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Pennsylvania:

THE GERMAN INFLUENCE
IN ITS SETTLEMENT AND DEVELOPMENT.

A Narrative and Critical History.

PREPARED BY AUTHORITY OF
THE PENNSYLVANIA-GERMAN SOCIETY.

PART VI.

THE DOMESTIC LIFE AND CHARACTER-
ISTICS OF THE PENNSYLVANIA-
GERMAN PIONEER.

F. J. F. Schantz

V. 10, p. 7. 6



PUBLISHED BY THE SOCIETY.

THE

1596208

Domestic Life and Characteristics

OF THE

Pennsylvania-German Pioneer

PART VI. OF A NARRATIVE AND CRITICAL HISTORY
PREPARED AT THE REQUEST OF
THE PENNSYLVANIA-GERMAN SOCIETY

BY

REV. F. J. F. SCHANTZ, D.D.



LANCASTER, PA.
1900

Publication Committee

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DANIEL W. NEAD, M.D.
HENRY M. M. RICHARDS

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Illustrations by JULIUS F. SACHSE

Blue Men - \$4.00

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PREFATORY.



THERE is only one Pennsylvania in the world. Its citizens have many reasons to be proud of the relation which it sustains to the great union of States. Before the beginning of Pennsylvania and its gradual expansion to its present limits, the territory which it embraces existed for thousands of years and though the hunting ground of In-

dians for a long time, it was before the settlements by white men, simply a wonderful expansion of territory, rich in natural resources, to become the dwelling place of a great population. Its rivers and lesser streams followed their respective courses, the great valleys with their rich soil were long waiting to be turned into fields and meadows. The extensive forests on lowlands, on ridges and on mountain side, rich in timber, constituted a vast supply, to be of use to those, whom God might in due time lead to settle here. The earth itself covered valuable deposits,

which should in due time be of great service to men. The rich deposits of limestone, iron, zinc, slate, coal, coal oil and cement-making stone and other materials were all here. Truly a wonderful country with vast resources. Before white men came here the wigwam of the Indian and his trail along streams and through forests were the only impress of human beings on this vast territory. The rivers and lesser streams were full of fish, wild animals and birds of many names were abundant, uncultivated trees and vines yielded their fruit in season. How strangely white men must have been affected, when they first viewed this vast expanse of country—its rivers with no sign of human life, but the red man in his canoe, its solid ground without roads and the habitations of civilized human beings.

And yet this was the country to be named Pennsylvania and to be filled in the course of time by a population that now numbers millions, to be met in great cities, in inland towns, in rural districts, in farming regions, in mines and in industries of every variety, with happy homes, with schools and churches, with public buildings, with business houses, with improved methods of travel, of business exchanges and of communication of thoughts to others.

White men came to Pennsylvania; Swedes settled on the Delaware as early as 1638, Hollanders located in the Minnisink region along the Delaware, north of the Blue Mountains at an early period, the settlements on the Delaware at and near Philadelphia in 1682, were followed by the arrival of Penn and German colonists. Immigrants came from different countries and occupied parts of the new colony. Germans who had first located along the Hudson, the Mohawk and the Schoharie, made the memorable journeys and settled on the Tulpehocken, the Swatara and

the Quitapahilla. Thousands of immigrants came by the way of the port of Philadelphia and increased the number of settlers.

Whilst due credit is to be given to the English, the Welsh, the Scotch-Irish, the Hollander, and those of other nationalities for their part in the making of Pennsylvania, the German and Swiss immigrants are of special interest to us. We have been favored with full presentations of the life of the immigrant in the Fatherland, the journey down the Rhine and to England, the varied experiences of the long ocean journey, when months were required to reach the new world, the heroic move of Palatinates from the Schoharie to the Tulpehocken, and the arrival of the thousands of German immigrants through the port of Philadelphia and the varied conditions in which they reached this western shore.

They came to settle in the new world and in the consideration of their history in this country it is in order to present the first want of the settlers and how it was met. They came not like an army to be encamped for a season in one part of the country and then to remove to another and to be thus without a fixed habitation. Their first desire was to secure a home in this new country.

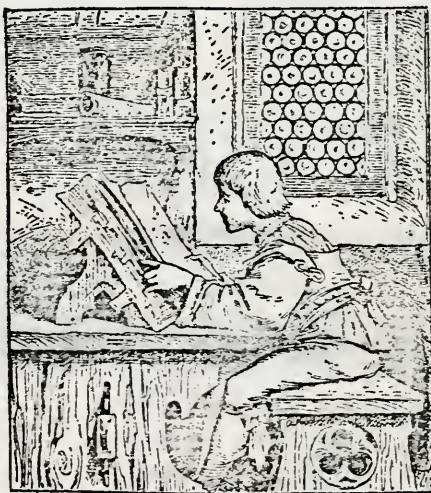
We turn then with pleasure to the consideration of the topic as announced :

The Domestic Life and Characteristics of the Pennsylvania-German Pioneer.

The German immigrant came from the fatherland in which the institution of marriage was held to be of divine appointment. The Catechism in the plain form in which it is to be taught by the head of the family, contains in the decalogue the divine commandment, " Honor thy Father

and thy Mother," and presents the duties of children towards parents and superiors. The early records of congregations in this western world contain with the entries of other ministerial acts, the careful entries of marriages and of the baptism of children. Whilst some of those who settled in the new world formed communities with separate quarters for brethren and sisters—the great body of German immigrants settled as families.

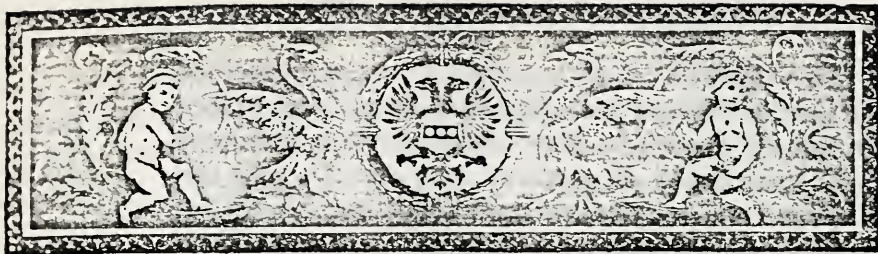
The immigrants who came with larger means fared differently than those who came with limited funds. The man of means could soon secure a large tract of land and was able to erect a comfortable house. But the greater number of immigrants had but limited means and many were very poor and had become redemptioners.



THE PENNSYLVANIA-GERMAN SOCIETY.



PRIMITIVE PENNSYLVANIA.
SCENE ON THE LEHIGH.



CHAPTER I.

THE FOUNDING OF A HOME.



A HOUSE to dwell in and other buildings to meet existing necessities were the first wants of the German immigrant. Whilst the man of means could erect a comfortable dwelling, those of limited means and poverty were very glad when a log house could be erected. Before the erection of the log dwelling some men dwelt in caves along the river's bank, others under the

wide spreading branches of great trees, in hastily constructed huts or under tents. The first log house was of very plain construction. The abundance of timber afforded material for its erection. Its sides were of logs, the openings between logs were filled with clay often mixed with grass. Windows were of small dimensions. Doors were often of two parts, an upper and a lower, hung or fastened separately. The interior was frequently only one room, with hearth and chimney, with the floor of stone or

hardened clay, with steps or a ladder leading to the attic, with roughly constructed tables and benches, plainly made bedsteads, shelving on the walls and wooden pegs driven into logs. In this plain structure the pioneer deposited the limited means brought from the fatherland or secured here upon his arrival. In such a building the pioneer and his family had their first home in the new world.

Not all log houses were of such limited dimensions, many were larger and with wooden floors, with the space within the four sides divided into rooms on the first floor and in the attic. The pioneer and his descendants had as their dwellings in successive periods of time, first the log house of plainest construction, secondly, the new log structure of enlarged dimensions, with a good cellar, with logs for sides of building carefully prepared and well joined, with windows and doors of better make, with the interior division of a wide central hall and with rooms varying in number on the first floor, the attic also properly divided into rooms, and when a second story was added before the addition of the attic the inclosed space furnished additional rooms. The first log house often served only until a stone structure could be erected. In some localities houses were built of imported bricks. At a very early day bricks were made in this country. The abundance of stones furnished materials for the erection of substantial houses. These substantial stone buildings varied in size and style, often they were good solid structures of limited dimensions, but frequently they were larger buildings of two stories, with a large attic. The pioneer's house was not complete without the large hearth and chimney often in the center of the building and very often on one of the sides of the house with hearth and chimney erected outside of the building yet joining the same. Many of the buildings

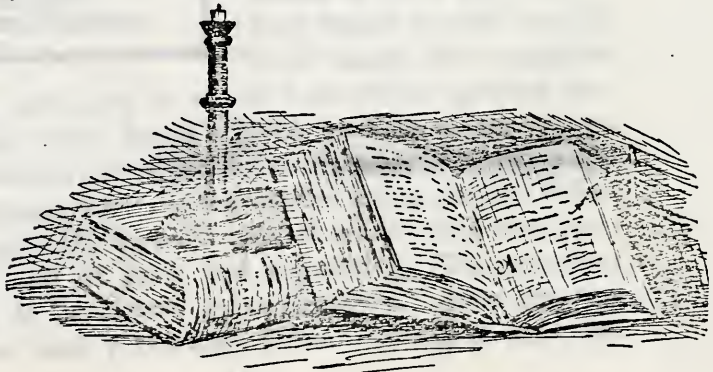
erected by the pioneers and their descendants were arranged to serve as forts in case of attacks by Indians, hence the very small, narrow windows in some of the buildings and the attic built in such manner as to extend considerably over the four sides of the building to allow openings from which the occupants of the house could repel attacks upon the building. The pioneer's house was seldom without a porch, at first of limited dimensions, but later of equal length with that of the house itself. Besides the dwelling house, other buildings were erected.

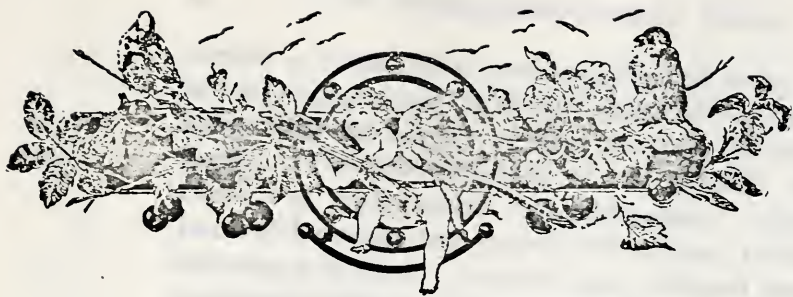
The barn and other structures for the shelter of live stock and the storing of the products of the field, the meadow and the orchard were erected as rapidly as the means of the pioneer increased. The spring house, the wood house and the large bake oven and smoke house under one roof were also added in good time.

It was not difficult to make an inventory of the contents of the dwelling house. The large hall had but little furniture besides a long, wooden chest, and a few benches or chairs. The best room of the house on one side of the hall contained a table, benches and later chairs, a desk with drawers, and the utensils used on the special hearth in heating the room. In the rear of the best room was the *Kammer* (bedroom) with its bed of plain make, also the trundel bed for younger children and the cradle for the youngest, a bench or a few chairs and the chest of drawers. The room on the other side of the hall was often not divided, but when divided the front room was called the living room (*die Wohnstube*) with table and benches or plain chairs, with closet for queensware and the storage of precious parcels, with the spinning wheel, with a clock as soon as the family could possess one, and with shelving for the books brought from the fatherland or secured in this country.

The kitchen contained the large hearth, often very large, with rods fastened to a beam and later an iron bar, from which descended chains to hold large kettles and pots used in the preparation of food; the tripod also on the hearth to hold kettles and pans used daily by the faithful housewife; the large dining table with benches on two long sides and short benches or chairs at each end; the large table for the use of those who prepared meals for the family; extensive shelving for holding tin and other ware; benches for water buckets and other vessels and the long and deep mantel shelf above the hearth on which many articles were placed. The second story of the house contained bed rooms and often a storage room. The bed rooms were furnished with beds, tables, large chests, and wooden pegs on the partitions. The attic was of great service for the storage of articles of the mechanism of man, and the preservation of fruits of the field, the garden, the orchard and the forest.

The cellar was an important part of the dwelling, with its provision for keeping food prepared from day to day and for the storage of abundant supplies gathered and kept in bins, tubs and barrels.





CHAPTER II.

DOMESTIC ECONOMY.



THE pioneer's first want was a dwelling and the second was food for himself and family. The first year was often one of many privations, and one in which the closest economy was necessary. The earliest settlers used provisions brought from foreign lands. By means of these and such as they found in this country their wants were supplied

until they were able to secure from fields, gardens and forests their daily bread. Wild animals of the forest, fowls of various names and fish that abounded in rivers and smaller streams were a rich provision for the pioneer before domestic animals supplied animal food. The first great want was that of grain and vegetables. The first flour had often to be carried great distances. After the first clearing of land, preparation of soil, sowing of seed and

harvest of crops, the pioneer experienced many hardships in carrying grain to the distant mill and returning to his home with the supply of flour secured for himself and family. The first gathering of the garden's yield was likewise of great benefit and importance. After the first years of hardship had passed, the pioneer family had an abundance of food. As fields were enlarged they yielded increased harvests, and gardens and parts of fields supplied vegetables. In the course of time fruit trees and vines added their contributions and domestic animals and fowls in great numbers made animal food abundant.



Indian girl grinding corn.

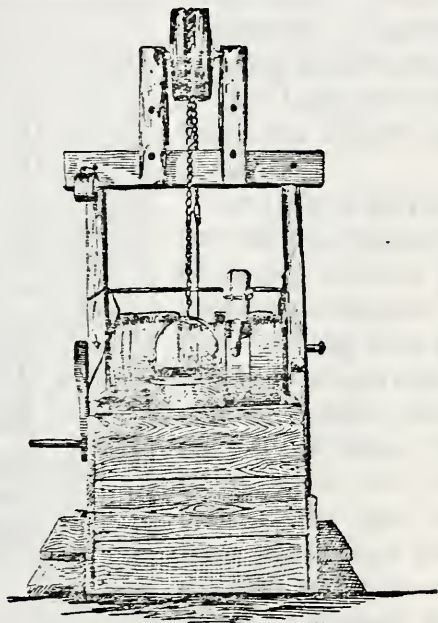
Some supplies brought from foreign lands could at first be secured only at places far distant from the settler's home. In later years—new centers of supplies were opened in towns and villages in different localities. The proper supply of food was a great blessing for the pioneer and family.

The preparation of food in those early years was an important work of the mother and daughters of the household. At first they had only the hearth and bake oven; later they were favored with stoves built of suitable material. Many years passed before stoves made of iron could be bought. The modern cook stove and ranges of wonderful construction brought a great change.

The early settler knew nothing of coal, coal oil and burning gas. His burning material was wood. He had no matches to ignite the same. The tinder box with flint, steel and punk was of great service. The sun glass could be used only on days when the sun shone brightly. The

flashing of powder in the pan of a gun was often necessary to secure fire. No wonder that at night, the burning log was carefully covered with ashes, that on the coming morning embers might be found to secure fire for the new day.

The pioneer had no hydrant, no turbine wheels and pipes, no tanks on the attic to supply the kitchen with water. It had to be carried from the spring—or first drawn from the well and then brought to the house—before pumps were secured. In the early days of settlers, men knew nothing of the modern refrigerator and dumb waiter. The cellar under the house and later the ground cellar with many steps leading down to the arch of necessary dimensions, the spring house, the smoke house and the attic of the dwelling house had to be reached to secure the supplies for the three meals of each day.



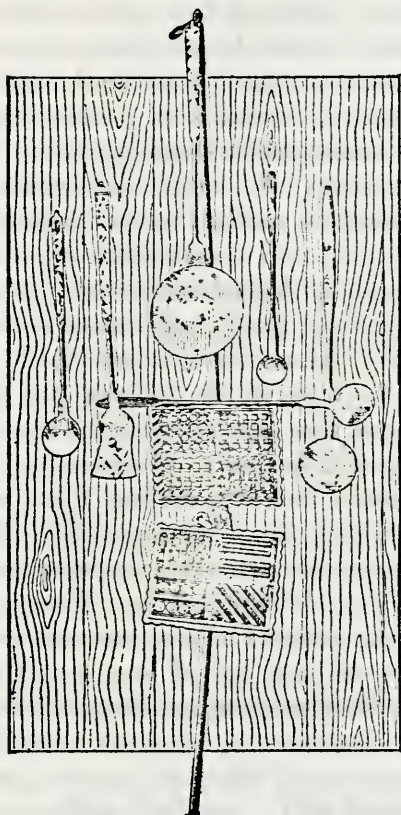
Primitive well curb, windlass and pulley.

The good housewife had her trials in the preparation of food. The tripod on the hearth held kettles and pans and other vessels; the iron rod or chain fastened to the bar in the chimney held kettles over the burning wood on the floor of the hearth. The bake oven served not only for baking bread but also in the preparation of other food. The

large iron pot placed over the fire had a special cover, with a heavy rim, to hold burning coal on the cover, and was thus of varied service. The preparation of food was no easy work—it had to be attended to regularly and with

great care. A failure on baking-days affected the whole family. A lack of supplies for a single meal could not be met or amended by a hasty visit of the baker, the butcher or the grocer.

The table of the pioneer and his descendants was for many years of plain but substantial make. Before and long after a full supply of chairs could be secured benches afforded seats at the table. Table cloths were not always used. The first dishes were pewter and later of domestic earthenware and pottery. Platters, plates, bowls and other vessels held the prepared food. Individual plates, cups and saucers, and knives and forks were not wanting. Food was often con-



Küchen geschirr (kitchen utensils)
—waffle iron, skimmers, ladles and pan-
cake turner.

veyed from a large dish directly to the mouth of the eater. When such was the custom, each person was required to

keep to his own place in the platter. The ordinary meal was plainly served. On special occasions the table bore abundant evidence of special preparation. Napkins and finger bowls were not always used. The basin and towel near the water bucket, well or spring were for such service.

With many preparations of cereals boiled or baked; with soups of meat broth, milk, eggs, cereals, vegetables and spices; with animal food smoked, roasted, broiled, fried or boiled; with vegetables of numerous names; with fruit stewed, preserved or boiled like applebutter; with bread, butter, cheese of various makes; with pies of plain dough or raised dough and various contents; with puddings of many names; with cakes baked in the oven, prepared in the pan or in heated lard; with water, milk, coffee made of boiled, dried and roasted barley, rye or wheat, for ordinary use and genuine coffee on special occasions; tea made of herbs for common use, and imported tea for visitors and the household, when such were together at the table; the early settlers and their descendants had good, substantial, wholesome food; they fared well and did not suffer from dyspepsia and other stomachical troubles.

The housewife and daughter of the first century had no opportunity to attend special cooking schools, nor had they the use of large cook books, now so common. Mothers taught their daughters to prepare food and it was considered no disgrace for a daughter to serve with a family that needed help, where she could learn more of good house-keeping, including cooking. The Pennsylvania-German housewife has had through all the years dating from the settlement of this State the reputation of being a superior cook, and may her posterity never lose it! There seems at present no danger that she will change in this respect, for no one is more ready to make use of books and jour-

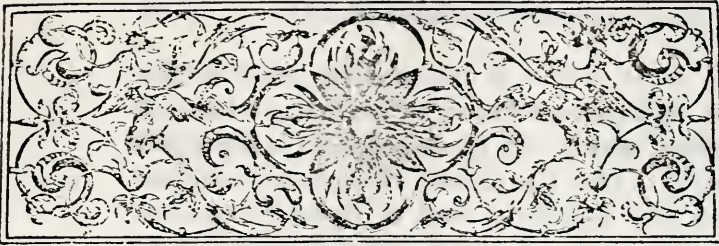
nals to condemn what is faulty and to approve what is to be commended, in the light of what she has been taught by her mother and grandmother.

Some people are disposed to become merry at the mention of the following: "Grumbire Supp und Mehl Supp," "Sauer Kraut und Speck," "Schnitz und Knöpf," "Gefüllter Säumage und Zitterle," "Brotwürscht und Lewerwürscht," "Wälschhahne und Gänz," "Ente und Hinkel," "Rindsflesch und Kalbflesch," "Aepfelküchelcher und Drechter Kuche," "Fett Kuche und Fastnacht Kuche," "Schnitz-boi und Zucker Kuche," "Leb Kuche und Weck," "Essig-Punsch und Heemgemacht Beer" and "Zuckersach und Nüsse"¹—and yet these names would have appeared in the menu of the ancestors if such had been printed in their day.

¹"Potato Soup and Meal Soup," "Sour Kraut and Fat Pork," "Dried Apples and Dough Buttons," "Filled Pig Stomach and Souse," "Sausage and Liver Pudding," "Turkey and Goose," "Duck and Chicken," "Beef and Veal," "Apple Fritters and Funnel Cakes," "Fat Cakes and Shrove Tide Cakes," "Dried-apple Pies and Sugar Cakes," "Gingerbread and Rusks," and "Vinegar Punch and Home-made Beer."



Vignette from an old schoolbook.



CHAPTER III.

CULTIVATING THE SOIL.



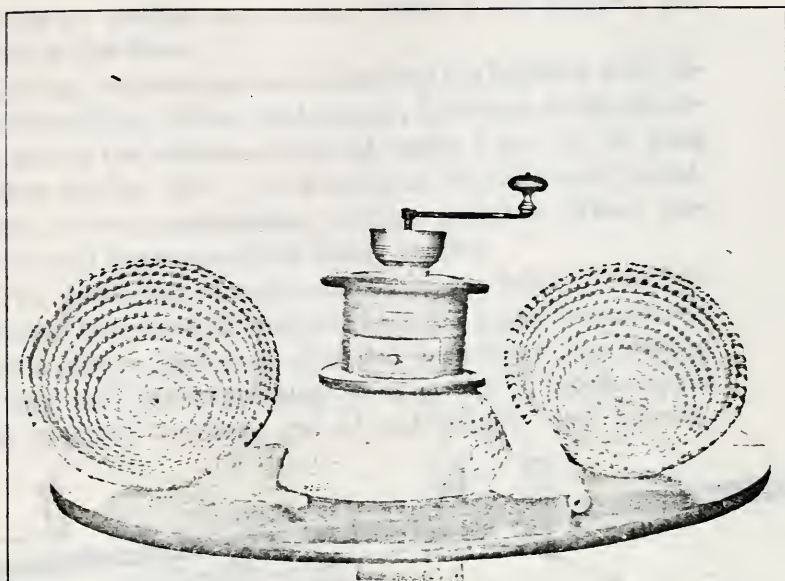
IT was a stupendous work that the pioneer had to perform. The log house was built where all of mother earth was in its primitive condition. Gardens, orchards, grain-yielding fields, and extensive fields and clean meadows with only grass covering the same were wanting. Where the earth was without scrub oak and great forest trees, weeds, briars and stones

were in abundance. Even the making of a garden required days of arduous labor in the removal of weeds, briars and stones and in picking, digging and raking the ground before the deposit of seeds. The first harvest could only be expected after the preparation of a tract of land. This work embraced the removal of all that would prevent the raising of a crop, hence the removal of lighter growths by use of the axe, the saw, the pick and fire. The fell-

ing of trees, the removal of timber or its destruction by fire and the removal of stones were no light work. In the preparation of the ground the poorer settler had often only the use of pick, shovel and rake. Those who were fortunate enough to have a plough and harrow of the most primitive make, drawn by cattle, when horses were still wanting, were considered to be better prepared for the necessary work. The preparation of the ground was followed by the sowing of seed by hand. The enclosure of ground under cultivation required wearisome labor. The felling of trees, the cutting and sawing of the same in proper lengths, the splitting into rails, required much time and hard labor. The removal of all incumbrances from land and the opening of water courses for irrigation to secure good meadows were also necessary. Whilst waiting for the growth of the seed sown and the ripening of the harvest, the pioneer was busy in extending the borders of land to be cultivated. Hence the further felling of trees and the removal of wood to be used for a variety of purposes, as well as the transfer of wood to be burned on the hearth, added to the pioneer's work.

When the time for cutting grass and gathering the harvest arrived, all of the household were busy from early dawn to the close of day. The dengel stock, the hammer and the whetstone were of service in the preparation of the scythe and sickle. Grass was mowed by the use of the former. The wooden fork was used in turning the mowed grass, and the hand rake in gathering the hay on heaps before its removal to the primitive barn or stable, or the formation of stacks in the open air.

Grain was cut by the use of the sickle before the cradle came into use. Rakers and binders followed to make sheaves and shocks. The removal of the gathered harvest



J. F. BACHSE, PHOTO.

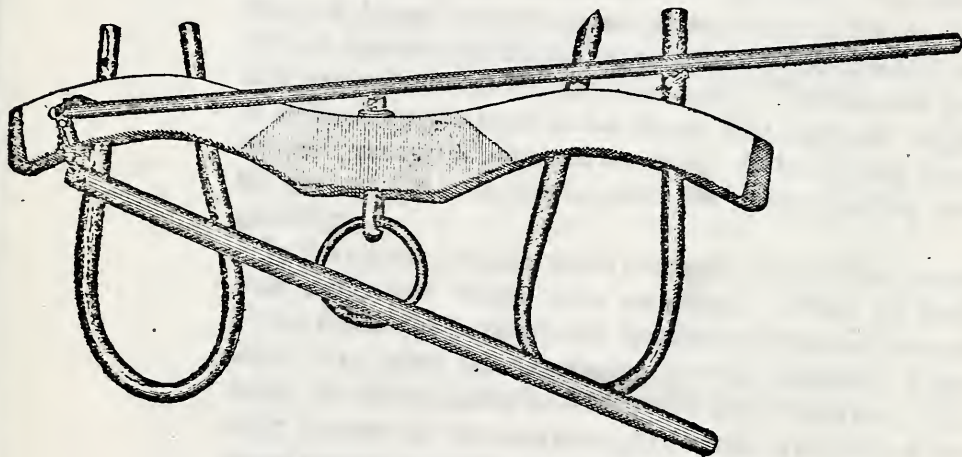
DOMESTIC UTENSILS.

- (A) BREAD BASKETS, DOUGH-TROUGH SCRAPERS AND COFFEE-MILL.
(B) TAR-BUCKET, TEA-KETTLE, CAULDRON, SKILLET AND SCHAUM-LÖFFEL.

to barn or stables, or to places where it was stacked, followed in due time.

During hay-making and harvesting the laborers had, besides breakfast, dinner and supper, luncheon in the morning and in the afternoon, served under a tree by the good mother and her aids. An abundance of cold meats, bread, butter, cheese, applebutter, pickles, radishes, cakes, pies and varied beverages were freely served.

The gathering of corn and other products of the field followed later in each year and kept the husbandman busy. New attention had to be given to the soil for new sowing of seed and the expectation of a harvest in another year and required the new use of the plough and harrow.



Ox yoke and threshing flail.

When fall arrived and winter came men were busy in separating grain from straw and ear. The use of the flail was common. Animals were used in treading out grain. The separation of grain from refuse was trying work, but it was necessary to secure grain for food.

But this work did not end the labors of the pioneer. In order to have grain turned into flour and other forms for man and beasts, it was necessary to take grain to the mill, which was often at a great distance from the home of the husbandman. Those who had no beast of burden were obliged to carry grain on their backs to the mill and return home with the flour they had secured. Such as had horses or oxen made use of the same in carrying grain to the mill and bringing home flour and other products. Later when wagons, often with a very primitive kind of wheels, made of sections of sawed logs, were secured, the ox team was of great service in carrying grain to the mill. Winter did not allow the pioneer to be idle. The daily duties at home, the preparation of wood for the hearth, the care of domestic animals, the hunting of wild animals for food and valuable skins, kept him busy. New attacks had to be made on the trees of the forest, that new soil might be made ready for enlarged harvests. When spring came the ground had to be put in order for spring sowing and planting.

In the course of years when orchards yielded their abundant crops new labors were necessary. When the yield of the fields, the orchard, the meadow and forest became more than what was necessary for the pioneer's home wants, he had supplies to take to the distant market. The long journey to the markets gave those who visited the same the most varied experiences. In the earliest years Philadelphia was the nearest market. So for the pioneer's son, who for the first time accompanied his father to the city, the trip afforded an opportunity to see many things that were entirely new to him.

Those who see Pennsylvania today in its advanced state of cultivation and observe what has been accom-

plished by the introduction of agricultural and other implements used in the cultivation of the soil, the sowing of seed, the reaping of the harvest, must ever remember the arduous work of the pioneer and his descendants, who, before the introduction of modern implements, brought a great portion of Pennsylvania under productive cultivation.

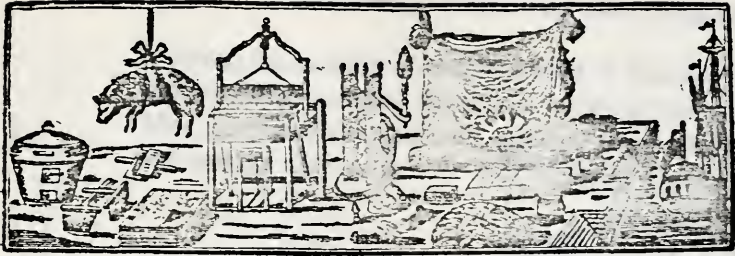
Whilst every pioneer needed a home and food and all were engaged in labor, not all were exclusively husbandmen. Nearly every home had its garden and tract of land to be cultivated. Even in towns and villages residents had gardens and often orchards near their dwellings and frequently lots at no great distance, which were carefully cultivated. The miller, the sawmiller, the carpenter, the cabinet-maker, the blacksmith, the tinsmith, the potter, the weaver, the fuller, the tanner, the tailor, the shoemaker, the clock-maker, the gunsmith, the paper-maker, the printer, the bookbinder, the merchant, the distiller, the innkeeper, the officers of the colony, the lawyer, the doctor of medicine and the minister of the Gospel were all engaged in work. There was an abundance of work and no necessity for the life of the tramp, who would eat and yet not toil.

The pioneer was a true expansionist. Where once only the log house and the simple structure for the protection of animals and the storing of field and meadow products and the enclosed small garden, and the limited number of acres under cultivation were to be seen, there appeared in the course of years, the large, well-built dwelling house, the immense barn and many other buildings for various uses, the large garden, the beautiful shade and fruit trees and vines near the dwelling, the extensive orchard, the beautiful meadows, the many large fields bearing a variety of crops, the carefully made roads and lanes and the long

lines of fences enclosing the different parts of the farm. Whilst the dwelling sheltered the family, the buildings of the farmyard sheltered horses, cattle, sheep, swine and many of the feathered tribes. The products of the farm were so abundant that no one had occasion to suffer hunger, and the supplies for the market became so great that other means of transportation than the farm wagon were hailed with joy by those who appreciated the advantages extended by the same.



Harvest scene, from an old reader.



CHAPTER IV.

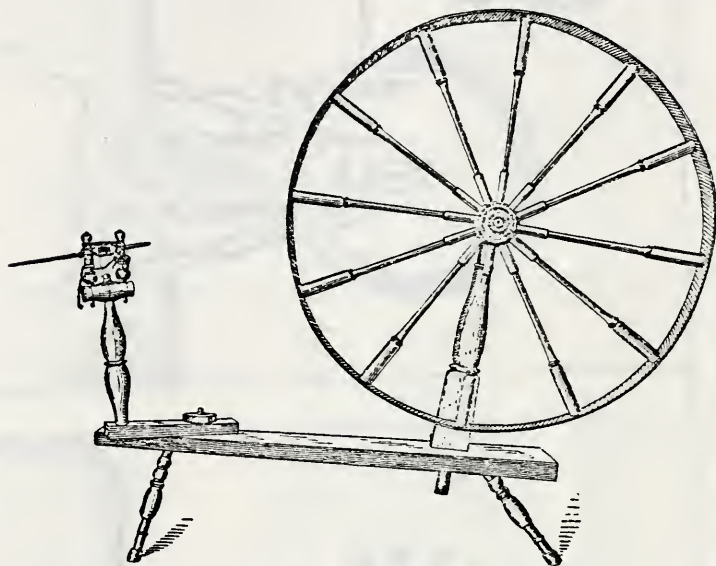
WEARING APPAREL OF THE GERMAN SETTLERS.



WE now come to the consideration of the wearing apparel of the pioneer. The immigrants wore at first garments brought from the fatherland. The quantity brought depended on the ability to procure the same. The immigrants were often deprived of their supply of clothing by the heartless sea captains and their associates who, in view of exorbitant

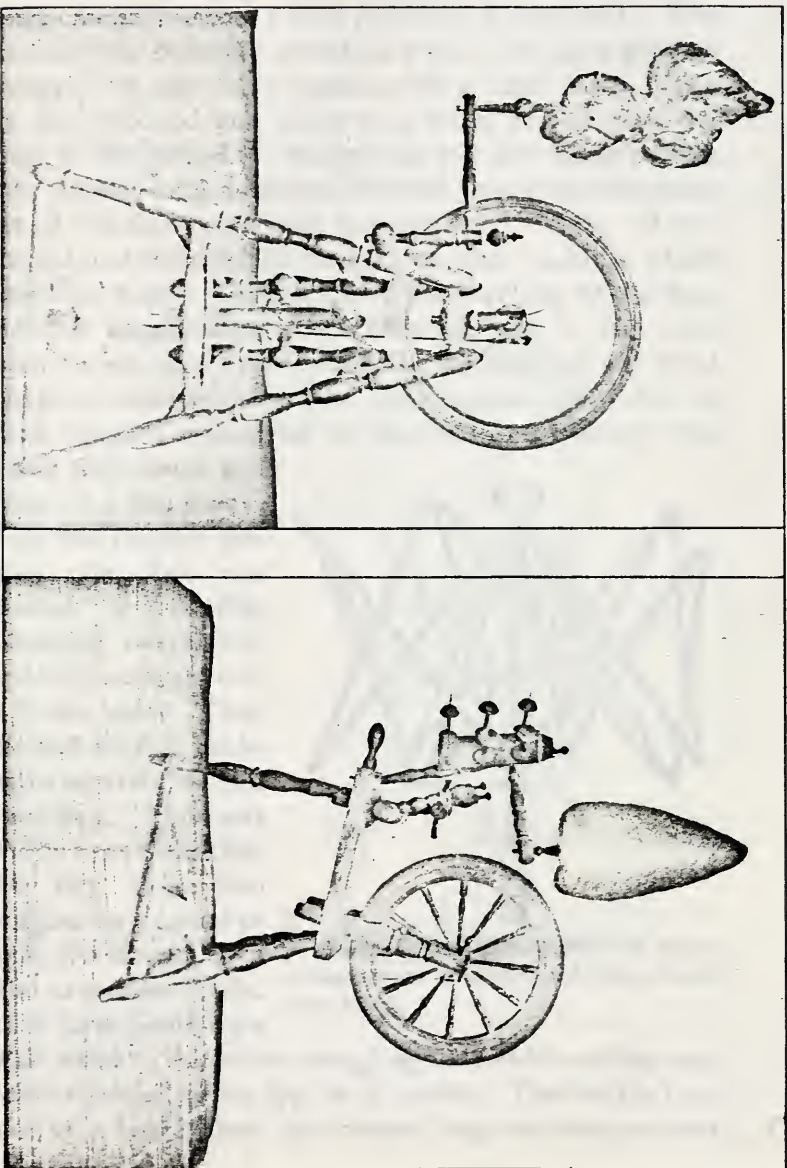
extra charges during the sea voyage, compelled the immigrant, who had not sufficient money to pay, to surrender garments to meet their demands. To replenish the supply—whilst no doubt those, who were able to do so, secured imported goods for new garments—the great body of settlers found it necessary to meet this want by raising flax and later by raising sheep for furnishing a supply of wool, so that materials for clothing and other uses could be secured in this new world.

From the sowing of the flax seed to the completion of the tow or linen garment there was work for men and women. Men prepared the soil and selected the best part of a field for sowing flax seed. It was sown at the time oats were



“Woll-rad” or “Zwirn-rad,” “Wheel for Spinning Wool” or “Twisting-Wheel.”

sown—and usually in the same field. It was gathered a few weeks before oats harvest. It was drawn with the roots in bunches, which were tied separately and shocked. Ten to twelve bunches formed a shock. It was allowed to stand on the field until the tops became dry and brown. Straw-binders were laid on the ground, the flax placed on the same, and larger bundles formed, which were taken to the barn floor. Here the seed end of the flax was beaten on an elevated plank or on a barrel, to remove the seed, which was separated from the chaff by means of a fan



J. P. BACHES, PHOTO.

DOMESTIC INDUSTRIES.

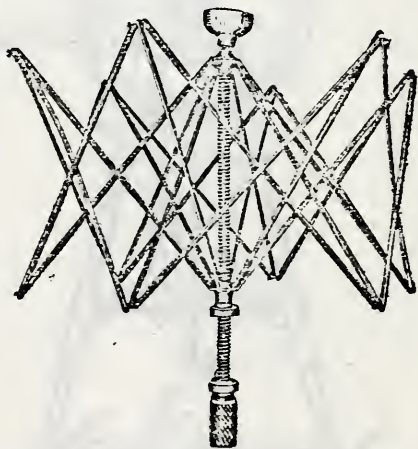
TYPICAL PENNSYLVANIA-GERMAN SPINNING WHEELS.

ORIGINALS IN DANNER COLLECTION, MANNHEIM, PA.

(worf-schau-fel) and at a later period by a wind mill. The flax seed was carefully stored, as it was a valuable product to supply an oil which commanded a high price. The flax was rebound and taken to a clean part of the field, where it was spread on the ground and allowed to remain a few weeks until rain and sunshine had made the inner part of the flax brittle and the outer part tough. It was rebound and removed to the barn or other building where it could be kept. Then followed the breaking of the flax. The first requirement was a fireplace and a fire, over which, on elevated bars or rails, the flax was laid and dried to become more brittle. The flax breakers, often four or five in number, surrounded the fireplace and broke the flax as best they could and

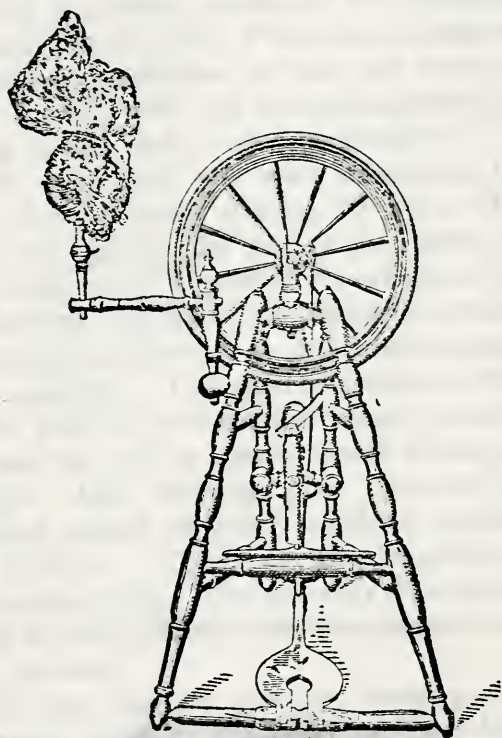
in time on a flax break. When this process was ended, the flax was rebound in bundles containing twenty-five handfuls and again taken to the barn. Then followed the first hackling to separate the boll of the flax. This was done on a coarse hackle. The flax was then swingled on a board or plank by means of a wand or wooden knife, and in later years on a

break wheel. After the swingling followed hackling on a hackle screwed to the top of a bench. The hackle consisted of a board about ten inches long and three or four



Faden-haspel (Thread reel) on which strands were stretched and then wound into a ball.

inches wide, into which wrought-iron nails about five inches long had been driven. The hackling separated the tow from the fine flax and thus yielded tow and flax. The tow was placed in boxes or barrels and the flax was formed into switches, the ends of which were joined, and a number of such switches were united by a cord and kept in bundles.



Upright spinning wheel.

The spinning of tow and flax, the work of mothers and daughters, who rose early and often retired late, required much time and labor. The spinning wheel and reel were not wanting. The spinning of tow was first in order.

The tow was placed on the fork of the wheel and spun. The spinning of flax, which was wound on a specially made holder, was done on the same wheel on which tow was spun. The reel (haspel) was used for winding the spun tow and flax. One hundred and forty-four revolutions of the reel marked by the indicator were required for a cut. These were formed into skeins, a skein of tow containing four cuts and one of flax six cuts. The skeins of spun tow and flax were boiled in a mixture of ash and water—to make the same soft and tender, and were subsequently laid on grass or hung on bars to dry and to be bleached.

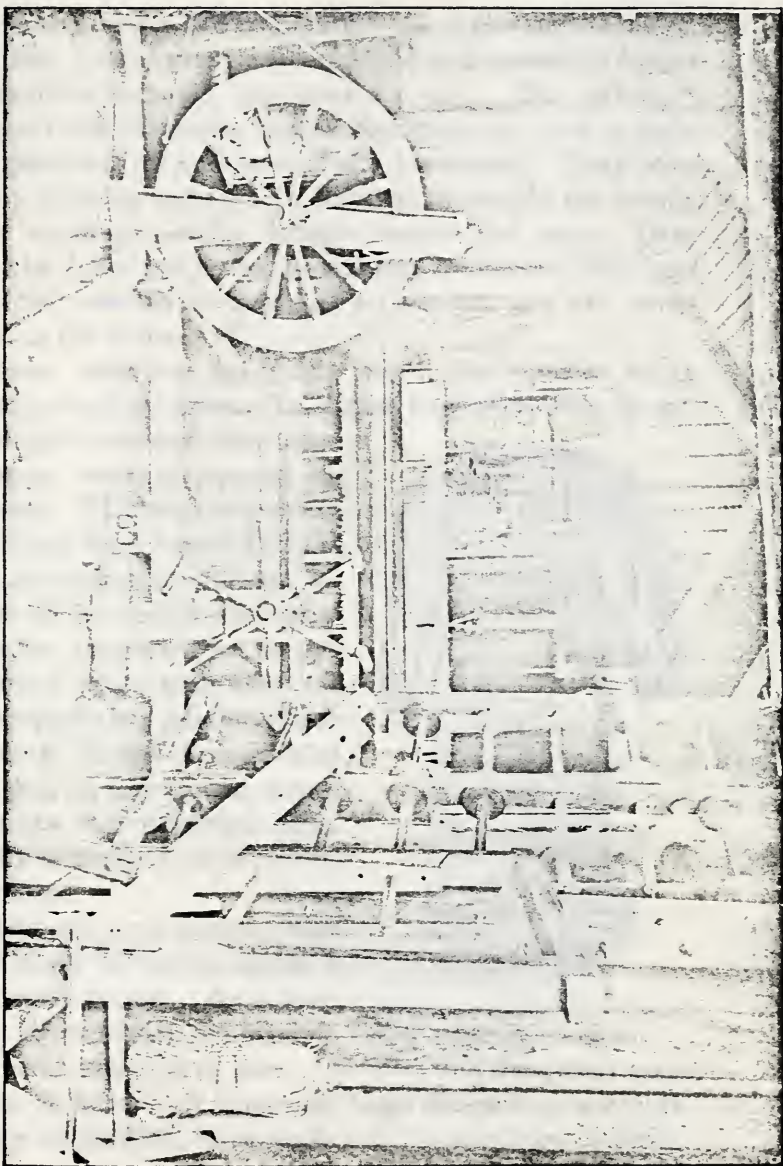
In weaving the same loom was used for making tow cloth and linen with different gearing for each. The woven material was usually one yard wide. After the web had been made ready a part of it was glued (*geschlicht*). Whilst time was given for drying the weaver was busy in spooling, and thus there was a constant change from weaving to spooling. Tow cloth was often of different stripes. The woof for the same was colored yellow by means of the bark of hickory trees or peach leaves and blue with indigo. After weaving, plain tow cloth and linen were washed, spread on grass, sprinkled regularly and given time to bleach. The proper bleaching often required several weeks of time. The materials thus obtained and linen thread of various thicknesses, also spun at home, were now ready for use.

The tow cloth was used for clothing, bedding, table cloths, towels, bags, coverings and other articles. Linen cloth of various degrees of fineness was used for shirts, summer clothing, bedding, table cloths, towels and many other purposes.

Linen goods were often checked goods—made of linen colored differently.

In the course of years the pioneer and his descendants raised sheep. A husbandman would have from ten to twelve—but frequently also from twenty to twenty-five or more sheep. Sheep shearing was in order in May of each year. The wool secured was washed and then dried on grass. It was then carefully cleaned and picked so that no impurities might remain. It was taken to the carding mill, where it was first carded on rollers, on which there were strips of leather filled with fine wires and fine nails and then passed between rollers on which there were ribs which formed the rolls of wool, which dropped from the cylinders. The wool, after being thus formed into rolls, was taken home, where it was spun on the large and small spinning wheels. The weaving of wool was the same as that of tow and flax. When the supply of wool was yet limited, in weaving the web was often the product of flax and the woof of wool. The material obtained was known as the linsey-woolsey. It was a much better material for winter clothing than tow cloth and linen cloth, and extensively used for such purposes. Cloth woven entirely of wool was for best clothing for wear on Sunday and special occasions. The woolen cloth was taken to the fulling-mill (walk mühle). Here it was placed in large receptacles, in which soap and water were used. The material was beaten and turned and when it was removed from the receptacles to be washed it was found narrower and thicker than before. It was then colored black, brown, gray, deep yellow or red. After being dried, trimmed and rolled it was ready to be taken to the owner's home and was ready for use. Flannels were of different colors and were used for dresses and undergarments.

In those primitive years and in many years that followed garments were made at home without any directions given



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AN OLD PENNSYLVANIA-GERMAN LOOM SHOP.

"DER ALT WEBER-STUHL."

by fashion books and without the aid of sewing machines. In later years tailors were engaged to come to the homes of families to make garments for men. The primitive mothers and daughters had an abundance of work in making garments for members of the household. They were also frequently engaged in knitting to supply the family with stockings, socks, mittens, scarfs and caps. They likewise spent much time in making from tow, linen and woolen materials a variety of articles for use and ornament in the home.

Shoes were not constantly worn. In summer many persons wore no shoes. In winter they were worn by all. During the summer they were, however, worn on special occasions. Tradition informs us that shoes were carried by hand by church-goers until the vicinity of the church was reached, when they were put on and removed again soon after the worshippers had left the church building. Shoemakers traveled and did not only mend shoes, but often also remained with a family to make shoes for all its members.

Hats and caps worn by men were made in this country at a very early period. An abundance of materials for making the same was found here. Mothers and daughters made hoods at home. A bonnet of large dimensions was a desirable acquisition, to be made only by purchase in towns.



Wedding gown worn by a grandmother and a granddaughter.

With the increase of wealth and opportunities to secure wearing apparel from the country store, the ancestors were also able to purchase other materials for various uses. There was a marked difference between clothing made of domestic materials and clothing made of store goods. People in the country began to follow the customs of the people dwelling in towns, and in the course of years people in the country also had fine clothing for their appearance on special occasions.

In earlier periods there was no constant change of fashions as in our day. The good clothing worn by parents was handed down to their children, who were not ashamed to wear the same. Garments were worn for a much longer time than in our day. The writer knew two men, who lived within the last fifty years, the one, the senior in years, remarked that whilst he wore a coat two years, the younger man was not satisfied without two new coats in each year. When journeys were made great care was taken of extra apparel, if made on foot the knapsack was carefully packed, if made on horseback then saddle bags were of great service, when made later on in wagons and coaches the requisites for the journey were placed in wallets, in strong paper and leathern boxes of varied style and in trunks covered with skins of animals.





CHAPTER V.

THE BARNYARD AND ITS DENIZENS.



ANOTHER important branch of the domestic life of the pioneer was the raising and care of domestic animals and fowls. The horse, ass, horned cattle, sheep, swine, dogs and cats were regarded as necessary. The peacock, turkey, goose, duck, chicken and pigeons supplied numerous wants. Whilst the log houses and stone structures were the

dwelling of families, the barns, stables, sheds, cotes, kennels, hen-houses and dove cotes served for the protection of animals and fowls. The Pennsylvania-German has ever been known for his careful provision for the care of his live stock.

The horse and ass were of great service in farm work, in ploughing and harrowing the soil to be seeded, in the removal of hay and grain to the barn and to places where

the same were stacked, in the threshing of grain, in carrying grain to the mills, in hauling stones from the fields, in supplying the field with manure and lime, in hauling wood for home use and timber to be sawed, and in carrying farm products to market places. They were also of service in the visitation of families, in the transaction of business at distant places, in attending church services and public gatherings and in extended journeys. No wonder that early settlers cared so well for their horses and were in favor of hanging horse thieves.

Horned cattle were also of great service. They often supplied the place of the horse and ass in farm work and in transportation. The cow supplied milk, from which cream, butter and cheese were obtained. The flesh of cattle furnished as a food, an abundance of veal and beef and of salted and smoked meats. Tallow served in making candles. The skins of animals, when tanned, furnished leather for shoes, harness and other purposes. Whole skins were of great service as covers. The excess of horned cattle not needed for domestic use formed a supply of the markets. The pioneer was engaged in stock raising, for pasture was abundant. Young stock was often driven in spring to distant places for pasturage and brought home in fall in good condition.

Swine served also for many purposes. Their raising in early days was not difficult. They were allowed to roam on commons and in forests in which they found an abundance of acorns and other nuts. The swine, when killed, supplied fresh pork, salt meats, sausages, hams and shoulders and also an abundance of lard for home use and the market. The lard lamp would have been of no use without a supply of lard. Butchering days were important days in the life of the pioneer.

Dogs and cats were prized by the pioneer. No picture of the early home would be complete without the dog and the cat. The dog was often the companion of his master in his work on the field and in the forest. He aided him in herding his cattle. He was his aid in capturing or driving off wild animals. He was the playmate of children in the home, but also the faithful guard of the homestead at night, promptly signaling the presence of the red man of the forest, and the approach of thieves and wild animals. No wonder that the faithfulness of the dog has often been the theme of writers.

The cat also rendered good service as the enemy of rats and mice and kept the house and other buildings as clear of these destructive creatures as it could. The cat's play often amused the inmates of the house. Its doleful cry at night often disturbed the slumbers of many. But no one would allow its banishment from the home.

Whilst the peacock, with its tail of long feathers of rich and elegant colors, was the pride of the barnyard, the turkey, goose, duck and chicken were raised not only for a supply of eggs, but also to be served on the table on special occasions. The feathers of some of them were used in filling pillow cases and ticks for the comfortable rest of the head and body of the weary and the cover of all sleepers in winter. The quill obtained from the goose afforded the pen for writing the love letter, the note of indebtedness, the receipt of money paid and the death warrant.

The surplus yield of feathers constituted one of the perquisites of the good housewife, and the money received for the same enabled her to purchase many articles of value, for personal use and gifts to others.

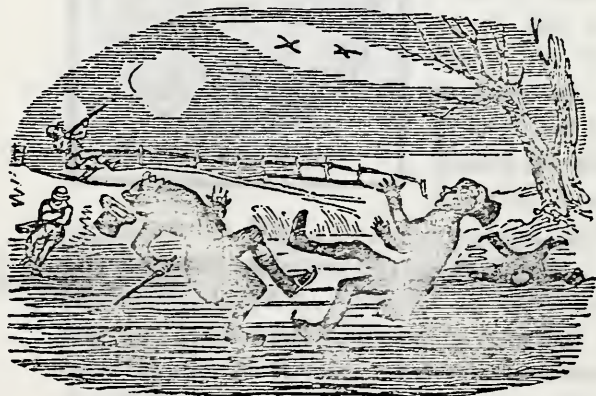
The mother of the household has always taken an inter-

est in the raising of fowls, and the sale of the same furnished her money for many uses. The writer remembers that in the year 1867 he was collecting money for an important church work. He called at the houses of the different parishioners of a charge which he was visiting. At one of these homes the mother met him with a cheerful face and, as soon as he had stated the object of his call, said: "Yes, I have two dollars and a-half to give you," and added: "And I wish to tell you how it is that I have this money for you. I set a hen with turkey eggs and had a lot of fine little turkeys, which however a heavy rain killed for me. I felt very sorry. I said to the Lord that I would set another hen with turkey eggs, and that if turkeys would be hatched and I would be allowed to raise them and sell them I would give Him the one-tenth of the proceeds of the sale. The turkeys were hatched; I was successful in raising them, and sold them on the market for twenty-five dollars, and now I will keep the promise I made to the Lord." She handed the two dollars and a-half to the writer, and they are today a part of the endowment of a fine institution of learning.

The writer remembers that a daughter in a rural home had in the sixties of the closing century a novel method of awakening her guests, which she said she had learned from a professor of music, who had once stopped for a night at her home. He had severe toothache and could not sleep. He rose early in the morning and after a walk returned to the house, entered the parlor and played a number of selections on the piano. She was awakened by the music and so delightfully entertained, that she concluded in future to use this method of awakening her guests. She observed her rule when the writer was a guest at her home, and when he met the family in the

morning, she told him the above and added: "I play first a grand march to awaken my guests, then a polka and a waltz to entertain them, and last of all a choral to signify that it is time to rise." But visitors in rural homes in earlier and later years have often been awakened by other sounds—the cry of the peacock, the gobbling of the turkey, the quacking of geese and ducks, the screeching of the guinea hen, the crowing of the rooster, the cackling of hens, the lowing of the cattle, the squealing of pigs and the barking of dogs.

While domestic animals yielded for the market a varied supply of meats, milk, butter, cheese, lard and tallow, and furnished hides for the tannery, the domestic fowls also furnished many supplies of eggs and coveted meats and yielded the settler a good reward for his toil in the care of animals and fowls.

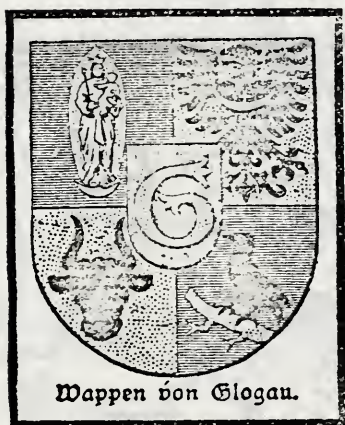


Vignette from an old almanac.



CHAPTER VI.

DOMESTIC PIETY AND RELIGION.

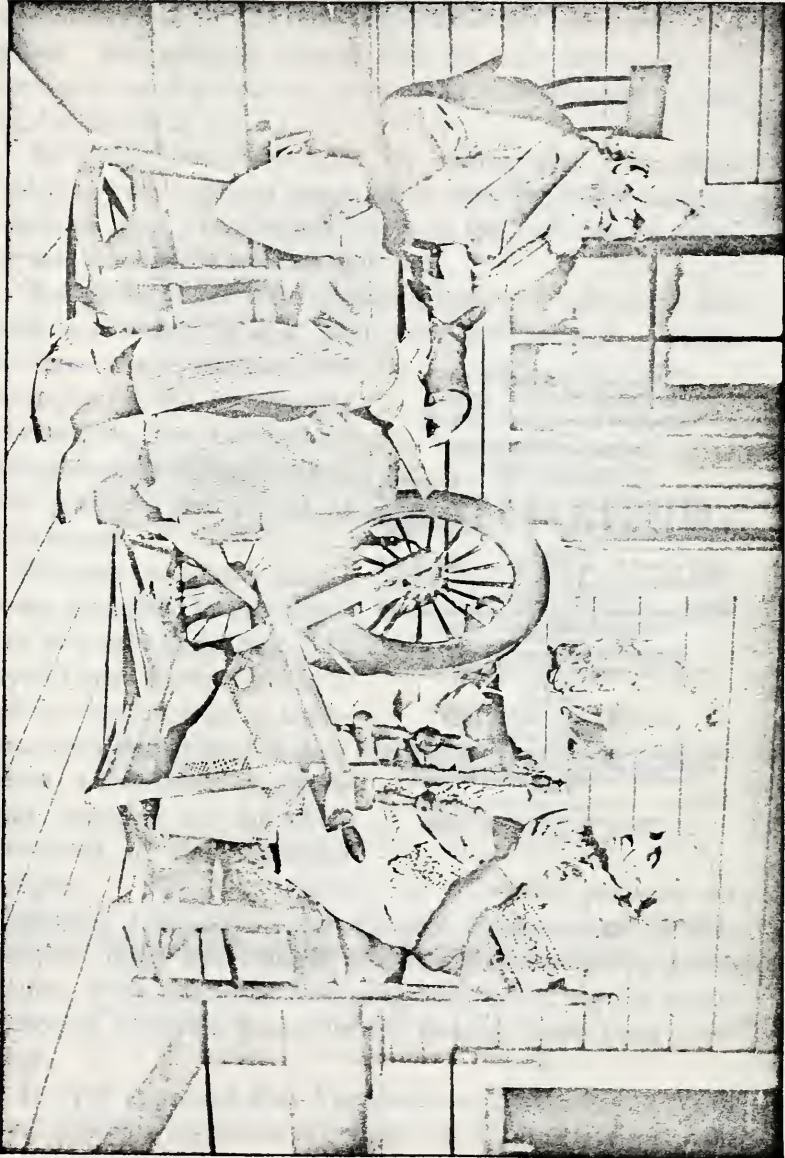


THE German immigrants were generally Christian people. In the old fatherland they had enjoyed the privileges of churches and schools. They came to this western world with the faith which had been wrought in them by the Holy Ghost through the means of grace. Whilst but few came accompanied by pastors and teachers, they brought with them

copies of the Bible, hymn-book, prayer-book, catechism, sermon-book and other devotional books. Court Chaplain Boehm, of London, rendered an important service to immigrants sent from England to America by securing for them copies of Arndt's *Wahres Christenthum*. Starke's *Gebet Buch* was also used by many settlers.

The pioneers, when settled in this country, longed for the favor of churches and ministers of schools and teachers

THE PENNSYLVANIA-GERMAN SOCIETY.



CHARACTERISTICS OF THE PENNSYLVANIA-GERMAN.
PIETY AND INDUSTRY.

and others will in due time show how this want was supplied. But religion entered into the daily life of the settler, and on this account its consideration belongs to that of his domestic life.

Religious books brought by immigrants were often seized by sea captains on arrival in this country for the payment of most extravagant charges for services to immigrants during the sea voyage.

Religious books were imported from the fatherland and sold in this country and some were also donated. Copies of these and of such as were brought by the immigrants themselves are thus to be found among descendants of the pioneers and prized as heirlooms.

German religious books were published in this country at a very early day. In 1708 Justus Falkner published the first book of a Lutheran minister printed in America, a treatise in questions and answers on the chief doctrines of the Christian religion. *The first century of German printing in America, 1728-1830*—by Oswald Seidensticker, Philadelphia, is an exceedingly interesting and valuable publication, from which the following facts, touching the publication of religious books in this country have been gathered.

In 1728 appeared *Das Büchlein vom Sabbath*, and *Neun und neunzig mystische Sprüche*, by Conrad Beissel, the

Des Geiſt und Troſtlichen Lehrers,
Herrn Johann Arndts,
Wol. General- Secretarius des Fürstenthums
Sachsen,
Sämtliche Geistliche Bücher
Vom Wahren
Chriſtenthum,
Kortich des
Heilſamer Buſſe / heyllicher Tugend und Lieb über die Sünde
und mahrem Glauben / auch heiligen Leben und Wandel
der rechten Wahren Chriſten.
Nicht allein mit beygefügten Gebeten / Lieder / Psalmen / Ichweh
Lied des Auctors, und nöthigen Register:
Sondern auch
mit etlichen Einbildern und einer Erklärung,
und einer Katechetischen Einleitung von 288. Fragen
antwortet.
Nicht klein
Paradies- Gärtlein
in groben Druck
Und einigen besondern Registern / vermittelst welcher man
dieses Buch auf alle Seiten und Hefen / Psalmen und Lieder
mit 17. sonderer Druck- Preisen / und mit sonderer Hand
verkauft.

Verkauft / Gedruckt / durch Johann
1728

former printed by Andrew Bradford, the latter by Benjamin Franklin.

Benjamin Franklin also printed for the religious enthusiasts of Lancaster County in 1730—*Göttliche Liebes und Lobesgethöne*, in 1732 *Vorspiel der Neuen Welt*, and in

1736 *Jacobs Kampf und Ritters-Platz*. In 1739 Christoph Sauer, of Germantown, printed *Zionitischer Weyrauchs Hügel oder Myrrhenberg* for the Ephrata Brethren. This was the first American book in German type. The book contains 654 hymns in 33 divisions, with an appendix of 38 hymns with separate title.¹

In 1742, Christopher Sauer printed *Ausbund*, a large hymn-book highly esteemed by the Mennonites. In 1742, Sauer printed by order of Count Zin-

zendorf *Hirten-Lieder von Bethlehem*, a collection of 360 hymns.

In 1743 Christopher Sauer, of Germantown, printed *Biblia*, Das ist die Heilige Schrift Altes und Neues Testaments, nach der Deutschen Uebersetzung D. Martin Luthers, quarto, to which he added an appendix of his own: Kurtzer Begriff von der heil. Schrift. This was the first bible printed in America in a European language. The type was obtained from Heinrich Ehrenfried Luther in Frankfurt, to whom Sauer made a present of twelve copies of

¹ For a full account of the issues of the Ephrata press, see German Sectarians of Pennsylvania, Volumes I. and II., by Julius F. Sachse, 1899.

ZIONITISCHER

Weyrauch's Hügel

Oder:

Myrrhen Berg,

Worinnen allerlei liebliches und wohl riechen-
des nach Aaronscher Kunst zu bereiten
Rauch-Weich zu finden.

Bestehend

In allerlei Liebes-Würdungen der in GOTT
geheligsten Seelen, welche sich in vieler und mancherley
geistlichen und weltlichen Tugenden aus gebildet.

Als darinnen

Der letzte Kuff zu dem Abendmahl des groß-
sen Gottes auf unterschiedliche Weise
trefflich aus gedruckt;

Zum Dienst

Der in dem Abend-Ländischen Welt-Eheil als
bey dem Untergang der Sonnen erwecket Kirche
Solltes, und zu ihrer Erneuerung auf die
Witernächste Zufunft des Brautigams
aus Liebre gegeben.

Verkauft bey Christoph Sauer.

BIBLIA,

Das ist:

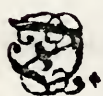
Die

Heilige Schrift

Altes und Neues

Testaments,

Nach der Deutschen Uebersetzung



Martin Luthers,

Mit jedes Capitels kurzen Summarien, auch
beygefüget vielen und richtigen Parallelen;

Nebst einem Anhang

Des dritten und vierten Buchs Esra und des
dritten Buchs der Maccabäer.

Bermantown:

Gedruckt bey Christoph Saur, 1743.

his edition of the bible, all of which were given to distinguished persons.¹

In 1744 he printed *Der Kleine Catechismus D. Martin Luthers. Mit Erläuterungen herausgegeben zum Ge-*

Der
Kleine
Catechismus
D. Martin Luthers.
Mit Erläuterungen
herausgegeben
zum Gebrauch
der
Lutherische Gemeinen
in
Pennsylvanien.
Germanton
Gedruckt bey Christoph Sauer.
1744

brauch der lutherischen Gemeinen in Pennsylvanien. This catechism was edited, prefaced and annotated by Count Zinzendorf.

¹ For a critical account of Sauer and his German bible, see Sachse, *German Sectarrians*, Volume II., pp. 1-68.

In 1744, there was issued by the same press *Das Kleine Davidische Psalterspiel der Kinder Zions*. This work became quite popular with some sects—Dunkers, Mennonites, etc.—as is evidenced by the numerous editions of the book. “Many of the hymns have the mystic coloring, sentimental style and bold allegorism found in the Ephrata books.”

In 1745, Christopher Sauer printed *Das Neue Testament Unsers Herren und Heylandes Jesu Christi*. 12mo. This was the first separate edition of the New Testament printed by Sauer.¹

In 1746, he published *Der Psalter des Königs und Propheten Davids*. Verteutscht von D. Martin Luthers. 16mo.

In 1747 appeared the first hymn-book printed at Ephrata entitled, *Das Gesäng der einsamen und Verlassenen Turtel-Taube, nemlich der Christlichen Kirche*. It contains only original material, consisting of 378 hymns, inclusive of those already in the Franklin books of 1730, 1732 and 1736.

In 1748 the Ephrata Brethren completed the printing of Tielman Jans van Braght's great work, translated into German from the Dutch and entitled in German *Der Blutige Schau-Platz oder Mättyrer-Spiegel der Tauffs-Gesinnten oder Wehrlosen Christen*. It appeared in two volumes, bound as one, the first containing Introduction 56 pages, Text 478 pages and the Index 6 pages, the second containing: Introduction 14 pages, Text 950 pages, and Index 8 pages. This splendid folio is the largest, and, in some respects, most remarkable book of the colonial period. Pennsylvania Mennonites requested their brethren in Holland in 1745 to have the book translated into

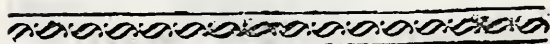
¹ Ibid.

Das Neue
Testament

Unsers
Herrn und Heylandes
Jesu Christi,

Verteutschet
Von
D. Martin Luther.

Wie
Jedes Capitels kurzen
Sumarien,
Auch beygefügetn vielen richtigen
Parallelen.



GERMANTOWN:
druckt und zu haben bey Christoph Saur. 1745.

German, but were not gratified. The Ephrata Brethren undertook the laborious task, making the translation, manufacturing the paper and doing the printing and binding.¹

In 1749 Franklin and Böhm printed *Der Kleine Catechismus des sel. D. Martin Luther*.

In 1751 Benjamin Franklin and Johann Böhm printed *Arndt's Wahres Christenthum*. 8vo. Introduction, etc., 32 pages, the text 1,356 pages and 65 copper plate illustrations which were brought from Germany. This was the largest book printed in Philadelphia during the last century. The American preface was written by Rev. J. A. Christopher Hartwig, a Lutheran minister.

In 1752 Christopher Sauer published *Geistreiche Lieder*, a 12mo. hymn-book of 562 pages, containing beside the hymns, an index, catechism, prayers, gospels, epistles, and destruction of Jerusalem. This was the first Reformed hymn-book printed in America. In the same year he published *Der Kleine Catechismus des Seligen D. Martin Luther*. Nebst der Morgen- Tisch- und Abend-Gebeten—sieben Buss-Psalmen, ein Geistliches Lied und das Einmal Eins. In 1753 this was followed with *Die Kleine Geistliche Harfe*, a hymn-book for the use of the Mennonites. In 1753 he issued *Neu-vermehrt- und Vollständiges Gesang-Buch*, containing besides the hymns of *Geistreiche Lieder* published in 1752—the Psalms of David (L. Ambrosii translation) and the Heidelberg Catechism.

In 1753 the *Lancastersche Zeitung* contained an advertisement of Job. Habermann's Large Prayer Book. Both the large and a small edition of this prayer-book attained great popularity in America.

¹ *Ibid.*, p. 222, et seq.

Der
Blutige Swan-Blas
 oder

Spiegel der Sauffs-Besünten
 oder
Wehrlosen-Christen,

Die um des Zeugnuß Jesu ihres Seligmachers willen
 gelitten haben, und seynd getödtet worden, von Christi Zeit an
 bis auf das Jahr 1660.

Vormals ins unterschiedlichen glaubwürdigen Ebrueden, Ditschischen und Zengüßten geschribt
 und in Holländischer Sprach heraus gegeben

von T. J. V. BRAGHT.

Nun aber sorgfältig ins Hochteutsche übersetzt und zum bestmahl ins Licht gebracht.



EPHRATA in Pensylvanien,
 Druck und Verlags der Bruderschaft. Anno MDCCXLVIII.

Title page of the celebrated Martyr Book. See page 40.

In 1754 the Ephrata Brethren printed on writing paper *Paradisches Wunderspiel*.

In 1755 Christopher Sauer published a second edition of the New Testament in German.

In 1757 Benjamin Franklin and Anthony Armbruster published *Der Psalter Davids*.

In 1759 Christopher Sauer printed Habermann and Naumann's *Christliche Morgen- und Abend-Gebeten*.

In 1759 Christopher Sauer published *Vollständiges Marburger Gesang-Buch. Zur Beförderung des so Kirchen als Privat-Gottesdienstes. Mit erbaulichen Morgen-Abend-Buss-Beyt- und Communion-Gebetlein vermehret*.

This was the first German Lutheran hymn-book published in America.

In 1761 Henrich Miller published Luther's Small Catechism translated into English by Rev. C. M. Wrangel, provost of the Swedish churches on the Delaware, and an intimate friend of Patriarch Muhlenberg.

In 1762 the Brotherhood of Ephrata published a new and enlarged edition of the hymn-book entitled *Die einsame Turtel Taube*. In the same year Christopher Sauer, Jr., published a hymn-book for the Schwenkfelders, containing 760 pages, a third edition of *Der Psalter des König und Propheten Davids* and a second edition of the *Marburger-Gesangbuch*, of which the first edition appeared in 1759.

In 1762 Anton Armbruster published *Kurtzgefaste Grund-Lehren des Reformirten Christenthums*, and Peter Miller & Co. published *Catechismus oder Kurzer Unterricht Christlicher Lehre* (in Reformirten Kirchen und Schuhlen).

In 1763 Christopher Sauer, Jr., published a second edition of the Germantown bible in German. In his preface

Paradisſches Wunder: Spiel,

Welches ſich

In dieſen letzten Zeiten und Tagen
In denen Abend-Ländiſchen-Welt-Theilen als ein Vor-
ſpiel der neuen Welt hervor gethan. Beſtchende
In einer ganz neuen und ungemeynen Sing-
Art auf Weiſe der Engliſchen und himm-
liſchen Chören eingerichtet.

Daß dann das Lied Moſis und des Lammis; wie auch das hohe Lied Salomo-
nis ſamt noch inehrern Zeugnüſſen aus der Bibel und andern Heiligen
in liebliche Meledyen gebracht. Wobey nicht weniger der Zuruf der
Braut des Lammis, ſammt der Zubereitung auf den herrlichen
Hochzeit-Tag trefflich Prafigurirt wird.

Alles nach Engliſchen Chören Gefangs-Weiſe mit viel Mühe; und. großem Fleiß
ausgefertiget von einem

Griedſamen,

Der ſouß in dieſer Welt weder Namen noch Titel ſuchet.



he remarks: "So then the Holy Writ, called the Bible, appears on the American Continent for the second time in the German language to the renown of the German nation, no other nation being able to claim that the Bible has been printed in their language in this division of the globe."¹

In the year 1763 the Germantown printer published *Der Kleine Darmstädtische Catechismus, Herrn D. Martin Luthers*, etc., also a second edition of the Reformed Hymn Book first published in 1753.

In 1763 Johann Brandmüller, of Friedensthal, near Bethlehem, published *The Harmony of the Gospels* and a hymn-book, both in the Delaware language. The translation was by Bernhard Adam Grube, a Moravian missionary.

In 1763 Henrich Miller printed *Catechismus oder Anfanlgicher Unterricht Christlicher Glaubens-Lehre*, a Schwenkfelder Catechism. He also printed in the same year "A hymn-book for the children belonging to the Brethren's (Moravian) Congregations."

In 1765 Christopher Sauer, Jr., published Johann Arndt's *Paradies-Gärtlein*.

In 1766 the most extensive collection of Ephrata hymns, numbering 725, entitled *Paradisiches Wunder-Spiel*, was published at Ephrata.

In 1767 Johann Brandmüller, of Friedersthal, near Bethlehem, published *Die täglichen Loosungen der Brüder-Gemeinde für das Jahr 1767*.

In 1770 Henrich Miller, of Philadelphia, published Augustus Hermann Francke's *The Holy and sure way of Faith of an Evangelical Christian*; German and English on alternate pages. The author was the famous founder of the Halle Orphanage.

¹ The first Indian Bible was printed in 1663.

In 1776 the same publisher issued J. A. Freylinghausen's *Ordnung des Heyls, nebst einem Verzeichniss der Wichtigsten Kern-Sprüche der Heiligen Schrift*, etc. Johann Anastasius Freylinghausen (1670-1739) was a renowned theologian and hymn writer of the pietistic school.

In 1787 Leibert and Billmyer, of Germantown, published *Erbauliche Lieder-sammlung*. This hymn-book was published by authority of the Evangelical Lutheran Ministerium of Pennsylvania, compiled mainly by Patriarch Muhlenberg. It superseded the Marburger hymn-book reprints of which had till then been used by the Lutheran congregations of America.

In 1790 Michael Billmeyer, of Germantown, published *Anhang zu dem Gesangbuch der Vereinigten Evangelisch-Lutherischen Gemeinen in Nord Amerika*. He also published in the same year *Etliche Christliche Gebete*.

In 1790 Carl Cist, of Philadelphia, published an edition of the Reformed Catechism. 124 pages.

In 1791 Michael Billmeyer published Erasmus Weichenhan's *Christliche Betrachtungen über die Evangelien*, a quarto of 785 pages, which reflects the religious views of the Schwenkfelders.

In 1793 Michael Billmeyer published Rev. J. H. C. Helmuth's *Betrachtungen der Evangelischen Lehre von der Heiligen Schrift und Taufe; samt einigen Gedanken von den gegenwärtigen Zeiten*. This was followed, in 1795, with a second edition of the Lutheran Hymn Book of 1787.

In 1795 Peter Leibert, of Germantown, issued a new edition of Dr. J. Habermann's *Christliche Morgen- und Abend-gebeter auf alle Tage in der Woche, wie auch Magister Neumann's Kern aller Gebeter und Geistlicher Stundenwecker*.

In 1795, Steiner and Kämmerer, of Philadelphia, pub-

lished a new Reformed text-book: *Catechismus oder Kurzer Unterricht Christlicher Lehre wie derselbe in denen Reformirten Kirchen und Schulen Deutschlands wie auch in Amerika getrieben wird.*

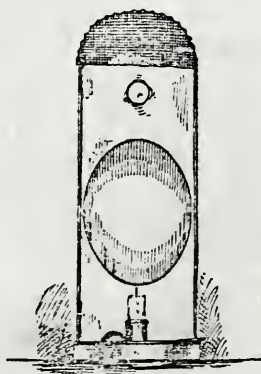
In 1797, the same firm issued *Das neue und verbesserte Gesang-Buch, worinnen die Psalmen David's samt einer Sammlung alter und neuer Geistreicher Lieder—enthalten sind. Nebst einem Anhang des Heydelbergischen Catechismus, wie auch erbaulicher Gebäter*, a 12mo. of 766 pages. Heretofore the Reformed Churches of America had been contented with reprints of foreign books (1752, 1753, 1763 and 1772). A synod having been constituted independent of that of Holland in 1793, one of the first steps taken was a resolution to have a new hymn-book compiled, adapted to the needs of Reformed congregations in America.

In 1799, Michael Billmeyer, of Germantown, published a second edition of the Reformed Hymn Book, of the version of 1797.

The list of religious books published in America might be continued, but enough have been cited for our purpose.

The reprint of so many books in this country and the publication of books prepared in America show that there was a demand for the same. Whilst many of the books were used at regular church services, they were also of great benefit to individuals and families in their respective homes. The Bible was read at home, the prayer-book was regularly used and its pages soiled in the course of years showed how highly it was prized, the Catechisms and Sermon books (*Hauspostille* and others) were read at home worship and the hymn-book was the delight of true worshippers. Hymn tunes were often copied for home use. The writer saw not long ago in a book containing in

manuscript a sketch of the life of the original owner of the same and his drawings of designs for weaving, also at least fifty melodies with the first verses of as many hymns for use in the family. The reading of God's word and the prayers of the prayer-book, the singing of hymns, the reading of the sermons in the sermon-book, and the recital of the Catechism strengthened the pioneer and his descendants in their faith, quickened them in their walks in the truth and comforted them in their trials of life in this new world. The influence of religion in the home is forcibly illustrated in the life of Regina the captive. After her return to her home, her mother and she visited Patriarch Muhlenberg, who gives in the *Hallische Nachrichten*, an extended account of her capture, her life among the Indians, her surrender by the Indians and her remarkable experience, when brought with other captives to Carlisle, a town in the Cumberland Valley in Pennsylvania and her remarkable restoration to her mother. The account shows that home religion had a wonderful influence on Regina and sustained her during the years of her captivity. The simple repetition of the first lines of two hymns *Jesum lieb ich ewiglich*, etc., and *Allein und doch nicht ganz allein bin ich in meiner Einsamkeit*, etc., by the distressed mother, who had failed to recognize her daughter among the returned captives, was followed by the daughter's recognition of her mother.



Sconce used in churches in Lancaster county.

The mutual embrace of mother and daughter that affected the hearts of all the witnesses, has been the story always heard with gratitude to God for the power of religion in

the domestic life of the pioneer. Regina's wish to have a copy of the Bible and a hymn-book for herself was gratified by Patriarch Muhlenberg who presented a copy of the Bible to her and furnished her money to buy a hymn-book. The Christian homes were the places where, before the erection of churches and school houses, the first ministers of the Gospel were welcomed to hold services. The house, the barn, the grove and the forest were the places where the pioneers gathered, hungry for the preaching of the Gospel and where ministers preached the word and administered the Sacraments and the people united in prayer and the praise of God.

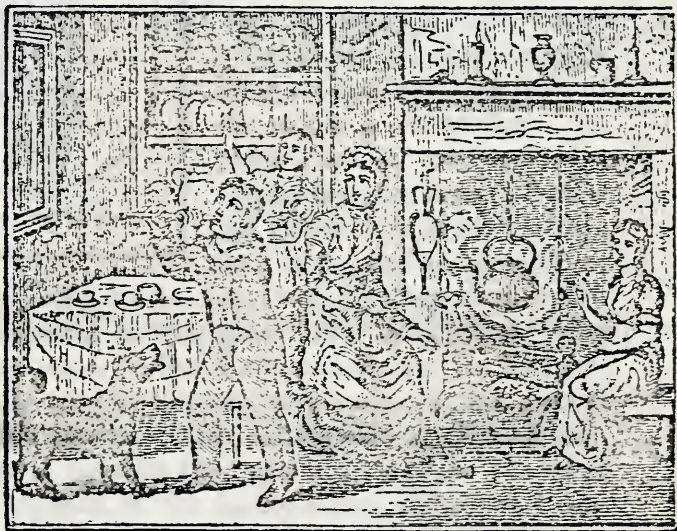
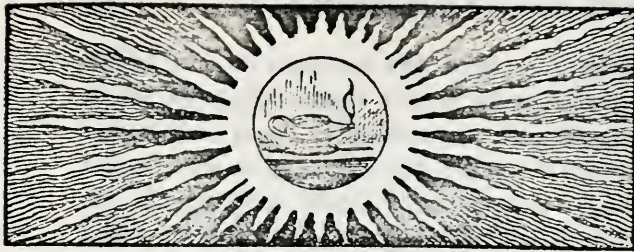


Illustration from an old reader.



CHAPTER VII.

CARE OF CHILDREN.



A MOST important part of the domestic life of the pioneer and his descendants was the care of their children. The Psalmist of old wrote, "Lo, children are an heritage of the Lord, and the fruit of the womb is his reward. As arrows are in the hand of a mighty man: so are children of the youth. Happy is the man that hath his quiver full of

them: they shall not be ashamed, but they shall speak with the enemies in the gate" (Ps. 127: 3-5). The Apostle Paul wrote, "But 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" (1 Tim. 5: 8). The records of baptism kept by pastors and the entries of births and baptisms in the family Bibles show that Pennsylvania-Germans often had large families of children.

The care of children required the proper supply of their bodily wants. Parents labored diligently that the home

might be well supplied with food, and this was freely given at the appointed meals and at other times when children asked for food. Children of the former century were taught how to behave at the table. The model schoolmaster, Christopher Dock, considered it a part of his work to teach children rules for good behavior at home as well as in the school and in the church.

Prayers at meals taught children that their daily bread came from the Giver of all good gifts. Parents also supplied their children with clothing, suitable for wearing in the different seasons of the year. They taught them the proper care of garments, that there might be no sinful waste. Parents provided comfortable beds for their offspring, that they might not suffer from cold in the days in which houses were without furnaces in cellars, and without hot-water and steam-heating plants. At the time when the services of a doctor of medicine could not easily be secured, a supply of remedies secured from the barnyard, the garden, the orchard, the meadow and the forest was kept on hand for prompt use in days of sickness.

Parents also cared for the mental training of their children. They were anxious for the schoolhouse as well as the church, for the schoolmaster as well as the pastor. The family sustained a close relation to the schoolmaster, who was often entertained by families whose children were his pupils. Children were not merely sent to school and their entire mental training left to the schoolmaster. Parents assisted their children in learning their lessons at home, and when schools and schoolmasters were wanting parents were the teachers of their children. Such home instruction, though often very limited, showed the interest of parents in the welfare of their children. When this was neglected the young grew up very ignorant and were

in a most deplorable condition, as is evident from the testimony of Patriarch Muhlenberg and others, who in their first labors in this country were not only pastors, but also teachers and had adults advanced in years in schools attended by children. The German A B C Book and Spelling Book were frequently printed in this country, also Arithmetics, Readers, including the New Testament, Psalter and other books. The Catechism and Hymn-Book were also used in teaching the young to read. In many homes children would gather in the long winter evening at the table, at which meals were served during the day, that parents might assist them in learning their lessons. Some years ago the writer had as a parishioner an aged mother, a daughter of Jaebez Weiser, a descendant of Conrad Weiser, who told him of the customs that prevailed in her youth, which was that children gathered around the table in the evening, and were assisted by adults in learning their lessons, and were taught passages of Scripture and hymns, and that such had been the custom of her ancestors.

Parents also cared for the spiritual wants of their children. They presented them for baptism at an early day, as is evident from the old church records and pastors' private journals. Parents read God's Word, prayed and praised God not only for their own growth in grace, but also for the spiritual blessing of their children. Children were early taught God's word and were also taught to pray. The Catechism was taught by the head of the family and at a proper age children received further instruction in the parochial school and in due time were instructed by the pastor and learned the Catechism, Bible History, prayers and hymns to be prepared for confirmation. Parents encouraged them at home in learning the lessons as-

signed them. Parents encouraged their children to attend church services and were not ashamed to have them accompany them to and from God's House. The writer recalls the fact that nearly sixty years ago he sat by the side of his father in an old church, the floor of which was of bricks, and in which there were movable plain benches with backs. Home care for the spiritual welfare of children led them early to think of God, of sin, of Christ the blessed Savior, of the forgiveness of sin, of the Holy Ghost—the new heart and holy life—of hell and the punishment of sin—of Heaven and eternal glory. Children thus trained were given to the fear, love and service of God.

Parents also cared for their children by the right use of Solomon's rod. Because they loved their children and desired them to grow up to be godly men and women, they were faithful in instructing them and did what they could by word and prayer for their improvement. But when children would be disobedient or were guilty of wicked deeds, parents did not hesitate to use the rod, and its proper application resulted in saving many a child from continuance in wickedness and brought them to earnest thought and a change of life. Lasting impressions were made upon some who are still living, by the use of a mother's slipper and rod. The writer heard the Rev. Dr. Christlieb state in an address at the meeting of the Evangelical Alliance in New York in 1873, that he missed two things in America that he still found in Germany: the one was the poor by the side of the rich in the churches, and the second was Solomon's rod in the home. He said that in Germany the rod was still used and that their youth became *Kräftige Bengel*. Dr. Christlieb visited the great cities along and not far from the Atlantic Coast. Had he

come to Falkner Swamp in Montgomery County, to the Bushkill and Monocacy in Northampton, to the Jordan and Cedar Creek in Lehigh, to the Moselem and Tulpehocken in Berks, to the Swatara and Quitpahilla in Lebanon, to the Cocalico and the Conestoga in Lancaster, the Conewago and the Kreutz Krick in York and the Conococheague in Adams and Franklin Counties, he would have found the rich and the poor together in the churches and that Solomon's rod was still in active use in many homes.

The children of our ancestors were taught early in life to work. Parents assigned such labors as their children could perform. Thus boys and girls had their daily duties, and they were expected to discharge them faithfully and properly. As they grew up to be men and women they were fitted for life's work. The sons and daughters were prepared to take the places of their parents. No one thought it a disgrace to work on a farm or to learn a trade. They were proud of their ability to labor.

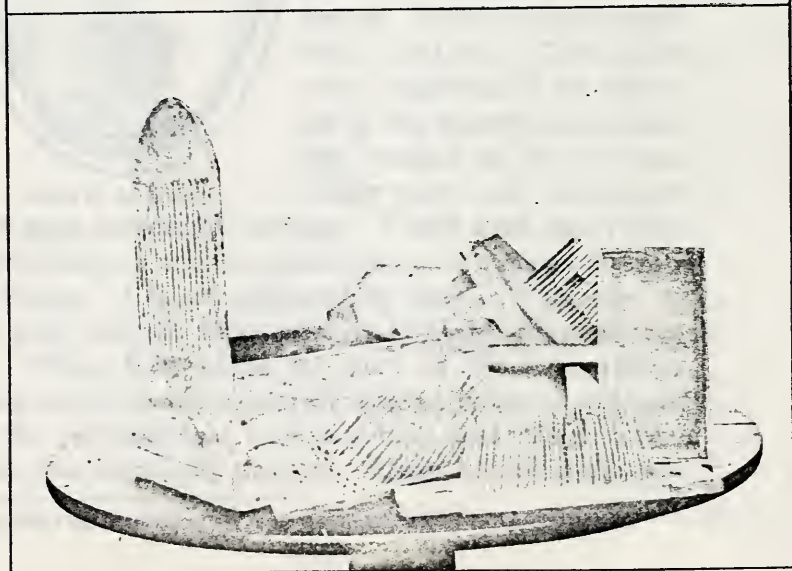
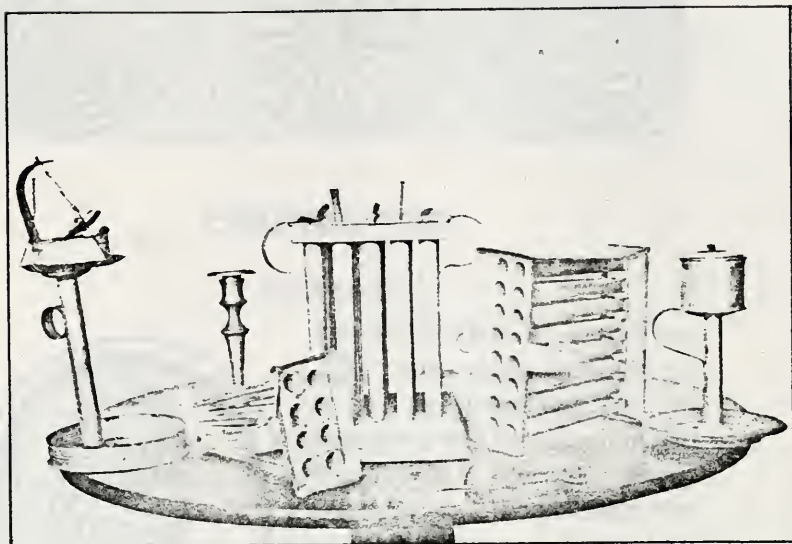
The young were allowed proper recreations. They had their games in the house, in the yard, at the barn, on the field, in the meadow and in the forest. Happy days were spent by the young people of neighbors meeting successively at their respective homes. Aged parents witnessed with pleasure the young in their various games, and cheerfully furnished refreshments on such occasions. Homes were made attractive by proper privileges granted by parents. The homes where the young were permitted to have enjoyments suited to their age are ever remembered with pleasure.

That Pennsylvania-Germans favor education is evident from the existence of the parochial schoolhouse soon after the first settlements, the schoolhouse in more limited dis-

tricts, the private schools established in still more limited sections, the academy, the seminary, the public school, the normal schools, and colleges and universities of the present century and the large number of German names on the rolls of schools and in the catalogues of the many institutions of our State.



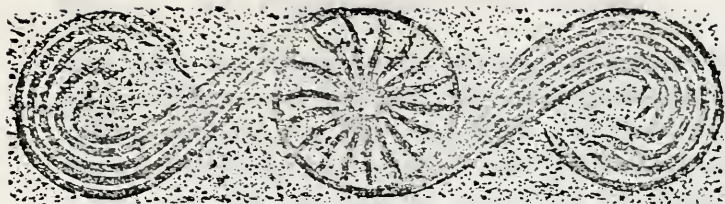
Cover of Sauer Almanac for 1776, *Troublous Times*, one-half size.



J. F. BACHSE, PHOTO.

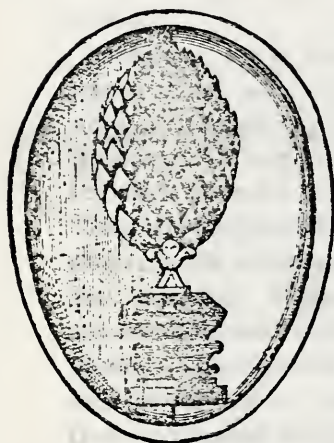
DOMESTIC INDUSTRIES.

(A) TALLOW CANDLE MOULDS. (B) FLAX HACKLES AND OTHER IMPLEMENTS.



CHAPTER VIII.

SERVANTS.



Arms of Augsburg.

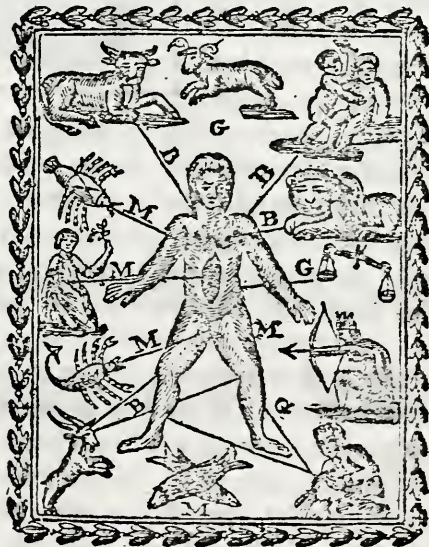
ANOTHER important feature of the domestic life of our ancestors and their descendants was the attention that was shown to servants. Pennsylvania at a very early day opposed slavery. Servant labor was necessary in many homes. Servants were usually well cared for. Their treatment depended on the character of the masters and also on the conduct of the servants. There were cruel masters and there were unfaithful servants. There were many kind-hearted masters and mistresses who took a deep interest in the welfare of those employed by them. Such was the case even with the redemptioners,¹ who had German masters. Many have heard the story of the redemptioner, whose request that the contract with his master should contain the provision that he was to have meat twice in each week, was cheerfully granted. Upon arrival at the mas-

¹ A class of indentured servants confined chiefly to Pennsylvania.

ter's home, the redemptioner had meat at supper, his first meal. When meat was given also at breakfast on the following morning, his face was filled with sadness. The master asked why he looked so sad, the answer was that it was true that the contract stated that he should have meat twice in each week, but he did not expect to receive meats at two meals so near together. So great was his surprise when told that he had no reason to be sad for he would have meat served him at three meals on each day that he exclaimed that he wished that his back were also a stomach!

Servants were allowed on ordinary occasions to be seated at the table with the family at meals. Their wants were as abundantly supplied as those of the children of the home. They had comfortable beds and were allowed sufficient time for proper rest after the labors of the day. They were expected to work, for they were not employed simply to be witnesses of the diligence of the master and the mistress. When they labored faithfully they were commended, and when they were indolent they were re-proved. The faithful servant was loved by the master and well cared for in times of sickness. In a home where God was feared and religion was a saving power, servants were also blest by its influence. The God-fearing master and mistress by word and deed made lasting impressions on those whom they employed. A strong mutual attachment was often formed by masters and servants. The servant frequently showed the love of a son or daughter and the master and mistress the love of parents. Those who served whilst young were fitted like children of the family for life's earnest duties. Separations were often marked by mutual regrets and friendship cherished throughout life by those who were once related as masters and servants.

The question has often been asked why Pennsylvania-Germans are able to retain servants for a much longer period of time than others. It is entirely owing to the treatment which masters and mistresses give their servants. The latter have bodies and souls as well as the former. When this fact is duly recognized, those who employ servants will treat servants as those who with them may be ultimately heirs and joint heirs with Him who declared that the greatest is he who serves. The writer's paternal ancestor was a redemptioner, and a recent examination of an old church record shows the friendly relation that existed a hundred years ago between the family of the writer's ancestor and the family of the one in whose service the redemptioner had been for many years.

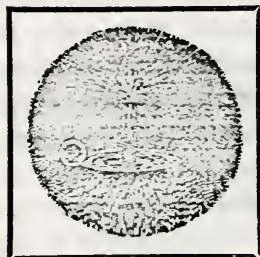


From Sauer almanac.



CHAPTER IX.

THE AGED AND INFIRM.

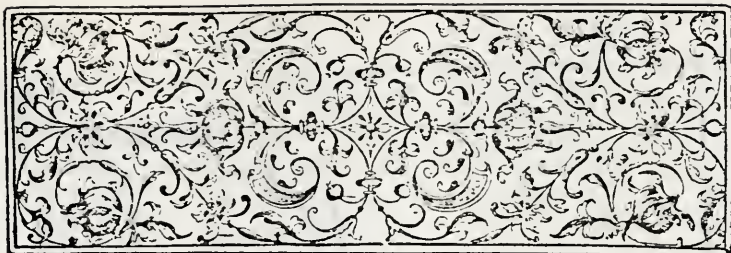


TO the history of the domestic life of ancestors belongs also the attention that was given aged and infirm parents and grandparents. Memory ever recalls with pleasure the love that was shown to those who could no longer labor as in earlier years. A part of the home was specially assigned to aged parents or grandparents in which they could spend their declining years in peace. Their bodily wants were faithfully supplied. After the labors of the day were ended by those who could toil, it was considered a great privilege to cheer the aged. Sometimes a separate dwelling was erected for the aged and their home was eagerly sought by their descendants. Often a faithful unmarried daughter considered it a duty to remain with the aged father or mother to the end of their life. The home of the aged had limited but sufficient dimensions to make them comfortable. The plain furniture of the living room included stove, wood-chest, tables, chairs, corner cupboard, clock, shelving for the Bible, prayer-book, hymn-book and book of sermons. The bedroom contained bed with

canopy and valence, wash-stand, looking-glass, desk, high chest of drawers, wardrobe, large arm chair or rocking chair, and a few quaint pictures on the wall.

Blessed hours were spent with the aged, who loved to recall events of their earlier years but also loved to hear their offspring tell of their daily experiences. Valuable lessons were taught by the aged. Their counsel was always for the welfare of the young, whose future course in life was often determined by the influence exerted in the home of the aged. What a blessed retreat for those who experienced many of life's trials and sorrows. Here they could unburden their minds and hearts without fear of abuse, here they found sincere sympathy and heard words of genuine comfort, here they received good counsel to correct errors in life, to restore peace between those who needed reconciliation, to prevent entrance upon engagements that would bring nothing but ruin.

No man or woman has ever had occasion to regret the attention shown to the aged and infirm. A mother's prayer and a father's blessing are rich legacies, that cheer men in life's arduous duties, that make better men and women here and help in directing their thoughts to and fitting them for the eternal home in the kingdom of glory on high, in the Father's home of many mansions. God's commandment: "Honor thy Father and Mother, that thy days may be long upon the land which the Lord thy God giveth thee"—contains not only a commandment but also a promise. Wise are they who profit by heeding the explanation given by the great reformer, "We should so fear and love God as not to despise and displease our parents and superiors, but honor, serve, obey, love and esteem them."



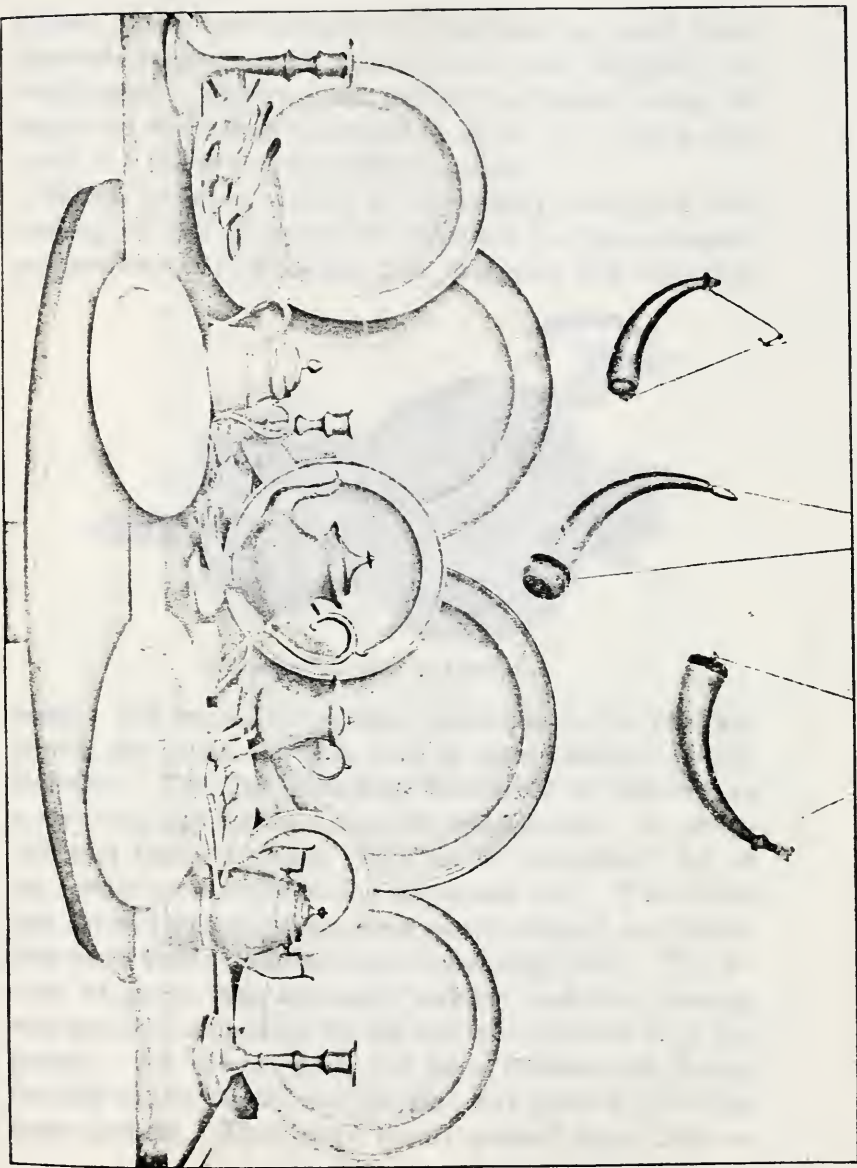
CHAPTER X.

HOSPITALITY.



HOSPITALITY was ever shown in the genuine Pennsylvania-German home. The man who had occasion to ask for food and shelter was kindly received and his wants were cheerfully supplied. "God reward you for your kindness" was the expression of the gratitude of many whose hunger had been supplied and who had peaceful slumbers when they were permitted to rest without fear of harm.

Unexpected visitors were not permitted to think that they were not welcome. Their arrival was cheered by hearty greetings. The horse was speedily stabled and the host and guests were soon in the best room in the house and engaged in pleasant and profitable conversation. The good housewife and her aids attended to the preparation of the meals to be served. Nothing was too good to be given to visitors. Whilst an apology might be offered that for the want of time the preparation was not as ample as it would have been if the coming of the visitors had been



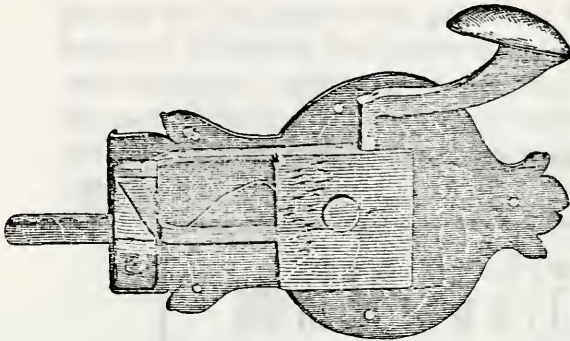
DESIGNED AND PRINTED BY J. S. BARNES

ZINNGESCHIKK (PEWTER TABLE WARE)

USED BY THE GERMANS IN PENNSYLVANIA DURING THE COLONIAL PERIOD

known, there was always an abundance of good food. Intervals between meals were hours of most delightful entertainment. Visitors were pressed to remain during the night and when they consented to do so, the evening was spent in a cheerful and profitable manner.

When, however, visitors had previously announced their coming or had accepted an invitation to visit, extensive preparations were made for their reception and entertain-



Wrought-iron door lock and latch.

ment. The house, the porches, the walks in the yard adjoining the house, the barn and its yard received special attention. The day preceding the arrival of visitors was a very busy day for the housewife and her aids. An abundance of food was made ready for the occasion. All of the family arose early on the appointed day. The house was set in order, children were neatly dressed and adults also wore better clothing than on working days. The arrival of guests was anxiously awaited and their coming was speedily announced by the one who first saw their approach. All special work had been declared off during the stay of the visitors and the time was given to their best entertainment. They were kindly greeted upon their ar-

rival and their entire stay was made as agreeable as possible. Conversation seldom flagged and for a change the garden, the orchard, the meadow, the fields under cultivation, the spring house, the barn, the sheds and often even the different rooms in the house were shown to visitors. At the table there was the best evidence of special preparation by the good mother and her helps, and after grace was said, there was the special word to the visitors to feel at home, to help themselves and eat heartily. The hospitality that was shown was genuine. It strengthened the bonds of friendship and added to the happiness of those who had many experiences in life of a different nature. By such entertainment they were cheered to labor with greater diligence and patience, knowing that human life has also a bright side.

Der
Hoch-Deutsch-
Americanische
Calender
Auf das Jahr
Nach der Gnadenreichen Geburt unsers
Herrn und Heylandes Jesu Christi
1776.
(Welches ein Schalt-Jahr von 366 Tagen ist.)

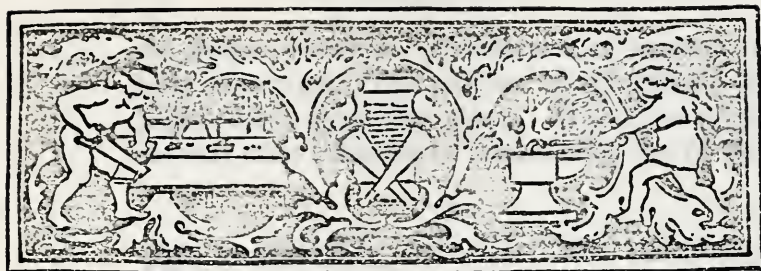
In sich haltende: Die Wochens-Tage; den Tag des Monats; Tage welche bee-
merklich werden; des Monats Auf- und Niedergang; desmonds Zeiten und Grad; des Monats Wirt-
tel; Alteren der Pflanzen, sammt der Witterung; Des 7 Wehrens Anfang, Ende, Platz und Unter-
gang; Der Sonnen Auf- und Untergang; Der Venus, des Mercur, des Mars, Jupiters Auf- und
Untergang. Nicht verlassenen andern Berechnung; Erklärung der Zeichen, Wochens-Tage,
Anfang der Jahreszeit, Gärten, Garten, &c.

Eingerichtet vor 40 Grad Norder-Breite, sonderlich vor Pennsilvanien;
jedoch in denen angrenzenden Landen ohne merklichem Unterschied zu gebrauchen.

Der regierende Planet vor dieses Jahr ist ♃
Gültige Zahl 10; Sonnen-Eitel at
Epacten 9; Sonntags Buchstab G F
Zum acht und dreißigsten mal heraus gegeben.

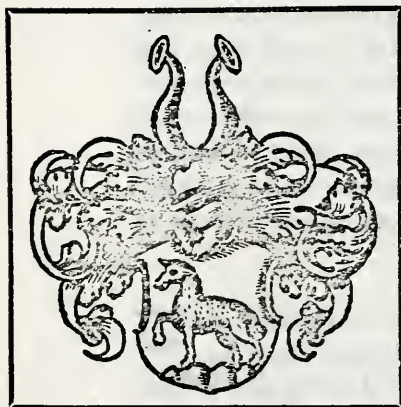
Germania: von Gedruckt und zu finden bey Christoph Sauer.
Nachstehen die auswärtigen Buchhändler: bey Mr. Knechtold und der Witwe Oran, in Philadelphia
bey dem Herrn Ludw. G. Baumann, in New York bey Michael Hoffmann, in Amsterdam.

Title page of Sauer Almanac for 1776, one-half size.



CHAPTER XI.

SPECIAL OCCASIONS.



Arms of Pastorius family.

THE domestic life of the pioneer was frequently brightened by special occasions which were not alone of interest to the family but to neighbors and friends as well.

The baptism of children took place in churches as soon as such were erected. Old records of pastors and of congregations often give the reason for baptism in private houses. The records give not only the names of the parents, the name of the child, the date of birth and the date of baptism, but also the names of the sponsors, the number of which varied from one to six or even more.

After the baptism of a child the friends gathered in the home of the parents and partook of a rich provision for

the festive occasion. Certificates of baptism were carefully preserved. The relation of the sponsor to the child baptized was often very close. The character of the sponsor was often effective in determining that of the child.

MARRIAGES took place, after the bans had been called thrice in the church, in the church building itself or at the pastor's residence, at the home of the bride and occasionally at the office of the magistrate in cases where a license was first procured from the Governor. Wedding feasts were usually well attended. Rich provisions had been made for the same. Whilst for the aged they were days of pleasant reunions, for the young they were days of great merriment and at times of excesses that were not to be commended. Wedding trips to distant places were not then in fashion. At times when the conveniences of travel were very limited, the wedding party, for the want of suitable conveyances, proceeded to the church or pastor's residence on horseback.

THE death of a member of the family brought a sad experience to all the members of the same. Prompt attention was given to the preparation of the body for burial. Frequently the body was laid on a strip of sod. Watchers spent the nights preceding the burial in the house of mourning. Due notice of the date of burial and invitations to the funeral were given by sending out a number of messengers, who requested those whom they met to extend the notice and invitation to others. Extensive preparations were made for the entertainment of attendants at the funeral, who often came from distant places. Funerals were gener-

ally numerously attended. Before the beginning of the service at the house, refreshments were offered to attendants. The custom was to hand cake and wine to all. The service at the house was frequently held outside of the house after the coffin had been brought from the house and placed on chairs and the mourners gathered around the same. The service included a hymn, a short address and a prayer. After this service the coffin was placed on a wagon or sled (before the regular hearse was used), and the procession was formed to accompany the remains to "God's acre" near the church, and in the days when carriages and other conveyances were not over abundant and many rode on horses, frequently the wife was seated on a pillion in the rear of the rider. On arrival at the burial ground the coffin was placed on a bier, the lid of the coffin was removed and the remains viewed for the last time. As soon as the coffin lid was replaced and fastened, a hymn was begun and frequently the pastor and cantor at once moved and led the procession towards the grave, singing until the grave was reached. After the coffin was deposited in the grave the regular burial service was conducted by the pastor, and frequently all remained until the pall-bearers, who in early days also made the grave, had filled the grave with ground. The minister was always expected to preach a funeral sermon whether the burial took place in God's acre near the church, or in a private burial ground near the home of the deceased. When the burial took place in God's acre near the church, the service including sermon was held in the church. When the burial was on a private burial ground the sermon was often preached in a barn. Frequently the text of the funeral sermon had been selected by the deceased long before his or her death. The funeral sermon was of great

importance in the early days when there was not as frequent preaching as in later periods. Then the minister's service was not simply to comfort the sorrowing, but also to benefit all others by a faithful presentation of the divine word. After the service in church or other place and burial the mourners and other attendants returned to the house of mourning to partake of the funeral feast. This custom was regularly observed.

There were, however, many abuses connected with serving cake and drinks before the service at the house and the funeral feast after the burial. No one wished to be charged with a miserly spirit or a lack of consideration for the wants of those who came great distances to attend the funeral service.

The writer knew in his childhood a minister, who put an end to the first custom in his parish in a heroic way. When the bottle containing drink was handed to him he took the bottle and dashed it to the ground. After the pastor's most decided disapproval the custom was no longer observed by his people. Another minister who had occasion to bury a person who had been supported by a township, embraced the opportunity of expressing his disapproval of the funeral feast by announcing, after he had read the sketch of the life of the deceased, "Die Zubereitung ist nicht grosz, die Zubereitung ist nicht grosz, doch können die Grabmacher und das Gefress mit nach Haus gehen."

AMONG other special occasions that brought changes into the experience of families, we may mention the erection of buildings. The necessary excavation was often made with the help of neighbors, who gathered on an appointed day or days and by their combined labors not

only executed the work in a short time, but also by their kindness placed their neighbor under obligations to them and strengthened the bond of union between them. The family that was able to give proper refreshments to those who thus favored it, was sure to secure for itself an unenviable reputation by neglecting to provide abundantly for such an occasion. In one of our eastern counties a village bore for a long time and may bear yet the name of Crackersport—a name given to it, it is said, to commemorate the fact that one of its inhabitants, who had been kindly served by his neighbors by making the necessary excavation for a building, served refreshments in the form of crackers.

After the necessary preparation of timber, another day of kind neighborly service was that of log raising. The framing of a house or barn was hard and dangerous work, but was accomplished by the combined services of men who had willing hearts and strong arms. Such occasions were often days of merriment as well as labor for the participants. The best of food and the best of drinks were freely furnished by those who appreciated the aid rendered by neighbors.

AN occasion of light work and much merriment was that of apple paring and cutting and boiling applebutter. The family itself was expected to attend to cider-making and apple-gathering before the day on which neighbors assembled to assist in special work. Apple paring and cutting were marked by much merriment. Old and new stories were told—and popular songs were heartily rendered. The boiling of cider, the addition of divided apples and the necessary stirring required careful attention. But as the number of persons assembled was always much

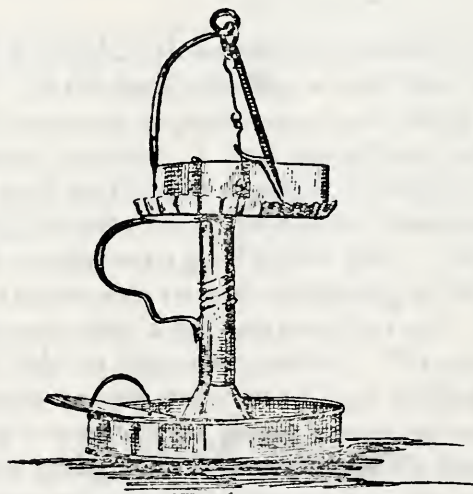
larger than the number at work during the boiling of the cider and the apples—those, who awaited their turn at work, found time to engage in games that were common in those days and thus the night was spent in merrymaking as well as work. A member of the Lebanon County Historical Society, who is also a member of the Pennsylvania-German Society, some time ago read a paper upon "The Cider Press and Applebutter Making," before the County Society, a most valuable addition to the domestic history of our ancestors.

CORN-HUSKING was regularly attended to by families, who were kindly aided by their neighbors. It was often a night work on the floor of a barn or another building. The dimly lighted place was not only the scene of faithful work, but also of much merriment. When the work was ended games of various kinds were indulged in and an abundance of refreshments partaken of.

ON butchering days families were also assisted by their neighbors. The killing and dressing of the cattle took place on the preceding day. On butchering day fires were started early and breakfast served before sunrise. The killing of swine was promptly followed by the scalding, scraping, cleansing, dressing and quartering of the same. The cleaning of entrails, the preparation of hams and shoulders, the rendering of lard and tallow, the chopping of meats and the making of sausage, the boiling of meats and the making of liver sausage, the preparation of meats for the brining tubs and the smoke-house kept all busy to the approach of evening and often to a late hour in the

night. On butchering day no one suffered hunger or thirst. Breakfast was a full meal. At dinner often the largest turkey was served, with an abundance of other dishes. At supper the new sausage was usually a part of the meal. When the neighbors left for their homes they carried samples of the new sausage and pudding for themselves and those who had remained at home.

FOR a long time our ancestors had no carpets in their houses and their beds were without the quilts that became so common among later generations. Thus, carpet-rag-parties and quilting-parties followed in later years. They both helped to make the history of the Pennsylvania-



Fett-licht or lard lamp upon stand.

German homes and both occasioned interesting events in the life of the family. They were occasions on which the mothers and daughters of a neighborhood gathered in a

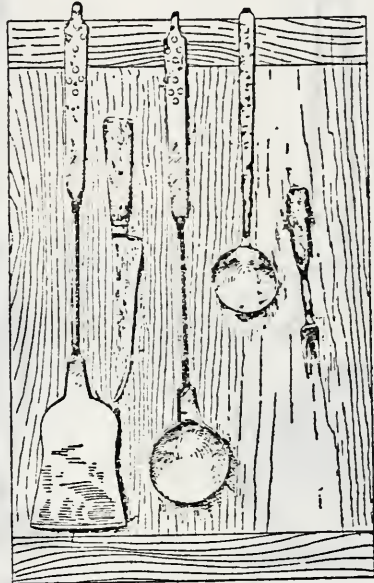
house to assist the mother and daughters of the same. Whilst rags were carefully sewed for the carpet and the materials stretched on the frame quilted according to the pattern traced on the goods, many revelations were made touching life in the different families represented on such occasions and also in families not represented. The participants heard on a single day the news of months and years. If any felt inclined to report what they had heard, and were asked what authority they had for what they said, they cited the carpet-rag or quilting party. The good housewife would invariably serve good food, including excellent tea, and none of her friends had occasion to complain of a want of liberality.

A PUBLIC sale or vendue was also a special experience of the family leading a quiet life. Before the day of sale extensive preparations were made in arranging the articles to be sold. A large quantity of food was provided—not only for the men engaged to conduct the sale and specially invited friends, but also for those whose chief interest at a vendue was a good square meal. When the appointed time for the sale arrived, the reading of the conditions of the sale was often a very ceremonious act. The crier of the sale held an important position. His praise of the articles offered for sale was to cause high bidding, his pleasantries were to entertain the people assembled and the faithful use of his strong voice was to increase his reputation as a crier. Parties not specially interested in the purchase of goods found the public sale a favorable occasion for the transaction of private business. The scandal-monger embraced the opportunity to spread injurious reports concerning his neighbor. The politician also made use of the occasion

by trying to secure votes for himself. The young people found parts of the house, the yard, the barn, the barnyard, the orchard and the fields good places for their games. The huckster with his hot soup and a variety of cakes was also present and usually well patronized. Enemies who met at public sales would often engage in bodily conflicts, and their shedding of blood was of interest to themselves and to those who witnessed their bloody combat.

An appeal to a magistrate after such a conflict at a public sale or at a gathering of people on an occasion of a different character, was not always followed by the prompt issue of a warrant for the arrest of the party against whom the complaint was made. A magistrate of

nearly a hundred years ago was asked by a party, who had been whipped in a fight, for a warrant for the arrest of his opponent. The magistrate answered that the appellant ought to be ashamed that he allowed the other party to whip him, that the appellant could whip the other party, if he but tried rightly to do so. The words of the magistrate inspired the appellant with courage, and he whipped the previous victor, who after his defeat also appealed to the magistrate, who commanded the vanquished victor to leave promptly,

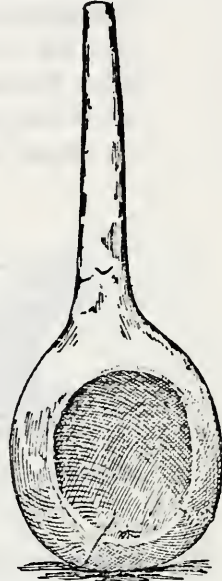


Kitchen utensils, carving knife and fork, ladles, skimmer and cake turner.

as the other party had already applied for his service. Of a magistrate of a still earlier period it was said, that he would at times take parties, who appeared before him as plaintiff



Specimen of early Pennsylvania-German pottery.

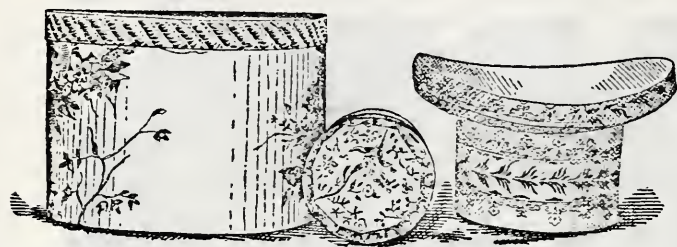


Calabash or gourd dipper.

and defendant, from his office to a back yard to settle their disputes by a bodily conflict. He was, however, not a Pennsylvania-German.

ANOTHER special occasion in the home life of our ancestors was caused by a change of residence. When the new home was not at a great distance from the old, moving was often quietly attended to by the aid of a few neighbors, who on successive days assisted in removing the

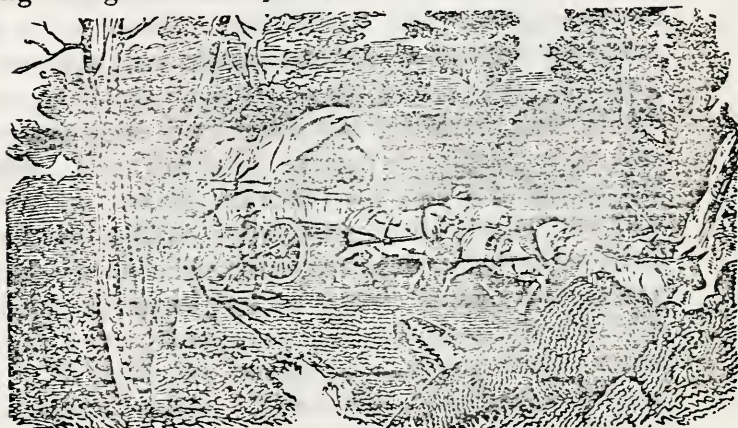
effects of a family to their new home. But when the removal required a journey of 10, 15, 20 or more miles and all the effects were to be carried to the new residence on the same day, then great preparations were necessary before moving day. An abundance of food was prepared and carefully packed to be carried securely. On the day and night preceding moving day neighbors arrived with their large wagons, on which household goods and farm utensils were safely packed. The journey was begun as



Typical Pennsylvania-German traveling outfit, the large box for the wife's bonnet.

early as possible on moving day. A day without rain was the cause of great joy, and a day with rain brought many regrets. The journey itself was often accompanied with incidents of interest, but at times also with accidents not soon forgotten. The safe arrival at the new home was followed by work of busy hands in unloading goods and placing effects in the house and other buildings. The first meal in the new home was made of the abundant supply that was brought from the old. When the neighbors from the old home were obliged to tarry for a night before returning, and the neighbors of the new home visited the newly arrived family there was a social gathering in the new home, to be remembered long by all participants. When, however, the

change of residence required a long journey from some part in eastern Pennsylvania to a place in a central or western county or possibly in a county on the western border of the State, then a family had a still greater variety of experiences. All the articles that could not well be carried on the journey were sold privately or at a public sale. Large covered wagons were secured for packing and carrying the heavier goods to be removed. Other covered wagons were necessary for carrying lighter goods and provisions for the journey. Whilst



German immigrants crossing the Alleghenies.

often places were found in wagons already named for those who made the journey, special conveyances were at times provided for the family and friends. When a number of families moved at the same time and to the same region of country, the journey was marked by increased interest. At meal times the caravan would halt, fires were kindled by the side of the road, or in the forest, and food was carefully prepared and served abundantly. Horses were supplied with provender and allowed to graze. When the

night had to be spent where no lodging could be secured, the pilgrims slept in their wagons. During the past summer the writer met a number of very aged persons in a county on the western border of our State, who in the thirties of the closing century made such a journey from an eastern county to the county in which the writer met them. The company who made the journey numbered between thirty and forty persons and had varied experiences, including the following: One day the company felt glad to learn that lodging for the night could be secured in a hotel located at the foot of a mountain. They were, however, surprised when they reached the hotel to find that the house had only one large room with a bar at one end. Bedding was brought from the wagons and laid on the floor of the one room. Here the entire number of pilgrims slept during the night. In the morning they were surprised to find the landlord and his wife rising from behind the bar. Whether they had slept there during the night or watched their supply of liquors was not stated. Such a moving and location in a new place was a new period in the life of a family. To trace the history of a single family would often require a volume. The writer, by special invitation, attended several reunions of the Bortz family in Mercer county, which were attended by many claiming relationship. He also, by special request, attended a reunion of the Gangaware family in Westmoreland county. The ancestors of both families moved from Lehigh county, formerly part of Northampton county, to these western counties. Last summer the Lichtenwallner family held their first reunion at Allentown. They all descended from Johannes Lichtenwallner, who came to America in 1733 and settled in Lehigh county. The intensely interesting history of the family, published since the reunion—shows not

only the large number of descendants in Pennsylvania, but also the large number of persons descended from the Ohio branch of the family. By removals from eastern and central Pennsylvania, Pennsylvania-German families became important factors in the settlement of territories beyond the borders of our State and in the making of other States of our glorious Union.

Der Neue, Gemeinnützig
Landwirthschafts
CALENDER,

Auf das Jahr, nach der heilbringenden Geburt
 unsers Herrn Jesu Christi,

1 8 0 2.

Welches ein gemeines Jahr von 365 Tagen ist.

Darinnen, nebst richtigter Festrechnung, die Sonne und Monchs, Finsternisse,
 des Monchs Gehalt und Viertel, Monchs-Aufgang, Monchs-Zeichen, Asperen der
 Planeten und Bitterung, Sonnen Auf- und Untergang, des Liebengestirns
 Aufgang, Südplag und Untergang, der Venus Auf- und Untergang,
 das beste Wasser zu Philadelphia, Teuren, Saiz, und andere
 zu einem Calendar gehörige Sachen zu finden.

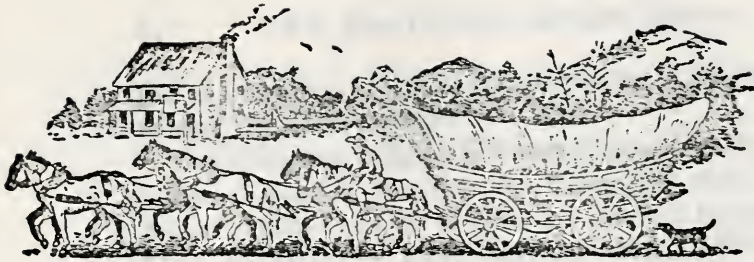
Angleichen, lehrreiche und unterhaltende Geschichten, etc.

Mit besonderem Fleiß nach dem Pennsylvanischen und der angrenzenden Staaten Horizont
 und Nordtheil berechnet.

Zum Funfzehntenmal herausgegeben.

Kampfer, Gedruckt und zu haben bey Johann Wrecker, in der neuen Buchdruck-
 stey, in der Prinzstrasse, das 2te Haus, nördlich vom Gefängniß.

Title page of Pennsylvania-German Farmers' Almanac.



CHAPTER XII.

CHARACTERISTICS OF THE PENNSYLVANIA-GERMAN PIONEER.



INTRODUCTION of sin into the world affected the relation of man to the Superior Being, his relation to his fellowmen and his own private life. The separation of man from God left him in darkness and all his own devised ways fail to restore him to the relation he first sustained to God. Sin has made man

extremely selfish and cruel in his relation to his fellowmen, hence the deeds of violence, the acts of base abuse of sexual relations, the deeds of dishonesty and fraud in dealing with others, the untruthfulness in his associations with others and the constant manifestation of the evil desires for the property and the associates of his neighbors, and, in his private life, the abuse of God's good gifts, hence a

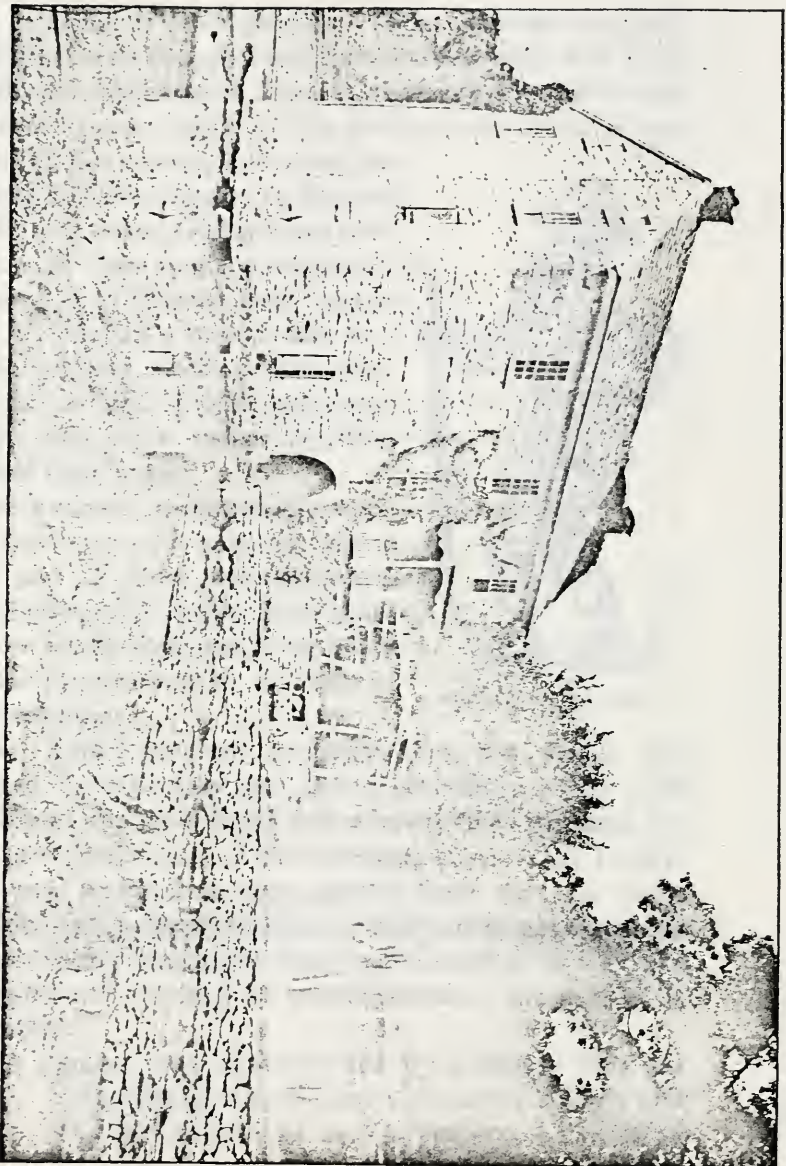
life of intemperance, a life of lewdness, a life worse than that of the brute creation.

The Christian religion is not only to restore the right relation of man to the Superior Being, but also to effect a proper relation of man to man and to affect his own private life. St. Paul, the great Apostle, wrote, "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world: Looking for that blessed hope, and the glorious appearance of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Not all Pennsylvania-German pioneers were good Christian people. With such as were not, sin did abound, and men were given to idolatry, giving to the creature what is to be given to God only; they abused God's name by profanity, by superstitious practices, by lying and deceiving by the same; they cared not for God's day, God's house and God's word; the right relation between parents and children was wanting; they hesitated not in doing bodily harm to their neighbors; they were given to all grades of sins of the flesh; they made light of untruthfulness and were given to many evil deeds which evidenced the covetousness of their depraved hearts.

Of the great number of pioneers, whose minds were enlightened by the word of God and whose hearts were under the influence of His grace, it could be said that they feared, loved and trusted in God above all things. When vessels that bore them to this country encountered storms, there was a marked difference between immigrants who feared, loved and trusted in God and those who were the

THE PENNSYLVANIA-GERMAN SOCIETY.



A. F. BACHER, PHOTO.

AN OLD COLONIAL HOUSE.
AT THE HEAD OF THE TULPEHOOKEN.—ON THE LEY (URICH) PARKM.

very opposite of God's people. Those who were ungodly were filled with despair, and those in fellowship with God, manifested their trust in Him, by their prayers and hymns and humble submission to His dealing with them. Upon arrival in this country and when beginning their new homes in this new world, they asked God to bless their work, and often in the erection of a building, they showed their trust in God, by placing a stone in the wall of the building, bearing an inscription which showed their confidence in the most High and asking Him to bless their home.

God's name was dear to them and they made use of it in every time of need and in daily prayers, praise and thanksgiving, hence their desire to have God's word, the hymn-book and the prayer-book to aid them in their devotions.



An Ephrata pilgrim.

The Lord's-day was properly kept, the people frequented the sanctuary and joined reverently in the right worship of the most High and received with gladness the message of salvation. The remaining hours of the Lord's-day were precious to them, giving them time for home worship and private devotion. The work necessary on the Lord's-day was performed in the most quiet way and the home was marked by true devotion on the part of its occupants.

The pioneer was characterized by a strong love for home. His ambition was to have a house for himself and family. For this he labored and happy was he when he

had secured it. He also had a great love for his household. He prized his godly wife and loved his children and did not murmur when their number was increased. But not only did parents love their home and children, the latter also loved their home and their parents and other members of the family. Harbaugh's *Heimweh* shows the influence of parental piety and right care of children and the longings that are awakened in those who profited by having godly parents and a good home.

The good pioneer was characterized by a proper regard for human life. Murder and suicide were to him great sins. When he witnessed or heard of either he was shocked. Not only did he regard the preservation of his own life a great duty, but also the prevention of harm to others and the assistance of all who were in want.

The old church records contain the entries of the birth and baptism of children. The fact that they faithfully state the illegitimate birth of children shows that there was no inclination [to hide the sins of the people. The fact, however, that the number of illegitimate births was small compared with the number born in wedlock, shows plainly the regard which pioneers had for the state of matrimony. Adultery was a grievous sin to them. Divorces were abhorred by them. Parents counselled their children to lead pure lives and gave them good advice concerning the choice of a husband or a wife.

The godly pioneer had a high regard for man's right to what God granted him of earthly possessions. Not all that men have is held by them—with God's approval. Men have a right to call their own what they have secured by godly labor, by economy void of covetousness, by inheritance, or by gift. Robbery, thieving and fraud are all condemned by "thou shalt not steal." Pioneers taught

their children not to steal, but to labor with their hands—that they might have to give to him that needeth. Dishonesty in children was severely punished. Honesty in all dealings was encouraged and constantly commended. A promise to pay was a solemn obligation of which God was a witness—and in His fear it was promptly met.

Truthfulness is important in all the relations of men—not only in the more extended circles in life—but also in the quiet home. No wonder that the pioneer prized it highly—and as readily discharged a servant who lied as one who stole. Parents were shocked when they found a child given to lying and made such child the subject of earnest prayer as well as of faithful instruction. The man whose word was as good as his bond was ever honored.

The present descendants of pioneers can best honor the memory of their ancestors by striving to make their homes the abodes of parents and children, who are characterized by the fear and love of God, by the right use of His name, by love for His house and His word, by mutual love of parents and children, by love for the well-being of all others, by purity of life, by honesty, industry, economy and charity, and by truthfulness in all their relations with men.

The glory of our Commonwealth has not been attained alone by the services of men in schools, in churches, in the many departments of industry and in the various branches of civil government. None has rendered more important services than the homes of godly pioneers and their descendants. Good homes make good citizens and these are the strength of the Commonwealth. Men who seek homes for themselves, and men who have secured homes for themselves and their families, are the strongest

supporters of good government; law-abiding citizens not through fear, but in view of their respect for constituted authority. With such is not found the initiative step that leads to strikes and the disturbance of social relations in the State. When men pray for the prosperity of the State they should ever pray "God bless our homes," for if these are made by God's favor what they ought to be, then may we hold as true that such is one of God's ways to save the Commonwealth and also the Republic.



"ALL'S WELL THAT ENDS WELL."

Dauffe wie vor Allenzeiten ein böses
Weib mit Danken & Stricken, Doch Secretes Ihr Weiser manuz.
Der Haysen G. von Ein Reichen, aus Sie möß sein Christen, nicht ein kaiser-
orden Sie will in sein Christen, Inthron, was in sein kaiser, inderbergen
Kopf, Innen glück, inderbergen kaiser.

Die steine mit Erbenmen Esulthausen
In der steine gibt der kaiser,
In der steine, den weis, inderbergen, Ein, inderbergen, nicht, inderbergen, nicht,
Kamb, auf, and, mit, inderbergen, was, glück, ist, nicht, kaiser, inderbergen,
In der kaiser, kaiser, inderbergen, auf, dand.

Du bist Sebe wo wir der Erden das du bist
Sinnels burger werden, Was du hier schauost weit und breit
In aller Lauban Etlichkeit, In der kaiser, was, auf, nicht, inderbergen,
In der kaiser, in der kaiser, in der kaiser, In der kaiser, in der kaiser,
In der kaiser, mit, in der kaiser, in der kaiser, in der kaiser, in der kaiser.

SPECIMEN OF EARLY PENMANSHIP.

APPENDIX.

CHRISTOPHER DOCK'S ONE HUNDRED NECESSARY RULES OF CONDUCT FOR CHILDREN.¹

(Translation by Hon. Samuel W. Pennypacker.)

I. RULES FOR THE BEHAVIOR OF A CHILD IN THE HOUSE OF ITS PARENTS.

A. At and after getting up in the mornings.

1. Dear child, accustom yourself to awaken at the right time in the morning without being called, and as soon as you are awake get out of bed without delay.

2. On leaving the bed fix the cover in a nice, orderly way.

3. Let your first thoughts be directed to God, according to the example of David, who says, Psalms cxxxix, 18, "When I am awake I am still with Thee," and Psalms lxiii, 7, "When I am awake I speak of Thee."

4. Offer to those who first meet you, and your parents, brothers and sisters, a good-morning, not from habit simply, but from true love.

5. Learn to dress yourself quickly but neatly.

6. Instead of idle talk with your brothers and sisters or others, seek also, while dressing, to have good thoughts. Remember the clothing of righteousness which was earned

¹These Rules of Conduct were published about 1764, in Saur's *Geistliches Magazien*. For a full account of Christopher Dock, see Pennypacker's *Historical and Biographical Sketches*. Philadelphia, 1883.

for you through Jesus, and form the resolution not to soil it on this day by intentional sin.

7. When you wash your face and hands do not scatter the water about in the room.

8. To wash out the mouth every morning with water, and to rub off the teeth with the finger, tends to preserve the teeth.

9. When you comb your hair do not go out into the middle of the room, but to one side in a corner.

10. Offer up the morning prayer, not coldly from custom, but from a heart-felt thankfulness to God, Who has protected you during the night, and call upon Him feelingly to bless your doings through the day. Forget not the singing and the reading in the Bible.

11. Do not eat your morning bread upon the road or in school, but ask your parents to give it to you at home.

12. Then get your books together and come to school at the right time.

B. In the evenings at bed-time.

13. After the evening meal do not sit down in a corner to sleep, but perform your evening devotions with singing, prayer and reading, before going to bed.

14. Undress yourself in a private place, or if you must do it in the presence of others, be retiring and modest.

15. Look over your clothes to see whether they are torn, so that they may be mended in time.

16. Do not throw your clothes about in the room, but lay them together in a certain place, so that in the morning early you can easily find them again.

17. Lie down straight in the bed modestly, and cover yourself up well.

18. Before going to sleep consider how you have spent

the day, thank God for His blessings, pray to Him for the forgiveness of your sins, and commend yourself to His merciful protection.

19. Should you wake in the night, think of God and His omnipresence, and entertain no idle thoughts.

C. At meal-time.

20. Before going to the table where there are strangers, comb and wash yourself very carefully.

21. During the grace do not let your hands hang toward the earth, or keep moving them about, but let them, with your eyes, be directed to God.

22. During the prayer do not lean or stare about, but be devout and reverent before the majesty of God.

23. After the prayer, wait until the others who are older have taken their places, and then sit down at the table quietly and modestly.

24. At the table sit very straight and still, do not wobble with your stool, and do not lay your arms on the table. Put your knife and fork upon the right and your bread on the left side.

25. Avoid everything which has the appearance of eager and ravenous hunger, such as to look at the victuals anxiously, to be the first in the dish, to tear off the bread all at once in noisy bites, to eat quickly and eagerly, to take another piece of bread before the last is swallowed down, to take too large bites, to take the spoon too full, to stuff the mouth too full, etc.

26. Stay at your place in the dish, be satisfied with what is given to you, and do not seek to have of everything.

27. Do not look upon another's plate to see whether he

has received something more than you, but eat what you have with thankfulness.

28. Do not eat more meat and butter than bread ; do not bite the bread off with the teeth ; cut regular pieces with the knife, but do not cut them off before the mouth.

29. Take hold of your knife and spoon in an orderly way and be careful that you do not soil your clothes or the table cloth.

30. Do not lick off your greasy fingers, wipe them on a cloth, but as much as possible use a fork instead of your fingers.

31. Chew your food with closed lips and make no noise by scraping on the plate.

32. Do not wipe the plate off either with the finger or the tongue, and do not thrust your tongue about out of your mouth. Do not lean your elbows on the table when you carry the spoon to the mouth.

33. Do not take salt out of the salt-box with your fingers, but with the point of your knife.

34. The bones, or what remains over, do not throw under the table, do not put them on the table cloth, but let them lie on the edge of the plate.

35. Picking the teeth with the knife or fork does not look well and is injurious to the gums.

36. As much as possible abstain from blowing your nose at the table, but if necessity compels, turn your face away or hold your hand or napkin before it ; also when you sneeze or cough.

37. Learn not to be delicate and over-nice or to imagine that you cannot eat this or that thing. Many must learn to eat among strangers what they could not at home.

38. To look or smell at the dish holding the provisions too closely is not well. Should you find a hair or some-

thing of the kind in the food, put it quietly and unnoticed to one side so that others be not moved to disgust.

39. As often as you receive anything on your plate, give thanks with an inclination of the head.

40. Do not gnaw the bones off with your teeth or make a noise in breaking out the marrow.

41. It is not well to put back on the dish what you have once had on your plate.

42. If you want something across the table be careful not to let your sleeve hang in the dish or to throw a glass over.

43. At table do not speak before you are asked, but if you have noticed anything good at church or school, or a suitable thought occurs to you relating to the subject of discourse, you may properly bring it forward, but listen attentively to the good things said by others.

44. When you drink you must have no food in your mouth, and must incline forward courteously.

45. It has a very bad look to take such strong draughts while drinking that one has to blow or breathe heavily; while drinking to let the eyes wander around upon others; to commence drinking at table before parents or more important persons have drunk; to raise the glass to the mouth at the same time of one of more importance; to drink while others are speaking to us; and to raise the glass many times after one another.

46. Before and after drinking, the mouth ought to be wiped off, not with the hand but with a handkerchief or napkin.

47. At the table be ready to help others if there is something to be brought into the room or other things to be done that you can do.

48. When you have had enough, get up quietly, take

your stool with you, wish a pleasant meal-time, and go to one side and wait what will be commanded you. Still should one in this respect follow what is customary.

49. Do not stick the remaining bread in your pocket, but let it lie on the table.

50. After leaving the table, before you do anything else, give thanks to your Creator who has fed and satisfied you.

II. RULES FOR THE BEHAVIOR OF A CHILD IN SCHOOL.

51. Dear child, when you come into school, incline reverently, sit down quietly in your place, and think of the presence of God.

52. During prayers think that you are speaking with God, and when the word of God is being read, think that God is speaking with you. Be also devout and reverential.

53. When you pray aloud, speak slowly and deliberately; and when you sing, do not try to drown the voices of others, or to have the first word.

54. Be at all times obedient to your teacher, and do not let him remind you many times of the same thing.

55. Should you be punished for bad behavior, do not, either by words or gestures, show yourself impatient or obstinate, but receive it for your improvement.

56. Abstain in school from useless talking, by which you make the work of the schoolmaster harder, vex your fellow pupils, and prevent yourself and others from paying attention.

57. Listen to all that is said to you, sit very straight and look at your teacher.

58. When you recite your lesson, turn up your book

without noise, read loudly, carefully and slowly, so that every word and syllable may be understood.

59. Give more attention to yourself than to others, unless you are placed as a monitor over them.

60. If you are not questioned, be still; and do not help others when they say their lessons, but let them speak and answer for themselves.

61. To your fellow-scholars show yourself kind and peaceable, do not quarrel with them, do not kick them, do not soil their clothes with your shoes or with ink, give them no nick-names, and behave yourself in every respect toward them as you would that they should behave toward you.

62. Abstain from all coarse, indecent habits or gestures in school, such as to stretch with the hands or the whole body from laziness; to eat fruit or other things in school; to lay your hand or arm upon your neighbor's shoulder, or under your head, or to lean your head forwards upon the table; to put your feet on the bench, or let them dangle or scrape; or to cross your legs over one another, or stretch them apart, or to spread them too wide in sitting or standing; to scratch your head; to play or pick with the fingers; to twist and turn the head forwards, backwards and sideways; to sit and sleep; to creep under the table or bench; to turn your back to your teacher; to change your clothes in school, and to show yourself restless in school.

63. Keep you books, inside and outside, very clean and neat, do not write or paint in them, do not tear them, and lose none of them.

64. When you write, do not soil your hands and face with ink, do not scatter it over the table or bench, or over your clothes or those of others.

65. When school is out, make no great noise; in going downstairs, do not jump over two or three steps at a time, by which you may be hurt, and go quietly home.

III. HOW A CHILD SHOULD BEHAVE ON THE STREET.

66. Dear child, although, after school, you are out of sight of your teacher, God is present in all places and you therefore have cause upon the street to be circumspect before Him and His Holy Angels.

67. Do not run wildly upon the street, do not shout, but go quietly and decently.

68. Show yourself modest, and do not openly, before other people, what ought to be done in a private place.

69. To eat upon the street is unbecoming.

70. Do not stare aloft with your eyes, do not run against people, do not tread purposely where the mud is the thickest, or in the puddles.

71. When you see a horse or wagon coming, step to one side, and take care that you do not get hurt, and never hang behind upon a wagon.

72. In winter do not go upon the ice or throw snowballs at others, or ride upon sleds with disorderly boys.

73. In summer do not bathe in the water or go too near it. Take no pleasure in mischievous or indecent games.

74. Do not stand in the way where people quarrel or fight, or do other evil things; associate not with evil companions who lead you astray; do not run about at the annual fair; do not stand before mountebanks or look upon the wanton dance, since there you learn nothing but evil.

75. Do not take hold of other children so as to occupy the street, or lay your arm upon the shoulders of others.

76. If any known or respectable person meets you, make way for him, bow courteously, do not wait until he is already near or opposite to you, but show to him this respect while you are still some steps from him.

IV. RULES FOR THE BEHAVIOR OF A CHILD IN MEETING OR CHURCH.

77. Dear child, in meeting or church think upon the holy presence of God, and that you will be judged according to the word you hear upon this day.

78. Bring your Bible and hymn-book with you, and sing and pray very devoutly, since out of the mouths of young children will God be praised.

79. During the sermon be attentive to all that is said, mark what is represented by the text, and how the discourse is divided; which also you can write on your slate. Refer to other beautiful passages in your Bible, but without noise or much turning of the leaves, and mark them by laying in long narrow bits of paper, of which you must always have some lying in your Bible.

80. Do not talk in church, and if others want to talk with you do not answer. During the sermon, if you are overcome with sleep, stand up a little while and try to keep it off.

81. When the name of Jesus is mentioned or used in prayer uncover or incline your head, and show yourself devout.

82. Do not stare about the church at other people, and keep your eyes under good discipline and control.

83. All indecent habits which, under Rule No. 62, you ought to avoid in school, much more ought you to avoid in church.

84. If you, with others should go in couples into, or out of the church you should never, from mischief, shove, tease or bespatter, but go forth decently and quietly.

V. RULES FOR THE BEHAVIOR OF A CHILD UNDER
VARIOUS CIRCUMSTANCES.

85. Dear child, live in peace and unity with every one, and be entirely courteous from humility and true love of your neighbor.

86. Accustom yourself to be orderly in everything, lay your books and other things in a certain place and do not let them lie scattered about in a disorderly way.

87. When your parents send you on an errand, mark well the purpose for which you are sent, so that you make no mistake. When you have performed your task come quickly home again and give an answer.

88. Be never idle, but either go to assist your parents, or repeat your lessons, and learn by heart what was given you. But take care that you do not read in indecent or trifling books, or pervert the time, for which you must give an account to God, with cards or dice.

89. If you get any money, give it to some one to keep for you, so that you do not lose it, or spend it for dainties. From what you have willingly give alms.

90. If anything is presented to you, take it with the right hand and give thanks courteously.

91. Should you happen to be where some one has left money or other things lying on the table, do not go too near or remain alone in the room.

92. Never listen at the door, Sirach 21, 24. Do not run in quickly, but knock modestly, wait until you are

called, incline as you walk in, and do not slam the door.

93. Do not distort your face, in the presence of people, with frowns or sour looks; be not sulky if you are asked anything, let the question be finished without your interrupting, and do not answer with nodding or shaking the head, but with distinct and modest words.

94. Make your reverence at all times deeply and lowly with raised face. Do not thrust your feet too far out behind. Do not turn your back to people, but your face.

95. Whether a stranger or good friend comes to the house, be courteous to him, bid him welcome, offer him a chair and wait upon him.

96. In sneezing, blowing the nose, spitting, and yawning be careful to use all possible decency. Turn your face to one side, hold the hand before it, put the uncleanness of the nose in a handkerchief and do not look at it long, let the spittal fall upon the earth and tread upon it with your foot. Do not accustom yourself to continual hawking, grubbing at the nose, violent panting, and other disagreeable and indecent ways.

97. Never go about nasty and dirty. Cut your nails at the right time and keep your clothes, shoes and stockings neat and clean.

98. In laughing, be moderate and modest. Do not laugh at everything, and especially at the evil or misfortune of other people.

99. If you have promised anything try to hold to it, and keep yourself from all lies and untruths.

100. Let what you see of good and decent in other Christian people serve as an example for yourself. "If there be any virtue, and if there be any praise, think on these things." *Philippians iv, 8.*

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