this donkey was given him, on the sole condition that he return it in safety when done with it, Mr. Biggs going his security. Thus equipped, we left Steubenville at 3 o'clock Friday afternoon, and rode sixteen miles to New Salem, a village of eight log houses, where we stopped for our night's lodgings. Next morning early, we rode three miles for breakfast at the house of a nice German family who had a fine farm. The sky was overcast, and there was a dense fog; on the way we were overtaken by a fierce thunder storm, from which we sought refuge in a small house by the roadside. At 1 o'clock on Saturday afternoon we reached our last stopping place before Uhrich's mill, some thirteen miles beyond. But as the weather was very threatening, we concluded to wait until morning.

"After a supper of corn, milk and potatoes, we were shown to very uncomfortable quarters for the night. The arrival of a family of emigrants, with a number of children, during the night, did not add much to our comfort.

"Sunday morning, September 25, we made our way through morasses and swollen creeks to Uhrich's Mill, which we reached by 10 o'clock. We at once crossed the Stillwater in a canoe, and had an excellent breakfast at the house of the Uhrich family. Young brother

\*Johanna Maria Heckewelder, eldest daughter of the Rev. John and Sarah Ohneberg Heckewelder, was born at Salem, Ohio, April 16, 1781, and died at Bethlehem, Pa., September 19, 1868, aged 87 years, 5 months and 3 days.

Uhrich then rode with us, some six miles farther, to Gnadenhütten, where we arrived in the afternoon, about 1.30 o'clock, just as the people of the neighborhood were gathering for the German preaching service. We were welcomed with great cordiality and love by Brother and Sister Heckewelder, as also by Brother and Sister Mueller, of Beersheba.

"As the hour for the afternoon service was at hand, it was resolved that the betrothal of my son, Joseph, and Miss Anna Salome Heckewelder\* should be at once consummated, so that the bans might be published at this last public Sunday service before the wedding, according to the laws of Ohio. This was all attended to within the space of half an hour after our arrival.

"Our driver and his team were sent back to Steubenville. On Monday, the 26th, Brother Heckewelder rode with us to Goshen, eight miles north of Gnadenhütten, on the Muskigum, where we paid a very delightful visit at the house of the venerable Brother David Zeisberger† and wife, and Brother and Sister Benjamin Mortimer. After a good dinner and "vesper," we returned to Gnadenhütten with a saddle-bag full of most excellent peaches. Joseph went with Thomas Heckewelder on a few miles' ride to New Philadelphia, which has been made the county seat of Tuscarawas county within a few years.

"On Tuesday, under escort of the Rev. G. G. Mueller, the pastor, we visited the English settlement Beersheba, on the other side of the river from Gnadenhütten. The English-speaking settlers are pleasantly fixed in cozy log houses, some of them two-stories, on well kept farms. Some of the settlers are very well-to-do.

"Wednesday, the 28th, was given up

to a visit with Brother Heckewelder to the two farms of the Messrs. Colver. The land is very fertile and well wooded; among the trees are a number of sugar maples. They make more sugar than they need for their own use. With Brother Mueller I also called today on Mr. Itskins, who was formerly engaged as a successful merchant in Baltimore. He is a native of Germany, and takes a fancy to farming.

"Thursday, the 29th, was the wedding day of Joseph and Salome. Amongst the many guests from all that neighborhood were the Rev. Benjamine Mortimer and the Rev. Abraham Luckenbach, from Goshen. The most of the numerous company of guests in attendance were entertained at the house of brother Heckewelder.

"After the wedding the newly-married couple accompanied Brother and Sister Mueller to Beersheba. The following day, Friday, the bride and bridegroom rode to Goshen, to say farewell to our Brother and Sister David Zeisberger and the other Goshen friends.

"The next day, Saturday, was likewise given up by the young couple to farewell calls at the houses of the many very good friends of Salome in and around Gnadenhütten.

"On Sunday, October 2d, we were invited to the celebration of the holy communion with the English congregation at Beersheba church, whither we rode under escort of Miss Susan Heckewelder,‡ Salome's youngest sister. It was an occasion of blessed refreshment to our hearts.

"The time for our start on our return to Bethlehem had been fixed for Monday, October 3d. But the copious rains and swollen creeks compelled a postponement

\*Ann Salome Heckewelder was the second daughter of the Rev. John Heckewelder. She was born at the Moravian Mission Station, New Gnadenhütten, near Fort Detroit, August 13, 1784. The site of New Gnadenhütten is included in the corporate limits of the health resort, Mt. Clemons, on the Huron River, Clinton county, Michigan.

†The venerable missionary, the Rev. David Zeisberger, departed this life about eight weeks after this visit, in the 88th year of his pilgrimage, November 17, 1808. The body lies buried in the old Goshen graveyard, amongst his Indian brethren, according to his dying request.

‡Susan Heckewelder, the third and youngest daughter of the Rev. John Heckewelder, subsequently married Christian Luckenbach, of Bethlehem, Pa. They are the parents of Henry B., J. Edward, Reuben O., Cecilia and Lucinda (Traeger) Luckenbach, none of whom survive, and the grandparents of Francis E. and Maurice C. Luckenbach, of Bethlehem, Pa., and Mrs. Adelaide Luckenbach Hanimann, of Philadelphia; of the late Joseph H. Traeger and Mrs. Louise Traeger Myers, of Bethlehem; of the late Mrs. Hannah Luckenbach Taylor, of Morrisville, Pa.; of Mrs. Martha Luckenbach Leibfried, of Bethlehem, Pa., and of Mrs. Mary Luckenbach Kinsey, of Ephraim, Wisconsin.

until Friday, October 7th. After tenderest leave-taking, we started in a wagon drawn by two horses, a team hired for the occasion by Father Heckewelder, which was to carry us to Pittsburg for twenty dollars. Just before starting, I was greatly delighted to receive a letter from the dear folks at Bethlehem.

"We overnighted at Brother Uhrich's house.

"On Saturday, October 8th, we left soon after 8 o'clock, in company with Brother Abraham Luckenbach, who was to be our traveling companion to Bethlehem. After going about a mile, our driver's team could not go any farther; but he was unwilling to give up. He worked his way during the next six hours about three miles farther, through morasses and thickets, through which it was necessary to cut a way. Joseph, Salome and myself footed it, going on ahead. We led one of the horses, whose place in the team had been taken by our Steubenville donkey. We waited several hours in a house along the roadside until the wagon caught up. At last it came, having had one upset; but the team could not go any farther.

"Joseph now started to ride back to Gnadenhütten for a fresh team. Salome and myself started back to Uhrich's, some four miles off, afoot. Brother Luckenbach, who had been with the wagon in all its trouble, unhitched the donkey and rode back to Uhrich's, without a saddle. We reached Uhrich's in the evening, all tired out, having lost one entire day going four miles and return.

"Brother Uhrich, who had been away from home on our two previous visits, arrived home just as we came, on his return from Charlestown. The driver and team which had brought him were now to come us in good stead.

"Joseph arrived early Saturday morning with a new driver and a fresh team from Gnadenhütten. We started immediately after breakfast, and by 1 o'clock that afternoon we reached our yesterday's stopping-place. There we found our wagon. The driver had spent the night in the woods. We took out our provisions and the fodder for the horses, and after refreshment of man and beast, we

rode seventeen miles farther, in rain and fog, until we reached our former pleasant halting-place, the farm house of the German settlers who had entertained us over night September 24th on our way out. Salome prepared coffee for supper and for breakfast; our plentifully stocked lunch-basket supplied the rest.

"Early on October 10th we started out for a twenty miles' ride to Steubenville. The weather was fine, and we reached that pretty town about 2 o'clock in the afternoon. During our stay here we called on Mr. and Mrs. Biggs and Miss Wilson. We were delighted to meet Mr. Johnson and Mr. Jennings here; both of them are very good friends of Brother Heckewelder, at whose house in Gnadenhütten they have been frequent visitors, and they are well acquainted with Salome. Mrs. Jennings, whom we also met here, is a sister of Miss Wilson and Mrs. Biggs. We took tea with the family.

"Mr. Johnson took me to see the fine brick mansion, newly built, of Mr. Wales, about a quarter of a mile out of town. Mr. Ross, of Pittsburg, and Mr. Wales owned the plot on which Steubenville has been built, and laid out the town about eight years ago. Our faithful donkey friend was returned to its owner today. Brother Luckenbach started afoot for Pittsburg today. We left early next day, October 11th, crossing the Ohio within a mile from Steubenville, and made thirty miles that day.

"On this day's trip Salome, whose horse in crossing a creek had stopped to drink and had burst his saddle girth, slid off, saddle and all, into the water. But she was not at all hurt. There was a house near at hand, whose good people gave her an opportunity to put on dry clothing. She was soon ready to ride on, in the best of spirits.

"Our quarters that night were poor. After an early start, Tuesday, October 12th, we overtook Brother Abraham Luckenbach. After a six miles' ride over a wretched road, we reached the Monongahela river, and about 10 o'clock that morning we were in Pittsburg.

"The rest of Tuesday, and all of Wednesday, the 13th, we spent in Pittsburg. It is a lively place. Extensive business

and manufacturing are carried on. We visited Mrs. Butler and her daughter, Mrs. Mason, who spent several years at the Bethlehem boarding school.

"We also called on Mr. Addison's family,\* and took tea at their house. She has a family of eight children. Two of her daughters have attended the Bethlehem boarding school. (Eliza, class of 1797; Ann, class of 1800.)

"Five o'clock Thursday morning, the 14th, we left Pittsburg in the mail coach, having Mrs. Park, a lady friend, as our fellow passenger; and we made Greensburg by 5 o'clock that evening. Friday the 15th, starting at 3 o'clock in the morning, we made 54 miles, and overnighted within sixteen miles of Bedford. Saturday, the 16th, we started at 3 o'clock a. m., with six horses to the coach, and made eighteen miles before breakfast. (Sunday, the 17th, was rest day.) On the 18th, we passed over the last one of the steep mountain roads. The ascent on the west side was four miles, and the descent on the east side three miles. Joseph and myself footed it across this mountain road. We reached the pretty town of Chambersburg by 5 o'clock Monday afternoon, about a fourteen hours' ride.

"Tuesday morning, at 2 o'clock, we left Chambersburg, and in the course of our day's trip of 84 miles we passed through Shippensburg, Carlisle, the Susquehanna river, Harrisburg, Middletown and Elizabeth, reaching Lancaster by 9 o'clock at night. We had had good roads and had changed horses seven times in a trip of nineteen hours.

"Brother Luckenbach,† who had ridden

my son's, Joseph's, horse all the way from Pittsburg, had reached Lancaster one day ahead of us.

"Brother Blickensderfer, of Lititz, having been apprised of our expected arrival at Lancaster Tuesday evening, came to Lancaster early Wednesday morning to meet us. He took us to Lititz. On the road between Lancaster and Lititz we met the carriage of Brother Loskiel‡ and Paulus en route for Yorktown.

"At Lititz we 'had a good time' (*thaten wir uns recht viel zu gut*) amongst our relatives and friends."

Here the pen of the diarist ceases from further labors. In those days, amongst many of the Moravians of Eastern and Central Pennsylvania, to reach Lititz was like reaching Bethlehem: in either place was HOME. When the Rices got to Lititz they felt themselves at home.

Joseph Rice (the oldest son of the writer of this diary, Owen Rice, 2nd, Moravian merchant of Bethlehem, Pa.) was the grandson of the Rev. Owen Rice, of Haverford, West Wales, and Elizabeth, his wife, who came to Bethlehem in 1742, members of the "First Sea Congregation" of Moravian emigrants. Joseph Rice was within one week of his 23d birthday anniversary when, in 1808, he accompanied his father on this six weeks' trip to Gnadenhütten, Tuscarawas county, Ohio, to marry Ann Salome Heckewelder, the second daughter of the Moravian missionary, the Rev. John Heckewelder, the founder of Gnadenhütten as a church settlement of whites in 1798. Besides filling the church office of Rgent in charge of the Reservation of 12,000 acres of land in the Tuscarawas valley, he filled the responsible civic positions of Postmaster, Justice of the Peace, and Associate Justice of the County Court.

On his return to Bethlehem in 1810. Mr. Heckewelder built him a home on Cedar street, still standing, where he spent the last thirteen years of his life in literary labors and among the trees and flowers of his own planting, dying in the 80th year of his pilgrimage, January 31, 1823.

Rau are still living at a ripe old age, over 90 years old, in the home of their youth. Their only son, Eugene A. Rau, is his father's successor in the management of the far-famed Rau's Drug Store.

‡Bishop George H. Loskiel, author of the history of Moravian Indian Missions from 1740 to 1790.

\*The family of Judge Alexander Addison, of Pittsburg.

†The Rev. Abraham Luckenbach, several times mentioned in this diary, was a native of Lehigh county, Pennsylvania. He was born May 5, 1777. In 1797 he became a teacher in Nazareth Hall, the celebrated Moravian Classical Institute for Boys, at Nazareth, Pa. In 1800 he entered the service of the Moravian Church as a Missionary among the Indians, in which he served for forty-three years. He served at Goshen, Tuscarawas county, where he was married and his children were born. He edited the second edition of the Hymn Book in the Delaware Indian language, published by David Zeisberger. He was the author of "Select Scripture Narratives from the Old Testament," in the Delaware Indian language. A daughter, dying in infancy, was laid to its grave-rest in the old Goshen graveyard, where the body of the illustrious Zeisberger rests. His other two daughters,—Belinda, married Professor Wm. T. Roepper, and Lucy Ann married Simon Rau, of Bethlehem, Pa. Both Mr. and Mrs.

eighty-five years ago. Next March 12th it will be 166 years that John Heckewelder, son of the Rev. David Heckewelder, of Bedford, England, formerly of Moravia, was born.

Owen Rice, 2nd, the writer of this diary, was, at the time, in charge of the Bethlehem Moravian Congregation's Mercantile establishment, in the building which then stood on the site where the Eagle Hotel now stands. He was an appointee of the church authorities, and himself ex-officio a member of the Committee of Overseers (*Aufseher Collegium*), who administered the municipal affairs of the town. His wife, Elizabeth Eyerle, of Nazareth, bore him five sons,—Joseph, Owen 3d, Jacob, John and William. Their oldest son, Joseph Rice, married Salome Heckewelder, as the above diary reveals. Their union was blessed with six children, of whom the oldest, a daughter, Mary Ann Rice Herman, died in the 90th year of her age, in 1900, a resident of the city of Philadelphia, having survived all her brothers and sisters. Their oldest son, James Alexander Rice, merchant, of Bethlehem, Pa., who died 1850, was the father of Rev. Wm. H. Rice, D.D., the pastor of the Gnad-

hütten Moravian church since 1897, and of Joseph A. Rice, merchant, of Bethlehem, Pa.

The names of the sons and daughters of Joseph and Ann Salome (Heckewelder) Rice are: MARY ANN, who married John Herman, of Philadelphia, whose only surviving daughter is Miss Nellie Herman, of Bethlehem; ELIZA, who married William Luckenbach, of Bethlehem. Their children are: Josephine, Owen A., Joseph R., William D., Mrs. Caroline L. Lehman, Mrs. Ellen L. Nagel, Mrs. Sophie L. Maxwell, Mrs. Frances L. Krause, Miss Ann Salome Luckenbach.

JAMES ALEXANDER RICE, who married Charlotte Josephine Leibert (daughter of Joseph and Rebecca Nitschmann Leibert, of Bethlehem). Their children: William Henry, Joseph Alexander, Rebecca Nitschmann, Maria Louisa.

JOHN HECKEWELDER RICE, who married Clarissa Mies. Their children: Thomas, J. Frederick, Mary A., J. Augustus.

SARAH LOUISA, who married the Rev. Edward Rondthaler, of Nazareth. Their children: Edward, Mary, Howard.


OWEN JOSEPH RICE, who died, unmarried, in 1846.

## German Surnames

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### CHAPTER VIII.

#### Foreign Influences.

 HERE remains for us to consider in this the last chapter of our paper the foreign and extraneous elements in the German family names. These foreign elements consist of two kinds: The first class consists of the Jewish names and the second of the various changes which German names have undergone, because their possessors wished to translate them into a foreign tongue or imitate the spelling or pronunciation of a foreign language.

Considering first the Jewish family names we find that the Jews took family

names later than any other people in Germany. Most of them indeed had no family names until they were compelled to take them by the Edict of 1812. Among the various classes of Jewish family names we may mention the following: (1) Biblical personal names used as family names, such as *Moses*, *Jacob*, *Simon* and *Abraham*. Sometimes with a dialectic variation as *Heiman* (for *Heman*) and sometimes with a patronymic variation, as *Jacobs*, *Jacoby* and *Jacobson*. (2) Personal names expressing noble personal characters, as *Froehlich*, *Edel*, *Freundlich* and *Treu*, together with names of animals which possess noble characters, such as *Hirsch*, *Wolf* and *Adler*. (3) Names derived from the

names of places, as *Cassel* and *Falkenstein*, together with the derivatives *Friedländer*, *Wronker*, *Exiner* and *Meseritzer*. Most of these Jewish family names which are derived from the names of places are derived from the names of places in the east of Germany, especially in Posen. (4) By far the most characteristic Jewish names are those names which have been selected by the Jews because they sounded well. Reference is here made to the numerous compounds of *Gold* and *Silver*, such as *Golde*, *Goldmann*, *Goldenberg*, *Goldstein*, *Goldmark*, and *Silberstein*, to the compounds of *Löwen*, *Rosen* and *Lilien*, such as *Löwenberg*, *Löwenthal*, *Löwenstein*, *Rosendorf*, *Rosenthal*, *Rosenblatt* and *Lilienthal*. It is almost needless to say that such names as *Veilchenfeld*, *Frauenfeld*, *Cohnfeld*, *Cohnheim*, *Aronbach* and *Levinthal* are for the most part not derived from the names of towns. There are no such towns in Germany and the Jews took these names simply because they sounded well. There are almost no Jewish names in Germany derived from the names of occupations (except the name *Goldschmidt*), hardly any old German names and almost no Christian names. Considering the Jewish names as a whole we find that although they are artificial they are extremely beautiful. To show how artificial these names are, we may mention that from the name *Israeliten* we get the names *Israel* and *Litten* (abbreviation *Litt*), that *Kahn* and *Hahn* are variations of the name *Cohn* (priest) and that in Austria the Jews when they could find no other names, even took such names as *Pulverbestandtheil* and *Kanalgeruch*.

Considering next the changes in German names due to translations or to attempted translations into foreign tongues, we find that there are six foreign languages which have thus affected German names. These languages are the Latin, the French, the Italian, the Polish, the Magyar and the English. We shall consider their influence in this order. At the time of the Renaissance in the fifteenth and sixteenth centuries, it was the custom among scholars in their slavish imitation of the classical to go even so far as to

translate their names into Latin and to a lesser extent into Greek. The case of Dr. Tweis *Olcarius* mentioned in the banquet scene of the first act of Goethe's *Götz von Berlichungen* is an illustration in fiction of this custom. Thus the German *Lutz* was translated *Lucius*; *Kurz*, *Curtius*; *Kopflin*, *Capito*; *Fischer*, *Piscator*; *Haber mann*, *Avenarius*; *Holzmann*, *Xylander*; and *Hausschein*, *Oecolampadius*. The Greek names since they had four, five or six syllables had a truly classical sound, but the Germans did not consider a trisyllabic Latin name as sufficiently classical in sound and so *Piscator* was changed to *Piscatorius* and *Sartor* to *Sartorius*. Some of these attempted translations into Latin were exceedingly fantastic and comical; thus *Mosmann*, son of *Schmidt*, called himself *Fabronius* (*Faber Aonius-Musen Schmid*), *Hosemann* was translated *Osiander*, *Schneessing*, *Chiomusus*; *Eckhard*, *Eucharius*; *Kistemaker*, *Chelopoëus*. Other Latin names manufactured at this time and which can no longer be translated into German or English are *Chesneccophorus*, *Gueinzius*, *Heineccius*, and *Coccati* (from German *Koch*). Later the descendants of some of these men retranslated their Latin names into German, as *Pistorius* to *Becker*, *Episcopus* to *Bischoff* and *Melissander* to *Bienemann*. But most of these Latin names have remained to this day. Fortunately men today seldom translate their German names into Latin, yet even this still occurs sometimes among scholars. Thus in the nineteenth century *Ohler* was translated into *Olcarius*, *Sillig* into *Siligius*, *Wunderlich* into *Vunderilicinus*; *Poppo* into *Pomponius*, and *Mitscherlich* into *Midascherilix*.

In modern days German names are translated into French, Italian, Polish, Magyar and English, but by using the word "translate" we do not always mean actual translation. Frequently there is no translation at all, but only imitation. Thus the German name *Solger* was translated into the French *Saulier*, the German *Nagler* into the French *Naguiller*, *Witzel* into *Ficelle*, *Vogler* into *Fouclair* and *Dessauer* into *Dessoir*. Frequently the



"translation" consists only of the addition of an accent or a change in spelling. Examples of such translations into French are *Hoppe*, *Näggle*, *Schultse*, *Salingre* and *Lederer*. While actresses generally translate their names into French, operatic singers generally translate theirs into Latin. Thus *Stiegele* becomes *Stighelli*, *Crüwell* becomes *Cruwelli*, and *Röder* becomes *Rodani*. When German names are translated into the Polish the transformation is accomplished generally either by the addition of a suffix or by a mere change in spelling. Thus *Feldmann* is changed to *Feldmanowski*, *Krauthofer* to *Krauthofski* or *Krautowski*, *Schumann* to *Szuman*, *Schreiber* to *Szratber* and *Schulz* to *Szulc*. These transformations are all the more remarkable because the Polish are despised in Germany. The change from the Polish to the Magyar is generally accomplished by a mere change in spelling, as *Hunfalvy* for *Hundsörfer*, *Toldy* for *Schedel*, *Szontagh* for *Sonntag*. In America the change is accomplished by an actual translation as *Smith* for *Schmidt*, by a partial translation as *Greenbaum* for *Grünbaum*, or by a mere transformation as *Rosecrans* for *Rosekranz*.

We cannot conclude our consideration of German family names without considering the large number of Slavonic, French and Italian names found in Germany. We shall therefore briefly consider how these foreign names came into Germany and also the underlying principles of the Slavonic, French and Italian family names. The Germans at the time of the Great Migrations moved to the west of Germany, and then the Slavs came in and occupied the east of Germany. Most Slavonic names are derived from the names of places, as *Naugard* from *Novgorod* (*Neuenberg*). Most of these Slavonic names derived from the names of places end, as do the names of the places from which they are derived, in the Suffix in (accented), as *Canmin*, *Schwerin* and *Stojentin*, in the suffix. *Itz*, as *Boblitz*, *Derwitz*, and *Nemitz*, or in the suffix *ow*, as *Flatow*, *Grabow*, and *Vangerow*. Frequently the suffix *ski* (*sky*), meaning "the man from —," is

added to the name of the place, as *Grabowski* from *Grabow*, *Kaminsky* and *Lassinsky*. In addition to the family names derived from the names of places, the Slavs have also some family names derived from personal names. These names are of three classes: (1) those truly Slavonic as the large class of names ending in the suffix *Slav* (famous), as *Miczzijslav* (famous for his sword). (2) those derived from Christian names, as *Pawelek* from *Paulus*, *Piotr* from *Petrus*. (3) names derived from the names of occupations, as *Woita* (*Schulze*) and *Pigorsch* (*Bäcker*).

French names were introduced into Germany by the Protestants who were driven from France by the revocation of the Edict of Nantes in 1685, and by the fugitives who came to Germany from France at the time of the French Revolution. Examples of French family names found in Germany are *Savigny*, *Michelet*, *Carniere* and *Du Bois-Reymond*. Some of these French names have become partially Germanized as *Boitelet* into *Budlec*, *Geneola* into *Schellack* and *Boudemont* into *Buttman*. Italian names were introduced into Germany by painters, sculptors, caterers, and the like, who crossed the Alps. Italian names are of three kinds, viz: (1) those ending in *a*, as *Cotta*, *Salva*, and *Bonaventura* (*Bonaventura*). (2) those ending in *o*, as *Delmonico*, and (3) those ending in *i*, a plural form, meaning "one of the — family," as *Bontivegni*, *Marsegli*, *Sparagnapani*, *Bertinetti*, *Mazzetti*, *Maresi*, and *Repetti*. We have deemed it advisable to give this brief survey of foreign names found in Germany because of the fact that they are met with daily and thus form an integral part of the great mass of German family names.

We have now completed our examination of the German surnames. We have seen that their foundation consists of the Old German names expressive of noble qualities and characteristics, and that upon these names as a foundation have been added the Christian names and the family name of occupation, of personal characteristics and of place of origin. We have examined the comical nature of the

family names expressing personal characteristics, and we have noticed the tendency on the part of Germans in a foreign country to translate or transform their names into the language of that country,—a tendency which is the cause of much sadness and chagrin to the loyal German. We have traced the development of names from the personal names to the family names, and the subsequent development of the family names. The question now naturally arises: Will there be any further development in this branch of the language, or will the family names as they exist today continue to exist unchanged in the future. The answer to this question must be that the body of German family names will continue to change as long as the human race exists. There are three causes which tend to make changes in the realm of family names, viz.: (1) Families will die out, and with them their names will become

extinct. (2) Names will continue to be changed through the influence of dialects, foreign languages and personal tastes; and (3) New family names will be formed. In Spain it is today the custom for each child to have as its surname a name which is a compound formed from the surname of its father and the surname of its mother. Thus, if Miss Smith marries Mr. Brown in Spain, the surname of their children will be Smith-Brown. A circumstance pointing to a more general adoption of this custom in the near future is the fact that among the richer classes in America today the mother's surname is now generally given to the child as a middle name. And with the advance of woman's rights which is bound to come during the present century, there is a strong probability that this Spanish custom will become more generally known and followed.

## Pennsylvania Dutch or German?

PITTSBURG, PA., Aug. 31, 1908.

To the Editor of *THE PENNSYLVANIA-GERMAN*, East Greenville, Pa.:



DEAR SIR.—The recent paper by Professor Hart on the Pennsylvania-Dutch has a discussion and some ire and provoked considerable indignation. We Pennsylvania-Dutch (I stick to the

term despite Dr. Diffenderfer's objection) are, I greatly fear, over-sensitive and much lacking in a saving sense of humor. Now it would appear that most of us gladly accept all comments which set us forth in a favorable light and become indignant and wrathful when any adverse criticisms are made even when made in a kindly spirit by a friendly critic.

At the risk of appearing disloyal to my own people, I must say I protest against much that appears in your journal, on the ground that it fails in making a true estimate of our people, customs, worth, and of their aspirations, their character and their influence. I would like to raise warning note that we must be accurate,

fair and careful before anything else. I fear *THE PENNSYLVANIA-GERMAN* is too much an organ of a Pennsylvania-Dutch mutual admiration society. It appears to be true of all peoples of kindred stock who form associations or publish journals that they fall into the habit of greatly over-estimating themselves. Do we not often smile at the splendid list of virtues which the New Englander attributes to the people of his own blood? And have not the Virginians, in spite of their splendid historical record, over-lauded themselves? Societies of Scotchmen, Hibernians, Englishmen, etc., all appear to fall into the same habit. So it is healthful and very desirable for a people to have an estimate from one coming from outside; although such criticisms are apt to call forth a shower of counter-criticisms and sometimes of abuse, as in the case of those made by Professor Hart.

Leaving these general observations and coming to Professor Hart's article on the Pennsylvania-Dutch, which I read with the keenest pleasure as coming from a cultured, educated man, who wrote in a kindly, sympathetic way, apparently

without prejudice, and whose observations stand for what they are worth—those of an educated, cultured man giving his impressions of a country and people which he had obtained after a brief observation. And ever since Professor Hart has written, the critics have been on his trail, accepting all that he says in praise of the Pennsylvania-Dutch, and discarding all that is the reverse of this. Shall we warn future critics: "Come and sing our praises and recite our virtues, and we will not notice whether your opportunities for observation have been scant or ample. But remember! No adverse criticisms!"

I propose to make a few comments on some of the most temperate and courteous of these criticisms of Professor Hart's article. I refer to those by Dr. Diffenderfer, published in the August number of your journal; and in doing so I will following the notation adopted by Dr. Diffenderfer in writing.

2. Why object to the term Pennsylvania-Dutch? True, it is inaccurate, and was a name at first given in derision; but it is a name which has become firmly established. By accepting it with a smile, we will soon convert it into a term which will be entirely free from reproach. This has happened to the word Quaker; at first given in reproach, it is now accepted by members of the Society of Friends everywhere, and carries with it no slur or reproach. The same is true of the word Mugwump; and other examples could be cited. So here a little sense of humor would save us from becoming too serious about a small matter. In my boyhood days, I did not like this term Pennsylvania-Dutch; but for many years I have always accepted the term, and often referred to myself as a Pennsylvania-Dutchman, and have even gone so far as to occasionally speak of my native place as being in the "pie belt" of Pennsylvania. It is beside the point to argue for the inaccuracy of the term. And if this were to be taken up, is it quite accurate to call the people of eastern Pennsylvania whose ancestors spoke German, Pennsylvania-German? My ancestors on my mother's side spoke German, but came from

Switzerland, and not Germany. My father's ancestors came from Germany. Am I a Pennsylvania-German, or a Pennsylvania-Schweitzer, or am I a Pennsylvania-Schweitzer-German? No; I accept the common designation and call myself a Pennsylvania-Dutchman. To hear some of the arguments, one would think it was a disgrace to be Dutch. Granted the term Pennsylvania-Dutch to be inaccurate, were the Dutch not a splendid people? Is it such a very great disgrace for those of German blood to be mistaken for Dutch? I recall a little story which illustrates the envy and rivalry existing between Norwegians and Swedes, and which makes my point clear. On a crowded street an impatient driver bellowed out to a driver ahead of him, using a volley of oaths. "Get out of there, you Norwegian scoundrel!" The Swede, turning on his seat, quickly called out, "No, not Norwegian, Swede!" I for one cannot see that we are so much superior to the Dutch people that we are disgraced by being called Dutch. So, coming back to my original point, I hold that we have made too much fuss and been too serious over the term Pennsylvania-Dutch. Let us smilingly accept the term and be cheerful over it, and we will get on much better.

4. I asked a friend, a physician born in Switzerland, if he could read examples of Pennsylvania-Dutch dialect given in the August number. He made them out readily, and told me they differed very little from the German dialect to which he was accustomed in the old country, except that they contained a very considerable number of English words with slight German modification, and that with his knowledge of the dialect he quite agrees with Professor Hart in characterizing Pennsylvania-Dutch as a "barbarous compound of German and English words in German idiom." So if Professor Hart is ignorant of the German dialect spoken by the Pennsylvania-Dutch, as Dr. Diffenderfer supposes, yet here we have at least one man who is thoroughly familiar with it, and who agrees with Professor Hart.

5. There may not now be many Penn-

sylvania-Dutch who do not understand English; but there are still a very large number who speak Pennsylvania-Dutch by preference and understand it better than they do English. And in my boyhood days, thirty years ago, there were a very large number who understood only Pennsylvania-Dutch.

The statement of Professor Hart that the Pennsylvania-Dutchman "does not favor much education for young people" is challenged. But is it not true, if we accept the ordinary definition of education and consider the observation in the light in which it was evidently made—as applied especially to these Pennsylvania-Dutch, who still employ the Pennsylvania-Dutch dialect in their ordinary conversation?

The English were leaders and the Germans were followers in the early days. Is it not a striking commentary of the force and virility of the English that they should have named Lancaster town and county and many of its streets and most of its townships and filled the offices and finally made their language that of our people when they were in such a small minority? A thorough Pennsylvania-Dutchman, I greatly honor and admire the English.

I shall not longer dwell upon the comments of Professor Diffenderfer. But lest I should be mistaken for an Ishmaelite, I will say that I speak with deep feeling when I express my conviction that we Pennsylvania-Dutch have very much to be proud of. Personally I shall be most happy if I can retain and my children retain those most sterling virtues which belong to the Pennsylvania-Dutch; and these virtues as I see them are: Industry, great industry, which appears to me as the cardinal virtue from which all others flow; strict honesty; fidelity to the marriage vow and family relation; great respect for the rights and feelings of others; and, finally, a deep, genuine and reverent religious spirit.

What are the things that, according to my conception, they lack, as compared to these? If the language of many today is a "barbarous compound of German and English," it is passing away now more

rapidly than ever, and will probably be almost extinct in 100 years. Education, book-learning, etc., is of small account as compared to the real knowledge which enables the Pennsylvania-Dutch farmer to operate his farm well and get ahead each year; and while knowledge, love of books, architecture, music, etc., are ennobling, there can be no doubt that in many cases such culture is coupled with moral inferiority; or, to put it in another way, it is doubtful if they strengthen character. The Pennsylvania-Dutchman is sometimes narrow and often superstitious and sometimes penurious; but take all these things and weigh them in the balance with his virtues, and he must be accorded a very large balance on the right side. Moreover, *he comes from a good race*; he has good inheritance; *he has a foundation stock which can be built upon at any time*. He is like a rough gold nugget, which may remain idle for centuries, but which is capable of taking a polish at any time, and which was always gold, *even before it was polished*.

For example, America's greatest surgeon, Prof. Samuel Gross, raised on the farm, spoke Pennsylvania-Dutch as a boy, and only learned English when he was thirteen years old. Many other illustrations could be given if it were necessary. The Pennsylvania-Dutchman here differs from the negro, for example, who may require 25,000 years or more of evolution to come up to the present standard of the Pennsylvania-Dutch, whose stock is that of the best of the white races. The sterling virtues for which the Pennsylvania-Dutch stand seem to me to shine forth with great lustre in these days, when a craze for money and a love of luxury, etc., have demoralized the country so largely. All honor to the Pennsylvania-Dutchman; but let us estimate him fairly, and let us not be so thin-skinned as to raise such a fuss when a kindly and friendly critic comes in our midst and publishes some comments on us which are not complimentary; and let us cultivate a saving sense of humor. And let us invite Prof. Hart back again.

(DR.) THEODORE DILLER.

NOTE.—The foregoing letter is placed in the main body of the magazine rather than in the Editorial Department, on account of its length. We thank the Doctor for his communication, and bid Prof. Hart welcome to the use of our pages in replying to the criti-

cisms of his paper expressed by subscribers. The proverbial "Latchstring" of our editorial sanctum is out at all times for all who desire to express themselves on any line of thought relevant to the specific field of the magazine.—THE PUBLISHER.

## German Supplanters

BY P. H. BEAVER, MONTANDON, PA.



IN the fifth of November, 1768, Thomas and Richard Penn, descendants of the original proprietor of the Province of Pennsylvania, purchased from the Six Nations at Fort Stanwix (now Rome, N. Y.,) the remainder of the land of Buffalo Valley, Union county, Pa. As one of the incentives of this purchase, it may be stated that as early as the year 1764 the officers of the first and second battalions of the province who served under Colonel Bouquet, made an agreement with each other, in writing, at Bedford, Pa., "That they would apply to the Proprietaries of the Province for a tract of land sufficiently extensive and conveniently situated, whereon to erect a compact and defensible town; and also to accommodate us with a reasonable and commodious plantation; which lands and lots of ground, if obtained, we do agree shall be proportionately divided according to our several ranks and subscriptions," etc.

Signed by Lieutenant-Colonels Turbutt, Francis and Asher Clayton, Major John P. DeHaas, Captains Jacob Kern, John Procter, James Hendricks, John Brady, William Piper, Timothy Green, and Samuel Hunter; Adjutant First Battalion Henry Watson, Adjutant Second Battalion Conrad Bucher, Captains William Plunket and James Irvine, Lieutenant Daniel Hunsicker, Ensigns McMeen and Piper, and others.

They appointed Colonel Francis, Capt. Irvine and others commissioners to act for all the officers. These commissioners made application to the proprietaries on the 30th of August, 1765, in which they proposed to embody themselves in a compact settlement, on some good land, at some distance from the inhabited part of the Province, where, by their industry, they might procure a comfortable sub-

sistence for themselves, and by their arms, union and increase become a powerful barrier to the Province. They further represented that the land already purchased did not afford any situation convenient for their purpose; but the confluence of the two branches of the Susquehanna River at Sunbury did, and they therefore prayed the proprietaries to make the purchase aforesaid and make them a grant of forty thousand acres of arable land on the west branch of the Susquehanna River. Lieutenant Thomas Wiggins and Ensign J. Foster, who were absent from Bedford when the agreement was signed, were subsequently admitted into the officers."—*Linn.*

On the third of February, 1769, those commissioners, who managed this land grant for the officers of the first and second battalions of the military force of proprietaries met the Governor in his office and obtained an order allowing them to take up twenty-four thousand acres, to be divided among them in distinct surveys on the water of the west branch of the Susquehanna from the junction northward, each three hundred acres to be seated with a family within two years from the time of survey, paying £5 sterling per hundred, and one penny per acre, etc.

The names of the officers in whose favor the order of survey issued were Colonel Francis, Major DeHaas, Captains Irvine, Plunket, Hunter, Kern, Green, Hausegger, Sems, Hendricks, Brady, Piper and Bucher, Lieutenants Stewart, Wiggins, Hayes, Nice, Hunsicker, Oskey and McAllister, Ensigns Piper, McMeen, Morrow, Steine and Foster; and the order was signed by John Lukens, Surveyor General, and directed to William Scull and William Maclay.

By advertisement dated February 23,

the land office was open to receive applications for lands in the "New Purchase," on the third of April. "So long a day was fixed to give the back inhabitants time to repair to the office." Meanwhile, surveys were made on special orders for the proprietaries or their friends, says Mr. Linn.

On the 18th of February, 1769, William Maclay made his first survey in person on the west side of the West Branch River, and William Lukens made the surveys on the east side of the same river, from the present town of Northumberland north and eastward. Those "officer lines," established by those surveys for the Pennsylvania Proprietary Governors, have been for 140 years and still remain leading "landmarks" in this part of the State. It may be noted here that this surveyor, William Maclay, secured a section—a solid square section of 640 acres of the very choicest limestone land in the heart of Buffalo Valley, that remained in the family a long time. Was this William Maclay our first United States Senator? His brother, Hon. Samuel Maclay, owned the above described tract of land later, and lived on it to the time of his death, Oct. 5, 1811, and is buried on the place.

Samuel Maclay was our eighth United States Senator, and served from 1803 to 1808, besides filling other important State offices and trusts.

The 27,000 acres of Pennsylvania proprietary lands allotted to the "officers" operated as a great incentive to other settlers of the "lower counties" of the State of English, Irish and Scotch descent, and of Presbyterian affiliation and communion, who began to sell their holdings elsewhere and move into the new promised land on the West Branch River above Sunbury. As early as 1773 these pioneers began to organize Presbyterian churches in the rural districts.

On March 31, 1772, the new county of Northumberland was organized from parts of Lancaster, Cumberland, Berks, Bedford and Northampton. From this date the whole new settlement was within the new county, and which was then for some years, territorially, the largest in the

province, with Fort Augusta, or Shamokin, renamed Sunbury, as the county seat. This was an important consummation, and it promoted the feeling of security in and among the inhabitants along the frontier settlements north and westward, having the seat of civic county authority so much nearer to the settlers. This section of the State was being rapidly settled through the influence of those officers of English descent by Irish and Scotch and Scotch-Irish church people from the time of the "officers" survey in 1769 to 1800, with varying ebbs and floods, until perhaps three-fourths of all the arable land was "possessed" or owned by the people of Scotch-Irish and English extraction, and their churches were the leading and the most populous ones in this section.

Gradually, however, the towns began to grow in size and importance, and other attractions and better schools were maintained there, and less manual labor was exacted in the town than on the farm. Presbyterian churches were also organized and built in the leading towns, and drives of six to fifteen miles to places of worship on Sunday morning became less attractive and more and more a weekly task, and expense from year to year. As a result the aged began to retire from the farm, and the young, too, from school to the professions, instead of back to the monotonous plow, axe, grubbing-hoe, manure fork, post digger, garden spade, early rising and late and long hours of honest, upright, hard manual labor. Then again, there were other people who heard of good land up here in the mountain section of the State who were not of English, Irish and Scotch descent, and who were also from the "lower counties," who came in to spy out the land on the upper reaches of the Susquehanna, and they had money in hand for a "snap" in land if they found it, and it is an incontrovertible fact that not a few but many of those who came up into these fertile interior valleys did find both land to suit them and owners willing to sell it to them, at much lower prices than were ruling in the older counties down the State, east and southward from

Northumberland county. This influx of settlers of German descent, for such it was, from the then older counties of the State has been in progress pretty steadily for perhaps seventy-five years, with the result that the sturdy, thrifty, laborious element of German ancestry has displaced the other element of the early days in the rural portion of this section of the State. The relations as to national descent has in the course of time on the farms been completely reversed, and the German has supplanted the English-Scotch-Irish element entirely as practical farmers.

These are some of the changes time evolved in church locations and shifting. The first churches were nearly all built in rural places, and were given the names of streams and valleys, and as towns were started and built up, the houses of worship were more and more built and rebuilt in the towns until now it

is a rare sight to see a new church house erected in a country place with not even a small town or village around about it to justify the venture. The Presbyterian church is still vigorous in this section, but chiefly in the larger towns, and there is much more of German mixture in it than there was in the early days. In some localities it has absorbed largely of the Reformed church members, and in other places the reverse practice has obtained, but mainly from congregational dissensions and antagonisms of a personal nature.

Inter-marriage between descendants of different nationalities seems to have much influence toward the entire obliteration of national antagonisms, of which many have fallen under my personal observation. Denominational antagonisms are mollified in the same way in thousands of instances.

## First Audience given by Congress to the French Minister to the United States



THE treaty of alliance and commerce between France and the United States, signed February 6, 1778, was of prime importance to the cause of American liberty.

The following lines give a vivid description of the ceremony observed at the first audience given to Monsieur Gerard, Minister Plenipotentiary from the French King to the United States by Congress. The lines are found in the *London Annual Register* of 1778, and have been furnished by J. Henri Wagner, of Washington, D. C. The words, while they instruct and entertain, will remind the reader of the invaluable service rendered by France, and may well be pondered in connection with the celebration carried on this month by the city in which the audience was given.

PHILADELPHIA, August 11 (1778).

Last Thursday being the day appointed by Congress for the audience of Sieur Gerard, Minister Plenipotentiary from his most Christian Majesty, that Minister

received audience accordingly. In pursuance of the ceremonial established by Congress, the Hon. Richard Henry Lee, Esq., one of the delegates from Virginia, and the Hon. Samuel Adams, Esq., one of the delegates from Massachusetts-bay, in a coach and six, provided by Congress, waited upon the Minister at his house. In a few minutes the Minister and the two delegates entered the coach, Mr. Lee placing himself at the Minister's left hand, on the back seat, Mr. Adams occupying the front seat; the Minister's chariot being behind, received his secretary. The carriages being arrived at the state house in this city, the two members of Congress, placing themselves at the Minister's left hand, a little before one o'clock, introduced him to his chair in the Congress chamber; the President and Congress sitting:—the Minister being seated, he gave his credentials into the hands of his Secretary, who advanced and delivered them to the President. The Secretary of Congress then read and translated them; which being done, Mr. Lee

announced the Minister to the President and Congress; at this time the President, the Congress, and the Minister, rose together; he bowed to the President and the Congress; they bowed to him; whereupon the whole seated themselves. In a moment, the Minister rose and made a speech to Congress, they sitting. The speech being finished, the Minister sat down, and, giving a copy of his speech to his Secretary, he presented it to the President. The President and Congress then rose, and the President pronounced their answer to the speech, the Minister standing. The answer being ended, the whole were again seated, and, the President giving a copy of the answer to the Secretary of Congress, he presented it to the Minister. The President, the Congress, and Minister, then again rose together; the Minister bowed to the President, who returned the salute, and then to the Congress, who also bowed in return; and, the Minister having bowed to the President, and received his bow, he withdrew, and was attended home in the same manner in which he had been conducted to the audience.

Within the bar of the House, the Congress formed a semi-circle on each side of the President and the Minister: The President sitting at one extremity of the circle, at a table upon a platform, elevated two steps; the Minister sitting at the opposite extremity of the circle, in an arm chair, upon the same level with the Congress. The door of the Congress chamber being thrown open, below the bar, about 200 gentlemen were admitted to the audience, among whom were the Vice-president of the Supreme Executive Council of Pennsylvania, the Supreme Executive Council, the Speaker, and members of the House of Assembly, several foreigners of distinction, and officers of the army.

The audience being over, the Congress and the Minister, at a proper hour, repaired to an entertainment given by Congress to the Minister; at which there were present, by invitation, several foreigners of distinction, and gentlemen of public character. The entertainment was conducted with a decorum suited to the

occasion, and gave perfect satisfaction to the whole company.

**In Congress, August 6, 1778.**

According to order, the honourable the Sieur Gerard being introduced to an audience by the two members for that purpose appointed, and being seated in his chair, his Secretary delivered to the President a letter from his most Christian Majesty, which was read in the words following:

VERY DEAR GREAT FRIENDS AND ALLIES:

The treaties which we have signed with you, in consequence of the proposals of your Commissioners made to us in your behalf, are a certain assurance of our affection for the United States in general, and for each of them in particular, as well as of the interest we take, and constantly shall take, in their happiness and prosperity. It is to convince you more particularly of this, that we have nominated the Sieur Gerard, Secretary of our Council of State, to reside among you in the quality of our Minister Plenipotentiary; he is the better acquainted with our sentiments towards you, and the more capable of testifying the same to you, as he was entrusted on our part to negotiate with your commissioners, and signed with them the treaties which cement our union. We pray you to give full credit to all he shall communicate to you from us, more especially when he shall assure you of our affection and constant friendship for you. We pray God, very dear great friends and allies, to have you in his holy keeping.

Your good friend and ally,

(Signed) LOUIS.

Versailles, March 28, 1778.

(Undersigned) GRAVIER DE VERGENNES.

(Directed)

*To our very dear great Friends, the President and Members of the General Congress of North America.*

The Minister was then announced to the President and the House, whereupon he arose and addressed Congress in the speech, which, when he had finished, his Secretary delivered the same in writing to the President as follows:

GENTLEMEN:

The connexion formed by the King, my master, with the United States of America, is so agreeable to him, that he could no longer delay sending me to reside among you, for the purpose of cementing it. It will give his Majesty great satisfaction to learn, that the sentiments, which have shown forth on this occasion, justify that the confidence with which he hath been inspired, by the zeal and char-



acter of the Commissioners of the United States in France, the wisdom and fortitude which have directed the resolutions of Congress, and the courage and perseverance of the people they represent; a confidence which you know, gentlemen, has been the basis of that truly amicable and disinterested system, on which he hath treated with the United States.

It is not his Majesty's fault that the engagements he hath entered into did not establish your independence and repose, without the further effusion of blood, and without aggravating the calamities of mankind, whose happiness it is his highest ambition to promote, and secure. But, since the hostile measures and designs of the common enemy have given to engagements, purely eventual, an immediate, positive, permanent, and indissoluble force, it is the opinion of the King, my master, that the allies should turn their whole attention to fulfil those engagements in the manner most useful to the common cause, and best calculated to obtain that peace which is the object of the alliance.

It is upon this principle his Majesty hath hastened to send you a powerful assistance, which you owe only to his friendship, to the sincere regard he has for every thing which relates to advantage of the United States, and to his desire of contributing with efficacy to establish your repose and prosperity upon an honourable and solid foundation. And, further, it is his expectation that the principles, which may be adopted by the respective governments, will tend to strengthen those bonds of union, which have originated in the mutual interest of the two nations.

The principal object of my instructions is, to connect the interests of France with those of the United States. I flatter myself, gentlemen, that my past conduct in the affairs which concern them, hath already convinced you of the determination I feel to endeavor to obey my instructions in such manner as to deserve the confidence of Congress, the friendship of its members, and the esteem of the citizens of America.

GERARD.

To which the President was pleased to return the following answer:

SIR,—The treaties between his most Christian Majesty and the United States of America, so fully demonstrate his wisdom and magnanimity, as to command the reverence of all nations. The virtuous citizens of America in particular can never forget his beneficent at-

tention to their violated rights; nor cease to acknowledge the hand of a gracious Providence in raising them up so powerful and illustrious a friend. It is the hope and opinion of Congress, that the confidence his Majesty reposes in the firmness of these States will receive additional strength from every day's experience.

This assembly are convinced, Sir, that, had it rested solely with the most Christian King, not only the independence of these States would have been universally acknowledged, but their tranquility fully established. We lament that lust of domination, which gave birth to the present war, and hath prolonged and extended the miseries of mankind. We ardently wish to sheathe the sword, and spare the further effusion of blood; but we are determined, by every means in our power, to fulfil those eventual engagements which have acquired positive and permanent force from the hostile designs and measures of the common enemy.

Congress have reason to believe, that the assistance so wisely and generously sent, will bring Great Britain to a sense of justice and moderation, promote the common interests of France and America, and secure peace and tranquility on the most firm and honourable foundation. Neither can it be doubted, that those who administer the powers of government within the several States of this Union, will cement that connexion with the subjects of France, the beneficial effects of which have already been so sensibly felt.

Sir, from the experience we have had of your exertions to promote the true interests of our country, as well as your own, it is with the highest satisfaction Congress receive, as the first Minister from his most Christian Majesty, a gentlemen, whose past conduct affords a happy presage that he will merit the confidence of this body, the friendship of its members, and the esteem of the citizens of America.

HENRY LAURENS, *Pres.*

In Congress, Aug. 6, 1778.

The Secretary of Congress then delivered to the Minister a copy of the foregoing reply, signed as above; whereupon the Minister withdrew, and was conducted home in the manner in which he was brought to the House.

Extract from the minutes.

CHARLES THOMSON, *Sec'y.*

# The Home Department

Edited by Mrs. H. H. Funk, Springtown, Pa.

NOTE.—The Editor of the Home Department is anxious to know why it is that not more letters from readers giving their views on the various subjects properly coming under this department are received.

The long winter evenings will soon be with us when we have more spare moments to read than during the hot summer months, and we are preparing for better things than we have yet offered our readers.

You, dear reader, can do much to make this possible and at the same time help along this worthy magazine. Good, inter-

esting letters are always welcomed, and this winter we hope to have a record breaker in this department; these we promise to cut, trim and fit according to the most approved style.

Let us hear from you, make requests, ask questions, anything to show your appreciation and interest. This department has a wide scope, and an exchange of ideas and information will awaken a greater interest all around and prove a source of information.

We believe our readers will enjoy reading and trying the following recipes.  
—EDITOR, HOME DEPARTMENT.

## Some German Desserts

FROM THE WOMAN'S HOME COMPANION.

The contrast between the German *Süssspeisen* (sweet food) and our own desserts is great. We are accustomed to many dainties of which the Germans have never heard, while, on the other hand, they have a large number of sweet dishes that are unknown to most American cooks, both professional and amateur. Nevertheless, Crisp Tart (*Krachtorte*), Parsons' Caps (*Pfaffenkappen*), German Sponge Cake (*Sandtorte*), as well as a number of other cakes and tarts, can be made in this country quite as easily as in their native land.

The Germans divide what we call desserts into four sections—that is, stewed fruits and compotes; all possible varieties of cold and hot puddings, creams and jellies; cakes, pastry and fancy tartlets.

Fruit of every kind that grows in the country is both cheap and plentiful, and is usually of good quality. Almost all the ladies understand the art of preserving fruit in jars, bottles or cans for winter use, but they seldom make it into "jam."

THICK MILK (*Dicke Milch*) is a famous Teutonic dish, very simple and inexpensive, which deserves to be specially mentioned. It is usually served in summer as a supper food. The following simple instructions show how this dish is prepared:

Place the milk while it is fresh in a very clean stone jar, and keep it in a cool cellar for three or four days. At the end of that period it will have become a solid mass. The cream should then be carefully removed from the top, and the set milk should be turned into a bowl. Powdered sugar and powdered cinna-

mon are mixed with grated cake crumbs, and are placed in the milk when it is ready for the table.

A kind of SOUFFLE OMELET (*Weiner Mehlspeise*)—Three tablespoonfuls of flour, three tablespoonfuls of powdered sugar, five yolks and three whites of eggs, one-fourth of a pint of cream, one and one-half tablespoonfuls of butter, grated lemon rind, custard sauce. Work the sugar and butter to a cream; add the yolks of eggs, one at a time, and beat up vigorously until quite light and creamy. Add the cream, and about one teaspoonful of lemon rind. Beat the whites of eggs to a stiff froth and mix with the flour carefully into the above. Put the combination into a well-buttered flat, round cake tin, and bake in a moderate oven for forty minutes. Turn out on a hot dish, dredge well with powdered sugar, pour around some hot custard, and serve hot.

BROWN BREAD PUDDING (*Schwarzbrod Anflanz*)—Eight ounces of dry brown bread crumbs, one tablespoonful of pounded cinnamon, two tablespoonfuls of shredded almonds, one cupful of fresh or preserved cherries, four tablespoonfuls of granulated sugar, one gill of cream, one lemon, four eggs. Butter a plain cake tin or pudding mold. Strew the shredded almonds in the bottom and sides of the mold. Place all the dry ingredients into a bowl, and add half the lemon rind, grated or finely chopped, also the juice of half a lemon. Separate the yolks of eggs from the whites, and stir the yolks into the above. Work

in the cream; mix thoroughly. Stone the cherries, cut up somewhat small, and add. Whisk the whites of eggs to a stiff froth, adding a pinch of salt before commencing to whisk. Mix these carefully with the mixture; put them in the mold, and bake in a moderately hot oven for about thirty-five or forty minutes. Turn out onto a hot dish, dredge over with a mixture of ground cinnamon and sugar, pour around it some cold fruit, and serve.



**BUTTER CAKE** (*Butter Kuchen*)—One solid cupful of butter, two cupfuls of flour, four heaping tablespoonfuls of powdered sugar, one egg, two yolks of eggs (as well as the whole egg), shredded almonds, granulated sugar, cinnamon. Work the butter and powdered sugar to a cream; beat up the yolks and whole egg; add to the ingredients already named. Work in the flour. Incorporate about one teaspoonful of powdered cinnamon to flavor the mixture. Butter and flour a number of small, square-shaped tartlet pans; fill them with the mixture, and strew over with shredded almonds and granulated sugar. Bake in an oven of moderate heat for about twenty minutes; take out, let cool a little, and turn out onto a sieve to become cold.



**CHOCOLATE DROP CAKES** (*Chocoladenbrodchen*)—One-half cupful of grated chocolate, one-fourth of a tablespoonful of butter, one dessertspoonful of potato flour, two whites of eggs, wafer paper. Mix the chocolate with the flour, stir in the oiled butter, beat the whites of eggs to a stiff froth, and work carefully into the chocolate, etc. Put the wafer paper on a slightly greased baking sheet. Divide the mixture into little heaps, and place them about three-fourths of an inch apart on the paper. Dredge with sugar and bake in a slow oven for twelve minutes. Cut out the "drops," or cakes, with the wafer paper attached by means of a round paste cutter, and place them on a sieve to cool.



**OPEN CUSTARD TART** (*Osterfladen*)—Ingredients for the crust are two cupfuls of flour, one small egg, a pinch of salt, two tablespoonfuls of butter, one and one-half tablespoonfuls of sugar. Ingredients for the custard are one cupful of cream, three heaping tablespoonfuls of powdered sugar, three eggs. Vanilla or cinnamon for flavoring.

Prepare the paste in the usual manner, and roll it out about one-fourth of an inch thick; line some greased cake or pastry rings, place on a greased baking tin with the paste, pinch the edges well and smooth the bottom and sides evenly, so as to hold the cream and to prevent blistering during baking. For the custard, beat up the eggs, add the sugar, mix well, and pour in the cream. Fill up the lined pastry rings with this preparation, and bake the tarts in a fairly quick oven.

Another way of making these tarts is to pick the bottom of the lined rings, fill them with rice or dried peas, and then bake them. When done, take out the contents, pour in the custard, prepared with hot cream, and bake again in a slow oven for fifteen minutes.



**CREAM PUDDING** (*Rahm Pudding*)—Work up three yolks of eggs with three tablespoonfuls of sour cream; add one rounded tablespoonful of sugar, one-half teaspoonful of ground cinnamon, a pinch of salt and one cupful of bread crumbs (soft and white) or cake crumbs. Beat up three whites of eggs to a stiff froth, and mix with the above. Fill a buttered pudding tin or bowl, cover with buttered paper, and steam or boil for forty-five minutes. Unmold and serve with wine sauce or hot custard or vanilla sauce.



**COLD CHOCOLATE PUDDING** (*Kalte Chocolate-Speise*)—One-fourth of a cupful of grated chocolate, one-fourth of a pint of milk, two tablespoonfuls of sugar, three whole eggs, one yolk of egg in addition, two tablespoonfuls of flour, two rounded tablespoonfuls of butter, vanilla. Put the chocolate and flour into a small stew pan; mix in the milk, and work to a smooth paste; add the butter, and stir over the fire long enough to leave the sides and bottom of the pan quite clean, then add the sugar, and let the paste cool a little. Work in the yolks of eggs one at a time. Add enough vanilla essence to flavor. Whisk the whites of eggs to a stiff froth, and mix carefully into the above preparation. Pour the whole into a pudding bowl or well-buttered mold, steam or boil for an hour and thirty minutes; unmold, and serve when cold. (If baked, this recipe makes a satisfactory chocolate cake.) As a pudding it may be served hot, if desired, with custard.

## Liteary Selections

### JOY.

BY CHARLES K. MESCHTER, LEHIGH UNIVERSITY.

The world of woe  
 Wa's long ago:  
 The good and gay  
 Are here today: .  
 So live and love,  
 Heart fixed above.  
 The world is old,  
 The world is young,  
 And we are bold  
 And croon our song.

### THE OLD WAY OF THRASHING.

BY H. L. FISHER, YORK, PA.

Mit Flegel hen m'r's Korn getrosche—  
 Mit Ohlehaut gebunne;  
 So oft as a'ner drowe war  
 Am Owerden—so hooch, schiergar—  
 Wump! war d'r anner drunne,  
 Un fon'm alte Keschte-wald  
 Hot's als die Antwort s'rick geschallt.

Es war'n harte Aerwet g'wesst,  
 Un wenig Loh frsproche;  
 Doch, was die Kerls so eifrich schaffe!  
 Sie wisse das im Eisehaffe,  
 Die Damp'knöp eifrich koche;  
 O! was 'n g'sunter Abbedit,  
 Bringt harte Aerwet immer mit!

So hen m'r als es Korn getrosche—  
 D'r Wäze mit de Gäul;  
 M'r hen sie g'ritte—lang drufum,  
 Herrjeh! was war m'r doch so dumml!  
 So geht's net alleweil;  
 Die Dreschmaschine! sel macht wie's kummt,  
 Das Dresche nau gans annerscht brummt.

Wie's fertig war, war's Schtroh so schö  
 Un weech, du glaabscht m'r's net;  
 Un O! was leichte, weech Schprau!  
 Du weescht jo nix, ich sag d'r's nau,  
 Es war ken besser Bett;  
 Eweck mit 'Mattress' un mit 'Schprings,'  
 Un all so deu'r hochmütig Dings.

D'r Bettschrick war fon Hanf gemacht  
 Un dunners hart gedreht;  
 M'r hen'n uf die Zappe g'hängt,  
 Un hen'n g'schtreckt, du hätscht gedänkt  
 Es wär'n Geige-sait;  
 Un wan m'r hot so druf gedrummt  
 Dan hot's wie'n Bass-geig Sait gebrummt.

Was hen m'r als so ruhich g'schloofe,  
 Uf selle alte Better!  
 Da wieschter, rauher war die Nacht,  
 Da besser hot's em schloofe g'macht,  
 Do war's em net um's Wetter;  
 Wan der alt Schornaschte noch dort war,  
 Dan war ken Druwel un ken G'fohr.

So did the threshers thresh the rye—  
 Thump, *thump!* thump, *thump!* the live-  
 long day;  
 And, still, I see the brawny wrist  
 And supple elbow's skillful twist,  
 In that expert, peculiar way,  
 That made the grain like spray ascend,  
 And then in rattling showers descend.

Thus, faithfully the threshers toiled  
 And hardly earned their meagre pay,  
 Which, with the potluck threshers got,  
 Was, at the most, a tithe of what  
 They threshed out on a winter-day;  
 Yet, what cared they for golden wealth,  
 With labor's joy and robust health?

So threshed they not the treasured wheat—  
 With eelskin-coupled hickory flail;  
 The patient horses tramped it out  
 While lazily they walked about,  
 All tied and tethered nose to tail;  
 Nor could the drowsy rider keep,  
 In endless rounds, from going to sleep.

On such a bed of wheaten straw,  
 Or trodden chaff, as soft as down,  
 Weary of labors, hale with joys,  
 The farmers and the farmer's boys,  
 And buxom girls in woolen gowns,  
 Enjoyed an undisturbed repose,  
 Dreaming of sweethearts, or of beaus.

In bedsteads, humble, neat and plain,  
 Braced up with sturdy, hempen cords,  
 As tight as old Jo's fiddle-strings—  
 Without a mattress, slats, or springs,  
 We, romping, rustic, rural lords  
 Reclined and slept and dreamed and snored,  
 While wintry storms around us roared.

There, in those humble beds we slept,  
 Without a pain or earthly care;  
 Without a carpet on the floor;  
 With rusty horse-shoe o'er the door,—  
 A door supported by a chair—  
 We felt nor feared an earthly ill,  
 Nor witch, nor bogle, ghost nor de'il.

## JUBILEE ODE.

The following poem was written and read at the last commencement at Wooster University, Ohio, by Dr. Harvey Carson Grumbine, Professor of English Literature in that institution. The writer, a Pennsylvania-German among the Buckeyes, is a son of E. Grumbine, M.D., of Mt. Zion, Pa.

O year of joyous jubilee,  
Wooster is free!  
From near and far  
And all the world around  
To the utmost star  
Let the happy news resound—  
"Wooster is free!"

O let the tidings run  
Merrily 'round the world,  
Swift as the fleeting sun,  
Bright on his shafts impeared—  
"Wooster is free!"

O tell it to her sons,  
Go, tell it to her daughters  
Beyond the farthest waters,  
E'en where the Jordan runs!  
In the distant palmy isles  
Within the tropic seas;  
Beyond the Hebrides  
And Caucasus' defiles;  
In stupefied Cathay,  
In Hindustan and Ind; '  
In every heathen way  
Where lies the fetter mind—  
Break forth, O Golden Day,  
And say,  
"Wooster is free,  
Ye shall be free,  
And God shall reign to Eternity!"

His truth, like living light,  
Shall spread from pole to pole;  
His choral anthems roll  
Beyond the bounds of sight.  
Lo, Light and Love with Honor, Truth,  
These blessed four,  
Children of immortal youth,  
Angelic spirits of the Lord,  
Shall multiply for evermore,  
Singing their Maker's word  
And calling forth to all the seas and lands,  
"In triumph, all ye people, clap your hands—  
Wooster is free!"

This anthem benedight  
The organ of the soul  
Swelling, roll on roll,  
Discourses in delight.  
O listen with the inner ear  
And hear!  
O lift a loving eye and see  
The vision of our Deity—  
It is our jubilee!  
And offer up  
To Him our cup,  
Filled full and over-brimming  
With joys the saints are hymning!

"Lo, Wooster is free!  
Love and Honor, Light and Truth—  
These four,  
As of yore,  
Shall run from shore to shore,  
And gather in the youth  
To nurture them for liberty—  
For Wooster is free!  
Henceforth

The sons and daughters of the North,  
The Golden West, the Homeland East,  
Prisoners of hope released.  
Shall come in search  
Of Alma Mater—Mother Church—  
Shall go a-clate  
The loyal children of the Church and State!  
For Wooster is free!"

O listen while again the choral throng  
Chant forth in numbers sanctified and strong:

"Yea, Wooster is free!  
Shod with fire, His flaming Word,  
By love and duty spurred,  
His holy messengers shall go  
From tropic heat to polar snow  
To spread abroad the truth;  
His valiant youth  
Shall walk with Science  
In meet reliance  
Upon the dictate of His laws;  
Patience with reverence shall pause  
To press from fact to primal cause  
And humbly walk with God  
Where thunderbolts obey His nod—  
Where stars of night  
Whisper the secrets of His might.  
No sun shall dim  
Its light to those in search of Him;  
No planet roll  
In vain for them who read His scroll.  
The farthest bound  
Of thought profound  
Shall flame across the glowing page  
And thrill the bosom of the sage!

Religion, Science, eye to eye,  
Shall read the riddles of the sky,  
And Art with hallowed feet explore  
The myst'ries of earth's darkest shore.  
Dame Nature, veiled with beauty, shall reveal  
The fount of wisdom and the joys that heal—  
"For Wooster is free!"

So rise the strains of heavenly gratitude  
To Him who is the Giver of all good;  
To God, the Father of all righteousness,  
And Christ, our Saviour, nailed upon the tree  
That we, defiled, might undefiled be  
And cured forever of our sins' distress.  
O join, ye people, all ye people join  
And chant a prayer unto our Lord divine—  
A prayer of praise and joyous jubilee  
To Him who gave that Wooster might be free!

## DE LEAB SCHWATAR.

BY REV. WM. GERHARDT, D.D.

We uft, yaw uft, denk Ich tsurick,  
Un wend en saensuchtsfuller blick  
On dich, du woondershaena crick,—  
Du leab Schwatar.

We uft hov Ich, in summertseit,  
En stund on deiner bank ferweilt  
In stiller ruh un heiterkeit,—  
Du leab Schwatar.

Besides bin Ich awe hin gagonga,  
Un don un won dy fish tsu fonga  
Dee in deim deefa wasser pronga,—  
Du leab Schwatar.

Un won Ich ging my Porra's--pflichta  
In londes g'maena tsu ferrichta,  
So bin Ich uft iver deina bricka,—  
Du leab Schwatar.

Un note won Ich tsurick gakaert,  
Un plain dy rousend wosser g'haert,  
So war Ich shure de haemet waert,—  
Du leab Schwatar.

So war aes leider "long ago,"  
Now is aes awwer nimmy so,

Wo sinn sella guta tseita, wo?  
Du leab Schwatar.

Now haer Ich net dy sanftes laucha,—  
De moosic de dy wella maucha—  
De nimmer schlofa—immer waucha,—  
Du leab Schwatar.

So weit fon deer,—now olt un gro  
Bin Ich, du crick, yetz nimmy so!  
We Ich sell tseita war, ah! no,  
Du leab Schwatar.

Du auver bleibst de saem shae crick;  
Dy wosser lauft yo youscht so quick  
Won Ich noch Lebanon gook zurick,  
Du leab Schwata.

Gern mecht Ich dich noch aemole sae,  
On deiner bank widder wondla gae,  
We in fergongona zeita shae,—  
Du leab Schwatar.

En aunera strom waerd Ich bald sae,  
Ivver daen moos Ich gaewislich gae;  
Hilf Gott bleib bei immer meh.  
Good-bye, du leab Schwatar.

## MEI' ERST' BLUGGES.

BY J. W. SEIP, M.D., ERIE, PA.

Ich war erst zwölf Jahr, awer grosz un' stark  
for mei' Aelt. Ich bin just kle 'uf die Weld  
kumme, un' war zu spot gebore, sunst wär ich  
gröszer un' älter gewest. Ich war g'rad' fünf  
Jahr alt wie der Abe Lincoln g'schosse is'  
wäre.

Mer hänn's als 's Stückerle vom Neuland  
g'he'se'. 'S war just e'n klee Stück Grund—  
was net Stee un' Stumbe ware; so 'n grummer  
Hals zwische zwe Wasserlöcher, net weit vom  
Blo Berg. Ganz genau wo's leid, darf ich net  
augewe; es dhäat zu berühmt wäre. Die Leut  
wäre noch im Standt un' dhäte's St. Jakob's  
Feld he'se'. Die viele Stee die mir davon un'  
um die Wasserlöcher g'fahre hänn, mache 's  
schon merkwürdig genug. Fer die Stee all  
runner nämme hätt's 'n Chinese Wall drum  
gemacht, un' wär nix vom Feld üwerich ge-  
bliwe wie 'n Loch.

Es hot meh Seite un' Ecke g'hatt, wie ich  
später aus'fun'e hab, in der Millersville  
Normal Schul, das wie im Brooks' geometry  
a'gewe sin. Wie sell so sei hott könne wes  
ich heut' noch nett. Mei' früherer Freund un'  
Schulme'ster, J. Fred. Bachman, von Daniels-  
ville, der nau Landmesser un' Friedensrichter  
dört is, kennr's gewisz ausrechle. Wer's wisse  
will kann ihm jo schreiw.

Die Geil ware grosz un' sin ganz langsam

'gange' wie Ochse. Sie hänn müsse'. Alle  
zwansig Schritt hot der Blugg e'n fester Stee  
getroffe; wann sie schnell 'gange' wäre, stark  
wie sie ware, hätte' sie alles verrisse. Die  
gröszte von de' lose Stee hänn just der Blugg  
'raus'g'schmisse'. Sell war nett so schlimm.  
Awer wann ich gedenkt hab'—wie schö' dasz  
nau die Stee üwer's Wennbrett rolle un' rable  
dähde,—bumbs! Zur Abwechsel war's d'esmol  
net just e'n' Stumbe oder e'n' werzel, awer  
'e'n fester Stee unner 'em Grund. Sell war oft  
schlimm fer mich. Der Blugg hot mich oft  
umg'schlage'. Bis owets ware mei' Ribbe ganz  
blo. Sell war all nix; awer dann is' er else-  
mol so fest wäre dasz ich i'n 'uf die Seit' drehe  
hab' müsse un' i'n w'dder los zu kriege'.  
Domit is' viel Zeit verlore 'gange', un' hot mich  
alsemol e'n "Donnerwetter" sage mache.

Im Nochnidag is' e'ns von unsre faule Noch-  
bare üwer mei' Blugges geloddeld komme un'  
hot geme'nt er könnt de' ganze Dag dort blugge  
un' bräucht ke'n so Wörte brauche. E'mol  
rum hot ihm gedu. Mit Stumbe un' Stee zu-  
samme' (ich hab 's gezählt), hot 's die Geil  
zwanzig mol g'stobt, un' allemol "I never saw  
the like" g'sagt. Er war just so deutsch wie  
ich au', un' ich hab' mich Mann genug g'fielt  
ihm zu sage' dasz er just English genug ge-  
wiszt hät' dozumul um neunzeh' mol zu lüge'.

Wie mei' Vater die G'schicht' ausg'fun'e' hot we's ich heut' noch net; awer dasz er mir Orfeige g'ewe hot deswege, vergesse ich nie.

Der Nochbar hot besser gewiszt wie mir ebbes zu dhu. Sogar ohne weidere Wörte is' er glei' weider 'gange'. Ich denk 's hot ihm ei'geleucht dasz Buwe g'fährlich sin' wo 's so viel Stee hot.

Es war e'n-warmer Dag un' die Geil sin sehr g'schwitzt. Ich hab' sie oft bissel steh' müsse losse. Mir war's au' ganz recht. Es hot mir au' Zeit 'gewe zu ruge un' üwer mei' härte Erwet zu denke. "Turning the stubborn glebe" war nie e'n Lieblings G'schäft von mir. Später hab' ich ziemlich immer e'n klee Buch no' getrage. Hab' e'n manche Aufgabe 'uf 'em Bluggsgrandel un' Fudertrog gelernt un' üwer mei' Kreuz un' Elend 'uf de' Bauerei zu komme'.

Seller erst Vormidag is's schon härt genug 'gange bis 'es Hörn zu Middag geblose hot. Nochmidags noch härter; un' seller Owet hab' ich net 'ur's Hörn gewart. Ich war au' zu müd noch weider mache'. Dann au' meiner Ansicht no' hab' ich e'n Dags Erwet gedhu g'hat.

Selle Nacht hat' ich e'n häszlicher Dra'm. Ich hab' so viel Geil im Blugg g'hat wie die Circus-Leut in ihre Wäge. Bin die ganz Nacht üwer nix wie Stee un' Stumbe 'gange' mit meine' viele Geil im Blugg. Alles war Geil, Stee un' Stumbe so weit dasz ich hab' sehne könne. So hot's mir gemacht bis gege Morge; dann hot mich mei' Mutter g'hört und 'ufge- weckt. E'n Drank bittere Thee hot mei' Dra'm kurirt. Später is mei' Blugge besser 'gange'.

## DE SCIENTISTS UN DE HEXADUCKTER.

BY T. H. HARTER, BELLEFONTE, PA.

*My Geleebde Freind*—Es muss en waricklich boll bong si far ous em house gae won mer laesed fun oll dos uns ivvercooma sull. Unser scientists sin boll inera gloss mit da Tseiner (Gypsies) un da hexa-duckter. Olles gaed tsu groond won mer se haerd. Aner sawgt de weldt ware om uff-drickl un in a pawr yohr daida mere oll fardoshta. En onera sawgt oll unser nochkimling daida farsowfa; dos es huls ware boll oll fun unsera barga g'hocked un derno daids wasser drivva runner sheese un uns oll aweck schwemma we umensa innera wesh-schissel. En onerer sawgt de hitz fun der soon daid olla dawg wennicher warra; unser cola un huls ware boll oll uff g'used un derno daida mere farfreera; un en onerer sawgt de weldt daid olla dawg naicher on de soon cooma un anes fun dema dawg daida mere kups-fedderst ni folla un oll ferbrenna. Awver des is net oll. Uff ollem eck shtaid en porra un yader hut en agener glawva un sawgt uns won mer net tsu sinera karrick kara don daida mere oll farlora gae. Won de socha oll so sin don sin mere gawiss g'schwisha en difel un en deefa sae, un de woo nimmy shpringa kenna daida besser laerna tsu schwimma.

Ich un de Polly hen unser mind uff g'mauched dos wos is, is recht; un' wos coomed, coomed anyhow. Dos de weldt is shtorrick om besser wara, un ware recht laebed un recht denkt dare doot recht shtariva. Won Ich sawg dos de weldt om besser wara is don sawg Ich wos Ich broofa con.

Dorrich de ledsnat hoyet wore Ich a pawr dawg drows by em oldta Sammy Sendapetzer uff sinera bowerei, un es ding hut sich ga-broofed tsu minera satisfaction. Es lond is nuch oll dart, de felder sin es same, der oldt tzooker baum shtaid nuch im eck fun shire-feldt, awver de schwartz buddle un de wasser

shtitz, woo ols unich em hoy-wishly g'shtonna hut, is nimmy dart.

Un ware con mere sawga os es net besser is oony de buddle? Feel fun da oldta siffer woo now uff em township sin odder sich dote g'suffa hen laerna "schnoodla" in der hoyet un im arn-feldt. Se sawga mere der licker is nimmy so goot os are ols wore. Des con oll so si. Ich hob ganunk gadrunka far wissa, un Ich hob nuch der arshd druppa tsu drinka os mer net schlechta gadonka in der kup hut. Ich hob shunt uff gawoonered we's gooka daid won der Kitzeldarfer oll de siffer os are gamaucht hut in en showfenshter setza daid for si arawet wisa, we en shoe-macher si shoe. Dart ware der Billy Bixler mitera naws we en rhode-reeb, der Mike Hetzel mit sime aenda bae—es onner hut are farlora we are g'suffa wore un is unich de train g'folla. Der Sam Seeshuls woo im norra-house is; der Bill Boombernicket woo sich g'henked hut we are der poker g'hot hut; en dutzent onera, un hinna on ena oll daid der Boonastiel shtae mit sina farissna glaeder, un de pawr cent haeva in sinera tziddericha hond—olles os mae doh ih fun da tzwee boweria woo are farsuffa hut. Heit is ken buddle mae im feldt, ken drom mae on sex cent de gwart; ken farsomling mae woo yader ebber g'suffa is worra os schlooka hut kenna. Der "goot" drom is oll gadrunka. Are is fardt—awver es goot os are gadoo hut is tzimlich oll im grawb, in der jail, uff em township odder im norra-house.

De weldt is besser un shtorrick om besser wara. Der telephone mauched uns oll ae grosse fomilia, un onshotz fum ei-shponna un en holver dawg fohra far ous-finna we en gronka nuchber's fraw is, lawfed ins eck, glingled en bell on sawgt, "Hello, we is de Betz den morga?"

Ols widder,  
GOTTLIEB BOONASTIEL.

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ADVERTISING RATES will be furnished by the publisher upon request.

## Clippings from Current News

—Renovo celebrated Old Home Week during the first days of September. Geo. L. Schneider, J. Howard Snyder, Jas. L. Everhart, and W. C. Noll, as chairmen of various committees, helped to plan the demonstrations.

—Lack of patronage of the German theatre in Milwaukee is instanced by the *New York World* as proof of the Americanization of that city of strong Teutonic influences. The abandonment of the mother tongue was inevitable, though it has been longer delayed in Milwaukee than in St. Louis, Cincinnati and other cities of large German population.

—Mrs. Elizabeth Hunt, Brooklyn's oldest inhabitant, recently celebrated her 108th birthday anniversary. She was born in Lancaster, Pa., August 31, 1800, and when 12 years old moved with her parents to New York. Her husband has been dead for fifty years. Her descendants include two sons and several grandchildren and great-grandchildren.

At her last birthday anniversary she was able to join in the festivities, but in the last few months she has become so feeble that she is permitted to see no one outside of her family.

Preparations are being made for a fitting celebration of the one hundred and fiftieth anniversary of the erection of the old Sun Hotel, of Bethlehem, Pa., and the event promises to be one of historical importance, with social features of a character that will bring together many of the best-known benefactors of the State. This hotel has undergone many changes since the first primitive building was constructed, but in those early days, like Robinson Crusoe,

It was monarch of all it surveyed,  
For its right there was none to dispute.

—Dr. L. Ryder Evans, of Pottstown, Pa., delivered an address on "The Pennsylvania-Germans" before the alumni of the Penn Hall-Spring Mills Academy, Center county, Pa., in which he said among other things: "In this my native county, the prolific mother of governors, statesmen, jurists, physicians, ministers and educators, there rises before me in memory a long list of worthies who have left their

impress indelibly upon the community in which they lived and wrought and taught." Our readers in Center county will confer a great favor by sending us sketches of some of their prominent sons and historic communities. Let us hear from you.

—The centennial of the Lutheran church at Rehersburg, Berks county, Pa., was held Aug. 9th. This church was built in 1808. The first church had been built in 1757. In that year its records were commenced. We are told that the book was purchased 1757 by the deacons then in office, for the use of the "Evangelical Lutheran congregation on the Bieber creek *ad Toloheo*." One year ago this congregation celebrated the sesqui-centennial of the erection of their first church. This is a rare thing in this country. And yet the congregation is undoubtedly somewhat older. Hall, Nachr., declare positively that Rev. J. N. Kurtz held services here regularly from 1750 on. Rev. John Casper Stoever's baptismal record shows that he performed from fifty to sixty baptisms before 1757 at Atolhoe, as he calls it.

—Among the papers found by the heirs of James Hardcastle, the aged Middletown recluse, hidden away in secluded corners of the old house, are documents showing Joseph Hardcastle, the paternal ancestor of the aged man, to have been a poet of considerable note.

In verses there were found many historical sketches of all portions of the county, and even many of his business letters were written in rhyme.

One poem, complete in about 30 stanzas, gives a detailed report of the drowning of Lydia Hollingsworth, in Darby Creek, near Darby, a matter of Delaware county history, and the terrible grief of her lover, David Lewis, who escaped from the flooded creek in watching the fate of the girl, whose long flowing hair caught in the limbs of a tree and held her until she was released by death. This accident occurred in a flood in 1798 and the poem bears the date of 1802.

—Francis B. Lee, a New Jersey historian, classified a storm coming the last week in



August as the historic 'sour pear rain.' He said that was the name of the storm in old colonial days, and that Jersey folk who made it a business of keeping weather records agreed that the storm comes each year with hardly an exception, and has done so since early colonial days. The "sour pear rain" takes its name from the fact that it appears late in August, when the sour pears are ripe. In eastern Pennsylvania some predict rain during the week when the quince trees are in bloom. THE PENNSYLVANIA-GERMAN welcomes accounts of Weather Prognostications among Pennsylvania-Germans.

—Epler's church history in Berks county, Pa., dates back 180 years when the Reformed congregation organized in 1728, first worshipping in a log church until 1788, when a stone church was erected, which stood until 1851, when the present brick edifice was erected. The Lutheran history dates from 1825, when Rev. Mr. Engel was the first pastor. A Union Sunday-school was organized in 1875. An Old Home Day was celebrated by church and school August 8, attended by many former members.

—Governor Stuart uttered the following words in an address at Mt. Gretna, Pa. "Pennsylvania employs 33,000 teachers in her public schools. Her system of training teachers has attracted wide attention. Graduates of her schools are sought after and are to be found holding important positions in the school-rooms of many States. For example, at a recent meeting of the State Teachers' Association of New Jersey, the president, the vice-president and the secretary were graduates from Pennsylvania public schools. At one of their associations some one objected to this influx from the Keystone State, whereupon a Pennsylvanian asked all present who were from Pennsylvania to rise. Only two remained seated. This shows how the work of Pennsylvania's schools is appreciated in other States.

Teachers, in their practice of their professions, may not receive as much financial return as merchants, or enjoy as much honor as Judges or Congressmen, but they have the consciousness that they inspired most, if not all, of those who have attained eminence among their fellow-men. They shape the destinies of the nation by their moulding."

—Faithful students abound in all parts of the land, but it is doubtful if anywhere in this country or abroad there can be found a pupil with a record for school attendance equal to that of Miss Mary E. Refsnnyder, of Glenside, Pa. Miss Refsnnyder is probably the world's champion in that particular respect, as she went to school regularly for twelve years and never missed a single session. She belongs to a class of twenty-one, which graduated not long ago from the Cheltenham High School. In addition to the regular diploma which was furnished to all the members of the class, she received a certificate from the board of school

directors setting forth the facts regarding her long and unbroken school attendance. This document showed that Miss Refsnnyder entered the primary grade on September 1st, 1896, and was present at both sessions of school every day until her graduation on June 19th last. Her extreme punctuality was only one of her good traits, for she is a young lady of excellent ability, who stood high in her class, and who is expected to go forward and win fresh laurels in the educational race.—*From a New York Paper.*

—Emperor William of Germany has been credited with being perhaps the ablest and best informed royal personage in Europe. His intellectual capacity seems to have been transmitted to his fourth son, Prince August, who has just passed his examination and received the degree of doctor in the science of government at the University of Strasburg. The prince's papers were marked "very good," which was all the more to his credit because he had completed the three years' course of study in two years. This is said to be the first time that a member of the Hohenzollern family has taken the degree of doctor. The Emperor some years ago came near sending the prince to Harvard University for a course of study, but the plan fell through. Two years ago the prince was denied permission to marry his cousin, Princess Alexandra, of Schleswig-Holstein, because he had not finished his university studies. It is expected that his imperial father will now consent to the wedding.

—Ethan Allen Weaver, a historian of Germantown, has been endeavoring to trace the ancestry of John W. Kern, Democratic candidate for vice-president. Mr. Weaver writes as follows:

"In a recent letter Mr. Kern informs the writer that his paternal emigrant ancestor emigrated from Pennsylvania to Franklin county, Virginia, and mentions further that the names Adam, Nicholas and Jacob have always been well known and frequently used Christian names in his branch of the family.

"One Jacob Kern, of Northampton County, Pa., was an officer of provincial troops in the French and Indian trouble, and one of the numerous Nicholas Kerns, whom it takes a Philadelphia lawyer to analyze into their proper family groups—was a prominent colonel of militia in the Revolutionary War. Another Jacob Kern, whom some of our elder citizens may remember, was colonel of State militia early in the nineteenth century, and a leader of the Democratic Party, in the 30's, and for some time lieutenant of the commonwealth. He resided at Bath, Pa."

—That worthy and useful organization, the Quill Club of New York, whose membership includes many prominent men, lately elected as its president the Rev. Dr. George U. Wenner, one of the best known leaders of the Lutheran Church in the United States. Dr. Wenner is the widely known and esteemed pastor of a congregation on the East Side,

which he himself began to collect while he was yet a theological student, and which he has been serving ever since his graduation from the theological seminary. Next October this church will celebrate its fortieth anniversary. Dr. Wenner's prominence in religious work is shown by the fact that he has been since 1904 president of the synod of New York and New Jersey, that he is vice-president of the New York Federation of Churches, and a member of the executive committees of the American Tract Society, the Evangelical Alliance, Lutheran Seamen's Commission, and National Federation of Churches. For twenty-five years he has been chairman of the liturgical committee of the general synod of the Lutheran Church. He is at present specially interested in advocating a system of week-day instruction in religion, and on this subject he is to submit a report to the Federal Council of the Churches of America, which meets in Philadelphia next December. It is sure to be listened to with respect and to bear good fruit, for the doctor is an earnest man and able persuader.—*Leslie's Illustrated Weekly*.

—The old town of Rathenow, in the sandiest part of Brandenburg province, is furnishing eight million spectacle glasses and other optical articles to the world's trade. The citizen who started this industry in the town was Lutheran pastor, J. E. Duncker, who was forced by his small salary to do something besides preaching. This was a hundred years ago. The pastor's sons continued the business; today one-third of the inhabitants earn their bread in the optical workshops.

—Consular Agent John B. Brewer, at Wiesbaden, describes the further activity of a German firm of chemists, which he says has accomplished a new invention for the small-grained iron ores; a new power gas from bituminous coal, and the distribution of heat throughout cities.

A German company, which originated a new hydrogen process especially adapted for military aeronautics, has discovered a series of other processes related to their new water-gas system that are likely to play an important part in great American industries. Their efforts were especially fruitful in the iron and steel industries.

Above all, it is claimed that they have succeeded in welding steel pipes of large dimensions, such as neither the Mannesmann nor any other existing works can produce by their methods; at least not at the same rate of economy and quality.

The welding is done at high speed, while labor and other costs are reduced to a minimum. The textile strength in the weld as compared with the strength of the plate is 90 to 95 per cent., which is rather remarkable.

It is stated that the Japanese navy has adopted the new German system for the welding of their military masts on war ships; etc., and that, after the same system, a British

welding company has been formed this spring at Glasgow.

Astonishing results have also been obtained by the firm in question in a peculiar iron-briquetting method especially adapted for the conversion of fine grained, dustlike iron ores like those of the Masaba range. As is known, these ores can now be worked in the blast furnaces only by a very inconvenient, wasteful, and therefore expensive system. By the new German hydrogen gas process, however, they are converted into extremely hard and porous lumps, in which the contents of pure iron are not, as with other briquetting methods, diminished and deteriorated by admixtures, but rather increased and chemically improved.

The chemists are also the inventors of an apparatus for making an absolutely tar-free producer gas, or, more correctly, a power gas from bituminous coal. Thereby they have solved another important technical problem in supplying a new fuel and thereby giving a new and many-sided use to the gas motor, especially in those large industries where heretofore it had been operated almost exclusively by the blast-furnace gases, anthracite proving too expensive.

It is understood that still another feature of their industrial program is the general economical distribution of heat throughout whole cities and districts from one central point.

—James N. Ermentrout, President Judge of the Berks County Court, which is the Twenty-third Judicial District, and one of the best known jurists in Pennsylvania, died August 19 of a stroke of apoplexy.

Judge Ermentrout was on the Berks bench for twenty-two years. He was born in Reading on October 25, 1846. His first position of importance was as professor of languages at the Tuscarora Academy, in Juniata County. Incidentally, he studied law, and when 21 years of age was admitted to the Berks bar.

In 1859 he formed a partnership with his brother, the late Congressman Daniel Ermentrout. He was elected Additional Law Judge of the Berks court for a term of two years on January 4, 1886, and upon the retirement of Judge Hagenman in 1890, deceased, became the President Judge.

He was renominated in 1895, and was re-elected over his Republican opponent by a plurality of 5006 votes out of 24,889 cast. He was again nominated in 1905, and after a spirited contest was again elected, his opponent being D. Nicholas Schaeffer.

In 1899 Judge Ermentrout's friends made a strong effort to nominate him for the Supreme bench. At the convention in Harrisburg Judge Mestrezat secured the nomination, Judge Ermentrout being second highest of the ten candidates.

Judge Ermentrout took a deep interest in Democratic politics. He knew political conditions in every township and borough of the county, and in every ward in the city. He

had many friends among both parties. He was frequently called to preside over cases in other counties of the State, and was regarded as a competent and able judge. He leaves a brother, Dr. Samuel C. Ermentrout, and a sister, Mrs. Elizabeth Bertolet.

Judge Ermentrout came of a family that has contributed in no small degree in the making of the history of Berks county, its members having occupied, with distinction, leading places in all the learned professions and skilled avocations. The Ermentrout line in this country extends back to the great-great-grandfather of the Judge, John Ermentrout, a resident of the Palatinate in Germany, who was one of that band of Palatinates, the story of whose sufferings and struggles forms one of the strongest and is one of the heroic and romantic episodes of the settlement of the new world.

—In the death of the Rev. George F. Gardner, of Allentown, Pa., which occurred on Monday night, August third, the Ministerium of Pennsylvania loses another of its faithful and honored veterans. Next to the late Rev. John Schmidt of Reading, he was the oldest member of that body, having reached the age of eighty-one years and three months. He belongs to a class of pastors who do their work so quietly and modestly as to attract little attention while they live. It is only when they have passed away that what they were and what they did becomes generally known. Their monument is their work, quietly, modestly, faithfully done.

The deceased was an effective preacher, an earnest student, thoroughly grounded in the faith, and an almost ideal pastor, devoted to his people with self-sacrificing love. He moved among the humble and forsaken with a heart full of sympathy and became to them a veritable father. He was seldom heard on the floor of Synod, not because he lacked knowledge or interest or practical wisdom, but because he was modest and humble. His intense devotion to his people, combined with a broad human sympathy, made him known and recognized in Allentown, the scene of his pastoral labors for thirty years, as a man of God and a citizen to whom the whole community could lay claim.

"Father Gardner," as he was affectionately called, was led into the ministry through the kindly suggestion and solicitation of the late Dr. Krotel, whose organist he was in Salem Church, Lebanon, Pa., and under whom he was at least in part prepared. He was born in Wuerttemberg, Germany, April 14, 1827, and came to this country in 1849. He at once studied English and soon acquired a speaking knowledge of it. He tutored for a while in a private family, and, as he was a musician of no mean ability, became organist in Salem Church, as noted above, until his ordination at Reading in 1853, the year in which the Ministerium again re-entered the General Synod. His first parish was at Manayunk, Phila., where he served three years. He became pastor in Trenton, N. J., in 1856, where

he labored ten years. Because of a throat affection, he resigned and became the superintendent of the Orphans' Home at Germantown in 1873, where he remained five years. In 1877 he became pastor of St. Peter's Church, Allentown, where he did his most efficient work, until compelled by advancing years to relinquish active pastoral duties in 1905.—*The Lutheran*.

#### For the Joke Book.

—John S., aged 14, like all boys needed parental admonition. Being lectured one time on speaking hastily, he was told by his father, to think thrice before he spoke. One winter's night his father was sitting with his back towards the stove which was red hot. His coat became ignited, and John seeing this and remembering the parental injunction to think three times before speaking said: "Dady, ich denk," a short pause, "Dady, ich denk," another short pause, "Dady, ich denk dei ruck brennt." (Father, I think your coat burns.)

—Little Mary Füzér is one of the most energetic pupils in the schools of M—. Coming from a Slav home in a Pennsylvania-German community to an English school the difficulties that beset her path are equaled only by her eagerness.

Recently the teacher asked the class, "Children, what is hot," expecting to call out the expression, "The stove is hot."

"Au, Teacher, I know," said Mary. "It is too beeg a waram."

—Hans, the ruralist, was in search of a horse, says an exchange:

"I have the very thing you want," said Lennox, the liveryman, "a thorough-going road horse. Five years old, sound as a quail, one hundred and seventy-five dollars, cash down. He goes ten miles without stopping."

"Not for me," he said, "not for me. I voldn't gif you five cents for him. I lif eight miles out in de country, and I'd half to walk back two miles."

—Danny G— was a boy who liked to roam about the farm and hunt duck eggs along the stream and eggs that the hens laid in out-of-the-way places. As he found the eggs he would place them in his large straw hat which he carefully put on his head again, and trudge on to the house. Once when he came to the house after one of these jaunts his father not knowing his manner of carrying eggs and wishing to compliment his boy, in greeting him clapped his hands down on the boy's head in his rough way, and at once the eggs ran down over the boy's face and clothes. The mother seeing this and thinking he was hurt screamed, "Ei dawdy! du hoscht'n im Härn ferschlagga." (Why, father, you have mashed his brain.)

—Jerry N— did not like to acknowledge he was a "dutchy," although it was written all over him,—consequently he spoke English only. On one occasion wishing to inform his friend that Loudermilk's farm adjoins his own, he

and "Och yes, Landermelchs live next, his land and my land *kumps togedder*!"

—About forty years ago when railroad travel was still a novelty to many, a young minister and his bride passed through Reading, on their wedding trip. The train stopping at the outer station, a lady with a child in her arms and five others following her in "goose style" came into the same coach and were seated in the seats in front. Each of the six children had a pretzel, for which Reading was noted, one in each hand. All seemed rather impatient that when they were ready the train did not at once start. One of the children would repeatedly ask, "Gene mir net ball ab?" (Won't we start soon?) Finally when the train did start, one of them asked, "Gene mer now?" (Are we going now) to which the mother replied, "Yer, now gene mer." (Yes, now we are going.) The train was to attach another car from Allentown, and backed on another track to get it. At this backward movement of the train several of the children sang out,

"Ei Mam, mer gene yo<sup>r</sup> widder zarück, verwas gene mer dan zarück?" (Mother, we are going back; why do we go back?) The mother then replied, "Ei, sie hen eppes vergesse. Wan sie eppes vergessa gene sie immer widder zarück es zu holle." (They forgot something; whenever they forget anything they return to get it.) The young bride now a grandmother still laughs about this incident.

—"Was zeit is es, Annie?" frogt die Meeschtersfrah. (What time is it, Annie, asked the landlady?) "Ich kann schur net saga," sächt die Maad. "Die Uhr hot gstoppt." (I can not say, said the girl, the clock has stopped.) "Was, sie hot gstoppt? Ich denk, die muss bal emol gebutzt werra." (What, it has stopped? I think it must be cleaned before long.) "Ach nee, ich hab sie da Marga erscht gebutzt. Ich hab sie finf Minutta in Saefawasser gsoekt un no haw ich sie all ivver gberscht." (Oh, no, I cleaned it this morning I soaked it five minutes in soapy water and then scrubbed it all over.)

## Chat with Correspondents

*NOTE.* The following lines from a subscriber in Schuylkill county, Pa., are encouraging. The precept at the end is enforced by the example following the letter. We hope to receive other communications on the variations in the use and significance of words.

MR. H. W. KRIEBEL,

*Publisher, Pennsylvania-German:*

Dear Sir—A Pennsylvania-German whose heart beats warm for his own people, and who is therefore interested in knowing more about their history and character, cannot but like the magazine PENNSYLVANIA-GERMAN. I like it—the whole of it. I like best that part which does justice to the Pennsylvania-Germans in history, and thus takes a step on winning for our people their rightful place in history, which place has thus far not been accorded them, has not even been recognized by many of our own sons and daughters who yet lay claim with some degree of justice to a liberal education.

What each one of us, sons and daughters of Pennsylvania-German origin, subscribers to THE PENNSYLVANIA-GERMAN, should do, is to assist this excellent publication by sending in to its editors whatever matter of general interest may come our way. We bid you God-speed.

### Some Curious Local Use or Meaning of Pennsylvania-German Words.

1. A social evening gathering, called, where I was reared, "a party," was called in Bucks county near Trumbauersville, where I resided

a few years, "en crusht." And people used the verb "crushte."

2. In the same community, they called a "drive-way" into a field, closed by bars or rails, "en fahrt"; while where I was reared we called it "en falter."

3. Where I was reared, "nix-nutzig" meant mischievous. At Turbotville, Northumberland county, people used it in the sense "in poor health." A person would say, "Ich bin recht nix-nutzig," and mean by it, "I am in quite poor health."

*NOTE.*—The following was received from a subscriber. We are glad to insert the same here, and hope other subscribers will remember us in like manner.

A few days ago we received a copy of the *Montgomery Adler*, published at Pottstown, Pa., bearing date of June 8, 1827, Vol. I, No. 21. A few extracts from its columns for THE PENNSYLVANIA-GERMAN may be of interest to its readers. We follow with market prices as they then existed in Pottstown and Philadelphia:

Article.	Per.	Pottstown.	Phila.
Butter .....	Pound	.13	.15
Pork .....	"	.04	.04
Ham .....	"	.10	.11
Lard .....	"	.08	.10
Unschlit (?) .....	"	.10	.10
Eggs .....	"	.07	.09
Wool (cleaned) .....	"	.37	.35
Glue .....	"		.20
Hops .....	"	.15 $\frac{3}{4}$	.11

Flax .....	"	.17	
Sole Leather.....	"	.30	
Upper Leather.....	"	.47	
Coal .....	Bushel	.25	
Oats .....	"	.40	.40
Corn .....	"	.50	.50
Wheat .....	"	1.05	1.10
Rye .....	"		.65
Salt .....	"	.80	.60
Potatoes .....	"	.50	.50
Clover Seed.....	"		7.00
Flax Seed.....	"	1.25	1.00
Timothy Seed.....	"	3.57	4.28
Wheat Flour.....	Barrel	5.25	6.00
Rye Flour.....	"		4.50
Rye Whiskey.....	Gallon	.34	.34
Apple Whiskey.....	"	.33	.33
Hickory Wood.....	Cord	3.50	6.00
Oak Wood.....	"	2.50	3.00
Plaster Paris.....	Ton		6.00

I know the time when no man would risk going on the Allegheny river in a boat.

I remember the time when persons who could boast having been in New Orleans were looked upon as a wonder.

I remember well when the banks of the Ohio river were a wildernis, and New Orleans was separated from the American World.

I have seen two large cities rise up in the West—one a mercantile and the other a manufacturing city.

I have lived to see a revolution in mechanism that made Pittsburg and New Orleans neighbors.

I remember the time when it was considered as great a risk to travel from Pittsburg to Cincinnati as it now is to East India. Today it is but a pleasure trip of a few days.

I have seen vessels of 300 tons going from New Orleans to Cincinnati in fifteen days, and I hope to see the time when the trip can be made in ten days.

All these things have I seen with mine own eyes, and my neighbors still consider me a young man.

**Erfindung.**

Mr. Thomas Wreit, of Cincinnati, invented a machine to cut lathe. The machine is run by steam, and cuts 3,000 feet half-inch regular thickness in one hour.

**The West—As It Was Not Long Ago and as It Now Is.**

I have seen the time when no other means of transportation was seen on the Ohio river but the canoe.

I was present when the introduction of the keel boat was lauded a wonderful improvement.

I remember when the arrival of a barge in Pittsburg was considered a most remarkable incident.

I know when persons rode from Natches to Pittsburg in four months, and then boasted as though they had sailed around the world.

# Pennsylvania Historical Societies

**Annals of Iowa** for July (1908) contains, beside the Editorial Department, papers entitled *Reminiscences of John H. Charles, Old Letters, and First Nomination of Abraham Lincoln*.

Mr. John H. Charles, a son of John and Elizabeth (Kauffman) Charles (descended from Heinrich Karl, a Swiss immigrant of 1734), was born in Lancaster county, Pa., 1826, lived in Ohio until 1850, when the gold fever tempted him to go West.

He arrived in Sioux City, Iowa, Dec. 1, 1856, the first plot of which was made in 1854, and died there Dec. 1, 1904. He got to the place when the population numbered but a few hundred, and saw it increase to 40,000. His reminiscences make very interesting reading.

**The Lancaster County Historical Society** has issued Vol. XII, No. 6, of "Papers Read," containing a sketch of "The Great Conestoga Road," prepared by H. Frank Eshleman, Esq. The paper traces the laying out and opening of the road from Philadelphia to Rock Hill on the Conestoga River, 1683 to 1734. The ac-

companying copyright map gives in compact form details of the various early roads in southeastern Pennsylvania between the Schuylkill and Susquehanna rivers. The society deserves great credit for the valuable historical work it is doing.

**The Historical Society of Berks County.**

The next meeting of the Historical Society of Berks county will be held in the rooms of the association in Reading, on Tuesday evening, September 8. During the recent years this association has manifested renewed life and energy. It is not, however, supported by the intelligent citizens of our county as it should be. As one of the older counties of the State, our county has a history which is replete with interesting incidents, many of which are not nearly so well known as they should be, while there are many things which await the labors of the devoted investigator to make their details and relations as clear as might be desired.

The membership of the Society is not nearly so large as the intelligence of the community and the importance of the work which the association has undertaken, demands.

On more than one occasion we have remarked how that Pennsylvania has not received its meed of historic notice, and that this is largely due because we Pennsylvania-Germans have not concerned ourselves about our local history. The family reunions, of which so many have been held in our beautiful park, indicate that many are beginning to concern themselves about these things. Now is the time to join the society and help the movement along.—*Kutztown Patriot*.

#### The Lehigh County Historical Society

recently issued its first volume of proceedings, being a book of 252 pages, finely printed and well illustrated, which contains much matter of historical interest. Its contents show that Allentown and Lehigh county are interesting historically, and that concerted efforts are being made to preserve the facts of history in tangible, permanent form.

Included in the book are these papers:

"William Allen, the Founder of Allentown, and His Descendants," by Charles Rhoads Roberts, 23 pages.

"A Bit of Lehigh County History," by Alfred Berlin, six pages.

"Sketches of Some Settlers of Lehigh County Prior to 1790," by C. R. Roberts, 12 pages.

"A Few Notes of the Lenni Lenape or Delaware Tribe of Indians," by A. F. Berlin, eight pages.

"History of the Reformed Congregation of Egypt Church," by C. R. Roberts, 31 pages.

"History of the Lutheran Congregation of Egypt Church," by Rev. J. D. Schindel, D.D., 21 pages.

"The Egypt Church," by Rev. Dr. Schindel, 19 pages.

"The Hampton Furnace," by Henry A. Schuler, 12 pages.

"Allentown and Its Vicinity About Sixty Years Ago," by Rev. F. J. F. Schantz, D.D., 31 pages.

"Some Indian History of the Lehigh Valley," by John W. Jordan, LL. D., of Philadelphia, 13 pages.

"Revolutionary Patriots of Allentown and Vicinity," by C. R. Roberts, 8 pages.

"The Mayors of Allentown," by Wm. L. Hartman, 14 pages.

The book contains all the proceedings from the inception of the society in January, 1904, up to the last meeting. A list of the active members is given and the charter is included. The book has been compiled by Chas. R. Roberts, the secretary.

#### The General Council Historical Society.

During the past forty years the General Council has been making history very rapidly. Those who have followed the various operations of this body will readily agree with this statement. Meanwhile, the entire Lutheran Church in this country has taken a very prominent place among the Protestant churches in America. In every sphere of activity there has been a remarkable progress in many portions of

the Lutheran Church. All this belongs to our history. Who is making notes of this progress? Who is preserving the data necessary for a thorough and complete history of the Church in this country? Several brief historical works have been published but they are necessarily incomplete, because of the fact that they are brief. The time seems ripe for a more active prosecution of the work of gathering, preserving, and formulating the historical material of the past, some of which has been collected, but much of which is in danger of becoming lost. This is true of the history of the Church at large; but it is equally true of the General Council. The writer of these lines has recently been engaged in collecting the historical facts connected with the first forty years of the Council's existence, and has found much that is interesting and valuable, and much that should be carefully preserved in better shape than in loose copies of minutes of the proceedings of conventions. At one time an effort was made to organize a society within the Council for the purpose of preserving valuable documents and of keeping a record of the operations of the Council; but this project went only as far as the framing of a constitution, and there it ended.

At the fourth convention of the General Council, held at Lancaster, Ohio, in 1870, the President appointed a committee to prepare "a plan for the preservation of the documents of the General Council." In the eleventh session of that convention the committee, of which the Rev. Dr. Seiss was the chairman, reported a plan for the preservation of valuable papers and documents, and in connection with the plan proposed, that "a committee be appointed to digest a plan for the formation of a Historical Society in connection with the General Council, and to report said plan at the next meeting" of the body. The Rev. H. W. Roth was appointed the committee, and at the next convention he proposed the organization of a society and suggested the aim and sphere of activity of the proposed organization, recommending the appointment of a committee to prepare a suitable constitution. At the Akron Convention, in 1872, the committee appointed at the previous convention, and consisting of Revs. H. W. Roth, W. A. Passavant, D.D., and H. E. Jacobs, reported a constitution for the proposed historical society, which was received and printed in the minutes, for action at the next convention, when it was considered by sections, amended, adopted, and printed in the minutes of the convention, held at Erie, Pa., 1873. With this action ended the history of the Historical Society.

The organization was to be known as "The Historical Society of the General Council of the Evangelical Lutheran Church in North America." Its object, as set forth in this document, was to be the following:

"It shall be the aim of this Society to awaken and encourage historical inquiry; to establish and maintain in the city of Philadel-

phia, Pa., a depository of books, synodical minutes, proceedings of conferences and other church assemblies, charters, judicial decisions, legal reports, pamphlets, periodicals, manuscripts, portraits, views, etc., especially pertaining to the history and condition of the Evangelical Lutheran Church in America, to put forth historical publications for the elucidation of such history, and to collect and preserve all works written by Lutherans or by others for or against our Evangelical faith and usages."

The meetings are to be held in connection with the meetings of the Council; the historical material collected by the society is to be kept at the Philadelphia Seminary or some other secure and suitable place; a historian should be appointed whose special duty it is to "present an annual report of the transac-

tions of the Evangelical Lutheran Church in America for the year"; and Synods shall appoint historians, "whose duty it shall be to make annual report of the work and growth of the Church within his own synodical bounds."

It will be observed that the aim of the Society is a comprehensive one, and the constitution wisely makes provision for the collection and preservation of historical material of great value in connection with the history of our Church. The question has suggested itself to the writer, Why not revive this organization, and through it endeavor to preserve much valuable material now scattered in minutes of synods and church periodicals, and in constant danger of being lost? Let those who are willing to cooperate in this matter inform "The Lutheran."—*The Lutheran*.

## Reviews and Notes

BY PROF. E. S. GERHARD, TRENTON, N. J.

### The Struggle for American Independence.

By Sydney George Fisher. Two volumes; illustrated. Crown octavo, 576 pp. each. Cloth, gilt top. \$4.00 net, per set. J. B. Lippincott Company, Philadelphia. 1908.

This narrative of the Revolution is written in accordance with an historical method introduced several years ago of writing history as related by contemporaries. The present age is trying to get at the heart of things, at their source, at the original. The author of this work has brought to light a great deal of documentary evidence which historians have heretofore ignored.

The writer must have spent some years in digging out old dusty records, letters and pamphlets; and he must have tried hard to make sense out of obscure documents; but he has produced a history that is exciting, interesting, and not infrequently exasperating; but it is doubtful whether it is exhaustive, convincing, or infallible. It is written in a clear, fluent style; it is entirely different from the usual narrative of the Revolution.

It may be that it is a rather "torified" view of the Revolution. After having read the history one is led to believe that the Revolution was after all not the grand and glorious achievement it is usually pictured to have been; that the whole performance on the part of the Americans was unmanly, unpatriotic, and un-American—may one say disgusting? The cause has been belittled, at least the way it was maintained; the soldiers must have been marauders, and the fighting, a sort of guerilla warfare—to exploit England's system of colonial government?

True, the writer has given his sources page by page, and consequently his propositions are not so easily dismissed. But probably the sources cannot always be accepted as given. It is also noteworthy that some more available sources might have been consulted to advantage.

It is said that many of the Pennsylvania-Germans, who held the same religious beliefs as the Quakers, were neutrals; and furthermore, that a loyalist (tory) regiment was raised among the Pennsylvania-Germans, and that in Pennsylvania the patriots and the tories are supposed to have been evenly balanced. The writer gives no source for the remark that many of the Pennsylvania-Germans were neutrals; and the remark that there was a tory regiment raised among them is based on a statement in Stedman's "American Revolution." This writer, in speaking of the subduing of western Florida by American forces, says: "This irruption of the Americans, together with the hostile intentions of Spain, was the cause of a reinforcement being sent to Pensacola (by the British) . . . It consisted of a regiment of Germans, and the Maryland and Pennsylvania regiments of provincials." Rather venturesome to call these Germans Pennsylvania-Germans. It is to be noted also that Stedman was an Englishman who served under Howe, Clinton and Cornwallis. This fact does surely not strengthen the evidence.

On the other hand, there is enough evidence to show that the Pennsylvania-German of the Revolution deserves more credit for the part he took in his country's cause than to be called simply a neutral, and a loyalist. But these narrow limits will not admit of details, hardly

of general statements. It would be well for the reader to take up the 17th volume of the Proceedings of the Pennsylvania-German Society for an account of "The Pennsylvania-German in the Revolution," by H. M. M. Richards, Secretary of the Society. This is a worthy contribution to history, and goes far to correct the ignorance concerning the achievements of these people during the War for Independence. The reader will find there muster rolls and roster of the different companies and regiments in detail; a list of prisoners sent to Pennsylvania-German cities for safe-keeping; lists of the inmates of the hospitals; and lists of the things furnished by the different counties by family, store and mill.

The Pennsylvania-Germans were the first in the Revolution to respond to their country's call to arms. When Congress, on June 14, 1775, three days before the battle of Bunker Hill, authorized six companies of expert riflemen to be raised in Pennsylvania, two in Maryland and two in Virginia, Capt. Nagel's company of Pennsylvania-Germans, starting from Reading, were the first to reach Cambridge (July 18)—"The First Defenders of the Revolution." They went with Arnold through the pathless, snowbound forest of Maine, and stood before the fortifications of Quebec in the horrible winter of 1775-1776. The battle of Long Island was fought mainly by Pennsylvania-German soldiers, and though a defeat, due to the blunders of the officers, these valorous soldiers saved the American army from total annihilation. One may not stop to tell of the horrors which 4,000 or more captives of that battle suffered in the British prison ships. Joseph Heister, one of the prisoners, was afterwards governor of Pennsylvania.

The brave and patriotic Pulaski's legion was recruited from among Pennsylvania-Germans. This was the legion that carried the memorable banner, renowned in story and in song, made by the Moravian Sisters at Bethlehem. Von Heer's light dragoons and Morgan's riflemen were Pennsylvania-Germans; and so was "Mollie Pitcher" (Maria Ludwig) from Carlisle, Pa. And noblest of all was the Pennsylvania-German regiment (not loyalists this time). And so one might continue.

A distinction should be made between neutrality and non-resistance. The non-combatant force of these people in the Revolution performed a work as noble and as patriotic as those who stood in line of battle. And if they refused to bear arms because of religious principles (and they had none other), so much the greater the nobleness of their character; they assisted the cause by ways and means as important as they were numerous. All the hospitals of any consequence were at Bethlehem, Easton, Allentown, Reading, Lancaster, Lititz, and Ephrata. It is not necessary to say that all these cities are Pennsylvania-German strongholds. "The whole story is one of self-denial and devotion in the interest of humanity." There is no grander tale of the war.

It dare be said that here among the simple folk was found the rear-guard of the Revolution. Not one of the colonies had been drained as heavily as Pennsylvania. Except when it fled to Princeton, Congress had its residence on Pennsylvania soil; it was here that the patriot army encamped almost constantly from 1776-1778. It was the seat of the military equipment of the entire country. Here was the mineral, and here were (and still are) five of the richest counties in the United States. And the officers of the war knew it.

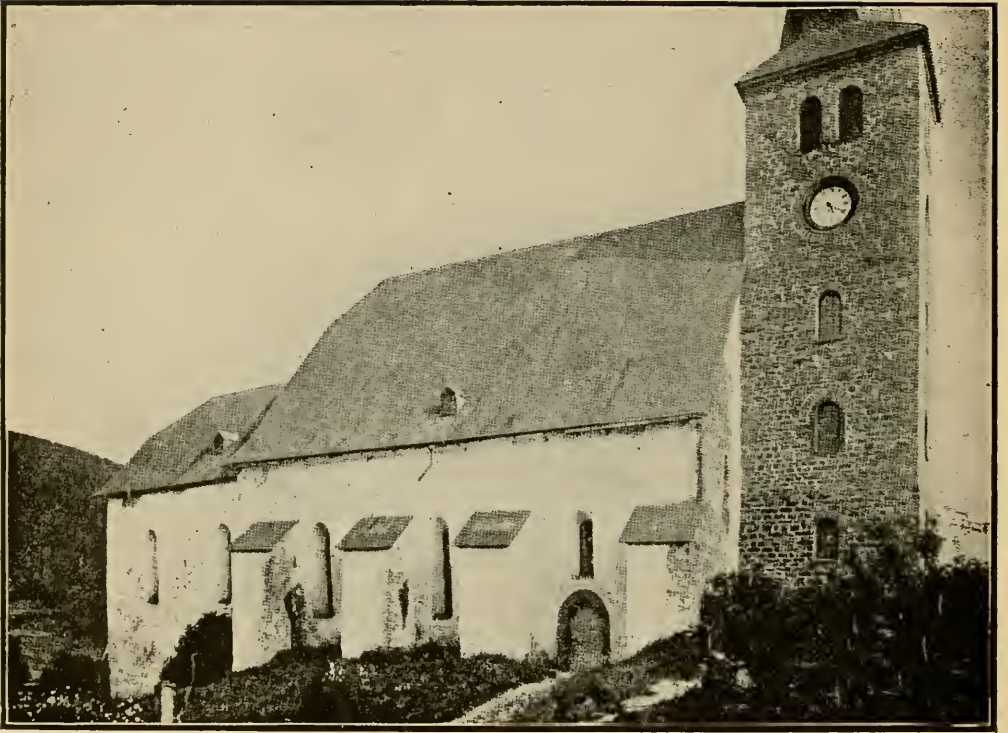
Consequently here were the foundries and furnaces that furnished the ammunition. Nearly all the cannon balls and camp kettles used by the American soldiers were cast at the Durham Iron Furnace, the second oldest in the State. The Great Chain, with its 250-pound links, that was stretched across the Hudson at West Point, was constructed here. Gen. Morgan, the hero of Cowpens, was born and raised within a stone's throw of the old furnace; and his father was a day laborer at the furnace. Here were the gunsmiths who made the deadly rifle which put fear into the breast of the redcoats. Here are the fertile fields, stretching from the sprawling waters of the sluggish Susquehanna to those of the noble Delaware, that yielded the grain. Here were the mills, the like of which could never be found in the world, that furnished the flour. And here were the German housewives who, with the ceaseless treadles of their spinning-wheels, furnished material to clothe the army. And all they have ever received were ravished crops and empty barns, wounded soldiers and British prisoners, worthless money and the ignominy of years. Is it for this that the Pennsylvania-German is called a neutral? Is it for this that he is called a loyalist—a tory? History as it occurred is one thing, and the way it is recorded is something vastly different, and not infrequently very unjust.

It is not meant for one moment that "The Struggle for American Independence" should have been written to exploit the achievements of the Pennsylvania-Germans; but they are at least entitled to the gratitude and recognition which their labors merit, and which they have in this instance not received. "Because the Pennsylvania-Germans did open wide their hearts, homes and hands, generally without reward or recompense, without thanks, without praise, without even a suitable acknowledgment of their deeds in the histories which their own descendants are taught in their own schools, we are what we are today, the greatest republic on the face of the earth, or in the history of the world."

Mr. Fisher has written an illuminating narrative of the Revolution. It remains to be seen what effect it will have on the conventionally written school histories. It is written in a fascinating style, without spleen but also without sympathy. It is the work of an investigator whose business it is to deal with facts.







THE CHURCH AT ELSOFF, GERMANY. (See page 497.)

# The Pennsylvania-German

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## Regulars and Militia

NOTE.—The following interesting article is taken from Fisher's *Olden Times*.



THESE military terms were applied as soubriquets to the two classes of wagoners: to those who followed the business regularly and extensively, the term "Reg'lars" was applied in the spirit of respect and compliment. To the farmers, or common country teamsters who drove Conestogas, and whose trips were short, few, and occasional, the term "Militia" was applied derisively by the Regulars. A prosperous and successful, or rather lucky, regular (such as "old 'Tine Elliot, of Franklin county), was usual the owner of several teams, one, the principal and finest of which he drove, himself, in the van of the procession, his hired drivers bringing up the rear. The difference between these two classes of teams and teamsters was very apparent. A "Regular" never drove less than five horses, generally six, and, in case of emergency, seven. His harness (or gears) were not so heavy and clumsy as those of the "Militia." Every horse had his housing of deer-skin or other suitable material trimmed with heavy red fringe; and the bridle head-stall with bunches of bright-colored ribbon. Bell-teams were comparatively common; each horse, except the saddle-horse, being furnished with a full set, trimmed with ribbons of various bright colors. The horses were placed

in military order, "rank and size"; the heavier pair nearest the wheels; the next in size at the end of the tongue, and the lightest and gayest at the lead, or end of the (fifth) chain.

The wagons used by the "Reg'lars" were heavy, high-wheeled, broad-tread, furnished with the patent-locking machine, or brake, so many improved varieties of which are now in use. (The original patentee of which was John W. Davidson, of Brownsville, Fayette county, Pa., Dec. 31, 1828.) The bed, or body, of the wagon was long, rather deep, and somewhat galley-shaped; painted a deep blue, and furnished with sideboards of a bright red color. The "Reg'lar" carried neither fed nor "grub," but depended on the jolly host of the old-time inn for both. He took great pride in his team, and much jealousy and rivalry prevailed among them as to the strength and beauty of their horses and the loads they could haul. Many beautiful teams there were. Sometimes a whole team of one color—iron or dapple grays, blacks or bays of fine blood and groom. Even the noble horses themselves seemed at times to manifest a certain instinctive consciousness of the pride taken in them by their owner or driver, and when he, proudly enthroned in the saddle, drew the long rein on his prancing leader, flourished his famous London whip, making the sharp snapping silk tingle in their ears, the faithful wagon-dog the while leaping and

yelping encouragement in advance, every horse sprang into the harness, stretching every trace to its utmost capacity, and moving the ponderous load steadily forward with an ease and grace that was simply grand and beautiful, when the train consisted, as it often did, of as many as a dozen teams, all thus moving onward in steady procession.

The wagon-beds, or bodies, were arched with six or eight stately bows, the middle or lowest being midway between the ends, and the rest rising gradually on either side to front and rear, so that the end ones were nearly of equal height; and over all these was stretched the great strong hempen cover, well corded down at the sides and ends. In the red sideboards, white covers and blue beds were proudly shown the tri-color of the National ensign. Not infrequently the loads were up to the bows, and as many as 60 to 80 hundred pounds, or 3 or 4 tons, were hauled at a load. By the annual report of President Roberts to the Pennsylvania Railroad Company, just published, the total amount of tonnage carried in 1887 was over 106,000,000. On the main line and branches east of Pittsburg the through and local freight was over 30,000,000 tons. At an average of three and one-half tons, this would make 8,571,425 old-time wagon-loads; and allowing six trips, or twelve loads, a year to a team, the number of such teams required to be continually going to carry this (30,000,000 tons of) freight would be 714,285; and allowing 60 feet space for each team, would make a caravan nearly 8,000 miles in length, and comprising at least 714,285 men and 3,511,000 horses; add to all these the increased amount of travel even by the stage-coach alone, and then imagine the scene! Even so early as 1836 there were four daily lines of stages running between Philadelphia and Pittsburg, yet (as we learn from *The Ledger* of March 25th of that year) there was so much travel between the two places that the names of passengers had to be booked from one to two weeks in advance to secure seats. But *now*, instead of four lines of stages, there are over two hundred arrivals and departures

daily of immense trains of cars, many of them filled with passengers, at Broad Street Station; each train drawn by a single horse, under whose ponderous iron hoof the earth trembles, and whose shrill neighings rend the welkin and echo and re-echo among the hills, the mountains and the valleys of the land of Penn.

On the lines east of Pittsburg and Erie, alone, 54,733,927 passengers were carried in 1887; having no certain knowledge as to the number of stages that constituted a line, I can but guess at how many it would have required to carry 54,000,000 of passengers annually. Allowing, however, that a single coach made thirty trips a year, it would require 90,000 old-time coaches to do the work. Allowing one driver and four horses to each coach, it would require as many drivers as coaches, and 360,000 horses. Imagine either this state of things from day to day, or the many millions of people that were carried by rail to and from the National Centennial in a period of six months, making their trips to and from it the old-time way, and maintain our gravity if we can.

Even as it was half a century ago, the "immense" amount of wagon-hauling, stage, and other travel, driving, etc., on the then great turnpike roads, required and supported an equally immense system of inns or taverns, stores and shops along the routes, creating, altogether, an unbroken scene of animation, rude gaiety and prosperity, but with which the existing state of things along these once great thoroughfares is in sad and silent contrast: take, *e. g.* the section between Chambersburg and Pittsburg; St. Thomas, London, McConnellsburg, Bloody Run, The Crossings, Bedford, Raystown, Stuckey's (or the forks), Stoystown, Somerset, Greensburg, Ligonier, and other places that used to be full of life, stir and bustle; these gradually fell into comparative dullness, dilapidation and decay, as the great lines of railway and canals approached completion, grass and weeds grew in the turnpike ruts, and the merry old-time taverns became the dullest and gloomiest places in the land. In the great stone chimneys,

and the spacious hearths around which many a tale was told, song was sung, fiddle and dance were heard, echoed only the lonely chirp of the cricket. Between the towns and villages named were many wagon-taverns, where tables were set that would do honor to any age or country. The names of some of these I recall: Winter's, Bratton's, Brindle's, Vondersmith's, Scotts (in London), Schaefer's, Mrs. Fasenacht's, Mrs. Gilchrist's, Stuck's, Stuckey's, Chenowith's, Sattler's, Hutchman's, and so on. There was one somewhere in the Glades, on the Allegheny Mountains (the region of the only perfect butter ever made), the name of which I have forgotten; but from the circumstance that the proprietor had some half-dozen light-haired daughters, it was known among the jolly wagoners as "the flax patch."

All wagoners, "Regulars" and "Militia," carried their beds with them. These consisted of rough mattresses, coarse blankets, coverlets or robes, but no pillows. At bed-time they were unrolled and spread, side by side, upon the bar-room floor; and if the occupant appreciated the luxury of a pillow, he readily found it on the back of an inverted chair placed under the head of his bed. Now, imagine him of the "Militia," the driver of his team of four, seeking repose on his home-spun, hastily improvised, but far more clean and comfortable bed, among half a dozen or more of the "Regulars." But the scene must be left to the imagination of those who are fortunate enough to enjoy the pleasures of memory. All that has been said of wagoning, driving and traveling on the various turnpikes between Chambersburg and Pittsburg is true of that part of the great National Turnpike between Cumberland and Wheeling. Mr. Day, in his Pennsylvania Historical Collections, remarks: "The travel and wagon transportation on the National Road gives great life and bustle to Uniontown. Scarcely an hour passes when a stage-coach may not be seen passing through the town. The property invested in these passenger lines is immense. Some idea may be formed of its importance that one proprietor,

during the recent suspension of specie payments, is said to have kept in circulation and in good credit about \$500,000 worth of shinplasters along the line of the road." I have a pleasant memory of passing through Uniontown by stage, about the time of which Mr. Day wrote. The grand old tally-ho was crowded with passengers, and the moment it stopped in front of the hotel it was besieged by a swarm of juvenile vendors of maple-sugar. The competition was ferocious. Each boy's sugar was the best and cheapest, but so far as I could judge, it was all one price and all one quality—all equally good and all equally cheap. Uniontown is in the midst of the maple-sugar camps.

One important feature of the times remains to be noticed—the great tide of foreign German immigration westward. Thousands and tens of thousands of families annually passed through from the eastern cities to Ohio, Indiana, and Illinois; the latter being then regarded as "the far West." In many instances one or more of these families were provided with a wagon which they brought with them from the Vaterland, and in which they transported their meagre household, bed, and other clothing and such members of their families as were unable to travel on foot. These wagons were small and light, constructed almost exclusively of wood, without paint, and drawn by one or two horses. An ordinary muslin cover stretched over a few rude bows afforded a slight protection from sun, wind and rain to those who were huddled together under it. The rest trudged alongside through dust or mud, many of them begging their way, whilst hundreds and thousands of Thalers were snugly stowed away in the little Kaffern (chest) on the wagons, or concealed on their persons. The great mass of them, however, took through passage, at least to Pittsburg, or Wheeling, on the great road-wagons of the "Regulars;" sometimes to the exclusion of other loading, but frequently "topped out" the usual freight with bedding, women, and children, while those who were able, trudged

alongside or behind. And what a grotesque group of humanity was a wagon-load of German immigrants! The males in their short blue coats and pants, profusely trimmed with legendary gilt buttons; their clumsy, heavy-nailed boots and shoes, their little, flat, blue-cloth caps, and their enormous, long-stemmed gracefully curved pipes, always in their mouths and nearly always in a blast. The females in their short gowns, long, heavily-ribbed stockings, or (if in summer) bare limbs, heavy wooden shoes, and their little borderless but neatly quilted caps; these, with their children of various ages and sizes, sitting or rather hanging, with their lower limbs greatly exposed out over the sides of the wagons, to say nothing of the unmentionable scenes which sudden emergencies or pressing necessities frequently occasioned while the caravan was halting to rest and water in a town, a village or at an intermediate tavern. Yet, many of these German immigrants and hundreds of thousands are now among the worthiest and wealthiest citizens of our great and growing West.

It was in the mountainous parts of the state, *e. g.* between the Cumberland Valley and Greensburg which is traversed by five distinct mountain ranges, viz: the Tuscaroras, Ray's Hill, Alleghenies, Laurel Hills, and Chestnut Ridge, where a long train of these wagons appeared, either from mountain height or distant vale, most picturesque and beautiful.

It used to be a common saying, though not strictly true, that taverns on these turnpikes were only "a stone's throw apart." Certain it is, however, they were in many localities within sight from each other, not including those in villages, few of which had less than two or three. A reference to the variety and peculiarity of their signs may amuse the younger, or refresh the older reader. Many of

these signs were quite handsomely painted on disks, or fields, in size about four by five or six feet, suspended in frames, mounted on stout sign-posts, from twenty to twenty-five feet high. From the lower end of the main board, was suspended the (movable) "tail-board," bearing, usually in glaring gilt letters, the landlord's name. Occasionally there were to be seen the superadded words, "Stage Office" "Pasture for Drovers," or "Stabling for (100 or 150) Horses." Each landlord or proprietor had the disk or field of his sign embellished with a painted bust of his favorite hero. Among these, Washington, of course was chief, but Lafayette, Lee, Gates, Wayne and other Revolutionary generals, and Hancock, Adams, Jefferson, Madison, Monroe, Franklin, and other great statesmen, were, in this way, common enough. The war of 1812 had, however, brought to the front a new batch of celebrities worthy of all honor; chiefly among whom was Jackson, who was almost deified, especially by the Democrats, during and after his great success as a statesman. Nevertheless, the bold and commanding figures of Scott, Harrison, McDonough, and Perry graced many an old-time tavern-sign as it swayed and screeched in the wintry blasts that swept the hills, the mountains and the valleys of our grand old state. On not a few signs, as also on the sides of the great old tenplate stoves of the period, was to be seen the gallant ship Lawrence, encircled with the undying words of her brave commander, "Don't give up the ship!" Besides all these there were the sign of the Bear, the Bull's Head, the Eagle, the Swan, the Rising Sun, the Globe, the Blue Ball, the Barley-Sheaf, Cross-Keys, Plough, etc., a few of which still remind us of the days that were.



TRINITY REFORMED CHURCH, MULBERRY, INDIANA.

## A Pennsylvania German Settlement in Indiana.

BY REV. D. B. SHUEY, SUGAR GROVE, OHIO.



**M**ORE than sixty years ago several families emigrated from the Lehigh Valley into the new and densely wooded country in the western part of Clinton and the eastern part of Tippecanoe counties in the state of Indiana. Among these were the Millers and Lechlitners whose descendants still live in the same district and retain largely the same customs and language prevailing in Lehigh and Northampton counties in Pennsylvania.

These were followed by others and these again by others who mostly were of kin to each other. Hence this community is so thoroughly a Pennsylvania-German settlement at this time that it could well be taken for a part of Lehigh county. Hardly any of them have lost the use of the Pennsylvania German language though all of them use the

English language fluently. One need not be surprised to find people meeting each other and addressing each other in the language of their Pennsylvania ancestors, nor when they go to the store to make purchases to use the same language which is so commonly used among them.

There are still a number living in this community who came in the early days when they emigrated the whole distance by team. It usually required some five or six weeks to make the trip from Allentown to this new settlement in Indiana. Now some of these same people make an excursion to their relatives in Lehigh county, visiting them leisurely and return to their western homes in the same time it formerly required to make a single trip.

More than fifty years ago Israel Smith, now residing in Mulberry, with a number of others, made this long and wearisome trip by the wagon route. He recounted

his experiences to the writer a few years ago, and it was certainly an interesting story. Of course there was a good public highway from Allentown to Harrisburg thence through the mountains to Pittsburg, but it was a monotonous way of travelling day after day, and often through long stretches of timberland, with limited accommodations for entertainment on the way. It is even difficult now for us to picture to ourselves such a trip.

The trip from Pittsburg to Indianapolis was also made on good roads, but from the latter place to their journey's end it was mud, mud, mud, and the horses sometimes were unable to pull the load and the assistance of the other teams was required. One day the axle of their wagon broke down, and when they found a shop to have it repaired the wheelwright had the chills and fever so bad that he could not work. The courage of Israel Smith failed not and he said to the owner of the shop "let me have a piece of timber and the use of your tools and I will try and make an axletree." He succeeded, at least to the extent that the rest of the trip could be made with the wagon thus repaired.

When the journey was ended they found themselves in the timber so dense that there was not even room to put up a shanty without first felling some trees. They went courageously to work and felled the trees and as there was no sale for timber in those days the logs were rolled together on piles and burned. There was many a "jolly log rolling" in those days and property was destroyed that would now bring its thousands upon thousands of dollars.

The land is level and since the timber is cleared away, and in later years has been drained with tile, the country certainly look like a vast garden spot, and is now readily selling at prices ranging from one hundred and ten to one hundred and fifty-five dollars per acre for farms in the neighborhood of Mulberry.

One and one-half miles east of the west Clinton county line is a place where seven public roads from different directions meet. At this place was a blacksmith shop and a little grocery forty-five years

ago. This seemed a good place for a town, and soon some houses were erected there. When the town was to be named, those residing there could not agree on a suitable name. Some one pointed out a large mulberry tree and suggested its name for the town, which met with favor, and ever since the place is called Mulberry. It has now about 1,000 inhabitants, and is one of the cleanest and most attractive places to be found anywhere. The town is not incorporated, but has cement sidewalks and sewer drainage throughout the whole town. The citizens have done this voluntarily, and thus beautify their homes.

Mulberry has three new brick church buildings—the Lutheran, Reformed and Methodist. The Lutheran was likely the first organization, one and a half miles north of Mulberry, now called Fair Haven. The Reformed worshipped with them until about 1859, when a Reformed congregation was organized, but both congregations used the same church building, which was located in Mulberry, until about twelve years ago, when the Lutherans sold out their interest in the property and erected a new church building, and a few years later the Reformed erected a modern church building with Sunday School and class rooms, and with cement floor basement under the whole building.

So thoroughly Pennsylvania-German have these two congregations been that not only can most of their members use that language, but the majority of their pastors have been from eastern Pennsylvania, and most of these from Lehigh county. During the last thirty years the Lutheran pastors have been Revs. M. J. Stirewalt, J. J. Kuntz, George Harter, C. K. Drumheller, J. Wesner, A. J. Reichert and W. J. Seiberling, the present pastor. The pastors of the Reformed church have been Revs. S. Nevin L. Kessler, Madison C. Peters, W. H. Xanders, John Kessler, Paul I. Deppen, Maurice Sampson, D. B. Shuey and the present pastor is Rev. J. P. Bachman, who lately came from Allentown.

These Pennsylvania-German people occupy the eastern portion of Tippecanoe,



a large part of Clinton and the southern portion of Carroll counties, and they seem to be well satisfied to stay together. Dr. M. F. Koons and Dr. A. M. Yundt, both from Allentown, are partners in their practice of medicine. The Mulberry State Bank has D. H. Yundt, from Allentown, as its president, and his nephew, A. I. Yundt, is the cashier. Charles B. Fretz, from Allentown, is the township

trustee, and has all the business of the township in his hands, employing the school teachers, paying their salaries, looking after the school and road interests in general. They have the concentrated system of schools, since they built their fine new brick high school building four years ago in Mulberry. A number of the country schools have been closed, and the children are hauled to the Mul-



SCHOOL BUILDING, MULBERRY, INDIANA.

berry schools at the expense of the district. Mulberry, not being incorporated, is a part of the township, and thus saves the town government expenses.

Mulberry has its own mutual telephone system for the town and the country around extending nearly ten miles in every direction. Phaon Steckel is President of the Company; A. M. Yundt, Vice-President; George Yundt, General Manager, and Levi Kratzer, operator of the switchboard, and all of these come from Lehigh county. One of the largest farmers' mutual fire insurance companies in the State has its office in Mulberry, and Francis H. Yundt, from Lehigh county, is its treasurer. Mulberry has a large

steam flouring mill owned by a company, but its general manager is a son of a Pennsylvania-German, and the saw mill, where \$75,000 is paid out annually, is owned by Chas. Ziegler, whose father and mother came from Lehigh county. Henry J. Butz, born in Lehigh county, is the treasurer of Carroll county, and is now serving his second term. Albert J. Bayne and Percy Ruch, the only lawyers Mulberry has, are sons of Pennsylvania-German parents.

The Reformed church has four congregations in this neighborhood, and the large majority of its members are either from Lehigh county or the children of Lehigh countians. They are so much in-

ter-married that the four congregations are really but one great "*Freundschaft*" (relationship). The Mulberry Reformed church has twenty-eight members by the name of Miller, and twenty-one by the name of Yundt. The St. Luke's congregation has twenty-three members by the name of Ruch.

It might interest the readers to have the names of some of the persons who came from eastern Pennsylvania and now have families in this Indiana settlement: Harrison Antrim, Alfred Burkhalter, Reuben Burkhalter, George Bucks, Eli Brandt, William Balsler, Joseph Bolyard, Lewis Baer, Robert Clen-

denning, Thomas DeLong, Monroe Dieter, Ezra Frankinfeld, Charles B. Fretz, Jacob E. Foster, Solomon Fahringer, John Fenstermaker, Mrs. Tobias Gable, Mrs. B. F. House, Frank Hunsicker, Amandus Hall, Levi Kratzer, Wm. Kerschner, Mrs. Mary Kyger, Moses Lechlitner, and the large Miller family, R. G. Mohr, Lewis Moyer, J. H. Newhard, Edward Ohl, Ephraim Rothenberger, Daniel Ruch, Israel and Moses Smith, J. H. Steckel, Allen J. Troxel, Reuben Troxel, Joseph Weidner, Cornelius Walter, Tilghman Wenner, the Yundt family, and many others.

## Canaling

BY DR. I. H. BETZ, YORK, PA.



THE settlement of the States west of the Alleghenies was made with great difficulty a little over one hundred years ago. The prospectors mostly went there on foot with their trusty rifles. The country was still inhabited by savages, who were hostile to the white man. The savages had their trails, which were followed by traders and others during the "pack horse" era. Ohio and Indiana were densely timbered, and the work of cleaning the land and erecting cabins was laborious.

In early periods the work of bringing supplies from the eastern States, with the difficult methods of communication, seemed impossible. No people ever made greater sacrifices or suffered more hardships in the earlier settlement of the country than did these people. If we examine the early county histories of these States, which contain the portraits of many of the old settlers, we are impressed with the traces of suffering stamped upon their countenances, which never became effaced, and which reminds one of those who peopled western Kansas some years ago. The pack-horse era was supplanted by the canal a number of years later. This was a slow method of travelling,

not more than 30 miles being accomplished in a day and night on combination boats. What were known as packet boats made faster time. The history of early travel and navigation in our interior is full of interest, but we will merely give a brief outline of the route traveled over in this particular journey. As early as 1827, surveys were made for a line of transportation from Philadelphia to Pittsburg, and also from various points to Lake Erie. A railroad was contemplated from Philadelphia to Columbia, and two years later, in 1829, surveys were made to extend this railroad to York. The railroad along the river bank from Columbia to Harrisburg was among the first built. Blocks of sandstone were first used for laying the rails upon, but were found to be too solid and unyielding, and were replaced by wooden ties. The writer's father furnished large numbers of these stone blocks. The Cumberland Valley Railroad was built a little later, and first had bar strip rails, spiked on wood sleepers. These sometimes "snaked" up and penetrated the floor of the car, proving fatal to passengers.

A railroad was surveyed to cross the Allegheny mountains from Hollidaysburg to Johnstown, a distance of 36 miles. The canal extended later continuously from

Columbia to Hollidaysburg, which is six miles from the present city of Altoona. This link of railroad was a portage by which the boats were loaded up and taken across the mountain, where the canal was again resumed at Johnstown, and the journey completed by canal to Pittsburg. From thence the canal boats were towed by steamboats down the Ohio river to Beaver Falls, where the canal was resumed and the trip in this particular instance terminated at Massilon, Ohio.

From Columbia along the east bank of the Susquehanna the first division of the canal was known as the Susquehanna division, which terminated at the junction with the Juniata division, which extended, by way of Harrisburg, a distance of 46 miles. The Juniata division proceeded by way of Duncan's Island up the Valley of the Juniata by way of Newport, Mifflintown, Lewistown and Huntingdon to Hollidaysburg, a distance of 128 miles.

The Portage railroad across the Alleghenies was completed in 1834. Its highest point was 2,700 feet above sea level. The neighboring hills were only 200 feet higher than its highest point. The road had five inclined planes ascending from the east side and five descending on the west side. These planes were very steep, even more so than those of Pike's Peak. However, they were much shorter.

In 1835 the canal boats were so constructed that they could be taken in sections and hauled over the mountain on trucks without disturbing cargo or passengers. The rails were secured to stone sleepers 20 inches square, which were sunk in the ground. The trucks were run into a basin at Hollidaysburg, and the boats were floated upon them. They were then drawn up the planes by stationary engines. The time required to cross from one side to the other was about twenty-four hours, although at times the trip was made in twelve hours. Strong chains were used for traction. Sometimes fearful accidents happened, just as they did on the cable cars later at Kansas City and elsewhere. Express trains on the Pennsylvania railroad now run a closely parallel distance in a trifle of over an hour.

This Portage road was bought by the

P. R. R. Co. in 1854, and discontinued in 1855. The road was massively constructed, as the remains of parts undisturbed show. Charles Dickens travelled on the old Pennsylvania Canal from Harrisburg to Pittsburg, and gives a humorous account of the journey in his "American Notes" of 1842. But such a journey must be personally experienced at first hand to be interesting.

The journey which we are now describing began at Columbia, on May 2nd, 1848, by taking the boat at sundown at Columbia. The boat was a combination freight and passenger craft. It was drawn by two mules, which were ridden by what was known on the towpath as the "canal-boat boy." The towpath was an adjacent roadway travelled by the mules. These boys, being no longer under parental influence, were matchless in cursing and swearing. Like Huckleberry Finn, they "chawed terbacker" and laid themselves in the hot sun if opportunity offered. Then there was a captain, a steersman and a cook. The boats had large oars, which at times were used by the boatmen to aid the speed of the boat or to overcome difficulties. The locks along the canal were numerous. These were necessary to overcome the inequalities produced by the differences of level. Of course, to pass through them required some time. When two boats met, the right of way often led to disputes if it led to nothing worse. The trouble first began with the drivers, who cut lines, resulting in a free fight all around. In fact, it was believed that the canal and its surroundings contained a harder crowd than could be found elsewhere.

The first night on the "raging canal" was a novelty, and naturally not as much sleeping was done as later in the journey. The running to and fro over the upper surface of the boat by the men, the flashing of lanterns and the cries and answers by the lock-tenders, with the rushing of the waters and the ringing and swaying of the boat against the walls of the lock were suggestive of a new environment. Morning came and breakfast also. Afterwards the deck afforded fine views of the surrounding country. Between Middletown and Harrisburg we passed the place

at which, it is said, originated the much quoted phrase, "nigger in the wood-pile." Passing on, in the forenoon we came to the then small town of Harrisburg, which at the time contained between five and six thousand inhabitants. The slow progress of the boat afforded good opportunities for observation.

As we passed on, the scenery became wilder and grander. The damages done by the great flood of 1846, with its high waters, the marks of which were still visible, were an interesting sight for observation and comment. The flood had greatly injured the canal.

The people who lived along canals were often rough, rude and boisterous. This was the day of low prices and cheap living. Eggs were sold at 4 cents per dozen, butter at a fip ( $6\frac{1}{4}$  cents) per pound; young spring chickens sold as low as a fip per head. When Charles Dickens made the trip on the packet boat, he left Harrisburg on Sunday afternoon, and reached Hollidaysburg on Wednesday evening, being about one-half the time consumed by section boats. Here it was generally necessary for the section boats to remain until their turn came to be taken over the Portage. In the journey we are describing, two days and one night were consumed in waiting for the turn. Near Hollidaysburg a great reservoir existed for feeding the canal. The reservoir at Johnstown was that which later destroyed the town, in 1889.

The journey from Harrisburg to Hollidaysburg afforded much opportunity for viewing the country, the people, the towns and the scenery. The latter was grand and rugged. Children are naturally democratic, and if opportunity offers will speedily become acquainted, without a thought being given to rank or station. So it was in this case. But the staid denizens of the east speedily found they were no match for the wild and woolly free spirits of the rude sons of the north and west. They therefore contented themselves with drinking in the mountain scenery that was a novelty to their view. The rate of travel did not average more than a mile an hour, and time would have hung heavy upon their hands except for this

change of natural scenery, and its panoramic effects, which were never effaced. Modern travel in railway cars is too rapid to make the abiding impression that the old-time canal boat did.

During the trip one individual lost his life during the night by falling into a lock and drowning. It was generally thought that whiskey was responsible for this occurrence. Many boats were passed, as the canal then monopolized the bulk of the business, the railroad not yet being extended westward. The packet boats, which passed rapidly, as it seemed, had their decks occupied by a crowd who were hilarious and full of song and music. Many of them were foreigners, and sang, "The Deutsch Coompany ish de be:ht Coompany." It was estimated that in 1835 50,000 tons of freight and 20,000 passengers were passed over the canal and the Portage during that season alone. The canal boat of Jesse Chrisman was the first transported across the mountains on peculiar trucks. This was speedily made general.

The planes on the Portage averaged an elevation of as much as  $7\frac{1}{4}$  feet elevation to 100 feet. They were mostly a half-mile in length, and the rise ranged from 150 to 300 feet. The ascent from Hollidaysburg to the summit was a distance of  $10\frac{1}{2}$  miles, and the rise was 1398 feet. The descent from the summit to Johnstown, in a distance of  $26\frac{1}{2}$  miles, was 1171 ft., the highest point being 2,700 feet above sea level. Columbia, at the canal, was 214 feet above sea level; therefore the rise from Columbia to Hollidaysburg was nearly 1200 ft., which had to be overcome by locks, probably more than 100 in number.

In crossing the Alleghenies the first part of the night was spent in the ascent; and descending to Johnstown consumed the after part of the night and the following forenoon. At Johnstown the canal was resumed. The work of arranging the boats to resume their journey by canal was interesting to witness.

Four cars, containing 7,000 pounds of freight each, had been drawn by the stationary engine and lowered. The chain seemed to be ever in motion, and seemed

in appearance much like a large country sausage, from the elevated point of view of the observer. Four of the same weight were let down on the opposite side on the second track at the same time. A tunnel of over nine hundred feet in length was passed through in the course of the road. A similar tunnel had been passed through in the course of the road. A similar tunnel had been passed through by the canal. The railway tunnel was 20 feet in width and 19 feet in height.

The next stop was at Pittsburg, which consumed a day and night before beginning the river journey. The wharf was a busy scene, with the numerous steamboats it being the stage of high water. A very fine military funeral concourse passed close by, which was that of several Mexican war heroes, who were killed in the numerous actions near the city of Mexico.

Beaver was forty miles below Pittsburg. The journey by canal boat on the river was a novelty, since the speed of the canal boat was rapid, compared with its usual movement. The wharf at Pittsburg was a busy place, and always crowded. Much poverty was witnessed. Many

children as well as women came there to pick up on the wharves what was thrown out by the boat crews. Such poverty as that had never been witnessed by the well-fed people of Lancaster and other Pennsylvania counties.

At Beaver the canal was resumed, this time by the packet boat, and the more rapid passage was agreeable by previous contrast. The voyage through the level country of Ohio seemed more monotonous, although the constant change was agreeable. The boat passed through Akron, Canton, and the stop was made at Massilon, still about fifty miles from the destination. The journey was then made by teams, the first night being passed at Wooster.

The second evening landed the passengers at their destination, the journey covering a distance of 400 miles, and requiring from May 2nd to May 18th, a period of 16 days. Ten years later the return journey from Mansfield, Ohio, to Harrisburg, Pa., was made in 18 hours, and the time now made from New York, by way of Philadelphia, to Chicago has been placed on a 16-hour basis for more than double the distance.

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## Will and Inventory

of

### Casper Glattfelder

NOTE.—The September issue of THE PENNSYLVANIA-GERMAN contained a sketch of the Glattfelder family, descendants of the immigrant Casper Glattfelder. Through the kindness of S. F. Glattfelder, of York, Pa., we are able to give herewith copies of the will of said Casper and of the inventory of his personal property. We believe our readers will be interested in the terms of the will and in the prices quoted in the inventory. We would be pleased to receive other old documents of similar nature for publication.

#### THE WILL

In the name of God, Amen.

Casper Glattfelder of Codorus Twp., in York Co., so is this my last will and testament—

1st My son Felix Glattfelder, shall have my plantation for three hundred pounds. Eighty pounds in hand and then one year free, afterwards yearly, every year fifteen pounds, until the plantation is paid.

2nd After my decease my wife shall be gently cared for, She shall have one cow, the best bed; (But Felix Glattfelder shall keep in fodder the cow as his own cattle). one iron pot, one copper kettle Her spinning wheel. two pewter dishes, one Bucking-tub, two buckets, one chest, six spoons, two plates, one lamp, 1 box iron—

3rd All spin stuff that is in the house. be the same Spun, or not, Shall remain in the estate, and the charges of the weaving, shall be paid out of the estate.

4th After my decease my wife shall have her widow-seat, on the plantation as long as she lives, she shall be maintained out of the plantation.

5th She shall have eight bushels of wheat. two Bushels of rye and half Bushel of salt yearly, one pair of Shoes, one hundred weight of pork yearly, Five pounds of wool, one quarter of an acre of flax.

6th I bequeath unto Solomon my eldest son fifteen pounds, and ten pounds he did or receive of his master, which should belong to his father, because he had not his age, I therefore bequeath unto him, one english shilling for all his hereditary right and inheritance which he has to seek of us.

7th I bequeath to Anna my best daughter twenty pounds for her heredi-

tary right and inheritance that she has nothing further to seek of my estate and no further portion of my others

8th I bequeath unto Casper my youngest son, the large Bible, exclusive of his other share. And that they shall divide all the books with each other, and none can or shall be sold at the vendue,

9th Felix Glattfelder shall have the plantation forever, and all the right and title whatsoever unto the plantation belonging. This is my last will and testament. But if I should recover again I can do with the land as I please. I live or die. this is my last will and testament.

CASPER GLATTFELDER [SEAL]

Executors Conrad Swartz

Felix Glatfelter

Witnesses

Jacob Krout.

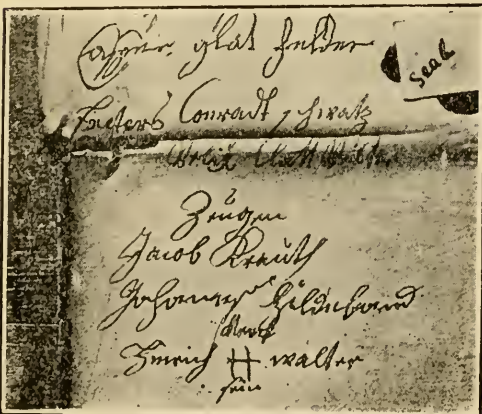
Johannes Hildebrand.

Henry Walter.

THE INVENTORY.

An inventory of all and singular the goods and chattles, Rights & Credits of Casper Glattfelter Late of York County Deceased set forth by the Hand of Conrad Swartz & Felix Glattfelter executors of the last will & testament of the deceased and approved the 8th day of April A. D. 1775, viz,

To the deceased wearing apparel .....	£ 4 15 9
To a sword & a smith vise....	0 7 6
To a coffee mill & scales.....	0 12 6
To sundries in a basket.....	0 8 0
To 4 augurs 1 drawing knife & chisle .....	0 6 0
To 1 chisle an addz & a hatchet	0 7 0
To 1 Hackle, an ax, 1 broad ax & sundries .....	0 10 6
To Saddler leather.....	0 5 6
To a hand saw and shoe leather	0 2 6
To a frame saw and a shovel.	0 4 0
To 5 bell, 2 Pitch forks & 2 dung forks .....	0 8 0
To 4 maul rings & 2 wedges.	0 4 6
To 1 mans saddle & 1 Riding Cushion .....	0 11 0
To 1 Iron hook & a three fork.	0 2 6
To 1 half bushel & 3 old scythe	0 4 6



SIGNATURE OF

CASPER GLATTFELDER.

To 1 hundred weight Bacon..	1 13 0	To 14 sheep & 8 Lambs.....	5 10 0
To 5 potts of lard.....	0 12 6	To 1 mare .....	15 0 0
To 17 pewter plates & 8 spoons	0 15 0	To 1 Bay horse .....	13 0 0
To 2 pewter dishes & platter	0 6 0	To 1 Do Light bay.....	20 0 0
To 2 pans Iron ladles & a flesh fork .....	0 7 6	To 1 Rone Mare .....	22 0 0
To 1 iron pot & 3 cedar pails..	0 6 6	To 1 mare colt .....	10 10 0
To 15 bags .....	1 3 0	To 1 Gray mare & colt.....	20 0 0
To 8 sickles & sundries.....	0 4 6	To 2 Ploughs with the tack- lings .....	1 10 0
To 2 old pistols.....	0 3 0	To 3 Hemp brakes, & 1½ Bu hemp seed .....	0 16 6
To 1 spinning wheel & 2 glass windows .....	0 8 3	To 3 Bushels of Buckwheat & 3 pecks flax seed .....	0 15 0
To a Table .....	0 15 0	To 1 Featherbed & a bedstead.	1 5 0
To a Razor & Box & 1 candle stick .....	0 3 3	To 1 Do Do ..	1 17 0
To 1 wagon .....	10 10 0	To 1 Blanket & Do ..	1 10 0
To 15 lbs of woolen yarn & 5 lbs of heckled hemp.....	1 15 0	To 1 Bushel & ½ of salt....	0 6 0
To 1 log chain, 20 harrow teeth & 1 tar box .....	0 14 9	To 10 head of swine.....	2 0 0
To 3 old plow Colters & a bas- ket with sundries .....	0 8 3	To 90 Bushels of wheat.....	22 10 0
To 4 collars & geers.....	2 0 0	To 6 Cow chains & sundries..	1 1 6
To 1 grindstone, 1 cutting box & knife .....	0 19 0	To 1 Bond Due by Valentine Lore .....	8 14 0
To 1 Bucking tub, 1 iron kettle & 2 barrels .....	0 12 0	To 1 Do Do by Mathias Pope	15 0 0
To 2 Double barrel casks....	0 7 6	To 1 Do Do by Francis Grove	12 0 0
To 160 lbs of broken hemp...	2 10 0	To 1 Promisary note of Jacob Kraft .....	6 0 0
To Sundry small articles ....	0 1 0	To a Book debt due by Peter Drexler .....	5 11 6
To a Fan (or windmill) & 5 bridles .....	2 14 6	To a Do by Jacob Henry....	0 10 0
To a black bull .....	2 0 0	To a Do by Jacob Krout.....	0 5 0
To 1 Heiffer .....	1 17 0	To a Do by Henry Korfman..	6 14 9
To 4 calves .....	3 10 0	To a Do by Charles Diehl....	13 16 0
To 1 cow .....	3 0 0	To a Do by Henry Alt.....	1 10 0
To 1 Do .....	3 0 0	To cash .....	18 18 0
To 1 Do .....	3 8 6		
To 1 Do .....	3 2 6	Total amount .....	£297 9 6
To 1 Do .....	3 16 0	BARNHART ZEIGLER,	
To 1 Heiffer .....	1 10 0	CARL DIEHL,	
To 1 Do .....	1 12 0	<i>Appraisers.</i>	
To 1 Do .....	1 9 0	CONRAD SWARTZ,	
To 1 Do .....	1 6 6	FELIX GLATTFELTER,	
		<i>Executors.</i>	
		Sworn to May 20, 1775.	

# The Hiester Homestead in Germany

By Isaac Hiester, Esq., Reading, Pa.

NOTE.—This paper, read before the Historical Society of Berks County by request, and issued by the author in pamphlet form, is reprinted by permission. See frontispiece illustration.



IN the early settlement of that part of Pennsylvania which is now included within the limits of Berks county a large portion of the population was drawn from those parts of Germany bordering on or near the river Rhine. A description of a neighborhood and homestead from which some of those persons emigrated therefore may be valuable because typical of others and thus having a personal interest for many of our people. Moreover, such a description may be useful in stimulating other persons to investigations like those which have proved so interesting in this case.

The Hiester family in America is descended from three brothers. John, the eldest, emigrated in 1732 and was followed in 1737 by Joseph and Daniel who sailed in that year in the ship *St. Andrew* from Rotterdam. The family records in Daniel Hiester's prayer book describe the three brothers as sons of John and Catharine Hiester and their birthplace as the village (*dorf*) of Elsoff in the county (*grafschaft*) of Wittgenstein, in the province of Westphalia.

Westphalia is one of the western provinces of Prussia near to but not bordering on nor traversed by the Rhine and it is quite probable that the course of the emigrants was first to the Rhine and down that river to Rotterdam where they embarked for America. Wittgenstein is situated in the extreme southeastern corner of Westphalia adjoining the provinces of Hessen and Nassau and is on the high altitude of the slope of a picturesque chain of mountains called *Rothhaargebirge* which forms the watershed dividing the

sources of the Lenne flowing westward into the Rhine from the sources of the Eder flowing eastward into the Weser. The ancient Schloss of Wittgenstein is in the southern part of the county in the suburbs of the town of Laasphe and was formerly the depository of the records of the county, but the town of Berleburg further to the north and the seat of the prince of Sayn-Wittgenstein-Berleburg now has the records relating to that portion of the county in which Elsoff is situated.

The railroad connecting Marburg with Kreuzthal near Siegen, on which only local trains and second, third, and fourth class cars are run, connects at Erndtebruck with a branch road terminating at Raumland. From this point the traveler completes his journey to Berleburg in a mail coach of the familiar bright yellow color of the *Kaiserliche Post* with a coachman in regulation uniform who wears a high feather in his hat and who announces his approach to the waiting villagers by blowing a curved brass horn.

Berleburg, the capital of this part of the county, is a town of about 2000 inhabitants situated in the picturesque valley of the Eder. The most important feature of the place is the Schloss of the prince of Sayn-Wittgenstein-Berleburg, built on high ground above the town. The Schloss was originally erected in 1585 as appears by the date on a stone bearing the family coat of arms placed over the entrance of the gateway of the outer walls and is imposing and extensive with numerous wings, towers and outbuildings. It contains a museum and a library of interesting and valuable manuscripts. It evidently has been frequently renovated and modernized and appears to be, as it doubtless is, the comfortable home of a cultivated and refined family whose presence in the Schloss is indicated in royal fashion by the floating of a flag over the central



portion of the Schloss. The park immediately adjacent and belonging to the Schloss covers possibly thirty or forty acres and romantically descends to and crosses a little stream which feeds a lake within the grounds. The park is well wooded and tastefully embellished with shrubbery and flowers and is kept in excellent condition. It is open to the public during certain hours every day.

A drive of about twelve miles from Berleburg over the excellent roads of the German Empire through a well-cultivated and well-watered country takes the traveler first past extensive slate quarries, then through quaint little villages peopled by the peasants who toil in the fertile valley of the Eder, and after passing several toll gates finally climbs the mountains from the top of which Elsoff, a village of six hundred inhabitants, may be seen nestling in the heart of the surrounding hills. The view from the top of the ridge before descending the mountains to reach the village by a road which almost returns upon itself to make the descent discloses a collection of about a hundred houses closely grouped with the handsome school house on a high point on the further side of the village and the spire of the church gracefully rising in the background constituting a most attractive and beautiful picture.

The old church with the spire at one end and a recessed chancel at the other is supposed to date, at least in some of its parts, from about the year 1000. The form of the chancel clearly indicates that it existed in pre-Reformation times. In other respects the form and furnishings of the church are not different from those of our Reformed churches except for the presence of two candles on the altar. A stone in the middle of the aisle near the entrance to the sanctuary marks the grave of a former pastor of the church who died in 1669. The churchyard surrounding the church building is well filled with graves, most of them unmarked, and of the few stones, as far as observed, none record a death earlier than 1849. On one side of the churchyard is the recently constructed parsonage where Pastor Langhoff and his hospitable wife extended the

writer a most warm welcome in a charming home replete with every evidence of comfort and refinement.

The most interesting feature in connection with the church, of course, was the official records of baptisms, marriages, and burials. These as well as the account books of the church have been preserved complete from 1649 and are in the possession of the pastor.

The early books, as might be expected, are well worn and the ink has turned brown and as the entries are in German script not always easily legible and are arranged in chronological order without any index their examination is not easy. It was, therefore, with much satisfaction that without a very long search the following record was found of the baptism of John the eldest brother, who was the father of Governor Joseph Hiester:

Elsoff den 8. Januar ao. 1708 hat Johann Jost Hüster Anna Katharina Eheleut ein Söhnlein taufen lassen. Dessen Gevattern sind gewesen Johannes Closs, der Mutter lediger Bruder und Anna Barbara, Jost Hüster's ehl. Tochter. Das Kind is Johannes genannt worden.

—which translated is as follows:

Elsoff, the 8th of January, 1708, John Jost Hüster—Anna Katharina, married people, had a son baptized whose sponsors were John Closs, the mother's single brother, and Barbara, Jost Hüster's lawful daughter. The child was named John.

The entry is interesting as giving the maiden name of the ancestor's wife.

Later followed the record of the baptism of other children as follows, the last being the grandfather of the writer's grandfather:

Elsoff den 12. Mai ao. 1709 hat Johannes Hüster Katharina Eheleut zwei Kinder, Zwillinge, ein Mägdlein und ein Söhnlein taufen lassen. Das Mägdlein ist Anna Gerdraut genannt worden und der Bub Johann Daniel.

Elsoff \* \* \* Mai ao. 1710 hat Johannes Hüster und Anna Katharina Elizabeth Eheleut ein Söhnlein taufen lassen \* \* \* Das Kind ist Johann Jost genannt worden.

Elsoff den 1. März ao. 1711 hat Jost Hüster Katharina Eheleut einen junger Sohn taufen lassen. Das Kind is Matheus genannt worden.

Elsoff den 7. Februar ao. 1712 hat Jost Hüster Anna Katharina Eheleut ein Töchterlein taufen lassen \* \* \* Das Kind ist Anna Katharina genannt worden.

Elsoff den 7. Januar ao. 1713 hat Johannes Hüster und Anna Katharina Eheleut einen

Söhnlein taufen lassen. Dessen Gevatter ist gewesen Johannes Daniel, der Mutter noch lediger Gesell. Das Kind ist Johannes Daniel genannt worden.

—which translated are as follows :

Elsoff, 12 May, 1709, John Hüster—Katharine, married people, had two children, twins, a young son and a young daughter, baptized. The girl was named Anna Gertrude and the boy John Daniel.

Elsoff, \* \* \* May, 1710, John Hüster and Anna Katharine Elizabeth, married people, had a son baptized. The child was named John Jost.

Elsoff, 1 March, 1711, Jost Hüster—Katharine, married people, had a young son baptized. The child was named Matthew.

Elsoff, 7 February, 1712, Jost Hüster—Anna Katharine, married people, had a young daughter baptized. The child was named Anna Katharine.

Elsoff, 7 January, 1713, John Hüster and Anna Katharine, married people, had a young son baptized whose sponsor was John Daniel, the mother's single brother. The child was named John Daniel.

It will be observed that the original spelling of the name was Hüster, the "u" having an umlaut. As the umlaut could not be preserved in English and "u" without the umlaut would be differently pronounced it seemed expedient to the early members of the family in America to change the spelling to the present form in order as nearly as possible to preserve the original pronunciation.

Elsoff appears to have had its beginning upon a highway which was laid out along the banks of a stream about eight or ten feet wide. This stream therefore now winds through the centre of the town and the road on its banks crossing from one side to the other is the main street. The streets, of varying widths and devious courses, average not more than twenty feet in width. They are usually paved with irregular stones, have no sidewalks, and are lined on either side by the houses, barns, yards, and out-buildings of the inhabitants who are chiefly occupied in tilling the neighboring fields. The houses are built by first erecting a framework of timbers a foot or two feet apart and filling in the spaces between them with bricks of various kinds so that the timbers are visible on the sides of the house. The furniture of the houses is of the plainest character and except a clock which is

usually found in the living room there is little comfort or luxury. Along the cross timber over the doorway is generally an inscription often running across the entire front of the house and giving the date of the building, the name of the owner, and sometimes a text or pious and reverential expression. On one of the houses the following inscription appears :

Durch Gottes hilfe erbaut von Johannes Jacob Hüster und Christina, seine Ehefrau, und auch von Johannes Jacob Kuhn und Dorothea, dessen Ehefrau, aufgerichtet 25. Mai, 1810.

—which translated is as follows :

Built through the help of God by John Jacob Hüster and Christina, his wife, and also by John Jacob Kuhn and Dorothea, his wife. Erected 25 May, 1810.

The house is at present occupied by Jacob Hüster Vökels, a descendant of one of the builders, with his wife and family.

In another part of Elsoff standing about fifty feet back from the street is a house which forms with its barn and other buildings a court and which is said to have long been known as the Hüster homestead and to have been occupied by the family until 1834. The property now belongs to and is occupied by a man of the name of Althouse who married a woman named Marburger, whose mother was a Hüster. The barn by its date appears to have been built in 1718 and the present house in 1792 but neither bears the name of the builder. In the possession of Mr. and Mrs. Althouse, however, is an ancient Hüster family Bible. This book is an immense volume containing in German the Old and New Testaments and the Apocrypha and was printed in Frankfort in 1699. The family record was kept on the fly-leaves at the beginning of the volume. Most unfortunately the first of these fly-leaves containing the record has been completely torn out with the exception of a narrow margin ranging in width from a half inch to an inch along the length of the page. On the margin the last word or two of each line of the original writing can be seen and about half way down the page appears the word "America" which formed the ending of a line at that point. The second page of the record is intact and begins in 1785 with

the family record of John Jost Hüster and Christina, his wife. It may very probably be conjectured that this collection of buildings was the original homestead or "*Stammhaus*" as the Elsoff people call it and that the Bible contains the record kept by the father of the three brothers who emigrated to America and whose departure was noted on these pages.

The community dwelling in Elsoff is evidently a typical farming community of Germany composed of industrious, thrifty, and hardy people. Although there seem to be no wealthy persons among them, there are, as the pastor declares, no poor and some are reputed to have accumulated considerable property. Many of their names, such as Marburger, Althouse, Zacharias, Schaeffer, Gast, and others have a familiar sound to a resident of Berks county and the sign of Louis Kraemer looms up prominently over a place of business. Their German is full of expressions which suggest Pennsylvania German idioms. Taken all in all, the traveler who finds himself transported to a remote hamlet across the Atlantic whence his ancestors removed nearly two centuries ago has novel sensations as he walks among the mountains and along the streams and even in the very buildings where they lived and worked and wor-

shipped and hears the present dwellers there, some of whom are undoubtedly his kindred, using the same dialect and calling their acquaintances by the same family names which from his birth he has been accustomed to hear in his western world.

From an historical point of view a visit to Elsoff is most valuable and edifying. The lapse of two centuries has made little change and the visitor gains an impression of the appearance and conditions of the place as they existed in detail when the Hiester brothers emigrated. The situation and size of the little town, the character, location, and number of buildings, the furniture of the houses, the dress, language, and occupation of the inhabitants, are exhibited as they were in those days. The scenes from which the early emigrants departed to try their fortunes and bear their part in the building up of the new country are really present to the eye of the modern traveler. The new country to which the emigrants came in the course of its development has been so changed from the state in which they found it that imagination only can paint it but the town which they left stands today as it stood then, a finished picture of that era untouched by the energy of modern life.

## David Schultz:

### An Old Time "Bush Lawyer"

NOTE.—This paper was read by the publisher of the magazine before the Montgomery County Historical Society, at the meeting at Perkiomen Seminary, Pennsburg, October 24, 1908.



AMONG the old tombstones in the cemetery of the New Goshenhoppen Reformed Church near East Greenville, Pa., is one with the simple inscription in German:

DAVID SCHULTZ,

died 1797

Aged 79 years 7 months.

The date and age show that the person thus commemorated must have lived through eventful and stirring times—the periods of settlement and home building of this community, the French and Indian War, the Revolution, the Declaration of Independence, the Establishment of the United States, the Fries Rebellion, the

Whiskey Insurrection, truly the very moulding days and years of the world's grandest and most glorious Republic.

That his life was not uneventful, unimportant or insignificant may be inferred from the following words written by the late Rev. Dr. C. Z. Weiser a local historian and pastor of note of the community:

"We have abundant records to show that he had been the recognized scrivener, conveyancer, surveyor and general business agent for the frontier settlers scattered over a wide district in Eastern Pennsylvania as far down as 1797."

It will be well for us the living to pause a moment and review the eventful days of his life.

David Schultz the subject of our sketch a son of George Schultz and Anna Huebner was born September 13, 1717 and spent the first few years of his life in Harpersdorf, Silesia, Germany, and thus in a Schwenkfelder community that had experienced trials and persecutions for many a decade and that at the very time of his birth heard the first distant rumblings of a storm that was destined in the near future to break with unwonted fury over their heads. For it had been decided by the powers ruling at the time to make Catholics of the few Schwenkfelders living in Harpersdorf and the surrounding community and investigations inspired by this decision were being held at the time.

Two years later two Jesuits missionaries arrived at Harpersdorf with full power to execute these plans. From 1719 to 1725 the Schwenkfelders submitted to a religious oppression that gradually grew worse but when the breaking point had been reached and they could endure no longer they began to flee by night, abandoning homes, kindred and all and taking naught with them but sorrow and poverty as one of their writers expressed himself. Thus it came to pass that the father of David Schultz migrated with his family from Silesia to Hennersdorf near Goerlitz, Saxony in 1726. The family subsequently moved to Herrnhut in 1730, to Berthelsdorf in 1731 and to Pennsylvania in 1733.

Of the incidents of the migration from Berthelsdorf to Philadelphia we may note the following, gleaned from an interesting

account of the journey written in all probability by the subject of our sketch at the time a youth of less than 16 years, (Vide, Pa. Mag. of History and Biography, Vol. 3, No. 2): A party of 13 left Berthelsdorf, Sunday, April 19, 1733 at noon and took passage on the Elbe river at Pirna, April 21, passing Magdeburg April 29 and arriving at Hamburg, May 8. The following day they took ship for Amsterdam where they arrived a week later, May 16. Here the company of 13 grew to 19 who left on a small vessel for Rotterdam June 16 where they arrived at 2 P. M. the following day. June 24 the company set sail for Philadelphia on the brigantine called *Pennsylvania Merchant*, John Stedman, captain.

Space and time forbid our giving the details of the ocean voyage which is described at considerable length by our youthful chronicler.

We can merely glean the following:

The ship carried only 155 tons and had over 300 persons on board, causing much crowding. In spite of this however only 10 deaths occurred on the voyage according to the Schultz record. The day after embarking the ship did not make much progress as it was towed by sailors in the boat. July 13 Plymouth was reached where they stayed a week and the captain took in fresh water and provisions and settled the toll.

Thirteen vessels were seen after leaving Plymouth and before entering the Delaware river. Storms and calms, favorable and contrary winds interchanged. Once "a violent storm arose during the night; a bolt was wrenched off from one of the window shutters and a terrible quantity of water poured into the ship. In the morning the waves were fearful, like rocky cliffs and high mountains. The noise of their roaring was horrible. It was a spectacle awful to behold."

We may well believe that the "thanks and praise" in following words were sincere and heartfelt, written on September 28 after the company had been 95 days on the deep.

"In the afternoon we arrived safe and sound in Philadelphia. Thanks and praise to the Lord for this blessing! At 9 o'clock in the

morning, my brother George Scholtze came to us having journeyed twelve miles in a boat to meet our company. He brought us apples, and peaches, and wheaten bread and staid with us on the ship till we reached Philadelphia."

In the company of 19 to which our diarist refers there were the widow Anna Krause with two sons and three daughters, George Schultz, his wife and their son David, and John and Gottlob Klemm. Melchior, husband of Anne Krauss, died at Harlem, Holland, May 28. So much for the journey as described by young David Schultz.

Records show that a George Schultz paid August 20, 1735 in full for 150 acres of land "as on a branch of the Perkeaming" 23£ 5s od and interest for 14 months 1£ 12s 3d and December 24 in full for 150 acres near "Cowissioppin" 23£ 5s od and interest for 17 months 1£ 18s 6d. These two records warrant us in saying that about July 1, 1734 George Schultz, Sr. (in all probability the father of David) acquired 300 acres of land somewhere in the Goshenhoppen Valley. Seemingly he began to build a house at this time for we find that Georeg Bönish made the following entry in his diary, October 1734, shortly after the Schwenkfelders with whom he came to Pennsylvania had landed in Philadelphia:

"kam George Schultz zu mir und hielt an ob ich nicht koennte das neue Haus untermauern der keller auch und den Schornstein hinaus fuehren. Da Ich den 25 October hinauff in Busch bin 30 Englische meilen von Germantown allwo der Balzer Hoffman mein hand-langer war."

(George Schultz came to me and asked me to build foundations to his house, and make his cellar and chimney. October 25 I went up into the woods 30 miles from Germantown, where Balzer Hoffman was my assistant.— Translation by H. W. K.)

Melchior Kriebel wrote the following words to his friends in Germany, Nov. 1735: "Die gebrueder George, Melchior and Christoph Scholtze wohnen 3 meilen hoehrer als der alte George Scholtz."

These notes enable one to locate the 300 acres as being in the Goshenhoppen Valley. The writer greatly regrets that it is impossible for him at this time to give fuller details respecting the location and final disposition of the 300 acres.

It is altogether likely that David spent the next few years with his father and there made preparations for his future life of usefulness. One is rather surprised to find that in 1736 when but a stripling of less than 19 years, David and his brother George "merchant" of the city of Philadelphia bought 260 acres of land for 70£ which they held until 1757 when they sold the tract to their brother Melchoir for 250£.

From a MS of about 80 pages in the handwriting of David Schultz, rescued from destruction in Boston, Mass. by the Hon. S. W. Pennypacker it is seen that during 1740 and 1741 he was copying writings of a religious and devotional nature, psalms, Christmas, morning and evening hymns, etc.

From the nature of the hymns copied one infers that he probably was not in full harmony with the views of Schwenkfelders on religious questions and doctrines. If his mother Anna Huebner was related to him he may believe that David was influenced by the views of Dr. Melchior Hübner, who lived in Frederick township from his migration in 1734 to his death in 1738 and who was known as a Restorationist, an admirer of the English visionary Jane Leade and an outspoken enemy of false spirituality. None of the family of his father seems to have connected himself by membership to the Schwenkfelders as a religious body.

How David Schultz prepared for and when he began to practice his life work the writer is not prepared to say but according to Rev. Dr. C. Z. Weiser he was largely engaged in surveying and conveyancing as early as 1743 at the age of 25. In our day this might be regarded a late date to begin one's work, in his day with the meager advantages and appliances it must be regarded remarkable.

David Schultz married Anna Rosina, daughter of Abraham Beyer, October 29, 1745. That he prospered in his business may be inferred from the fact that in May 1749 he bought 180 acres 60 perches of land for 72£ 3s lying in Upper Hanover township and East Greenville, Pa. The price paid, \$1.06 per acre, suggests unimproved land. If such an inference is war-

ranted we may well believe that the summer of 1749 was spent in house building, garden making and breaking the virgin soil.

While he was serving his fellowmen far and near his wife doubtless had a general oversight of the work at home. In the performance of such duty it came to pass that June 13, 1750, while the husband was not at home, she had occasion in hay-making to ask a servant Hans Ulrich Seiler to be more attentive to his work. That night was her last. The servant crept stealthily into her bedroom while she slept, mortally wounded her by stabbing and fled. The morning light found her a corpse. The husband entered the following words of bitter grief in his Almanac Diary:

O Unglück und Jammer!  
 Mein hertzlich geliebte und getreue Frau  
 Anna Rosina ist von unserm eigenen  
 Serven Hans Ulrich Seiler, erbärmlich  
 ermordet und erstochen worden  
 in der Nacht gegen Morgen den 14 Juni—  
 Ach Gott!

Was fuer Elend und Hertzeleid  
 Ist nun ueber mich kommen  
 was fuer Angst und Noth hat  
 mich betroffen. Ach erbarme dich ueber  
 unsere unsterbliche seelen.

(O misfortune and misery. My dearly beloved and faithful wife Anna Rosina was cruelly stabbed and murdered by our own servant Hans Ulrich Seiler towards morning of June 14.

O God  
 what distress and affliction has come over  
 me—what anguish and pain have  
 befallen me. O have mercy on our undying  
 souls.

—Translation by H. W. K.)

Hans Ulrich Seiler was a Redemption-er, a German immigrant whose ship passage had been paid by David Schultz's father-in-law Abraham Beyer for whom he was to work a certain length of time to pay off the indebtedness. Being discontented and of a surly disposition the servant was taken into the family of the son-in-law in the hope that a change in his disposition might follow.

He was caught soon after the murder, imprisoned, tried, convicted and Nov. 14 following executed.

June 27, 1758 David Schultz was married to Elizabeth Lar, a union that was blessed with four daughters. Of these Magdalene was married to Samuel Lo-

bach, founder of Lobachsville, Berks Co., Pa., Anna was married to Abraham Clemmer, Mary was married to Henry Keck of which union the Kecks living near East Greenville are descendants. Rosina was married to Jacob Hillegass (der Grosz) who was a merchant in Pennsburg. Among his descendants are Irwin Drehs of Pensburg, the late Mrs. George Carl of Hoppenville, Mrs. Roberts of East Greenville, the Kehls of East Greenville and vicinity.

Respecting the family connections of David Schultz we may note in this connection the following: His father George was a brother of Melchior Schultz the father of the three brothers George, Melchior and Christopher, the last named being the Rev. Christopher Schultz, organizer of the Schwenkfelder church, minister and writer.

His brothers were Melchior, George and Christopher. Melchior was a merchant in Harlem, Holland and is probably the Melchoir Schultz mentioned in the *Hallesche Nachrichten* in connection with certain financial transactions. He arrived in Philadelphia June 28, 1735. He was married and had four children, Anna married to Adam Hillegass, David and two Catherines, the first of whom died in infancy, and the second was married to Andrew Maurer. He owned considerable land in Upper Hanover township west of Red Hill and probably lies buried on the Schultz plot now under cultivation near Dr. J. G. Mensch's mill.

His brother George for a time a merchant in Philadelphia lived in Frederick county Maryland 1757, was married and left heirs. Christopher a twin brother of George was probably the Christopher of whom David gives the following data,— June 14, 1733 he went to Altoona, arriving there June 30. He reached Amsterdam July 18, found deBerty August 14 with whom he left Amsterdam for East India Oct. 16.

May 7, 1767 David Schultz sold 102 acres of his land to Philip Siesholtz keeping the eastern portion of 78 acres. This was retained by him to his death in 1797 and by the family until 1804 when it was sold to a son-in-law Henry Keck whose

grandson Henry Keck owns a portion today including the ground where the old log-house stood, torn down a few years ago.

A conception of the significance and value of the life of David Schultz may be formed by considering certain phases of his activity in fuller detail.

Rev. Dr. C. Z. Weiser after an examination of some of his work gave utterance to the following in 1883:

"He retained copies of all his wills, agreements, surveys, and official doings neatly and often ornamentally executed, by which it is easy to catch a good sight of farms and districts as well as of names and owners and families more than one hundred years ago. To any one with an antiquarian taste, these views are of immense satisfaction.

We can not lay over our hand, as yet, on what may be regarded as his earliest records; but in 1743 he is largely engaged in surveying and conveying. For weeks he seems to have been engaged in surveying lines, extending over what is now embraced by the counties of Northampton, Lehigh, Berks and Chester. Hardly a road laid out during a period of fifty years, in which our David Schultz had not been connected either as actual surveyor or scribe. We question whether a single farm could be named of which he had not been asked to frame a draft. Nor does there appear that a bond, agreement or any instrument was necessary to pass which the ubiquitous Squire had not been present to witness and which (his) hand had not drawn. And these were numerous. The Utopian idea that our sires neither needed nor wanted binding instruments of writing is an airy fancy, or Squire Schultze could not have been kept so very busy for fifty years. He was the mediator between parties and the courts, the counsellor and adviser in all manner and disputes for miles around his centre. Not another personage proved himself more useful and efficient to the settlers at that day, saving their hundreds of dollars and as many miles of travel to Philadelphia. As he kept himself well booked in legal forms and in constant communication with a competent attorney, his directions and adjustments for the most part stood the test. In this way he came to be regarded as an authority far and near, against which it was not well to run. With all his engagements in secular affairs and matters of law he preserved his moral character and Christian principles untarnished if we may judge of this matter from his literary remains."

David Schultz kept an Almanac Diary or Journal respecting which the late Henry S. Dotterer said by way of introduction to his publication of the Journal,—

In the next number of *The Perkiomen Region* we shall commence the publication of a

MS. of extraordinary historical interest. It relates especially to the early settlements at Goshenhoppen—Old and New, Falkner Swamp, Hereford, Hosensack, Great Swamp, Colebrookdale and Salford; but in a wider sense it furnishes a great amount of authentic information regarding the Colonial period, its people and their interests. It is the Journal kept for a series of years by David Schultze, immigrant, colonist, surveyor, scrivener, law adviser, a resident of Upper Hanover township, in the Perkiomen Valley. In his journal three languages are employed—German, English and Latin.

These notes indicate a wide scope of interests on the part of the diarist. The details of farming operations are noted, his professional services in laying out roads, or townships or surveying farms, in settling disputes, in writing agreements, in clerking sales; he noted the happenings among his neighbors, friends and acquaintances, the political life and changes about him, the affairs and interesting data of foreign countries, the movements of heavenly bodies even.

Of these annual notes, those for the years 1733, 1750, 1752, 1756, 1757, 1759, 1768, 1769, 1774, 1780, have been brought to light. What has become of the others of which there must have been quite a number the writer has no knowledge.

In the French and Indian War which meant cruel death, horrible suffering, the wanton distribution of property to so many a brave settler on the frontier, neither he nor his nor any of his immediate friends were called upon in person to suffer, owing to geographical location, the frontiersmen serving as a buffer between revengeful Indians and the oldest settled portions. But he was not unmindful of his obligation in the premises. His home served as a depot of supplies in shot and powder. He helped to collect and forward food and raiment for the sufferers at Bethlehem. He joined his neighbors in equipping wagons to be used in hauling needed supplies to Bedford. He helped to raise troops, and served as a joint trustee with Jacob Levan in providing funds for the "Maxetawnie and Allemanägel Freyen Wacht" on duty from April 3, to May 11, 1756 at a total outlay of about \$280. In a letter dated January 18, 1756, addressed to Robert Greenway he expressed himself in these words:

God knows what will become of the Province if no stopp can be put to the incursions of these cruel monsters until next spring and Summer when the woods are green.

As the Country is so populous, numbers of Troops and Volunteers may be raised to oppose the Barbarians, without having the City Militia necessary for our Assistance who probably with the Lower Parts of the Province may expect hot work enough from the Sea Side if a war breaks out with the French.

Provision I think could likewise be had enough in the Country as yet, without getting any from Town—But the Assistance the Country People expects from their Capital is; Good Orders from their magistrates, Arms, Ammunition and Money, which last Commodity is inexpressible scarce and without which no war nor defence of a Country can be carried on with effect.

Though we hope affairs may soon go better. Since we Hear that a good number of Companies are intended to be raised, each to consist of fifty men and each man to have 45 shillings per month besides provision. Some of them are already marched to the frontiers. But as this will require a very large sum of money to hold it out but one single year, yet it will be better to spend triple so much as the sum already granted for the Purpose Then to permit those Beast-like Creatures to turn the Province into its former State of Wilderness—Since it will be easier to defend a Province than to reconquer one after taken once by the Enemy.

David Schultz's will, drawn up by himself 1794, will illustrate his literary style and his careful and tender forethought for his own household. We quote in full:

*In the name of God. Amen.*

As I David Schultze Senior of Upper Hanover Township in the County of Montgomery and State of Pennsylvania Yeoman, find myself in an advanced age and in a weakly Condition of Health, but of Sound Mind and Memory Thanks be to God. So do I on this Thirteenth Day of October in the year of our Lord One Thousand Seven Hundred and Ninety Four make publish and ordain this my Last Will and Testament and first of all recommend my Soul into the Hands of Almighty God that gave it. And as to my worldly Estate, I hereby dispose of the Same in the following Manner—That is to Say, Imprimis: I give and bequeath to my beloved Wife Elisabeth, my Bed with the Bedstead and Curtain and what belongs to it and Two Chests and the Drawers and the Clock in the Store Room, and also further the equal Third Part of all my Cattle, Kitchen Furniture, Household Goods and of my other personal Estate whatsoever except as herewith mentioned. And it is my Will That She Shall have her full Right of Dower for to remain to live on the Premises of my Planta-

tion and to get and receive Yearly for her Subsistence all such Articles as usual in Grain, Pork, Beef and of the orchard and Garden Products and one cow to be held for her and to be provided with firewood and otherwise by all means as far as to be Sufficient and necessary for her Support at her own Choice and at the Discretion of impartial chosen Persons. So as it will Suit and be deemed equitable to get and enjoy the same Yearly during all her Life Time or Widowhood: wether my Plantation be kept by any of my Children—or be Sold to any Body else—and further it is my will. That all such Articles of Household Goods as my Two oldest Daughters, Magdalena and Anna have got for their Marriage Portion. That shall also be given to each of my Two Youngest Daughters, Mary and Rosina, at any time when they desire it. And I further give and bequeath to my Two Youngest Daughters as to Mary the Sum of Fifteen Pounds and to Rosina the Sum of Ten Pounds in hard Money of Pennsylvania for having Stayed with us and worked Some Years Longer Than any of my eldest Daughters have done to receive the same after the Time when my personal Estate Shall have been sold— And relating such of my Books as my Family will choose to Keep, I bequeath those to my wife and four children in five equal Shares to divide them at their own Discretion who may sell the Remainder by Public or Private Sale, and further it is my Will that Such Articles as Grain, Pork and all other sorts of Provisions and the fodder for the Cattle nor the Linnens, Flax and what may be required for Cloathing Shall not be appraised but kept by my Family for their common use. And as relating my Messuage Plantation and Land Situated in Upper Hanover Township aforesaid and containing about Seventy Eight acres of land Being Part of One Hundred and Eighty acres for which I have got a deed. Dated on the Sixteenth Day of May Anno One Thousand Seven Hundred and forty nine and out of which I have sold the Remainder Several Years ago. It is my Will. That my Said Wife and Children may remain to live on the said Premises and to Manage the Same for their common Use and Benefit as well as they can and to rent out Some of Fields as it will suit them. And in that case to Keep all my Cattle, household Goods, and Tools by the appraisement as long as it may Suit them. But when they give it up. Then it is my Will That any of my Children whom it shall suit best Shall have a Right to to accept hold and Keep the Same under the Conditions of the above recited Yearly Subsistence of my Wife, and for such a Price as They then may agree about it among themselves. In which case I give and bequeath to my Wife the Sum of Fifty Pounds for her further support during Life. Which said Sum is to be taken from the first Payment to be made for the Premises. But in case none of my Children should wish to buy and Keep the



Same Then it is my Will That all the Residue of my Personal Goods may be Sold by public Vendue. And then I hereby fully impower and authorise my hereunto named Executor or the Survivor of them to Sell my Said Plantation and Land with the Appurtenances thereunto belonging to any Body else in the best Manner and on Such Conditions as They can and for me and in my Name & Stead to Sign, Seal, Execute and deliver a Deed for the said Premises to the Buyer thereof— And if then my said Wife Elisabeth Should intend not to remain to live on the same, not to reserve thereof any articles for her Yearly Subsistence as above recited. Then I hereby give and bequeath to my said Wife the Use and Interest of the equal Third Part of the Consideration for which my said real Estate Shall be sold, to receive the Same Yearly for her Support and her Subsistence during all her Life Time or Widowhood. But if she Should marry again. Then She is to receive only the equal half Part of the Said Interest during her Life Time and after Death the said principal Sum Shall fall back to all my children to be divided to them in equal shares. And it is also my will That the Sum of One Hundred Pounds be taken from the first Payment of the Said whole Consideration for the use of my wife and the Remainder from the next four Terms of Payments so as to be the equal Third Part of her use as aforesaid. And after all Costs and charges shall have been paid Then I give and bequeath the amount of all the Residue of my Estate to my hereunto named four Daughters—as to Magdalena the wife of Samuel Lobach. And to Anna the wife of Abraham Clemmer and to Mary and to Rosina Shultze—as to each of them the equal fourth part and Share thereof and each of them is to receive the equal fourth Part of any Sum of Money as the Same Shall be got in though

not under fifteen Pounds at once as in Part of his due share to begin first from the oldest to the youngest except they agree about it otherwise among themselves. And further, if any of my younger Daughters Should die unmarried or intestate Then it is my Will That such Child's Share of and on my Estate Shall be equally divided to my Wife and my Surviving Children in equal Shares. And I hereby nominate constitute and appoint my said Wife Elisabeth and my Son-in-law Samuel Lobach to be the Executors of this my Last Will and Testament and desire that all may be done held and performed according to the true Intent and meaning hereof. And I declare ratify and confirm this and no other to be my Last Will and Testament In Witness whereof I the said David Shultze Senior have hereunto Set my Hand and Seal dated on the Day and Year as first above written To hold all the Said Legacies to my above named Heirs and Children and to their heirs and assigns for Ever

DAVID SCHULTZE SENIOR

[SEAL]

Signed Sealed Published and delivered by the Said David Shultze Senior as his Last Will and Testament in the Presence of us the Subscribers

JOHN SCHLEIFFER

JOHN SCHELL

The world today will not classify David Schultz as a great man, but if disinterested, sacrificial service of others, if ministering to the want of fellowmen, if sowing good which others reap has merit and deserves recognition, his name will be placed high in the list of worthies of his community and state.

## A German Cradle Song

By REV. P. C. CROLL, D. D., LEBANON, PA.

It is Longfellow, who in his "The Birds of Killingworth" gives us this happy passage:

"Tis always morning somewhere, and above  
The wakening continents, from shore to shore,  
Somewhere the birds are singing evermore."

By a slight modification this beautiful sentiment may be adapted for our purpose, thus:

'Tis always evening somewhere, and within  
The enslumbering continents, from shore to shore,  
Mothers are somewhere singing evermore.

And it is the cradle-song they sing.  
What a lullaby chorus if all the crooning  
mothers that sing their slumber-songs  
could be heard simultaneously and in one  
place! What a Babel of tongues could  
thus be made to blend in one harmony of  
loveliest sentiment. This volume of sweet  
melody would all be attuned to the soporific  
cadence of the cradle's measured  
creak and timed by the baton of universal  
mother-love. What a circle of soothing  
slumber-præons is actually and daily, or  
rather nightly, encircling the very globe  
along the zone known as Hushaby Street.

Into this chorus every fond mother from the Lapland snows and Esquimaux isles of the north, where babes are wrapped in bear furs and seal skins, to the sunny south of the tropics, where negro mammies swing their dark and bare skinned piccaninnies in their wicker stringed bamboo hammocks to the tune of "Mammy's Little Honey-boy," pours in the vial of sweet and silvery song. As Hesperus pushes his car westward, latitudinally around the globe lighting the stars in the Heavens from the orient to the occident, there follows in his trail this earth-en-swathing chorus of mother-love and lullaby. From the Flowery Kingdom it leaps the Korean and the China Seas, through the Chinese and the Indian Empires, it re-sounds in the Moslem's realm, and where once the holy angels of God hovered to welcome and hush the Babe of Bethlehem, the Gloria in Excelsis is re-echoed by ten thousand modern Madonnas, with their Syriac cradle-songs.

Then the song-cyclone leaps into the islands of the Mediterranean and, spreading north and south, sweeps both the continents of Europe and Africa. As the birds sing largely the same tune in every land, so the crooning mothers of all the multitudinous homes of these thickly settled countries sing the same sentiment whether the lullaby rhymes be in Turkish or Russian; Greek or Latin; German or Swiss; French or Spanish; Danish or Scandinavian; Dutch or Scotch; English, Irish or Welsh. It is everywhere a rock-aby, hushaby coodle-doon air. Whatever the dialect or tongue, it is mother-love, dealt out in nightly doses of song melody to the tired kings and queens of the cradle. And this song current seems to have gained volume and force by its passage across the Atlantic and ever sweeps this western hemisphere from end to end. The different nationalities that settled these western lands packed their native lullabys within their hearts, or their emigrant chests, when they sailed, and every folk has here perpetuated its songs in its mother tongue. The poetic flame has been fanned in this particular realm by a hundred gifted rhymsters, and laureates of the nursery so that to the

original stock have been added the effusions of J. G. Holland, Henry Van Dyke, Samuel F. Smith, Eugene Field, Whitcomb Riley, Lincoln Hulley, James T. White, William S. Lord, Samuel E. Mann, Frederick W. Pangborn, Celia Thaxter, Ella Higginson, E. Pauline Johnson, Endora S. Burnstead, Mrs. Mary W. Donnan and scores upon scores of others. It is a worthy body of literature and an interesting study would it make to write upon in a separate treatise.

But I am now writing for readers in whose veins courses Pennsylvania-German blood, and I want to present to them the lullaby song which their mothers used to sing when they lay helpless babes in her bosom. It may be quite a while ago. Many and eventful years, lying between this and that day, may have effaced the words and the tune from memory. So they are both to be here reproduced. The singer of that day may herself have been hushed to sleep on the restful bosom of our Common Mother. She may have been tucked in by a coverlet that changes from an emerald green in summer to a wooly, flaky, snowy white in winter. Oft she folded you, my gentle reader, to her breast and rocked and crooned the song here given, till your weary head nodded and your tired eye-lids closed and your little form hung limp in her loving arms. It was the softest, the sweetest and the safest couch you ever slept in. Oh! how often you have longed since to go back to that nook in Paradise and live over again the happy experience just for a single night. With Elizabeth Akers Allen you have doubtless frequently sighed and prayed:

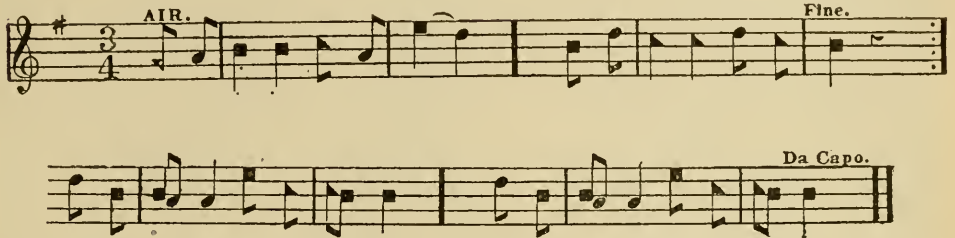
"Backward, turn backward, O Time in your flight;

Make me a child again, just for tonight!  
 Mother, come back from the echoless shore,  
 Take me again to your heart as of yore;  
 Kiss from my forehead the furrows of care,  
 Smooth the few silver threads out of my hair;  
 Over my slumbers your loving watch keep;  
 Rock me to sleep, Mother, rock me to sleep!"

Would you like to hear again the slumber song your mother sang? Then let me call upon the twin agents of your Memory and Imagination and let them

clear the palimpsest parchment of your soul of its later writings and there will appear the record of early days. There will be a nursery scene with a cradle and a trundle-bed in it. Twilight draws its curtain, woven of the roseate sunset and the shadowy night, and somewhere, caught within the folds and the drapery of this vesper robe there comes back to you your

own dear mother, her face wreathed in the smile and peace of an angel. Then, when all voices have been hushed, there begins to echo again within your soul the notes of a sweet lullaby, in a voice so gentle, so mellow, so soft and tender that it makes you dream of heaven. And these are the words and this the tune your mother sang:



**WEIST DU WIE VIEL STERNEN  
STEHEN?**

Weiszt du, wie viel Sterne stehen,  
An Dem blauen Himmels-zelt?  
Weiszt du, wie viel Wolken gehen,  
Weit hin über alle Welt?  
Gott der Herr hat sie gezählet,  
Dasz ihm auch nicht eines fehlet,  
An der ganzen groszen Zahl,  
An der ganzen groszen Zahl.

Weiszt du, wie viel Mücklein spielen,  
In der heissen Sonnengluth?  
Wie viel Fischlein auch sich kühlen,  
In der hellen Wasserfluth?  
Gott der Herr rief sie mit Namen,  
Dasz sie all in's Leben kamen,  
Dasz sie nun so fröhlich sind,  
Dasz sie nun so fröhlich sind.

Weiszt du, wie viel Menschen frühe  
Stehn aus ihrem Bette auf,  
Dasz sie ohne Sorg' und Mühe,  
Fröhlich sind im Tageslauf?  
Gott im Himmel hat an allen  
Seine Lust, sein Wohlgefallen,  
Kennt auch dich und hat dich lieb,  
Kennt auch dich und hat dich lieb.

**DO YOU KNOW HOW MANY STARS?**

Do you know how many stars  
There are shining in the sky?  
Do you know how many clouds  
Ev'ry day go floating by?  
God the Lord their number knoweth,  
For each one His care He showeth,  
Of the bright and boundless host,  
Of the bright and boundless host.

Do you know how many birdies  
In the sunshine sing all day?  
Do you know how many fishes  
In the sparkling water play?  
God the Lord who dwells in heaven,  
Name and life to each has given,  
In His love they live and move,  
In His love they live and move.

Do you know how many children  
Go to little beds at night?  
And without a care or sorrow  
Wake again with morning light?  
God in heav'n each name can tell,  
Knows us too and loves us well,  
He's our best and dearest Friend,  
He's our best and dearest Friend.

NOTE BY EDITOR.—We heartily thank Rev. Dr. Croll for singing this cradle-song over again for us. The music as printed above is a facsimile taken from Weber's Pennsylvania Choral Harmony, 1859 (Fifth Edition; With Additions and Improvements), a book of 400

pp., 7 by 12 inches. Grandfathers who heard pious mothers sing these trustful, peaceful lines see their grandchildren revel in our modern Sunday papers instead. What will the harvest be?



VIEW NEAR CORNING, PA., LOOKING SOUTHWARD.

## A Glimpse of the Perkiomen Valley

BY REV. M. M. ANDERSON, PHILADELPHIA, PA.



PENNSYLVANIA is the most resourceful State of the Union. If it is true that she has ills to be remedied, she has such a wealth of nature, in minerals almost inexhaustible, in farming lands rich in abundant harvests, and in natural scenery in which nature has lavished a wealthy hand. The foot-hills of the Blue Ridge Mountains are so conveniently near to the metropolis of the State that a ride of two hours on a Reading local will bring you to the cooling breezes of the hills and make one forget the suffocating heat of the city. The pure ozone from these heights fill the lungs and purify the blood, while an increased appetite has the tendency to make him a new creature. The writer is located on one

of these hills, fifty miles from Philadelphia, overlooking the valleys of the Hosensack and Perkiomen creeks. Nature has, indeed, been generous to this part of God's world. Standing on this hill, high above Corning station, the prospect opens at your feet like a monstrous fan, but the encircling hills give you the impression of a huge wash-bowl. Should there be any danger of the water in the bowl spilling over, the fear is destroyed by another rim appearing higher up, and as you still lift the eye, there rises another rim farther in the distance. How far off, we cannot say. At sea it is said that the rim of the horizon on the watery waste is 20 miles away, so here the vision in almost any direction is lengthened to a compass of 20 or 30 miles. The village of Palm lies directly before you two miles



VIEW NEAR CORNING, PA., LOOKING WESTWARD.

away, and while no one has told us of the origin of the name, yet it is not hard to see before you a large hand.

The wrist is at Palm, the thumb extends up the Hosensack creek, while the four fingers together form the Perkiomen Valley. The palmist in her art would have no difficulty in tracing the lines of character from this beautiful scene. Rows of beautiful trees which outline the ramifications of leading roads, the graceful curves of what appears, from this elevation, as a child's toy railroad, lines of thrift in well cultivated farms, stretches of forest which have so far escaped the woodman's axe, and the substantial buildings of the thrifty Germans, make a scene easily to be interpreted by the novice. Far up the opposite receding hill, the same kaleidoscopic effect in changing scenery is produced every day. No two days are alike. The different shades of green, the changing cornfields, the golden harvest fields whose waving grain, like the billows of the ocean, play games of tag before the summer breezes, while the brown furrows follow the feet of the sturdy plowman. It is this constant change and lack of

monotony which make this part of the State to differ from city life and the works of man. Here the valley is a busy hive of sowing and reaping during the spring time, summer and autumn, and with Nature's help the fall and winter are made gorgeous by the magic fingers of nature.

A few congenial spirits have purchased a part of Corning heights from Mr. H. T. Schell, a good representative of the Pennsylvania-German stock. Here we have erected bungalows and hide away during July and August from the heat and worry of city life. With good air, water and food for the body and the aesthetic beauty for the soul, we ought to be thoroughly renewed for better work in the months to come. These things tone up the constitution. In securing title for this location, we dealt with the heirs of the original owners who took title from the government. Mr. Schell is the fifth generation from his ancestry who dealt with the colonial Government in settling this part of Pennsylvania by the Pennsylvania-Dutch. The seventh generation now resides upon the soil of his fathers. In

such there is a spirit of contentedness and thrift worthy of imitation. A little repartee which took place between the present owners and Mr. Schell proved that the Pennsylvania-Dutchman is no dullard. We said, "Mr. Schell, your price is too high. The hills are poor for farming purposes, having been impoverished to make a rich valley." "Vell," was the reply; "I know dot. Shust look at der view." "Yes," we replied, "but Mr. Schell, that view is not yours; it is God's, and you have no right to sell what belongs to God." For a whole day this seemed to stump the keen German, but at evening time he had his answer. "You say dot der view ist God's. Vell, I know do, but He give it to me and I sell it to you." That answer closed the bargain. Very

few people in the city can believe that so near to them there is such magnificent scenery, or a people differing from them so much in their customs, language and laws. Yet they are kind to us and help to make our lives happy and comfortable.

If "Aunt Jane of Kentucky" could stand on this summit and survey this patch work of scenery, and in her reminiscent mood rehearse the story of toil and the story of the Teutonic blood which settled these valleys and hills, we would have a readable story interesting to all. Nearly every German home in these valleys can bring forth the treasures of past days in quaint articles of furniture or bits of tradition which link us to the days of long ago.



THE green hills and dales of Pennsylvania-Germany abound in myriad picturesque views of wide extending mosaic landscapes or choicest closely confined miniatures, rich in history and the records and traditions of noble deeds that quietly and unostentatiously have helped to make up the sum of our State and National greatness. Among these the Perkiomen Valley nestling closely to or straying away to a distance from the stream that gives it its name is not the least. The hundreds of summer vacation boarders that have come to love its rusticity and make the valley echo by their joyous and free good cheer bear testimony to this.

In the views presented by Rev. Anderson, the one on page 508 shows the Mill-hill gap through which the Perkiomen

slowly snakes its silvery shining way into the Goshenhoppen Valley. On page 509 one faces the setting sun and looks over the famous Butterthal (Butter Valley), the Catholic settlement at Bally, to the hills of lower Berks (Alt Barricks).

The writer makes a good guess at the etymology of the name Palm. We understand the name was given by the late Benjamin Gerhard, the village merchant at one time, who tenderly nurtured and cared for a palm tree nestling at the foot of a wall.

We give these views by way of suggestion, and hope our good friends the subscribers will take the hint and let us have glimpses of the charming scenery of Picturesque Pennsylvania with which they are familiar, the views accompanied by choice and meaty bits of history, tradition and anecdote illustrating the life of the community. Let us hear from you.

## Col. Washington A. Roebling

BY REV. P. C. CROLL, D.D., LEBANON, PA.

NOTE.—John A. Roebling, son of Polycarp, a humble contented shopkeeper, was born June, 1806, in Mulhausen, Germany, came to America in 1831, and helped to found the village of Germania, afterwards called Saxonburg, 25 miles from Pittsburg, Pa. Here, in 1840, he opened the first mill in America to make stranded wire rope, transferred to Trenton, N. J., in 1848 an industry that in 60 years has developed into the world's greatest single manufactory of wire and wire rope, operated by the John A. Roebling's Sons Company, covering at Trenton with its buildings, yards and tracks 35 acres, employing over 6,000 men, reaching its trade through half a score of branch offices, on the products of whose mills the sun never sets. What Trenton thought of John Augustus Roebling may be judged by the inscription on the monument to him dedicated June 30, 1908, in Trenton: "Designer of and Builder of Many Suspension Bridges, Founder of Trenton's Greatest Industry, an Energetic Worker, Inventor and Man of Affairs, Devoted to His County, in Whose Progress He Had Unswerving Faith, A Patron of Art and Sciences, and Benefactor of Mankind."

The three sons, Charles G., Ferdinand W. and Col. Washington A., inherited many of the thrifty traits of their famed father. The last named, the subject of this sketch, is not actively identified with the business of the firm, on account of ill health contracted during the building of the Brooklyn bridge.—PUBLISHER.



**T**HAT man can never be without fame who has constructed one of the great wonders of the world, and he need not fear ever being forgotten—even tho he should have no monument

to commemorate his life, other than the marvelous creation of his own hands and brain. This is emphatically true concerning the builder of the great Brooklyn Bridge, which is recognized to be the greatest engineering marvel of all the ages; all the greater because built in the most utilitarian age of the world and devoted to the utilitarian purposes of mankind, millions of whom annually make practical use of it. What was said of the great architect of St. Paul's Cathedral of London, might with equal fitness be said by the two cities of New York and Brooklyn, concerning Washington

A. Roebling: "Would you see his monument, look around."

Altho it is but twenty-five years since the completion of that marvelous structure and the memorable opening of the bridge to the public, at which occasion the two great cities which it connects kept gala day, or gala week (ushered in by one of Brooklyn's famous "Children's holidays, and followed by the ceremonial transfer of the public structure by the special bridge-trustees to the official heads of the two now connected cities in the presence of the President of the United States and his cabinet, the Governor of the State and the officials of the two great cities, amid the playing of bands, song of children, flying of flags and gay festoons, the display of brilliant fireworks and dazzling electric lights at night and in the presence of such throngs of people as made it one of the most memorable of days this twin-metropolis had ever witnessed) the Bridge has already served to bring about a municipal union which at the time enlisted the chief attention of the legislature of the State and stirred with enthusiasm the citizens of the two cities under the watchword of a "greater New York." The use of the bridge these years has taken the poetic dream of Brooklyn's poet—Will Carleton—as expressed in his fine poem\* on the occasion of the bridge's opening to public traffic, out of the plane of poetic fancy into the plane of practical realities. Of course, the man who fabricated the wedding ring and made the nuptials of those wooing cities possible was the eminent engineer, Col. Washington A. Roebling, who on the day the celebrated betrothal took place, was confined to his room from an attack of Caisson-fever, contracted in its construction.

High praise has been given to this mighty achievement and to the engineering skill of its builders. The Hon. Abram S. Hewitt, in his masterly oration on the

\*The Marriage of the Continent King and the Island Queen.

day of its opening, said that it "stands before us as the sum and epitome of human knowledge: as the very heir of the ages; as the latest glory of centuries of patient observation, profound study, and accumulated skill, gained step by step in the never ending struggle of man to subdue the forces of nature to his control and use; the crowning glory of an age memorable for great industrial achievements, and which in no previous period of the world's history could have been built."

As may be imagined, THE PENNSYLVANIA-GERMAN is proud to own the race kinship of a man, whose inventive and mechanical skill, whose genius and perseverance against all odds, and whose constant supervision, made this mightiest mechanical and engineering feat of the world a possibility. The claim of Mr. Roebling's being a Pennsylvania-German is based, of course, upon his descent from German parentage and his birth within the limits of the Keystone State. Technically speaking, he may not belong to this class, who are generally distinguished in our day as the descendants of earlier German settlers in Pennsylvania, generally of the eastern part of the State, and who are today either using or are familiar with that peculiar dialect commonly known by the name of "Pennsylvania-Dutch." As Mr. Roebling was born in the western part of the State, and his parents emigrated from the fatherland, but in this century we presume he knows but little of the language or those peculiar customs which distinguish the descendants of his ancestral countrymen, now occupying the rich estates of those early settlers of eastern Pennsylvania, but, notwithstanding the fact of his closer relationships to the fatherland and his greater isolation from the technical Pennsylvania-Dutchman, he is all the same a true specimen of the German-born Pennsylvanian, and hence this claim of racial brotherhood is correctly founded. We are, therefore, proud to include the sketch of so distinguished a career in this brilliant array of leading lights among a class still too little known and appreciated by the American public.

Washington Augustus Roebling was born in Saxonburg, Butler county, Pa., May 26, 1837. His father, Jno. A. Roebling, who was a native of Saxony, Germany, and a famous civil engineer, determined, on settling in this country, in 1831, to devote himself to agricultural pursuits and the building of a village for frontiersmen, and hence laid out and named the town in which his son was born. But soon the demands of the stirring life in the new world, in the form of gigantic internal improvements that called for the building of railroads, the opening of canals and other water ways, and the bridging of streams called forth this skillful genius from his rural haunts. Hence he soon is found in the forefront of all those great enterprises, which his adopted State has undertaken in the first half of the century, such as improvements in canal and slack water navigation, the surveying of lines of railroad, as for instance, of the Pennsylvania system from Harrisburg across the Allegheny mountains to Pittsburg, and the construction of bridges. This led him into the manufacture of iron and steel wire, needed in the construction of suspension bridges, which came to be his greatest and crowning lifework. He made the finest specimens of suspension-bridge wire ever produced in the United States, and in the year 1844-45 had charge of and successfully completed, despite the ridicule of the engineering profession, the wire-cable, wooden-truck suspension bridge across the Allegheny river at Pittsburg. He next built the suspension bridge over the Monongahela river at Pittsburg, which was followed by four similar structures on the line of the Delaware and Hudson Canal, and then the marvelous suspension bridge across the Niagara, near the Falls. Upon the latter he was occupied from 1851 to '55, it being the first bridge of its kind capable of bearing the weight of railroad trains, and long regarded the wonder of the world. Other bridges built by Mr. Roebling, Sr., were a second bridge spanning the Allegheny at Pittsburg, and one connecting Cincinnati, O., with Covington, Ky. His marvelous success in this department of the engi-



neering science led to his selection, in 1868, as chief engineer of the East River bridge, connecting New York and Brooklyn. He lived to complete his general plans, which were approved by the authorities, but he met with an accident that caused his death, ere the work was begun. His son, who had meanwhile, by technical training and personal assistance, become equally skilled in this branch of the science that made his father famous, was now providentially placed in a position to complete the great engineering feat and win for himself a reputation that seems impossible either to fade or to have eclipsed. But we must briefly recount the incidents of his life previous to the undertaking of this crowning work.

The boyhood life of such a man as Washington A. Roebling can easily be imagined, when we remember the busy life of his father, whose library must have been strewn, during the tender and impressive years of his son, with mechanical drafts and cuts and blue-prints and literature all bearing on the great speciality of civil-engineering, and whose personal superintendence of much of the constructive work of his own brain-products gave the son the opportunity to gain that practical knowledge of the science, in which from early youth he was skilled, and which brought him his great fame. To this home-school, where a kindly father became the best of preceptors, was added the thorough training in the *technique* of the science, which can best be acquired at schools. Accordingly young Roebling took a course at the Rensselaer Polytechnic Institute of Troy, N. Y., from which institution he graduated in 1857.

The young fledgling from this polytechnic school did not need to wait long to put his acquisitions into practical use, for his father was then in the construction of the Alleghany Suspension Bridge, in which undertaking the former furnished valuable assistance. Shortly after the completion of this task the Civil War broke out, and this opened up a new path to the young engineer.

The war record of Mr. Roebling is very creditable, and the years thus spent

cannot have been much of an interruption to his more peacefully inclined pursuit. This record has been briefly summarized as follows: He enlisted as a private in the Sixth New York Artillery. He served with this battery for one year, and the remainder of the war he was employed on staff duty. He participated in the Patterson campaign in the Shenandoah Valley. He was at Ball's Bluff with Gen. Stone and on the lower Potomac with Gen. Hocker, fighting the Shipping Point batteries during the winter of 1861-'62. Gen. Hocker's command was then transferred to the Peninsula, and after the evacuation of Yorktown Col. Roebling was transferred to Gen. McDowell's staff, and built a suspension bridge across the Rappahannock for the use of the army. He took part in the pursuit of Gen. Stonewall Jackson thro the Valley, and went with the cavalry reconnoissance to Louise County, returning to Culpepper, which he found in the hands of the enemy. He was on Gen. Pope's staff at South Mountain and Antietam, thro the campaign which ended in the second battle of Bull Run. During this time he built a suspension bridge across the Shenandoah, at Harper's Ferry. He was on duty at General Headquarters during the battle of Chancellorsville. At this time he used to ascend every morning in balloons to reconnoiter the enemy. From a balloon he was the first to discover and announce that General Lee was moving off toward Pennsylvania, which march was halted at Gettysburg. He served on engineering duty in the second corps from Aug., 1863, to March, 1864, during which time he took part in the movement on Culpepper and Rapidan, the combat at Antietam, the skirmish at Bull Run and the battle of Keddy's Ford. He served on staff duty with the Fifth Corps from March, 1864, to Jan. 1, 1865. In the Richmond campaign he was at the battles of the Wilderness, Spottsylvania, North Anna, Bethesda Church, Cold Harbor, White Oak Swamp, the assault on Petersburg, the Petersburg mine assault, Weldon Road, Peeble's Farm, Chapel House and Hatcher's Run. His last duty as a soldier was assisting in the destruction of

Weldon Road, December, 1864. Col. Roebling served with distinction and honor in the army of the Potomac, receiving three brevets for gallant conduct, and in January, 1865, he resigned his commission to assist his father in the completion of the Cincinnati and Covington Bridge."

Now that he was free again to devote his entire time to the one special work of his chosen profession he became his father's most reliable assistant. He at once took almost entire charge of the bridge work at Cincinnati, from the spinning of the first cable wire till the last piece of the superstructure was in position. And now the way was being opened for the great crowning work of his life. His father had already been engaged in preparing plans for the great East River Bridge, to the successful completion of which the brilliant names of father and son will be forever linked. The son to fit himself still further for the enormous undertaking, went to England, France and Germany to see and study up all that might be learned on the particular and essential subject of pneumatic foundations, before undertaking the critical task of sinking the foundations of the greatest bridge yet constructed, while the father was busy upon the plans. He remained in Europe a year, during which time he inspected all the important engineering works in progress there, and made a special study of the manufacture of steel, at the great works of M. Krupp at Essen as well as the most important ones in England.

Now he felt himself equipped for the great undertaking, and accordingly removed to Columbia Heights, Brooklyn, where he might be personally near, and in constant sight of the work that came to occupy the next fourteen years of his life. But alas! before the first stroke of active constructive work was made his father had met with a sudden and painful accidental death, so that in July, 1869, he finds himself not only deprived of his riper experience and genius, but burdened with the three-fold task of the settlement of his father's estate, the care of his wire manufacturing business, some years previously established in Trenton,

N. J., and the sole management of the most gigantic engineering undertaking in all the world's history, the plans of which had as yet been only more generally formed, but of which not a single detail had been considered. Yet he set himself confidently to work, personally giving every detail closest and most critical attention. Perhaps the task with which was connected most intense anxiety was the sinking of the caissons. While this tedious work was in progress, it is said that he never left Brooklyn even for an hour, visiting the work at all hours of the day and night. By his coolness, foresight and quick comprehension of the best way out of any unexpected difficulties, he several times averted a serious panic among the men when slight accidents and "blow outs" occurred. His excessive devotion to the work, joined with the fact that he spent more hours of the twenty-four in the compressed air of the caissons than any one else wore out his strength, and one afternoon in the spring of 1872, Col. Roebling was brought up out of the New York caisson nearly insensible, and all one night his death was hourly expected by the anxious friends who watched by his bedside. In a few days he rallied and was back on the work again. He was too weak, however, to labor as he had done before, and after the foundation of the New York pier was completed, in July, 1872, he spent two or three weeks at Saratoga and Richfield Springs. He returned to the scene of his labors somewhat better after this little rest but all summer and autumn he was obliged to stay at home for a few days at a time. In December he found himself too weak and ill to go down to the bridge anymore. Fearing that he might not live to finish the work himself, and knowing how incomplete the plans and instructions for the bridge still were, he spent the whole winter writing and drawing, and the papers written while he was too sick to leave his room, contain the most minute and exact directions for making the cables and the erection of all complicated parts which compose the superstructure. In the spring of 1873 the physicians attending upon him insisted that his one chance

of life was to get away from his work; so he went to Germany and spent six months at Weisbaden. Writing so much in his enfeebled condition had weakened his eyes. He was too weak to carry on a long conversation with his assistants, and probably no great project was ever conducted by a man who had to work under so many disadvantages. It could never have been accomplished but for the unselfish devotion of his assistant engineers. Each man had a certain department in charge, and they united with all their energies to have their work properly done according to Col. Roebling's plans and wishes, and not to carry out any pet theory of their own or for their self-glorification.

Altho greatly prostrated and so weakened as to confine him to his house, the gallant man clung to life and to his task with such heroic tenacity that for ten years previous to the completion of the bridge his house was made the office, where all the plans for the bridge were discussed and perfected, and from whence he observed its construction. He directed his work from his sick room from 1873 to the completion of the bridge in 1883. And even the plans underwent many important changes made by himself since he had become too feeble to direct the active operations in person. There is scarcely a feature in the whole work of the bridge that did not present new and untried problems. For instance, while sinking the New York caissons it was found, when deep enough to begin the foundation masonry, that below it was a bed of boiling quicksand with an irregular ledge of rock underneath of a depth varying from four to twenty feet. To have gone down to the rock and levelled off the whole foundation would have involved an ex-

pense of an additional half million and a probable sacrifice of hundreds of lives and another year of time. He therefore took the bold step of stopping within a few feet of the bed rock and leaving an intervening cushion of sand to distribute the pressure. The result has justified his view of the matter. Similar alternatives and newly contrived plans had constantly to be provided. All these new problems he soon solved, if not always with ease, yet always satisfactorily. Yet no one who has not studied the mechanism of the bridge in its minutiae can properly conceive of the many constantly recurring problems, occasioned by so many new features first introduced into the structure of this bridge, and because of its gigantic proportions, which all confronted this master builder, the solution of which, however, bears such glorious testimony to the greatness of his genius.

Since the completion of this bridge, Col. Roebling has devoted his time to directing his wire business at Trenton, N. J., where he now resides, and to the pursuit of his health: He has written and published, besides various pamphlets on professional subjects, a work on "Military Suspension Bridges." The personal characteristics of the man are given as follows:

"In personal appearance Col. Roebling is about five feet ten inches in height. He is a blonde of the German type; has large, expressive gray eyes, and his countenance does not to any great extent show the ravages of the caisson disease. While he is unpretentious in manner, his personality is marked by strong individuality and self-composure. The Colonel is a man of versatile attainments, being a good classical scholar, a fine linguist, an excellent musician and a mineralogist with hardly a superior in this country."

# The Home Department

Edited by Mrs. H. H. Funk, Springtown, Pa.

## APPLEBUTTER BOILING.

BY THE EDITOR.

With the arrival of Fall, with it's sere and yellow leaf, when

"The frost is on the Punkin  
And the corn is in the shock,"

comes the annual applebutter boiling—that article of diet so dear to the palate of every Pennsylvania-German—an article which they alone are capable to serve up to the "queen's taste," and with it are revived many pleasant memories of by-gone days, especially of the time when before the aid of modern machinery the process was far more laborious and lengthy.

With the introduction of modern power cider presses, apple paring machines and the like the time required for the production of this toothsome article has been materially shortened.

In the good old times one day was set aside for the gathering of the apples, the choicest sweet apples being reserved for the "schnitz." These were taken to the house, where the women folks set to work to prepare the "schnitz" during the afternoon or generally in the evening, the women of the neighborhood, by previous invitation, arrived to lend their aid in this laborious work, and have a jolly good time in general—the young folks in particular.

Early the following morning the men folks left for the local cider press, which had been arranged for previously. Here the apples were crushed to a pomace or pulp, between two large wooden rollers operated by a horse traveling in a circular path. The apple pulp was then carried to the press, where it was packed in tiers on a flat bed with rye straw—later followed by a slotted bin, and pressure applied by the aid of a large screw and weights. After the pressure had been applied for a

length of time the pulp was taken out, re-packed and again pressed so as to get out all of the juice. Cider making required practically a day, instead of a few hours as now. As soon as the cider reached the home the boiling process began. Huge copper kettles hanging over roaring fires were filled with the cider, kept at a boiling point, the scum removed as it formed, until the cider was boiled down to about half the quantity. After the cider had boiled for several hours, one of the kettles was prepared for the final boiling. This kettle was equipped with a stirring apparatus consisting of a revolving corn husk brush operated with a crank-movement by the aid of a long wooden handle.

To the cider in this kettle were added the apples by the bucketful, the boiling was then kept at low point, keeping the mass simmering until the apples were all added, and then boiled until smooth, this taking the greater part of a day and night, usually a time of festivity and mirth, all looking forward to the applebutter boiling as a jolly occasion instead of a task.

After the apples had all been put in, some added spices, including cinnamon, allspice, cloves or sassafras root, the boiling was continued sometimes for several hours, until after repeated tastings, it was found satisfactory to the taste, and did not "cry," the cider settling at the side of the dish, then it was considered ready to be dipped out into earthen crocks and carried on the attic where, the next morning, after it had cooled, it was covered with paper and there to remain until needed for the table.

Applebutter is still being boiled in some districts, although more modern methods are being employed, making the task far less laborious than in earlier times.

A subscriber from Nebraska writes as follows under date, October 9:

I am sending you three of my great-grandmother's recipes as samples. The supply is large, and you can have all you want. I find that most of her cooking was done before the fire and in the brick oven, and alas! there is no good substitute for the brick oven. The translations

my grandmother made are very free, and are full of minute directions that I have eliminated in making copies for you. If you use these, I prefer not to have my name mentioned. I want to be of use to the magazine.

Thanks! We shall use what you sent in the December number, and hope to receive many others from you. We trust others will follow the example of our Nebraska sister.

## Literary Gems

## WHEREVER IT MAY BE.

BY REV. A. C. WUCHTER, GILBERT, PA.

Wherever it may be,  
The skies are just the same,  
The clouds float on the azure sea,  
Like pinnacles of flame,  
With eyes of burning gold  
The stars look down on me,  
And so God's wondrous love unfold,  
Wherever it may be.

Bright o'er the eastern hills  
The sun, as wont of yore,  
Breaks forth in glorious pomp and thrills  
The waking world once more.  
The eye that speaks to eye,  
The love that smiles on me  
Is like the raindrops from the sky,  
Wherever it may be.

The heart that throbs with pain,  
The tears that pearl and fall,  
From one mysterious fountain drain  
Their sorrow, love and all.

O heart! now loving, true,  
Now like the Upas-tree,  
Thou art the same, as skies are blue,  
Wherever it may be.

The babe that lies enshrined  
Upon its mother's breast,  
The gaffer with his years inclined  
Low sinking into rest,  
One common tale unfold  
Of ruthless destiny,  
And so life's varied tale is told  
Wherever it may be.

Wherever it may be,  
The wide world o'er and o'er,  
There's One who loves and cares for me,  
And so I ask no more.  
Whatever else betide,  
To Him alone I flee,  
None else so dear to me beside,  
Wherever it may be.

## MEI DROM.

BY C. C. MORE, PHILADELPHIA, PA.

Ich kenn en Platz, der's weit, weit fort,  
Der weg dort hie is lang un schwer,  
Es schteht en Schloss im Newel dort,—  
En Scheingebei' un lewe leer;  
Dort haust en Geischt, en gleener Gnom,  
Er macht wie mer's verdient en Drom  
Ja, grad wie mer's verdient, en Drom!

Du nehmsht ihm juscht dei winsche hie,  
Dei Sorge un dei Hoffning ah,  
Er schpint en Goldgeweb um sie  
Mit all dei schtiller Sehnsucht dra.  
Er kennt dei Herz, er sehnt es jo,  
Un macht dir ah den Drom denoh,  
Ja, wie es is, den Drom denoh.

Ich bin mol an dem Schloss vorbei,  
Im Herz es scheincht Bild von der Welt,  
Un bin zu dem Drommacher nei,  
Un hab en Drom dazu beschteht.  
Der Drom—is alles schuncht vorbei,  
Is nau immer un ewig mei,  
Ja, immer bleibt der Drom nau mei.

Wie Gott sel Drombild hot gemacht,  
Hot Wahrheet, Sanftmut, Lieb und Rei  
Er sich aus seiner Bruscht gebracht,

Un hot es in sel weese nei.  
Vom allerbescht von Sich en Dehl—  
Es scheincht vom Himmel in ihr Aag,  
Es bescht vom Himmel in die Seel.

In Seiner weisheet hot der Herr,  
Sel weese gschickt in unsere Welt,  
In Seiner Absicht hot ah Er  
Es mir an meine Seite gschtelt,  
Doch hot Er's bald genomme noh,  
Un ich bin so verlosse do,  
Ja, verlore un verlosse do.

Doch is mir ah als gor so weh,  
Un will des Herz mir breche schier,  
Wann ich dann juscht sel Bild aseh  
Lebt die Hoffning widder uf in mir;  
Es is mei Lewe, Licht un Schtab,  
Die eenzigscht Zuflucht as ich hab  
Der eenzigscht Droscht as ich noch hab.

Los mir mei Drom, ich brauch ihn doch,  
For anner hot er jo kee wert,  
Er's juscht for mich, ich will ihn noch,  
Mir is er alles uf der Erd.  
Leg der Drom zu mir in's Grab,  
Er is ja alles was ich hab,  
Gewiss, er's alles was ich hab.

## KRIEGS LIED.

AUFGESETZT VON SAMUEL SCHEDEL IM JAHR 1814.

The following lines, furnished by a Dauphin County subscriber, portray the feelings, real or imagined, of a soldier about to leave home for a possible field of battle during the Second War with Great Britain. We should be pleased to know something about the author of the lines, and hope we may receive information from our subscribers. Who was Samuel Schedel?  
—Editor.

Jetzo musz ich weg von euch,  
Und musz ab maschiren;  
Musz werden den Soldaten gleich!  
Muss lernen exerciren.  
Ich musz fort nach Canada;  
Es ist gut dasz mir keine Fra'  
Und kein Kind nacht weinet,  
Weil es schmerzlich scheint.

Vater, Mutter, insgesamt,  
Brüder und ihr Schwestern,  
Kommt und reicht mir eure Hand  
Noch ein Mal zum letzten,  
Und ihr Schwager kommt stehbei,  
Freunde und auch Ihr, Geschwey;  
Wenn ihr mich wollt sehen  
Nach den Grenzen gehen.

Wehmuthsvoll werdet ihr alle blicken  
Nach mir, und empfinden Schmerz;  
Wenn ich denk' an euch zurücken,  
So will Schmelzen mir mein Herz,  
Wenn ich auf der Wache steh'  
Und kein Mensch mehr um mich seh'  
Bei kalten Regenstürmen,  
Gott, du dich erbarmen.

Hitz' und Kalt' musz ich ausstehen,  
Und kann oft nicht schlafen,  
Wenn ich ja von fernem hör'  
Die Kanonen krachen;  
Weis nicht welchen Augenblick  
Mich eine Kugel von Geschick.  
\* \* \* \* \*

O, mein Gott, so steh mir bei,  
Mache mich von Sünden frei!  
Wenn ich dann musz sterben,  
Meine Seele nicht verderben.

Herr lasz deine Engelein  
Ueber mich ja wachen!  
Wenn ich bei der finstern Nacht  
Auf der Erd musz schlafen.  
Ach Herr schlag eine Wagenburg,  
Um mich her dasz nicht dadurch  
Unser Feind kann dringen,  
Um mich zu verschlingen.

Wenn sich ja gleich Seel' und Herz,  
Von einander scheiden,  
Ware es doch kein solcher Schmerz  
Segen das zu heissen.  
Als wenn Eltern und ihr Kind  
Die ja stets beisammen sind,  
Sollen und müszen scheiden,  
Und zum Krieg bereiten.

Eltern denket auch an mich!  
Wenn ich euch thu' schreiben  
Ihr sollt mir ja ewiglich  
Im Gedächtnisz bleiben.  
Habe ich euch was Leids gethan  
Halt ich um Verzeihung an,  
Denn es kann geschehen  
Dasz Ihr mich nicht mehr sehen.

Gute Nacht will ich euch geben:  
Gute Nacht für das letzte Mal,  
Gute Nacht für dieses Leben!  
Gute Nacht ihr Freunde all'  
Gute Nacht für diese Zeit  
Als in jene Ewigkeit,  
Hoffe ich wird es geschehen  
Dasz wir einander wieder sehen.

## MONTGOMERY COUNTY PIES.

BY REV. WILLIAM BARNES LOWER.

You may talk about the cookies  
That your mother used to make,  
Of the doughnuts and the dumplings  
And the good old ginger cake,  
But you'll smile a little broader  
And you'll wink the other eye,  
When you've had about a quarter  
Of Montgomery County Pie.

You may talk and get expansive  
On the things your dear wife cooks,  
How she carries all the recipes  
In her head and not in books,

But your fond ejaculations  
Will be found somewhat awry,  
Unless she's used to making  
Old Montgomery County Pie.

Some may want the fancy dishes—  
Ices, cream-puffs and eclairs,  
Or delight in sumptuous dinners,  
With their strenuous bill-of-fares,  
But give me a country table  
For variety and size,  
In good old Montgomery County,  
With its big old-fashioned Pies.

## EN THANKSGIVING SHTORY.

BY SOLLY HULSBUCK.

## Chapter I.

De nocht wore shtill. Tswae yunga leit, en bu und en maidel, der Yuckel und de Betz, hen fonna uf em gate g'hunka im dreebsawl. Der moon wore hoch im himmel we en groser galer karpas kustard, und der hund wore in si'm nesht. Im house wora de olda leit shun lung in der ruh. Es wore ken sound fun ken'ra ord egcept olle gabut en dull, deef gabuller we der shol funera dynamite oxbloshun wun der olt mon g'shnarixt hut.

"Yah, mi leeva Betz," sawgt der Yuckel, mit era botch in sinera botch und era kup uf si'm hartz, "Ich mus gae." Ehr hut de saima warta shun tswonsich mohldafor g'sawt g'hot, ovver dse wore en farawel meeting, und si fees sin eig'shlofa eb ehr g'shtairt iss warra. "Now mus Ich gae," hut ehr g'sawt, "ovver Ich mane mi hartz fershringt. Wun Ich denk, doh sin mer now:

Tswae grout-kep uf em saima shtuck,

Tswae nice im mush-male sock,

Tswae bull-frock uf em saima bluck,

Tswae gens in ainera flock.

Doh sin mer bi'nonner, es mawg si far's letsht mohld. Morya mus Ich fart mi waig mocha in der weld und ni glick broveera. Doh derhame kon mer net ganunk fardeena far der price funera umberell uflaiga far en rahecher dawg. Ich gae en monich mile aweck, mi leeva Betz, ovver Ich denk immer tsurick on de guda tseita das mer g'hot hen mit 'nonner. Wun Ich gude ous moch und war reich, coom Ich un de olt hamet doh und dress dich in seida. Derno bisht du shtulz mit di'm leever oldar Yuckel, und mer bowa en grose, bocka-shtanich house mit glaider und wosser klossets dr'in, und doona nix das bills batsawla far unser blaseer. Und now mus Ich b'gleedich gae. Geb mer yusht nuch amohl en buss—\* \* \*—so! Farawell!" Ehr iss fart. De Betz iss in's house und gabrillt das de draina drip-drop, drip-drop dorrich der shprow-sock garunna sin und oll de wunza farsuffa.

## Chapter II.

Der Yuckel hut arwet g'funna un mae blotz net en hunnert mile aweck und iss fleisich draw. Der lu wore net grose um shtairt, ovver ehr hut datsu g'shtucka, und es wore net lung bis ehr mae grickt hut, und derno ols mae, und olle mohld das se si lu ga-raisd' hen, hut ehr der Betz g'shrivva waiga sellem bocka-shtanich

house. De leit hen ene ga-glicha wile ehr g'seem'd hut sheffich si, und un der saima tseit gude-gookich. Der blotz hut eme g'folla, und der besser das ehr bakond iss warra, der mae maid hut ehr g'funna das eme aw g'folla hen, bis de Betz endlich sheer gons fergessa wore. Si airshta brief hen ols aw-g'fonga: "Mi leeva, seeza Betz!" ovver sex moonet dernocho wore's, "Mi leever freindt!" und now hut ehr ni-g'shtairt mit plain "Miss Betz." Es weist jusht we g'shwint das mer si beshta freind fargest wun olles gude gaid. Ehr iss un korda pairties gonga, in de opery heiser, hut fina glaidery gawora und wore in so holb-gaboocka "society," und de Betz wore derhame im dreebsawl . . . . Ovver amohl ae dawg hut's en axident gevva das der Yuckel sheer fardich gamocht hut. Si links bae wore farbrucha, und si rechter arwm wore ga-crush'd. Doh hut ehr onnera maid nimme noch shpringa kenna, und aw behudes kenne mae dricka. Derno hut ehr widder un de Betz gadenkt. Es iss kurius, ovver es nemt farcoomen en grose um-glick udder en harter shrofe far dale leit tsu sich selver bringa und widder guder farshond in se du. So hen se der Yuckel uf en stretcher und hame g'shickt.

## Chapter III.

De Betz wore um depot drei shtund eb de drain cooma iss. De guda engel wotsha immer ous far em wun mer's gor net egshpect. We se der Yuckel obgalawda hen iss es olt leeb ous-gabrucha we fire inera pulfer-meel, und es airsht hilf das ehr grickt hut wore en warmer, louder buss fun der Betz das em de awra tsu-g'shlogga hut. Si puls iss grawd besser warra, ehr hut awfonga shnoufa we en heevier goul pore minuta, und derno hut ehr gabrillt we de Betz hut um farawel. Awga wosser frisht em immer uf we de Summer showers de blooma doona. Es iss en guda sign, wun mer letz gadu hut und kon's ob-wesha mit drouer-icha awga wosser. In sex wucha wore der Yuckel un der gricka, und in tswae moonet hut ehr de Betz widder dricka kenna das se gagrext hut. Es iss olles shae ivver g'shwetzt warra, und far de shtory kartz mocha,—se hen de huchtsich b'shtelt far Thanksgiving. Es wore en shecklicher dawg. Se hen de fet gons g'shlocht und en grosa tseit g'hot. De Betz wore donkbawr das der Yuckel es bae und der arwm farbrucha grickt hut, und der Yuckel wore donkbawr das es so narrisha weib's-leit gebt das mae mon olles fargevva kenna. Ich hob shun gadenkt, bis nekst Thanksgiving dawg kent de Betz donkbawr si wun ehr yusht si fardiherkerter hols farbrucha het.

# EDITORIAL DEPARTMENT.

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THE PENNSYLVANIA-GERMAN is an illustrated monthly magazine devoted to the biography, history, genealogy, folklore, literature and general interests of German and Swiss settlers in Pennsylvania and other States, and of their descendants.

PRICE, per year, \$1.50, in advance; single copies, 15 cents. Foreign postage, 25 cents a year extra. Club-rates furnished on application. Payments credited by mail.

DISCONTINUANCE.—The magazine will be sent until order to discontinue is received. This is done to accommodate the majority of subscribers, who do not wish to have their files broken.

NOTICE OF EXPIRATION of subscription is given by

using red ink in addressing the wrapper of the magazine.

CONTRIBUTIONS.—Carefully prepared articles bearing on our field are invited and should be accompanied with illustrations when possible. No attention will be given to unsigned articles, nor will we be responsible for the statements and opinions of contributors. Unavailable manuscripts will not be returned unless stamps are sent to prepay postage. Contributions intended for any particular number should be in the editor's hands by the twenty-fifth of the second preceding month.

ADVERTISING RATES will be furnished by the publisher upon request.

## A Few Suggestions.



THE gradual drawing to a close of the current calendar year suggests the propriety of stating a few things editorially bearing on the publication of THE PENNSYLVANIA-GERMAN the coming year.

We may say in a word that the precedent set by the work of the past three years will be our general guide the coming year. This renders unnecessary the making of advance announcements in detail of what we expect to offer in the line of reading matter. We may say, however, that we are in position to give a more valuable and more interesting magazine than before.

### The New Department.

The proposed printing of tombstone inscriptions or mortuary records opens a new field that will make the magazine increasingly valuable. While the proposition to print is a tentative one, the publisher sincerely hopes the subscription list will warrant the undertaking of the publication. This will be but one of a number of forward steps that are contemplated. If this scheme meets due encouragement, we hope to take up baptismal and marriage records the same way. What some subscribers think of our plans is shown by the following:

Tombstone inscriptions from the older cemeteries are of invaluable use to genealogical research, and any person who places such data

in type where it becomes accessible in the larger libraries does a public good and assists posterity.

In reply to your favor will say that in my opinion it would be an exceedingly difficult task to obtain old tombstone inscriptions accurately at this late day. In many of the old cemeteries where I have been the inscriptions prior to 1800 are next to impossible of being deciphered.

If the records could be accurately obtained, it would be a most interesting and valuable addition to local history.

I note with interest your proposition to commence the publishing of tombstone inscriptions, and hope that they will prove an interesting feature of your magazine for the ensuing months. The oldest cemeteries here have been abandoned and dismantled by the simple expedient of laying the tombstones flat and covering them with earth, so that I am afraid there will not be much to offer, but I will look around and may possibly be able to contribute something. With best wishes for a long and prosperous life for your paper, believe me.

I think your decision to add tombstone inscriptions as a regular feature of the magazine is a very commendable procedure. I also think it an excellent idea to add eight pages to the paper and devote the additional pages to genealogical information. THE PENNSYLVANIA-GERMAN should become the medium of communication, the storehouse of information and the preserver of data for genealogists of German descent.

Of course, I have not had any idea of compensation for the writing of an article for a magazine devoted to such subjects as those fostered by your publications. Local and special history is not written for pay, but from the love of the subject. Witness the enclosed circular relating to a work in which many are interested, and for the preparation and publication of which I have spent much money, but half of which, if so much, can I expect to recover for my pocket. I shall be well content at that, for without such aid the work would not have been accomplished.



**Editorial Assistance.**

We feel happy and honored to be able to announce that we will have the following valuable editorial assistance the coming year:

Rev. J. A. Scheffer, A.M., of Allentown, Pa., who has had more than ten years' experience in publishing and editing papers, will assist in editing and proofreading.

Prof. E. S. Gerhard, of Trenton, N. J., who has shown his ability as a reviewer, will conduct Reviews and Notes.

Mrs. H. H. Funk, of Springtown, Pa., will conduct the Home Department, and is planning a series of illustrated papers on early home life.

Prof. Leonard Felix Fuld, M.A., LL.M., of Columbia University, who has shown his skill and knowledge by writing the valuable series of papers on German surnames for the magazine, has consented to give through the pages of the magazine, on receipt of 25 cents through us, the history and signification of any surname requested.

The inimitable "Gottlieb Boonastiel" will discuss topics of current interest in his unique dialect.

**Remittance Requested.**

Our method of addressing magazines, sending out expiration notices and acknowledgments of receipts of money will be changed beginning with the issue for January, 1909, after which date of expiration of subscription will be noted in connection with the name of the address. Those whose subscriptions are or will be due shortly will find this paragraph marked with a blue pencil. They can

save us time, labor, money and confer a great favor by sending in their remittances at their early convenience, and at least by Dec. 20, when we expect to have our mailing list put in type for use in mailing the January issue.

**A Request.**

ESTEEMED READER:—Will you not for the sake of the cause this magazine stands for, consider yourself a committee of one to get new subscribers? The subscription offers we make are liberal, and will give you a good commission. We know well that the magazine is not ideal; we know equally well that with more financial means at our disposal we can make it larger and better. Men properly spend thousands to rear stately shafts as memorials. Is not a periodical publication worthy of consideration as a monument, and therefore worthy of liberal and hearty support? Men spend freely to enjoy rich banquets and the accompanying eloquent flow of soul. Why not regard THE PENNSYLVANIA-GERMAN as a banquet board where men and women the year through may enjoy free speech, free flow of soul? Invite your friends to join our company and enjoy the good things with us.

**A New Name?**

Shall we give the magazine a new name? If so, what shall it be? The term, "THE PENNSYLVANIA-GERMAN" is for some reasons objectionable. A respected Ohio subscriber has suggested, "The Pennsylvania-German Magazine." If a change is made, the new name should be short, suggestive, distinctive. Who has suggestions to offer?

## Clippings from Current News

—After six years' delay it is now hoped soon to erect a tablet over the spot where the Indian chief Tammany is supposed to be buried. The tablet was provided in 1902 by the Historical Society of Bucks county, but the man who owned the ground where the grave is situated refused to permit its erection unless the society bought the land immediately surrounding the grave. As the society had no money for the purpose, it abandoned the project. Recently the site of the grave was sold, and the new owner is expected to consent to the erection of the memorial.

The supposed grave of Tammany is a few miles northeast of Doylestown, the county seat

of Bucks county. It is close to a spring on the banks of the Neshaminy creek in New Britain township.

Without a doubt a famous Indian was buried there about the middle of the eighteenth century. Whether or not he was the sachem known as Tammany may never be positively decided.

—The world-famous collection of butterflies and moths, comprising between 75,000 and 100,000 specimens of the late Herman Strecker, of Reading, Pa., has been sold by his widow, Mrs. Eveline E. Strecker, to the Field Museum of Natural History, of Chicago, for \$20,000.

It is one of the greatest collections in America.

—The Schwenkfelder Church celebrated their Memorial Day services, September 24 (observed each year since 1734) in the Kraussdale Church, near East Greenville, Pa. The speakers were Rev. E. E. S. Johnson, Assistant Editor of the *Corpus Schwenkfeldianorum*, Rev. H. K. Heebner, Rev. R. J. Gottschall, Rev. Dr. E. F. Krauss, of Chicago; Dr. E. C. Richardson, Librarian of Princeton University; Ex-Governor Pennypacker and the pastor, Rev. Dr. O. S. Kriebel. A unique feature of the services is the lunch of bread, butter and applebutter served at the noonday recess, following an old custom.

—Col. T. C. Zimmerman, editor of *The Reading Times* since 1869, retired from active journalism Sept. 12, 1908, when the control of the *Times* passed to the management of Messrs. Henry W. Shoemaker and G. Scott Smith, previously proprietors of the *Daily Record* of Bradford, Pa. The following words are taken from "A History of the Newspapers of Reading": "As to the personnel of the *Times*, Thomas C. Zimmerman has been its editor since 1869, and both by reason of his editorial and literary work has become the most widely known among the newspaper workers of the city, having a justly earned reputation throughout the State and far beyond the State as a finished and graceful writer and as the possessor of a high order of poetic talent, both by reason of his original productions and through his translations from the German, which have earned for him just praise from the best literary critics."

—The Reformed churches in Germany are gathering funds towards the John Calvin monument at Geneva, to be unveiled on July 10th, 1909, the four hundredth birthday of the Reformed reformer, and also for the creation of a "Calvin Fund" for the encouragement of the study of Calvin and Calvinism in Germany. The reigning Prince of Schaumburg-Lippe is the honorary president of the Calvin Committee.

—Prof. Daniel D. Luckenbill, formerly of Souderton, Pa., now an instructor in the Chicago University, sailed on the North German Lloyd steamship *Princess Irene* for Naples, Italy. From Naples the journey will be continued to Jerusalem by the way of Constantinople, Alexandria and Joppa.

Mr. Luckenbill has been appointed Assistant Director of the American School of Classical Languages at Jerusalem, to assist Dr. Harper, also a University of Chicago instructor. One American university takes charge of this school each year and appoints men out of its faculty to take charge of it. Mr. Luckenbill's knowledge of the Semitic language secured him this position. This classical school was founded by American schools for the purpose of coming into closer contact with the people whose ancestors used these languages and have handed down not only the languages, but many facts and traditions which are of great value to those

interested in the ancient languages, and which cannot be obtained except by residence among the people. Frequent tours into the hill countries about Jerusalem will be made, and many photographs of the places visited will be taken. The party will be absent about nine months.

—Grand Army men dedicated a Soldiers' Memorial Hall costing over \$7,000, raised by popular subscriptions and entertainments, Sept. 10, at Middleburg, Snyder county, Pa.

The list of speakers included Congressman Benjamin K. Focht, of Lewisburg; Charles A. Suydam, of Philadelphia; Major General J. P. S. Gobin, of Lebanon, and the Rev. Dr. E. H. Leisenring, of Middleburg.

The hall is twenty-two by thirty feet in dimensions, and twenty feet in height. It is built of granite and brick, and contains one room. The inside is lined with white marble.

Six memorial windows add to the beauty of this structure, which faces to the north. Those to the east show a stack of muskets, representing the infantry; a portrait of Abraham Lincoln and field-pieces for the cavalry. The western series include a sabre and carbine, symbolic of the cavalry; a profile of former Governor Andrew Gregg Curtin and an anchor suggestive of the navy. The Pennsylvania coat-of-arms is in the transom over the massive oak doors.

On the white marble tablets covering the interior will be carved the 1,600 names of all the Snyder county soldiers who enlisted in the Civil and Spanish-American Wars; also the names of all who lived on what is now Snyder county soil and served in the Revolution, the War of 1812 and the Mexican War.

Arrangements will be made to preserve the records and belongings of the five Grand Army posts in Snyder county, when the members shall have passed away.

—All of the Lutheran churches of York, Pa., held a week's celebration in commemoration of the 175th anniversary of Lutheranism west of the Susquehanna River. The Lutheran ministers preached to their congregations telling of the founding of the Church and of its growth to the present time.

The records show that Lutheranism in York dates back to September 21, 1733. An old hogskin covered book now in the possession of Rev. G. W. Enders, pastor of the Christ Lutheran church, known as "the Mother Church of Lutheranism," gives something of the organization of the first Lutheran congregation.

The first pastor of the congregation was a young theological student, who came from Germany, Rev. Johannes Kasper Stoever. He founded some thirty or forty churches. Since that time eleven ministers have served Christ Lutheran congregation.

Two hundred Lutheran churches have been born out of this old Mother Church. There are twelve flourishing churches in York and about sixty-five in the county. The total value of these is estimated to be worth \$1,250,000.

Many churches in Maryland and Cumberland county trace their origin to Christ Lutheran. About 100 ministers, it is said, have gone out of the old bee hive church.

—Zion Lutheran congregation, of Old Zionsville, Lehigh County, celebrated the 150th anniversary of the building of its first church, Sept. 13, 1908. Reverends M. O. Rath, George Druckenmüller, I. B. Ritter, J. O. Henry, W. N. Kopenhaver, W. U. Kistler and the pastor, D. C. Kauffman, took part in the exercises held in the forenoon, afternoon and evening.

The first minister of the congregation was Rev. Schaeffer, but of him all record is lost. The first church record was made by Rev. Jacob Friederich Schertlein, pastor from 1758 to 1760. The next nine years are blank as to the pastor's name. Rev. Jacob Van Buskirk was pastor from 1769 to 1793 and again from 1797 to 1800, Rev. G. F. Ellison filling in the intervening four years. Rev. I. P. F. Krauss served from 1800 to 1803. In the next five years Revs. Ferdinand Geissenhainer, Heinrich Heyer, Jacob Roller and Frederick Plitt filled the pulpit. Thereafter, in order, came the following: 1808-1817, Rev. H. Heiney; 1817-1819, Rev. Henry G. Stecker; 1819, Rev. W. F. Mendsen; 1819-1848, Rev. Benjamin German; 1848-1851, Rev. William German; 1851, Rev. A. L. Dechant (Reformed), as supply; 1852-1857, Rev. Jacob Vogelbach; 1857, Rev. William Rath to his death, July 2, 1889. His son, Rev. Myron O. Rath, was his assistant from 1877 to 1889, and succeeded to the pastorate until 1894. Then came Rev. I. B. Ritter until 1907, when Rev. D. C. Kaufman, the present pastor, was called from Beavertown.

A feature that distinguished the celebration was the hospitality displayed by the people of the congregation in providing dinner and supper of an unusually bounteous character for every one who attended the services. A table at which a hundred persons could stand had been erected under the trees at the side of the church, and on this were placed the best things from the larders of the Pennsylvania-German housewives. Among the good things were: Fried chicken, cold beef, cold veal, ham, bologna, smoked sausage, potato salad, potato chips, sweet potatoes, pickled tongue, pickled beets, pickled beans, pickled cabbage, chowchow, tomatoes, celery, pies, cakes, doughnuts, cheese and various kinds of fruit and jelly.

—The 160th anniversary of the organization of the Longswamp Reformed Church, Berks county, was celebrated September 27, with three special services, under the direction of the pastor, the Rev. William L. Meckstroth.

A remarkable feature in the history of this congregation is that members of four succeeding generations of the Helffrich family held the pastorate for more than a century. The Rev. John H. Helffrich was pastor from 1775 until 1800, and again from 1791 until his death in 1810. His son, the Rev. John Helffrich, then served from 1816 until 1852. Then came the Rev. Dr. William A. Helffrich and the Rev.

Nevin Helffrich. The latter died in 1907.

—In Germany, Switzerland and German Austria they have found a method of abating the tramp nuisance which is diametrically opposed to the American practice. A recent bulletin of the Department of Commerce and Labor touches upon this experiment.

The idea, which Prussia purposes to put into effect throughout the entire kingdom, is that of a temporary home for workingmen without any of the odium of pauperism attaching to it. Hitherto these home shelters have been maintained chiefly by trades unions, religious societies and private philanthropies. They give a workingman lodging at a very low cost, or in exchange for labor. The development of this idea which has been undertaken by the authorities is a system of relief stations scattered over the country in such manner as to be in walking distance of one another. The length of time that a man, who is tramping in search of work, may stay in each one is strictly limited. At the same place is maintained a bulletin of information as to the direction in which employment is likeliest to be found. The plan is said to have obviated the tramping evil almost entirely.

—The shoemaker, William Voight, who in a second-hand captain's uniform led away a dozen or so soldiers, captured the townhouse of Koepenick near Berlin, possessed himself of its funds and put the officials under arrest—that astonishing adventurer has been pardoned from the prison at Tegel. He had served twenty months of his four years' sentence, and had behaved himself in jail, so that the Kaiser, who had been greatly amused by his performance, granted him pardon on his sole request. Moreover, it is said by a Berlin correspondent of the *London Morning Post*, the mails bring him letters, the express also is burdened with communications, and there are numerous telegrams, mostly in congratulation, but many from music hall managers who want him for vaudeville—which is as great a craze in Germany as it is in America, it would seem. And beyond that, Voight need never cobble a shoe again, for a woman recently died, bequeathing him 100 marks (about \$24) monthly for life. He will buy a farm with a large sum of money contributed from all parts of Germany after his arrest, and immediately placed to his account in a bank.

The people who contributed "from all parts of Germany" to make Voight comfortable for life, and the "lady," as she is called, who left him a legacy for the same purpose, were animated, one may suppose, by the constantly growing feeling against militarism in its obnoxious daily manifestations. That the matter amused the Kaiser, and that he treated it, with much wisdom, as a superlative joke, is not inconsistent with this view. He does well not to make a martyr of this very calculating traitor. The cobbler Voight is a personage of the twentieth century.

—Chancellor Buelow gave a most unusual

attention to a single magazine article when, in an interview recently, he declared that the anonymous article in the English *Quarterly Review* on the German invasion of England was preposterous and that Germany would declare for peace and the regulation of armaments—after the German navy was completed—in 1913.

But the *Quarterly* article deserved all the attention the German premier gave it. Plainly written by an expert, some expert familiar with the military and diplomatic situation, and acquainted with the secret international agreements of the day, this article summed the reasons which have created a German war scare in England.

Germany, this article held, is now dominant in Europe. Its population is one-half larger than that of any other country but Russia, and its war resources on land proportionally stronger. As for Russia, it will have no army or navy for twenty years. On land, having this superiority, Germany intends to gather in all the German half of Austria and to control the lesser lands and peoples—Hungary, Roumania, Servia, Bulgaria and Greece, to the Aegean. It will annex or control Switzerland, Holland and Belgium, and bring the three Scandinavian countries within its influence. Its relations with Turkey and Morocco give it friends and influence in the Moslem world.

This dominance in Europe can only be won after a blow is struck at England and the German fleet will in five years have enough Dreadnoughts to risk battle with the English fleet in the North Sea whenever England is engaged elsewhere and English naval strength divided. The fleet pushed aside for three days, and 100,000 men could be landed in England, training for this sea movement being yearly practiced in German coast maneuvers, from which foreigners are jealously excluded.

—Rev. Philip Pfatteicher, one of the foremost men in the Ministerium of Pennsylvania, died suddenly at his home in Easton, Pa., recently, aged 72 years. He was born on the 18th of September, was married on the same date, and died the same date. Two sons—Ernest, of Philadelphia, and Carl, a professor at Lafayette College,—are ministers. The only daughter is married to Rev. Wm. Stahler, a minister located at New Germantown, N. Y. Rev. Mr. Pfatteicher had been pastor of the German Lutheran congregation at Easton since 1860. His widow is the sister of the Rev. Adolph Spaeth, president of Mt. Airy Seminary.

—Rev. Dr. S. H. Hoover, one of the most prominent ministers in the Philadelphia Methodist Episcopal Conference, died early in September in Philadelphia, Pa. For more than forty years Dr. Hoover has been a conspicuous figure in the Methodist church in and around Philadelphia. He was born in Washington, and after a course of study at Dickinson College, in Carlisle, Pa., he entered the Theological College at Concord, N. H. After graduation he was appointed professor of Latin

and Greek in Fort Edward Institute, N. Y., where he became affiliated with the Troy Conference. Soon after this he was transferred to the Philadelphia Conference.

—Rev. J. F. Yerger, born in Montgomery county, Pa., April 27, 1836, died in Polk county, Iowa, Sept., 1908. The East Pennsylvania Conference of the Evangelical Association licensed him as a preacher in 1864. Since 1866 he has been a member of the Iowa Conference, where he served without interruption forty-four years, his last sermon having been delivered but six hours before his death. The privations and sacrifices of his early ministry were in keeping with pioneer times, when nothing was thought too great or too severe to do and endure for the Lord. One of his first years he lived in a garret with his family, traveled a circuit of ninety miles, and received \$90 as salary. On another occasion he forded a river swollen to the width of nearly one mile, and many places four feet deep, having his family with him in the buggy, and many other lesser hardships marked his pathway.

#### FOR THE JOKE BOOK.

—A German professor, on retiring for the night at a hotel, instructed the bell-boy to call him at a certain hour. In some way, the clothing of the professor, while being brushed, got mixed with the uniform of a young lieutenant, who occupied the room adjoining his. The professor in due time donned the soldier's uniform and started on his day's journey. After a while he examined his clothing, a puzzled look crept over his face, and he said to a friend, "That stupid bell-boy seems to have waked up the lieutenant instead of me."

—Rev. Z. went to B— to officiate at a funeral. A boy who was sent to the station to convey him to the house of mourning failed to recognize him, and was on the point of going away when the minister introduced himself to him. The boy said, "Bist du en Pfarra? Wann ich draus gewest waer Pfarra zu schiesia hätt ich dich verd—t sei net gedroffa." (Are you a minister. Had I been out gunning for ministers, I would not have hit you.)

—Rev. —, asking a boy the way to Hellertown, received the reply: "Are you a minister that tries to show people the way to heaven, and does not know the way to Hellertown?"

—A Pennsylvania-German, on hearing that he had been elected township supervisor, became so elated that he exclaimed: "Hurrah for Chackson! Dere's no telling where dis—n ding vill schtop. I'll be pound it'll be no rest now, till de make me Gofernor!"

—Rev. W—, on hearing boys on the street swear, reprimanded them. Young America took offense at the reproof and replied: "Minister, I have heard you swear also." The minister was puzzled at this unexpected answer, and asked when and where he had been swearing. The boy in the street said, "In church, in the pulpit, you said sacrament."

# Genealogical Notes and Queries

## QUERY XLVIII.

### WOMELSDORFF FAMILY.

P. E. Womelsdorff, Philipsburg, Pa., desires information about the Womelsdorffs and Nunnenmachers who settled in Berks County prior to 1764, and were by marriage connected with Conrad Weiser's family.

### SENSEMAN FAMILY TREE.

At the annual reunion of the Senseman family, held at New Kingstown, Cumberland county, Pa., in August, one of the attractions was a family tree three and one-half by seven feet, drawn by C. M. Senseman, of New York, showing 1,500 descendants of John Senseman (1754-1817) and his wife, Justina Kimmel (1760-1843).

### GLATFELTERS IN THE WAR.

Glatfelters who served their country in the Civil War form an interesting chapter of the history of the Glatfelter family. Granville Glatfelter, of York, Pa., and Dr. Noah Glatfelter, of St. Louis, have devoted considerable time to the compilation of a Glatfelter roster. As far as known, the Glatfelters who responded to the call to duty in defense of the flag were as follows:

ALBERT GLATFELTER, served in Co. E, 34th Illinois infantry; now resides at Marysville, Mo.

DAVID GLATFELTER, served in Co. K, 86th Illinois infantry; died in hospital; widow lives at Emporia, Kan.

GEORGE GLATFELTER, served in 36th Iowa infantry from 1862 to 1865; is living.

DAVID GLATFELTER, served in 6th Iowa infantry; was killed at Missionary Ridge, Tenn., 1863; was three years in war.

WILLIAM K. GLATFELTER, served in 18th Iowa infantry; died in hospital at Springfield, Mo., in 1862. (The last three named were brothers.)

WILLIAM GLADFELTER, Clinton county, Pa.; enlisted in 1861; was killed in battle of the Wilderness in 1864.

AMOS D. GLATFELTER, served in 11th Pennsylvania cavalry from March 11, 1864, to Aug. 13, 1865; died in 1898.

JOSEPH A. GLATFELTER, Loganville, Pa., served in Co. D, 87th Pennsylvania infantry, 1861 to 1864.

JOHN E. GLATFELTER, served in Co. C, 16th Pennsylvania infantry, 1862 to 1863.

DAVID B. GLATFELTER, sergeant, Co. D, 166th Pennsylvania infantry, 1862 to 1863.

JESSE GLATFELTER, corporal, Co. D, 166th Pennsylvania infantry; re-enlisted and served as a regular in the company of Captain McGowan, of Maryland.

SOLOMON GLATFELTER, private in Co. D, 166th Pennsylvania infantry, 1862 to 1863.

WILLIAM M. GLATFELTER, private in Co. D, 166th Pennsylvania infantry, 1862 to 1863.

WILLIAM GLATFELTER, private in Co. C, 166th Pennsylvania infantry, 1862 to 1863.

JOHN GLATFELTER, private in Co. D, 166th Pennsylvania infantry, 1862 to 1863.

LEO GLATFELTER, served in Co. G, 103d Pennsylvania volunteer infantry; enlisted April 4, 1865.

SAMUEL GLATFELTER, enlisted July, 1864, in Co. D, 195th Pennsylvania volunteer infantry; re-enlisted April 3, 1865, in Co. A, 77th P. V. I.

JACOB GLATFELTER, enlisted in 1864 in 3d Pennsylvania cavalry; 60th Pennsylvania volunteers for one year.

GEORGE GLATFELTER, enlisted in 1864 in 3d Pennsylvania cavalry; 60th Pennsylvania volunteers for one year.

JOHN K. GLATFELTER, enlisted February, 1864, in Co. E, 7th Pennsylvania cavalry; 80th P. V. for three years.

CHARLES GLATFELTER, enlisted in Co. K, 200th P. V. I., in 1864, for one year.

JOHN E. GLATFELTER, served in Co. E, 11th Pennsylvania cavalry.

NOAH M. GLATFELTER, M.D., enlisted in 2d Pennsylvania militia, 1862; also served as assistant surgeon in U. S. volunteers from 1864 to 1867.

URBANUS GLOTFELTY, served in 7th Pennsylvania reserves, 39th Pennsylvania volunteers; was killed in battle of Gains' Mills, June 27, 1862.

JACKSON BOYER, served in 24th Iowa infantry; died in service, 1863.

LEVI BUPP, died in service while a prisoner.

JOHN STROMAN, served in Civil War.

ISAAC STROMAN (brother of John), served in Civil War.

JONATHAN M. GLATFELTER, enlisted in August, 1864, in Co. H, 200th Pennsylvania volunteers; served 11 months; was wounded in the storming of Petersburg, Va., April 2, 1865.

J. H. AILSMAN, husband of Harriet A. Glatfelter, served in 9th Maryland infantry; died in Libby prison.

HARMON GRIFFITH, served in Civil War.

WILLIAM GLOTFELTER, Dayton, Ohio, 12th Ohio infantry; promoted to captain; was wounded in battle of Antietam; later re-enlisted for three years; was elected sheriff of Green county, Ohio; died of wound received in war.

FRANKLIN GLOTFELTER, served in Civil War; no record.

NELSON GLOTFELTY, enlisted Aug. 14, 1863, on board the gunboat Benton; mustered out Nov. 14, 1864.

JACOB GLOTFELTY, served in 3d Iowa cavalry from Feb. 20, 1864, to Aug. 25, 1865.

### STUTESMAN FAMILY.

John Jacob Stutesman was one of the 53 "Palatinates" who with their families came to America in the ship "Adventurer," Captain John Davies, from Rotterdam via Plymouth, England.

He took the oath of allegiance to England at Philadelphia, Pa., Oct. 2, 1727. This oath

was required of all males "foreigners," over age or married men, and was obligatory. As no other Stutesman or Stutsman appears on any of the lists, it is quite certain that there were no grown sons in this family at that time.

It is presumed that he was the father of Abram Stutesman, born in Durkhein, on the Rhine, Germany, who with his wife, Mary — (also born in Durkhein), settled together with other Dunkards (known as Palatinates) from Pennsylvania, in and near Hagerstown, Maryland, prior to 1730, and where their three sons (Jacob, Abraham and David) were born.

David Stutesman, born about 1740, was twice married: First wife (name wanted) left him seven children, viz—Jacob, Nicholas, Susan, Hannah, Elizabeth, David and Catherine. His second wife, Anne Nesbitt (father born in Ire-

land, but mother was born in Pennsylvania), bore him ten children, viz—Jacob, Fanny, Nathaniel (b. Hagerstown, Feb. 11, 1785), Jonathan, Mary Ann, Daniel, Abraham, Anna, Samuel and Sally (Sarah).

The Stutesmans were Dunkers or German Baptists; they left Durkhein on account of religious principles, and came to America to enjoy freedom of religious thought. Their religion kept them from taking part in the Revolutionary War. Slavery was the most difficult question that met them in Maryland; because of it, they removed to Brownsville, Pa., from whence, between 1804 and 1808, they moved to Dayton, Ohio, and its vicinity. The old graveyard at Brookville, Ohio, contains many gravestones all spelled as Stutesman.

## Pennsylvania Historical Societies

### Presbyterian Historical Society.

The Journal of this Society for September, 1908, contains articles on "The Centenary of the Town Steeple of Frederick, Maryland," by Rev. E. R. Eschbach, D.D., a sketch of James Duncan Ferguson (1837-1906), and the third part of a paper on "The Presbyterian Church of Monmouth County."

### Lebanon County Historical Society.

Rev. Dr. P. C. Croll read a paper before the Society, February 21st, 1908, on "Lebanon County Imprints and Bibliography" since published as Vol. IV, No. 6, a copy of which is before us. The author gives the following:

- 1 List of Lebanonana.
- 2 Places of German Printing Arranged in the Order of First Issues (Seidenstecher).
- 3 Analysis or Very Brief Description of the Different Works Locally Issued.
- 4 Partial List of Books and Periodicals Published by the Report Publishing Co., of Lebanon; Rev. G. Holzapfel, of Cleona; Isaac Iba, of Schaefferstown.
- 5 Bibliography of Lebanon County—
  - A Newspapers of Lebanon County.
  - B Maps, Charts and Atlases.
  - C Annuals.
  - D Publications of the Lebanon County Historical Society.
  - E The So-called "Paper Books."
  - F Publications in Book and Pamphlet Form Pertaining to Lebanon County.

We quote the following from the pen of the author:

Lebanon County has never been without this powerful enlightening agency (the printing press). Years before the settlements on the Quittapahilla, the Swatara, the Tulpehocken and the Mill creeks were elevated into a separate county, the print-

ing press had been set up in this frontier town of Lebanon. Its issues began to shed light and develop order from the very dawn of the nineteenth century. It will be our interesting and pleasant task in this paper to set before you and this generation a complete list of these early publications, and briefly describe the early Lebanon imprints.

Rev. Dr. Croll has performed a distinct service to the cause of historic lore in our State by preparing this paper. We hope each county historical society will make up similar bibliographies of their counties if not already made.

### The Historical Society of Berks County.

Annually the Historical Society of Berks County makes a pilgrimage to some spot whose history dates back to the earliest settlements. This year the historians went to Oley township, one of the richest agricultural districts in the county or in the entire State, and a region noted for its prosperous farmers, who are paying more tax on money at interest than those of any other township in the county, and whose historic spots are still well preserved. The Mecca for this pilgrimage was the home of Daniel W. Moyer, who lives in the old Colonial structure that was the first Moravian church and school in Berks county.

Historically, the Moyer homestead is one of the most interesting in Eastern Pennsylvania, having been erected in 1742, while the first Moravian representative to visit Oley, according to the extensive researches conducted by Daniel Miller, of this city, was in 1737, when Bishop A. G. Spangenberg, accompanied by Christopher Wiegner, of Skipack, came there and preached in the houses of Jonathan Herpdes and Abraham Bertolet.

This old church building is practically today as it was in 1742 or 1743, when it was erected, except that on the three sides it has been

weather-boarded, but the northern side is still in its original state. The first and second floors are now divided into four rooms each, while the attic is all in one. In the centre of the building stand two immense chimneys, and on their fireplaces the cooking was done for some 50 scholars, who 150 years ago received their instructions here. In this primitive building,

31 by 41 feet, church services were held for many years, and a school conducted.

At the request of the society, Mr. Daniel Miller, of Reading, Pa., prepared a historic sketch of the early Moravian settlements in Berks county, which was read on this occasion, and which we will print in *THE PENNSYLVANIA-GERMAN*.

## Reviews and Notes

BY PROF. E. S. GERHARD, TRENTON, N. J.

### **Ancient History and the Bible.** By Rev. J.

M. Reimensnyder, D.D., author of "Reason, History and Religion," and pastor of Trinity Lutheran Church, Milton, Pa. Cloth, 16mo. 35c. The Lutheran Publication Society, Philadelphia. 1908.

This is an admirable handbook for Bible students and teachers. It contains a review of the most important chronological data of the Bible, a genealogy of the patriarchs before and after the Deluge, with the significance of their names. It also contains the great covenants of the Bible.

### **Strayed Souls.** By George Schock, in Harper's Monthly Magazine for September, 1908.

George Schock (pseudonym) is of Pennsylvania-German parentage, and was born in Centreport, Berks county, Pa. He is a writer of short stories, and is a frequent contributor to the leading magazines.

"Strayed Souls" is just what its title indicates—the strayed souls of Christian Ruh and Bellamira, two wanderers, lovers. The "strayness" of the story is finely maintained, and nowhere better than at the end in the mysterious disappearance of both.

The story is written in an ornate style, with the scene laid in the Pennsylvania-German country.

### **Bible Gems.** Selected and arranged by Rev.

P. C. Croll, D.D., Lebanon, Pa., founder of *THE PENNSYLVANIA-GERMAN* Magazine. Paper, 16mo., 243 pp. 50c. Lutheran Publication Society, Philadelphia. 1908.

This is a collection of some of the most beautiful and most stirring words and passages of the thirty-six inspired writers. These passages of the Bible are taken out of their natural setting and are arranged so as to form complete literary selections with appropriate titles. The literary beauty of the Bible could not be better enhanced than by this simple arrangement and selection. School children frequently commit so-called "memory gems" that are undesirable, if not disgusting, because of their insipid vaporings of sentimentality; they furnish a sorrowful contrast to these powerful passages of Scripture, which would be just as easy to learn, and which would afford the young people far more strength and grace.

The book affords magnificent selections for

reading and speaking. Here is poetry, here is oratory, that challenges the poetry and the oratory found in any secular literature. It is hoped that it will do a great deal to further the literary study of the Bible, if nothing more. It is also believed that it is worthy of a more substantial binding, and that it would be welcomed in it.

### **Heavenward.** *A Guide for Youth.* By Rev.

Junius B. Remensnyder, D.D., LL.D., Author of "Six Days of Creation," "Personality of Luther," etc. Revised edition. Cloth, 12 mo.; 135 pp. 50c. Lutheran Publication Society, Philadelphia. 1908.

This book is what its title indicates—a guide for youth setting out for the better life and the better country. It puts him on his guard against the perils that may beset him, and it instructs him how to overcome them. It is the Christian's way Heavenward and not alone the Moralists'.

### **Studies in Religious Nurture.** By Rev. A. B.

Bunn Van Ormer, Ph.D., Instructor in Psychology and Ethics, Ursinus College. Cloth, 291 pp. \$1.00. Lutheran Publication Society, Philadelphia. 1908.

This is a timely piece of work; it forms a valuable contribution to the literature of the subject that is at present uppermost in matters educational.

It states some facts and pedagogical principles that are worth reiterating. There is a tendency prevalent to ignore the work of the Holy Spirit and to act as though the problem of religious nurture were entirely in man's hands. It is a mistake to keep from children the greater literature with the idea that they cannot fully comprehend it. They will grow into its significance. When there is a high degree of interest awakened by external devices we may suspect the teaching to be dead and formal.

The book consists of a series of articles prepared for presentation at conventions and for publication; but there is a continuity of thought and purpose running through the entire book that justifies the title. It shows a knowledge of the growth and mental development of the child from a sound psychological and pedagogical viewpoint; and also a knowledge of the literature on this ever-important subject of child growth.

**Sudermann's Dramen.** Vortrag, gehalten unter den Auspizien der germanitischen Gesellschaft von Amerika. Von Karl Knortz, North Tarrytown, N. Y. Verlag, Richard Mühlmann, Halle. 1908.

A biographical account of Prof. Knortz and his work appeared in *THE PENNSYLVANIA-GERMAN* for May, 1908.

Hermann Sudermann is a German dramatic poet, born in East Prussia in 1857. He is a disciple of Ibsen, the late Norwegian dramatist, whose influence on literature has not been considered altogether the best and the most wholesome. Among Sudermann's best known plays are *Die Ehre* ("Honor"), *Sodom's Ende* ("Sodom's Downfall"). These are social satires, and in picturing this phase of life is found the dramatist's strongest power. Still other plays of his are: *Es Lebe des Lebens* ("The Joy of Life"), *Johannis* ("John the Baptist").

Prof. Knortz's lecture is one of the most scholarly and most analytically extended discourses of Sudermann's art and work given in this country. He brings out the poet's failings and limitations—revels a little too much in the social mire, and he is a poet of limited range of power—he does not attempt weighty, important problems. He no less discusses his merits and abilities manifest in his admirable technique and in his powerful conception of mankind in its more sombre aspect.

**A Quiver of Arrows.** By Louise A. Weitzel. Cloth; illustrated; half tone; 244 pp. Express Printing Co., Lititz, Pa. 1908.

By far the most of these poems were previously published in the local papers of Lititz and Lancaster.

The authoress is a native of Lititz, Pa. As we understand, these poems have been written under very trying circumstances; but very likely they were just the kind that often arouse the poetic strain. She wrote them while taking care of an aged and helpless mother. She is conscious of their imperfections, and by this acknowledgment she does disarm the critics, for in such an instance it is rather cruel to criticize, unless favorably.

There is something poetic about the whole book, even in the very title—"A Quiver of Arrows," which was beautifully suggested by Longfellow's poem. The subjects cover a wide field, probably a little too wide; for it is usually dangerous to take practical questions of the day. Even Whittier did not always succeed with them, and when he did passing well, the

rhetorical effect is frequently greater than the poetical. So we think that "A Warning" (suggested by the Presidential election of 1900) was not happily chosen. It seems rather strained, and we would hardly know how to define "fossil retrogression."

Many of the poems possess more than ordinary merit. Of the several bearing on local history, "The Bells of Linden Hall" is as good as any poem in the book. There is a swing to it that makes it the most spirited of all the poems; it might be improved, however, by altering the last stanza or by omitting it; like the striking of a false note, it jars the music of the whole piece. It is a pity that "The Old Cloister at Ephrata" has not fared as well. The poetic conceit of calling October dreamy and tender is rather erroneous; these are more the attributes of spring, while October, turning things to brown and gold, suggests reality and maturity. When we come to the following line:

"Soon we reached a stile and over climbing landed in green clover,"

we have very likely reached one of the most commonplace lines in the collection.

There is music in "Spring Melodies" (from the German), in "A June Song," and in "A Song of Labor," which is written in the metre of "Locksley Hall," and it reads with a great deal of the intensity of that poem; but the "saw" and the "screeching factory whistle" screech a little too much.

The most expressive and most suggestive line of the whole collection is the second line in the opening stanza of "My Birthday":

"Once more the annual day comes round  
When Life and I first met."

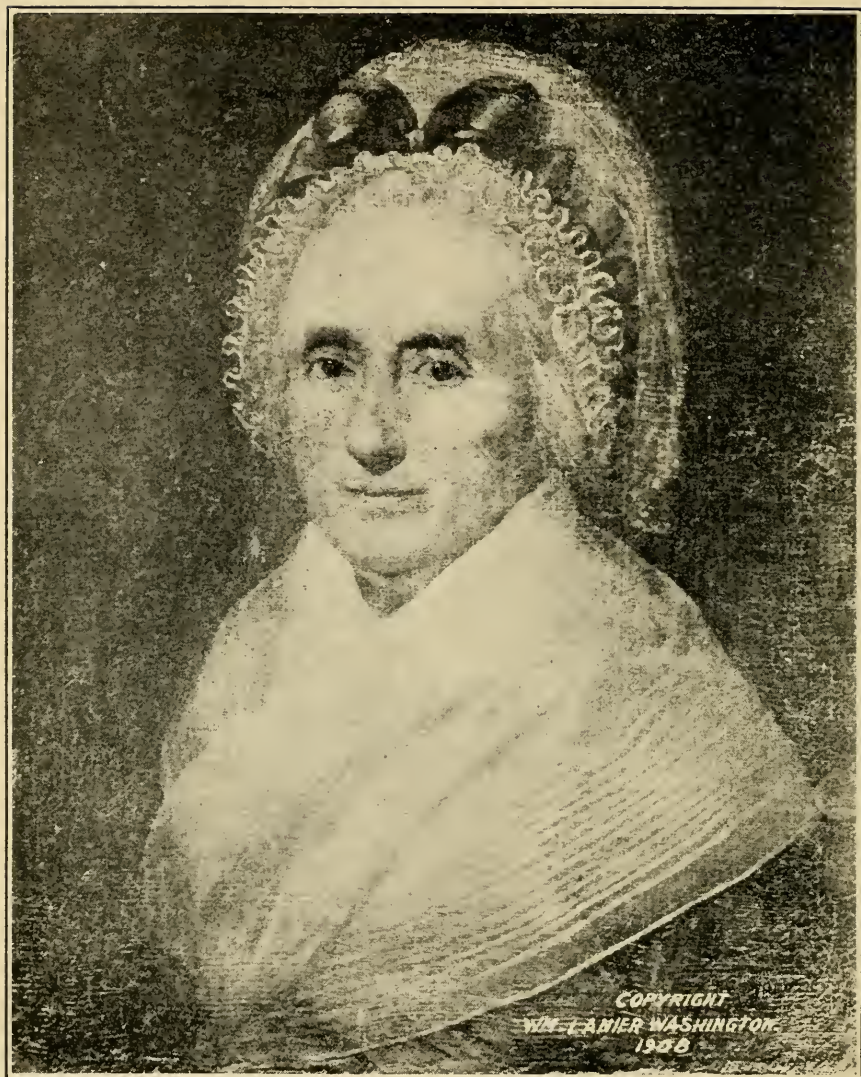
There, that's poetry.

As suggested by the writer herself, the collection of poems would naturally be improved if they were arranged in some classified order; and may we also add, if they were critically revised. The ingredients of poetry seem to be here—a fairly mellow, poetic vocabulary, and a poetical conception of things; but it is evident that there is need of a better knowledge of the art of expression and of the technique of poetry.

The book should receive wide recognition. It is hoped that the writer will not cease until she has brought some more of her poems before the public.







MARY BALL WASHINGTON,  
THE MOTHER OF GEORGE WASHINGTON.

See Page 511.

# The Pennsylvania-German

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## How Christmas Is Observed by the Moravians

BY LOUISE A. WEITZEL, LITITZ, PA.



IT seems hardly necessary at this late date to preface an article with the above title with a historical sketch of the Moravian Church. Though comparatively small in numbers, the Church has wielded so large an influence in the world, by reason of its long history, its schools, its world-wide missions, its rich hymnology, that there is at the present day no man who can call himself truly educated who does not know what the Moravian Church is, where it originated and what doctrinal position it holds. The church of John Amos Comenius, the educator whom all the world honors; Count Zinzendorf, the poet, saint and reformer; Peter Bohler, the evangelist; David Zeisberger, the missionary, and many others, perhaps equally distinguished for culture, piety and self-sacrifice, and only less known, needs no apology for existing, if it does not count its members by the million. Suffice it to say for the benefit of those few who may still ask, "Who are the Moravians?" that it was the first Protestant Church organized (1457), the first Protestant Church to publish a hymn book (1501), the first to engage in modern missionary work (1732), the first to go to the most hopeless, most degraded

and what are recognized as the dying races of the world, with the Gospel of Peace, the first to open a school for girls in America (Germantown, May 4, 1742), the first to preach the now popular doctrine of church federation, and last, but not least, the only Church which has continued as one organic whole, a true Unity of the Brethren, throughout the world, having never been split, divided and subdivided by internal dissensions and factions.

There is, however, a class of people who, while not altogether ignorant concerning the Moravians, had possibly better be so, as their sole knowledge seems to consist in a perverted notion that they are a peculiar sect holding fast to certain ridiculous and antiquated customs that should be relegated to the oblivion of the past. To such I would say that, in the first place, the Moravians are not a sect, and in the second place, their customs are no more absurd than those of some other denominations, and those who understand their real meaning never regard them otherwise than with admiration and respect.

It is the purpose of these articles to describe the customs considered peculiar to the Moravian Church.

These customs naturally are to be

studied to the best advantage in the smaller towns and villages. Modern city life of necessity lops off many excrescences and levels the Churches down to one uniform plane. So in order to enjoy a Moravian Christmas we must go to one of the original Church settlements, either in Germany, England or America. I shall choose the one I am most familiar with, and in which my life has been spent, namely, Lititz, situated in Lancaster county, Pennsylvania.

Lititz was named by Count Zinzendorf in 1756, in honor of an estate called Lititz in Bohemia, one of the strong seats of the early Church, and means "wild" or "raging" in the Bohemian language, hence the castle by the raging Adler. The Lititz creek, however, by the way, is not a raging torrent, but a very quiet, well-behaved stream! The village was built on land donated in 1754 by George Klein, a farmer who was converted by the Count's preaching. Till 1850, when it was deemed no longer practicable, Lititz was an exclusive settlement. The church (built 1786-'87), the parsonage (1763), the Sisters' House, now a part of Linden Hall (1758), the Brothers' House, now used by the Sunday-school, King's Daughters and various organizations (1759-'60), Linden Hall Seminary (1794), and about a dozen of the original dwelling houses, constructed of stone or logs, although somewhat altered and remodeled, still remain, and are always objects of great interest to the antiquarian, the historian and the architect. Lititz has grown from one street to a busy manufacturing town of 2,800 inhabitants, but the Moravian element is still strong, and the Moravian customs, with some modifications, still remain in force.

Christmas among the Moravians is not confined to one service or possibly one day. In my childhood we always spoke of Christmas week. There was first, second and even third Christmas Day, and we children never considered Christmas really ended until New Year's Eve, and as for the Christmas tree, that often remained in its place until nearly Easter (when it came early), while the decorations in the church were not removed until Lent.

The first thing on the program was the preparation for Christmas, sometimes for weeks beforehand. The women of the household were busy baking the cakes. In large families whole wash baskets full of ginger cakes were baked, mold cakes representing all kinds of animals, as well as men and women, in shape. Some baked two kinds, brown and white, ginger cakes and pepper nuts. The wealthier people also baked fruit cake and perhaps sand tarts. Now we have scotch cakes, nut cakes of all kinds, kisses, etc. The mold cakes are losing their popularity, and the cakes are becoming fewer in quantity, while there is much more variety.

Then the Christmas tree must be made. This was often quite a complicated affair. Fathers and children went to the woods for trees and moss. The moss had to be obtained before the ground was frozen and placed in the cellar. Many of the trees, or rather "putzes," the trees forming only the background, were large in size, and represented natural scenery, mountains, caves, water falls, lakes, as well as grottoes, farm yards, etc. They were models of artistic skill. Quite a number of the village people were famous for their skill in this respect, and would often help their less gifted neighbors to build the putz. When it was made it must be admired, and it was one of the customs, which have gone out of date since the advent of the numerous factories, that young and old, boys and girls and children went about in larger or smaller companies on Christmas Eve, Christmas Day, New Year's Eve or any time during the afternoons or evenings in Christmas week to see Christmas trees. The most hospitable of the people usually treated the sight-seers (they were all friends and relatives in those days) to cakes, apples, and the adults also to homemade wine or cider. Although the Christmas tree has diminished in size, and is no longer an object for exhibition, it is still found in every household where there are children.

Children knew nothing of Santa Claus in my childhood days. It was the German Christ Kindle that we looked for, and our idea was that he came through the door or window, and not down the chim-

ney, a much more rational method, by the way! We not only hung up stockings, but placed boxes or baskets for the reception of our gifts, on or near the window sill.

As regards the church services, there was much preparatory work to be done. It was decided at the "Dienerliebesmahl," or lovefeast held for all those in any way employed in the service of the church, from the minister to the sexton, on the first Sunday in Advent that the church was to be decorated and a committee was appointed for that purpose. After that the young men went to the woods for a wagon load of evergreen, chiefly hemlock and ground laurel, and the young folks were busy every evening for a whole week, tying the greens for festoons. The decoration always was and still is very elaborate. Sometimes a large painting, a transparency, and, of late, electric lights, add to its effectiveness.

The children in the Sunday-school practiced their hymns and recitations, and the choir and orchestra were busy going over the grand old compositions of the masters, many of them Moravian composers, whose works exist only in manuscript.

In one household the wax-tapers were being made, and this, too, was quite a critical task, as everything was done by hand. The last sister who made them did this work for thirty years. For the last five years they have been obtained from Bethlehem, another old Moravian settlement, where the genuine article can still be procured. These candles were also purchased by the members of the church to light up their Christmas trees, and Mother Weitzel was always sure of a welcome when she appeared, about a week before Christmas, with her basket of fragrant, yellow tapers. Whether the necessary pennies were forthcoming or not, the children always got their candles. The trimming of these tapers with white paper, specially folded, cut and curled, makes another pleasant evening's pastime for the Sunday-school teachers and the Ladies' Sewing Society.

The first church service was held at 6 o'clock on Christmas eve, but of late years at has been deemed wise, on account of the size of the congregation, to

hold two services, exactly alike, for the smaller children at 4 o'clock and for the older children and adults at 7 o'clock. For many years the same program, or "Psalm," as it used to be called, has been rendered, because it would be difficult to arrange anything more beautiful or appropriate. With the exception of the Scripture story of the Nativity, and prayer, it is entirely a service of song by choir, children and congregation. The hymn tunes are all Moravian tunes, known in German as "chorales." The old Moravians do not love the rag-time music of modern psalmody. The choir sings "Stille Nacht" or "Silent Night," by Gruber, often without organ accompaniment; "Sanctus," from Mozart's 12th Mass; "Benedictus," from Haydn's 6th Mass; "Praise the Lord, the Lord Most Glorious," by J. C. Bechler (a Moravian composer) and "Mache Dich Auf," by Reissiger, with orchestral accompaniment. Moravians at Lititz have, by the way, always had a well trained choir and orchestra, although no one but the organist, who is also the choir leader, receives any remuneration. One hymn that is sung the world over by Moravian children at Christmas time, be it in Alaska or Jamaica, is "Morning Star," the tune to which was composed by the Rev. F. F. Hagen, the father of the pastor of the Lititz congregation. This is sung antiphonally by choir and children, as also the Te Deum.

During the service small raised cakes, powdered with pulverized sugar and sweetened coffee in small mugs are served to all present by young men and women especially appointed, who serve at all the love feasts and are known as "dieners" to this day, possibly because the English translation, "servant," is not as palatable to Americans!

During the singing of the last selection by the choir, lighted candles are distributed among the children, typifying Christ, the Light of the World. As the words "Mache Dich auf, werde Licht" are uttered, the dieners enter the door to the left of the pulpit with wooden trays, upon which the burning candles are placed in groups of fifty, in upright position. The sudden entrance of this flood of light has a beautiful effect, and everybody awaits

the moment with delighted anticipation, especially the children, the infants crowing with pleasure. After another hymn is sung the congregation is dismissed and the tapers are put out.

On Christmas Day a sermon is preached at 10 o'clock in the morning, preceded by the Christmas liturgy. The choir orchestra usually render several selections, and an offering is taken for the poor of the congregation.

In the evening the Sunday-school children render a cantata and receive boxes of candy and oranges.

This service was introduced of late years and resembles those in other churches, save only that there never is any mummerly connected with it, as Moravians do not take to the Santa Claus idea. They do not lose sight of the fact that Christmas is the birthday of Christ, and all the customs point to and elucidate the important

point that He is the supreme Giver and Gift.

Christmas gifts are popular among the Moravians, and Christmas Day or second Christmas is also usually the occasion for a good dinner and family reunion. Lititz is always favored with an influx of visitors at Christmas, especially of old Moravians who have moved to or are employed in other towns and cities, that is not equalled at any other time. Non-Moravians also feel themselves drawn by these beautiful customs, and declare there is no place like Lititz at Christmas time. While some of the customs have necessarily been affected by the spirit of commercialism apparent everywhere, it must be confessed that the genuine dyed-in-the-wool Moravian is not strongly influenced as yet by this spirit, which doubtless accounts for the nameless charm which Lititz always possesses for strangers.

## Christmas in a German Pastor's Home.

BY ELIZABETH KADELBACH, BERLIN, GERMANY.

NOTE.—Miss Kadelbach contributed an article on Easter observances in Germany to the *MAY PENNSYLVANIA-GERMAN*, 1907.



THE more Christmas is made a family festival, the most beautiful commemorative festival: the more difficult it becomes for one to say anything about it. Christmas recollections are like a "sweet poem," learned from the lips of dear parents, each stanza rich in sunshine and true love of long ago. Is not the same true of our grand old German Christmas hymns? Not perfect in music, they also are rather reminders of many beautiful Christmas festivals in the home of parents, a greeting from the happy days of yore. As one can relate best what has been experienced I may perhaps be permitted to relate a few things about the never-to-be-forgotten beautiful Christmas festivals in the Langenoels pastorate.

"Brich an du schönes Morgenlicht,  
Das ist der Alte Morgen nicht,  
Der täglich wiederkehret!

Ein ewig festes Liebesband  
Hält jedes Haus und jedes Land  
Und alle Welt umfangen."

—*Max von Schenkendorf.*

But before the sun beamed forth on Christmas morning the glad expectant children's voices had long been roused: the rejoicing was scarcely to be suppressed that the evening would end all secrets, that at last the long expected Christmas tree would shine. In no house does Christmas begin earlier than in a pastor's. In October already are begun the preparations for giving gifts to the poor: the pastor's children seek to earn Christmas money for themselves by raking leaves in the garden, by picking fruit, by running errands, by all kinds of small services, each deed payable by a penny at least. For besides father and mother, grandparents, perhaps brothers and sisters, several closely related friends, the servant and housedog, there are a few young play and school comrades to be remembered with gifts. Even if the moneys earned

are often quite small and insignificant the secrets connected therewith are immeasurably great. With what indescribable pride are father and mother requested not to look into this or that drawer or with what pride does the childheart swell when "the grown sister," "the big brother," have to submit themselves to orders and may not look into everything as disrespectfully as usual. For weeks it was the happiest hour of the whole day when father came from the studyroom to the living room and all Christmas labors and surprises had to be laid speedily aside and father seated himself at the piano and sang with mother and us children the Christmas hymns: "O du fröhliche, O du selige," "Stille Nacht, heilige Nacht," "Morgen, Kinder, wird's was geben," "O Tannenbaum, O Tannenbaum." How oft were the parents asked to relate how Christmas was observed when they were young! While we could easily see that Christmas in the parsonage at Seiffersdorf, in the chorister-house at Probsthayn must have been very nice, it could not have been as nice and agreeable as that in our parsonage. In this we five happy Christmas-filled children were quite agreed.

Finally came the last week before Christmas with its burdens for great and small. What hopes and anticipations were wrapped up in the shining Christmas tree! How well did father relate the Christmas story and tell of God's love that knows no difference between rich and poor, high and lowly, but has embraced all in the true Father's heart. And how inexhaustible was the mother's goodness of heart to find the true comfort and courage giving word for each child, each poor man, each oppressed woman. Before the distribution was ended and each loving, well considered gift was packed, in which of course the whole church had taken part, there were no poor, each had felt a breath of Divine love through human love. For them too the Christmas tree had shone, for them it was decorated by many generous loving hands.

Yes! the German fir tree, the Christmas tree, the Christ tree! What worlds of shining recollections rise up in the mind of each who has had the advantage of

growing up in a sunny home, rich in love. The German sailor in the most distant waters sees to it that he, though removed thousands of miles from home, may with his comrades light the Christmas tree so that in its rays he may in spirit see more clearly the distant parental home with its dear ones. How the German soldier at home in the barracks rejoices in his tree, sings his hymns with clear voice and full breast. Our brave warrior in South Africa insists that in whatever form the Christmas tree burns before him, and recalls the distant dear ones, it tells him of the light shining for all that would bring joy and love to every one. No German vessel sets sail near Christmas time without its Christmas tree. And as our Emperor insists that for the royal family nine Christmas trees must shine in order that each member of the family may have his tree, and each attendant and servant must likewise have his tree, no German who has kept heart and mind clean and sound is so poor that he does not have his own Christmas tree even if it consists in reality of only a large potato in which several fir twiglets have been stuck decked with a few small bright lights and a few silver threads, "Angel's Hair."

Concerning the origin of the fir tree there is still disagreement on the question whether its roots reach back to the gray heathenism of our Germanic ancestors and to their "Baldur cultus" that contained in itself so many characteristics preparatory to Christianity or an outgrowth of the *Weihnachts blockes* (Christmas block) that played so important a part in connection with the solstitial festivals because its ashes made fields fruitful on which it was strewn and cured toothache and other ailments. It first appeared in Strassburg and today its rays reach as far as the German tongue is heard.

How rich are the poesy, legend and story clinging to the Christmas tree! One of our young Berlin writers has added a legend of this fir tree the conclusion of which may be introduced here. After relating how the Lord Jesus praised and even blessed the figtree and vine for their fruit and cursed the trees that bore no fruit it is stated that the vine and figtree vainly and haughtily prided themselves in

the word of Jesus while the fir tree was distressed that he bore only fir knots. The latter started forth and finally after weary wandering came to the Lord to whom he expressed his fear and pain and from whom he received the following comforting words:

“Wisse dass seit Beginn der Welt  
 Ein jeglichen Fluch einen Segen enthält,  
 Und dass in jeglichen Segensspruch  
 Verborgnen liegt ein heimlicher Fluch.  
 Ich will dir das köstlichste Ende bereiten,  
 Dein Opfertod soll Segen verbreiten:  
 Kein Winterschlaf soll dich traurig umschliessen,  
 Du sollst ein doppeltes Leben geniessen.  
 Und auf deinen zierlichen Zweigen  
 Sollen die schönsten Früchte sich zeigen,  
 Soll man Lichter und Zierrat schau'n!  
 Freilich—erst wenn du abgehau'n!—  
 Sei wie ein Held der für andere leidet,  
 Der in blühender Jugend strahlend verscheidet!  
 Damit dein Leben, das kurze—doch reiche,  
 Meinem irdischen Wandel gleiche!  
 Du sollst ein Bote des Friedens sein!  
 Du sollst glänzen wie im Heiligenschein!  
 Den Kindern sollst du Freude verkünden!  
 Den Sünder aus seinen Sünden!  
 Gesang und Jubel soll dich umtönen!  
 Mein liebliches Fest sollst du lieblich verschönen!  
 So bist du von allen Bäumen hinieden  
 Der gesegnetste—! Zieh hin in Frieden.”

—*Max Möller.*

On Christmas evening a great deal had to be done, to the sick small trees and gifts were to be carried, all kinds of mysterious trips had to be made but the hours seemed mercilessly long. Finally, finally, the bells rang for “Christnacht” a plain and simple service which our father always made an excellent, true children festival service and which therefore gladdened the hearts of the parents with ours. Having returned, all hands aided to quickly prepare supper; more quickly than on any other occasion during the year were eating and drinking attended to. Never was the children's readiness to help the older ones so great as in these last hours before the distribution of gifts.

When we five children were finally sent into father's dark study our simple presents for our parents pressed closely in our arms, how delicious it was to catch each sound coming from the living but now Christmas room until finally the bell

sounded. At the door of the room shining most brightly father and mother received us, back of them the Christmas tree, beside them the gift-table richly laden with presents, before them faces of five children beaming with joy and gratitude. How through such recollections one's heart is made glad and sad after many years! The unpacking of the gifts, the fellow rejoicing over the gifts of others, how at once time vanishes with the swiftness of arrows. For very joy the Christmas tree remained unnoticed until father's tones were heard reminding us of the tree and almost as of itself the hymn, “O Tannenbaum,” sounded forth.

The superstitious customs of the middle ages have really disappeared entirely from the German home, or to speak with more exactness all those questions respecting the future have been transferred to the evening of Sylvester day, the last evening in the old year. As final remnants there still remain the different well established Christmas dishes or preparations. In Saxony and Thuringia herring salad is eaten on Christmas evening in order that one may have money the whole year through. In “Mark” (Brandenburg) pigshead and lungsausage in cabbage are eaten as being a peculiarly salutary dish. In Silesia we have for dinner Silesian “Himmelreich,” made up of pork, stewed fruit and a sort of potato dumpling: in the evening carp in gingerbread sauce, a sort of poppy dumpling and pancakes are the general favorite dishes after the distribution of gifts. The Christmas cake, a long sugared bread containing raisins is still a reminder of the Christchild from Heaven. The wonderful, ornamented gingerbread often decorated with figures of animals are remains of the period of Germanic heathenism.

In many countries the claim is still made that on Christmas night between eleven and twelve animals speak and foretell the future, but as peculiar dangers threaten the listener very few make this personal experience. Many families as was done of yore for the old Germanic “Loan Bachta” leave their table set for the angels in order that they may faithfully guard the sick and the young in the house.



## Old Time Stock Droving From Ohio.

BY DR. I. H. BETZ, YORK, PA.



THE droving we will consider in this article will embrace the business as it existed before the days of rapid transit, after which shipment of stock came into vogue.

The period extended over a quarter of a century or more, or from 1830 to 1855, when through lines of railway were established, when droving on foot came to an end. It must be remembered that the source of cattle production has been changed several times during the settlement of the country, but we shall only consider a single period.

Until 1840 the population of our country did not exceed 20 millions. Our cities were not the great metropolitan centres they have since become; the suburban population was still in the ascendancy. Manufactures were still in a rudimentary stage. Machinery on a large scale was still unknown to any great extent, and such labor as has since its advent been thus performed was then accomplished by hand labor. The demand for home labor was then very large, and no other avenue was open to it. The cattle, sheep and horses, beyond those supplied by home production, were driven from the West, which term was then chiefly applied to Ohio.

Ross and Pickaway counties, in that State, chiefly furnished the cattle, which were brought in droves from the southern and eastern portions of the State. The Western Reserve, which extended one degree over northern Ohio, furnished the sheep and the wool which was offered in the general market. Horses were brought in droves from different parts of the State to Pennsylvania. At times turkeys were taken in droves to points from which they were later taken by different methods of transportation, when dressed for the market.

To take a trip west of the Alleghenies in that day was a greater undertaking than to go to any point of the American

possessions would be today. Many men walked to Ohio even as late as 1847. We recall at least one individual who did that during that year who today is a man of wealth and also a man of note in the business world over the whole Union. Men who made the journey on foot at times returned with from three to six horses, which netted them a handsome profit and expenses. In that day men travelling on horseback were in the habit of carrying considerable sums of money, since no other method was available. Some of these travellers carried guns for self-protection, as highwaymen were on the lookout for such travellers. Spots are still pointed out where men were overcome and murdered for their money, in the more sparsely settled regions. There were Joseph Thompson Hares and John A. Murrells in those days, and they committed many shocking murders in their careers. Another well known character in Central Pennsylvania was Lewis the Robber.

Many who settled Ohio, Indiana, Illinois and other Western States went by turnpike through Pennsylvania, or by canal so far as it extended. During the '50's from morning till night, from May to October, there was a continuous throng of white covered wagons, which passed over the National Road to settle in Indiana, Michigan, Wisconsin and other States of the great West. This was truly an invasion, but that was the manner in which many of those States got their inhabitants. In fact, all roads leading to the West were one continuous stream of white covered wagons. Ohio and Indiana were heavily timbered States; oak, hickory, beech, iron, dogwood, the sugar maple (utterly unlike our eastern maple) grew there, at times forming great sugar camps. The process of rendering the product, with the accompanying social features, in itself would make interesting reading.

Much timber was necessarily destroyed

for the purpose of clearing the land. One method was to girdle the majestic oaks, which speedily caused them to die. The trees were then felled so that in falling crosswise they might be consumed by fire which was applied. At times the trees were set on fire while they remained standing. This was a grand sight at night. The process of log-rolling prevailed at times, with quilting parties at the same time. It must be remembered that the settlers of new countries are extremely sociable and democratic. Class distinctions in earlier days are unknown, and every one is a unit for the public good.

At the same time the well known "Johnny Applesed" planted the "Reserve" with apple trees of natural fruit which made the "Reserve" one of the most noted apple sections in the country. The original stock of people on the Reserve was chiefly of New England origin. The New England Yankee has always been a believer in popular education, which bore good fruits in years to come, and made Ohio, like Virginia in the past, "the mother of Presidents."

The Western Reserve originally was a tract largely devoted to pasturage of innumerable flocks of sheep, the washing and shearing of which required much labor during the early period of the summer.

Both local and eastern buyers were on the ground to buy up droves, which were driven to the eastern markets. This became a noted business. There were many buyers of small lots which were disposed of to larger buyers. To move a drove of sheep from Ohio to eastern Pennsylvania required from forty to fifty days. To deliver a drove at its destination in good condition required judgment and skill, with added experience. The average drive was about eight miles per day. In hot weather a drove declined rapidly, and great care was necessary. Under such circumstances not more than three miles per day were made. If the weather was cool and the stock in good condition, as high as fifteen or more miles were covered, but this was very unusual.

A drove of sheep embraced from 800 to 1,300 or more head. A boy or man was

required at the head of the drove to lead the bell sheep. As a rule, from three to five men were necessary to forward a drove. Hotels were numerous along the drove roads, averaging one for every mile. The farmers all along the drove roads, or adjacent to them, made it a business to supply pasture for the numerous droves that passed through. As many as from three to five droves stopped at a single tavern over the night. The droves, of course, were pastured on the fields of the neighboring farmers. One of the boss drovers went on ahead during the afternoon to make arrangements for pasture and inn accommodations. After inspecting the pasture, which was bargained for per head at a certain number of cents, he then went back and met the drove. The farmers, from former experience, were sometimes suspicious of drovers as regarded the number of sheep given in. On turning the sheep into the field through bars, it was customary to leave one or two of the lower bar rails in place, so that the sheep would jump over them in squads, thus rendering it possible for the owner of the ground to estimate the number. Sometimes sharp arguments arose on these points.

Sheep generally pasture close to the ground, so that if possible the field was first let to a drove of cattle, which pasture severely. After this, rainfall was necessary to lengthen the grass for other droves. The farmers thus did a nice business in any neighborhood. They generally frequented the taverns, and thus business was lively all around.

Some trouble was at times experienced by drovers from individuals who ruthlessly attempted to drive through their flocks. In some cases sheep were injured or dispersed. The drovers as a rule were resolute men, and an individual who offended in this manner paid dearly for his temerity, and often became a sadder and a wiser man.

But as a rule drovers were looked upon as pursuing a useful calling, and also one whose benefits were mutual. Much trouble was experienced in passing through towns, at cross roads or angular avenues.

Streams were welcome to the drovers,

as the flock slaked their thirst eagerly.

Sheep generally weighed from 75 to 100 pounds each, among what were known as stock sheep. At times the sheep would be driven in large sections on large scales. Thus by weekly weighing a good tab could be kept on the condition of the sheep. During the day it was necessary to rest the droves at favored spots. Leisurely stops were made at favorable watering points. It was also necessary to avoid becoming mixed up with the numerous droves on the road. Sheep were generally marked. Some had a prominent letter stamped upon them, and thus the separation was made without difficulty. The grazing with coolness of the night, especially on the tableland of the Alleghenies, invigorated the drove for the following day. Passing over Laurel Ridge, in western Pennsylvania, it was necessary to guard the sheep against eating the poisonous leaves of the laurel, which grew there in profusion. With the closest watchfulness a number of sheep would likely succumb to the poison.

The dust stirred up by a drove of sheep, especially where light dust prevailed, was very distasteful and disagreeable to the people living along the roads, and especially those living in towns.

To bring a drove to the eastern markets in better condition than when the start was made, was a piece of rare good fortune.

Already in the Cumberland Valley drovers from the eastern markets appeared and bought many droves, the drovers returning home by stage or by canal, or by a mixed passage.

At times while on the road, a stampede occurred. If the drove stampeded and the leader was a small boy, the drove would follow the bell sheep over the head of the boy, and leave him in the lurch, hatless and coatless, and covered with dust. He bent himself to the occasion, and did not rise until the last sheep had jumped over and cleared him.

Droving afforded great means of observation for laying in a good stock of knowledge for future application and usefulness. A daily journal under such circumstances was a useful compend in the years to come for reference and re-

freshment of the memory. Drovers grew wide-awake, alert and quick-witted. They were looked upon with doubt and askance, and in return extended the compliment. But the days which knew them know them no more.

The baa! baa! of the drove was annoying to the uninitiated, until they became accustomed to the sound, when it became ingrained and passed into the condition of a second nature.

The boss drovers and possibly one of the hands were mounted on horseback, and if a stampede or straying occurred the animals became so habituated to the work of rounding up that they materially assisted in the work without urging. The sheep also seemed to form an attachment for the horses, and thus the animals mutually reacted upon each other.

Those who followed droving became addicted to the business, and could hardly form new attachments to any other calling. There was constant change of scene and conditions, and new contingencies presented themselves.

When the mountains were crossed and the country became more open and inviting, the anxiety and welfare for the drove was in great part removed, especially if all had gone well up to the present.

Dealing in sheep became a second nature. The social quality and shrewdness served the buyer and drover in good stead. To buy on foot or to sell in that manner was better than to buy or sell by weight, as many dealers found to their sorrow. Sheep were fattened, as a rule, for the market after being brought from, or by the drove after its arrival in the East. To fatten and drive eastward would have impeded locomotion, and also would have been a positive loss.

From southern Ohio came the droves of cattle, hundreds in number. The drovers in this case were a different class of men. They generally wore what was termed "a red womas." They were unkempt, unshorn and unshaven. As a rule they were morose men, especially on rainy days, when they cried out: "Forty cents a day and no dinner." It must be remembered during the '30's and '40's forty cents a day was the pay for laborers

for a day's work. Haymaking was paid at the rate of seventy-five cents a day, and cradling or "taking up" after a cradle was \$1.25. Some men, however, made as many as forty days in haymaking, wheat and oats harvest. This will show the duration and hard work on the farm in former days.

Cattle travelled rapidly, and "stock cattle," as they were known, were in no danger from rapid travelling even in hot weather. Stock required an abundance of water during hot weather, with free access to it.

Droving horses required tact and care. They travelled rapidly, but to take them over long distances required careful grooming, regularity of feeding, and a good night's rest.

The careful, experienced man desired to bring his stock to the eastern market in good, saleable condition. If it was not in condition, the expense of bringing it to the standard very speedily diminished the profits.

Droving turkeys required ability of a different character. To bring a drove together required tact in selection and pur-

chase. Today in the extreme western States poultry of all descriptions is shipped on a single car. It would not be wise to put them all together, as disagreement would be sure to arise in this miscellaneous family. The cars contain successive decks, which are filled with chickens, turkeys, geese, ducks, guinea fowls, etc. Such a carload is a novelty.

During the period when railroads were few and their lines were not extended, the procedure of droving to certain points was necessary. Even dressed fowls could not be transported except by wagon. Turkeys would drive well with a turkey led by a judicious, quick-witted boy. The mode of travel was slow, and on wet days the procession was a lugubrious one. Short days were necessary. Early feeding for the night, with the digestive process in action on the roost, was a requirement. The turkey, if driven too long, naturally became uneasy, and was on the lookout for a roosting place. Thereupon the prudent driver would defer to the habits of the fowl. To keep the drove in good condition was a prime necessity.

But those times have passed by never to return, under changed conditions.

It will be observed that the signers of the above protest (Germantown Protest against the holding of slaves, 1688) were not English Quakers. All were doubtless known as German Quakers. Three of them were Hollanders and one was a German—the two Opden Graeffs, Gerhard Hendricks and Pastorius. All but Pastorius were originally Mennonites. It will be further observed that the protest was not favorably received by any of the meetings of English Friends to which it was submitted. To claim credit for the Friends for making the first protest against slavery, if by that phrase is meant the English Quakers, is therefore wholly inaccurate. The credit belongs to the three Hollanders and the one German above mentioned, of whom three were Mennonites before they were Quakers. That many of the English Quakers of Pennsylvania were slaveholders has already been shown in this chapter; and it has also been shown that the frequent

efforts that were made at the Yearly Meetings of Friends to secure a declaration that Friends should not hold slaves were unsuccessful until 1758—seventy years after the Germantown protest; and it has been further shown that it was not until 1776 that the Yearly Meeting declared that all negroes held in slavery by Friends should be set at liberty. English Quakers, therefore, as a class did not oppose slavery, but permitted it among their own membership, even if they did not distinctly approve it. The credit of the first protest in this country against slavery rightfully belongs to Pastorius and his friends, and this protest was made against the practice of the English Quakers themselves in buying and holding slaves. It was written when the English and Welsh Quakers formed a large part of the population of the province, probably a majority.—From Swank's *Progressive Pennsylvania*.

# A Portrait of Mary Ball Washington.

By W. LANIER WASHINGTON, NEW YORK.

SEE FRONTISPIECE.

NOTE.—Our readers may well feel themselves highly honored in being made the recipients of the following interesting and valuable historical communication from Mr. W. Lanier Washington, of New York, a descendant of the mother of George Washington. In behalf of our magazine family we hereby thank Mr. Washington for the signal favor shown. Waiving the question of the genuineness of the portrait, a matter we are not competent to judge, we desire to express the hope that in some way provision may be made by which the portrait may, sooner or later, through some public institution become accessible to those interested. Communications on the subject will be appreciated.



THE two articles which have appeared in the May and July numbers of THE PENNSYLVANIA-GERMAN on "The Maternal Grandmother of Washington," the first by Judge Stotsenburg and the latter an answer by Rev. Horace Edwin Hayden, should renew interest in a subject that has not been particularly discussed of late.

In the last paragraph of Dr. Hayden's article, he states: "*No portrait of Mary Ball exists except Lossing's fictitious portrait.*" And this leads me to call attention to a portrait that is now in my possession, for the authenticity of which I will offer the following, and leave it to the judgment of those qualified to pass upon it, as to whether my portrait of the mother of Washington is what it is represented and what I am inclined to believe it to be; that is, a genuine and authentic portrait of Mary Ball Washington, the mother of General Washington, painted from life by Adolph Ulric Wertmüller, the Swedish portrait painter who visited the

United States in 1784-'86(?), who painted at that time the well known Wertmüller portrait of Washington, and according to the history in my possession also made this well executed portrait of Mary Washington.

For upward of sixty years after Wertmüller made this portrait it was not known, except perhaps by certain members of the Ball family, and not until about 1850 was it found and recognized by no less an authority than the well known art historian, Dr. Spooner, author of the "Dictionary of Painters and Engravers," and the restorer of Boydell's "Shakespeare Gallery."

Dr. Spooner, while in Fredericksburg, Virginia, at that time became acquainted with some of the Ball family, and learned through a member of this family of the existence of a portrait of Mary Ball Washington, which had been cut from its frame, rolled up, packed away in a trunk and kept in a garret for many years. When Dr. Spooner saw it he at once recognized it as the work of an artist of exceptional ability and through tradition and comparison of method and technique, was able to his own satisfaction to identify it as the work of Adolph Wertmüller, and after considerable persuasion succeeded in securing it.

Upon the death of Dr. Spooner, it became the property of his widow, who died in Plainfield, N. J., about 1885. She bequeathed it to her sister, the wife of Judge Henry P. Townsend, of 609 Madison Avenue, New York City. Mrs. Townsend in turn gave it to Dr. Albert A. Davis, of 149 East Sixty-third street, New York City, to be delivered after her death, and a few months prior to Dr. Davis' death in 1905, he placed it in my hands, with a certificate as to the facts set forth above.

This portrait of the mother of Washington now hangs in my home in New York City. The size of the canvas is 18 x 21½ inches, and taking away the feminine head-dress, a cap of some soft white material, the face bears so striking a resemblance to General Washington as to remove all doubts as to its being a portrait of his mother.

It is remarkable that the existence of this portrait of the mother of Washington in her mature years has been passed over so lightly and with so little criticism. In the *New York World* of Sunday, May 7, 1893, there appeared a crude reproduction of it, the only reproduction that I have ever seen, which accompanied an article by "Nym Crinkle."

At that time this portrait hung in Judge Townsend's home, and "Nym Crinkle," in describing it, says:

"We had to light the chandelier to see it adequately, and the moment we did we saw looking down at us out of the coiffeur the well known characteristics of brow and mouth and visual breadth which have made the face of Washington familiar to the world. There could be no mistake; here was the maternal mould, in which the firmness, the hauteur, the equipoise of judgment of the Father of His Country had been shaped \* \* \* It was well preserved in color and texture and represented a woman of about fifty-five or sixty years of age, dressed in the costume of the latter part of the eighteenth century. The face, which is presented in full, is in low tone, but admirably handled, and is remarkable for its character no less than its simplicity of treatment."

The portrait has been carefully relined, but Judge Townsend has stated that when the artist Wertmüller went to the house of Mary Washington to make his studies, he could get no canvas, and was compelled to make his own out of a piece of old ticking, which he mounted and prepared.

Edward Everett saw this portrait, and knew its history, and was so thoroughly convinced as to its genuineness that he interested himself in an effort to have it placed in Mount Vernon, but Dr. Spooner, who then owned it, had intended to place it in the Smithsonian Institution, and had already taken the matter up with that institution which is so rich in the possession of relics of General Washington, but both Mr. Everett and Dr. Spooner died before

either scheme was completed.

It is also known that Story the sculptor used this portrait for a sculptured group. Efforts were made to secure it at one time for the Metropolitan Museum of Art in New York City, and for the New York City Hall, but these apparently failed, for it has remained in private hands until by strange chance it has come into the possession again of a descendant of Mary Ball.

With regard to the artist Wertmüller, from an old catalogue of an exhibition of his paintings at Murray street, on the corner of Broadway, New York City, which is dated 1815, it is shown that

"Adolph Ulric Wertmüller, a native of Stockholm, where his father was a respectable apothecary. He was a celebrated limner, member of the academies of painting and sculpture at Stockholm, and of the former academy of painting at Paris. He obtained also a title of professor in Sweden. Having learnt the art at home, he went to France for improvement, particularly by a Swedish painter settled in Paris. There he continued many years and acquired considerable property in money, but suffered great loss in the Revolution by the general convulsion of the finances. In May, 1794 (?), he arrived from Spain, in a Swedish *autueta* he arrived from Spain, in a Swedish vessel, at Philadelphia, and remained there until autumn 1796 (?). He then went back to France to settle his affairs, lived the greatest part of the time at Stockholm, sustained another heavy loss by the failure of a principal merchant there, and returned to Philadelphia, November, 1800. \* \* \* \* Mr. Wertmüller deceased in Philadelphia about the year 1812. His portrait of the illustrious Washington was much admired, and has been frequently copied. In his *Danäc*, he gave a distinguished specimen of his professional talents."

It would please me very much to hear from those competent to pass judgment as to their opinion or conclusions as to the genuineness of my portrait, and I shall be pleased to give ample opportunity to any one interested to inspect and study it carefully at my home at 1700 Broadway, New York.

## THE MATERNAL GRANDMOTHER

OF

## George Washington.

BY HON. JOHN H. STOTSENBERG, NEW ALBANY, IND.



SINCE the publication of the article entitled as above, in *THE PENNSYLVANIA-GERMAN*,—an article which attracted much attention, especially in Virginia, many communications have been received bearing on the subject.

One relates to the burial place of Mary Ball Hewes, the grandmother of Washington; and the writer suggests that Mrs. Hewes was buried in the old graveyard at Epping Forest, in Lancaster county, close to the site of the old home. If such was the fact, the church records of Wicomico parish, in Northumberland County, or of one of the churches in Lancaster county, and probably White Chapel, of which the Rev. Lawrence R. Combs is the rector, ought to verify the statement.

Another letter states that Elizabeth Bonum, the widowed half-sister of Washington's mother was married to Lewis Lanier either in Screvin county, Georgia, or in North Carolina. The Lanier name is an honored name, both in State and Nation. Members of that family have faithfully and honestly served the Republic in troublous times.

Another epistle claims that Elizabeth Bonum, after the death of her husband, Samuel Bonum, was married to a Mr. Mullikin.

Another maintains the theory that Mrs. Bonum married an Anderson; that her daughter by that marriage became the wife of a Mr. Fowell, one of whose

daughters was married to Moses Bussell, in Fairfax county, Virginia, and that a daughter by that marriage was married to a gentleman named Maddox.

Weems, in his "Life of George Washington," seems to connect the Bussell family with the father of his country, for he states that when George, who was then eleven years old, was at Mr. Hobby's school, the boys of the school were divided into two bands or armies, one under the leadership of George Washington, and the other under the leadership of William Bussell.

Another correspondent states that the farm on which Samuel Bonum, the husband of Mary Ball's half-sister, lived, was situated on the borders of Westmoreland county, near the Northumberland line. A little river, called the Yeocomico, divides the two counties. About two miles up the shore from the river's mouth, and on the west side, is Bonum's creek; and the old English mansion, lately torn down, stood on a hill about fifty yards from the Potomac river.

All these and kindred communications show how important it is to preserve family records, and how valuable such a magazine as *THE PENNSYLVANIA-GERMAN* is to all men and women who are seeking to trace their ancestry. Heretofore, the tradition has prevailed that Washington's maternal grandmother and her daughter Elizabeth had made their home in England after Colonel Ball's death, when in fact they had remained in Virginia and were married to substantial yeomen in that great State.

## German-American Failure.

BY ALFRED P. SCHULTZ, M. D., MONTICELLO, N. Y.

NOTE.—The following letter, received in the course of editorial correspondence conducted by Associate Editor Prof. E. S. Gerhard, is published by permission. The Postscript is drawn from a letter received by the Editor subsequently to the letter received by the Associate Editor. We are glad to welcome Dr. Schultz into our growing family, and hope to hear from him again. The letter touches upon an interesting subject, and will doubtless prove thought-awakening to our readers.

MONTICELLO, N. Y., August 23, 1908.

PROF. E. SCHULTZ GERHARD,

Trenton, N. J.:

*Dear Sir*—Your letter of August 19th at hand. This gives me once more the opportunity to express my opinion concerning the subject I have most at heart—the German-Americans (men of American birth and German descent).

A great language is a sacred heirloom; it has influenced the soul, the brain of the race for many thousand generations more powerfully than all other factors. We know that children resemble their parents, we know that the instincts are hereditary (no eagle is born with the instincts of the dove), trivial characteristics even, as the gait, the handwriting, shrug of the shoulder, etc., are frequently inherited, yet we deny that so powerful a factory as the mother tongue has hereditary influence.

I hold that a great race cannot throw off its mother tongue without becoming worse than it was before. There are in America at least 20,000,000 people of German blood; they produced in the country's history not one distinguished statesman, not one distinguished military or naval leader, not one great writer, not one eminent scientist, not one eminent musician; and is the German not a great race? Consider German art, German science, German literature, German philosophy, German music, German cultural activity

in every line. Is the poverty, the mental sterility of the American-born descendants of Germans not truly amazing? There are less than 200,000 persons of German descent in the Baltic provinces of Russia; for human progress these 200,000 are vastly more important than the 20,000,000 descendants of Germans in America. Who of German-Americans is the equal of Prof. v. Bergmann, Prof. v. Leyden, Prof. Harnack, Hermann Graf Kaiserling, Prof. Uexkuell, not mentioning others? Who can deny that in comparison with the Germans the German-Americans are degenerate? The German-American societies; do they not (a few exceptions granted) diligently shun the pursuit of intellectual culture. There are wealthy German-Americans. Prof. Goebel writes:

"Es faellt mir schwer es zu sagen, aber es muss heraus: Der reiche Deutsch-Amerikaner ist mit wenig ruhmlichen Ausnahmen ein elender Knauser, der an seinem Besitz mit hitziger Zaehigkeit festhaelt und ihn lieber lachenden Erben als einem gemeinnuetziger Zwecke hinterlaest. Vergleichen wir die ungezaehlten Millionen die reiche Amerikaner, einem Pflichtgefuehl folgend, mit fuerstlicher Freigebigkeit an Wohltaetigkeits und Erziehungsanstalten geschenkt haben mit dem was ebenso reiche Deutsch-Amerikaner je weggegeben haben, dann ergreift uns das Gefuehl ekler Scham. Und mit diesem schaeibigen Knauserium geht nicht selten der Mangel an geistigen Interessen Hand in Hand; ja im Vergleich zu dem grossartigen Bildungsstreben des Amerikaners ist der Deutsch-Amerikaner im Durchschnitt geistig tot. Schon damals war die ekelhafte Erscheinung im Deutschamerikanischen Volksleben, der protzende Emporkoemmling nicht selten, der auf geistige Bestrebungen und ihre Vertreter mit Verachtung herabsieht und dem kaum der Geistliche, unter Androhung ausgesuchter Hoellenstrafen, einen Dollar abringt."

(It is disagreeable to say it, but the utterance should be made: the rich German-American is, with few noteworthy exceptions, a miserable niggard who cleaves to his possessions with



fervid tenacity, and prefers to leave the same to smiling heirs rather than to the general welfare. If we compare the countless millions given with princely generosity by rich Americans in obedience to a sense of duty, to benevolent and educational institutions with what has been given by equally rich German-Americans, a feeling of nauseous shame lays hold of us. And hand-in-hand with this shabby niggardliness, there goes not infrequently an absence of interest in intellectual matters; indeed, in comparison with the magnificent educational efforts made by the American, the average German-American is dead. Even then already the offensive appearance in German-American life of the insolent upstart was not rare who looked down with contempt upon spiritual efforts and its representatives, and from whom the minister, under threat of direst evil, with difficulty wrung a dollar.—*Translation by Editor.*)

Where in the world is there a more greedy, a more brainless, a more miserly, in short a more disgusting pack of (I nearly made the mistake to say of men) individuals, caricatures of humanity, who think evidently that a full purse and a full stomach make a man, when in fact they make only a greedy beast. Why have Americans of German descent not been as fruitful in good works as Germans or as Americans of Anglo-Saxon descent (V. history of politics, of art, of science, of literature, of music, etc.)? This is the answer, by betraying their mother tongue, they rendered their normal development impossible. The rapidity with which they discarded their mother tongue has not made them better citizens; it has made them less able citizens. There is no reason whatsoever for discarding the mother tongue of the race in the acquirement of the English language. The cultivation of the mother tongue alone will enable the Americans of German descent to become the equals of Germans or of Anglo-Saxon Americans. No great race can discard its mother tongue without becoming inferior. In the book "Race or Mongrel" (Page & Co., Boston), I have endeavored to prove my position.

Men who do not love their mother tongue are depraved individuals; their absorption is not a gain, but a clear detriment to the country.

Very sincerely yours,

ALFRED P. SCHULTZ, M.D.

P. S.—Es kann wohl nicht bestritten

werden, dass unter den Deutsch-Amerikanern, den Pennsylvania-Deutschen der erste Platz zukommt. Der Grund ist nicht schwer zu finden. Sie hatten oder entwickelten einen gewissen (schr berechtigten) Stolz auf ihre Abstammung, hueteten ihre Muttersprache, und es wohnten ihrer viele beisammen. Diese Bedingungen verhinderten die ganz planlose Vermischung die in vielen Plaetzen vor sich geht. Dass eine planlose, unbeschraenkte Vermischung Menschen deutschen Blutes, mit Slawen (viele derselben sind halb und viertel Mongolen), mit Lateinern (viele derselben sind mit Negerblut belastet), oder mit dem Misch-Masch Menschen (mixtum decompositum) Sued-Amerika's, die Nachkommen der Deutschen verschlechtern muss, ist doch ganz klar. (Den Angelsachsen droht dieselbe Gefahr). Die pflege der deutschen Sprache mit der englischen, genuegt um schrankenlose Vermischung zu verhindern.

Wer deutsch und englisch kann dem steht die Kultur der ganzen Welt zur Verfuegung. Die groessten und tiefsten Gedanken sind in diesen zwei Sprachen gedacht worden; wer nicht deutsch kann, kann in vielen Wissenschaften nicht auf der Hoehe der Zeit bleiben, z. B. Chemie, Medizin, Philosophie. Jede Philosophie, die mehr sein will als ein blosses Vernuenfteln, die mehr als Luftschloesser Systeme flicken will muss an Kant, den groessten aller Denker anknuepfen, und wer des Deutschen nicht maechtig ist, kann Kant ueberhaupt nicht verstehen. Der Deutsch-Amerikaner dem die eine dieser Sprachen so lieb und wert sein sollte wie die andere, kann mit diesen, die Kultur der ganzen Welt umklammern. Die Deutsch-Amerikaner koemnten sich zum hoechsten Geschoepf der Erde emporschwingen, wenn sie wollten; dass sie es bis jetzt leider nicht wollten brauche ich nicht darzulegen. Es ist evident. Dass das deutsche Blut ebenso gut ist wie das englische beweist die Weltgeschichte, beweist die Geschichte der Kunst, der Literatur, der Wissenschaften, der Musik, des Handels.

(It can not be gainsaid that among German-Americans the Pennsylvania-

Germans occupy the first place. The reason is not hard to find. They had or developed a certain (quite justifiable) pride of ancestry, preserved their mother tongue and many of them lived compactly together. These conditions prevented the quite purposeless intermixture that is occurring in many places. That a purposeless uncircumscribed mixing of German blood with Slavs (many of whom are half or quarter Mongolian) with Latins (many of whom are burdened with Negro blood) or with the nondescript people of South America (mixtum de-compositum) must cause the degeneration of the descendants of the Germans is quite evident. (The same danger threatens the Anglo-Saxons.) The use of the German language with the English is sufficient to prevent unrestrained mixture.

The culture of the whole world is at the command of him who understands English and German. The greatest and

deepest thoughts have been thought in these languages. He who does not understand the German can in many branches of knowledge not keep abreast of the times, *e. g.* Chemistry, Medicine, Philosophy. Each philosophy that aims to be more than mere sophism, that aims to do more than patch aircastle systems, must tie to Kant, the greatest of all thinkers, and he who is not master of German can not understand Kant. The German-American, to whom the one language should be as dear as the other, can with these embrace the culture of the whole world. German-Americans might lift themselves to the highest among men if they wished to, that up to the present they have not tried I need not prove. It is evident. That German blood is as good as English is shown by the history of the world, the history of art, literature, the sciences, music and trade.—*Translation by Editor.*)

A road of national importance, usually styled the National Road, but sometimes the Cumberland Road, was undertaken by the Government of the United States in 1806, with the patriotic object of opening a highway between the East and the West, and thus aiding in more strongly cementing these two sections of our country. The road was planned to pass westward from Cumberland through Maryland, Pennsylvania and Virginia to a point on the Ohio river, afterwards fixed at Wheeling, and thence into Ohio and eventually farther west, thus realizing the early dream of Washington, who had for many years before his death advocated a closer union of the East and the West through the creation of transportation facilities between these sections. Work on the construction of this road was commenced at Cumberland in 1811, and the road was finished to Wheeling and opened to the public in 1818, a distance of 112 miles, of which 24½ miles were in Maryland, 75½ were in Pennsylvania, and 12 were in Virginia,

now West Virginia. It was 40 feet wide at its narrowest point, and 80 feet at its widest. The road in Pennsylvania passed through Somerset, Fayette, Westmoreland and Washington counties. After 1818 it was extended into Ohio, Indiana and Illinois. Until after 1850 it was a much used thoroughfare, both for passengers and freight, and it accomplished all the desirable results which had originally been claimed for it. After 1850 its use, which had gradually been yielding to the competition of the canals and railroads, and also to the competition of steamboat navigation on the Ohio, rapidly declined, except for local purposes, and for these purposes parts of it, especially in Pennsylvania, are still kept in good condition, although no longer under the care of the United States. The influence of the National Road in the development of the country west of the Alleghenies has been very great.—From Swank's *Progressive Pennsylvania*.

# Early Days of The Keystone State Normal School

BY FRANK S. KREBS, SUPT. MODEL SCHOOL, K. S. N. S., KUTZTOWN, PA.



THE "NORMAL" IN EARLY DAYS.



SOME years ago, a gentleman from Massachusetts, travelling on a passenger coach on the East Penn Railroad through the beautiful East Penn Valley with its comfortable villages and farmhouses, its large barns, and its well-tilled productive farms, as he passed almost within the shadow of the Keystone State Normal School, remarked that it was a pity that such a beautiful country should have come into the possession of such a boorish, uncultured class of people as the Pennsylvania-Germans.

As if Providence had prepared this country for these people as He had led the Children of Israel to the Chosen Land! As if it were not really the reverse,—that these selfsame despised "Pennsylvania-Dutch" had not through years of hardest toil, the gravest dangers from Indians, and by the severest self-denial, made the wilderness blossom as a rose! As if the ancestors of these same "Dutchmen" had not contributed money and quantities of grain when that Yankee's ancestors were starving in Boston on account of the "Boston Port Bill"! As if re-inforcements of "Dutchmen" from Pennsyl-

vania had not been among the first to reach Washington's army at Cambridge! As if Pennsylvania had not contributed more soldiers to the War of 1812 than all the New England States together, excepting Massachusetts! As if Pennsylvania had not contributed to the Mexican War almost two and a half times as many men as Massachusetts! As if troops from Pennsylvania had not been the first to reach Washington in 1861!

While the mutterings of the greatest civil war of all ages were being heard in 1860, through the efforts of the late Rev. J. S. Herman, Prof. Henry R. Nicks opened what was known as Fairview Seminary in the fine home now occupied by Col. Thos. D. Fisher. The capacity of this building soon proved insufficient for the needs of the increasing number of students; and in 1863, while the country was in the throes of war, when our State had been invaded, when the government was in great peril, a number of "Pennsylvania-Dutchmen" (O, take notice Mr. Yankee!), "*dumb Pennsylvania-Dutchmen*," bought five acres of ground and erected thereon where the Principal's office now stands a building costing \$4,100, and named it "The Maxatawny Seminary." Among the many

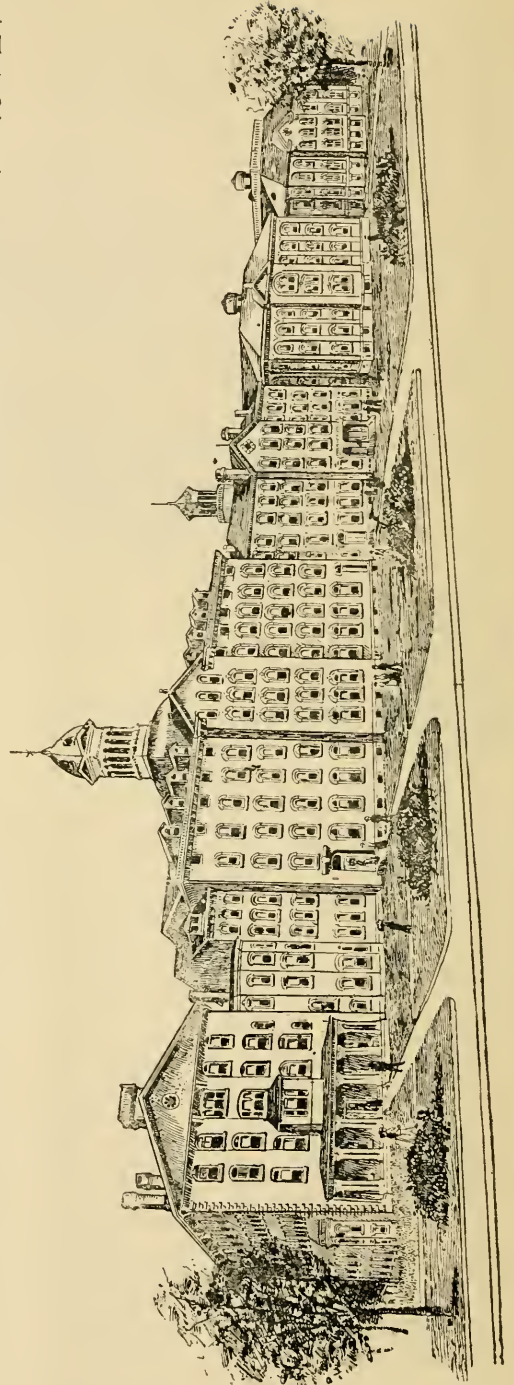
“dumb Dutchmen” who were penurious enough to subscribe money for this building and the subsequent normal school buildings for the benefit of the community at large were the following, who constituted the first board of trustees of the Normal School:

Lewis K. Hottenstein, Pres. Board of Trustees; David H. Hottenstein, Sec. Board of Trustees; Leshner Trexler, M. D., Pres. Board of Stockholders; Jonas Hoch, Sec. Board of Stockholders; Chas. Gerasch, M. D., Treasurer; Henry Bushong, Egidius Butz, Daniel Dietrich, Rev. J. S. Ermentrout, David Fister, John H. Fogel, Jonas Hoch, Edward Hottenstein, M. D., J. Glancy Jones, Rev. B. E. Kramlich, Diller Luther, M. D., Jonas Miller, Ulrich Miller, Rev. H. R. Nicks, H. H. Schwartz, Esq., David Schaeffer, Adam Stein, Leshner Trexler, M. D., J. D. Wanner, Esq.

#### The Buildings.

As time rolled on, new buildings were needed and erected.—a central building in 1865, a girls' building in 1880, a chapel building in 1887, a boys' wing in 1891, a new central building in 1893, a laundry and kitchen in 1895, a new Model School building in 1900, a gymnasium in 1907, and a new infirmary, which is at this writing in process of construction. These buildings, with their superb modern equipments, representing an expenditure of at least half a million dollars, are convincing arguments of the fallacy of the Yankee's reasoning.

No student of ye olden times would feel satisfied with this sketch unless special mention were made of an emergency building that once occupied a space north-east of the principal's quarters. In Dr. Horne's administration it was found about New Year that the great number of new students could not be housed the following spring, and therefore a frame building was erected. Prof. D. S. Keck, then a senior, dug the first spadeful of ground the latter part of February, 1874, and by March 23, the opening of the spring term, the building was ready for occupancy. Ex-judge R. H. Koch, of Pottsville, Schuylkill County, was at that time as-



THE "NORMAL" OF TO DAY.

sistant professor of mathematics at the Normal, and was quartered in the building; and as his father was a miller by trade, the building was named "Koch's Mill." After Prof. Koch left the Normal, it became affectionately known as "The Old Mill." After rendering valuable service for many years, it was sold and moved to Lyons for a cigar factory. Several years ago it was destroyed by fire.

#### The Principals.

In 1866 Maxatawny Seminary became the Keystone State Normal School, and the Rev. John S. Ermentrout, a brother of the late Judge James N. Ermentrout, became the first principal. During his administration there arose two factions in the board of trustees, and as a result, Prof. Ermentrout successfully opposed the re-election of Dr. A. N. Raub, a very popular teacher, to the position of English, on the ground that Dr. Raub's conduct had been opposed to Prof. Ermentrout's policies. The following year, 1871, Prof. Ermentrout left the school, taking opportunity, in an address to the assemblage of students and visitors at commencement, to deliver such scathing invective against the board of trustees that several members of that body walked out of the chapel before the close of the speech. Several years later Prof. Ermentrout again became a member of the school's faculty.

The vice-principal, Prof. N. C. Schaeffer, a young man of about twenty-one years of age, presided over the affairs of the school until about Christmas, when Dr. A. R. Horne, superintendent of the schools of Williamsport, Pa., was installed as principal. Under Dr. Horne, the school grew rapidly in numbers, but in 1877, owing to some difficulties with the board of trustees, Dr. Horne left school, and Dr. N. C. Schaeffer, then a teacher at F. & M. College, Lancaster, was chosen principal.

#### The Model School Strike.

Several weeks before the close of the spring term of 1877, when it was known that Dr. Horne had not been re-elected, the seniors adopted a novel plan of forcing the trustees to re-elect him. Knowing

that no normal school can legally exist without a Model School, the members of the graduating class determined to refuse to teach in that department until the trustees would bow to their demands. Accordingly, one morning only one senior reported for duty in the Model School. Prof. D. S. Keck, the superintendent of the Model School, promptly drafted into service a number of juniors, and a day or two later the strikers appeared and humbly asked to be re-instated.

At this time the school was face to face with the greatest crisis in its existence. Dr. Horne was exceedingly popular with the students, and many left to attend other normal schools. So great was this defection that the next year's graduating class numbered only ten members. However, realizing the seriousness of the situation at once, those students and teachers who were loyal to Dr. Schaeffer held an impromptu meeting in chapel on the commencement day when Dr. Horne left, and then and there openly pledged their support to the new principal.

Under the sixteen years of Dr. Schaeffer's administration, the school prospered greatly. The principal strove to surround himself with a strong faculty, and the last senior class graduated during his term, instead of *ten* members, numbered *ninety-three*.

Upon Dr. Schaeffer's appointment as State Superintendent of Public Instruction, the vice-principal, Dr. G. B. Hancher, was elected principal. In 1899, Dr. A. C. Rothermel, the vice-principal, was elected principal, a position that he is still holding. In the last two administrations the progress of the school in efficiency and numbers has been constantly increasing, and the last year witnessed the largest enrollment, 951 students, in the history of the school.

#### The French Commission.

The Centennial Year was noted for two principal events, as far as the school was concerned. A commission of four or five educators sent by the French Government visited the Normal School in their tour of inspection of American educational institutions. The leading citizens of our



PROF. JOHN S. ERMENTROUT.

town vied with one another in tendering the noted foreigners a cordial reception and taking them to different points of interest. In fact, as a result of their strenuous exertions in pointing out some of the beauties of nature in and about Crystal Cave, it is said that some of the Americans were almost overcome by their labors, but these efforts were fully compensated by the enthusiastic appreciation of their Gallic guests, and a night's repose.

#### The Monument.

The second crowning feature of 1876 was the erection of the monument which for a long time stood in front of the building, but is now located in the Kutztown Park. The funds were raised by popular subscription, and on the day of its unveiling, July 4th, all roads led to Kutztown.

The chief burgess of the town, upon whom devolved the duty of delivering the presentation speech, although a successful business man, felt scarcely equal to the task of writing a speech suitable for the momentous occasion, and hence turned to Col. T. D. Fister for advice. "If you will promise not to show the paper to anyone,"

said the accommodating Colonel, "I will write you a speech that will make you a national reputation." That promise being given, the Colonel soon handed his honor the manuscript which was to be committed to memory, and the introduction of which consisted of these startling lines:

"You would scarce expect one of my age  
To speak in public on the stage."

A few days before the time for the dedication, either too exultant over the prospect of achieving a "national reputation" so easily, or doubting the appropriateness of the Colonel's literary production to the occasion in question, the chief burgess showed the address to the Principal, Dr. A. R. Horne, who was scheduled to deliver the speech of acceptance and that person promptly condemned the proposed speech and substituted one of his own manufacture as more suited to the occasion. However, owing to the short space of time intervening, the burgess's memory proved treacherous in the midst of his address, and after a vain search through his pockets for the manuscript, which he had inadvertently left at home, his embarrassment was relieved by Dr. Horne, who came forward at the psychological moment with his speech accepting the monument in the name of the Normal School.

#### The Students.

The first students were nearly all boys. Quite a number of these had been soldiers in the Civil War, and in several instances wounds received in the service caused them to turn from other occupations to professional work as means of earning a livelihood. A few of these were Major W. L. Guinter, J. M. Van Zandt, Isaac Bobst, Henry Meyer, Isaac Fry, Albert Bertolet, and J. T. Wilder,—the last named a Confederate from South Carolina, who was wounded in the hip in Pickett's charge at Gettysburg.

Since there were few positions in the public schools then open to lady teachers, and since the average Pennsylvanian's ideas of female education were at that time expressed by the present German Emperor's opinion of the occupations for women—viz., *Kirche, Kiche und Kinder*

—it is not surprising that during the winter term of 1878 there were only two lady students boarding at the school. For years the lady students were in the hopeless minority. About 1883 one of the literary societies had but two lady boarders during the winter term. However, as years went by, the number of lady students increased, until this year's senior class, the Class of 1909, contains 124 members, about 72 per cent. of whom are girls. In the present middle class the proportion of males is greater.

The Pennsylvania-German's position in reference to female education in those days was exemplified in a conversation a number of years ago between our present principal and a gentleman who brought his son to school. In answer to a question by the principal, the gentleman replied: "Yes, I have a *daughter* at home, but I do not expect to send her away to school." "Why not?" queried the principal. "O, it isn't worth while; she will be married anyway." "What kind of husband do you want for your daughter?" asked the principal. "Why the very best," replied the man. "Then," rejoined the principal, "give your girl a good education and she can have her choice of a husband,—a lawyer, a doctor, a minister, a business man,—in other words a man of culture and refinement, who will make your daughter a nice companion and a good home. Give her no education and she must find her life companion from among the ignorant and perhaps vulgar class." "You are right," exclaimed the parent, "I had never thought of that. My daughter shall go away to school." She has since been graduated from this institution.

#### Literary Societies.

The Philomathean Literary Society was the first one organized; but recognizing the necessity of a second society as a stimulus to the former, nine students prepared a paper of withdrawal from the Philo Society. This paper was presented at a regular meeting in Sept., 1865, and the nine persons withdrew in a body, and going to a small recitation room organized the Keystone Literary Society, with

Samuel A. Baer as president. In later years each society received a hall devoted to literary purposes exclusively, and these halls have been equipped and ornamented by their respective societies at an expense of many hundreds of dollars. Each society possesses a library which is accessible to members of either society, but the sessions of each society are open to members of that society only.

#### The Final Examinations.

In the early days the final examinations were conducted by four persons—the State Superintendent or his deputy, two city or county superintendents, and the principal of the Normal School. Candidates for graduation were examined in all the branches of the course, and the examinations were, as far as possible, oral. All the students and the entire examining board were in one room. There were also present many visitors, some who looked as wise as owls, but like those birds were shrewd enough to hide their wisdom (?) behind an impenetrable and imperturbable screen of silence. A student was ordered to rise, and an examiner fired a broadside of questions at him. After the first examiner had exhausted his ammunition, another examiner turned his machine gun upon the devoted disciple of Socrates. If said student survived the ordeal, he got his diploma; but in one instance at least, the examining board ran away to the station without announcing the results of the examination. The anxious seniors managed to creep into the office window and lo! there were but *four* diplomas and there had been *five* persons examined! Who, O! who was the unlucky one? Several of the seniors rushed to the depot, ostensibly to bid farewell to the examiners, but really to try to find out "where they were at," and by skillfully directing the conversation they elicited the desired information.

#### Social Affairs.

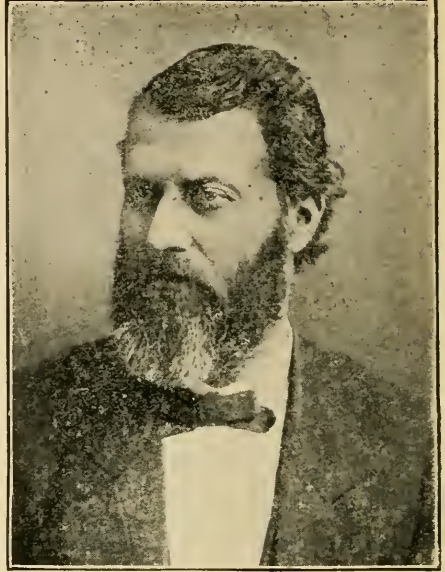
The social side of the school in the early days was hardly all that could be desired. One very important reason was the decided lack of members on the female side of the house. Besides, the

catalogue said: "The ladies and gentlemen are required to treat each other with due politeness, but no conversation between students of opposite sex will be allowed in the halls or recitation rooms, neither will members of one sex be allowed to trespass upon the grounds reserved for the other." This regulation, if strictly enforced, cut off pretty nearly all opportunity for being sociable. But "there is many a slip 'twixt the cup and the lip." For example:

Those of us whose hair is gray and those who have none at all will remember the long porch running along the rear of the old central building, and the well (O, blessed memory!) that was located at the boys' end of the porch. It was remarkable how thirsty the ladies became, and how often they had to come to the pump to replenish their pitchers. And although wireless telegraphy was then undreamt of, there existed a kind of telepathy that promptly drew down to the pump very agreeable bipeds of the masculine persuasion, and what wonderful discussions took place, covering all the fields of art, literature, science, and sometimes war! How slowly the procession moved back along the porch, the swain gallantly carrying the pitcher for his lady!

But this bright side sometimes turned into a shadow instantly, as a certain justice of the peace of Maxatawny can certify if he cares to; for this individual upon seeing two such devoted couples billing and cooing at the old pump, suddenly opened the windows of the heavens through the medium of a pitcher of water. Shrieks from the ladies and more strenuous exclamations from the men rent the air, and an immediate search for the rascal brought no light upon the subject.

A fence along the pavement enclosed the front campus, and a fence running at right angles to that pavement back to the building effectually shut off the boys' yard from the girls'; and while the dear creatures disported themselves upon the lawn, that part was the *sanctum sanctorum* which was forbidden to the common herd (us). However, at least one fellow got there. One warm evening two ladies (one now the wife of the State Su-



REV. DR. ABRAM R. HORNE.

perintendent of Public Instruction) sat under a tree near this dividing fence. They were attired in cool white dresses, the zephyrs rustled through the leaves and played with their tresses, the feathered songsters in the trees were caroling their last notes preparatory to tucking away their little heads among their feathers and going to sleep, and all was too perfectly lovely for anything. A senior perceiving this exemplification of "peace on earth, good will towards men," and not having the fear of his Satanic Majesty before his eyes, went into another student's room, and seizing a glass of water, by a dextrous move of his hand, suddenly transformed the tranquil scene into a duet of screams, a rushing of feet, and a rustling of skirts—"Only this and nothing more."

At a sociable in the early 70's, the small number of lady students was entirely inadequate for the purpose, and a committee of two boys suddenly conceived the brilliant idea of asking the steward to allow the waitresses in the dining-room to participate. The committee entered the steward's office and presented their request to that worthy. Glancing at the clock, he declared that he would not let



the waitresses attend, as there was not time enough for them to get ready. At this one of the boys said: "Steward, if I were one of those girls, I think I would do as I please." "The hell you do!" exclaimed the irascible steward; "if you don't shut up, you will go out pretty d—n quick!"

#### The Wonderful One-Hoss Dray.

The fame of Kutztown is not quite so world-wide as that of Ancient Troy; but then, Kutztown is not quite so old. We can not boast of a wooden horse, nor indeed are our limits circumscribed by great walls of stone; yet old Troy is not "in it" alongside of us. All we need in order to put that ancient city in the shade is a modern Vergil, who would sing, not "Arma virumque cano," but "Arma virosque cano," for our town can most certainly boast with that ancient warrior that every citizen is a stone in its wall of defense. One illustration will suffice:

Late in the fall of 1890, when the boys' wing of the Normal School was in process of erection, a number of students silently stole out of the dormitories at the ghostly hour of twelve, attached a long rope to a cart standing near the building, and rushed down the main street of town. The noise awakened the citizens, who imagined that it was the hose carriage on its way to a conflagration. One of these citizens, a publisher prominent in this part of the State, enacted the role of that ancient hero, Aeneas; for while he had no helpless parent, Anchises, to bear through the flames, he issued forth valiantly, clad not indeed in a suit of armor, but carrying in each hand, in lieu of a sword and spear, a wooden bucket. Hastily rushing in the direction of the tumult, the proprietor of our "Commoner" breathlessly inquired of another citizen, "Ulrich, where is the fire?" The answer was, "There is no fire." "Donnerwetter!" ejaculated the disappointed fireman, and he reluctantly turned his formidable fire-extinguisher homeward.

In the mean time the raiders had described the "orbis terrarum," and brought the cart back into the orchard behind the school; but when they singly and in pairs

essayed to re-enter the school, as they groped their way through the dark halls, flashes of light from matches in the hands of teachers on guard suddenly illuminated the surroundings and disclosed the identity of the prowlers. To make matters worse, the Vice-Principal, Dr. G. B. Hancher (the Principal was absent from school), after seeing that the pickets were securely posted, like Regulus, determined to carry the war into Africa by going out in search of the missing links in the chain of intellectual development. One student, mistaking the professor for one of his fellow-raiders, rushed up to him and was dragged to a lamp-post on the campus and identified. Several others hiding in the dark drive-way under the unfinished building, upon his approach rushed over a pile of debris and over a mortar-box, while one, now a disciple of Blackstone, fared so roughly in his flight that for days he diverted his pompadour about ninety degrees from its accustomed angle to cover abrasions of the cuticle in that vicinity.

Another, now also a limb of the law, succeeded in climbing through the unfinished building into the main building. It so happened that just that day the window through which he passed had been ornamented with a liberal coat of red and white paint, and at daybreak next morning, "Mirabile dictu"! he discovered that the blue color of his trousers had mysteriously vanished, and that instead his nether extremities had the night before become suddenly encased in the national colors, although perhaps not distributed altogether with the same regular order as exhibited on "Old Glory."

#### Anniversaries of the Literary Societies.

In the olden days the present course of entertainments, consisting of lectures, recitals, concerts, etc., by famous speakers, reciters, and musical organizations, was unknown and undreamt of, neither were there the frequent societies of the present day. Excepting the Thanksgiving sociable and Commencement, the only other social events were the anniversaries of the two literary societies—Philo Anniversary at the end of the fall session, and

Keystone Anniversary at the end of the winter term; and since these good things came so rarely, the events were looked forward to with a great deal of anticipation as the crowning glory of the session. Hundreds of old students wended their way back to their alma mater to attend the annual anniversary of the society of which they had been members, and many glad reunions occurred after the exercises.

A peculiar feature of the program was, that, as soon as a speaker or essayist had concluded his or her part of the anniversary program, an usher strode up the aisle of the old chapel in all his glory, bearing in his arms all the presents that friends from home or the school had sent to the principal's office for said student, and deposited them at the side of the performer's chair. The performer who resided near the school and thus had many friends and neighbors in the audience, usually was the recipient of armfuls of gifts; but he whose home was located eighty or more miles away was not so bountifully remembered. But other expedients were occasionally resorted to, as was the case at Philo Anniversary, twenty-three years ago. One of the speakers, short of stature but of ample magnitude laterally, in view of the fact that he represented 200 pounds avoirdupois, advanced to the front of the platform; and according to rule, first carefully placing his feet,—“heels together, toes at an angle of forty-five degrees,”—inclined his body forward, by way of greeting, to the utmost degree which his tight bifurcated seclusions permitted without imminent danger of catastrophe, and having recovered himself, began a masterful discourse upon the sterling qualities of fat men, in the course of which this modern Demosthenes electrified his audience with a prophetic remark, never before heard but later demonstrated to be entirely correct, “That the fat man is *bound* to make his mark, either in the *legislative halls* or in the *dining-room*.”

At the close of this famous speech, an usher in regalia ostentatiously strode up the aisle with an armful of presents for the silver-tongued orator, who, upon

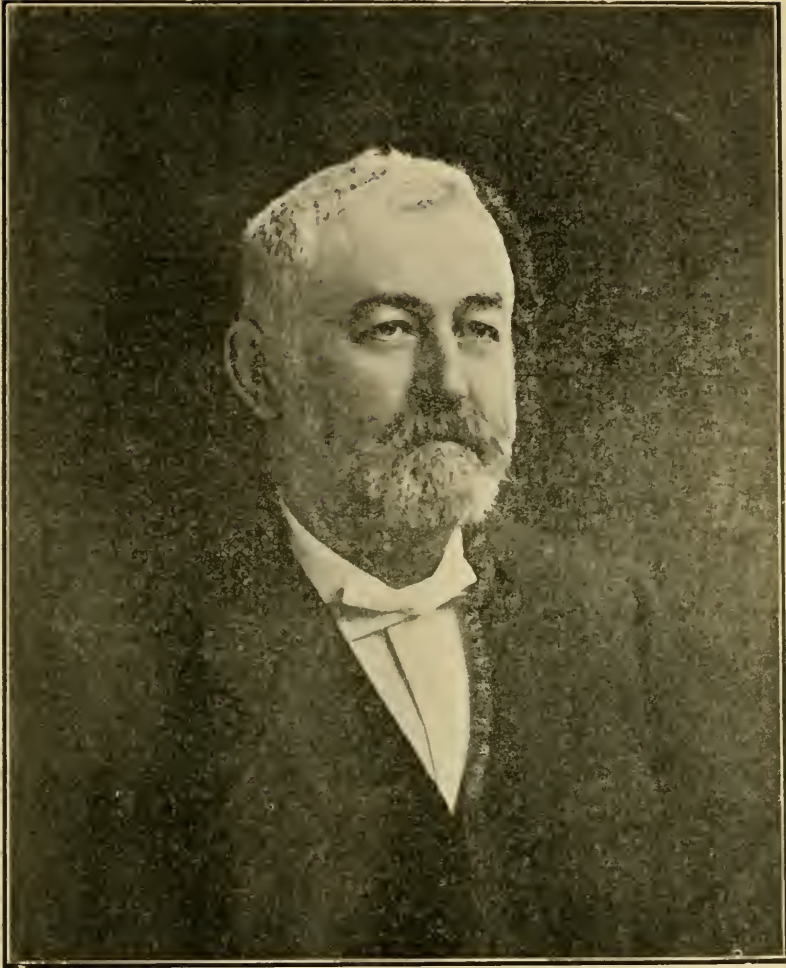
weighing the boxes (empty) in his hand and noting their suspicious lightness, made a remark *sotto voce*, to the usher, entirely too inflammable for these pages.

Anniversaries were seized upon by all the eager gallants as an opportunity to escort some fair damsel to the exercises, and this tendency occasionally furnished decided sensations. A certain individual, after debating with himself for weeks Hamlet's Soliloquy, “To be or not to be,” finally decided “To be.” After investing in a generous supply of hair grease (bear's oil made of hog's fat), a la Pappy Dikeman, and borrowing a quantity of musk from two no-account dudes, he sallied forth in quest of a black-haired, “much bangs” (as a Spanish student said), dark-eyed gazelle, with nose tilted slightly heavenward,—one of the dashing beauties depicted those days in illustrated newspapers; but alas! the fates did not seem propitious, and “Barkis was not willin’,” for she said she had made other arrangements, and so the writer's cake suddenly became all dough.

#### Heat and Light.

The early manner of heating the rooms was by means of a small stove placed in every room. Later a hot air furnace was installed in the basement, and the danger from stoves eliminated. One of the objections to hot air was that, on a cold, windy day, all the heat came up in the rooms on the opposite side of the building from the wind, and on the windward side there came up the flues what one of the students termed “cold heat.” Hence, in winter few persons inhabited the rooms facing northwest, almost the whole school living on the other side. Later, as new buildings were erected, steam heating was introduced, and a separate boiler house built, so that there are no longer any fires in the building.

Another source of great danger was the kerosene lamp that furnished light in every room and in the halls. At ten o'clock at night, every light was extinguished, and the halls were dark as Erebus. To enforce this rule, every teacher in charge of a hall patrolled his “bailiwick” at ten o'clock; and if a light was

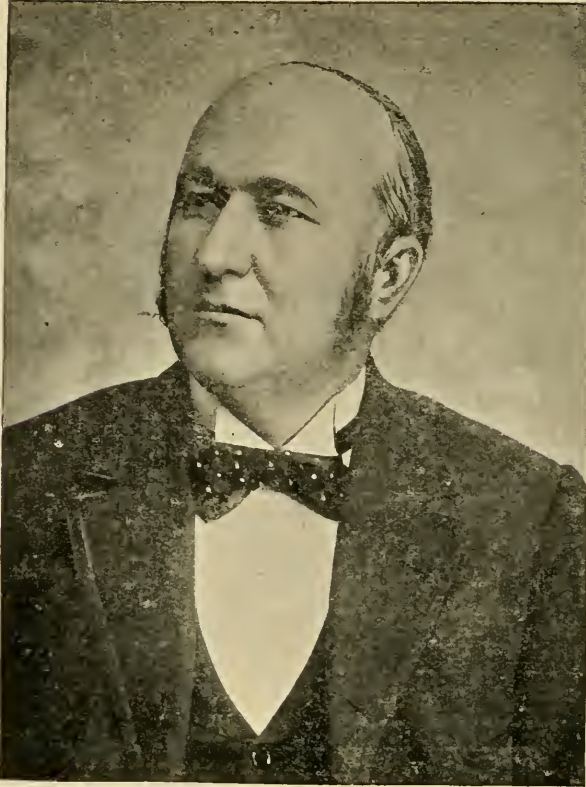


*Yours truly,  
H. C. Schaeffer,*

found burning in a room, he rapped on the door and called "Lights out!" Upon a certain occasion, two new students, interpreting the order literally, brought the lighted lamp and put it into the hall.

A certain student, who stammered and lisped considerably, arranged his mirror in such a way that it reflected the light of the moon through the transom above the door. The teacher, in making his

rounds, noticed the bright transom, and thinking that the light had just been turned down until he would go to his room, rapped on the door and passed on. Later he came back again, and seeing the transom still illuminated, rapped again and called sharply, "Lights out!" To which the student responded: "L-l-lights ith ou-ou-out! D-d-do you exthpect me-me to t-t-take a c-c-club and knock out the



REV. DR. G. B. HANCHER.

m-m-moon?" Electric lights from power generated by the school's own plant have displaced those inconvenient necessities.

#### Y. M. C. A. and Reading Rooms

In 1887 two very important events took place. One was the establishing of the Y. M. C. A. and Y. W. C. A., to which nearly all the students now belong. These organizations have done a remarkable amount of good. Indeed, I consider it an impossibility for anyone to estimate the benefit that has accrued through them, not only to the students and the Normal, but also to the public school pupils who come under the influence of our graduates.

Another important event was the founding of a reading room. Up to that date, if a student wanted to read a daily paper, he had to subscribe for it, and there were no magazines or other periodicals available for a student's use. Now there are two reading rooms, one for boys, the other for girls, with many daily pa-

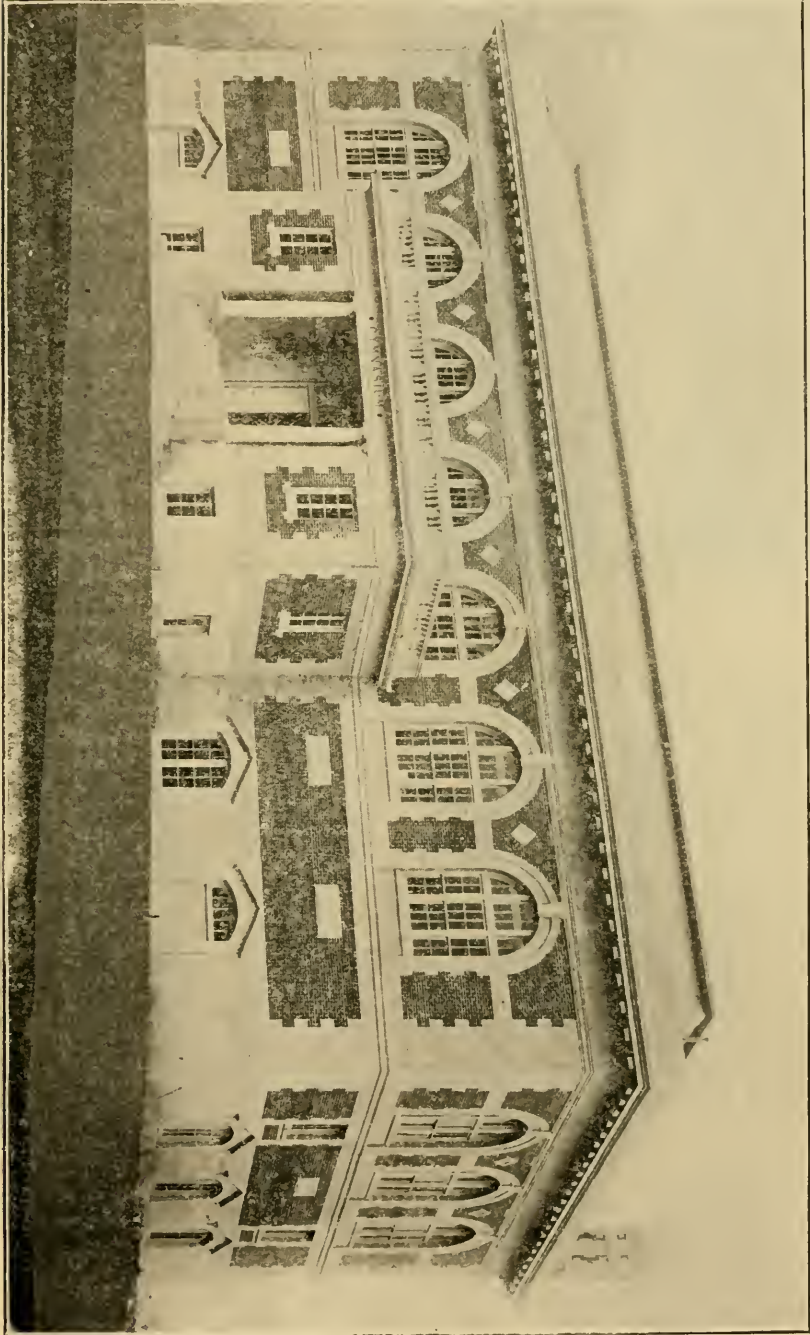
pers, and all the best magazines, and all are free to every student.

#### The Old Dining-Room.

In the basement of the central building, underneath what was then the chapel, was located the dining-room. The long, narrow tables extended entirely across the room, each table seating thirty persons—fourteen along each side and one at each end. Instead of chairs, every student was perched upon a four-legged stool with a round seat about eight inches in diameter and, of course, no back. When the bell in the cupola rang for meals, all the boys assembled in the chapel, and, at a signal from the teacher in charge, marched down stairs, two by two, into the dining-room. The few ladies entered by a rear stairway.

Breakfast consisted of cold meat, fried potatoes, oatmeal, bread, butter, molasses, and coffee. A breakfast of steak and dressing, as we get daily now, would, if not previously announced, likely have resulted in a panic or occasioned heart fail-

THE NEW GYMNASIUM.





DR. A. C. ROTHERMEL.

ure. The supper was ditto, minus the oatmeal. Coffee was poured by the waitresses after students had been seated, and no sugar bowl or cream pitcher was seen on the table, save for the oatmeal, as the coffee had been doctored with the last-mentioned ingredients in the kitchen.

The few girls were seated on one side of the table and the boys on the other side. Many tables had no girls. A boy who had a girl on the other side of the table was said to have an "opposite." Affinities usually found places at the table opposite each other, and a *pretty* girl never lacked an opposite. But occasionally a girl hove in sight who had neither you, nor "personal pulchritude" to recommend her, but moreover possessed a mighty effective weapon of offense and defence—her tongue. If some poor fellow was roped in to take the seat opposite her, after a few meals, his seat would be vacant, and the "deserter" would be found ensconced in some retired seat at the farther end of the dining-room. When such a lady student was present in the dining-room, the principal was never at loss to find a seat for a visitor or a new

student. If some lady's opposite left before the close of the term and another boy took his place at the table, that lucky "John" received an ovation as soon as he left the dining-room, by being seized by the other students and hoisted into the air amid the shouts of all assembled.

#### Conclusion.

The foregoing are only a few of the conditions that confronted the student of thirty or forty years ago. Lack of space precludes the mention of others. Such things as the old wooden blackboards supported upon upright pieces of wood, the rough home-made seats that adorned (?) the classrooms and tilted at a moment's notice, the old laundry with its gray horse as its motive power, the total absence of cold and hot water, bathrooms, and toilet rooms in the building, the old wooden bed for two, with its rope and chaff-bag, the uncarpeted dormitories, the lack of electric bats, are mentioned only to acquaint students of the present day with the advantages they enjoy. Yet the students of the old regime have won fame in many spheres of activity. Men like Dr. N. C. Schaeffer and Dr. T. M. Balliet have achieved national reputations as educators; and many of the 2,442 members of the alumni, as well as many of an equally large number who received their education here but were not graduated, are occupying positions of great responsibility and influence in the educational world. Take up a catalogue of the school and you will see that there are graduates found from the Atlantic to the Pacific, and the Philippines, from Texas to Michigan,—men who have become eminent in other professions, such as law, medicine, theology, politics, or in business. The influences for good, the mental and moral training meted out to students who in turn have influenced the people of the localities where they reside and the pupils whom they taught, the standard of right living and good citizenship that the former students have assisted to establish, and the intelligent homes over which many of them preside, are living monuments to the wisdom and generosity of the men who established this Normal School and the State which has assisted in maintaining it.

# The Shoemaker Family

OF

## Shoemakersville, Pa.

BY MRS. CHARLES SHOEMAKER MOHR, READING, PA.



THE Shoemaker family is one of the oldest in the State of Pennsylvania, its ancestry dating back to pre-Revolutionary times. Jacob Schumacher (now Shoemaker), Georg Wertmüller, Isaac Dilbeck, Tunes Kunders, Arents Klincken, Denis Kundore or Conrad, arrived from Cresheim, Germany, on the good ship America, with Francis Daniel Pastorius and party, on the sixteenth of August, 1682, and settled in what is now Germantown. Pastorius located where he laid out Germantown the same year in which he and his party arrived in Philadelphia; the land of the Germantown settlement having been taken up by them on October 12, 1682. The town formed by this company consisted of thirteen families, but in less than five years fifty houses had been erected. Pastorius had an interview with Conrad at Crefelt, Germany, April 12, on his way to America. The first religious meeting, by Quakers, or Friends, was held at this same Conrad's house, in Germantown, 1683.

Out of their German homes, these emigrants carried the teachings of their fathers. It was because of the hatred of tyranny by these early settlers, and their love of home and country, that they sought an asylum here. It was because of this that the blood of these early emigrants came to be among the first that flowed into the veins of the new Christian Commonwealth. The first protest against slavery—a public protest—was written by that noble-spirited German Quaker, Francis Daniel Pastorius, in 1688, and signed by him and a few of his fellow countrymen. Of Pastorius Whittier has sung in his "Pennsylvania Pilgrim," and of him his race is proud.

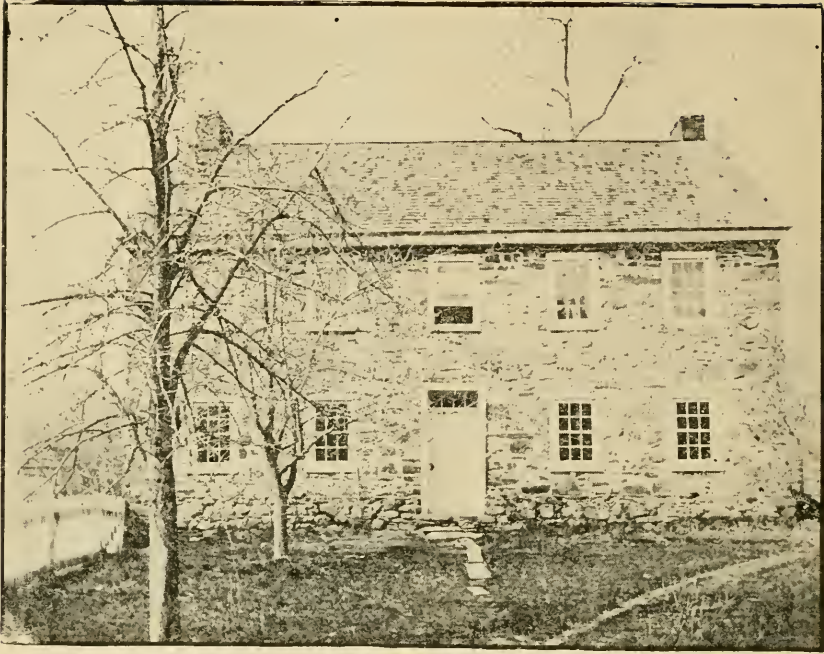
This company of emigrants, German-

town Quakers under the Germantown charter of 1690, headed by Pastorius, bought 25,000 acres of land from William Penn. Pastorius was appointed attorney for the company. Jacob Schumacher (Shoemaker) was made sheriff of Germantown in 1690. He married Margaret ———. Their children were Georg, Thomas, Susanna and Jacob, Jr. In 1715 Changton Monthly Meeting issued a certificate recommending Jacob Schumacher, a merchant, and his family to Philadelphia Monthly Meeting. About this time he moved to Philadelphia. He was 17 years old when he came to this country, a brother of Georg and Peter Schumacher, and died in 1722.

Sarah Shoemaker, oldest daughter of Georg and Sarah Shoemaker, arrived in the colony some months in advance of her mother (a widow), brothers and sisters, having accompanied her uncle, Peter Schumacher, in the ship Frances and Dorothy, which arrived at Philadelphia, October 16, 1685.

The marriage certificate of her brother Georg Shoemaker and Sarah Wall is in the custody of the Historical Society of Pennsylvania. Georg was a very successful farmer or "planter," as he was denominated in early deeds. He became the possessor of large landed estates, and was also a tanner, his yards being located on the east side of York Road, south of Tacony Creek.

Isaac, a brother of Georg and Sarah Shoemaker, born in Germany in 1669, when a young man, moved from Cheltenham to Germantown, where his uncle, Peter Shoemaker, had settled in 1685. Here was established the well known Germantown branch of the Shoemaker family. Isaac Shoemaker became a man of note, not only locally, but in the country at large, serving as sheriff of the county



OLD STONE MANSION BUILT BY HENRY SHOEMAKER, 1768

in 1695-'96, and as burgess in 1706.

We learn from the minutes of the Provincial Council that "Isaac Shoemaker and his cousin, Peter Shoemaker, were authorized to arrange with workmen to build a prison house and put up stocks as soon as possible." Isaac Shoemaker was engaged in business as a tanner, his yards being on Main street (now Germantown avenue), east of the present Coulter street.

That he was a progressive citizen and interested in the moral and intellectual welfare of the community, may be inferred from the fact that he contributed to the fund for the erection of a Friends' Meeting House in Germantown in 1706, and was a patron of the famous school established by Francis Daniel Pastorius, the greatest scholar of his time in Pennsylvania.

The home of Isaac Shoemaker was near the corner of Main street (now Germantown avenue) and Shoemaker Lane (now Penn street). This home remained in the possession of the Shoemaker family for over a century, until 1843, when it was razed.

Jacob Shoemaker, Jr., and Elizabeth Roberts were married "2 mo. 24 day 1724." He was appointed sheriff of Philadelphia from 1770 to 1772.

Henry and Carl (Charles, Sr.) sons of Jacob Shoemaker, Jr., moved from Germantown, Cheltenham Parish or Township, to Shoemakersville (then a dense forest, almost an unbroken wilderness) about the year 1765, where Henry built the first stone house in 1768. He afterward sold it to his brother Charles Sr., who occupied it until death.

In the living room of the old home, still in good condition, are painted these words:

"Gott segne dieses House  
Und alles was do geht ein und aus;  
Gott allein die Ehr."

These words were covered over with whitewash for many years, until finally in scraping off the lime they were brought to light again.

A marble tablet is built into the gable end of the house, upon which is inscribed, "H & C. S. 1768."

Charles Shoemaker, Sr., was born in





WEIDENSCHOLLEN.

Germantown in 1735, and died in Shoemakersville in April, 1820. He married Maria Kepner, daughter of Benedict Kepner, a miller of Bern township (now Bern Station), owner of a mill, tannery, 150 acres of land, two horses, five head of cattle and four sheep. The old mill is still standing but is not used. After the death of Charles Shoemaker, Sr., his wife, Maria, moved to her daughter Sophia, married to Jacob Huey, of "Weidenschollen," a beautiful home east of Leesport. This home, owned later by Adam Huey Gernant, is now the property of John Unger, father-in-law of Rev. Edwin Gernant, of Towanda. Henry and Carl Shoemaker frequently went to Europe, and on one of these trips brought a pipe organ with them for the stone mansion at Shoemakersville. The Shoemaker family were farmers, tanners, merchants and statemen. During Revolutionary days the men were away from home attending to affairs relating to their country—the women in their absence nobly taking their places. A tannery was owned and operated by the brothers Henry and Carl, Sr., situated on the east bank of the Schuylkill river at Shoemakersville. The women pounded the bark for the tannery with stones. In 1765 Charles Shoemaker, Sr., bought of William Penn large

tracts of land, a part of which was situated in Windsor township, Berks county, a part in Buffalo Valley, Union county and a part near Shamokin. To this last mentioned property their branded cattle were taken for grazing in spring and brought home in the fall.

Charles Shoemaker, Sr., also owned all the land near Orwigsburg where the Schuylkill County Almshouses now are. This property was later owned by his son Charles, Jr., the first judge of Schuylkill county. Orwigsburg then being the county seat. Charles Shoemaker, Sr., exerted a large influence in politics and business in the upper section of Berks county. He represented the county in the Provincial Conference and also in the Constitutional Convention of 1776. He was appointed in 1777 as one of the Justices of the Peace of the county for seven years, and at the expiration of his term was re-appointed, serving till the adoption of the Constitution of 1790. He also officiated as a Judge of the Courts from 1785 to 1790.

The State Assembly in December, 1777, appointed and empowered him to solicit and take subscriptions for the Continental Loan. This service required a large measure of ability to fulfill the duties required. He was successful in obtaining quite a number of subscriptions from various citi-



VIEW OF SHOEMAKERSVILLE, PA.

zens of Berks county to carry on the war. At the close of the Revolutionary War much loss was suffered by farmers and merchants from non-redemption of the loans they had made their country in its extremity; these good people showed their patriotism in deeds instead of words.

Charles Shoemaker, Sr., acted as one of the Commissioners who assembled at New Haven, Conn., November, 1777, to regulate the price of commodities in the Colonies. He represented the county in the General Assembly for twelve years—1792 to 1801 and in 1810 and 1812 and was in the Senate for four years—1813 to 1817. He died in April, 1820, after living in retirement for several years. His surviving children were five sons and three daughters: Samuel, Charles, Jr., Jacob 3rd., Benjamin, John, Sophia, married to Jacob Huey, of "Widenshollen," East Leesport; Catharine, married to Jacob Dunkel; Mary, married to Benjamin Kepner.

Charles Shoemaker, Jr., born at Shoemakersville June 19, 1779, married Elizabeth Kershner of Windsor township November 22, 1801. October 1791 to 1800 he served as Representative from Berks county and again in 1809 and 1811. He was elected Senator in 1812. He served in the War of 1812 as Quarter Master of the Brigade of Pennsylvania Troops commanded by Brigadier-General John Adams. He died November 8, 1822, while serving as Associate Judge of Berks county.

The children of Charles Shoemaker, Jr. and his wife, Elizabeth Kershner Shoemaker, were: Sophia, born June 26, 1802, died July 15, 1807; Elizabeth, born January 8, 1804; Susanna, born November 21, 1806, died July 14, 1891; Joseph, born December, 1807; Hannah, born June 20, 1810, died September 28, 1879; Sarah, born June 10, 1811, died February 5, 1885; Charles, born July 30, 1813; Edward, born May 8, 1816; Rebecca, born October 20, 1817; Sophia, born January, 20 1820; James Monroe, born January, 15, 1822, died June 31, 1823.

The first hotel in Shoemakersville, a large log house, was built by Charles Shoemaker, Jr., and conducted by him many years. The famous Coleman Line Stage Coach, operating stage lines from Philadelphia to Womelsdorf, Lebanon, Harrisburg, Lancaster, Allentown, Easton, Sunbury and other towns, in 1828 established a daily stage from Pottsville via Reading to Philadelphia and made Shoemakersville one of their stopping places.

Charles Shoemaker, Jr., later built a brick house opposite the inn into which he moved with his family where he died. His wife left Shoemakersville with her nine children and moved to her old home, then occupied by her brother, John Kershner and family. Years later when her youngest daughter, Sophia, was married to Charles Huey Mohr, of Mohrsville, she went to live with her at Mohrsville where she died May 24, 1849. She was buried

In 1812 Col. George Shoemaker discovered coal in Schuylkill county and took twelve wagon loads of the same to Philadelphia where he tried to sell it, telling people that it would burn longer than wood and give greater heat. He sold two loads but was denounced as an impostor and was obliged to give away the remainder.

at Zion's Church by the side of her husband and among his people. Mrs. Sophia K. Mohr, of Mohrsville, Pa., and her sister, Mrs. Rebecca W. Seidel, of Shoemakerstown, Pa., are the last survivors of that generation. The latter owns the old Shoemaker mansion and a great great granddaughter of the original owner now occupies the old stone house built in 1768.

## The Home Department

BY MRS. H. H. FUNK, SPRINGTOWN, PA.

In laying the plans for the year 1909, the Editor of the Home Department has not lost sight of the shortcomings during the past, and, profiting by past experience, will endeavor to make the page allotted mean more to every reader of THE PENNSYLVANIA-GERMAN than it ever did before, and to this end the hearty co-operation of subscribers is earnestly solicited.

The Home Department never had a brighter or better outlook for the future, more interest has been created, and better plans are at hand.

The real object of the department is to recall, chronicle and perpetuate the events of home life among the pioneer Pennsylvania-Germans.

Our plans as laid down are not iron-bound, and we stand ready to deviate therefrom upon request of readers for special articles or for contributions.

One of our contemplations is a series of illustrative articles on Early Household Utensils, on which we especially solicit information and data.

Let us join hands and united make this page indispensable to the magazine. Write up old stories on early life in the household, little happenings, receipts, or kindred matter as they impressed and appealed to you. One incident will awaken another; one receipt will recall another; therefore let us join heart and hand and work onward and upward to the mutual advantage of all concerned.

### GERMAN SERVANTS.

#### They Are Most Obliging and Inclined to Be Confidential.

A German lady whose uncle at one time occupied an important diplomatic post in London, told me, says a writer in the London Mail, that her aunt was immensely surprised to find that every one of her English servants knew his or her work, and did it without

supervision, but that none of them would do anything else.

This lady, not knowing English ways, used to make the mistake at first of asking a servant to do what she wanted done instead of what the servant had engaged to do, but she soon found that the first housemaid would rather leave than fill a matchbox it was the second housemaid's "place" to fill, and what surprised her most was to find that her English friends sympathized with the housemaids, and not with her. "We believe in everyone minding his own business," they said.

In most German households there is no such thing as the strict division of labor insisted on here. Your cook will be delighted to make a blouse for you, and your nurse will turn out the dining-room, while your chambermaid will take the child for an airing if you order it so. They are more human in their relation to their employers. The English servant fixes a gulf between herself and the most democratic mistress. The German brings her intimate joys and sorrows to a good herrschaft, and expects their sympathy.

When a girl has bad luck and engages with a bad herrschaft she is worse off than in England, because she is more in the power of her employers and of the police than she would be here. She has to have a "dienstbuch," an official book, in which her age and personal appearance are registered. In this book her employers write her character. It is under the control of the police, and has to be shown to them when she leaves and when she enters a situation. It is hardly necessary to say that when a girl does anything seriously bad and her employers record it in the book, the book gets "lost." Then the police interfere and make it extremely disagreeable for the girl.

A friend told me that in the confusion of a removal her own highly valued servant lost her "dienstbuch," or, rather, my friend lost it, for employers usually keep it while a girl is in their

service; and, though she took the blame on herself and explained that the book was lost the police were most offensive about it. Germans have often told me that servants, as a class, have good reason to complain of police insolence and brutality.

I have in my possession the exact copy of the entries in a "dienstbuch" that belonged to a girl who had been in several situations. None of them tell anything of her qualities and knowledge, but one mistress complains that Anna Schmidt's behavior did not please her. Anna Schmidt's present mistress assured me that this meant that a son of the house had annoyed the girl with his attentions, and she had in consequence treated him with some brusquerie. But when English servants write to the papers and ask to have the "dienstbuch" system here I always wonder how they would like their failings or their misfortunes sent with them from place to place in black and white; every fresh start made difficult and every bad trait recorded against them as long as they earn their daily bread.

There is no give and take of personal character in Germany. Ladies do not see the last lady with whom a girl has lived. They advertise or they go to a registry office, where servants are waiting to be engaged. In Berlin every third house seems to be a registry office, and you hear as many complaints of the people who keep them as you hear here. So the Government has set up a large public registry in Charlottenburg, where both sides can get what they want without paying fees.

Wages are much lower in Germany than here. Some years ago you could get a good cook for from £7 to £12, but those days are past. Now you hear of a general servant getting from £10 to £12, and a good plain cook from £15 upward. These are servants who would get from £22 to £30 in England and more in America. But the wages of German servants are supplemented at Christmas by a system of tips and presents that is neither one of free gift nor of businesslike payment. Germans groan under it, but every nation knows how hard it is to depart from one of these traditional, indefinite customs.

In a household account book that a friend showed me, I found the following entry: "Christmas present for the servant, 30 marks in money. House linen, 9m. 50pf. Pin cushion, 1m. 5pf. Five small presents. In all, 42 marks. Was not contented." My friend told me that German servants now expect to get a quarter of their wages in money and presents at Christmas. House linen is often given, because a German girl in service is always saving with might and main for her wedding outfit. In Germany the bride buys both furniture and linen, and in the poorer classes about £30 is considered sufficient for this purpose.

Domestic servants in Germany also come under the law that obliges all persons below a certain income to provide for their old age

The post office issues cards and stamps, and one of these stamps must be dated and affixed to the card every Monday. Sometimes the employers buy the cards and stamps and show them at the post office once a month; sometimes they expect the servant to pay half the money required. Women who go out by the day get their stamps at the house they work in on Mondays. If a girl marries she may cease to insure, and may have a sum of money toward her outfit. In that case she will receive no old age pension. But if she goes on with her insurance she will have from 15 to 20 marks a month from the State after the age of 70.

In cases of illness, employers are legally bound to provide for their domestic servants during the term of notice agreed on. At least this is so in Prussia, and the term varies from a fortnight to three months. Most householders in Germany subscribe to an insurance company that provides medical help, sends a patient to an infirmary when necessary, and even pays for wine and food ordered by its own doctors.

A German kitchen is marvelously bright and clean, but it is not so comfortably furnished as an English kitchen, nor will a German servant as a rule set the table for tidy kitchen meals. Her morning meal will consist of coffee and rye bread without butter, but in the middle of the morning she will expect a second breakfast of meat or sausage. She will be allowed coffee and beer or wine with her meals, but not tea, and except for the scarcity of butter in middle class households she will, as a rule, live very well.

Some years ago German servants made no attempt to dress like ladies, and even now what they do in this way is a trifle, compared to the extravagant get-up of an English cook or parlormaid on her Sunday out. A German girl is not ashamed of being a servant, and on week days she goes to market with a large basket and an umbrella, but without a hat. In Hamburg girls who waited at table used to wear light cotton gowns with elbow sleeves, but nowadays Hamburg has adopted our English livery of a black gown with a white cap and apron. In most German cities maidservants wear what they please, and I have myself dined with people whose silver, glass and food were irreproachable, while the young women who waited on us wore décolleté tartan blouses, large, cheap lace collars and brooches of sham diamonds. Some ladies keep smart white aprons to lend their servants on state occasions, but the laciest apron will not do much for a girl in a sloppy colored blouse and a plaid necktie with floating ends.

But these same girls who dress so abominably always have stores of strong, neat body linen and knitted stockings. A girl knits the stockings herself as she stands at the street door on summer evenings and gossips with her friends.

## Literary Selections

## DOT LONG-HANDLED DIPPER.

BY CHAS. FOLLEN ADAMS, AUTHOR OF LEEDLE YAWCOB STRAUSS.

Der boet may sing off "Der Oldt Oaken Bookit,"  
 Und in schveetest langvitch its virtues may tell;  
 Und how, vhen a poy, he mit eggdsasy dook it,  
 Vhen dripping mit coolness it rose vrom der vell.  
 I don'd take some schtock in dot manner off trinking!  
 It vas too mooch like horses und cattle, I dink.  
 Dhere vas more sadisfactions, to my vay off dinking,  
 Mit do' long-handled dipper, dot hangs py der sink.

"How schveet vrom der green mossy brim to receive it"—  
 Dot vould soundt pootv goot—eef it only vas true—  
 Der vater schbills ofer, you petter pelieve it!  
 Und runs down your schleeve, und schlops indo your shoe.  
 Dhen down on your nose comes dot oldt iron handle,  
 Und makes your eyes vater so gvick os a vink.  
 I tells you dot bookit it don'd hold a candle  
 To dot long-handled dipper, dot hangs py der sink.

How nice it musd been in der rough vinter veddher,  
 Vhen it settles righdt down to a coldt, freezing rain,  
 To haf dot rope coom oup so light os a feddher,  
 Und find dot der bookit vas proke off der shain.  
 Dhen down in der vell mit a pole you go fishing,  
 Vhile indo your back cooms an oldt-fashioned kink;  
 I pet you mine life all der time you vas vishing  
 For dot long-handled dipper, dot hangs py der sink.

How handy it vas schust to turn on der faucet,  
 Vhere der vater flows down vrom der schpring on der hill!  
 I schust vas der schap dot vill always endorse it,  
 Ozspecially nighdts vhen der veddher vas chill.  
 Vhen Pfeiffer's oldt vell mit der schnow vas all cofered,  
 Und he vades droo der schnow drift to get him a trink,  
 I schlips vrom der hearth, vhere der schiltren vas hofered,  
 To dot long-handled dipper, dot hangs py der sink.

Dhen gife oup der bookits und pails to der horses:  
 Off mikerobes und tadpoles schust gife dhem dtheir fill!  
 Gife me dot pore vater dot all der time courses  
 Droo dhose pipes dot run down vrom der schpring on der hill.  
 Und eef der goot dings off dis vorld I gets rich in,  
 Und frendts all aroundt me dtheir glasses schall clink,  
 I schtill vill remember dot oldt country kitchen,  
 Und dot long-handled dipper dot hangs py der sink.

## DE NOCHT FOR KRISTDAWG.

FROM THE HAWTHORNE PRESS, ELIZABETHVILLE, PA.

ʒS wore de nocht yusht for Kristdawg und  
gous dorrich's lond  
Wore der grose-hartzich Sanda Claus recht  
gude bakond;  
Mit harsh in si'm shlidda hut yaders gawist  
Ware der frei gavich, leeblich olt Sanda Claus  
iss.  
Der wind hut ga-piffa, dorrich si lung, weiser  
bawrd,—  
(Ehr iss nemohls tsu'm barber, sell hut ehr ols  
g'shpawrd.)  
Und der speck uf si'm dick-sock—mer hen's  
shun badrocht,  
Dare wibbl'ed und wobbl'd wunever ehr locht,  
Und ehr locht in si'm shlidda, mit der wi'p in  
der hond,  
Uf de nocht yusht for Krishtdawg, und gaid  
dorrich's lond.

Es hous wore gons shtill, net en sound hut mer  
g'haerd,  
Far der Sanda Claus coomt net wun ehr iss  
farshtaird.  
De kinner sin immer sell tseit free in's nesht,  
Und fraelich gabaidd und druf g'shlofa recht  
fesht;  
De grose und glaina sin oll uf-amohl  
Orrick gude und brawf warra und olles wore  
wohl,  
Far de mommy hut g'sawt das der Sanda net  
shtupt  
Un heiser das nix-nutzich kinner dr'in hut.

Seller owet hyy yaders si shtrump ous-gadu  
Und uf g'henkt um shonshta, und nuf in de  
ruh;  
Der Sam und der Bill und der Hons und der  
Jeck,  
Hen de shtrimp ous und uf g'henkt, und 'no  
wore de Beck,  
De Betz und de Sally, de Mag und de Liz,  
En gonsa roy samples fun shtrimp,—yahr, ga-  
wiss!  
Der Mike und der Ike und der Joe und der  
Jim,  
Und der Moses und Aaorn, de wu tswilling sin.

We der Sanda Claus cooma iss, sawgt ehr mohl,  
"Whew!  
Ich wase miner sex now sheer net wos tsadu;  
Ich will se gainr filla ovver, Whew! Ich bin  
bung  
De shtrimp wora net in der wesh far shun  
lung.  
Wun Ich candy doh ni du, gude schmoeckich  
und seez,  
'Grickt der choclawd und tsugar der flavor fun  
fees."  
So gookt ehr de roy nous und shtreicht un si'm  
bawrd,  
Und examined de shtrimp, grose und glae, olle  
ord.

"Well, de leit doh sin awrem, und geld immer  
kartz,

Over en drupli so kinner mocht reichdum im  
hartz,"  
Hut ehr g'sawt tsu sich selver, "Over leeb iss  
ken geld,  
Und gaid net im hondle we cash in der weld."  
Sell g'sawt, draidd ehr rum und tsu'm shonshta  
grawd nous,  
Un coomt mit mer mechticher bund'l in's hous.  
Mer het sheer gadenkt 'sis en gramer das  
coomt,  
Und net der olt Sanda Claus wu tsu'm  
shonshta rei jumpt.

Si sock uf-gamocht, hut ehr yaders en pawr  
Fun der beshta shtore-kawfta wul-shtrimp uf  
der floor,  
Derno hut ehr tsugar und grundniss ni-  
g'shteckt  
Far der Sam und der Bill und der Hons und  
der Jeck.  
Ehr's grawd un der roy nous tsu der Betz era  
shtrump  
Und dart bletzlich g'shtupt; sawgt ehr, "Du  
leever grund!  
Des iss duch ken shtrump, es gookt yoh we en  
sock,"

Und grawd datsu ni gaid es ivverich fu'm pock,  
Und mit dem das de Betz so grose feesich iss,  
Hut ehr'n gons frisher bund'l rei g'hold far de  
Liz,  
Und de Beck und de Sally, de Mag und der  
Jim

Hen keshta aw grickt mit fish-warrum dr'in,  
Und tsugarna gile und dol-bubba mit hawr,  
Und es fee das im Noah si shif amohl wore;  
Der Mike und der Ike und der Joe hen en  
drum,

Shad-harner und bicher mit pickters dr'in rum.  
Far's letsht wore de tswilling, der bund'l wore  
lair;

Wun de tswilling nix hen sin se base das en  
bear;  
So hut der Olt Sanda Claus recht hart ga-  
denkt—  
Wos kon ehr der tswilling nuch gevva far'n  
g'shenk!  
Ehr iss grawd datsu nous, und glei iss ehr  
cooma  
Und pawr millich-gase un de veek aw-gabunna.

Oh, wos iss der Krishtdawg en fraelicha tseit,  
Mit leeb und gude willa bi oll unser leit,  
Mit em grose-hartzich Sanda Claus, harlich  
und froh,

Un en oldar welsh-hawna im uffa grawd doh!  
Und wos en blaseer wun der Sanda Claus  
coomt,

Far de kinner mit tsugar und keshta im  
shtrump!

Uf de nocht yusht for Krishtdawg, 'sis oll  
gude bakond,  
Coomt der frei-gavich Sanda Claws und gaid  
dorrich's lond.

**STILLE NACHT, HEILIGE NACHT!**

Stille Nacht, heilige Nacht!  
 Alles schläft, einsam wacht  
 Nur das traute, hochheilige Paar,  
 Das in Stalle zu Bethlehem war  
 ||Bei dem himmlischen Kind.||

Stille Nacht, heilige Nacht!  
 Hirten wird's kund gemacht;  
 Durch der Engel Hallelujah  
 Tönt es laut von fern und nah:  
 ||Jesus der Retter ist da.||

Stille nacht, heilige Nacht!  
 Gottes Sohn!—O wie lacht  
 Lieb' aus deinem holdseligen Mund,  
 Da uns schläget die rettende Stund',  
 ||Christus in deiner Geburt.||

Stille Nacht, heilige Nacht!  
 Erd, erwach aus dem Schlaf,  
 Hoch ertön' in melodischen Klang,  
 Hoch zum Himmel dein Jubelgesang:  
 ||Friede auf immer der Welt.||

**O DU SELIGE!**

O du selige,  
 O du fröhliche,  
 Gnadenbringende Weihnachtszeit!  
 Welt ging verloren;  
 Christ ward geboren:  
 Freue dich, freue dich, O Christenheit!

O du selige,  
 O du fröhliche,  
 Friedenbringende Weihnachtszeit!  
 Christ ist erschienen,  
 Uns zu versöhnen:  
 Freue dich, freue dich, O Christenheit!

O du selige,  
 O du fröhliche,  
 Lebenbringende Weihnachtszeit!  
 König der Ehren  
 Dich will ich hören:  
 Freue dich, freue dich, O Christenheit!

**O TANNENBAUM!**

O Tannenbaum, O Tannenbaum!  
 Wie treu sind deine Blätter!  
 Du grünst nicht nur zur Sommerzeit,  
 Nein auch im Winter, wenn es schneit!  
 O Tannenbaum, O Tannenbaum!  
 Wie treu sind deine Blätter!

O Tannenbaum, O Tannenbaum!  
 Du kannst mir sehr gefallen!  
 Wie oft hat mich zur Weihnachtszeit  
 Ein Baum von dir so hoch erfreut!  
 O Tannenbaum, O Tannenbaum!  
 Du kannst mir sehr gefallen!

O Tannenbaum, O Tannenbaum!  
 Dein Kleid will mich was lehren!  
 Die Hoffnung und Beständigkeit  
 Giebt Trost und Kraft zu jeder Zeit!  
 O Tannenbaum, O Tannenbaum!  
 Das will dein Kleid mich lehren!

**O LITTLE TOWN OF BETHLEHEM!**

BY PHILLIPS BROOKS.

O little town of Bethlehem,  
 How still we see thee lie;  
 Above thy deep and dreamless sleep  
 The silent stars go by:  
 Yet in thy dark streets shineth  
 The everlasting Light;  
 The hopes and fears of all the years  
 Are met in thee tonight.

For Christ is born of Mary;  
 And gathered all above,  
 While mortals sleep the angels keep  
 Their watch of wondering love.  
 O morning stars, together  
 Proclaim the holy birth;  
 And praises sing to God the King,  
 And peace to men on earth.

How silently, how silently,  
 The wondrous gift is given!  
 So God imparts to human hearts  
 The blessings of His heaven.  
 No ear may hear His coming,  
 But in this world of sin,  
 Where meek souls will receive Him still,  
 The dear Christ enters in.

O holy Child of Bethlehem,  
 Descend to us, we pray;  
 Cast out our sin, and enter in,  
 Be born in us to-day.  
 We hear the Christmas angels  
 The great glad tidings tell;  
 O come to us, abide with us,  
 Our Lord Emmanuel.

# EDITORIAL DEPARTMENT.

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THE PENNSYLVANIA-GERMAN is an illustrated monthly magazine devoted to the biography, history, genealogy, folklore, literature and general interests of German and Swiss settlers in Pennsylvania and other States, and of their descendants.

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DISCONTINUANCE.—The magazine will be sent until order to discontinue is received. This is done to accommodate the majority of subscribers, who do not wish to have their files broken.

NOTICE OF EXPIRATION of subscription is given by

using red ink in addressing the wrapper of the magazine.

CONTRIBUTIONS.—Carefully prepared articles bearing on our field are invited and should be accompanied with illustrations when possible. No attention will be given to unsigned articles, nor will we be responsible for the statements and opinions of contributors. Unavailable manuscripts will not be returned unless stamps are sent to prepay postage. Contributions intended for any particular number should be in the editor's hands by the twenty-fifth of the second preceding month.

ADVERTISING RATES will be furnished by the publisher upon request.



WITH the issue of this number of THE PENNSYLVANIA-GERMAN there is brought to a close another year in the history of the magazine, with its hopes and fears, its successes and failures.

Contrary to the practice of the last two years, the title page and index are issued with this number. It is believed that the change will be an acceptable one. For the convenience of the subscribers we give also a list of the leading articles that have appeared in THE PENNSYLVANIA-GERMAN from the first issue to the present.

We realize that the magazine has fallen short of the aim placed before it at the beginning of the year. The lamented death of our esteemed associate, Mr. Henry A. Schuler, shattered many of the plans we together had laid. The lack of sufficient income from the magazine has interfered with our efforts and prevented the accomplishment of certain desirable improvements. Though conscious of our shortcomings, and often dismayed and cast down, we are not discouraged, and face the future hopefully and determined, God willing, to add a larger, more interesting and more valuable volume to the magazine the coming year.

Not the least of our rewards during the past year has been the pleasant acquaintanceship and bond of friendship that has been formed with subscribers and contributors. Many a cheering word has reached us, many a helpful service has been rendered us that has often caused a wish for wings that might carry us to our friends, and thus enable us to say in

spoken words what the printed word can never express. To the host of our friends that have in any way aided us during 1908 in the publication of the magazine, we hereby express our hearty and sincere thanks. Without the comfort and aid thus given, THE PENNSYLVANIA-GERMAN could not have lived. Again we thank you all for all favors.

We may be permitted to say that during the year the sense of the needs, the importance and significance of the field we occupy has grown upon us. The history of the German element in our country remains to be written. While master minds have wrought and toiled, and much has been brought to light and given its value, still more remains unsaid that ought to be expressed. People are not quite as ready as formerly to deny their German ancestry or to apologize for their forebears. The day is not far distant when the sons of Teuton stock on American soil will lift aloft proud heads and say: "We are scions of one of the noblest people that ever trod God's earth." If THE PENNSYLVANIA-GERMAN can help to bring this about, it will not have lived in vain.

Changes in the interest of economy and efficiency will be made in the editing, make-up and mailing of the magazine the coming year. One of the most important of these is that eight pages will be added each month under the general head, Genealogical Records, devoted to early death records as found on tombstones, and in church, pastors', newspaper and private records. This will not in any way curtail the popular element of the maga-



zine, and will accommodate in part at least the students of genealogy. Details will be given in the January number. We shall be pleased to receive suggestions from subscribers respecting changes which in their judgment ought to be made.

We invite and solicit the hearty sup-

port of each subscriber the coming year. We need your aid. We need also lots of new friends, and hope you will help us to get them. Finally,

*A MERRY CHRISTMAS*  
and

*A HAPPY NEW YEAR*

## Clippings from Current News

—On Saturday, October 10th, 1908, the landing of Gerhardt Brownbaugh in America was celebrated at Brownback Reformed Church, East Coventry township, Chester county, Pa. Garret Brownback, of Linfield, Pa., the only descendant that ever bore the name of Gerhardt in the large family of descendants, presented them with a beautiful memorial stone, bearing the names of four generations of his descendants.

William H. (Brownback) Mosteller, M.D., of Phoenixville, presented the memoirs of Gerhardt Brownbaugh to the family.

Both of these descendants were fulfilling their promises to members of the great family who have gone to meet their fathers.

Garret Brownback promised his father, Jesse Brownback to erect this memorial stone, and Dr. William H. Mosteller promised Miss Mary Brownback, deceased, to present the history on this occasion.

The monument is a touching tribute, and its presentation a beautiful scene. To see his descendants one hundred and fifty-one years after his death gathered about his long silent tomb, entering into a reverential spirit for the immortal, in a beautiful and well prepared service for the occasion, was most inspiring.

—At the annual reunion of the Grubb family in the Union Meeting House at Parkerford, Chester county, a memorial stone was unveiled at the grave of the Grubbs first ancestor in America, Henry Grubb and his wife. A dozen States were represented at the reunion, and from Canada a large delegation of the Grubb clans came. Former Governor Pennypacker made an address. He paid high tribute to the sturdy Pennsylvania-German stock with which the Grubbs are associated, and which has been so notable a feature in this Commonwealth's progress and achievements.

—The British Secretary of Trade is publishing a series of reports on the economic condition of the laboring classes in Great Britain, Germany and France. The second volume contains reports on that subject, the data having been gathered in 33 German cities with a total population of nine millions. The reporter found that the German workman works longer than the British and gets smaller wages, but spends less for victuals and house-rent, although he does not have less comfort than his British brother. The German workman, the

reporter says, saves more than the British, and is also healthier, eating less meat but more vegetables, and consuming much more milk.

—It may be interesting to note the publication by the Burrowes Brothers, Cleveland, Ohio, of a *de luxe* edition of John Heckewelder's "Narrative of the Mission of the United Brethren among the Delaware and Mohegan Indians, from its Commencement in the year 1740 to the close of the year 1808."

The book, one of the two principal publications from Heckewelder's pen, was published by McCarty & Davis, Philadelphia, Pa., in 1820. The original manuscript, now the property of Mr. William Elzey Connelley, of Topeka, Kansas, has been reprinted exactly as written, with valuable historical notes by Mr. Connelley. The book is a quarto, and costs thirty dollars. Only 162 copies have been printed. It contains, besides the "Narrative," the author's report of the Expedition to the Wabash Indians, with whom, at Port Vincennes, under commission of the United States Government, General Rufus Putnam and himself concluded a treaty in the fall of 1792. In the spring of 1793 he again was a member of a Commission of the Government to treat with the Miami Indians at Detroit.

—According to the report of Dr. Nathan C. Schaeffer, State Superintendent of Public Instruction for the year ending June 1, 1908, there are 2,580 school districts in the State, 33,171 schools, 7,488 male teachers, 26,525 female teachers and 1,231,200 pupils. The average number of pupils in daily attendance last year was 951,670.

The cost of school houses, purchasing buildings, renting, etc., during the year was \$5,717,844. The wages of teachers amounted to \$17,600,342.93. The cost of text books for the year was \$1,006,491.05, and the cost of other school supplies \$884,757.15. The maintenance expenses of the schools were \$8,661,481.06. The total expenditures for all purposes were \$34,970,916.94. The estimated value of school property is \$90,363,211.57.

—A committee of citizens of Gettysburg, headed by the Rev. Dr. Singmaster, ex-Senator D. P. McPherson, ex-Judge McClean and Madison Garvin, waited upon Governor Stuart to ask him to include in his next annual message and to urge the celebration of the semi-centennial of the battle of Gettysburg in 1913. Governor Stuart promised to give the matter careful consideration.

—The assertion is made that the town of Port Clinton, along the Reading system, has turned out more railroad men than any town in Pennsylvania, or probably in the United States, for its size. The population is fewer than 1,000. The town has furnished men to the railroad service for 76 years, or since the Little Schuylkill Railroad was built in 1832, from Port Clinton to Tamaqua. Of the names given, about 150 compose various families, there being groups of two, three, four and five brothers, sons and cousins. It is notable that many of these men climbed to places of trust and distinction in the railroad world. Among them are John B. Warrington, now superintendent of the Philadelphia division of the Reading; Harry D. Rarick, assistant trainmaster at Broad Street Station; David Raybolt, yardmaster at Belmont; Joseph Geatly, yardmaster at West Falls; A. A. Kerlin, collector for the Schuylkill Canal, and Captain A. C. Huckey, who held a position under Frank Thomson when he was superintendent of the Philadelphia and Erie division and later connected with the United States railway mail service.

—Former Governor Pennypacker was the first official in the State to make suggestions to the legislature to frame appropriate laws for husbanding the natural resources of the State and place a small tax on coal, coal oil and gas, for the benefit of good roads. President Roosevelt followed and took up the subject for the whole country.

—The German Society of Pennsylvania has issued a supplementary catalogue, covering the acquisitions to the library since 1879, which include the latest literary publications. Dr. Karl Detley Jessen wrote the preface of the catalogue. Liberal arrangements are provided for the use of the library by non-members.

—Dr. August Wilhelm, of Prussia, had no easy time of his studies in the University of Strassburg. He had little of that what is enthusiastically called "student's life." He had a strict taskmaster in Count Dohna, professor of political science at Koenigsberg, who by order of the Emperor supervised his studies and made him work as if his daily bread depended upon his success in the university. Fairy princes and princesses are not tolerated in the Hohenzollern house. Prince August Wilhelm of Prussia is not the only German prince having "made his doctor" in course. Prince Max of Baden is a doctor of law, Prince Ludwig Ferdinand of Bavaria is an M.D., and a very skillful surgeon, whilst Duke Karl Theodore in Bavaria is known all over Europe as an eminent oculist. Prince Max, a brother of the King of Saxony, is a C.L.D. and a D.D., and professor of church laws and liturgies in the R. C. university of Fribourg in French Switzerland; he is a priest. Prince Julius Ernst sur Lippe is a doctor of law, and two princes of the old house of Reuss in Thuringia are doctors of philosophy and make themselves useful to the Fatherland.

—The Reformed Ministerial Association of the Lehigh Valley held its October meeting at Kemp's Inn, a mile from Kutztown. Kemp's

Inn was founded in 1765 by a Mr. Kemp, and the present proprietor is the fifth in direct line of descent from the founder of the hostelry. The present building was erected in 1795. Following the business session, the ministers were taken to a nearby field, to see what is said to be the largest oak tree in Pennsylvania. The diameter of the spread of the branches is 72 feet, and seven of the pastors, touching fingers, just reached with their outstretched arms around the base.

—To complicate the mooted question as to whether John Jacob Mickley or Frederick Leaser took the Liberty Bell to Allentown, Pa., to be hid under the pulpit floor of Zion Reformed church when Lord Howe's forces occupied Philadelphia in the dark days of 1777, along comes a claim for Captain Philip Gable as having had a part in the removal of the precious relic of freedom. The Mickley and Leaser descendants have long advanced and held tenaciously to the claim on behalf of their forebears. The State has appropriated \$1,000 for a memorial to Mickley, which is to be affixed to a granite boulder in front of Zion church. The Leaser descendants have organized and arranged for a memorial over his grave near Jacksonville.

The Gable claim reached Allentown in a letter to a friend from Percival Kemmerer Gable, of the Rambo House, of Norristown. Mr. Gable has prepared a history of the Gable family and has traced the family tree to Johann Philip Gable, of Rabach, Germany, who came to America in 1739. His son, Philip Gable, was a captain of Philadelphia county militia in the Revolutionary War, and was the great-grandfather of P. K. Gable.

Ex-Judge A. Brower Longaker is quoted as authority for the statement that Captain Gable was commissioned by General Washington to remove the bell from Philadelphia to Allentown and back again.

—On Saturday and Sunday, Oct. 31 and November 1, the one hundredth anniversary of the dedication of the pipe organ in the historic Reformed and Lutheran Zion or Red Church in Schuylkill county, near Orwigsburg, was celebrated. On Sunday morning the sermon was preached by Rev. J. A. Schaeffer, Reformed pastor, and in the afternoon Rev. H. A. Weller delivered a historic address. In the evening Rev. Mr. Schaeffer will deliver a thanksgiving address. The pipe organ still in use in the church was dedicated Oct. 16, 1808, and has been used by the congregations for 100 years. The organ was made in Quakertown.

—In a speech October 24, at the annual banquet of the faculty of the Northeast Manual Training School, Philadelphia, Pa., Dr. Martin G. Brumbaugh, superintendent of schools, reiterated his position that an appropriation of \$5,000,000, instead of \$2,500,000, should be made for school purposes.

"When I know as I do know," he said, "that there are thousands of school children in Philadelphia who are prevented from obtaining the amount of instruction which they should re-

ceive now, because of inadequate school facilities, and when I know that there are more thousands who are forced to receive instruction in rented buildings, which are unfit for school purposes; when I know that there are but four per cent. of the pupils graduated from the grammar schools who enter the higher schools, when at least ten per cent. should come up to the high schools of the city, I demand more strongly than ever that the appropriation should be doubled.

"The child of wealthy parents can go any distance for his schooling, but the poor man's son must find a high school nearer home.

"We must have an appropriation of not less than \$5,000,000, instead of \$2,500,000, if this condition of affairs is to be remedied. That is my position, and will be as long as I live, or until I get the money."

—That men do not think alike on the vaccination question is quite evident. At a recent national anti-vaccination conference in Philadelphia, Dr. Rudolph Straube sent the following challenge to Doctor Dixon, State Health Commissioner:

"In order to settle this question of immunity from smallpox between you and me, by means of this open letter I challenge you to a test. You have undoubtedly been vaccinated time and again; hence in your estimation you are immune. I have never been vaccinated, but claim immunity from smallpox by reason of pure blood and a good constitution. I will stake my normal health against your vaccine scars in defying smallpox, and challenge you to occupy the same bed with me, at the same time, with a smallpox patient lying between us. Thus we shall prove the honesty of our convictions and—perhaps something more.

"If your belief is from your heart, and not from your mouth alone, you will accept this challenge."

State Superintendent of Public Instruction Dr. Nathan C. Schaeffer says in his last annual report:

"The State Commissioner of Health, Doctor Dixon, ascertained that in 9,851 schools there were 50,817 unvaccinated children in attendance. The total number of schools in the State is 33,171. These figures show that the progress of those who framed the law excluding unvaccinated children from schools, and who hoped thereby to make vaccination universal, has not been realized.

"No one has been willing to undertake the task of ascertaining how many children have been deprived of their education because there is no one to vaccinate them, but if in the communities where the vaccination law is enforced one asks how many children are out of school the estimates vary from 2 to 25 per cent. of those of school age. If to these were added the thousands of unvaccinated children who are now at school, and whom the law, if enforced, would exclude from school, the total would represent an array of children growing up in ignorance and illiteracy equal to those whose condition moved Governor George Wolfe and

Thaddeus Stevens to make their famous fight for free schools.

"The boy who cannot read and write the English language intelligently is prevented by law from going to work until he reaches the age of 16 years. If he is not vaccinated he cannot be forced to attend school.

"The Supreme Court has ruled that directors can be held responsible for the enforcement of the vaccination laws. The law expressly imposes the penalty upon the person in charge of the school. This has sometimes led to conflicts between conscientious teachers and directors hostile to vaccination. Either the penalty for refusal or neglect to vaccinate should be laid upon the persons in parental relation or some provision should be made under which it will be lawful to give the unvaccinated child an education.

"At present it is unlawful for any unvaccinated child to attend any public, private, parochial or Sunday school. That nearly every pastor and Sunday school superintendent in the State has become a law-breaker for the sake of giving children moral and religious training is evidence of defective legislation."

—An unusually interesting ceremony took place in Hain's Reformed Church, Wernersville, Pa., October 4, when Charles I. and Miss Leah K. Hain were united in wedlock.

It was the first wedding ceremony ever performed in Hain's Church.

Intermarriages between members of the Hain family have been recorded as follows: Benjamin S. to Elizabeth, Sunday, July 14, 1805; Isaac to Elizabeth, Sunday, Jan. 26, 1806; Daniel to Mary, Sunday, Feb. 12, 1826; Joseph to Mary, Thursday, Oct. 27, 1836; Frederick to Sarah, Tuesday, Jan. 17, 1843; David L. to Sarah, Thursday, Sept. 23, 1858; Lewis J. to Ellen, Saturday, Dec. 7, 1889; Charles I. to Leah K., Sunday, Oct. 4, 1908; Daniel Hain to Polly, about 1798; William Hain to Anna, about 1808.

George Hain, the ancestor, was a prominent settler in this locality. He was a man of remarkable energy, and became a large land owner. He purchased in 1735, 920 acres; in 1741, 190 acres; in 1742, 292 acres, and in 1743, 320 acres. The original homestead was on the Hill farm, one mile west of Wernersville. He had seven sons, Peter, Adam, George, Frederick, John, Henry, Christian and Casper, and two daughters, Sybilla and Elizabeth Gertrude.

The first and earliest date of the Hain lineage is 1711, when Elizabeth Gertrude, daughter of George and Veronica Hain, and wife of William Fischer, was born. Some of the children of George and Veronica may have been born earlier, but there is no record of the same.

—Rev. Charles H. Mutschler died in Wilkes-Barre, Oct. 7, at the age of 68 years. He served his country during the Civil War, taking prominent part in several notable battles. In 1878 he entered the Christian ministry, and served pastorates at Johnstown, Dushore, Sunbury, Mainville and Wilkes-Barre, Pa. At the last named place he had labored nearly seven years.

He was president of Wyoming Classis and of Wilkes-Barre Ministerial Association at the time of his death.

—Joseph C. Bucher, who for 20 years was President Judge of the Courts of Snyder and Union counties, died October 17, aged 72 years. After his defeat for re-election in 1891 he was appointed solicitor of the Pennsylvania Railroad Company. He was admitted to the bar in 1858.

In 1894 Judge Bucher was nominated by the Democrats for Congressman-at-large, but declined on the plea of professional engagements. Three sons and one daughter survive.

—John J. Ziegler, senior member of the firm of Ziegler Brothers, shoe manufacturers, Philadelphia, Pa., died October 28, of heart disease.

Mr. Ziegler is survived by his widow, Mrs. Mary Ziegler; three sons and three daughters. He was born in Chester county, on June 11, 1833. In 1860 he established the shoe business which bears his name. Associated with him were his brothers, William and Lewis.

Mr. Ziegler was first vice-president of the Seventh National Bank for years prior to its merger with the Fourth National Bank. He was a member of the Manufacturers' Club, a member of the board of trustees of the Spring Garden Methodist Episcopal Church, and a member of the board of directors of the Methodist Hospital.

—Miss Carol H. Beck, one of the best known historical portrait painters in America, died, after a short illness. Miss Beck, who was a sister of former United States Attorney James M. Beck, was a member of the board of managers of fellowships of the Philadelphia Academy of Fine Arts, and well known as a critic and authority on art. She studied in Paris, Dresden and Madrid. At the request of Andrew Carnegie she painted William Penn in armor for the Pennsylvania society in New York, and produced several subjects for Skibo Castle. Her works adorn the University of Pennsylvania, the Masonic Temple in Philadel-

phia, Wesleyan College, the Capitols at Harrisburg and Trenton, N. J.

#### FOR THE JOKE BOOK.

—The following was found among the papers of a German pastor of eastern Pennsylvania: One of the most remarkably unsatisfactory expositions of Scripture on record is that of the colored preacher who was trying to throw light on the miracle of the loaves and fishes. He confusedly said: "My beloved friends, de greatest ob all miracles was 'bout de loaves and fishes. Dere was 5,000 loaves and 2,000 fishes, and de twelve 'postles had to eat dem all, an'—an' de miracle was dat dey didn't bust."

—"You have a short memory," suggested Mr. ———, attorney, to a witness in a court trial at Reading, Pa.

"Well, that's because I am a short man," was the reply.

—Rev. B—— had two daughters, S. and E. At family worship one evening, Miss E. was leading in prayer, when a sound from the cellar gave evidence that a rat had been caught in the trap. Miss S. said: "Dabber L—— sag Amen; es is en Rat in der Fall." (Quick, L—— say amen, there is a rat in the trap.)

—The literal strictness of German rules and regulations has always been a matter of amusement to other nations which do not insist so rigidly on the letter of the law. A writer in the *Washington Star* recently told a story illustrating this point. Two men, Schmidt and Krauss, met one morning in the park.

"Have you heard," said Schmidt, "the sad news about Muller?"

"No," said Krauss. "What is it?"

"Well, poor Muller went boating on the river yesterday. The boat capsized and he was drowned. The water was ten feet deep."

"But couldn't he swim?"

"Swim? Don't you know that all persons are strictly forbidden by the police to swim in the river?"—*Youth's Companion*.

## Chat with Correspondents.

We give herewith a few self-explanatory items. We hope next year to receive and print many more communications from subscribers than this year.

#### A Correction.

I am sorry I missed one name in the list of descendants of the sons and daughters of Susan Heckewelder Luckenbach, who was married to Christian Luckenbach. V. page 452, Footnote. Please insert the note below in the November number of *Editorialana*, and oblige. Good-bye.

Yours very sincerely,

WM. H. RICE.

\*The name of *Mrs. Helen Luckenbach Krause*, of Bethlehem, Pa., should be added to the list, at the end of Footnote, p. 452, second column. She is the daughter of J. Edward

Luckenbach and Catharine Bender Luckenbach, his second wife.

#### A Correction.

MR. H. W. KRIEBEL, *Editor, etc.*,  
East Greenville, Pa.:

DEAR SIR—I herewith enclose M. O. for \$2.50 in payment of my subscription to THE PENNSYLVANIA-GERMAN for 1909, and shall continue the same rate hereafter, as my contribution to the publication of the death records. This is not a charitable bequest, for I am certain the information I shall get from those records will be of more value than the \$1.00 per year.

And now, Mr. Editor, let me call your attention to several inexcusable, and, to an old soldier, most aggravating errors in the short sketch of the military record of Col. Wash. A. Roebbling, on page 513 of the November number of the magazine:

1st. The writer means Gen. Hooker and not Genl. Hocker.

2d. Col. Roebing was not "on Gen. Pope's staff at South Mountain and Antietam, thro' the campaign which ended in the second battle of Bull Run." Gen. Pope, or rather, a part of his army, fought the battle of Cedar Mountain, a few weeks prior to the second battle of Bull Run. Gen. McClellan fought the battles of South Mountain and Antietam *after* the second Bull Run, and *after* Gen. Pope had been relieved of command.

3d. The battle of Antietam was fought in September, 1862, and not between Aug., 1863, and March, 1864.

4th. Keddys Ford should be Kellys Ford.

Col. Roebing may have been on Gen. Pope's staff and also in the battles mentioned, but not at the time mentioned. Gen. Pope was not at the battles of South Mountain and Antietam.

I have not written this for publication, and yet it is certainly very wrong to permit such misstatements, which the reader may take as facts, to go unchallenged. "Hocker" and "Keddy" may be misprints, but the record of Col. Roebing, otherwise, is very misleading, to say the least.

#### German Governors.

The following list of Governors of German ancestry was incidentally brought out in connection with Superintendent N. C. Schaeffer's excellent paper at the recent annual meeting of the Pennsylvania-German Society, in Lancaster, Pa. Our subscribers can doubtless supplement the list by adding other names. By the way, a list of defeated candidates of German ancestry would be interesting. Who can suggest names?

Pennsylvania—Snyder, Hiester, Schulze, Wolf, Ritner, Shunk, Hartranft, Beaver, Pennypacker, (Porter, Finley?)

New York—Leisler, Bouck, Peter Minuet.

Missouri—Folk.

Minnesota—Ramsey.

Colorado—Buchtel.

Kansas—Hoch.

California—Bigler.

Idaho—Shoup.

Georgia—Schley.

#### Index Provided.

From Prof. John W. Wayland, Ph.D., author of *The German Element of the Shenandoah Valley of Virginia*.

A few days ago I mailed you a copy of my Index. This I am supplying to persons who purchased my book without the index at 30 cents a copy. I also have a few copies of the book with the index included, bound in cloth, at \$2.25; and a very few in paper, with the index separate, for \$1.50 for both. If you will kindly make a statement that will help me dispose of the few books I have yet on hand, I shall be obliged.

#### "Tombstone Records Not Wanted."

By a Berks county subscriber:

Not more family and tombstone records (but more articles that are purely Pennsylvania-German—that is, of interest to Pennsylvania-Germans, such as folklore, the origin of words, meaning of words, synonyms, etc.), is what we want.

From a Virginia subscriber:

I favor printing the Mortuary Records.

From an Indiana subscriber:

It would be hard to improve upon the make-up and contents of your magazine. The New Department idea is a good one.

#### Pennsylvania Dutch or German?

EDITOR OF THE PENNSYLVANIA-GERMAN:

I never dreamed that an issue would ever be seriously raised among Pennsylvanians of German extraction as to the correctness or aptness of the expression, "Pennsylvania-German." There is absolutely no ethnological or glottological warrant for the expression, "Pennsylvania Dutch." There are New York Dutch, African Dutch and Batavian Dutch, but no distinctive Pennsylvania Dutch, unless great liberty is allowed in the use of the term.

I am a stickler for the correct use of words. I shall ever insist on it that a spade be called a spade, and have little patience with those who would argue that some other name might not detract from the intrinsic value of that useful implement. The question is not whether we Pennsylvanians of German extraction are better or worse than the Dutch, but whether we are Dutch. The Dutch are all right, so long as they can boast of their Roosevelts; but that does not make us Dutch, who are such neither in language nor by descent.

The expression, "Pennsylvania-Dutch," is utterly senseless, a misnomer absolutely inexcusable from any philological standpoint. It involves the misuse of a term that cannot be justified even on the ground of *communis error*, for the mistake is common only to those who use language ignorantly or recklessly.

I venture to say, too, that we Pennsylvania-Germans are strictly within our rights when we sternly and emphatically object to any misrepresentation of facts touching our history, character or life, as a people, no matter whether such misrepresentation be the result of ignorance or malice. Any perversion of the truth is hateful to a truth-loving people. It certainly is a false modesty that keeps a person silent for fear of having his motive impugned, when important facts of history affecting him personally are misrepresented.

What the honest Pennsylvania-German particularly desires and demands is the truth, the whole truth, and nothing but the truth, in matters pertaining to the people with whom he is racially identified. He is no apologist for any ignorant or wilful misstatement of facts with reference to himself or his race.

Yours truly,

A. S. BRENDLE.

SCHAEFFERSTOWN, PA.

### The Destruction of Chambersburg.

I have read very carefully Rev. D. Seibert's terrible account, in your number for July, of the burning of Chambersburg, Pa., 1864, by the Confederate State troops, acting under orders from Gen. Jubal A. Early, C. S. A.

The heart-rending tale of D. Seibert is exceeded in pathos only by the published narratives of the fearful sufferings of the homeless and impoverished people of Columbia, South Carolina, burned by order of Gen. W. T. Sherman, in 1865, when Sherman wrote Halleck: "The 15th Corps enters Columbia tomorrow, and you know that when they do their work they do it well."

The burning of these two towns were acts of retaliation—Columbia for the burning of Chambersburg (the one only town burned by the Confederate troops during the entire war); and Chambersburg in retaliation—for what?

Chambersburg suffered, July 30, 1864, in retaliation, *first*, for the destruction wrought by Gen. W. T. Sherman in his raid of February, 1864 (six months before Chambersburg was touched), from Vicksburg, Miss., to Meridian, Miss. With 20,000 men he invaded that section, burned wholly or in part the towns of Meridian, Canton and Okalona, Miss., and, according to a Federal officer, "burning 10,000 bales of cotton, 2,000,000 bushels of corn, running off 8,000 slaves worth fully \$5,000,000, and destroying fifty million dollars (\$50,000,000) worth of property." *Second*, for the destruction, in June, 1864 (six weeks before Chambersburg), by General David Hunter, U. S.

Army, of the public buildings and private houses of Lexington, Virginia, and elsewhere during his raid to Lynchburg, Va. General H. W. Halleck wrote Hunter at the time: "Grant says that he wants your troops to eat out Virginia clear and clean as far as they go, so that crows flying over it for the balance of the season will have to carry their provender with them." (Official Records Union and Confederate Armies, Serial No. 71, page 366.)

I repeat Chambersburg was the *only* town destroyed or burned by the Confederates. The record on the other side is in fearful contrast.

Within the limits of the Confederate States the United States Army burned wholly or in part Fredericksburg, Va.; Williamstown and Hamilton, North Carolina; Donaldson and Louisport, La.

In General Sherman's march to the sea, 1865, he destroyed wholly or in part fourteen towns in South Carolina, viz.: Robertsville, Gramsenville, McPhersonville, Blackville, Barnwell, Orangeburg, Lexington, Winshoro, Camden, Lancaster, Chesterfield, Cheran, Darlington and Charleston. Halleck wrote Sherman he hoped that "when he entered Charleston he would burn it to the ground, and sow it with salt"!

As the old proverb runs, it *does* "depend on whose ox is being gored." The "Civil War" is now over; and four decades have passed since it ended, *between the soldiers*; but it is well to remember the old adage, *audi alteram partem* (hear the other side).

(Rev.) HORACE EDWIN HAYDEN,  
Late C. S. A.

## Pennsylvania Historical Societies

**The Montgomery County Historical Society** held its annual outing and reunion at Pennsylvania, October 24. The morning was devoted to a tour of historic places in the Upper Perkiomen Valley. Almost one hundred members were conveyed on coaches and carriages from Palm through the famous "Butterthal" (Butter Valley) to Bally, where the Catholic and Menonite Churches were visited.

The Roman Catholic Church of the Most Blessed Sacrament, in Bally, just across the line in Berks county, with the exception of St. Joseph's Church, Philadelphia, is the oldest Catholic church in Eastern Pennsylvania. Jesuits founded this Goshenhoppen mission in 1742. The walls of the original chapel were incorporated in the present structure, and the founder, Father Schneider, is buried in the church. The first bell, as well as records and other relics of the founders, are preserved.

Returning toward Pennsylvania, the party stopped at the Washington Schwenkfelder Church, where many of the pioneer Schwenkfelders are buried, and visited also the New Goshenhoppen Reformed Church, a mile northwest of Pennsylvania. The congregation was founded nearly two centuries ago. Rev. George Michael Weiss is buried in the cemetery, and many of the first settlers in the Goshenhoppen region rest there.

The company then went to Perkiomen Seminary. After luncheon and an examination of a rare historical collection, the following papers were read:

"Early Churches of the Goshenhoppen Region," Rev. C. M. deLong; "David Schultz, an Old-Time 'Bush Lawyer,'" Howard W. Kriebel; "The Krauss Family as Organ Builders," Rev. William U. Kistler; "Schwenkfelder Historical Research," Rev. Elmer E. S. Johnson.

The Society adjourned highly pleased with the day's outing.

### Annual Meeting of the Moravian Historical Society.

The annual meeting of this society was held October 14, in Nazareth, Pa. Vice-President Abraham S. Schropp presided. After routine business had been disposed of, the reports of the Treasurer and of the Executive Committee were communicated by the Secretary and Treasurer, Mr. Frank Kunkel. The former showed that the finances of the Society are in good condition. The Secretary reported the membership of the Society as 105 life members and 241 active and associate members; total, 346. During the year, 7 members died, 4 withdrew, 3 were dropped; a loss of 14. Eighteen new members were added to the list, making a net gain of 4.

The election of officers resulted as follows: President, Joseph A. Rice; Vice-Presidents, Rev. Eugene Leibert, Rev. Edward T. Kluge, Rev. Wm. H. Rice, Rev. M. W. Leibert, Rev. A. D. Thaeler, Rt. Rev. C. L. Moench, Wm. H. Jordan, Abraham R. Beck, Abraham S. Schropp, C. Otto Brunner; Secretary and Treasurer, Frank Kunkel; Librarian, Rev. Edward T. Kluge; Board of Managers, Granville Henry, Augustus H. Leibert, Wm. V. Knauss, Rev. Henry A. Jacobson, Frank C. Stout; Library Committee, Rev. Paul deSchweinitz, Rev. John Greenfield, John W. Jordan, Abraham S. Schropp, John F. Bardill, Theo. Kampmann; Publication Committee, Albert G. Ran, Rev. W. N. Schwarze, H. J. Meyers; Graveyard Committee, G. A. Schneebeli, S. R. Odenwelder, Frank H. Martin. H. H. Hacker.

#### Lehigh County Historical Society.

A very interesting meeting of the Lehigh County Historical Society was held on a Saturday recently in the church at Mickley's. A number of important historical works were donated to the society during the past few months, for which a vote of thanks was passed.

Rev. Thomas H. Krick, the pastor of the Reformed congregation, read a history of the church and congregations, and Miss Minnie F. Mickley read a paper on the founders of the church.

After the meeting the members of the society were the guests of Mrs. Joseph P. Mickley, and viewed the many curios collected by the late Lieutenant Commander Joseph P. Mickley, of the United States Navy.

#### Snyder County Historical Society.

An effort will be made to revive the almost extinct Snyder County Historical Society. This organization obtained legal existence Feb. 28, 1898, by the granting of a charter by the Court of Common Pleas of Snyder county.

Several meetings were held. A room in the Court House was secured for story books, newspapers and other things of historical value.

A great many newspapers have been put into this room. Some county newspapers of fifty years ago are among the collection. Books of considerable value have been received, but all have been put together in a jungled mass, that in its present condition is of no value whatever, because it is not accessible.

After holding several meetings, it was impossible to get an attendance at the quarterly gatherings of the society, and they were discontinued.

Several thousand newspapers have been collected, but to be of any value they must be bound up in a systematic form. Shelves and cases should be built and the data put in shape for preservation and consultation.

Some money should be provided by private contribution or by appropriation by the County Commissioners for these purposes. Unless something is done promptly, the collections of a decade will be lost.—*The Middleburg Post*.

We hope Brother Wagenseller will "stick," and not quit until the Historical Society is in a flourishing condition. Would it not be a good plan to hold a Society Rally Day, and get a few lively speakers from a distance to plead the cause?

#### The "Deutsche Pionier Verein"

of Philadelphia, in its latest publication, gives a sketch of F. A. C. Muhlenberg, by Oswald Seidensticker (published in the "Belletrisches Journal," 1889), a history of the German theater in Philadelphia since the Civil War, by C. F. Huch, and a summary of the contents of the first issue of the "Philadelphischen Zeitung."

#### Lancaster County Historical Society.

The society held its first fall meeting, Sept. 4. Various matters were discussed, after which Frank R. Diffenderfer's interesting and valuable paper on "The Loyalists of Lancaster County" was read by Mrs. A. K. Hostetter. The society is awake, does good work, and makes the papers read immediately available by issuing them in brochure form.

## Reviews and Notes

**The Old Regime.** By Elsie Singmaster, in *The Atlantic Monthly* for October, 1908.

The scene of this story is laid in Millerstown (Macungie), Pa. It presents a vivid description of an old-time district school, with all the commotion incident to the opening day, when each pupil is anxious to be first in order to have the choice of seats. The story is written in the author's usual simplicity of style and description. It must be of interest to all who have attended the district school of "ye olden time" and who retain any memories of it.

**History of Egypt Church.** By Charles R. Roberts, Secretary of the Lehigh County Historical Society, and Rev. J. D. Schindel, D.D. Read before the Historical Society of said County. 72 pp.; cloth, 55c; paper, 27c. Allentown, Pa. 1908.

The publication contains a history of the

Reformed congregation of Egypt Church by Charles Rhoads Roberts, and a history of the Lutheran congregation of the same church by Rev. J. D. Schindel. The church is one of the oldest in this section of the country; its organization dates back to the year 1733. It contains an account of the erection of the different church buildings, and also biographical sketches of the many pastors that have served the two congregations for the past one hundred and seventy-five years.

Of local interest as the publication necessarily is, it yet contains a great deal of historical information that is of interest to a wider circle. It is a laudable attempt to preserve local history. It also possesses some literary merit in that it is written in a style that deviates from the usual chronologizing of events incident upon any publication of a similar nature.

**History of the York Rifle Company.** From 1776-1908. By Augustus Loucks. Illustrated. Cloth, 120 pp. York, Pa. 1908.

This is an historical account of one of the oldest and most popular military companies in American history. It dates its organization from June, 1775, with Michal Doudel as Captain. The Company performed important services during the Revolution.

The men who composed the original company have been termed enlisted volunteers. They are said to have actually enlisted and bound themselves to military service for one year of their own accord, without the requirement or even the request of the State or of Congress. The Company took part in most of the important battles of the Revolution. They were a terror to the British; they are described by John Adams as "the most expert marksmen in the world."

The Company disbanded in 1783, but it was re-organized again in 1790, and helped to suppress the "Whiskey Insurrection" in western Pennsylvania. It was permanently organized in 1834. Just as the members of this company were the first to respond to their country's call in '76, so the members of '61 were among the first to rush to the defense of the Union. The York Rifle Company was in the regiment that was fired upon by the mob while marching through the streets of Baltimore.

The work is hardly more than a compilation of the contents of messages, reports and resolutions, and the very nature of the subject may make it so. However, one could think that the account might have been turned into a little more of an historical discourse and literary work.

**Religious Education and the Public School.**

An American Problem. By Rev. George U. Wenner, D.D., President of the Evangelical Lutheran Synod of New York and New Jersey. Cloth, 163 pp. 75c, net. Bonnell, Silver & Co., New York. 1907.

The subject of religious education in the public schools is discussed more and more in proportion as the need thereof becomes more apparent. That it is a necessity few will be willing to dispute or deny. The most difficult part of the problem is how to form a *modus operandi* that is practical and effective and that will at the same time be satisfactory to the public with its heterogeneous views on education and religious training.

"Religious Education and the Public School" is a highly commendable treatise on this subject. Rev. Dr. Wenner starts out to show from historical narrative that the public school of today is the child of the Christian school of old; and that religious instruction belongs to the family where it was found in early Christian history. It seems that the nature of all instruction in historic times was religious, or at least that religion formed the larger part of the instruction.

It is the practicability of Dr. Wenner's scheme that is of the most importance. He is

aware of the "lions in the way"; he answers some of the objections that may arise. The task of religious instruction is not consigned to the public schools, these are overcrowded; neither is it possible to conduct the work so as to make it acceptable to Jew and to Gentile, to Catholic and to Protestant; and Church and State should be kept apart. And the Sunday School does not meet the requirements, pedagogical or otherwise; it does not reach all the children, because the attendance is voluntary, and that means that it is a matter of great uncertainty. One is also inclined to believe that the religious instruction acquired at Sunday School may not go very far; the Sunday School has become something of a place for diversion and recreation, and a place for women and the "little folks." And the parochial school is considered un-American.

The next best resort, then, is a week-day Sunday School, say on Wednesday afternoon. This plan does not involve the closing of the public schools on that afternoon, and thus turn the non-church children into the street. It simply asks that all children, who by the consent of their parents attend the church school and bring certificates of attendance, shall be excused from their absence from the public school. It proposes to have the course of study of the latter so arranged that those who are absent have nothing to make up.

Dr. Wenner expects the Boards of Education to take the first step. This is somewhat doubtful; the initiative must rather come from the thoughtful, Christian people themselves. It is also to be feared that the very people for whom this arrangement is made are just the people who will care the least about the matter. The children who need to be driven to the public school by the truant officer and who pay no attention to the Sunday school, "the non-church children," are just the ones that need the instruction the worst. And yet, who dares to compel them to take their "dose" without raising the cry of State interference? But this is the fault of the public, of the times, and not of Dr. Wenner's scheme. The time will come, sooner or later, when something radical will have to be done with undisciplined and unrestrained young America if this country is expected to last. It is seen in all epochs of history that wherever respect for religion was dead, that for the established forms of government died also. But whatever is done must be done in a legal constitutional manner, because we have a Congress of four hundred men who make laws, and a Supreme Court of nine men who set them aside!

The book contains a course of study and also a catechetical form. It seems practicable and highly suggestive, even though it is not to be adopted in its entirety. It is written in a very simple style; on the whole, it is the simplest and fairest presentation of this mooted perplexing question that has yet appeared, and it may go far toward solving this distinctly "American problem."



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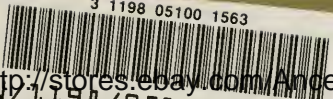
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