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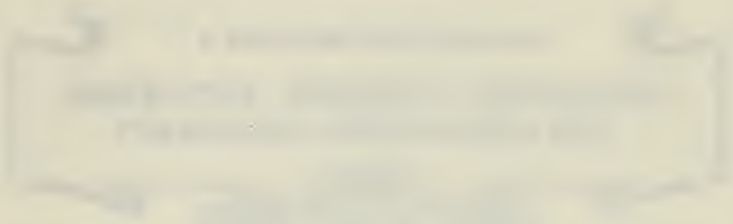
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THE
PENNSYLVANIA-GERMAN



PENNSYLVANIA-GERMAN

VOLUME ELEVEN PART ONE

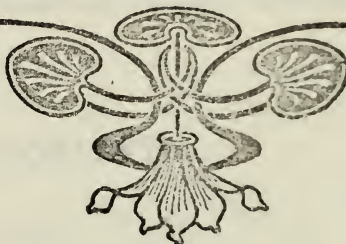
1910

JANUARY-JUNE



The
Pennsylvania-German

A POPULAR MAGAZINE OF
BIOGRAPHY, HISTORY, GENEALOGY,
FOLKLORE, LITERATURE, ETC.



EDITOR AND PROPRIETOR
H. W. KRIEBEL
LITITZ, PA.

VOL. XI
JANUARY-DECEMBER, 1910

THE EXPRESS PRINTING CO.,
PUBLISHERS
LITITZ, PENNA.

THE
HISTORICAL-ARCHAEOLOGICAL



THE
JOURNAL OF THE
SOCIETY FOR
HISTORICAL-ARCHAEOLOGICAL
RESEARCH
AND
PUBLICATIONS

F 854.6745

VOL. XI NO. 1

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The
Pennsylvania-German
A Monthly Magazine

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Publishers: THE EXPRESS PRINTING CO. Editor: H. W. KRIEBEL, LITIZ, Pa.

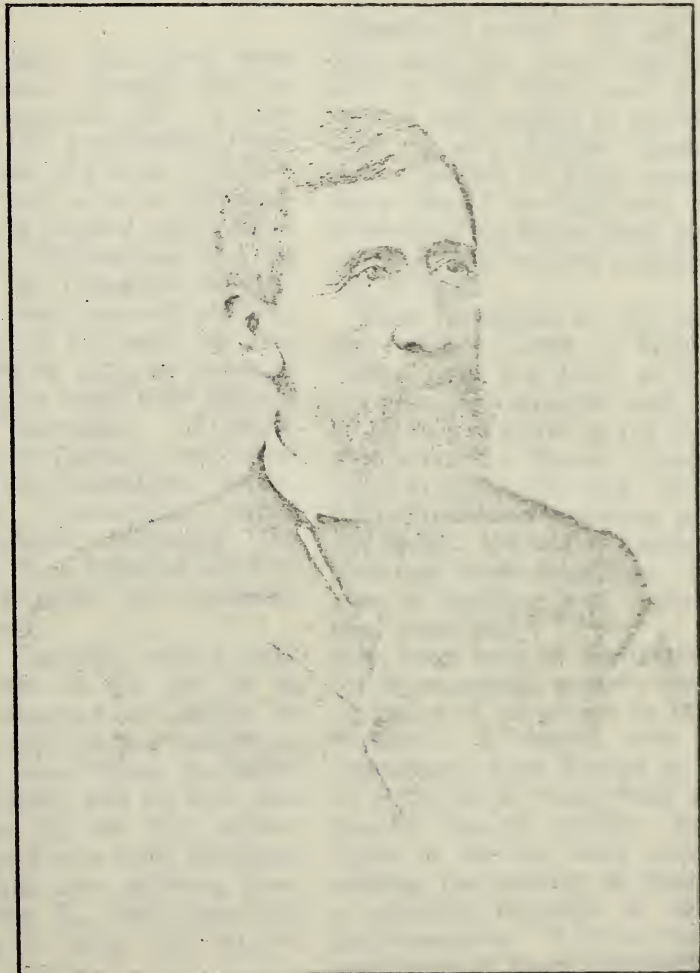
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The
Pennsylvania-German

Vol. XI

JANUARY, 1910

No. 1



HENRY L. FISHER

The Career of Henry Lee Fisher

By Dr. I. H. Betz, York, Pa.



THE death of Henry Lee Fisher of York, Pa., occurred on Monday evening, November 5th, 1909, at No. 612 West King street from the infirmities of age after an acute illness extending over some days. Mr. Fisher had recently completed his eighty-seventh birthday. He had through life possessed a rugged constitution and it was only during recent years that he began to show signs of failure from his usual condition.

Henry L. Fisher was born near Quincy, in Franklin county, Pa., in 1822. On his paternal side he was descended from his grandfather Frederick Fisher who was born in Germany in 1746 and came to Philadelphia in 1764. He learned the trade of a blacksmith in Philadelphia and afterwards went to Lancaster county, Pa., where he was married and remained engaged at his trade for several years when in 1773 he removed with his family to what later became Washington township, Franklin county, Pa. near Quincy, but then termed the "Conochocheague Settlement" in the Cumberland Valley where he prospered, becoming the owner of about four hundred acres of land in a fertile region now comprising several farms.

He lived in Franklin county until his death in 1810 at the age of 64 years. He bequeathed his estate to his seven sons and his two daughters. His oldest son John Fisher, the father of Henry L. Fisher, had six sons and three daughters by his first wife—and by his second wife Anna Margaret Herrbach he had two children, Jeremiah and Henry L., both now deceased,—Henry L. being the last of his line.

The name was originally spelled Fischer but at an early stage was anglicized to Fisher. The paternal ancestry in America followed the peaceful avocation of agriculture. They were desirable citizens who were devoted to their country and its institutions.

In the land office at Harrisburg, Pa. there is a deed of record bearing the date of 1739 in which it appears that Joost Harbogh was the owner of one hundred acres of land in what is now Berks county three miles above Maxatawny creek. He left Switzerland about the year 1736 and later lived on this tract four years. He then in 1740 moved to the vicinity of what is now Kreutz Creek church above Hallam in York county. He there cleared the land and erected a substantial log house forty feet square which is said to have remained standing in 1836.

Joost Herrbach as his name was now written, lived in Kreutz Creek Valley until his death in 1762. His age remains unknown and he lies in an unmarked grave in the old burying ground at the Kreutz Creek church since in that early day the facilities for permanently marking graves did not exist. He had a family of seven sons and three daughters. He was a man of standing and prominence in the community. Four of his children were born in Switzerland famed for its mountain scenery and the attachment of its people to their native country. It would seem that the immigrants from Europe in a number of instances at least chose a soil and locality having similar features to those of the old home country, thus making the country of their adoption a perpetual reminder of past scenes and memories. It seems that the descendants of Joost Herrbach or Har-

baugh as the name is now spelled and written, had an inbred attachment to mountain scenery as they later settled on either side of the South Mountain.

In going west on the Western Maryland railroad in climbing the Horse Shoe Bend one has a fine view to the left to Harbaugh Valley so named after the numerous settlers of the region by that name. Crossing the mountain into Cumberland Valley to the right below Waynesboro we pass Quincy and Mount Alto in a distance of less than ten miles. In this region others of the Harbaugh descendants took up their abode. About four miles southeast of Waynesboro was the birthplace of Henry Harbaugh author of "Heimweh" and "Das Alt Schulhaus an der Krick." He was a second cousin of Henry L. Fisher. Going up still farther into Antietam Valley lived others of the Harbaugh name. One of the sons of the original ancestor was also a namesake and resident of north York across what is known as the "Chicken bridge" which took its name from the great flood of 1817 of the Codorus when a chicken coop lodged at this point in which a rooster crowed lustily. The bridge even yet is known familiarly by that term. This Joost the second was a man of prominence also who assisted in guarding York against the Indians when a furrow was ploughed around it for the sentinels to make their beats in guarding the town. This ancestor was also a teamster in Braddock's army and later had a married daughter living in Antietam Valley whom he visited regularly traveling on horseback. He also visited other members of the Herrbach family at or near Waynesboro, at Quincy, in Harbaugh Valley and other points. This was the grandfather of Henry L. Fisher, who has recorded vivid recollections of his characteristics. He was a gentleman of the old school and of the olden time. On one of these trips in 1832 he was attacked with Asiatic cholera

and died after a sickness of four days at the age of nearly ninety years and was interred on that later memorable historic field.

Some of his descendants are numbered among the Bahns and the Spanglers. Of the former was the well known poetess Rachel Bahn who was a chronic helpless invalid for 54 years. She wrote a book of Pennsylvania-German poems of great merit. Edward W. Spangler among other works wrote a family genealogy of wide import. It is believed that the original Joost Herrbach has left a chain of descendants both living and dead who have borne his name amounting to no less than three thousand in number. Their families were generally large and in many instances the members reached an advanced age. Later they removed to adjacent states and to the great and growing west. Many of these descendants among whom was Henry L. Fisher, made their mark in the learned professions. Others turned their attention to literature, biography and history. Others like Henry L. Fisher and Rev. Henry Harbaugh became dialect poets and local historians. They contributed undying poems in the Pennsylvania-German dialect in which the customs, the habits and traditions of the people were embalmed. Some of their productions are now becoming scarce and not easily obtainable. Their value and appreciation will increase as the years speed by.

The paternal and maternal ancestors of Henry L. Fisher were thus people of worth and standing. They had been mostly engaged in the peaceful avocation of tilling the soil. They were excellent citizens and pursued the even tenor of their way. They in common with other kindred settlers were surrounded by Scotch Irish neighbors with whom they lived in amity and concord. This fact however emphasized the relation and contrasts that pertained to the characteristics of the different nationalities who still re-

tained the traditions of the past from their old homes across the sea. But a short distance away was situated the "Dutch Settlement" which emphasized this fact more strongly than any other. Franklin county had received many accessions from Lancaster county in the early part of the 19th century. This was more markedly the case than in any other part of the Cumberland Valley. Near Quincy was also located the so-called "Nunnery" of the Seventh Day German Baptist Society which was a branch of the earlier established at Ephrata in Lancaster county. It was this Society and its custom in keeping its sabbath which, conflicting with the Lord's Day, led to the Sunday Law of 1794. The bill was introduced by a member from that county.

It was in such an atmosphere and its surroundings in which Henry L. Fisher was born in the earlier part of the 19th century. It was a period when the old habits, callings, customs and traditions were still in vogue. It antedated the modern methods of travel and transportation. It was during a time when social habits and customs were still rigid and unyielding; when labor and handicrafts were still in a primitive condition. It was during a period when labor was believed to yield a sure reward, and when other callings were believed to have a secondary value. Patriarchal influences were still in the ascendant and in view of much unoccupied virgin soil every fond parent looked forward to their children following in their footsteps. The professions excepting the ministry were viewed with distrust and comparatively few of the sons were encouraged to become physicians or lawyers among the German population. The daughters were instructed in the duties of housekeeping to fit them for prospective happy marriages. The modern ideas regarding the New Woman.—Woman's Rights and Universal Suffrage were unthought and unheard of

and would have been sternly opposed and discountenanced.

Henry L. Fisher grew up in this every-day life and was familiar with all its intricacies and traditions. He ever remained loyal to its early condition and teachings. He realized some of its errors and associations but he ever treasured its memory with respect. He assisted in the duties of the farm in the meanwhile attending the schools which prevailed in that day which he began when about eight years of age. But earlier than this he always recounted with pride that his first day's schooling took place near the Harbaugh homestead in "Des Alt Schulhaus an der Krik" and which Rev. Dr. Harbaugh of sainted memory long since so grandly immortalized in his famous poem bearing that name. In that day there was more or less prejudice against what was termed the "higher learning." It was believed to be entirely unnecessary unless for the pursuit of a profession. Geography and grammar were especially discriminated against. Girls were believed to need nothing more than the merest rudiments of education since their sphere was believed to be entirely domestic. The pay and parochial schools were followed by the present public school system of 1834.

The John Fisher family removed to Bedford county in 1827 but later removed to near Chambersburg. Young Fisher thirsted for knowledge and was a boy of an inquiring disposition. However after the manner of the time he was not encouraged or assisted in his aspirations. He therefore determined to become a self made man and the architect of his own intellectual life. After availing himself of the public schools he ventured upon the trying career of a pedagogue teaching first ordinary private and afterwards for several years a public school.

During the year 1842 as a student he attended a select classical and mathematical school at Waynesboro

and the following year attended a similar institution — the Oakridge Academy at Gettysburg diligently prosecuting his own studies while in the intervals of study he was employed as assistant teacher. During the year 1846 he taught a public school at Springfield, Ohio and in the winter of 1847-8 he taught in the immediate vicinity of his birthplace in Quincy, Franklin county, Pa.

In the spring of 1848 after the death of his first wife he began with C. G. French at Waynesboro the study of law but shortly afterwards entered the office of the Hon. Wilson Reilly, at Chambersburg where he completed his legal studies and was admitted to the bar at Chambersburg in 1849. In the autumn of 1849 he contracted a second marriage and in February, 1850, he removed to Gettysburg and was admitted to the bar, where he practiced his profession until 1853. About this time he had completed arrangements to remove to the Western States when a friend prevailed upon him to remain East suggesting that there could be no better opening to practice his profession than York, Pa, where his abilities would be speedily recognized from the fact that he could speak the German language. He took the advice of his friend and was admitted to the bar at York in 1853.

He diligently pursued his studies and gave close attention to the proceedings of the court. He began to acquire a practice and success crowned his efforts in the earlier cases with which he became connected. His rise at the bar was rapid. He gave close attention to business and threw into the pursuit of his work an energy that was telling and vigorous. He had received that best of all inheritances in life—a good constitution. Such geniuses as Carlyle, Greeley, Spencer and Blaine were often sadly handicapped in the race of life by a neurasthenic condition that threatened utter breakdown. The man whose body

and mind are harmoniously related has an enormous advantage which can always be counted upon in the consecutive activities of life. Henry L. Fisher was equipped mentally and physically. He was a man who could think and express himself while on his feet. He was never at a loss for words and had command of a vigorous Anglo-Saxon vocabulary. Like Carlyle and Whittier he was a passionate admirer of the poet Burns. Like Ingalls he was a student of the dictionary and Roget's "Thesaurus of English Words."

He marshalled his facts into an imposing array. He employed no useless verbiage but went straight for the central position or citadel of the case with a tenacity and will that at once attracted notice and attention. He was a master of invective, of irony and sarcasm when he thought it necessary, which was cyclonic in character. He was relentless and aggressive as an opponent. He took the offensive and rarely acted on the defensive. As a cross examiner he was relentless and persistent. The witness who stood in his way was subjected to an ordeal that was truly severe. He was loyal to his clients and left no stone unturned to uphold their interests. He exercised prudence and sagacity and success attended his efforts where success was possible.

His oratory was of such a trenchant character that when it became known that he was to plead on an important case the court room became crowded to hear his forensic efforts.

His delivery was terse, vigorous and vehement. He did not deal in flowery platitudes but compressed his points into terse epigrams and sententious periods which followed close upon one another and which gathering into a climax he applied with crushing, vehement deduction. He relied largely upon that commodity termed common sense in all questions. Like another eminent counsel he felt anxious to know what his opponent

could prove and then he felt ready for action. Five years after being admitted to the bar in York county he became the Democratic standard bearer as its nominee for Congress but failed of election. He thereafter allied his fortunes with the Republican party but afterwards devoted himself wholly to the practice of his profession in which he attained a high measure of success.

He figured in the greater number of important cases tried in York county and was called in cases of importance in other counties. He frequently appeared in cases before the Supreme Court. Whatever leisure was afforded him he employed in adding to his stock of information in literature, science and philosophy. With a tenacious memory and an insatiable thirst for knowledge his mind became a storehouse of information which served him in good stead when germane to the purpose in hand.

He gradually formed a large library rich in literature, science, history and philosophy. He grew familiar with Sparks, Grote, Bancroft, Macaulay and Motley; with Plutarch, with Hume and with Gibbon. In poetry among his favorites were Shakespeare, Burns, Longfellow, Whittier, Milton, Shelly, Butler, Wordsworth and Tennyson. His law library was extensive and thoroughly used and consulted. Few men were more interesting in conversation, in writing or in extemporaneous oratory and research. He frequently contributed poems and papers to the public prints upon local affairs or the olden times.

These were afterwards published in book form which is a readable storehouse of information bearing upon folklore in various directions. Some thirty years ago he wrote a poem which he entitled "S. Alt Marik Haus Mittes In Der Stadt" to which he added a second part which he termed "Die Alte Zeite." These long poems were written in the Pennsylvania German dialect and relate to

the customs, habits, social festivities and superstitions of the Pennsylvania Germans. These people were earlier termed "Dutch" a term given them by Dr. Franklin and others rather contemptuously. It is a term they rarely use themselves and frown upon. The term "Deutsch" used in German in point of similarity may have also helped in fixing the term. Moreover many of the settlers especially at Germantown were Hollanders also termed Dutch a term that was never resented by them. There is a world of difference between the Dutch and the Germans ethnologically and in other respects. Our late worthy President Roosevelt is a Dutchman but he is by no means German.

The writer of the foregoing poems had an innate sense of the ludicrous, the lugubrious and the ridiculous. He sets forth the relation of his subjects at times in a serio-comic manner. Yet he is never unjust or unkind in his satire. He also exhibits the finer sentiments and graces in their pleasing light. He gives his subjects credit for acting up to the best they were possessed of and never censures them for their shortcomings since they were the result of numerous accretions over which they had no control, through the laws of heredity and adaptation.

These poems possess an intense realism and hold the attention from first to last. There have been other writers of the dialect poems but none of them exceeded him in the characteristics which have been described. Others have treated human nature from different standpoints. Their work is filled with a pathos that is seldom excelled.

Mr. Fisher later issued another volume composed of fugitive poems in Pennsylvania German entitled "Kurzweil un Zeitfertrieb." These poems are sketches of general life in which the mirror is held up to nature in all its diverse forms and its foibles and its follies are fully and clearly portrayed. These works are now out of

print and full sets are difficult to obtain, or to complete. They are a valuable link between the past and the present—a state of things which now for the most part has passed away and cannot easily be realized or recalled especially by the generation which is coming upon the stage of life. They faithfully hold the mirror up to nature and have transmitted its tablets upon the written page.

Mr. Fisher was elected President of the Pennsylvania German Society in 1892, a fitting tribute to one who had written so much on a subject that lay nearest his heart. Among the testimonials to his literary works were those of Longfellow, Whittier and Howells. Nearer home was Colonel Thomas C. Zimmerman of the Reading Times, his personal friend for many years who placed him as the equal of any other Pennsylvania German litterateur. Others were DeWitte Sprague, of Washington, Hon. W. Rush Gillan of Chambersburg and the late Judge Gibson of York, with still other men of note unmentioned. With Longfellow and Whittier he had some correspondence. In 1884 he was the orator of the day on the occasion of the Centennial of Franklin county his old time home. He eloquently referred to the scenes of long ago and his effort was highly lauded and appreciated. He was the guest of his nephew Hon. W. Rush Gillan. Here he met many of his kinsmen and old time cherished friends.

Mr. Fisher while a man of intense activity in professional life had strong affection for his home, his wife and children. He always was friendly towards developing childhood which was reciprocated by the young. They entertained towards him the strongest sentiments of esteem and affection.

His second wife who was Miss Coldsmith of Chambersburg, preceded him to the grave some years ago. They were the parents of two sons and five daughters who are still living.

He largely retired from the practice of the law during the last seven years but for sixty years he was a familiar figure in the court room and its sessions.

He had frequently acted as interpreter by request of the court, especially for the Germans who availed themselves by giving their testimony in their own language. This duty he performed satisfactorily. During his retirement in the company of his friends and among his favorite authors and only a few days before his death he remarked to his family how much pleasure his literary attainments of which he always spoke in a humble manner, had afforded him in his declining years. Once so combative and aggressive in the early years of his active practice of the law in the serene evening of life with the peacefulness of age and the quieter graces of the spirit he knew no enmity and regarded every man as his friend and one of his favorite quotations from the scripture was—"Glory to God in the Highest, Peace on Earth and Good Will to Men."

He always read the Bible by the aid of Clarke's Commentary until a few months before his death when the explanatory notes gave place to the New Testament and Psalms in which are found many marked passages of comfort and resignation.

He was earlier in life a member of the German Reformed church in Chambersburg but after his removal to York he became a member of the First Presbyterian church under the pastorate of the Rev. Dr. E. Hutchins. About six weeks before his death he attended a banquet tendered to the legal fraternity by Messrs. Niles and Neff. He read a poem which had grown on his hands during the last few years entitled, "The Comforts of Home or My Old Rocking Chair." The last verse which he had written shortly before the banquet had for its theme his approaching death which he seemed to foresee and to which he

was perfectly resigned. The end came very quickly after a few days' illness from which the exhausted system failed to rally.

The bar of York county took appropriate action on the death of Mr. Fisher. The formal announcement of his death was made to the Judges Bittenger and Wanner by Mr. Joseph Strawbridge, a member of the bar, in the following minute which was adopted and read as follows:

"Henry L. Fisher a member of this bar for more than 56 years died last evening at his home in this city at the age of 87 years.

He was a man of great learning not only in the law but in all branches of knowledge. All his life he was a student and as a scholar he stood in the front rank.

He was a writer of note and has left many pamphlets and books of great excellence to perpetuate his memory. He was a friend and confidant of men whose literary productions are immortal. But it was as a lawyer and member of the bar that his life was of most interest to this community and was nearest this court.

He came to this bar on the 22nd day of August 1853 and from that day until a very few years ago he was in active and successful practice of his profession.

To say merely that he was a prominent and a leading member of this bar during that time would be a mild and inadequate statement of Mr. Fisher's status. He was a legal giant and as such participated in nearly all of the important legal contests in this county during his long practice.

He was a most vigorous, forceful and painstaking lawyer. He was not only most diligent to acquaint himself with the facts of a case and most studious to discover the law applicable but he was most forceful and eloquent in the argument of facts to a jury.

Few lawyers in the memory of this generation have equalled Mr. Fisher as an advocate. His firm grasp of legal principles, his stupendous supply of general information his familiarity with the classics his forceful logic and his great earnestness of manner thrilled his hearers and gave him a success with juries which few lawyers in this court have enjoyed.

He was always most dignified and respectful to the court and never sought to embarrass it, but on the other hand he ever sought to aid the court in making a proper declaration of the law. His career as a lawyer and as an officer of this court was most honorable and praiseworthy and altogether stainless and his death is greatly regretted. As a mark of respect to his

memory, I move that this minute be spread upon the records of this court and that the court do now adjourn."

The minute was adopted and ordered to be recorded. After this was done Judge Bittenger said that he heard with great sorrow, of the death of Mr. Fisher.

"He was my friend when I first came to York county and he was a friend when I needed friends. Although not of my political party he was friendly in support of me when I first ran for judge in 1888 and I shall long remember his kindness to me. I cordially endorse the minute just read. Mr. Fisher had a long and honorable career as a practitioner of the law. He was a noted author and was renowned for his works in the Pennsylvania German dialect in which he was an authority. He has left a record which will perpetuate a memory for all time and his career is such as all should strive to emulate."

He was followed by Judge Wanner who also endorsed what had been said of Mr. Fisher's career. He said he felt under great personal obligations to Mr. Fisher owing to the fact that the first years of his practice were spent in Mr. Fisher's office, where he learned from association with him the first principles of the trial lawyer's work. In his prime Judge Wanner said Mr. Fisher was the leader of all the trial lawyers in his power over juries. These are high words of encomium to be uttered in favor of any legal practitioner coming as they do from men of authority and long experience who were associated with the deceased extending over a long period of time. Henry L. Fisher had an interesting career and his memory will be cherished by his friends and admirers. His career shows what can be accomplished by a young man of indomitable will, energy and resolution even though handicapped by early lack of opportunity. Henry L. Fisher surmounted any obstacle which confronted him and rose to eminence in his profession and in the walks of literature. His career should be a bright and shining example to all young men who seek success in the

avenues of life. And now as we take leave of our gifted and venerable friend the words in his own beautiful poem entitled "Youthland" come forcibly to mind and are a fitting conclusion to a well spent life.

"Oft when the eye of day is closing
For youth and youthland I yearn
And in half dreamy moods, the
Deceptive images return.

Beyond the dark and gloomy river
Whose surging billows near me roll
Immortal youthland bright forever
Invites the weary wandering soul.

There worth and wisdom never perish
And love and friendship banish gloom
There fruits and flowers forever flourish
And youth and health immortal bloom.

Then gather fast, ye evening shadows,
And come thou soft, familiar strain
Like Alpine horn, dispel this sadness,
And call the wanderer home again."

* * * * *

Still to departed scenes and days
Fond memory woos and binds me
And while I sigh for what has been
I feel the nearing of life's e'en
And of life's final closing scene
These autumn days remind me.

Heimwärts

By Henry L. Fisher

Am Abend stand ein alter Mann
An einer Kirchhofmauer
Un dacht an Jugend, Mannheit, Aelt,
Und Todeskampf, im Trauer.

Nun kam ein Mädchen, frisch und gesund,
Gekleidet schön und fein,
Ging durch die gewölbte Pforte, und
Nach Kirchhofs Pfad hinein.

"Fürchtest du dich nicht?" fragt jetzt, der
Mann,

"Für Gräber, Grabstein, Bäum?"

"Ach nein, mein Vater," sprach es, dan,

"Das Pfädchen führt nur Heim!"

Nun, sprach der Mann, ganz leis, und weint
Dort hintten einem Strauch,
"Mein Weg nach Heimath, Ruh und Freund
Liegt durch den Kirchhof, auch!"

NOTE.—Additional productions by Mr.
Fisher are found under "Die Muttersproch".

Valentin Leonhardt, the Revolutionary War Patriot of North Carolina

By Rev. J. C. Leonard, D.D., Lexington, North Carolina



VALENTINE LEONARD

Great-grandson and namesake of the Revolutionary Patriot

Facsimile of Valentin Leonhardt's signature in German Script



AMONG the German settlers who located in North Carolina during the high tide of the immigration of that nationality from 1745 onward was Valentin Leonhardt (Valentine Leonard, as the name would now be spelled). He took passage from Rotterdam on the ship "Neptune," Captain Thomas Wilkinson. This vessel reached the port of Philadelphia October 25, 1746. Here the subject of this sketch took the oath of allegiance to the Province and State of Pennsylvania. Just how long he stayed in Pennsylvania there are no records at hand to show. Most of the German settlers in North Carolina came from the German settlements in Pennsylvania. They took up their residence in that part of the State now covered by the counties of

Alamance, Guilford, Davidson, Forsythe, Rowan, Stanley, Cabarrus, Lincoln, Catawba, and parts of adjacent counties. Many of these men and women were born in the latter province, as is attested by inscriptions in old Bibles and hymn books, on tombstones, etc. There is in the old "Leonhardt's Church" grave-yard a stone bearing the inscription. "Abraham Reichard was born in Pennsylvania in July, 1764. Died September 2, 1828." Another reads as follows: "Adam Hetrich war geboren in Penselvani in Lencaster County im Jahre 1741, dem 12 October." But some of the settlers came from the old world, especially those who came in the earlier years. Some of these came by way of the port of Charleston; but most of them made their way first to Pennsylvania, thence to North Carolina and other provinces. Valentin Leonhardt was

among the latter class. The inscription on his tombstone is as follows: "Valentin Leonhardt, geboren in der Kuhr Pfaltz in Katzenbach den 13 October, 1718, und ist in dem Herrn entschlafen den 13 November, 1781. Nun hier ligt eine Handvoll Aschen mit Christi Blut gewaschen." A free translation is as follows: "Valentin Leonhardt was born at Katzenbach, in the Electorate of Palatinate, October 13, 1718, and died November 13, 1781. Here now lies a handful of ashes washed in the blood of Christ."

One of his nearest neighbors was Jacob Berrier (Berger). One day in 1753 or 1754 the old man Berrier and two or three companions were riding through the country between the Yadkin River and Abbott's Creek. The Indians then still roved through this section of North Carolina. Mr. Berrier and his companions had visited several settlers on the lands between and on the waters of these two streams. These men were neighbors, though they lived in some cases many miles apart. About three-quarters of



LEONHARDT'S CHURCH, CALLED THE "CHURCH OF THE PILGRIMS" AT PRESENT
A short distance from the Leonhardt homestead. This is the third house of worship on the grounds.

Valentin Leonhardt came to America in 1746, and the probability is that if he tarried at all in Pennsylvania it was only for a few days. The records show that he was in North Carolina a few years later. The church, "Leonhardt's Church," bearing his name was established as early as 1754, more likely a year earlier. This is a Reformed (German) Church now known by the name of Pilgrim, or the Church of the Pilgrims. The selection of the site of this church forms an interesting incident in the life of Valentin Leonhardt.

a mile west of Abbott's Creek these gentlemen came to a beautiful spot in a grove of oak, hickory and sugar-maple trees, where was also a spring of sparkling water bubbling up. Here they paused, and Jacob Berrier said to his companions: "Gott hat diese Stelle zur verehrung seines Namens geschaffen: hier müssen wir ein Versammlungshaus haben." (God fashioned this place for a house of worship; here we must have a meeting-house.) This spot was near the Leonhardt homestead on the Henry McCulloh lands.

McCulloh was the agent appointed by Lord Granville to collect rents in Carolina and, when land was sold to settlers, to make the proper deeds. Lord Granville also deeded several large tracts of land to McCulloh himself, and the latter disposed of his own holdings to settlers. It will be remembered that Lord Granville was one of the eight Lords Proprietors who held his part of Carolina when the other seven surrendered their interests back to the king. Many of the early settlers were in a sense "squatters," and this church may also be so classed. It was established on a tract of the Lord Granville lands lying between the lands of Valentin Leonhardt on the south and Philip Sauer on the North. Leonhardt's first deed bears date of April 17, 1762, and his second August 27, 1762. Sauer's first deed was made in 1763. Of course these men lived on their lands several years before securing titles. No title of the church is on record at the date of its occupation. After North Carolina was properly organized as a State, and the government had confiscated the Granville and McCulloh lands, three elders of the church legally entered the lands in the name of the congregation. The date is October 8, 1783.

The records of the Reformed Church at Katzenbach, Germany, do not chronicle the marriage of Valentin Leonhardt; hence there is uncertainty as to whether he married before leaving for America in 1746. He had then reached the age of twenty-eight years, and the probability is that he was married. The marriage records just after 1740 are very defective at Katzenbach and Rockenhausen in Germany. In the year 1745 only four marriages are recorded; in 1746 only five, and these stop with April. Under date of February 13, 1748, is recorded the marriage of Philip Leonhardt, brother of Valentin, to Anna Elizabeth Neuss. There is no positive record giving the maiden name of his

wife. The church register gives her first name as Elizabeth. At the baptism of Elizabeth Sauer, daughter of Philip Sauer (mentioned above), born October 13, 1758, the sponsors were Valentin Leonhardt and his wife Elizabeth. It will be noticed that the little girl was born on the birthday of Mr. Leonhardt. Leonhardt and Sauer were neighbors, close friends and members of the same church.

The church register of the original Katzenbach, of the Rhine-Palatinate, Germany, gives in detail the records of the Leonhardt family. Valentin Leonhardt's parents were Martin and Anna Barbara Leonhardt (nee Spohn). They were married November 11, 1704, by Rev. Carl Gervinus, pastor of the Reformed Church at Katzenbach from 1691 to 1710. Valentin, born October 13, 1718, was the youngest of four sons. The older brothers were the following: Sebastian, baptized February 14, 1706; Henry, baptized July 24, 1713; Philip baptized March 18, 1717. Valentin was baptized October 23, 1718, in the Reformed Church at Katzenbach by Rev. Gotthard Steitz, pastor. The sponsors were John Paul Neuss and his wife Anna Ottilia. He was confirmed a full member of the same church at Easter, 1733, by Henry Julius Wagner, pastor from 1719 to 1763. The father, Martin Leonhardt, had also a brother named Michael.

Valentin Leonhardt and wife came to North Carolina in 1746 and settled in Bladen (afterwards Anson, then Rowan and now Davidson) county on a large tract of land between Abbott's Creek and one of its tributaries since called Leonhardt's Creek after his name. To this couple were born eight children: Barbara, Valentin(e), Michael, Peter, Catharine, Elizabeth, Philip and Jacob. Each of these is mentioned in the last will and testament of the father, made August 22, 1779, two years prior to his tragic and cruel death. In his will he bequeathed to his wife Elizabeth the

"Manor Plantation that I now live on, during her bearing the name Leonhardt, and in case she does not change her name she is to keep it to have full rule over it during her lifetime; and likewise I leave to my wife all my horses, cattle and my personal estate wholly." This plantation was to go to his sons Philip and Jacob after the death of his wife. To his other three sons he bequeathed his other plantations, and to the three

daughters each fifty pounds in gold and silver, as well as household property. After the death of his wife, the remainder of his estate was to be converted into money and divided equally among the eight children. It will be noticed that the will was made during the Revolutionary War. Valentin Leonhardt was a soldier at this time in the service of his country, fighting for American independence. He had seen many brave

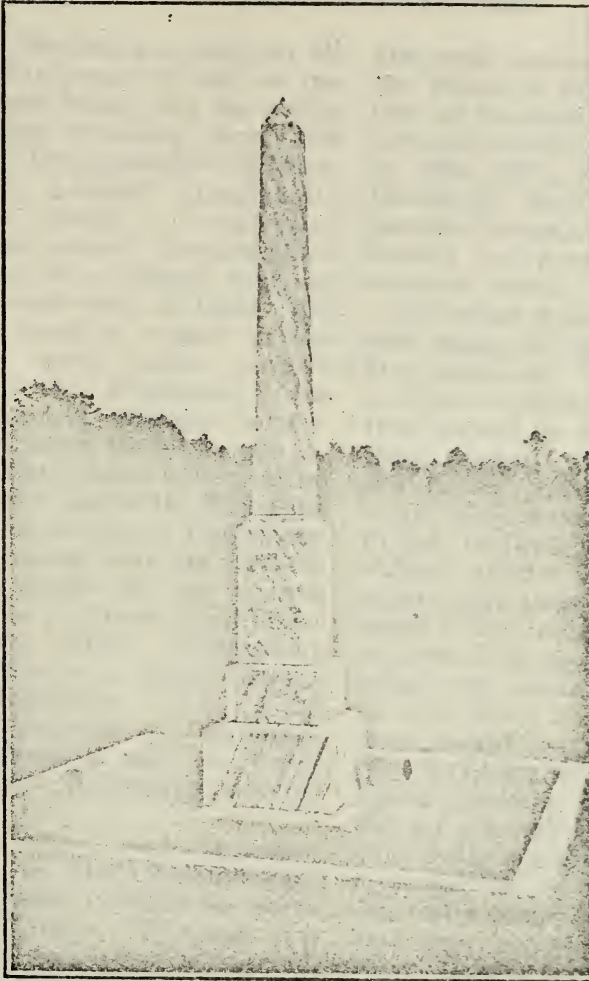


AUNT LUCY, (1909) AT THE AGE OF 100 YEARS
She belonged to one of Valentin Leonhardt's sons

and strong men cut down in battle. Conscious that this might soon be his fate, he wisely made his will. The piety of the man is also seen in the wording of the will, which he wrote himself. It begins: "In the name of God, Amen. I, Valentin Leonhardt, of the county of Rowan and Province of North Carolina, being in perfect health of body, and of perfect mind and memory, thanks be given unto God, calling to mind the mortality of my body, do make and ordain this my last will and testament in manner following: I recommend my soul into the hand of Almighty God who gave it; and my body to the earth to be buried in decent Christian burial.... And as touching such worldly estate wherewith it has pleased God to bless me in this life, I give devise and dispose of the same in the following manner and form." He named as executors Jacob Hamm and Philip Sauer. The name Hamm has entirely disappeared from the community in which Leonhardt lived, but the name Sauer (now written Sowers) is still very common in this section.

The Rothenhausen records, near the original Katzenbach in Germany, show that Martin Leonhardt was a farmer. His son Valentin learned the tailor's trade, but after he came to America he too became a farmer on a large scale. His estate covered many hundreds of acres of land, and he had many horses, cattle, sheep, hogs, etc. It is not positively known whether he was a slaveholder or not. None are named in his will along with other bequests. However, he may have owned slaves, as they would have been included in the clause, "my personal estate wholly." His sons, as is shown by their several wills, were large slaveholders. At this date (1909) there still lives a very aged colored woman who belonged to Philip Leonhardt, one of the sons of Valentin, who came into a large property from his father's estate. Her name is Lucy, and she is a remarkable and interest-

ing character. It is a rare pleasure to be able to present her picture to the readers of this magazine. Aunt Lucy does not know her exact age, but facts go to prove her considerably over one hundred years old. Her master Philip died about 1828, and Lucy was a grown woman at the time of his death, which she remembers and describes with clear vividness. He was taken ill on Saturday night at the home of his brother Jacob, whither he had gone to spend the night, expecting to attend church on Sunday. Jacob lived at the old home place quite near "Leonhardt's Church." Philip was not able to return home until Monday, and then he lived only a few hours after reaching his house. Lucy testifies to the excellent character of her master. She says he was a good Christian man, an officer in the "Dutch Congregation" (Leonhardt's Church), and that he often entertained the preachers in his home. She says she and the other colored people on his plantation had to go to church whenever there was preaching, and that the singing and preaching were in "Dutch" (German). Lucy learned to speak German while in this German family, and even yet she can speak and understand that tongue as she heard it spoken then. By the last will and testament of her master Philip, Lucy came into the possession of his daughter Leah. By a strange oversight the date when this will was made is not written in the instrument itself, which was probated in 1830, of course after his death. The will was probably made about 1820. Subsequently Lucy was sold by Leah to an English lady whom she speaks of as "Granny Lowe." It is a fact worthy of note that Aunt Lucy in speaking of the several families of her acquaintance in those distant years always speaks of them as "Dutch" or "English." She invariably makes that distinction. This is a distinction that no one in this section now thinks of making; in fact, a very small percent-



MONUMENT OVER THE GRAVES OF LEONHARDT AND FRITZ
The Revolutionary Patriots. The soapstone slabs are also shown

tage of the people can even make a distinction in the German and English names. However, there are a few very old people of the white race still living who can speak the German which they learned at their mothers' knees. When freedom came to Aunt Lucy in President Lincoln's time, she was in the fourth generation of the Lowe family, having first belonged to "Granny Lowe," then to her son James, then to her grand-son James, then finally to her great-grand-son Cicero Lowe. The last named man

died in 1892 at the age of 73 years. If he were living now he would be 90 years of age. It is easy to see that the age of Lucy is far more than a hundred years. She is still living at this ripe old age at the home of her daughter in the town of Lexington, North Carolina. Lucy says that her master Philip was very kind to his colored people, as were also his children, especially his daughters. She says that some "speculators" came to his house one day, wanting to buy all the "niggers." She declares they had more

money than she had ever seen in all her life. They poured it out on the table in a great heap. But the family would not hear to selling them, and the girls told the speculators to leave.

The name Leonard (Leonhardt) evidently is French. A celebrated French painter named Leonard died in 1580. There is a French town of that name south-west of Paris. All that can be found in regard to the name of this family points towards the flight of the Huguenots from France to Germany through Switzerland, some of whom tarried in the latter country. Katzenbach is only about twenty-five miles east of the Rhine and fifteen miles north-east of Heidelberg. It is a small village near the northern boundary of Baden at the present time, which is a Grand Duchy extending from Basel, Switzerland, along the Rhine to a short distance north of Heidelberg. The Kuhr Pfaltz (the Electorate of Palatinate) originally formed a part of Unter Pfaltz, of which Heidelberg was the capital.

Valentin Leonhardt took the side of the Patriots in the Revolutionary War. Some of the Germans in North Carolina were Tories. This was in a sense natural, since the English had offered to the persecuted Germans an asylum in the new world. Rev. Samuel Suther was the pastor of "Leonhardt's Church" from 1768 until after the close of the Revolutionary War. He was himself an intense Patriot and preached the doctrine of American independence from his pulpits. He was a brilliant man and an eloquent preacher, and his influence over those to whom he ministered was very great. Under his fiery eloquence the men of his congregations enlisted in the American army to fight against "taxation without representation." Leonhardt was himself past fifty-five years of age at the outbreak of the Revolution, but he did not hesitate to enlist in the American army. Before the close of the War all of his sons had

also seen service in the army. The last battle in which they fought was that of Guilford Courthouse between Cornwallis and General Greene, March 15, 1781, thirty miles distant from the Leonhardt farm. After this battle General Greene's army was partly disbanded, and Leonhardt and his sons returned home.

The elder Leonhardt had considerable money in gold coin when the War broke out. There were no banks in which to deposit it for safe keeping. How should he dispose of it during those perilous times when property and money were frequently exposed to the depredations of conscienceless British soldiers? He took a piece of walnut timber about three inches square and twenty inches in length, bored a hole into it, put the gold in, stopped it up and concealed it in the cellar wall under his house. He told no one about the place of concealment except his youngest son Jacob, who was also in the Patriot army during the latter part of the War. He did not even tell his wife, fearing that cruel British soldiers might force her to reveal the place of concealment if she really knew. Much cruelty of this kind was practiced by the British. Peter Hetrich lived ten miles south of the Leonhardt estate. He was also a Patriot and enlisted in the army. While he was away from home one day a band of British and Tories came to his house, and, holding a pistol in the face of his wife, cursed her and told her to give up all she had or die. She answered that she was helpless, and begged them to spare her and her children and her property. They only abused her for her pitiful entreaties, and again told her to give up all she had or die. They took all of the provisions except a little salt, drove off the choice horses and cattle and shot the others, and then burned all the buildings. When Peter Hetrich returned a few weeks later and found his desolated home, he took his wife and children to Virginia until after

the War, when he returned. The old soldier Leonhardt had in mind the possibility of just such torture as this when he concealed his money. If he and his son had both been killed, the probability is that the money would still be in the cellar wall. But the son lived through the struggle, and took the gold from its hiding-place where it had remained throughout the years of the War. The walnut-timber bank was preserved and has been handed down from one generation to another. It is at present in the keep-

take his life. On the second day of November, 1781, near the close of the War, a band of Tories came to his farm with malice in their hearts. His "Mansion House" was built of immense hewn logs. Its dimensions were forty and thirty feet, two stories. Two long beams, twelve by fourteen inches, ran through the whole length of the house to support the joists of the upper floor. They were hewn with a "broad-axe" almost to perfect smoothness, and the lower edges were nicely chamfered. The

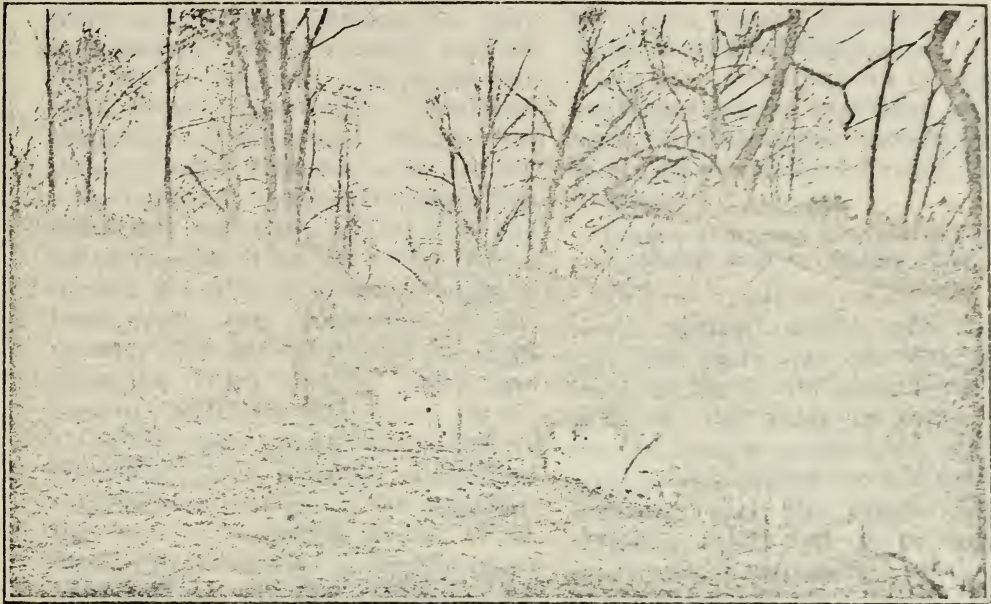


RUINS OF VALENTIN LEONHARDT'S "MANSION HOUSE"
The cellar is shown under the old timbers

ing of the writer of this article, and is highly prized as an heirloom. It is in a perfect state of preservation.

There were many Tories in North Carolina and they hated the Patriots. It so happened that neighbors were often on opposite sides in battle. This was notably true in the battle of Ramsour's Mill in Lincoln county, and at Guilford Courthouse in Guilford county, North Carolina. Valentín Leonhardt did not escape the malice of the Tories. They were very bitter against him, and planned to

logs of the walls were very large, the two bottom ones being twelve by twenty inches. These bottom logs were "rabbeted" on the inner side to receive the joists for the first floor. The joists themselves were worked out of logs with the broad-axe, and are much larger than carpenters now consider necessary. All the nails used in the house were made by hand, "wrought iron," as were also the hinges of the doors and window-shutters. The writer has a pair of the hinges that held the narrow shutters



LEONHARDT'S CREEK AND THE SITE OF THE OLD "GRIST MILL."
Built and owned by the old soldier, a few hundred yards from his house

in place at one window, as well as the curious hand-made nails that fastened them on. Under the west end of the house was the great cellar, previously referred to in this article, partly walled with large rough stones. This cellar was entered by a heavy slanting door on the south side of the house. The immense chimney stood near the middle of the house, with a fire-place on either side below, but with none on the upper floor. The chimney was wide enough to receive wood eight feet long. This width of chimney was so common in those days that it became a custom to cut fire-wood eight feet in length, and the custom was kept up long after such chimneys ceased to be built. A hundred yards distant from the house is a large spring, and three hundred yards to the west flows "Leonhardt's Creek," on which the pioneer built a grist-mill, the site of which is still plainly visible. The front door was a double-door after a common pattern used in those days, sawed through the middle horizontally, making an up-

per and a lower door. Often in mild weather the lower door was closed and the upper one left open. The old soldier had returned from his day's labor on the farm on this second day of November, 1781, and was quietly resting by the old-fashioned open fire-place. Supper was over and the farm hands had gone to their places of rest. The Revolutionary Patriot sat peacefully by his own hearth-stone, "under his own vine and fig tree," meditating quietly in the gathering gloom of night. Suddenly, unexpectedly, a gunshot rang out at the open door; the good Christian man, the brave hero, the gallant soldier fell to the floor mortally wounded. The clean uncarpeted floor ran red with the master's blood. The perpetrators of this black deed, this bloody crime, this gruesome tragedy, were Tories. They hated the man because he was a Patriot and stood for American independence. The cruel murderers, thinking that they had executed their design when they saw the old man fall to the floor, fled into the adjacent

forest and escaped. Escape was easy in a sparsely settled country, such as this was at the time. The murderers were never positively identified, though the family and friends had well-grounded convictions as to the primary actors in this foul crime. The murderers fled, thinking that they had killed Leonhardt on the spot. He was in fact mortally wounded, though he lived until the thirteenth of the month, when his spirit took its flight from the fallen temple which had been its home for sixty-three years.

On the same night, the second of November, 1781, a similar murderous tragedy was enacted on the neighboring farm of Wooldrich Fritz. Wooldrich Fritz was also a Revolutionary War soldier. He had enlisted in the army with Valentin Leonhardt, and had returned home with him after the battle of Guilford Courthouse. While one band of Tories went to Leonhardt's house, another went to the home of Fritz and shot him dead. At the crack of the gun the man fell dead on the spot. The murderers here also made their escape.

The bodies of these two soldiers lie side by side in the old Leonhardt's Church grave-yard. Fritz, who was killed on the second day of November, was buried first. When Leonhardt died of his wounds on the thirteenth, his body was buried by the side of his comrade. Soapstone slabs mark the graves of these two Patriots. On the stone at the head of Fritz's grave is the inscription: "Wooldrich Fritz, deceased November the second, 1781, aged 50 years.

Remember me as you pass by;
As you are now, so once was I;
As I am now, so must you be;
Prepare therefore to follow me."

The stone at the foot of the grave of Fritz has these words on it: "Lo,

here doth lifeless Wooldrich lie, cut off by murder's cruelty.

We have already given the German inscription on the headstone at Leonhardt's grave; on the stone at the foot of his grave are the following lines in English:

"Beneath this stone doth now remain
An ancient man by murder slain."

This is a quaint inscription. The word "ancient" would seem to indicate that there was an idea in the minds of those who erected the stone that in the years to come, down through many generations, men and women and children would look with reverence upon this grave. This inscription would tell them how the man came to his death. And so it has been; thousands have looked upon the grave, and have read the simple words.

These graves had no other monument to mark the last resting place of their heroic dead until the year 1896, when the citizens of the community decided to erect over them a handsomer and more pretentious stone. Popular subscriptions were taken to defray the expenses, and the people contributed liberally. A tall marble shaft was erected on a broad and strong concrete base. On the north side of this stone is the name of Leonhardt, with the dates of birth and death; on the south side is the same concerning Fritz. On the east face of the die are the words: "This monument was erected by citizens A. D. 1896 out of veneration for our brave dead. These men were of those who fought for and gained our liberty. Unveiled with appropriate ceremonies July 4, 1896." On the west face are the words: "The heroes buried in this spot were cruelly assassinated in their own homes by Tories near the close of the Revolutionary War. They were Patriots

and bravely fought for American Independence." On the fourth day of July, A. D. 1896, one hundred and fifteen years after the death of these patriots who died as martyrs to American independence, this handsome monument was unveiled in the

presence of ten thousand people. The memory of these brave men is fondly cherished not only by numerous descendants, but by the citizenship of the entire community. Peaceful be the slumbers of the brave heroes who sleep beneath this shaft.



THE MAN STANDS ON THE EXACT SPOT WHERE STOOD LEONHARDT'S CHURCH

The stone marked with a cross marks the site of the second church. It is over the grave of Wm. Valentine Leonard, the great-great-grandson of the old soldier of the Revolution

Huguenot Absorption in America

By A. C. Bachert, Tyrone, Pa.

"On all who bear
Their name and lineage, may their mantle rest.
That firmness for the truth; that calm content
With simple pleasures; that unswerving trust
In toil, adversity, and death, which cast
Such *healthful* leaven 'mid the elements
That peopled the New World."



THE above caption should, in justice to that devoted and persecuted race, be *Absorption of the Huguenots*, for the reason that thousands, yea, tens of thousands, of members of this element have become amalgamated with the various nationalities of the countries to which they fled from persecutions and threatened death in their own native land of France, during the XVIth, XVIIth and XVIIIth centuries. The limited scope of an article of this sort will, however, not permit of such extension and the writer is reluctantly compelled to circumscribe and confine himself within the boundaries of America, and more particularly Pennsylvania, merely touching on foreign absorption insofar as may be necessary for illustrative purposes.

Before taking up the main subject of absorption it may be well to submit a few remarks concerning the name Huguenot, by which the French Protestants are now generally known, and quotations from Chapter V. of Rupp's "History of Berks and Lebanon Counties," (Pa.) may best serve this purpose. He said:

"It is supposed by some that they were termed Huguenots by way of reproach. * * * Many and various are the sources to which the *learned* have traced the etymology of '*Huguenot*.'

"Some have asserted that the term was originally applied to the members of the Reformed, by the dignitaries of the Catholic Church, as one of reproach. To sustain this position, it is argued that when the new doctrine was first preached in France, a number of the inhabitants of the city of Tours—which

afterwards, and next to the city of Rochelle, ranked as the strongest hold of the Reformed party—embraced the same. Unlike the Catholics, their worship was conducted in the evening as well as in the day. Cultivating a spirit of genuine piety, they met after night in each other's houses, for social prayer. In this, they imitated the example of primitive Christians, and like them, they became the subjects of a persecution almost as relentless. Going from house to house as the place of meeting might chance to be, after the labors of the day were over, to attend to this pious duty, and returning therefrom at a later hour, their enemies, the papists, endeavored to prevent the extension of their doctrines, by reporting first that they were engaged in some foul conspiracy against the government, and afterwards against the people. Failing in their attempts to affect them in this way, and finding that the fallow ground was being broken up daily, with the promise of a rich return, and that the seed of the true faith which was sown in confidence, was germinating and yielding an abundant harvest despite their efforts to the contrary, they next changed their mode of warfare, and endeavored to effect their object by bringing them into ridicule and contempt. For this purpose they seized upon the fact of their meeting after night and connected it with a story, then current in the city of Tours. One of the gates of the city, it seems, was called *Hugo*, and according to a popular tradition from Hugo Comte Tours; who it seems, according to the same tradition, was eminent in life only for his crimes, oppression and cruelty. After his death—so runs the story—his spirit, incapable of repose, haunted immediately after nightfall, the scene, which was the neighborhood of the gate in question, of its cruelty and crimes, when embodied in the flesh. Many and strange pranks were played, and many a hapless wight was bruised and beaten by this pugnacious spirit, all of which added to horrible sounds and unearthly noises in the immediate vicinity of its walks, so alarmed the inhabitants as to induce them to keep closely housed, whenever the hour for its appearance drew near. Hence, *Hugo* and the ghost came to be synonymous: and as has already been shown, the social worship

of night meetings of the Reformers being so widely different from the imposing ceremony of the Catholic church, and requiring them consequently to be out more after night than the latter, each individual of the former was called a *Hugo*; the whole, *Huguenots*. Thus much for this derivation, and the tale that thereby hangs.

"The next supposed derivation, is that it was a term voluntarily assumed by themselves, as a party name, when their religion was attacked, and they were forced to take arms against the government in self-defence. As they were rigid Calvinists, of great sanctity of character and purity of morals, Casenove has pretended to have discovered the original in the Flemish word *Heghenon* or *Huguenon*, which means Cathari or Puritan; but this is not very probable, inasmuch as it is not likely that having a word in their own vocabulary, so expressive as 'Puritan,' they would be disposed to borrow from a language no more known than the Flemish.

"Another author has attempted to trace its origin to *Huguenote*, a name given to an iron or earthen pot for cooking, by connecting it with the persecutions to which the Reformed were subjected in France; and basing it upon the hypothesis that some of their number may have been roasted or tortured and exposed to the flames like a vessel used for culinary purposes.

"These are all, however, but mere surmises, unsupported and unstrained by any thing at all calculated to give them a proper title to serious consideration. The only etymology then, which in our humble opinion remains, is undoubtedly the true one—this we shall briefly attempt to prove by the history of the times and people.

"*Eidgenoss* is a German compound word, in the Saxon and Dutch dialects, *Eedgenoten*: of which the singular is *Eidgenoss*, or *Eedgenot*. It is formed from *Eid* an oath and *Genoss* a confederate or partaker of the oath; and was the original designation of the three Swiss patriots, William Tell, Walter Furst, and Arnold of Melthal, who on the night of the 7th November, 1307, met at Ruetli on the lake of Luzerne, and there bound themselves by a solemn oath to shake off the yoke of their Austrian oppressors, and to establish the liberties of their country. The conspiracy thus formed was embraced with delight by all to whom it was communicated, each member of which was called an *Eidgenoss*, and afterwards, January, A. D. 1308, when the people of the Waldstetter, composed of the Cantons, Appenzell, Glaris, and Uri, met in a solemn council, and took the oath of perpetual alliance, they were designated as the *Eidgenossenschaft*, i. e., Confederation. Through successive generations they were thus known, and when in aftertimes, the people of Geneva, which had now been in-

cluded in the Swiss confederation, embraced the doctrines of Calvin, they threw off allegiance to the Duke of Savoy, and in order to maintain their independence, formed a confederacy after the example of the Waldstetter, with the Cantons of Bern and Freiburg, which was also confirmed by an oath of all the contracting parties. Like the original Patriots, they in turn were called *Eidgenossen*. This movement being half temporal, and half ecclesiastical or spiritual, related to their freedom of government as *men*, and the rights of conscience as *Christians*. Hence in its popular usage, this term conveyed the primary idea of *freedom*, in contradistinction to *manelukes*, *serfs*, or *slaves*, by which name the party of the Duke was better known; and also the secondary idea of a religious reformation in the minds of the adherents to the Catholic faith. For the city of Geneva, having embraced the Reformed doctrines, and immediately thereafter, thrown off the allegiance, under circumstances already given, the term *Eidgenossen* became identified among the papists, with the notion of *rebels* or *apostates* from the church, and was therefore consequently used as a term of reproach. **

"It is only at this period of history in France "(about the middle of the XVIth century)" then, that we find the professors of the Reformed religion first designated by the term Huguenots. They were identified in faith with the Reformed of Geneva, and like them, upon the discovery of the conspiracy (at Blois, 15th March, 1550) were called *Eidgenossen*: that is, in the Papist sense, rebels and apostates. From this, owing to their ignorance of the orthography of the German word, and their inability to pronounce it correctly, but yet well knowing its import, it is easy to conceive that Frenchmen would readily corrupt it into *Huguenot*. The analogy is striking, the fact undoubted, and the reasons given, to our mind, at least, satisfactory."

Mr. Rupp's able theory concerning the derivation of the term Huguenot, agrees in toto with the explanation given the writer by his grandfather.

Herrman Schuricht, in his "History of the German Element in Virginia," Vol. I, p. 43, said:

"Toward the close of the seventeenth and the beginning of the eighteenth century, under the leadership of Claude Philippe de Richebourg, another numerous immigration of French Huguenots and German Calvinists from Elsass and Lorraine took place. These newcomers were industrious and pious people and they scattered successively over the tide-water district, middle Virginia, and the Shenandoah Valley, but most of them settled in the counties of Norfolk, Surry, Powhatan and Prince William. In the Shen-

andoah Valley they met with a numerous German element and these French Huguenots were perfectly Germanized."

In Samuel Smiles' "The Huguenots," in the addendum entitled "The Huguenots in America," by Hon. G. F. Disoway, it is stated that

"until the close of the Eighteenth Century, the descendants of the Huguenots in Holland united among themselves by intermarriage and the bonds of mutual sympathies. But a fusion with the Dutch in time became inevitable in Holland, as was the case, also, in Germany and England. * * * Pennsylvania furnished an asylum for many hundreds of the French Protestants who had first established themselves in England, but who, when the ascent of James II. to the throne threatened their liberties, emigrated to America. * * * The American colonies were largely remunerated for the generous hospitality they extended to the French Protestants." * * * When Charles II., in 1680, sent the first band of French Protestants to Carolina, his object was to introduce into that colony the excellent modes of cultivation which they had followed in their own country. Their lands, an early traveler [Lawson] stated, presented the aspect of the most cultivated portion of France and England; and he adds, 'They live like a tribe, like one family, and each rejoices at the prosperity and elevation of his brethren.' * * * Nor were their political influences and services less numerous and important to the American colonies. They fought in the ranks of the American militia during the first half of the eighteenth century. Naturally enemies to political despotism and religious intolerance, in the Revolutionary contest the French Protestants ran to arms, and displayed the energy and bravery which they had inherited from their noble ancestors. * * * Faneuil Hall, the 'Cradle of Liberty,' was offered by the son of a Huguenot to the orators of New England for their patriotic deliberations."

Bancroft said, referring to Bowdoin,

"The name of the oldest college recalls to mind the wise liberality of a descendant of a Huguenot." The same historian also recognizes in the French Protestants that moral elevation of which they gave so many proofs in every country where they were dispersed, and he adds: "The children of the French colonists have certainly good reason to hold the memory of their fathers in great honor. Vol. II., p. 183.

Disoway also adds:

"At the present time, descendants of the Huguenots may be found in all the United States. * * * It is not so easy to recog-

nize their names, altered as they have been by a bad pronunciation, or translated into English. The sons and grandsons of the French refugees, little by little, have become mingled with the society which gave a home to their fathers in the same way as in England, Holland and Germany."

And in the closing passage of Disoway's addendum we find:

"The greater part of the exiled French families have long since disappeared, and their scattered communities have been dissolved by amalgamation with the other races around them. These pious families have become public blessings throughout the world, and have increased in Prussia, Germany, Holland, and England the elements of power, property, and Christian development. In our land, too, they have helped to lay the corner-stone of the great republic, whose glory they most justly share."

Dominic Megapolensis wrote, in 1656:

"About half-way between the Manhattans and Beaverwyck lies a place called by the Dutch, Esopus or Sypous; by the Indians, Atkarkarton. It is an exceedingly beautiful country."

In an address on "The Huguenots of Ulster County," (N. Y.) read before the Huguenot Society, March 16, 1893, by Rev. Dr. J. G. Van Slyke, of Kingston, N. Y., he said:

"That Megapolensis had visited the place and rendered religious service there, is a natural inference. In all probability it was he who initiated the enterprise of here founding a church: for in the following year, 1657, according to tradition, we find that such an organization was effected, and that by the appointment of Peter Stuyvesant, a *voorsesser*—i. e., a curate or lay-reader and schoolmaster—was sent to Esopus."

"Among those whose names appear as constituting the membership of this church we discover no patronymics indicating a French or Walloon origin, unless we allow that a French name had previously been transmuted into a Dutch equivalent, as we know was occasionally done." In the next paragraph he, however, said: "To this absence of French patronymics there are five exceptions, viz., Louis Du Bois and his wife, received by Hermanus Blom, on "attestation," from Fort Orange, June 20, 1661; and about the same time Andre Lefevra, Simon Lefevra, and Margaret Du Mont."

While much light has been thrown upon the Huguenots who came to

England and to America we know comparatively little of those who found homes in Holland, Scotland, Switzerland, Prussia, and other parts of Germany, Denmark, and even Russia; and one body, under the lead of a nephew of Admiral Duquesne, emigrated to the Cape of Good Hope, where, according to Weiss, four thousand of their descendants maintain the Huguenot faith in French Valley, and another colony settled at Surinam, Dutch Guiana.

Thus far, as Smiles remarks, "that extraordinary exodus of the Revocation has received but slight notice as regards its historic results at the hand of the historian." Michelet, the French writer, expresses his regret that Macaulay had failed to do justice to the Huguenot followers of William of Orange, while reckoning up the English, Swiss, Swedes and Dutch among his followers, although the flower of William's army when he landed at Torbet, November 15, 1688, consisted of Huguenot soldiers trained under Schomberg, Turenne, and Conde, with 2250 infantry and an entire squadron of French cavalry trained by Schomberg himself, veteran troops, many of them gentlemen born, with three of William's body-guard and horse-guard.

Sir Henry Sidney, in his memoir of the government in Ireland in 1590, says:

"I caused to plant and inhabit there about forty families of the Reformed Church of the Low Countries, flying thence for religion's sake, in one ruinous town called Swords; and truly, sir, it would have done any man good to have seen how diligently they wrought, how they re-edified the quite spoiled old castle of the same town, and repaired almost all the same, and how godly and cleanly they and their wives lived."

Who is prepared to say what percentage of the blood of many families of the British Isles, and, of the Continent, from northern Europe to southern Africa, is derived from the almost-forgotten French Huguenot?

Rev. Robert Favre, Delegate of the French-American Committee of Evangelization, Paris, said:

"Very few French names are to be found actually in England and Holland. The reason of this fact is that the Refugees translated their names into English and Dutch, as they feared a French invasion and the vengeance of the king, in the years following the Revocation.

"Lemaitre became Masters; Leroy, King; Letonnellier, Cooper. In Holland, Leblanc became DeWitt; DuBois, Van den Bosch, etc.

"King Edward VII. of England, himself is a descendant in direct line of a Refugee from Poitou, the Marquis d'Olbreuse, through Sophie Dorothea of Hanover."

For reasons stated it is difficult to ascertain how many descendants of Refugees were found in the German army against France, in 1870. On the list of the Prussian army, on the first of August, 1870, only ninety names appear for the staff—generals and colonels—the Huguenot origin of which is perfectly certain. This is one of the results of translation and corruption.

Concerning "The Huguenots on the Hackensack" (N. J.), Prof. David D. Demarest, D. D. has said, when particularly referring to what is known in that neighborhood as the "Old French Burial Ground;":

"How often have I passed this spot in my boyhood, my home being about three miles to the north of it, and it being quite near to the highway leading to Hackensack, the county seat. And yet, to my shame be it said, I did not know until long after I had reached manhood, why this was called the French burial ground. No one told me the reason, and I had not curiosity enough to enquire. I had a vague notion that either some Frenchman of note had a long time ago been buried there, or that such an one had lived in the neighborhood and given or sold the land for this place of burial. I am, furthermore, ashamed to say that I never entered it until about two years ago" (he said this in 1884). "And yet there lies the dust of the principal pioneer Huguenot settlers of that vicinity, and among them of my own ancestors. Not a few of the descendants of the men and women who have been buried there, doubtless pass every day in sight of this cemetery, ignorant of the fact that their French ancestors lie there, ignorant even of the fact that they had French ancestors.

"Our surprise at this will, however, be diminished when we consider that these people brought a knowledge of the Dutch language as well as of their native French with them from Europe; that being thrown among the Dutch they were compelled to use their language everywhere, except in their own families; that in the early generations already the Dutch superseded the French in the Huguenot families also, and kept its place from generation to generation until it was in turn pushed out by the English, though to this day retaining a slight foothold in some households in Bergen and adjacent counties. It is, therefore, not so strange after all, that the descendants of the Huguenots should be reckoned by others, and believed by themselves to be Dutch, and should even take pride in their Dutch descent."

In an address to the Huguenot Society of America, delivered by James B. Laux, Feb. 27, 1896, he said:

"The history of the Huguenot emigration to Pennsylvania constitutes one of the most interesting, if not one of the most important chapters in the dispersion of that dauntless race. * * * Strange to say, the history of that emigration has not yet been written, though offering a subject of absorbing interest to the historian. It involves the recital of such a story of persecution and oppression as were never experienced by the Huguenot emigrants to the other colonies, though sad as were their trials in reaching their refugees of safety. It may surprise many of you when I say that a greater number of Huguenots settled in Pennsylvania than came to New York, to Virginia, to New England, or even to South Carolina, the only great notable settlement in America; great and notable because it influenced permanently the social character of that State by reason of its solidarity, a condition the Huguenots did not attain in any other of their American settlements.

"The Huguenot emigration of Pennsylvania is almost entirely involved in the great influx of Germans and Swiss, who came over between the years 1683 and 1776, with whom most of them had cast their lot for generations before emigrating to America. They came, therefore, as individuals, as families, and small groups of families, and not as colonies, separate and distinct from the rest of the community, as was the case with those who settled in Massachusetts, New Rochelle on Long Island Sound, at Mannakintown, Virginia, or in South Carolina. Though great as were the number of these Huguenot families, they were so completely identified with the German and Swiss emigration that Pennsylvania has not been accorded the importance as a Huguenot centre, to which it is entitled.

"What little has been written [principally in foot notes] concerning the Huguenots of

Pennsylvania, has been almost wholly concerning those who settled in the city of Philadelphia, who for the most part were Refugees from the West Indies and the Antilles.

"So much of the Huguenot emigration to America came through English and Dutch channels that many have lost sight of the fact that more than half of the Huguenots who fled from France went to Germany. Very naturally, therefore, it is to Germany we must look for the subsequent history of our expatriated race. We Pennsylvanians realize this more fully than you can here in New York, where the Germans played comparatively but a small though a noble part in the building up of the commonwealth. That this part was so small, was due to the illiberal policy pursued by the Colonial Government when German emigration began to set in towards this State through the efforts of Queen Anne. The injustice meted out to these settlers by Governor Hunter and by his successors caused an exodus of many of them to Pennsylvania, where the generous spirit of the Penns gave them a glad welcome, and turned the tide of future emigration to that State. How valuable that emigration was to Pennsylvania may be gathered from the statement of Governor Thomas in 1738 who said: 'This Province has been for some years the asylum of the distressed Protestants of the Palatinate and other parts of Germany, and I believe it may truthfully be said that the *present* flourishing condition of it is in a great measure owing to the *industry of those people*; it is not altogether the fertility of the soil, but the number and industry of the people that makes a country flourish.' * * * *

"As the great majority of the Huguenots who settled in Pennsylvania came over with the Germans, we are compelled to search among German archives for their history. It must not be forgotten that the Huguenot exodus began fifty years before the massacre of St. Bartholomew, in 1572, and only reached a climax after the Revocation of the Edict of Nantes, in 1685, and, as stated before, that Germany and Switzerland received the great majority of the Refugees, Brandenburg in Prussia, after the Revocation, alone receiving nearly 300,000, Switzerland over 30,000, the Palatinate of the Rhine many thousands more, and other German States smaller, though considerable numbers. Those who went to England more than made up the loss sustained by the departure of the Puritans, while the Netherlands received over 100,000.

"The Huguenots of France, in fleeing from persecution, did 'not stand on the order of their going,' but fled precipitately, and very naturally directed their flight to Protestant countries. As Germany and Switzerland were the nearest to the great majority, those countries afforded them the speediest shelter in their dire need."

Mr. Laux described at length how these who migrated to Germany during the Thirty Years' War almost "jumped from the frying pan into the fire," and said:

"This was the Germany that became the *asylum* of more than 500,000 Huguenots, the Germany which for more than a generation had been turned into a hell on earth, and which for a time seemed abandoned to barbarism. And yet the Huguenots preferred to accept whatever fate there was for them, in *that* pandemonium; poverty, the horrors of war, the loss of rank, dignities, name even, rather than remain in their native France and by being recreant to their faith, enjoy wealth, distinction, family honors—the consideration that goes with prosperity, the peace which the Church of Rome offered. * * * In the course of time these Refugees were absorbed, Germanized not only in speech and thought, but also in name in very many instances, so that it is a difficult matter to trace their individual history today. The translation of Huguenot surnames became a very common practice, effacing most effectually any traces of French origin, while the corruption of names was equally as mischievous in destroying their identity. A most interesting paper on the corruption of Huguenot patronymics could be written, showing the havoc raised with them in the countries in which they made their homes."

In the matter of the corruption of names that of the writer's family is a "shining example," the orthography of closely related branches being Bacher, Bachert, Baucher, Bauchert, Bougard, and Pughard. The original has not been determined, but seems to have to have been either Bougard or Boucher. Another radical corruption was found in the researches of one of his friends who was, until lately, under the impression that he was of Dutch extraction. He now spells his name Bush, which was a modification of the Holland Van den Bosch. The French Huguenot ancestor, however, was DuBois, before his name was corrupted or translated to Van den Bosch.

William Penn in his pamphlet describing "Pennsylvania in 1685" bears witness to the presence of Huguenots in the Province at that time. He says in one place, "the wine especially prevails, which grows everywhere; and

upon experience of some French people from Rochelle and the Isle of Re, good wine may be made there." Unfortunately before the year 1727 there was no provision made by the provincial government compelling the registration of immigrants and there is, therefore, no record of the thousands who settled in Pennsylvania before that year, among whom were many Huguenots; save only the names of those that may be gathered from the records of the State, in land warrants, acts of naturalization and other documents and private papers.

The floodtide of German, Swiss and French emigration to Pennsylvania began in 1702, and did not ebb until the beginning of the struggle for independence. It was suspended for a period of five years, from 1756 to 1761, during the French and Indian war. More than a thousand Huguenot families, who had preserved the original integrity of their surnames, came to Pennsylvania in this emigration previous to 1755, and many more after that date.

How many Huguenots whose names have been corrupted beyond recognition, or Germanized, were among these Germans and Swiss, who came to Pennsylvania previous to 1776, will never be known. Only in instances where Huguenot traditions have been preserved is there opportunity to place their names on the roll of that devoted race, and to save them from the oblivion which absorption into another nationality makes inevitable.

Only three of the branches of the writer's family had preserved the tradition of their Huguenot ancestry; he having been told this repeatedly in his youth by his paternal grandsire, and the identical version being extant in the Michigan and lower Schuylkill county branches. All the members of the other branches, until lately, labored under the impression that the paternal side of the house was an exact counterpart of the maternal, which in their varied ramifications predominate in

German blood, with an admixture of Danish, Dutch, Scotch, and again French.

Almost all the early Huguenots, who came to Pennsylvania with the Palatines and Swiss, spoke German. Many had become so identified with the German communities in which they lived, that the fact that they could speak French was not suspected until discovered by accident, as happened in the case of Jean Henri La Motte, a Huguenot of Province, who settled near Hanover in York county, in 1754. He was a silent man, rarely speaking of his past history, his own family not knowing that he could speak French, until he was visited on the occasion of Lafayette's tour through the United States in 1785, by a Captain de la Motte, who claimed to be a kinsman. It is possible that he was a relative of the de la Motte Fouquet, the Huguenot general who fled to Germany after the Revocation. He died in York in 1794, aged eighty-nine years. His descendants are living in Pennsylvania, Ohio, and North Carolina.

As stated before, the Huguenots did not settle in Pennsylvania in organized communities, but arrived in single families and scattered groups. The nearest approach to a distinctive Huguenot settlement was had in the beautiful Pequea Valley in Lancaster county. Here were located families of the name of Dubois, Boileaux and Lefevre. With them also Charles de la Noe (now called Delano), a minister, and Andrew Doz and other Huguenots who were induced to settle on the Schuylkill by Penn. to cultivate the grape and to lay the foundation of a great American wine industry, but who abandoned that project when they discovered that the soil was not favorable to the successful cultivation of the wine grape.

Among the Palatines who located on the fertile lands of the Lehigh, were a number of Huguenot families, who had become Germanized, no longer speak-

ing the language of their ancestors, but the patois of the Rhine country, which had given so many of them a home in their dire extremities.

Stapleton, in his "Memorial of the Huguenots," mentions George Bachart, in Lehigh in 1742. The Mickleys, originally Michelet, settled in the same county in 1733. Near the Mickley homestead, another Huguenot, stout-hearted Paul Balliet, made a home in 1738. His son, Col. Stephen Balliet, became prominent in the Revolutionary War. The Pennsylvania-Germans of Schuylkill county pronounce the name as if spelled Bolyard and, in fact, one branch uses the spelling Balyard.

It is extremely doubtful that more than a few of the scions of this latter family have the slightest suspicion of their French parentage and similar cases might be mentioned ad infinitum.

To sketch the history of the Huguenots in America in general, and in Pennsylvania in particular, of necessity compels us to deal very largely with the fortunes of individuals, or at least separate families, and this is made doubly intricate by the changed surnames brought about by the Germanizing, Americanizing corruption carried on in former generations and still, "pity 'tis, 'tis true," in active operation.

The history of the Huguenots can not be portrayed in broad lines as has been done with the Spanish, English and the French Romanist colonies. Great governments were back of these. They constituted dominant communities, making laws, imposing language and creating literature. The Huguenots on the contrary, disappeared, so far as their nationality was concerned, though they exerted a force that marked the high quality of the blood that was in them. The influence they exerted was the impress of individual character and genius upon the communities in which they lived, and that influence in Pennsylvania, as else-

where, was greatly out of proportion to their number.

Dr. Henry M. Baird, the eminent historian whose careful study of the Huguenots is recognized on both sides of the Atlantic, in remarking upon the revocation of the Edict of Nantes as the instrument in the hands of a higher power, supplying one of the essential elements of our New American civilization, has strikingly said of the Huguenot element:

"I have somewhere seen it likened to the gold which the pious Russians cast into the molten mass that was to become the great bell of the cathedral of Moscow; what the Huguenots added to our American commonwealth did not greatly augment its bulk, nor possibly, make any essential change in its leading characteristics, but it requires no extraordinary keenness to detect the superior fine-

ness of tone, the clearer and more melodious ring which the admixture imparted.'

So let those of us who are fortunate in having a strain of this honored blood, while thankful for the solidarity afforded by the German blood coursing through our veins and arteries, not forget the names of many of the Huguenot race that could be given with many a thrilling narrative of adventure, "of moving accidents by flood and field; of hair-breadth escapes in the deadly breach" in the Old World and in the New, and how precious were the gifts of mind and heart our Huguenot forefathers brought into the wilderness of America with which to fuse in Freedom's candid light "into one strong race, all races there."

The Moravian Church in Bethel

By Daniel Miller, Reading, Pa.



NE of the most interesting historical places in Lebanon county, Pa., is the old Moravian graveyard in Bethel township, located $3\frac{1}{2}$ miles north of Jonestown. Here was located one of the earliest Moravian settlements in Pennsylvania. The township was named after the settlement. As is well known the term Bethel means "House of God." Here was erected one of the first houses of worship in Lebanon county, then being a part of Lancaster county. The place is near the foot of the hill which forms the southern boundary of Monroe Valley, commonly known as "the Hohl." The Blue Mountain forms the northern boundary of the valley which was given the name Monroe in honor of President James Monroe by Jonathan Seidel, who established a forge in that region.

At this place, now rather an isolated region, a Moravian church was erected at an early date. Nearly all the early

settlers had come here from Schoharie, N. Y., with the two Conrad Weisers, father and son, in 1723 and 1729. They were evidently nearly all Reformed and Lutheran people. Later a few persons located here who had been Moravians before coming to America.

It is stated that Conrad Weiser, jr., called the attention of Bishop Spangenberg to these people. The latter visited the place in 1744 and organized a congregation, which he placed in charge of Rev. John Brandmueller, who had been ordained by the Moravians to labor among the Reformed people. Rev. Jacob Lishey, another minister of the same class, also preached here occasionally. From 1756 to 1763, during the trying period of the Indian war, Rev. Frederick Schlegel was the pastor. The names of the early members are still preserved in the "Schwatara Kirchenbuch." (The congregation was originally known as Schwatara Church.) The names of the first members were: Rudolph Hauck, Jacob Dups, Wilhelm

Fisher, Ludwig Born, Johann Frederick Weiser, Christian Benner, George Miess, Jacob Gasser, Thomas Williams, Franz Albert, Jacob Hantsche, Daniel Born, Michael Kohr, Johannes Spitler, Bernhard Faber, Casper Kohr. Some of their names are still found in the neighborhood—Kohr, Miess, Spitler, Fisher, etc.

The exact date of the erection of their little log church is not known, but it is supposed to have been about 1740. The church was erected before the organization of the congregation. It was a two-story building, 30 by 40 feet. The first floor was divided into three rooms, and was occupied by the pastor and his family. The second floor was all in one and was used as a place of meeting. The building was called Bethel, which means "house of God."

The congregation was always small. The Moravians maintained worship in this place down to about 1830, latterly at irregular intervals. In the year mentioned services were discontinued, and the few remaining Moravian members attended worship in the historic Moravian stone church at Hebron, formerly a short distance east of Lebanon, now included in that city. The old log church at Bethel was allowed to stand until 1878, when it was demolished, and no trace of it is now left. But the place is still known as the "Herrnhuter Kerch." Rev. Mr. Hoeber was pastor from 1800 to 1812, and Rev. Frederick Loeffler, a gentleman distinguished for learning and politeness, served long as pastor.

In 1860 a brick union church was erected on the public road, near the site of the old log church. Formerly the union consisted of the Evangelical Association, the Dunkards and the Winebrennarians. The latter two denominations no longer claim a right, and the church is now used by the members of the Evangelical Association and the United Evangelical Church.

During the Indian war the people in this region suffered severely from the cruel Indians, and many of the settlers were killed by the savages. In November, 1755, the Indians surprised the people and killed twenty persons, whilst several children were carried away. On June 26, 1756, the Indians killed two men and two youths whilst engaged in plowing in a field of a Mr. Fisher in Monroe Valley. The men were Franz Albert, a French Huguenot, shoemaker by occupation, and Jacob Hantsche, a stone mason, both formerly members of the Reformed church, and the boys were John George Miess and Frederick Weiser. (See inscriptions on their tombstones below.) These four persons were buried on the Moravian graveyard on the day following the murder, Sunday, June 27, 1756, under protection of a detachment of soldiers from the neighboring fort Swatara, in the presence of about two hundred persons. Rev. Frederick Schlegel's Liturgy was used. Rev. Samuel Herr also took part in the solemn service.

The site of this interesting early church is now in a rather obscure place. Originally it was quite different. When the first settlers located here there were of course no roads, only Indian trails. There was such a trail leading from the Delaware river westward through the Tulpehocken region to Fort Augusta (now Sunbury). This trail led along the base of the hill near which the Moravian church in Bethel stood, and came within a quarter of a mile of the church. This trail or path afterward became the King's Highway, which was ordered to be laid out on January 30, 1768. Another Indian path led from the point along the south side of the Blue Mountain to Harris' Ferry (now Harrisburg) and thence northward along the Susquehanna river to Fort Augusta. In January, 1748, the Moravian Bishop Cammerhoff passed through the Moravian settlement in Bethel on his way to Fort Augusta and

stopped a short time at the home of George Loesch, a Palatine who came to America in 1710, located first at Schoharie, N. Y., then removed to the Tulpehocken region and in 1747 united with the Moravians. He died in Nazareth in 1790.

When the Bethel settlement was first made the region was a wilderness. It is not a particularly beautiful place now. It is somewhat isolated, and the land being near the mountain is less fertile than most other parts in the rich and beautiful Lebanon Valley.

Adjoining the old log church was a graveyard, which is still kept up, but not well cared for. Access to it is gained through a field. The place is largely overgrown with weeds. The newer part is still used for burying purposes, and is kept in better condition. I found great satisfaction in visiting the place recently. My object was to see the interesting place and to copy the inscriptions on the tombstones. In the latter work I succeeded unexpectedly well. It is difficult to express my feelings as I stand in this lonely little graveyard. Here lie the remains of many of the early settlers who lived and toiled in a wilderness to establish homes in the New World. Most of them had left their homes in the Palatinate and other places in Germany on account of persecution. Devastating armies had destroyed the homes of some of them in the Palatinate, for which reason they left their native places and went to London, where they suffered great distress. Queen Anne in 1710 sent them to America. Many of them were located first at Livingston Manor, then at Schoharie, N. Y. Here their sufferings continued, not only from the hardships which were natural in a new and undeveloped country, but largely because they were cheated out of the lands which they had settled and cleared. Finally they determined to enter upon another emigration; this time to Pennsyl-

vania. The story is told that they cut their way southward through the wilderness to the North Branch of the Susquehanna River, then constructed flat boats, into which they placed their wives and children and floated them down on the river, whilst the men drove their cattle along the banks of the river. They continued the journey all the way down to the mouth of the Swatara Creek, where Middletown is now located. At that place they changed their course and turned eastward until they came to what is known as the Tulpehocken region in the eastern part of Lebanon and the western part of Berks counties. Here they made a new start in life, and found a permanent home. This long and perilous journey was made in 1723 under the leadership of the elder Conrad Weiser. A second company of the same class of people came in 1729 from Schoharie under Conrad Weiser, jr. But the trials of the wanderers were not yet over. After they had erected log huts and cleared the land, so as to raise their bread, they suffered much from the savage Indians, who killed many of them and carried off some of their children.

These early settlers were godly people, and they at an early day erected a small log church in which to worship the Lord. As one by one these pilgrims had closed their troubled careers they were laid away in the small "God's Acre" by the side of their little Bethel. Here their bodies have rested these many years during the onward march of progress in many directions. Their descendants are now enjoying the fruits of what the first settlers sowed in much sorrow and many trials. The graves of these good pioneers deserve far greater care than has been bestowed upon them.

The graves of the people who died during the Moravian control are marked by small square stones which were laid flat upon them at the head. It was customary to number the

graves on the stones. With only a few exceptions all the inscriptions are in German. Many of these stones have been here from one hundred to one hundred and fifty years, and in some instances the inscriptions have become almost illegible. The most of the stones had sunk into the ground so as to be entirely covered. Fortunately for me some one had been here before I came and had brought them to the surface, which facilitated my work greatly. Much time was required to decipher and copy the inscriptions, but I flatter myself that I succeeded very well. Some of the stones, according to the numbers, could not be found.

Below I present the inscriptions on the tombstones. I copied them literally. The first three are those of persons murdered by the Indians on June 26, 1756. That of Franz Albert, the fourth victim, could not be found. His grave was evidently No. 5. The first person buried here is said to have been Wilhelm Fisher, who died on August 18, 1752.

No. 4.—Jacob Hantsch, gemordet von den Wilden d. 26. Juny, 1756, alt ungefähr 27 Jahr.

No. 6.—Joh. George Mies, geb. d. 28. Sept., 1732. Ermordt von den Wilden d. 26. Juny, 1756, alt 16 Jahr, 9 Mot.

No. 7.—Frederick Weiser, geb. den 1. May, 1740. Ermordt von den Wilden d. 26. Juny, 1756, alt 16 Ja. 1 Mo. 5 da.

No. 18.—Animargret, Daniel Born's kind, geb. d. 25. August, 1769. Verschied den 28. July, 1770, alt 11 Monat:

No. 22.—Margaretta Bornin, Daniel's Ehefrau. Geb. im Decem. 1732, verschied den 5. July, 1772, ihres Alters 40 Jahr.

No. 23.—Daniel Born's Kind, geb. den—April, verschied d. 18. September, 1772, alt 23 Wochen.

No. 26.—Catharina Spittlerin, ist geboren in dem 16. August, 1700, verschied den 14. Mertz, 1773.

No. 28.—John George Mies, geb. d. 20. Nov. 1704, in Bertenau. Verschied d. 26. Nov. 1724.

No. 29.—Gebohren den 25. Janar. 1757, Catharina Beckin, aus der Zeit den 27ten November, 1774.

No. 30.—Gebohren den 17ten January, 1763, Elizabeth Beckin, aus der Zeit den 12. Februah, 1775.

No. 31.—Gebohren den 15den December, 1731, Mari Barb, Beckin, geborne Bornin, und gestorben den 13. Mertz, 1775.

No. 35.—Daniel Born, Geb. 5. Oct., 1726, verschied 6. Nov., 1776, alt 50 Jahr, 1 Monat.

No. 36.—Juliana Mies, geb. d. 17. Sept., 1718, in Berlenburg, verschied d. 17. May, 1778.

No. 38.—Catharine Mies, Geb. d. 7. Sept., 1734, in Bethel Township, verschied d. 7. Juli, 1778.

No. 41.—Bernhard Faber, geb. d. 7. Dec. 1722, verschied d. 5. April, 1779.

No. 42.—Catharin Spitler, Geb. d. 13. July, 1743, in Bethel Township, verschied d. 30. Juny. 1779.

No. 48.—John Heinrich Hecken-dorn, Gebohren den 5. April 1786, verschied den 22. April, 1787.

No. 53.—Maria Christina Mies, geb. d. 31. August, 1787, in Bethel Township, verschied d. 11. Feb. 1796.

No. 54.—Catharin Faberin, geb. d. 23. Sept. 1729, in Elsass, starb den 15. März, 1796.

No. 60.—Jacob Faber, geb. d. 3. Dec. 1774, in Bethel Township, verschied d. 11. Feb. 1792.

No. 61.—Jacob Spitler, geb. d. 25. August, 1722, in der Schweiz, und verschied d. 5. April. 1794.

No. 65.—Jonas Faber, geb. den 4. März, 1785, in Bethel Township, verschied d. 27. Nov. 1797.

No. 66.—Catharina Spitlerin, geb. d. 12. Juny, 1788, in Bethel Township, verschied d. 7. Dec. 1797.

No. 70.—Ana Margaretta Spitlerin, eine geborne Winkelblechin, geb. 22. Dec. 1750, verschied 8. Feb. 1803.

No. 72.—Christian Heckendorn, geb. d. 24. Merz, 1778, verschied 25. Aug. 1800.

No. 74.—George Casper Kohr, geboren in Erstadt in der Pfaltz, den 7ten Octo. 1724, verschied den 28ten May, 1781.

No. 76.—Maria Catharina Heckendornin, geb. d. 21. Dec. 1750, verschied d. 14. April, 1802.

No. 78.—Jacob Spitler, geb. in Bethel d. 6. Decb. 1769, verschied d. 28. May, 1802.

No. 80.—Bernhard Mies, geboren in Bethel den 22. Janu, 1774, verschied d. 10ten Febu. 1803.

No. 84.—Veronica Xanderin, geb. Spitlerin, geb. den 1st Nov. 1720, in Benweil in der Schweitz, verschied d. 16ten July. 1804.

No. 86.—Jacob Faber, geb. in Bethel d. 11ten Juni, 1776, verschied d. 3. Oct. 1804.

No. 88.—Cath Meyerin, geb. Faberin, geb. in Bethel den 20ten Merz. 1761, verschied d. 15. Nov. 1804.

No. 90.—Maria Barbara Miesin, geborne Faberin, geb. in Bethel d. 19. Aug. 1751, verschied den 26. Sept. 1805.

No. 91.—Elizabeth Brunner, geborne Giering, geb. in Emaus, den 6ten Dec. 1757, verschied den 6ten Sept. 1810.

No. 94.—Catharine Buchmeyer, geboren in Bethel Township, den 17ten Januar, 1778, verschied den 24ten April, 1816.

No. 113.—Fridr. Buchmeyer, geb. d. 7ten Nov. 1779. Gest. d. 29ten Merz, alt 21 J. 4 M. 22 T.

No. 115.—John Philip Beck, war geböhren den 15. Mai, 1768, und starb 15. December, 1821. Sein Alter war 53 Jahr, 6 Monat.

No. 137.—Hier ruhet Michael Beck. Er wurde geböhren den 3. April, 1805. Starb d. 18. November, 1829. Sein Alter war 24 Jahr, 7 Monat u 15 Tag.

No. 138.—Hier ruhet Johannes Beck, geböhren den 3. Januar, 1800, und starb 5ten December, 1829.

Jacob Till, geböhren den 12ten März, zu Kuhne Walde in Moravia, depart Jan. 28, 1783.

Rosina Till, geb. Dec. 1721, at Schönbrunn, in Silesia. Depart Jan. 21, 1783.

Ann Barbara Kohrin, Casper Kohr's Ehefrau, born in July, 1728, verschied Nov. 20, 1763.

Ann Rosina Kohrin, born Nov. 27. 1760, in Bethel, verschied Oct. 8, 1763.

Mari Magdalena Stohrin, ist geböhren d. 16ten December, 1790, ist gestorben den 24ten December, 1790.

Hier ruhet Johan Philip Beck, ist geböhren den 2. Febr. 1727, und gestorben den 22. Feb. 1792. Alt worden 65 Jahr u. 20 Tag.

Salome Beck, Tochter von Johan Philip und Christiana Beck, geböhren November 4. 1802. Starb April 29, 1858.

Hier ruhet Anna Maria Meilin, Ehegattin von Casper Kohr. Sie wurde geböhren den 20ten Dec. 1745, und starb den 23ten Sept. 1828.

The last burial by the Moravians was made on Jan. 13, 1833, after which they abandoned the graveyard.

The Descendants of Christian Early

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



THEY are very frequently designated as the Hanover Earlys, because so many of them have been and are located in the township of that name in Dauphin county. Some of them have been prominent, in that section, several having been Justices of the Peace, one was a Treasurer of the county, etc. Unfortunately the name of the youngest son, Jacob, b. Apr. 7, 1797, was omitted in the list of Christian's children which was published.

Much confusion has been caused in attempted sketches by overlooking the fact that the first child, also named Christian, died when only a little more than a year old. The Christian whose descendants are quite numerous, and who is known as Christian jr., was the next youngest son, and the eighth child. Christian Early was by occupation a miller, 1795 he purchased 27 acres from John and James Pettigrew at Manada Gap and built a mill thereon. This he devised to his son John who again sold it to John, jr., who sold it to his brother-in-law Elijah Ammon. By him it was sold to Jacob Early the present owner. At first Christian Early had resided immediately south of Palmyra on the southern part of the present Oliver Henry farm. Later Christian Early built the mill on the Brow creek, subsequently owned by his son John George and later by his son Israel. It is still known as Early's mill.

1. John, b. Feb., 1783 was the oldest son, and the oldest of the children, who reached majority. According to the accepted traditions, he married Catharine Killinger. The Reformed Record of the Shell's Church however calls her Christina. She must have been a relative probably a cousin or

possibly a half cousin as his mother was Elizabeth Klinger. Mrs. Parthemore says she was Jane, dau. of Peter Hallmyer and Christian Hoover a J. P. by Gov. John A. Schultz.

They had a large family—four sons and seven daughters. He spent his days at the little mill at the northeast corner of the Manada Gap. He became a J. P. and it is said that his oldest son, John who succeeded him at the mill also succeeded him in the office. This latter attained a good old age. He (second John) married Melinda Moyer. Their family consisted of Benjamin b. July 5, 1835. He married Elizabeth Harper. He died 1896 and she 1908. All are buried at Linglestown. The father (John) died March 12, 1888, aged 82 years and 2 months.

Benjamin's descendants are: John, near Middletown; Frank, m. Adelaide Albert, in Texas; Claude, m. Emma Beaver, Ohio; Caroline m. to Thomas Forney; Margaret, m. Herman Dohner; Emma single, and Lizzie m. to Ezra Krum, and again to ——— Light.

(2) Jacob.—The statements in regard to the son of John, the oldest son of Christian snr., are altogether confusing. We are not at all sure that we have been able to solve the difficulty. We are not at all certain whether it was he or his son Jacob, who was known as big Jacob to distinguish him from his nucle, Jacob the youngest son of Christian, snr. If it is really a fact that he als had three sons John, Jacob, and Amos, the difficulty could readily be solved, for we would then have this statement.

(a) John's family, John Geary; Millard; Geo. Franklin; Charles L., at Harrisburg; William, at Duncannon; Clara, m. to — Garver; Sadie, M. ——— Leiter; Caroline, m. to

Weaver; Anna, m. to Moyer; Emma, m. to ——— Neideg.

(b) Jacob's family—widow still living with her son Raymond, about a mile north of Palmyra, and Joseph, residing near Manada Gap. There may be others, but we have so far failed to learn their names.

(c) Amos, also known as big Amos had the following descendants: Thomas, Grant, Augustus, Sybilla, m. to ——— Longenecker, Lizzie to ——— Blough, and Ella m. to ——— Wright. Possibly a few may have been omitted and others may be misplaced. But this is the best statement we have been able to get thus far.

3. Joel, the third of John's sons, seems to have had the following family: Joseph, Samuel, Ida m. to ——— Potteicher, Nora to ——— Weaver, Minnie m. to ——— Fox, Sadie m. to ——— Allen, Agnes m. to ——— McCord, and Stella to Allen.

These are Mr. Moyer's tables.

4. Amos, known as little Amos to distinguish him from his nephew who was more than six feet tall, was the youngest son of John, resided at Shellsville and after he was elected County Treasurer, he removed to Harrisburg. His descendants are: W. Scott, Harrisburg, Pa., m. Clara Stouffer, Palmyra, Pa., July 6, 1871; John Adam, a practicing physician at Bellegrove, Lebanon county, whence he removed to Reading, where he died some 6 or 8 years ago; Emma m. to Jacob Sherk; Jemima, m. to Amos Kern; Ellen, m. to ——— Kuhns, Shellsville, Pa.; Anna m. to Herman Stoner, Buffalo, N. Y.

5. The seven daughters, as generally given are: Sarah (Sallie) m. to ——— Fitting and after his death to ——— Shellhammer; Elizabeth m. to Geo. Rhoads; Catharine m. to James Rhoads; Jane m. to M. Hetterich; Lovina m. to Rudolph Miller—their daughter now Mrs. Mark with her husband resides at Salunga—they

also have a family: Priscilla m. to Elijah Ammon.—they resided at Vicksburg, Union Co., Pa., for a number of years. Both are dead and left no descendants. Rebecca was married to ——— Becker. He is still living at Palmyra and is again married. Somewhat strangely these names have also been given as the daughters of John, a son of Jacob; a grandson of this John, a thing practically impossible, as hardly any one of them could be fifty years old.

II. Anna Catharine b. May 3, 1784, became the wife of David Heilman, near Annville, Lebanon county, as shown by Records of the Hill church, and also by Rev. J. Casper Stoever's Record. Her grandmother Regina Early was sponsor for one of her children in 1808.

III. William b. Aug. 20, 1785, is said to have lived and died a bachelor.

IV. John George, b. March 29, 1787, married Catharine Brightenstine (Breitenstein) about June 1817. The statement in the family record is that he lived with her thirty years and nine months. He died March 7, 1848.

1. The first entry in this record is, Mary b. Jan. 15, 1813. A single glance will convince anyone that this is a mistake, either in recording the date, or else, what seems more likely, the chance insertion of a member of another family. The difficulty is that it could not possibly be a repetition of the name that cannot be made out in the family of Christian Early, sur., as he died ten years before this 1803. She, apparently the same person, was confirmed at Bindnagle's church Apr. 17, 1829, as were the two oldest daughters of John George Early ten years later, May 18, 1839. Was she an adopted child, or was she the one known in the family traditions as Polly Weidner (Mary), married into that family?

We will not venture a guess as to whose child she was. But the recording of her name and birth at this point in the family Bible of Christian

Early snr., inherited by his son John Geo. and afterwards by his grandson Israel, shows that she was considered one of the family.

2). William b. Nov. 16, 1817. We know nothing further concerning him.

3). Sarah b. Nov. 29, 1818. She was Mrs. Jacob B. Wolf who died some 6-8 years ago, and whose descendants are still found in the vicinity of Derry now Hershey.

4). Elizabeth b. Nov. 20, 1820. Said to have married Jeremiah Imboden.

4). Daniel b. March 16, 1823. He died Feby. 22, 1842, being not quite 19 years of age.

6). Israel—married Frances Goetz. He occupied the old homestead. He had sons and daughters. One of them Joseph, is now engaged in the grain business at Palmyra in the old warehouse erected by Martin Early about fifty years ago.

7). Jacob Moses b. Nov. 19, 1828, generally known simply as Moses Early, married Polly Ramler. During the war of rebellion he removed to Virginia and engaged in the lumber business. He disappeared suddenly and mysteriously, supposed to have been drowned in the James river, where the plant was located. His widow was still living a few years ago. We know of but one daughter. Emma married to Dr. John V. Thome, now an inmate of the Soldiers' Military Home at Dayton, Ohio.

8). Rebecca b. Nov. 30, 1830. We have no further information concerning her.

9). Rosina, generally called Rose, b. Dec. 17, 1834, m. to J. Henry Miller, Lebanon, who is engaged in the insurance business. They have three daughters; Rose still single; the two younger married. The parents celebrated their golden wedding several years ago. They are quite hale and hearty for people nearly 75 years of age who have spent several years more than half a century in married life.

10). Catharine b. Sept. 9, 1836. m. James Baldwin.

One peculiar feature in regard to this family is, that five of the children were born in the month of November, and in the latter half of the month,—that six, or two-thirds of them, were born in the last two months of the year, and that only a single one was born in the first half of the year.

V. Concerning Susanna b. Dec. 7, 1788, we can give no further information.

VI. Elizabeth b. March 15, 1790. m. John son of Benjamin Hershey and wif. Barbara Schmutz.

VII. Christian Early jr. b. Jan. 12, 1795.—married Margaret Baskenstose. So the record says. She is frequently called Beckie, no doubt intended for Peggy. He died Apr. 16, 1831. She, (Rev. Eggeos' Journal) Jan. 16, 1851.

1). Lydia Anna or Lydianna b. Dec. 23, 1817. She died March 31, 1826.

2). Priscilla b. Aug. 1, 1819. m. to Benjamin Buck. (Ref. Record.)

3). Noah b. May 8, 1824, and died June 19, 1895. m. Mary Maulfair. She died Feb. 25, 1890. In later years he had moved to Palmyra, occupying the old Longenecker homestead, where both died.—The children were:

a). Rebecca b. March 28 1848—said to have been Mrs. Uhrich of Grantville.

b). Emma, b. Feby. 13, 1851, m. to Jefferson Mark, Palmyra.

c). Galen, deceased, b. Aug. 16, 1859.

4). Rebecca, b. Dec. 1827 m. to—Keim.

5). Margaret Christina b. Feby 1, 1829 m. to — Graybill.

6). John Benjamin March 6, 1832, married Lavina Longenecker. In his early days he was a clerk in the store of Joseph Horstick, Palmyra. Is now running a store at Harrisburg.

VIII. Jacob, also known as little Jacob b. Apr. 5, 1797. He was mar-

ried to —— Forney, and had a family. Tradition has it that he had charge of the hotel and store at Shellsville, if not misinformed, first established it. He died here.

1). Joseph Ritner, the son, migrated to California in the period of the gold fever. He is said to have returned east and settled at Philadelphia Feby. 8, 1865. m. Sarah dau. of John Dunton, are childless. He is said to be connected with the Traction Company, Philada.

2. A daughter Eliza m. to S:rohm.

IX. Is the one whose record is illegible.

X. Regina. We do not know what became of her.

XI. Thomas b. March 29, 1801, is said also to have gone to California with the 49ers. He is said to have starved.

XII. Margaret b. June 12, 1803. m. 1st Adam Reichert and 2nd Michael son of Gottfried Zimmerman. Bindnagel's Record says she died Oct. 21, 1889.

This completes the account of the children of Christian Early who were still living at the time of his death, as well as of their descendants. It will be understood that the account of some of the families is necessarily very meagre, and possibly defective and incorrect in some instances. The writer himself is conscious of the fact that the account of the family and descendants of Jacob the second son of Jacob is far from satisfactory. But if any one has better and fuller information, the writer should be pleased to hear from him.

A FEW CORRECTIONS

1. The family name of John Early's second wife was Sichele.

2. The founder of the Bindnagel's church fund was Geo. Berger and not Bergner as you have it.

3. The man from whom John Early bought the Betimes farm was Leonard Deininger. Unfortunately

you made it Deinmeyer, three times. This is an unknown name while Deiningers are quite numerous everywhere.

4. On p. 127 the name of the resident of Strasburg should be James Early—the writer's own mistake.

See PENNA.-GERMAN, March, 1909, p. 75.

Having incidentally learned of the death of E. W. S. Parthemore and knowing that he had for a long time been investigating the genealogy of the Early family, the writer at once addressed a letter to his cousin Minnie Early at Harrisburg, whose sister had been Mr. Parthemore's wife, asking for the papers containing the results of his researches. The request was kindly granted. With those papers also came quite a number of other genealogical tables of various families, most of them being connected with the Earlys. There was e. g. a pretty full genealogy of the Kreiders, now in their hands; of the Heilmans, who are descended from Anna Catharine dau. of Christian Early, of the Hersheys, connected with Christian Early's descendants as well as those of John Early 2nd. Some of those tables are quite full, e. g. that of the Kreiders covers hundreds of pages, that of the Hersheys possibly several hundred, that of the Marks hundreds more. Besides these are tables of other families intermarried with both the branches, viz. Bucks, Strohm's, Knolls, Weidners, Maulfairs, Zimmermans, Hasslers, in fact possibly twenty or more families.

It would hardly serve any good purpose to give all those facts and statements to the public, for some of those families are traced so far that their members could no longer be considered relatives. It had never occurred to the writer to trace the line of descent so far. But there are a few which are possibly given in a more complete form and some which may even have been omitted. A few of these will be given here. One of these

is the family of Benjmin Early, a farmer near Linglestown, Dauphin county, and great-grandson of Christian Early snr., the line of descent being, John, Christian, John, John, Benjamin. The widow Elizabeth, a daughter of James Harper and Sarah Unger, died only about a year ago. Mr. Parthmore has made record of the following descendants: (1) Minnie E. b. Oct. 8, 1860 and m. Dec. 16, 1880 to Wm. son of John Look and ——— McIlhenny. They have: Myrtle May b. Sept. 26, 1881, Chas. Benjamin b. Nov. 28, 1882 and John Early b. ——— 1884.

2. John Wesley b. Aug. 8, 1863— is a farmer, Dauphin county, m. Jan. 20, 1887, Tillie dau. of David Hain and Louisa Rauch.

3. Clemensa A. b. Nov. 24, 1866, m. Feb. 26, 1885 to Harry E. son of Adam C. Hetrich and Angelina Buck.

We have no means at hand to verify all of Mr. Parthemore's statements, but we know that some are correct and presumably all are so. We therefore give some of those of the earlier members of the Heilman family.

Anna Catharine, d. of Christian Early snr., b. May 13, 1784 was m. to David Heilman Apr. 19, 1805.

Their children were 1, Relecca b. May 23, 1806, d. March 18, 1845, was m. to Wm. Heilman.

2. Elizabeth b. Aug. 9, 1807, m. Jacob Keller.

Daniel b. Oct. 19, 1809, m. Elizabeth Bogner (is it not Boger?) He had a large family.

a. Maria b. Sept. 29, 1835, m. Henry Wilhelm.

b. Amos b. Sept. 6, 1838, m. Elizabeth Long.

c. Juliana b. Oct. 8, 1840, m. Samuel Imboden.

d. Elizabeth b. March 4, 1844, m. Wm. Imboden.

f. Ezra b. Dec. 15, 1849, m. Sarah Sauder.

g. Lydia b. June 5, 1852, m. Ezra F. Kreider.

h. Daniel David b. Feb. 28, 1855, m. Lucretia Poorman.

j. Ellen b. June 3, 1859, died Dec. 28, 1880.

It is not deemed necessary to carry these statements further as this brings us to the present generation. Besides Rev. Heilman of Jonestown, has published a history of the Heilman family of that section. This should, and undoubtedly does, give all needed information in that line.

The Germans of Pennsylvania

THEIR COMING AND CONFLICTS WITH THE IRISH

By Dr. T. P. Meyer, Lock Haven, Pa.



IN the compilation of this article, it is deemed advisable to be brief throughout, from the fact that much of the historical matter at hand, has, no doubt, already appeared in THE PENNSYLVANIA-GERMAN; in view of this fact, the article will be incomplete, if considered alone.

The prime object of the coming of the Germans to Pennsylvania was twofold; Firstly, for "Conscience' Sake," and Secondly, "for the Improvement of their Spiritual and Temporal condition." They were frequently the subject of remark in the early history of Pennsylvania, and their numerous descendants are to be found in every State of the Union.

The early Provincial Records were incomplete, and, though many German Emigrants came to Pennsylvania prior to 1700, few of the arrivals prior to that date have been recorded.

Among the first, whose name has been handed down, is that of Henry Frv, who arrived two years before William Penn.

In 1682 quite a numerous company arrived, including men of note and means, and commenced a settlement called Germantown; two years later a company of ten persons, was formed in Germany, called the "Frankford Land Company, on the Mayne." Their articles were executed in that city, November 24th, 1686, and F. D. Pastorius was appointed Attorney for the Company. They bought (30,000) thirty thousand acres of land from Penn, including the Germantown land, 5350 acres, and the Manatauney patent for 22377 acres.

In 1706, a petition signed by eighty-four Germans (men) was presented

to the Council, asking citizenship. In their petition they set forth, that by the encouragement of the Proprietary, Wm. Penn, they had transported themselves into this province, and by their industry had changed the uncultivated lands they had purchased, into good settlements, and for twenty-two years past, had behaved themselves as liege and loyal subjects of England; that above sixty of these petitioners at one time, viz: the 7th of the 3d month, 1691, had promised, in open court, allegiance to King William and Queen Mary, and fidelity to the proprietary. This petition was granted and the petitioners were "naturalized" Sept. 29th, 1709. This was the beginning of German-American citizenship, in Pennsylvania. In 1708-9 upwards of ten thousand Germans, most of them very poor, arrived in England, and were there, for some time in a starving, sickly condition being lodged in warehouses, having no subsistence, but what their wives begged for them in the streets, till provision was made for them by Queen Anne; later 3000 were shipped to Ireland, others to America. Most of those sent to Ireland returned to England, on account of their "hard usage" in Ireland.

In the summer of 1710, several thousand Palatines, who had been maintained at the Queen's expense in England, and for some time afterwards in America, were shipped to New York, many of whom afterwards came to Pennsylvania.

Queen Anne had expended for the maintenance of these Palatines, in two years, £135,775, Sterling. (Report to the House of Commons, April 14th, 1711).

These Germans were strictly Church people, the great majority of them be-

longing to the Reformed and Lutheran churches; they came to Pennsylvania in such great numbers as to draw the remark from James Logan, Secretary of the province of Pennsylvania, in 1717. "We have, of late a great number of Palatines poured in upon us without any recommendation or notice, which gives the country some uneasiness, for foreigners do not so well among us as our own English people."

In 1719, Dickinson remarks, "We are daily expecting ships from London which bring Palatines in number about six thousand."

The influx was so great as to cause alarm. It was feared by some, that the number from Germany, at the rate they were coming in, about 1725 and 1727, would soon produce a German colony here, and perhaps such a one as Britain once received from Saxony in the fifth century; and to arrest to some degree the influx of Germans, the Assembly assessed a tax of twenty shillings a head on newly arrived servants.

In 1722 Palatine servants or Redemptioners, were sold to serve for a term of three or four years, at £10 each, to pay their freight and fare across.

In 1729 there arrived in "New Castle government," forty-five hundred persons, chiefly from Ireland. In the same year, six vessels arrived at Philadelphia with Germans; three in 1728; three in 1729, and three in 1730.

From 1730 to 1740, about sixty-five vessels, well filled with Germans, arrived at Philadelphia, bringing with them ministers and schoolmasters, to instruct their children.

Some of the Germans who had settled on the west side of the Susquehanna, were constantly annoyed by one Cressap, a Maryland intruder. In 1736, Cressap publicly declared, that in the coming winter, when the ice was on the river, a great number of armed men, would come up from Maryland, and be in the woods, near

the German inhabitants, and that he, with ten armed men, would go from house to house and take the masters of the families prisoners, and when they had as many as they could manage, they would carry them to the armed forces in the woods, and return again, till he had taken all who would not submit to Maryland.

A number of Germans were subsequently abducted, and many, by threats, driven from their homes.

During the summer of 1749, some twenty vessels, with German passengers, to the number of twelve thousand, arrived. From 1740 to 1755 over one hundred vessels with Germans arrived at Philadelphia; many carrying five and six hundred passengers. Frequently sickness would break out on these ships, and at times two hundred, and over, would die on ship while on the way over.

Thousands of those who immigrated to Pennsylvania between 1740 and 1755, lamented bitterly that they had forsaken their "Vaterland" for the new world. There was within this period a class of Germans, who had resided for some time in Pennsylvania, known as Neulaender, who lived at the expense of the credulous abroad. They would go to Germany, and there, by misrepresentations, and fraudulent practices, prevail on their countrymen to dispose of their property, and come to the New World, which these Neulaenders always presented as a paradise. Many of these were in limited circumstances, so that, after paying their debts, and reaching the promised paradise, they had nothing, and were greatly in debt; and instead of improving their condition, it was made infinitely worse; for, upon their arrival, they were sold into servitude for a series of years, to pay the cost of their passage.

Christopher Sauer, printer of a German paper in Germantown, in a letter, dated Germantown, March 15th, 1755, says,

"It is thirty years since I came to this Province, from a country where we had no liberty of conscience—when I came to this Province, I wrote largely to my friends and acquaintances of the civil and religious liberty, privileges, etc.; my letters were printed and reprinted, and thousands were provoked to come to this Province, and they desired friends to come. Some years ago the price was five pistoles freight, and the merchants crowded their ships with passengers; finding the carrying of them more profitable than merchandise.

"But the love of gain caused Stedman to lodge the poor passengers like herring; they had no room between decks, so many were kept on deck.* * * For want of water and room, they took sick and died very fast, so that in less than one year, two thousand were buried in the sea, and at Philadelphia. Stedman (a ship master) bought a license in Holland, that no captain or merchant could load any, as long as he had not two thousand. By this murdering trade there was more profit by their deaths, than carrying them alive. * * (He says further) I wrote a letter to Amsterdam, and the monopoly was taken from Stedman."

Rev. Muhlenberg says, in speaking of Redemptioners:

"Denn wenn die Teutschen von den Schiffen hier ankommen so muessen diejenigen, welche die fracht nicht aus ihren eignen Mitteln bezalen koenen, sich mit ihren Familien gleichsam verkaufen, da sie denn so lange dienen muessen, bis sie ihren fracht abverdient haben; solche werden servants, oder Knechten ganannt. Wen den die selben ihre Fracht bezalt, und noch etwas verdient haben, so zien sie nach und nach ins land hinauf, und kaufen was eigenes."

On another occasion he writes:

"Weil viele von den nach Pennsylvanien eilenden Teutchen ihre fracht tsu bezahlen nicht im stande sind, so werden sie, zu deren Verguetung, auf einige jahre an die reichsten Einwohner als leibeigene Knechte verkauft. Es komen solcher zur verlassung ihres Vaterlandes verfuerten, und dadurch oeffters in leibliches un geistliches elend gestuertzten Teuchen Leute von Zeit zu Zeit noch immer sehr viele in Pennsylvanien an.

"Im Herbst 1749 sind 25 schiffe voll Teutschen, neuen Colonisten nach und nach vor Philadelphia eingalafen, und auser denen, die der Tod unterwegs aufgarieben, haben sich darauf 7049 Personen befunden. Es ist leicht tsu erachten, da die begierde, das Vaterland mit der neuen Welt zu verwechseln, schon so viele jare her unter

denen niemals weniger, als mit den gegenwaertigen unstaenden, vergnuegten Teuchen herrschet, das land bereits ueberfluessig mit Leuten besetzt sey. Und so ists. Es wimmelt von Leuten, so das auch die Lebensmittel theurer werden. Eben dieses aber ist Ursach, warum die in dieses Land komenden nicht so viele vorthteile geniessen koenen, als die erstén genossen haben."

At this early period, about 1750, Rev. Muhlenberg was in fear that Pennsylvania was being overcrowded with people; though it had a population estimated at, only, two hundred and fifty thousand. As early as 1729 to arrest, in some degree, the influx of Germans, the Assembly assessed a tax of twenty shillings a head on newly arrived servants; if they were unable to pay the amount, they became "Redemptioners," and were sold into servitude for a fixed time, to pay the assessment. But this did not seem to make the German influx any less. About 1755 the Germans had become so numerous that they were a power in politics, and, often elected to office whom they chose. Watson, a writer of the time says: "The effects of these successes of the Germans will probably be felt through many generations.

"Instead of a peaceable, industrious people, they are now insolent, sullen and turbulent. * * They deem themselves strong enough to make the country their own; They come in such force, say 5000 a year, they will soon be able to give us law, and language too, or else by joining the French, eject all the English."

A writer, (Wharton) imputed their "wrong bias" in general to their "stubborn genius and ignorance," which he proposed to soften by education, which was necessary, he says, to give the general mass of the inland country Germans right views of public individual interests. He proposed that faithful Protestant ministers and schoolmasters should be supported among them. That their children should be taught the English language; that the government, in the meantime should suspend their right to vote for mem-

bers of Assembly; and to incline them sooner to become English in education and feeling, we should compel them to make all bonds and other legal writings in English. Finally, the writer concludes, that "without some such measure, I see nothing to prevent this Province falling into the hands of the French."

The number of Germans at that time (1755) was about seventy thousand in Pennsylvania, nearly all of them Protestants, thirty thousand of these were Reformed;—the Lutherans were still more numerous.

In 1757, there were one thousand four hundred Catholics, of twelve years, and upward, including, German, English and Irish.

Many Germans settled in the state of New York between 1709 and 1714. In 1709 over 600 arrived, and settled in North Carolina. From 1730 to 1750, many Germans settled in South Carolina. In 1733, a large number settled in Georgia.

In 1735, a German Settlement was formed at Spotsylvania, Va.

In 1739, many Germans settled at Waldoborough, state of Maine; in thirteen years they numbered 1500.

In Pennsylvania, in 1772, the Germans were estimated to number over 75000. At present, the descendants of the Germans number many millions, and are numerous in every state of the Union. They are the most numerous of all the immigrants to America, not of a British stock.

In 1751, a general move was made to establish schools and to educate the children of the German people of Pennsylvania; large amounts of money were raised in Holland, and England for this purpose. Rev. Thomson was at the head of this move, and was made the Commissioner to collect and receive money, and establish schools, where people called for, or were willing to encourage them. A writer of the time says;

"Rev. Thomson's design was calculated to save a multitude of most industrious

people from the gloom of ignorance, and qualify them for the enjoyment of all those privileges, in common with the happy subjects of a free Protestant government."

Rev. Thomson prevailed upon a number of "Noblemen and gentlemen of the first rank," in England, to take the management of the design upon themselves, collectively.

"This proposal was readily agreed to by those noble and worthy persons. They were truly concerned to find that there were any of their fellow subjects, in any part of the British dominions, not fully provided with the means of knowledge and Salvation. They considered it a matter of the greatest importance to the cause of Christianity in general, and the protestant interest in particular, not to neglect such a vast body of useful people, situated in a dark and barren region, with almost none to instruct them, or their helpless children, who are coming forward in the world in multitudes, and exposed an easy prey to the total ignorance of their savage neighbors on the one hand, and the corruption of our Jesuitical enemies, on whom they border, on the other hand; and of whom there are always, perhaps, too many mixed among them. Moved by these interesting considerations, these noblemen and gentlemen, did, accordingly take the good design into their immediate protection, and formed themselves into a society for the effectual management of it. "The first thing said society did, the record continues, was to agree to a liberal subscription among themselves; and upon laying the case before the king. His Majesty granted £1000 toward it. Her Royal Highness, the Princess of Wales, granted £100; and the Hon. Proprietors of this province, willing to concur in every design for the ease and welfare of the people, engaged to give a considerable sum yearly for promoting the most essential part of the undertaking. * * * Scotland had already contributed for the same purpose, £1200 sterling.

"In the meantime, they have come to the following general resolutions, with regard to the management of the whole."

"I. To assist the people in the encouragement of pious and industrious protestant ministers that are, or shall be regularly ordained and settled among the said Germans, or their descendants, in America; beginning first in Pennsylvania, where the want of Ministers is greatest. * * * * *

"II. To establish some charitable schools for the pious education of German youths of all denominations, as well as those English youths who may reside among them. Now, as a religious education of youth, * * is the most effectual means of making a people wise, virtuous and happy, the Hon. Society have declared that they have this part of their design, at heart; * * * * *

"III. The said Hon. Society, considering that they reside at too great a distance, either to know what ministers deserve their encouragement or what places are most convenient to fix the schools in,—and as they would neither bestow their bounty on any who do not deserve it, therefore, they have devolved the general execution of the whole upon us, under the name of "Trustees General" for the management of their charity among the German Emigrants in America. * * * * *

"IV. And lastly, considering that our engagements in other matters, would not permit us personally, to consult with the people in the country, nor to visit the schools as often as it might be necessary for their success, the Hon. Society have appointed the Rev. Mr. Schlatter, to act under our direction, as visitor o.r supervisor of the schools." etc. * * * * *

The record continues in regard to establishing schools for the German Colonists.

"1st. It is intended that every school to be opened upon this charity, shall be equally to the benefit of Protestant youth of all denominations and before the education will be in such things as are generally useful to advance industry, and true godliness. The youth will be instructed in both the English and German languages, likewise in writing, keeping of common accounts, singing of psalms, and the true principles of the holy protestant religion, in the same manner as the fathers of those Germans were instructed, at the schools in those countries, from which they came.

"2dly. As it may be of great service to religion and industry, to have some schools for girls, also, we shall use our endeavors with the Hon. Society, and have some few

school Mistresses encouraged, to teach reading, and the use of the needle. And, though this was not a part of the original design, yet as the society have nothing but the general good of all at heart, we doubt not they will extend their benefaction for this charitable purpose also.

"3dly. That all may be induced, in their early youth, to seek the knowledge and love of God, in that manner which is most agreeable to their own consciences, the children of all protestant denominations, English and German shall be instructed in catechism of sound doctrine, which is approved of and used by their own parents and ministers. All unreasonable sort of compulsion and partiality is directly opposite to the design and spirit of this charity, which is generously undertaken to promote useful knowledge, true religion, public peace, and Christian love, among all ranks and denominations.

"4thly. For the use of schools, the several catechisms, that are now taught among the Calvinists, Lutherans, and other protestant denominations, will be printed in English and German, and distributed among the poor, together with other good books, at the expense of the society.

"5thly. In order that all parents may be certain of having justice done to their children, the immediate care and inspection of every school will be committed to a certain number of sober and respectable persons, living near the place where such schools shall be fixed. These persons will be dominated assistant or Deputy Trustees: and it will be their business, monthly or quarterly, to visit that particular school for which they are appointed, and see that both master and scholars do their duty. It will also be their business to send an account of the state and progress of the schools, at every visitation, to us as "Trutees General." These accounts we shall transmit from Philadelphia to the Society in London. And the Society will from time to time, be enabled, by these means, to lay the state of the whole school before the public; and thus charitable and well disposed people, both in Great Britain and Holland, seeing the good use that has been made of their former contributions, will be inclined to give still more and more for so glorious an undertaking."

Two more articles follow here; but as they are more of an exhortative address than a part of the code, we will, for the sake of brevity, omit them.

Schools at the expense of this Society, and under this code were promptly opened, by request of the people at Reading, New Providence

and Hanover; others soon followed, and the system rapidly gained favor.

For this early day, this "free school" code was remarkable; though instituted in 1751, or 158 years ago, was quite similar to the present complete system of schools in Pennsylvania. The "Society" in London occupied the position of the Pennsylvania government; Rev. Schlatter, the position of the State Superintendent of Public Instruction; the Trustees General (Art. III) had the general supervision, something similar to County Superintendents of the state, while the "Deputy Trustees" in article "5thly" exercised the functions of the local board of directors. The scheme was undoubtedly the parent of the Pennsylvania free school system of the present day, including, to some extent, the last innovation of free books. Again omitting a large part of the text, we come to the final address and exhortation to the people. This address is remarkable, on account of the manifested pecuniary liberality, as well as the deep solicitude for the then prevailing, and future welfare of their German Colonists. Therefore we will close this part of the article with an extract from said address.

"And surely, now, we may be permitted in their name, to address you, countrymen and fellow Christians for whose benefit the great work is undertaken! We cannot but entreat you to consider, of what importance such a scheme must be to you, and your children after you. We are unwilling to believe that there are any persons, who do not heartily wish success to a design so pious and benevolent. But, if, unhappily for themselves, there should be such among us, we are bound in charity to suppose that they have never yet reflected that, whilst they indulge such wishes, they are in fact, acting a part, plainly repugnant to the interests of liberty, true religion, and even of human nature.

"Mankind in general are, perhaps, scarcely raised more, by their nature, above the brutes, than a man well instructed above the man of no knowledge or education; and whoever strives to keep a people in ignorance, must certainly harbor notions or designs that are unfavorable, either to their civil or religious liberty. For whilst a people are incapable of knowing their own inter-

ests, or judging for themselves, they can not be governed by free principles, or by their own choice; and, though they should not be immediate slaves of the government under which they live, yet they must be slaves or dupes to those whose councils they are obliged to have recourse to, to follow blindly on all occasions, which is the most dishonorable species of slavery.

* * * * "If proper instructions are begun now, and constantly carried on among you, no design can ever be hatched against your religion and liberties, but what you shall quickly be able to discover and defeat. All the arts of your enemies will be of no avail to sever you from your true interests, as men and as protestants.

"You shall know how to make true use of all your noble privileges, and instead of moving in a dry and barren land, where no water is, you and your posterity shall flourish from age to age, in all that is valuable in human life, a barren region shall be turned into a fruitful country, and thirsty land into pools of water. The wilderness and solitary places shall be glad through you, and the desert shall rejoice and blossom as the rose.

The Society under whose directions the schools were conducted, established as early as 1755 a printing press for the German Language. School books and religious tracts were printed in German at this press; and, in order to convey, with greater facility, political and other information to the German citizens, a German newspaper was published at this establishment.

"Rev. Wm. Smith, provost of the college at Philadelphia, was agent for the London society, (before mentioned,) and had the supervision of the press, and the newspaper. This paper was, however, not the first German paper published in Pennsylvania.

In 1739, C. Sauer, began to print a German paper at Germantown: at first, quarterly; then monthly, and after 1744, weekly.

"In 1743, Joseph Crellius started a German weekly paper in Philadelphia, while in 1751, Ambruster started a weekly paper in English and German, also in Philadelphia.

The Germans had flourished and increased greatly in numbers and political influence in Pennsylvania. They flattered themselves that they were at last firmly established where they would be secure in the full enjoyment of political and religious liberty. But now a cloud seemed to rise on the horizon of their hopes, in the coming hosts of Irish, a people whom they thoroughly hated on account of their

aggressive Popish or Roman church prejudices, as well as the harsh treatment many of them had endured in Ireland, whither Queen Anne had sent 3000 in 1709. They resolved to resist encroachment upon their political and religious rights, in this new country. They had not forgotten the war with the Roman church in Europe and they would fight, if need be for continued religious and political freedom in America.

Now we have in this sketch, reached the coming of the Irish Catholics, an event of serious concern to the German protestants of Pennsylvania.

A brief historic side sketch is deemed necessary at this point, so that the reader may more readily understand the cause of this feeling of the protestant Germans against the Roman church in general. On October 27th, 1641, during the reign of Charles I., the massacre of the Protestants occurred, in Ireland, where, in a few days, fifty thousand were inhumanly, without regard to sex, age or quality, butchered; if they did this in Ireland, would they not do the same in America, if Papal authority demanded? they argued. On account of this fear, and the unsettled state of affairs in Europe, the great influx of Irish, etc. made the German protestants quite restless.

Very few Irish immigrants arrived in Pennsylvania prior to 1719, but from this time on, Irish immigration increased rapidly. The first arrivals, generally settled near the disputed line between Pennsylvania and Maryland, excepting some who settled in Donegal township in Lancaster county, and those of Craig's and Martin's settlements in Northampton county.

James Logan, secretary of the commonwealth of Pennsylvania, writing of them to the Proprietaries, in 1724, says; they have generally taken up the lands toward the Maryland line; and as they rarely approached him to purchase, he calls them bold and indigent strangers, saying as their

excuse, when challenged for titles, that we had solicited for colonists, and they had come accordingly. They were, however understood to be a tolerated class, exempt from rents by an ordinance of 1720, in consideration of their being a frontier people, forming a kind of cordon of defense, if needful. They were soon called bad neighbors, by the Indians, whom they treated badly, and finally were the same race who committed the outrages, called Paxtang Massacres. Some of the data found in the Logan MSS. are as follows.

"In 1729, Logan states, that there are so many as one hundred thousand acres of land, possessed by persons, who resolutely set down and improved it without having any right to it, and he is much at a loss to determine how to dispossess them."

"In New Castle government there arrived last year (1728) says the Gazette of 1729, forty-five hundred persons, chiefly from Ireland."

"In 1729, Logan expresses himself glad to find that the Parliament is about to take measures to prevent the too free immigration to this country. In the meantime the Assembly had had a restraining tax of twenty shillings a head for every servant arriving; but even this was evaded in the case of the arrival of a ship from Dublin, by landing them at Burlington. It looks, says he, as if Ireland is to send all her inhabitants hither, for last week, not less than six ships arrived, and every day two or three arrive also. The common fear is, that if they continue to come, they will make themselves proprietors of the province. It is strange that they thus crowd where they are not wanted. But besides these, convicts are imported hither. The Indians themselves are alarmed at the swarms of strangers, and we are afraid of a breach between them—for the Irish are very rough to them.

"In 1730 he writes and complains of the Irish; in an audacious and disorderly manner, possessing themselves of the whole of Conestoga Manor, of fifteen thousand acres, being the best land in the country. In doing this by force, they alleged that it was against the laws of God and nature, that so much land should be idle, while so many Christians wanted it to labor on, and raise their bread. The Pax-

tang boys were great sticklers for religion and scripture quotations against "the heathen." They were, however dispossessed by the Sheriff and his posse, and their cabins, to the number of thirty were burned. This necessary violence was, perhaps, remembered with indignation; for afterwards, the Paxtang massacre began by killing the Christian unoffending Indians in Conestoga. The Irish were generally settled in Donegal. From Donegal the settlements by the Irish and Scotch were extended into Paxton, Derry, Londonderry, and Hanover townships, Lancaster county, now Dauphin, and part of Lebanon. Logan writes in another letter; "I must own, from my own experience in the Land Office, that the settlement of five families from Ireland gives me more trouble than fifty of any other people. Logan's successor, Richard Peters, Esq. as secretary to the Proprietaries, falls into a similar dissatisfaction with them; for in his letter to the proprietaries, of 1743, he says, he went to Marsh Creek, (Adams county—then Lancaster) to warn off and dispossess the squatters, and to measure the Manor land.

On the occasion, the people there, to about the number of seventy, assembled and forbade them to proceed, and on their persisting, they broke the chain and compelled them to retire. He had with him a sheriff and a magistrate. They were afterwards indicted, became subdued, and made engagements for leases.

After 1736, the influx of immigrants from Europe, and from Lancaster county, into Kittochtinny valley, west of the Susquehanna, increased rapidly; in 1748, the number of taxables in this valley (Cumberland and Franklin counties) was about eight hundred; of whom there were not fifty Germans—those few were in the Conococheague settlement.

Shortly after Cumberland county had been erected (1750) the proprietaries, in consequence of the frequent

disturbances between the governor and Irish settlers, gave orders to their agents to sell no land either in York or Lancaster counties to the Irish; and also to make advantageous offers of removal to the Irish settlers (as the mingling of the two races in Lancaster and York had produced serious riots at elections;) in Paxton and Swatara, and Donegal townships, to remove to Cumberland county, which offers being liberal, were accepted by many.

As early as 1732, there was a violent contest for supremacy between the Germans and Irish in the election of a member for Assembly. Andrew Galbraith was the Irish candidate, and John Wright, an English Quaker, the candidate favored by the German and English elements, and he was elected. In 1743, however, the Irish strove more effectually for success at the polls. An election was held to fill a vacancy in the Assembly, caused by the death of Thomas Linsey. The Irish took possession of the poll, and compelled the Sheriff to receive only such tickets as they approved, and make a return accordingly. In this way, though greatly in the minority, their candidate was elected. The matter was afterwards investigated by the Assembly, and the following resolutions adopted.

Resolved; That the Sheriff having assumed the power of being the sole judge at the late election, exclusive of the inspectors chosen by the farmers of said county of Lancaster, is illegal, unwarrantable and an infringement of the liberties of the people of the Province; that it gave just cause for discontent to the people of said county; that if any disturbances followed thereupon, it is justly imputed to his own misconduct.

Resolved: That the Sheriff of Lancaster county be admonished by the speaker. The sheriff attended, and being admonished, promised he would take care and keep the law in future. He also altered the return, as Samuel Blunston was entitled to take his seat.

In 1749, an election was held at York. There were two candidates for

Sheriff, Hans Hamilton, from Marsh Creek, Adams county, the Irish candidate, and Richard McAllister, the favorite of the Germans, who, as they generally did without much ado, worked well for their candidate, evidently gaining on their competitors, which vexed the ireful friends of Hamilton.

Several stout, blustering Irishmen, boxers, as they were called, took possession of the polling place, determined that only the friends of their candidate should vote. A stout German, determined to enjoy what he claimed as his rights, stepped up to vote, tripped up the heels of a swaggering Irishman who opposed him, and an affray was on in earnest. A great fight ensued, and ended in the discomfiture and rout of the Irish, who were driven beyond Codorus creek, and dared not return, all day in fear of further clubbing.

The Germans continued the election, and their candidate, McAllister, the historian states, was elected by an overwhelming majority.

But, in this instance, Gov. James Hamilton disregarded the result of the election, and commissioned Hamilton the defeated Irish candidate for one year.

At the next election held at York, October, 1750, for representatives, a large party of Germans drove the Irish from the polls. It was set forth in a petition to the Assembly, touching this affray, that the Sheriff, Hans Hamilton did not open the election till two o'clock in the afternoon, which caused great uneasiness among the people. That the Marsh Creek people (the Irish) gathered about the election house to vote, and would not allow the Germans and others to come near the house, but kept them away with clubs, so that the Germans were obliged to do the best they could, or go home without voting; and being the most numerous, they drove the Irish from the house, and when they had done so, (says the historian) they, (the Ger-

mans) "came in a peaceful manner, to give in their votes." But when the Irish sheriff saw his party was routed, he locked up the box, and would not allow the inspectors to take any more tickets, which made the Germans angry, so they tried to break into the house; while the sober people desired the Sheriff to continue the election; but he would not, and went away out of a back window, several of the inspectors going with him. Then the Freeholders desired the coroner to carry on the election—which he did did carefully and justly; and afterwards, the Sheriff was asked to come and see the votes read, and an account taken of them, but he refused. The narrator ends by saying, that "this whole matter was investigated, the Sheriff called before the Assembly, politely admonished by the speaker, and advised to keep better order in the future." The Irish, greatly outnumbered by the Germans, who were ready for war on every and all occasions, concluded to give up the unequal contest, and move away. The Germans, anxious that they should move away, made them liberal offers for their homes, bought them out, so that in 1764, a thousand Irish left the middle and northern colonies, and migrated to North Carolina. More constantly followed southward, and westward. The Germans occupied the greater portion of the farms first settled and improved by the Irish, and this tribal war for supremacy ended.

NOTE.—"Irish Immigration", Rupp.

Immigrants from Scotland and Ireland, settled at an early period in the New England, Middle and Southern Colonies. Previous to 1640, a large body from Scotland and Ireland settled in the eastern Colonies. Between 400 and 500 immigrants from Scotland, alone, arrived in New York in 1737; and twenty years later, Scotch and Irish colonists, established themselves in Ulster county; also at Orange and Albany, N. Y. As early as 1685, some Scotch and Irish settled in New Jersey. But it was to Pennsylvania that the largest immigration of Scotch and Irish, particularly the latter, though at a later period, took place. From Pennsylvania, many of the Irish went into

the western parts of Maryland, the Central portions of Virginia, and the western counties of North Carolina. A thousand left the Northern and Middle colonies, for North Carolina, in 1764; about 600 Scotch settled near Fayetteville, North Carolina, in 1749, there was a second arrival from the same country in 1754.

In 1684, a small colony of persecuted Scotch settled under Lord Cardross in South Carolina.

In 1730, multitudes of husbands and laborers, from Ireland, came to South Caro-

lina; and within three years, before 1773, no less than 1600 immigrants from the north of Ireland settled there. Georgia, too, was partly colonized by Scotch and Irish, who migrated south from Pennsylvania, (from Lancaster and Cumberland counties) across Maryland, Virginia and North Carolina, besides receiving large numbers of its first settlers, direct from Scotland.

The descendants of these two classes, now constitute a large part of the population of the Middle, Southern and Western States.

Recollection of an Emigrant's Journey in A. D. 1849, from Pontypool, England, to Pittsburg, Penna.

By Chas. A. Burrows, Lititz, Pa.

NOTE.—The writer of these recollections is not a Pennsylvania-German, but his children are at least one-half so, their mother being in the 7th line of descent from Hans Herr the first Christian minister to settle in Lancaster county (1709) and their grandfather Louis Feilbach was a native German, so we accept the contribution and invite accounts of similar experiences from a German starting point.



On my way to school in a morning of July, 1849, the postman (letter carrier) of the village handed me a letter addressed to my mother.

It bore an American stamp, and being expected, the contents, enclosures and composition could almost be read through the envelope. My father had migrated to America fifteen months previously and had fortunately obtained regular employment and fair wages, so had provided for our following him to "the States."

My mother at this time was visiting a sister in a locality twelve miles distant from our residence, and it was quickly decided that I should that very day walk to Llantrissant via turnpike, through fields, over stiles and bridges, passing various well-known landmarks, ruins and relics and the eleven-year-old traveller

reached destination on time, with disappointment No. one at the reception. My mother was at a town five miles away, en route toward our own home.

Next day we met and at once began to pack for the 3500 mile journey. Farewell school and playmates. Good bye ancestral relatives and native land. The "Coach" picked me up on a canal bridge, where I had met the parish minister and during the 5 days' travel to Liverpool we had the following variety of conveyances: twelve miles by coach, fifteen miles steam boat, ferriage across the Bristol channel, thence by a coastwise steam boat (Troubadour) from Bristol to Cardiff (Wales), thence to Scarsea. Stayed on shore over night, exchanging cargo (no hurry those days) and next day re-embarked for an all-night passage up the Welsh coast, the weather being calm and pleasant, took on several Welch families also destined for America with several kegs of butter-milk hermetically sealed for the sea voyage. Arrived in due time at Liverpool, and found our way to the dock, and sailing ship "Jessore." American flag aloft, and a Yankee Captain (Cobb) in command. Both mates and cabin boy Yankees, a French cook, and the crew of twenty

sailors comprised about twelve different nationalities. The only perquisite furnished the passengers—198—was an occasional sea-biscuit harder than hard-tack and about two quarts of fresh water daily. The passengers were nearly all Irish; the doctor of the ship was a native Irishman and was fairly disposed to keep us all in good health. Although it was a cholera year on both sides of the ocean there was but one serious case on our ship—and not fatal. And but one death from other cause. Our stay in Liverpool was but two days and had not much opportunity to explore the great outlet of emigration. We did observe on the docks immense piles of American flour in barrels and Indian corn in bags. Our period of sea voyage from July 15th to August 28th—44 days, was a succession of storms, squalls, calms and ordinary ocean views and all glad when 'land ahead' was the cheerful word telegraphed by the wireless of that day.

We were marooned in New York about two weeks, awaiting another letter from my father, with whom it was desirable to communicate for further means for transportation. At that time it required seven or eight days for a letter to go either way between New York and Pittsburg.

During the sojourn in New York, a big fire occurred among the ships in docks on the east side in which a popular craft known as Henry Clay and several others were destroyed.

Also the gold fever-stricken Argonauts made their first departure via Panama and Chagres on the steamship 'Empire City.'

Finally we again started westward via two water ferries and across New Jersey by the toll collecting Camden and Amboy railroad to Philadelphia, where we observed big placards in forwarding office windows "Through to Pittsburg in 8 (eight) days." We started by entering one of a train of cars drawn by horses up Market street from the Delaware docks to

some point across the Schuylkill in West Philadelphia, where the horses were unhitched, and a locomotive with a big bonnet-shaped spark arrester was put in front and we steamed away and gazed our eyes to weariness beholding the farms and villages of Chester and Lancaster counties. It was a slow-going accomodation train and it was close of day when we arrived at Columbia—there to embark on the 'raging canal.'

Our conveyance was not provided with 'Travellers' Guides' or maps and our fellow-passengers knew as little of the territory of our journey as ourselves, so we knew not Lancaster county except that the thrifty looking farms and buildings reminded us of such in the "old country" or fatherland, that the contrast was not so striking till we got farther westward and into the mountainous regions. Then we wished that our destination had been in the Garden county as now known. We went by way of Susquehanna and Juniata Slackwater basins, numerous locks, aqueducts, levels, tow paths and 'birn' banks and basins to Hollidaysburg at the eastern foot of the Allegheny mountains.

Our canal boat was named 'Jacob Dock' of Philadelphia of the 'Bingham' line, carrying a mixed cargo of merchandise principally in large square boxes. The passengers, about twenty persons, were unclassified, but the written and unwritten regulations were stictly observed. There were no state rooms on the ordinary freight boats.

On the 'Packet' lines, drawn usually by three horses at a dog trot pace, and which usually commanded right of way, the accomodations were better and well patronized. That season there was a drought, water courses failed, consequently the canalers suffered delays and consequent privations.

Between Harrisburg and Huntingdon we had the dry weather experience of low water and malarial air.

The 'locking' of boats ascending or descending necessitated use of much water and to economize the lock tenders would hold up a boat until the 'locking' would accommodate a boat each way. This caused delay and strenuous discussion by boat captains and others. Many times a 'level' would be depleted of water, causing boats to 'stick in the mud' till a favoring 'swell' from a 'locking' or a pushing packet boat would temporarily relieve the situation.

Unsanitary conditions on boat and shore caused sickness and my mother was a victim to almost a fatality.

At Newport between Harrisburg and Huntingdon, on the line of the old canal, the mother of the writer was taken off the boat, being very ill with malarial fever, for better medical attention, but the boat being held up in a low water blockade, for parts of three days she became sufficiently convalescent to re-embark and continue the journey. At Hollidaysburg our boat was 4 days behind schedule, the passengers' provisions or patience exhausted, yet some of them thankful that they were yet alive. To get over the mountain to Johnstown which is now accomplished in one hour, sixty years ago required nearly twelve hours, using the 'Portage' system of several incline planes by rope drafts on drums, and a succession of grade levels—vis-a-vis—it was a foggy, damp day as well, so we saw little of the outside and realized little of the dangerous portage. At Johnstown in the canal basin we embarked on another freight passenger ark named Hope of the Bingham line and again westward bound by water route down the Conemaugh, Kiskiminetas and Allegheny rivers, 110 miles to Pittsburg, now reduced to 76 miles by railroad.

During one of the holdups, near Blairsville, my mother delegated me to visit a nearby farm house and purchase a chicken for the next day—Sunday dinner. A gay red rooster for six cents (a fippenny bit in the local

vernacular) was the outlay, and the fowl was duly slaughtered and prepared for the crude culinary process of the mid-ship wood stove. Sunday forenoon was passing with the boat entering a lock; and as occasionally happened the 'snubbing' line was carelessly handled, causing the boat to 'bump' against the gate. Result in this instance—a 'Dutchman' standing on some boxes in the 'aft' part of the boat was jolted off his base, and to recover his perpendicular position landed his feet on top of the stove which included the frying pan with our Sunday dinner. The scene immediately following beggars description. Great Britain and Germany were both frenzied and the surrounding nationalities had a *vau-de-ville* drama of one act that was confusion worse confounded, etc.

As we reached the Smoky City another incident occurred which required four or five days to unravel. Word had reached my father that the boat on which we travelled was 'tied up' en route somewhere west of Johnstown, so on the Saturday night he embarked on a packet boat, and hailed every freight boat they met asking if there were any English or Welsh people on board. My mother heard our steersman reply "No, only a lot of Irish and Dutch," but knew not why or to whom the answer was made.

On arrival at the farm house on Monday evening where my father was employed, we were made welcome, and astonished to learn that my father had gone past us to Johnstown and so had to wait his return on the following Wednesday evening, when the surprises were mutually enjoyed. The next Sunday our chicken dinner was not interrupted, and our outfit for new beginning housekeeping was purchased at a 'Deutsche Laden' store kept by Peter Paulin, in the then and now typical German district of Allegheny City, near Nicholas Voegtler's flour mill, on Canal street, in October, 1849.

DIE MUTTERSPROCH

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

NOTE.—The following selections are the work of the late Henry L. Fisher, a sketch of whose life is given on the preceding pages. The short glossary is given on the suggestion of a number of subscribers, not as a step towards the making of a dictionary, nor as an inducement to persons to attempt to master the dialect—but rather as an accomodation to friends and as a feeler. If we receive no words of approval we shall infer that there is no demand for such lists of words with their meanings. If you want such lists tell us so.

Frühjohrs Lied

Der Winter isch fort un ich bin so froh—
Wan er kumm't un'a'h wan er geht;
Die Wolke sin weis un der Himmel isch blo,—

Un' lieblig isch 's wu mer sich dreht;
Die Hinkel, die, gaxe,
Die Zwiwle, die, waxse,
Un die Amschel, die, baut sich e Nescht.

Der Winter isch fort un 's Frühjohr isch do,

Un alles guckt frisch, grü, un' neu;
Un 's Läbli un 's Gräsl fergrüne sich so,
In dem liebliche Sunneschei;
Die Sun schmelzt der Reife,
Die Fögel, die, peife
Un' sel g'fällt mer, noch, 's allerbescht.

Die Schul isch forbei, un ich bin so froh—
Die Läden am Schulhaus sin zu;

For wan mer a'h wert so alt as e' Kuh,
Doch, lernt mer noch immer dazu;
Die Buwe, die, schpiele,
Die Säulin, die, viele
Un's Hammacher's Kuh hot en Kaib.

Die Hahne, die, krähe so luschtig un' laut,
Un' ener fliegt dort uf die Fens;

Die' Mamme, die, plantzt Rothriewe un Kraut,
Un die Mäd, die, roppe die Gäns;
Die Hahne, die, krähe,
'S isch bal zeit for mähe,
Un' dort fliegt, warhaftig, en Schwalb.

Was isch doch en Lärme dort drowe im Hof!

Mer meent, doch, mer müsst sich fer-gaffe;
Ich glaeb, doch, warhaftig sie scheere die Schof,

Un' horich! was kreische die Krable!
Die Hinkel, die, scherre,
Die Schäfflin, die, blarre,
Un der Däd hot der Schofhamtuel g'schnitte!

Der Himmel isch blo, die Wolke sin weis,
Un die Sun scheint so lieblich un schön.
Ke' Froscht meh im Bodde, uf 'm Bächli ke Eis

Un wu isch der letschtjähri'g Schnee?
Die Ieme, die, brumme,
Die Goldamschel kumme.
Un die Glucke, die, brühe im Schlitte.

Es Wässerli wimpelt un' dort uf 'm Buschli.
Schweebt en Schar mit blutrothe Flügel;
Geduldiges Büwli hökelt for 'n Fischli,
Un 's Bächli, des, glantz wie en Spiegel;
Grügeel sin die Weide—
Die Buwe, die, schneide
Un mache sich Peife im Mai.

Die Buwe, die, bloose ihr Weidepeife.
Die Mäd suche bittere Salad,
Un' die Manslent, die müsse bal Sense schleife,
Sunscht gebt ke' schön, sauwer G'mad;
En Dheckli sei Bärkli
Des hot, nau, en Schtärtli—
Wan's regert, gebt 's fiel Gras un Hai,

Guck juscht e'mol nau, dort drowe im Hof—
Die Buwe, die, schmiere un butze
Dort schtehne un blärre die g'schorne Schof,
Un die Lamlin, die, schpiele un schtutze;
Dort isch 'n weis Brökli,
Des hot 'n schwarg Bläckli
Juscht grad uf 'm End fun der Nas

Der Butzeman schteht mit' im Welschkomfeed,

Ganz müsigg un sagt ke Wort;
Der Däd laad die Büchs, er schpannt un er schelt—
Eeb 's kracht, sin die Krable schun fort!
Der Sus ihre Gänsli,
Des, hot 'n Schtumpschwänzli.
Un die alte sin schlimm uf 'm Gras.

Du liewe, du fröliche Frühjohrs—zeit!

Wie leebhaft die ganze Natur:
O, wunterbar isch die grosz Herlichkeit—
Gleichfällig des g'ringscht Kreatur!
Der Adler fliegt hoch
Un 's Schpätzli fliegt noch—
Der Schoepfer, der, hot sie all gleich.

Mei Alte Heemet, (An Extract)

Es isch en Haus net g'macht mit Händ,
Dort, ewig in d'r Höh
Ach wan ich dort daheem kän sei,
Glückselig—sünd un kummer frei—
Wie herrlich un wie schön
Dort isch ken Erwet meh zu dhu,
In jener ungeschörte Ruh,

Fater un Mutter wohne dort
Uf selle schöne Hügel;
Sie leest im Wahre Christe-thum,
Un' beet das ich doch a'h bal kum,
Un' er leest in d'r Biwel;
So hen sie g'lese un gebeet
Im alte Hause, wu nimme schteht.

Mei Kleener Jacob Schtrausz

Ich hab en knützer kleener Bu—
Kophöcher as mei Knie—
Der knützschte Bu' dei lewe du
Hoscht e'nich wu gesch;
Er schpringt un' dchumpt un' brecht mer
Sach

In alle Eck im Hans,
Un was dafu? er isch mei Bu'—
Mei kleener Jacob Strausz!

'Hot Röhle g'hat un Räsch un Mumps,
Un alles was war out,
Jetzt schmäscht 'r mir mei Becher Bier,
Dhut Schnuppdawack in 's Kraut,
Er schofft mei Peif mit deutscher Käs—
Un' dhut 's net wider raus,
Wär 's nanere Bu' wär 's 'nan're case—
Net mei klee' Jacob Schtrausz!

Er nem't die Milch-pan for sei Trumm,
Un' hackt mei Schtock in zwe'
For 'Trummschticks, nord geht's bum!
bum! bum!
Un' ich schrei aus "Ach, jeh!

Ich meen mei Kop wär im Ferschprung'—
So rappelts, rump'ts un rauscht's!
Juscht loss 'n geh, 'war a'h 'mol jung—
En kleener Jacob Schtrausz.

Er frogt mich Sache, so wie die—
Mei Nas! der rothe Kuop!
Warum ke' Hoor dort owe sin—
Dort owe uf meim Kop';
Wu geht die Flamm hi' fon der Lamp
Wan's Licht isch aus-un-aus?
Un' warum hees ich net Bouquet,
Wan's nähmlich isch wie Schtrausz?
Er hot mich g'frogt jetz, wie ich woot,
Wan ich geh an der Pcol;
Ei, sag ich, "wie mei Fater hot—
For Jackson, alle mol!
Nort sagt 'r awer, was ich meen—
For Silver oder Gold?
Ich bin for Penze—hoscht du een?
Ich brauch een, gar ferdolt!"

Un' so geht's fort fon Dag zu Dag—
Woch ei un' aus im haus;
'S isch all eens lob ich's oder klag
Mei kleener Jacob Schtrausz!
Er frogt öb ich nie Buwl war—
Ob ich, allzeit en brafer war
Un' hab nix schlecht 's gedhu:

Zur Antwort sag ich, "ja, besure,
Un' hab a'h, herrlich g'fühl—
Hab Schpielwerk g'hat, en Schpottgäulsfuhr,
Un' hab fiel G'schpuchte g'schpielt:
Doch, war ich nie so frech un' prags
Un' uf zu alle Flausz
As wie es isch, so hentesdags
Mit kleene Jacob Schtrausz.

Obmol isch 's Ernuscht un' öbmols G'schpaz
Mit so 'me narrische Bu;
Ich wünsch öbmols—ich wees net wasz—
Meistmols for Schtill un Ruh:
Doch, wan 'r in seim Bettche schloft,
So rauschlos wie e' Maus,
Dann sag ich, leis, mei gröschter Troscht—
Isch mei klei Jacob Schtrausz.

Frühjahr—spring
Lied—hymn
Wolke—cloud
Lieblig—lovely
Hinkel—chickens
gaxe—cackle
Zwivle—onions
wachse—grow
Amshel—robin
guckt—looks
Sunneschei—sunshine
schmeltzt—melts
Reife—frost
Fögel—birds
Läde—shutters
Schpile—play
Hahne—roosters
luschtig—merry
Rothriewe—beets

Schwab—swallow
Lärme—noise
scherre—scratch
Schäfflin—lams
brumme—hum
geduldiges—patient
Schpiegel—looking glass
Butzeman—scarecrow
Welschkornfeld—cornfield
fröliche—happy
wuuterbar—wonderful
Herlichkeit—glory
Adler—eagle
Schpätzli—sparrow
Schöpfer—Creator
Himmel—sky
wiele—root
krähe—crow
mähe—mow

fergaffe—stare awkwardly
Goldamshel—oriole
Bächli—rivulet
hökelt—angles
Schpiegel—mirror
Schleife—grind
knützer—mischievous
Röhle—measles
Becher—cup
hackt—cut
ferdolt—confounded
Shtock—cane
Heemet—home
glücklich—happy
Kummer—care
ungestörte—undisturbed
Hügel—hill
Erwet—work
Irdisch—earthly

REVIEWS AND NOTES

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

BE A GOOD BOY; GOOD BYE—
And other Poems—By John L. Shroy. Cloth; illustrated; 224 pp. Published and for sale by the author. Press of J. B. Lippincott Company, Philadelphia.

Many of these poems were first printed in the local papers and a few in the magazines. The scenes of most are laid in Lancaster county, Pa. They centre around things "at home." There is not a classical theme among them; several are biblical and deeply religious. Many contain a playful reminiscence and a leisurely meditation, like "Minding the Cows," and "He Saw Me after School." There are others again that border extremely on the commonplace, the poet's pitfall, like "Totin' the Hod."

The most elaborate and artistic poem in the whole collection is "Down by Old Pequea." Equally pleasing is "Mid-August" with its

".....brown in the fields near by,
A quiver of heat when the wind is still."

There is something here that smacks of the fields in summer time, of the soil, something poetic. This poem was a prize lyric read before a Browning Society.

POEMS—By Cyrus Elder. Cloth; 114 pp. J. B. Lippincott Company, Philadelphia and London, 1909.

Here is a book of verses of no mean aspirations and efforts; all in all the verse is more than mediocre. It is an interesting little volume of occasional verses that are mainly reminiscent. Many of the themes are taken from fairy land or mythology. Others again from English literature; some are extremely local in subject, like "Yost Yoder"; "Indian Turnip"; and "The Anointing." Among the poems

of "War Time and Themes" the sonnet to Gettysburg and The Private Soldier of the Union Line are by far the finest. The former of these two contains fine poetic inspiration and is a noble poem. The latter was read at the dedication of a monument on the Gettysburg battle field by the 10th Regiment, Pennsylvania Reserve Corps. It seems to be the finest of the war poems.

The poem called "The Anointing" has its scene laid in a Pennsylvania farm-house kitchen. The language is said to be Pennsylvania Dutch; we fail to find a single expression that is Pennsylvania German and much less Pennsylvania Dutch for there is no such dialect. The only idiom that might be taken for Pennsylvania German is the expression "the howling of the hound," as the word hound comes from the German "hund." On the whole it seems to be the least satisfactory of the entire collection.

The pleasantest poem of all is "Robin Goodfellow." It contains the playful franks usually assigned to this fairy character.

A GENTLE KNIGHT OF OLD BRANDENBURG— By Charles Major, Author of "When Knighthood was in Flower," "Dorothy Vernon;" etc. Cloth, illustrated; 378 pp. Price \$1.50. The Macmillan Company, New York, 1909.

Here is an historical novel based on actual historical facts. The book depicts the court and family of Frederick William, the father of Frederick the Great.

The Frederick William of history was an interesting character. He was painfully simple in his habits; he meant business. He had a great pas-

sion for military exercise, arbitrary power and the divine right of kings. Being economical he was able to indulge his taste for the organization of military power. He had a weakness, a childish love for tall soldiers. If he happened to know of a man six feet, or more, tall he was sure to capture him and force him into his "Grenadiers."

It is however not alone, Frederick William around whom the interest of the book centres, but rather around his daughter, Wilhelmina, the sister of Frederick the Great. She is a charming and delightful character, she is of course a princess, and as such she has some of the pride characteristic of one born to command; but besides this she is still a woman. The theme of the book is her wooing. Then, as now, the peace of nations frequently depended upon the betrothal of a member of the royal family. The book abounds with tragic scenes, incidents of intrigue, and moments of the utmost suspense.

Mr. Major has filled this story with pure romance, deeds of gallantry, and the charm of the picturesque. It is a book that one can read with eagerness and zest and lay down with pleasure and satisfaction. It is a gentle book of a gentle knight for the gentle reader. The book is artistically bound and has fine illustrations.

A CENTURY OF POPULATION GROWTH IN THE UNITED STATES—From the First Census of the United States to the Twelfth: 1790-1900. Department of Commerce and Labor, Bureau of the Census. S. D. North Director. Paper, 303 pp. Government Printing Office, Washington, D. C. 1909.

This is virtually a history of the Censuses of the United States for the first century. Statistics are usually uninteresting, but a summation like this of the social and industrial development of our first century presents

some interesting and unique features. Some of the more interesting and important topics are, Population in the Colonial and Continental Periods; The First Census in the United States; Analysis of the Family; Surnames of the White Population in 1790. In addition to these and many more interesting topics there are one hundred and fifteen tables.

A modern census has been termed a national account of stock. The early censuses were only accounts of inhabitants; the more recent ones include practically all lines of human activity. The first census of the United States was taken in 1790.

No enumeration embracing all the colonies was ever taken; and in some colonies no accurate account of population was taken during the entire colonial period. The demands for the desired information were often ignored and caused friction. The population was thin and scattered over wide areas. Means of communication and travel were difficult. The people entertained an independent spirit; and the sheriffs and officers in charge of the work received no compensation. Many people were also superstitious. When Gov. Hunter in 1712 undertook to enumerate the inhabitants of New York he had occasion to write to the home government to excuse the imperfections because the people were deterred by superstition and declared that sickness had followed upon the last numbering of the people. Gov. Burnett of New Jersey had the same trouble in 1726. The people meant to take the enumeration a repetition of the sin of David and that it might bring on the same judgment.

PUBLICATIONS RECEIVED

Old Eagle School Tredyffrin, 1769-1900. By Henry Pleasants.
Poems. By Cyrus Elder.
George Michael Bedinger. A Kentucky Pioneer. By Danske Dandridge.

Genealogy Duke - Shepherd - Van Metre Family. By Samuel Gordon Smyth.

Dinner List 1909, Pennsylvania Society of New York.

The Rise and Decline of the First Lutheran Congregation at the Forks of the Delaware. Read before the Northampton County Historical and Genealogical Society.

ANNOUNCEMENTS

"The Two Landmarks of Radnor and Tredyffrin"

Under the title "The Two Landmarks of Radnor and Tredyffrin" have just been published by the John C. Winston Co., 1006 Arch Street, Philadelphia, two separate volumes boxed together, containing detailed histories of The Old Eagle School, Tredyffrin, Radnor. The latter is the same book as was published in 1906 with a supplement bringing the history down to date, with much new matter, including an alphabetical index of Delegates to the several Diocesan Conventions. The history of The Old Eagle School is a valuable contribution to the history of the German Settlements in Pennsylvania but dealing especially with the establishment of the Lutheran Church in Chester county, and containing in "A historical prelude" a brief review of the influence of the Germans in the settlement of the State.

Both volumes contain very valuable lists of Welsh and German settlers and of interments in the respective graveyards attached to the places besides list of officers connected with each place and of the signers of sundry petitions and subscription lists, which are of great value to historical and genealogical work. Although designed for distribution together the books are separate publications, and may, with the supplemental volume on St. David's history, be purchased sepa-

rately. They are very handsomely illustrated, and edited, and constitute a timely and attractive addition to the holiday publications.

They are on sale by most of the important booksellers.

History of Shoemaker Family

"The History of the Shoemaker Family of Shoemakersville, Pennsylvania, from 1682 to 1909" is now ready for distribution. It contains 42 pages of valuable and interesting matter and 14 illustrations—7 photographs of members of the Shoemaker Family, and 7 views of historical buildings and places—printed on fine paper and bound in rich cloth cover, with title in gold leaf.

The book, of which there is only a limited edition, is offered for sale at \$2.00 a copy.

MRS. C. S. MOHR,

No. 414 Washington St.,
Reading, Pa.

Vacation Idylls

A volume of original poems, very largely on local topics, by Ellwood Roberts, of Norristown, will appear soon. It is entitled, "Vacation Idylls."

The cover is ornamental with an original design, a combination of a number of picturesque features of river scenery, familiar to all residents of the Schuylkill Valley, one of the most prosperous and beautiful river basins in the world. Most of the other illustrations have a bearing on this subject.

The little volume of a hundred pages is beautifully printed on tinted paper, and elegantly bound.

There are two editions, one in paper covers, the other in cloth. The price of the former is 40 cents, and the latter, 65 cents, postpaid.

All orders should be addressed to

ELWOOD ROBERTS,

603 West Main St.,

Norristown, Pa.

HISTORICAL NOTES AND NEWS

Pennsylvania Federation of Historical Societies

The fifth Annual Meeting of the Pennsylvania Federation of Historical Societies was held Thursday, January 6, 1910 in the new rooms of the Historical Society of Dauphin County.

The meeting was called to order at one o'clock P. M. by the President, Julius F. Sachse, who introduced Mr. T. L. Kline who in well chosen words in behalf of the Dauphin County Society welcomed the Federation to the use of the Society's Rooms in the Kelker Memorial Mansion situated on historic, holy ground.

The reading of the minutes was dispensed with, the same having been placed before the members in attendance in printed form.

The roll call showed that the following Societies and Libraries were represented: Dauphin County Historical Society, Penna. Historical Society, Pennsylvania-German Society, Chester County Historical Society, Lebanon County Historical Society, Bucks County Historical Society, York County Historical Society, Lancaster County Historical Society, Schuylkill County Historical Society, Montgomery County Historical Society, Hamilton Library Association, Delaware County Historical Society, Lehigh County Historical Society, Bradford County Historical Society, Site and Relic Society of Germantown, State Library, Penna. History Club, Library Grand Lodge, F. & A. M. of Pennsylvania, Western Pennsylvania Historical Society.

The President in his address briefly called attention to the value of work done by the Federation and suggested Philadelphia as a place for its next meeting. Order was given to have the address entered on the minutes.

The President appointed Dr. John W. Jordan, Capt. H. M. M. Richards and S. M. Sener, Esq., a committee to report nominations for the ensuing year.

The following resolution, offered by Rev. Geo. I. Browne, of the Lancaster County Historical Society was then adopted:

"Resolved, That the Pennsylvania Federation of Historical Societies cordially endorses and earnestly urges the bill presented to the Congress of the United States by Congressman W. W. Griest of the 9th Congressional District of Lancaster appropriating \$30,000 for the erection of a Memorial to Robert Fulton in commemoration of said Fulton's ingenious and scientific application of steam to the propulsion of vessels—a Bill presented in pursuance to the Resolution adopted by the mass meeting of 5000 citizens assembled September 21 at Fulton House on the occasion of the dedication of tablets presented by the Lancaster County Historical Society to mark the birthplace of Robert Fulton."

B. M. Nead, Esq., was appointed to represent the Federation at the inauguration January 7th of Rev. Dr. H. H. Apple as President of Franklin and Marshall College, Lancaster, Pa.

The Secretary, Dr. S. P. Heilman, made his report, showing among other things that thirty-two societies are members of the Federation, and that others held the step under advisement. He also distributed copies of the printed report of the proceedings of the previous meeting.

The Report of the Treasurer, B. M. Nead, Esq., showed an income for the year of \$142.25 including the balance on hand at the last report. (A measly inadequate sum in view of the interests represented. H. W. K.)

The Executive Committee reported that no meeting of the Executive Committee had been held.

The reports of the standing committees showed progress. The bibliographies of Washington and Lebanon counties have been published; those of Chester and Lancaster are almost ready for the press, those of Germantown, Cumberland county and Franklin county are in preparation. Mr. F. R. Diffenderffer reported that he had made up a list of 300 papers published in the city and county of Lancaster. Work is being done on the lists of duplicates held by libraries.

The subject of preserving manuscript records elicited considerable discussion. Some county records were reported in good shape, others neglected and sadly in need of expert attention. The necessity of arousing sentiment in favor of restoring and preserving manuscripts was strongly emphasized.

Seemingly the importance of preserving and making accessible the original sources of historic information has not yet taken deep root in the State of Pennsylvania, only thirty of the counties having Historical Societies even, some of which need spurring on.

The Committee on Nominations reported the following list of officers who were elected by ballot cast by the Secretary: President, F. R. Diffenderffer, Litt. D.; First Vice President, Julius F. Sachse, Litt. D.; Second Vice President, Gilbert Cope; Third Vice President, James M. Lamberton, Esq.; Secretary, S. P. Heilman, M. D.; Treasurer, B. M. Nead, Esq.; Executive Committee, Capt. H. M. M. Richards, and Barr Ferree.

The Committee on Legislation was continued with instructions to ask the next Legislature for an appropriation of \$1,000 for the use of the Federation.

The Federation has caught the spirit of Go-ahead-a-tive-ness. Why should not at such gatherings opportunity be afforded to all members to take the floor for a minute and say a word for

the good of all? Why should not a formal paper or two be presented at such meetings? Why should a body of trained historians and librarians, meeting as a body but once a year be able to do all its business in two hours?

The meeting on motion adjourned at 3 P. M.

After the adjournment of the Federation a visit was paid to the genial, able, obliging Custodian of Public Records, Luther R. Kelker, with headquarters in the old Governor's Mansion on the "Hill". Out of dusty, musty old papers he has built up a unique collection of over 500 volumes of restored manuscripts, arranged in chronological order. Students of institutions of learning like Harvard, Yale, Columbia, University of Penna., Johns Hopkins, University of Illinois, University of Chicago, have been beneficiaries of his enthusiastic labors. Over 14,000 letters have been written and 6,000 certificates issued respecting military and naval service. To one student alone over 200 pages of history in writing were supplied bearing on Kaskaskia, Illinois. Ten persons are employed by "Lou" who certainly is no misfit as Custodian of Public Records. We hope county officials will give him and his assistants a chance to show how to restore the crumbling, dirty, old papers of historic value that by all means should be saved from destruction. The Federation is working in this direction. Why should not County Commissioners invite a man like Mr. Kelker to examine records under their care and secure his advice.

We wish to say here that we would be pleased to print notes respecting the work done by the various historical societies and, we kindly request members of such societies to agitate the matter among members and officers and not let up until notes appear. The magazine ought to have them, members of societies ought to have them. Let's have them.—Editor.

GENEALOGICAL NOTES AND QUERIES

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

It is the intention of the Editor, thinking that it will add to the value of, and interest in the magazine, to reopen the Department of Genealogical Notes and Queries. Questions may be asked, and answers given. We recommend this especially to our subscribers, upon whom we shall depend for most of the information furnished. The Editor will be assisted in this by Mrs. M. N. Robinson, of Lancaster, Pa. Address all communications to THE PENNSYLVANIA-GERMAN, Lititz, Penna.

INFORMATION WANTED

QUERY I

Schaeffer and Singer Families

Francis Schaeffer (Franciscus Schaefferin) and wife (probably Elizabeth—Elizabetha.)

Their daughter Johanna (Hannah) married 1784-5 John Michael (Michael) Singer (Senger)—four children of this couple (Josiah, David, Benedict and Elizabeth Singer) were baptized Sept. 1, 1799 by Rev. Dr. Lochman, at Hill Church, Lebanon Co., Pa. (formerly Lancaster Co.) Jacob Hoffman, John Ulrich, C. Hoverter and Abraham Regel, sponsors.

A number of the children and relatives of Francis Schaeffer and wife migrated to Ohio between 1812 and 1821, settled in and around Dayton, Montgomery and Butler counties, etc.

Among these were their sons Frank (Francis 2nd) Daniel (father of Rev. Joseph Schaeffer, a Methodist minister located in 1852 in Illinois) and their daughters—Mrs. Beeler (Behler or Beiler?) Mrs. John Ulrich and I think Mrs. Regel (Reigel?) and relatives named Shearer, Collins, Ulrich, Regel, Beeler, etc.

Being anxious to perfect my own genealogy I will gladly give what I have to others interested.

CORA C. CURRY,

P. O. Box 2294, Station G.,
Washington, D. C.

QUERY II

Snyder Family

I seek information as to the antecedents of Christopher J. Snyder, who married Gertrude Opdyke, as sister, as I understand, of a quondam Mayor Opdyke of New York City. The said Christopher Snyder moved from New Jersey to Luzerne county, Pa., in 1839. His sons, as far as I know, were William, Wesley, Opdyke, and Manning.

Respectfully,

(Mrs.) S. EMMA SNYDER,

Swandy, Colo.

QUERY III

Musser Family

Here is an item as to John Musser, but who he is, I do not know.

Penna. Archives, 5th Series, Vol. VII, p. 694.

Muster Roll of 2nd Class, 7th Battalion, on a Tour of Duty at Lancaster.

Captain—Abraham Scott.

Corporal—John Musser.

July 1st, 1781.

Very Sincerely,

MARY N. ROBINSON.

The Overmeyers

Dr. G. W. Overmeyer of Raymond, Wash., says: "My great-great-grandfather, John George Obermeyer was

born in Blankeloch, Baden on the Rhine between Baden and Switzerland in 1727 and came to America in 1751, married and took up a home in Union county, Penna., 303½ acres of land at the junction of ——— creek with Penns Creek where his house was used as a rallying place for the settlers to defend themselves against the Indians. He was a captain during the Revolutionary War. We have a history of our family from 1680 to 1905 of over 344 pages and up to that time over 2200 Overmeyers were found descended from John G. Obermayer. He is buried on the old homestead near New Berlin, west of Sunbury, about halfway between Mifflinburg and Middleburg." The doctor has four daughters and two sons who hope to join the Orders of the Revolution. We put the doctor on the way of getting the evidence he is seeking to prove the necessary service to secure the membership.

Notice to Members of the Diller Family

It is proposed to hold a reunion of the Diller family at New Holland, Pa., early next summer. All descendants of this family who feel any interest in the proposed reunion are requested to write to the undersigned. This reunion is especially for the descendants of Caspar Diller; but other Dillers are invited to join.

A daughter of Caspar Diller, Margaret Diller, noted in the last issue of your Journal by "Alma Klam", married Michael Keinadt and their descendants (name now spelled Coiner) are very numerous; most of them are living in Virginia. It is hoped that word will be received from many of this branch of the family. Those by whom this notice is seen are requested to make the matter known to other members of the family.

Very truly yours,

THEODORE DILLER,
200 Ninth St., Pittsburg, Pa.

THE FORUM

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

MEANING OF NAMES

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

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

26. BUCHER

The surname BUCHER means a maker of books. At the time that the word BUCHER was adopted as a surname a BUCHER or maker of books was an engrosser, since that was before the days of printing. The word

BUCHER is, of course, derived from BUCH, which is in turn derived from the verb BIEGEN meaning "to bend". The book is made by bending or folding the sheets of paper. It is interesting to note that there is a reduplicative intensive form of BUCHER; reference is made to the name BUCHERER meaning Keeper of books or librarian.

27. FICK

Dr. Fuld regrets that it is impracticable to give the derivation and meaning of this surname in the columns of THE PENNSYLVANIA-GERMAN. If the reader who is interested in its

meaning will kindly send a stamped envelope to the editor he will be glad to send the matter by mail. Address, Dr. L. F. Fuld, in care of Editor of PENNSYLVANIA-GERMAN, Lititz, Pennsylvania.

28. ELSER

This surname may have one of several meanings. The name was given to fishermen who fished for ELSE or ALOSE [CLUPERA ALAUSA] which is a fish that comes up the river in the spring and returns to the sea in May. It was also given to lumbermen who cut down the ELSE or ERLE, [BETULA ALNUS] growing in swampy land and having a reddish wood. Furthermore it was given to the user of a sailmaker's awl. But the most frequent derivation of this surname was undoubtedly that of "Son of ELIZABETH", which was contracted to ELSA and later ELSE. This word ELSE was subsequently used in Germany in a derogatory sense as a nickname, meaning "a stupid fellow or ne'er-do-well."

LEONHARD FELIX FULD.

A Needle Work Picture



Mrs. Augusta P. Morgan of Colchester, Conn., in sending us the photograph from which the above cut was made said: "The needle-work picture was worked by my aunt Miria Witman (daughter of Judge William

Witman and Mary Green, of Reading, Penn.) at the Moravian Seminary, Bethlehem, in 1813. It is worked on white satin with filo silk and chenille. The colors in my recollection have never faded; it is still in the original frame and glass. As the Witmans were among the early Germans that came to this country, I thought you might like to have a sample of some of the work done by one of their descendants". We thank Mrs. Morgan for this favor and invite further correspondence by others respecting old-time fancy needlework. Look up your old samplers and tell us their story.

A Correction

In the Proceedings of The Pennsylvania-German Society, for 1907, Vol. 18, the following corrections should be noted in the article on "Harbaugh's Harfe":

Page 9: "The New Kind of Servants" should be "The New Kind of Gentlemen."

Page 10: "Busch in Schtedel" should be "Busch un Schtedel", and "The Backwoodsman in Town" should be "Country and City".

Yours truly,

ULYSSES S. KOONS.

The Hessian Soldiers

NOTE.—The following lines were written by one of our Ohio subscribers to the Hon. J. C. Ruppenthal of Kansas. Who can supply lists of Hessian soldiers? We ought to get them into print.

I have just now received the November number of THE PENNSYLVANIA-GERMAN. Among the first articles, and the first one I read was your article "The Hessians". The reason anything concerning those Hessian prisoners is so very interesting to me is because I have reason to suspect that I am a descendant of one of them. I have been searching everything that I have had access to, to prove beyond a doubt that my grandfather's father was one of them. We must gather everything that is known

concerning those poor men and somebody must write it down. This summer I wrote to the adjutant général at Washintgon, D. C. I thought that possibly there was a list of their names somewhere on file in the War Department. This was the reply that I received from the Adjutant-general: "This department has no list of the names of the Hessian prisoners captured by General Washington at the battle of Trenton, N. J. As these soldiers were in the British service, it is suggested as a possibility that some information bearing on the subject of inquiry can be obtained by addressing the Public Record Office, Rolls House, Chancery Lane, W. C. London, England." I did not do any more to it. I have directed my inquiries more especially towards those captured by Washington at Trenton, New Jersey. They were taken to Philadelphia and then to Lancaster, Pa. Afterwards they were not considered safe at Lancaster and were ordered taken over to Reading in Berks Co., Pa., where they were kept on a mountain near Reading. I was at the place where they took several photographs of the place that is still called "Hessian Camp". I am more especially interested in those kept at Reading for it is more likely that my ancestor was one of those because he afterward lived in that county. His name is given as a resident of Berks county in the first U. S. Census 1790 and there is where he raised his family. There must be a great many of the descendants of these men all over this country who would be interested in all that could be learned concerning those prisoners who never returned to their native land. I have a copy of Montgomery's History of Berks county, Pa., and he gives quite an interesting account of those men who were kept among the Penna. Germans of Berks county. I have been unable to find a list of their names.

Price's Meeting House in Chester County

Mrs. Joseph Ball writes:

"Have you any account of the Dunker Church or Price's Meeting House in North Coventry, Chester county, Pa., in any of your magazines?"

I am the daughter of Rev. John R. Price, Bishop of that Church. He was connected with the Church from 1810 to 1879." We have published nothing on the subject. We would like to learn what has been written on the church. If nothing has been put in print, the matter should be taken up. Let us hear from you, Dunker brethren.

Bibliography in Preparation

Miss Harriet C. Long, daughter of an esteemed subscriber, F. A. Long, M.D., of Madison, Neb., at present a student in the State Library School, Albany, N. Y., is working on a bibliography for a graduating thesis. Respecting this, we quote the following from a letter: "The bibliography will be a selected list of perhaps 150 or 200 books touching all phases of the literature relating to Pennsylvania-Germans. Its chief purpose will be to interest those who do not know anything about Pennsylvania-Germans or who wish to learn a little more about them. I am inclined to think that for general purposes a list of this kind will be even more valuable than a very exhaustive list of obscure publications which would be practically inaccessible to all but a few people."

We have made arrangements to print the thesis when finished in our pages and to issue a reprint. Particulars will be announced later. The thesis will not be printed before June or July.

DOUBLE-BARRELED ICONO- CLASM

"Dr. Albert Bushnell Hart, of Harvard University, vexed the Pennsylvania Germans exceedingly a year or so ago by writing a piece about them in which he intimated that they are ignorant and boorish and do not possess the noble characteristics that their leaders attribute to them.

Now Dr. Hart may perhaps partly regain the favor of the Pennsylvania Germans, for he has just delivered a speech in New York in which he said the virtues ascribed to the Pilgrim Fathers are largely mythical, though their descendants may possess these virtues.

The remainder of the world should now look out for bricks hurled by Dr. Albert Bushnell Hart."—Germantown Independent Gazette.

Annals of the Early Mennonites and Other Germans in Lancaster County

This series of papers to appear in The Express is unavoidably delayed as may be seen by the following. Subscribers will please make note of this. "Owing to certain information necessary to furnish the European background to our Mennonite articles I will not be able to start them until about the first of February. I have the matter all ready otherwise however.

H. FRANK ESHLEMAN."

FOR THE JOKE BOOK

Racial pride is a kind of patriotism that lasts as long as any sentiment. The story is told, says a writer in the Philadelphia Record, of a stranger in Milwaukee who, seeing an Irishman at work in the street, asked him what was the population of the town.

"Oh, about forty thousand," was the reply.

"Forty thousand! It must certain-

ly have more than that," said the visitor.

"Well," said the Irishman, "it wud be about two hundred and seventy-five thousand if ye were to count the Dutch."

Every child who has been to a circus knows the charm and mystery connected with the "side-shows." Those dingy tents with their enticing pictures of the marvels within are at once the delight and despair of the small boy who has spent all his money. Perhaps the lad who is forced to remain without is more to be envied than his opulent friend, for he keeps his ideal unshattered. "Paladin," in "Glances at Great and Little Men," tells an experience which proves that it is sometimes just as well to leave things to the imagination.

When at Leipzig, I went to the annual Messen, or Fair. The population of the town was just doubled by this occurrence, for there were ninety-thousand visitors present.

A side booth bore the sign, "Menschen Fresser," or "Eaters of Human Beings." As I went in I met several persons coming out.

"Is the show worth seeing?" I asked.

"Yes, certainly," was the reply.

I paid five groschen and entered. The space inside was limited. There was a showman, and there were spectators, but I could see no cannibals or other fierce man-eaters. I went up to the showman.

"Where are the man-eaters?" I asked.

He pointed to a glass case in the middle of the room. Beneath the glass was a choice collection of fleas.

When I went out I did as my predecessors had done—recommended the show as being true to the advertisements. The fox that has lost its tail always advocates curtailment. This is human as well as vulpine nature.—Youth's Companion.

The Pennsylvania-German

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

is an illustrated monthly magazine devoted to the Biography, Genealogy, History, Folklore, Literature and General Interests of German and Swiss Settlers in Pennsylvania and other States and their descendants.

The Aim of the magazine is to encourage historic research, to publish the results of such study, to perpetuate the memory of the German pioneers, to foster the spirit of fellowship among their descendants and provide a convenient medium for the expression and exchange of opinions relevant to the field of the magazine.

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EDITOR—H. W. KRIEDEL, Lititz, Pa.

PUBLISHERS—THE EXPRESS PRINTING CO.

OFFICERS—H. R. GIBBEL, President; E. E. HAEFCKER, Vice President; J. H. ZOOK, Secretary; DR. J. L. HERTZ, Treasurer.

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To those who have so promptly sent remittances in payment of their subscriptions for the current year we tender our hearty thanks. To those who have not yet remitted we wish to say that we can always make use of money. Kindly make payment at your earliest convenience.

Volume Eleven—Number One

This issue of THE PENNSYLVANIA-GERMAN marks the beginning of the second decade in its publication, with a more promising prospect than at any previous time. We still have with us quite a number of subscribers who have been taking the magazine since its first appearance. To them in particular and to all who have become subscribers since the

ownership of the magazine was changed our hearty thanks. Without your support the publication could not have been continued. We are grateful for your patronage in the past and solicit its continuance in the future.

Genealogical Records

Have you read our announcement of the proposed new publication to be called "Genealogical Records." If you have not, turn to our advertising pages and do so now. We are reminded of the theological student who was highly elated and then chagrined to have his teacher in Homiletics say in criticism of his trial sermon, "Your sermon has one very good feature—and only one, the text; what followed is of no value." Of the value of the Genealogical Records themselves there can be no question. Whether a good thing shall be made out of it will depend on

the support given by our subscribers. If you do not wish to get the publication yourself subscribe in the name of some library or for some friend.

"PENNSYLVANIA-GERMAN" Associations

"Foster the formation of Associations among descendants of pioneer German families. By all means—by elbow to elbow touch and brief reports in the magazine we will soon reach out all over the country to each other. For California will want to hear from Maine and Florida and Texas from the Dakotas—and all of us will want to hear from the First Homes, Pennsylvania. So the Magazine list surely would be much enlarged through these Association pages alone."

The words just quoted should inspire some of our readers to go to work to organize subscribers into associations. The editor gave some attention to the subject the past year but no tangible results followed. We are strongly of the opinion that such organizations would be mutually helpful. We will cheerfully help in the formation of such associations so far as circumstances permit. Who will start the ball rolling by securing the names of subscribers in his or her community and calling a meeting to form an organization? What will the writer of the words quoted above do? Brothers and sisters, let's organize.

THE PENNSYLVANIA-GERMAN in the Library of Congress

A subscriber wrote us as follows, December 31, 1909:

"I would suggest that bound copies of as many years as are possible are most desirable reference books for the Library of Congress to have on its shelves. I hear complaints that your magazine cannot be gotten there."

We at once addressed a letter to the Librarian of Congress, calling attention to the complaints referred to and received the following reply. Seemingly there is no cause for complaint so far as the publishers or the library are concerned. The fault must be elsewhere.

"Library of Congress, Washington,
January 7, 1910.

Dear Sir:

Your letter of January 4 was referred, by direction of the Librarian, to the Chief of the Periodical Division, who now reports that the Library has a file of THE PENNSYLVANIA-GERMAN, Vol 1 to 9, 1900 to Dec. 1909, complete. Vols. 1 to 8 are bound, and volume 9 will be sent to the bindery as soon as the January 1910 issue is received. This magazine is available for consultation upon application to the Main Reading Room.

Very truly,

J. L. FARNUM,
Secretary."

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The Pennsylvania-German

Vol. XI

FEBRUARY, 1910

No. 2

A Carpenter Family of Lancaster

By A. Y. Casanova, Philipsburg, Pa.



YEARS ago, in the 17th century, there lived in the village of Wattenwil, Canton of Berne, Switzerland, a family bearing the patronymic Zimmer- man. This family of the Bernese Oberland was an old one in the district watered by the river Guerbe, and Dr. Seymour Carpenter, of Illinois, after making an exhaustive research, has ascertained that the forest in the district is called Zimmerwald, and was known in former times variously as Cimerwalt, Cimperwalt, Cymberwalt or Zymierwalt, whence he concluded that a Zimmer- man was a man of the Cimbri. These Cimbri were an ancient people, of Central Europe who pushed their way into the Roman provinces in the second century of the Christian era, and, joining the Teutons and Gauls, defeated the Roman armies in southern Gaul, but their armies were virtually exterminated by Marius on the Raudian fields in northern Italy.

We read that one Heinrich Zimmerman, of Wattenwil, married Anna Morgert, and the worthy couple were the parents of an enterprising family of nine children, of which the eldest son, named Heinrich, was born Sept-

ember 7, 1673, in the said village.

This son Heinrich only will occupy our attention, for he became the American pioneer ancestor of the Lancaster family of Zimmermans that later on bore the name of Carpenter.

As a youth, Heinrich the younger, seems to have chafed at being confined within the limits of his commune in Switzerland, and, after a not over-peaceful course of study in the village school, he obtained the parental consent and enlisted as a soldier in the armies of Louis XIV of France, in whose armies he appears to have served for some time.

Heinrich is described at that time as being a splendid specimen of hardy and daring manhood, an expert with the sword and pike, and fond of adventure. He fretted under discipline, and being dark featured, black haired and black eyed was called "the black Henry." After his term of military service had expired, he returned to his home, studied medicine, and during this stay won the affections of his future wife, Salome Ruffner, or Rufener, born December 28, 1675 in the neighboring village of Blumenstein, who was the widowed daughter of the Marquise de Fontenoy. His financial resources did not permit him to marry

then; the New World offered at the time great opportunities to thrifty young men in the Province of Pennsylvania, the advantages of which colony had been well advertised by William Penn throughout the districts of the Upper Rhine, and the glowing reports having reached Heinrich he became restive to sail for America to better his fortunes. In pursuance of this desire, he traveled to London, via Rotterdam, and visited Penn's London Offices to obtain detailed information about Pennsylvania and to ascertain what inducements were offered to prospective settlers. Later, passage was taken in a vessel, and he arrived in Germantown, in the new colony, in the year 1698, where he was welcomed by the Swiss residents who had preceded him. Exploring trips were undertaken by our young pioneer in order to acquire a better knowledge of the new country, and about the year 1700 he returned to his native land, full of enthusiasm to bring his relatives and some of his neighbors to Pennsylvania.

The proverbial conservatism of the Swiss tried to chill Heinrich's emigration scheme, but did not cool his love for Salome, and he married her in the year 1701. His neighbors, however, looked with favor on his plans, but before taking any decisive steps resolved to send an agent to America to verify the traveller's alluring narratives. This delay annoyed Heinrich, and his restless spirit drove him to become identified with an armed rebellion which took place against the established government. The attempt, though unsuccessful, earned for him the title of the "Swiss Patriot" given him by the early historians of the Province.

The untoward result of this struggle for freedom compelled Heinrich to seek safety in flight. The family tradition, on the other hand, is that being a communicant of the German Reformed Religion, he was desirous of escaping the religious persecutions then prevalent in his country, and that

he did not deem it consistent with true religion to persecute persons who professed a different faith from his own. Friends essayed to force him to renounce the doctrines of the Reformation, and wanted to retain him in Switzerland. In order to hold him at home, they planned to kidnap his wife, thinking that he would not leave without her. Salome, however, was bent on going with her husband, and when Heinrich heard of the plot, he secretly obtained a small boat which he tied to a spot on one of the shores of the Lake of the Four Cantons, or Luzerne, to await a favorable opportunity to escape.

Heinrich and his family left their home one day for the lake. He had armed himself, and this precaution was not taken in vain, for they were attacked on the road by hussars who tried to prevent their departure. Dr. Seymour Carpenter, in his version of the incident, informs us that the hussars were mounted and armed with sabres and spears. As the latter drew near, Heinrich ordered them to halt, and, not being heeded, attacked them with stones. The horses became restive, the hussars were compelled to dismount, and Heinrich taking advantage of this delay in the hostilities, ran to the boat. He was fleet of foot, but before reaching the boat, one of the hussars who had pursued him, seized Heinrich's coat tail, and an unhappy ending to the adventure might have resulted, had not Salome, who was in the boat, seized an oar and, by a well-directed blow, felled the hussar. Heinrich sprang aboard, pushed off, and in this dramatic manner escaped from the land of his birth.

More hospitable shores then received him. Tradition further informs us that Heinrich also practised the trade of carpentry, and on his way to America, he sojourned in England, where he was presented with a large auger and other tools by Queen Anne, for use in the new country.

The family arrived in Germantown about 1706. A house was purchased, Heinrich practiced the medical profession, acquired money, bought lands and gradually improved them. He was allowed to take possession of several acres of land, provided he went sixty miles west of Philadelphia. In 1710, two hundred acres of land in the present limits of Lancaster county were purchased by him, and in 1712, five hundred and seventy-two more acres were registered in his name. In the year 1717, when he already was the owner of about 3,000 acres of fine land, on which this pioneer had erected a two-storied dwelling house, with an out-kitchen, the family moved to the new location in this county, but the children continued attending school in Germantown.

It should be noted here that William Penn, on issuing patents for lands, arbitrarily changed foreign names to English equivalents, often translating the patronymies, metamorphosing the early primitive names, and we find Zimmerman anglicized by translation to Carpenter in the deeds and naturalization papers of the American pioneers of this family. Dr. Henry, son of the pioneer, however, had his name changed as above noted by a special act of the Pennsylvania Assembly. The correct orthography of a given family name is not always maintained in the records, but this family is one of the few whose patronymic has come down to us uncharged after assuming the name of Carpenter.

Heinrich Zimmerman died about the year 1749, and his wife had preceded him to the majority in the year 1742. They had the following children: Emanuel, born 1702, died 1780; Gabriel, born 1704, died 1767; Christian, born 1707; Salome, born 1709, died 1736; Henry, born 1714, died 1773; Daniel, born 1716, died 1764; Jacob born 1719, died 1772, and Mary, born 1722, died 1750. The first two children were born in Europe, and the re-

mainder in Pennsylvania. These children and their descendants united with some of the leading families of Lancaster county, but the limits of this article only permits us to lightly sketch the children of Heinrich, making only short references to some of his later descendants, some of whom became prominent in the history of their county and State. The pioneer's descendants are very numerous at present and may be found in every State of the Union, but, distant though they may reside from the Keystone State, many of them travel back at vacation time or home-week celebrations to visit the early home of their forefathers.

Emanuel Carpenter, of Earl township, born in the year 1702, the eldest son of the pioneer Heinrich, married Catherine Line, (1701-1785,) a Swabian girl, and they resided in a log cabin located where Carpenter's Run empties into the Conestoga. He became in time the most prominent member of the Carpenter family in those early days, and was nicknamed "Mammy, the Lawgiver." The records show his naturalization in the year 1729, and that shortly thereafter he was appointed Constable and Assessor of Cocalico township. He appears to have been the sole referee in the controversial questions which arose among the German and Swiss residents of the locality, and such was the unbounded confidence reposed in his judgment by his neighbors, that his decision upon a given controversy was always accepted and never appealed from. His services as a Justice of the Peace began in 1735; in 1747 he was appointed Overseer of the Poor, and held the position for many years, and in 1756 he was elected a member of the Provincial Assembly holding the office about 16 years. The Crown appointed him Presiding Judge of the Common Pleas in 1759, and he continued as Judge until his death in 1780, having been re-appointed to the

office by the Supreme Executive Council of the State when the crown officers were superseded.

On his trips to the city to hold court, he was wont to ride upon his old horse "Baldface," and was ever accompanied by his dog "Penny." The three were very familiar figures on the road in those days, and his passing by was the signal to the residents that a session of court was to be held.

In the year 1772, on his voluntary retirement from the Assembly, the Burgesses, Assistants, etc., of the Borough of Lancaster, tendered him a testimonial, made at the request of a number of reputable inhabitants of the same, conveying to him the thanks of the Corporation, and evidencing their earnest wish that he might be continued in the commission of the Peace and as a Judge in the county where he had so long presided and deservedly acquitted and supported the character of an upright and impartial magistrate.

Emanuel Carpenter was a great friend of Benjamin Franklin, and they mutually assisted each other in colonial and Revolutionary matters. When the spirit of the Revolution began to agitate the colonists, Emanuel became devoted to the cause of Liberty and Independence. In 1775, he became one of the Associators and a member of the Committee of Safety, and he exerted all his influence, and that of his large connection of relatives and friends for freedom. The record of their services shows the success of his efforts as a zealous co-laborer with the Continental Congress.

This prominent figure of colonial Pennsylvania died in the year 1780, lamented by all who knew him; his funeral was the largest which had been held in the county to that day. He is buried in Carpenter's Cemetery, near Earlville, and a monument was there erected years afterward to his memory by his grandson Emanuel Carpenter Reigart. Part of the inscription on the monument reads: "If true

piety, benevolence and Christian charity and unsullied reputation, and an entire devotion to the rights of man, at the most gloomy period of our national struggle, are commendable, the example of the deceased is worthy of imitation."

The will of Emanuel Carpenter was probated in Lancaster county on May 8, 1780. The document shows that he was the owner of about 500 acres of land, which he subdivided into two farms and devised the same to his two sons Jacob and Emanuel Carpenter, Jr., after making suitable provision for his wife, daughters and grandchildren. Catharine Line, his widow, died in the year 1785; her will was proved the same year in said county, and is written in German.

The children of Emanuel and Catharine Carpenter were: 1. Elizabeth, 2. Catherine, 3. Barbara, 4. Jacob, and 5. Emanuel Carpenter.

1. Elizabeth Carpenter, of Lancaster, born in 1733, married Dr. George Michael Graff, in the year 1761, who was a member of a prominent Moravian family. The Lancaster Moravian church records show that Elizabeth Graff died on March 30, 1805, and that her said husband was born in 1733 and died in 1768. Their wills are recorded in the county, and show that they had two children, George and Eva Graff. George Graff (or Graef) was Captain of the 4th company of the 1st Battalion of "The Flying Camp" in the Revolutionary War in 1776.

2. Catherine Carpenter, of Lancaster, born in 1736, married in the first place, Frederick Yiser, and, secondly, Adam Reigart. Mr. Reigart was the patriotic proprietor of the "Grape Hotel" and the "Black Bear," of Lancaster city, which became historic as the meeting-places of the Committee of Observation and of the Supreme Executive Committee, and in the latter hotel General Washington was given a dinner by the citizens in 1777. Reigart was ever an active partisan of the Independence of the Colonies, and

became lieutenant colonel of the 1st Battalion of the Lancaster County Militia, and, later, was a member of the Legislature. The son, Emanuel Jr., was also in the Legislature, and subsequently was Sheriff of the county. Their descendants are numerous and prominent, and one of them, Emanuel Carpenter Reigart, was the father of Mrs. Susan M. Brinton, of Lancaster city.

3. Barbara Carpenter of Leacock township, born in 1738, married Jacob Ferree, a son of Philip Ferree and Leah Dubois. The Ferree and Dubois families were of French extraction and very prominent in the pioneer annals of Pennsylvania and New York; their interesting history has been told in detail by Professor Baird in his "Huguenots in America," and by Dr. Stapleton, of York, in his "Memorials of the Huguenots," which are works of incalculable value to the students of the colonial period. Barbara's children were Emanuel Ferree, Susannah wife of James Boyd, and Elizabeth wife of John Gibboney. Jacob Ferree died intestate about the year 1783, and his first wife died several years before him. He seems to have married a second time, but the second wife, Mary, had no children. John and Elizabeth Gibboney were the ancestors of the Gibboneys of Bedford, Blair and Mifflin counties, and of the Hoops of Centre county, who held many municipal and county offices in their respective localities. One of their descendants, Dr. G. F. Hoop, was surgeon of the 84th Penna. Volunteer Infantry in the Civil War, one of the incorporators of the thriving borough of Philipsburg, Penna., and was the great-grandfather of A. Y. Casanova, Jr., son of the writer of this article.

4. Jacob Carpenter, of Earl township, born in 1741, married first, Maria Forney, and, second, Anna Maria Youndt, the widow of his cousin Jacob, son of Gabriel Carpenter. The first named Jacob was a member of the Provincial Assembly, and a soldier in the

Revolutionary Army. His will was recorded in 1797 and recites that his children were Jacob, Emanuel, Catherine wife of Michael Von Kennear, or Van Kennen, and Susannah wife of Peter Ellmaker. The last named was a second cousin of my esteemed friend Mr. J. Watson Ellmaker, to whom I am deeply indebted for efficient aid in my genealogical researches, and who published a fine sketch of the Ellmaker family within the year. Jacob Carpenter's will also mentions Nancy wife of George Eichelberger, Gabriel and Jacob Carpenter as his step children.

5. Emanuel Carpenter Jr., born in 1744, married Mary Smith. He was a member of Captain Rowland's company of the 10th Battalion of the Lancaster county militia in 1775, later Captain of the 7th company of the same, a member of Assembly, and, subsequently, a Judge of the Court of Common Pleas until the year 1798, on which last date he emigrated to Ohio, where he also became prominent as a Judge and was a wealthy landholder. He departed this life in 1822, and his wife in 1823. They were survived by their children who were: Samuel married to Catherine Weidler; Elizabeth who married, first, John Carpenter, and secondly, Henry Shellenberger; Susannah wife of David Carpenter; Nancy wife of William Carpenter; Mary wife of Christian Carpenter; Sarah who married, first, David Shellenberger, and second, Isaac Koontz; Emanuel, married, first, to Mary Shellenberger, and, second, to Mary Salome Hess; Rev. John Carpenter; and Sebastian Carpenter husband of Polly Grundy. Susannah, Nancy, Mary and Elizabeth married second cousins, grandsons of Gabriel. The Shellenbergers were brothers and sisters. The several branches of this family are identified with Fairfield county, Ohio, and their history is given in detail in Dr. Seymour D. Carpenter's interesting work on the Carpenter family, and to whom I acknowledge my obligation for much information.

Gabriel Carpenter, of Earl township, born in 1704, the second son of the pioneer Heinrich, was a large landholder, the owner of a mill and a surveyor. Gabriel was not as prominent in county affairs as his elder brother Emanuel, but he exerted some influence. He took no part in the Revolution, having died prior to the outbreak of that historic struggle, but the records show that he furnished supplies to the Province for Braddock's march to Fort Duquesne in the French and Indian War. The second house

vised to Jacob his plantation of 115 acres, with the dwelling house, in Earl township. Apollonia died in 1792, intestate. Gabriel's children were: 1. Salome, 2. Christian, 3. Daniel, (who died prior to his parents,) 4. Mary, 5. John, 6. Sarah, 7. Catherine, 8. Elizabeth, and 9. John Carpenter.

1. Salome married George Line. 2. Christian married Susan Herr, and 3. Daniel married Mary Herr, daughters of Emanuel and granddaughters of Rev. Hans Herr, the venerable Pastor of the Mennonites, whose house is



THE HOMESTEAD OF GABRIEL CARPENTER, LANCASTER CO., PA. BUILT 1730

built by Gabriel, shown in the illustration, located at the forks of the Graff and Carpenter Runs, still stands, after having weathered the storms of nearly 180 years; some additions have been made, which are easily discernible, but it is still in possession of one of his descendants. His wife was Apollonia Herrman, an excellent woman. Gabriel's will was probated on April 8, 1767; after making suitable provision therein for his wife and daughters, he devised 200 acres in Berks county to his three sons Christian, John and Jacob, and further de-

vised to Jacob his plantation of 115 acres, and whose descendants appear in a painstaking work published by Theodore W. Herr, and to whom I acknowledge with gratitude my obligation in this branch. 4. Mary Carpenter married John Smith, whose descendant, Serena A. Mayer, married Hon. Thomas E. Franklin, Attorney General of the State for two terms, and Chancellor of the Protestant Episcopal Diocese. 5. John married Elizabeth Scherer; three of his sons, John, David and William, married Elizabeth, Susanna and Anna, daughters of Emanuel Car-

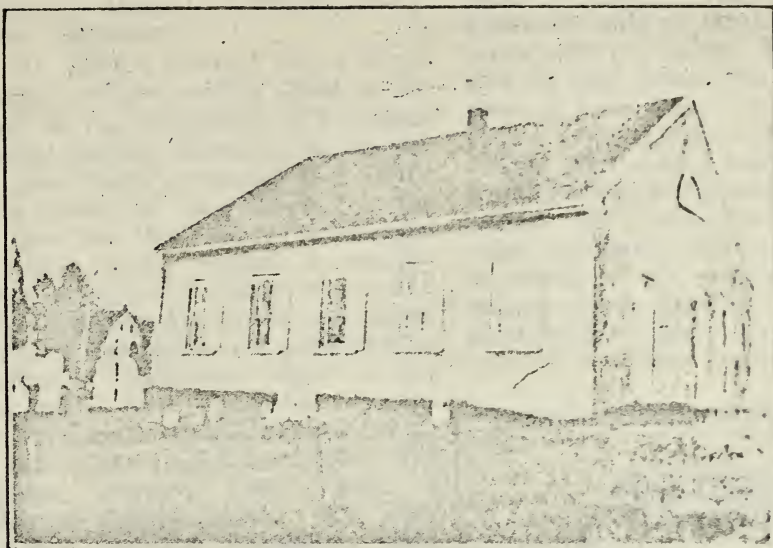


THE HERR HOUSE

penter Jr., as detailed above; Mary, the older daughter, married Jacob Merkel, and the son, Judge Samuel, was unmarried and became prominent in Ohio. 6. Sarah married John Graybill. 7. Catherine Carpenter married Peter Eckert and had nine children, one of whom married to John Wilson is the direct ancestress of our present Lancaster Mayor, Hon. J. P. McCaskey and of his brother Major General W. S. McCaskey, U. S. A., of the McCauslands of Centre county, Pa., and of the son of the writer, through his mother, Jessie, who is a daughter of the late William H. McCausland, of Philipsburg, a member of the 26th Penna. Emergency Infantry Regiment which was the first body of Federal troops that fought on the field of Gettysburg. The Eckert descendants are numerous and include the Brubakers, Jones and Graybill families. 8. Elizabeth Carpenter married George Eckert but had no issue. The said Peter and George Eckert were in the Revolutionary Army, and their father, Philip, was

identified, as were his descendants, with the Zeltenreich Church at New Holland. 9. Jacob Carpenter was also in the Army of the Revolution; he married Anna Maria Youndt, and their children were:- George, Gabriel, Jacob, Elizabeth wife of Jacob Weidman, Nancy wife of George Eichelberger, and Mary or Polly married to Jacob Carpenter, son of Jacob, and grand son of Emanuel Carpenter, 1st. Anna Maria Youndt Carpenter married, secondly, Jacob Carpenter, son of Emanuel Carpenter 1st.

Some of the descendants of Christian Carpenter (No. 2 in the preceding paragraph,) fought in the American ranks in the Revolution. In 1820, one of his descendants built the "Carpenter Church" which still stands at Earlville, and opened it for worship to all denominations without regard to creed. Another descendant, Dr. Seymour D. Carpenter, of Illinois, who did some very good service in the Federal Army in the Civil War, and was retired with the rank of Brevet Lieutenant Colonel, has published a volume



THE CARPENTER CHURCH

of very interesting genealogical and historical notes relating to the Carpenters, and to which work we have referred above. It is full of reminiscences, and teems with copious references to their early history, including researches made by him in Europe. He informs us that he saw no less than sixteen shields of the Zimmermans in the Berne Library. The shield selected for the descendants of the pioneer Heinrich, propositus, shows "a Star or gules, with a yeoman gules, holding a fleur de lis argent as crest. The insignia of the guild of Carpenters, in the town of Berne, consists of three broad axes, argent and or on sable, with the date 1448. Several of these shields bear a star, indicating a military campaign; others bear a fleur de lis, indicating service under the French flag, and still others bear a crescent, indicating that the owner fought in war against the Turks."

Christian Carpenter, born in 1707, third son of Heinrich, is one of the latter's children about whom I have not been able to obtain any lucid information. He may have died unmarried, or removed from the county. A patent

of land for 200 acres, made in 1738, may refer to him, but a searching inquiry has thus far failed to reveal to me any details in regard to him.

Salome Carpenter, of Germantown, born in 1709, was the eldest daughter and fourth child of Heinrich Carpenter, and was named after her mother. Salome was the first wife of John Caspar Wistar, a descendant of a German family residing at Germantown, to which locality she removed, and where she died later, leaving a daughter, Salome Wistar; the latter married Dr. Chancellor, of Philadelphia, and is the ancestress of the Philadelphia Chancellors. The Wistar family became quite prominent in the annals of the Quaker City.

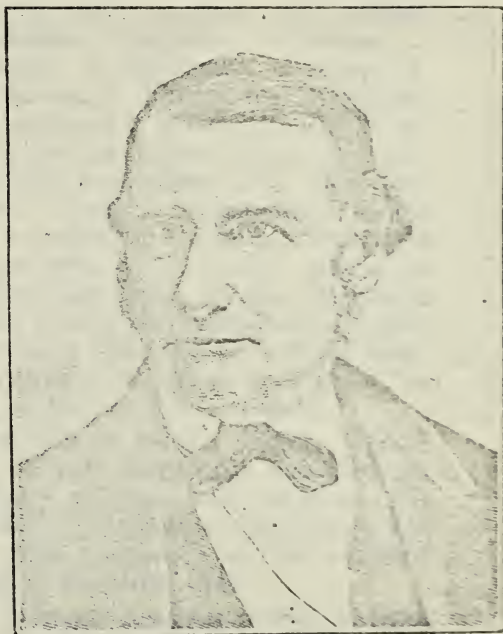
Dr. Henry Carpenter, of Earl township, born in 1714, was the fourth son and fifth child of Heinrich Zimmerman. Dr. Henry received his education in Europe, married Susanna Forney, and resided in the Carpenter homestead. His will was admitted to probate on May 5, 1773, and his children were:—1. John, 2. Henry, 3. Barbara,

4. Susan, 5. Mary, 6. Abraham, and 7. Salome Carpenter.

1. Dr. John Carpenter was a Revolutionary soldier, and is noted in our annals as the proprietor of a famous botanical garden, founded by his father, and which contained fine exotic plants which he introduced for the first time into this county; he married his cousin Mary Ferree, a wealthy heiress, daughter of Daniel Ferree and Mary Carpenter, and of the last named we shall speak below. Dr. John lived in affluence at "Carpenter Hall," a few miles distant from Lancaster city; his son Abraham married Salome Smith and was in the Legislature; Mary, the daughter, married John Smith, a brother of Salome Smith. Dr. John Carpenter married, secondly, Susan Hartman, and their daughters Susan and Salome married Frederick Yeiser and Joseph LeFevre respectively. The will of Dr. John was probated on March 27, 1798, and that of his second wife on November 9, 1822. 2. Dr. Henry Carpenter Jr., married Catharine Carpenter, granddaughter of Gabriel Carpenter, and their children were Mary, John, Henry, Isaac, Susanna wife of John McClery, Salome, Daniel and Christian. 3. Barbara Carpenter married John Dehoff. 4. Susan Carpenter married, first, Christopher Reigart, proprietor of the "Fountain Inn" of Lancaster city, where sessions of Court were held from 1781 to 1785; he was a brother of the above-named Adam Reigart. After her first husband's death, Susan married Colonel Thomas Edwards of the Revolutionary Army, a man of considerable prominence, who became Sheriff of the county, and, who, according to the Lancaster Moravian records, was born in the Parish of Bellemony, county of Antrim, Province of Ulster, Ireland, and died on February 7, 1794. 5. Mary Carpenter married John Smith. 6. Abraham Carpenter, of Earl township, married Esther Hafer, and his will was probated on April 28, 1829; their children

were Abraham, Henry, Elizabeth, Susannah wife of David Trimble, Rebecca wife of Andrew Howlett, Leah, wife of Paul Johns, Esther, and Polly wife of John Riley. 7. Salome Carpenter married John Offner.

The Carpenter branch descended from Dr. Henry Carpenter Sr., has furnished the county and nation, like other branches, with many prominent members of the medical profession, among whom may be numbered the eminent Dr. Henry Carpenter, physician of President Buchanan and Hon.



DR. HENRY CARPENTER

Thaddeus Stevens; another descendant was the founder of the Lancaster Medical Society, and still another was the distinguished educator Thomas H. Burrowes, "the Father of the Pennsylvania School System."

Daniel Carpenter, born in 1716, (fifth son and sixth child of Heinrich, the pioneer settler,) married Magdalena Forney, and purchased land from the pioneer Franciscus near Lampeter Square; Daniel erected there a sub-

stantial dwelling about 1750. The locality carries the tradition that Francis' life was preserved at that place by the timely arrival of his daughter who killed a wolf which had ferociously attacked and almost overcome her father. Daniel was identified with the colonial militia, and particularly with the expedition of Colonel Boquet on the latter's march to Fort Pitt, and the affair at "Bushy Run" in 1763.

Daniel Carpenter died intestate in 1827, and his children were: 1. Mary, 2. Christian, 3. Susannah, 4. Salome, 5. Daniel, 6. Elizabeth, 7. John, and 8. Benjamin.

1. Mary Carpenter married Jeremiah Richards, and (2) Christian Carpenter married Christina Christ. 3. Susannah married Michael Kreider, had six children, and on her death, Michael married her sister (4) Salome, and had five children, Michael Kreider was a Commissary in the Revolution, and he and his son, Michael Jr., were noted frontiersmen; they are descendants of Jacob Kreider, a Swiss, who came to Pennsylvania about 1716 and purchased large tracts of land. 5. Captain Daniel Carpenter Jr., of the Revolutionary Army, married Mary Leas and had six children. 6. Elizabeth Carpenter married Colonel Curtis Grubb, at whose foundry were cast many of the cannon used by the patriots of the Revolution; he belonged to the 2nd Battalion of the Lancaster county militia, and was long identified with the early charcoal furnaces and the iron manufactory of the county. 7. John and 8. Benjamin Carpenter were in the Revolutionary Army, but I have no data relating to them.

The descendants of Daniel Carpenter Sr., are still among the wealthiest and most influential people of the county, and some of them reside in Huntingdon county.

Jacob Carpenter of Lampeter township, born in 1710, was the sixth son and seventh child of Heinrich, and

died prior to the Revolution. He appears to have been a man of unusual prominence and was a member of the Legislature from 1766 to 1772. In addition to his legal and political occupation, he practised surveying and was a prosperous farmer. He married Elizabeth Herr, a granddaughter of Rev. Hans Herr, and after her death, married Magdalena Miller; his first marriage took place on May 12, 1746, his first wife died on March 26, 1760, and his second marriage was performed in St. James Protestant Episcopal church in Lancaster city on July 21, 1761. Jacob's will was admitted to probate in the county on December 11, 1772, and mentions his widow, Magdalena, daughters 1. Salome, 2. Susanna, 3. Elizabeth, 4. Mary, 5. Magdalena, 6. Esther, and 7. Catherine, and sons 8. Henry, 9. Martin, 10. Jacob, and an unborn child who subsequently was named (11) John Carpenter. There is a provision in the will to establish a school which is to remain open for ten years, where his children and those of his neighbors should attend, and provision is further made for a schoolmaster, whom testator appoints, to hold said term "so long as his conduct is regular."

The will of Jacob's widow, Magdalena (Miller) Carpenter was filed on February 1, 1804, and mentions (6) Esther, (7) Catherine, (9) Martin and (11) John Carpenter as her children living at the latter date.

1. Salome Carpenter is said to have married, first, a Herr, and, secondly, James Miller, but even the Herr Genealogy yields no data relating to her. 2. Susanna married Abraham Hains. 3. About Elizabeth Carpenter I have no satisfactory data; although in some references given to me she is reported to have married a Miller, and in others a John Ferree, but I do not find her name in the Ferree family tree. 4. Mary Carpenter married Benjamin Elliott, and some of her descendants are the Allison, the McMurtries and the Greggs of Huntingdon county, includ-

ing Major General David McMurtrie Gregg, of the cavalry, service in the Civil War who was Auditor General of Pennsylvania in 1892-'95. 5. Magdalena Carpenter yields no data. 6. Esther Carpenter, of Lampeter township, was unmarried; her will was filed on October 18, 1847, and mentions her niece Catharine wife of David Miller, nephews Henry and Jacob Carpenter, and grandnieces Hetty and Catharine daughters of nephew Jacob Carpenter. 7. I have no information about Catherine Carpenter. 8. Henry Carpenter married Elizabeth Richards, and his will, filed on September 5, 1849, mentions their children Martha, Christiana, Sarah, Emma, Alice, Martin and Jacob Carpenter. 9. Martin Carpenter died unmarried in Lampeter township, and his will is recorded under date of March 21, 1832; he mentions his brother John, nephews Jacob and Henry Carpenter, and nieces Catharine, wife of David Miller, Martha, Mary and Sarah. 10. Jacob Carpenter Jr., married Catharine Martin, and his will probated on March 1, 1803 mentions a daughter Catherine; he was Treasurer of Pennsylvania, and later was connected with the Courts of the county. 11. John Carpenter was the posthumous child of Jacob Carpenter Sr., but yields no data.

The data relating to some of the above-named children of Jacob Carpenter Sr., is very vague and unsatisfactory, and it would be desirable to obtain some further information of a definite character.

Mary Carpenter, born in 1722, was the eighth and youngest child of Heinrich, the pioneer. She married Daniel Ferree, and this was the first alliance between these two prominent colonial families. Rupp, in his History of Lancaster, devotes several pages to this marriage which took place on May 1, 1730, and was performed by Mary's brother Emanuel, who was at the time one of His Majesty's Justices of the Peace, and which

ceremony took place in the house of the pioneer Heinrich, in the presence of about forty-five relatives and connections who signed the marriage certificate which is given in full by the said historian. Daniel Ferree was a son of Daniel Ferree Sr., and Anna Maria Leininger, who were married in Europe, and emigrated to this country with Madame Ferree whose story is beautifully told by Rupp and Dr. Stapleton. Daniel Ferree and Mary Carpenter Ferree had three children, two of them Salome and Daniel, died in early youth unmarried, and the third, Mary, married Dr. John, son of Dr. Henry, and granddaughter of Heinrich Carpenter, as has been stated above. She inherited much wealth and property from her parents.

Were the writer to acknowledge all his sources of information, he would be compelled to burden his article with quite a bibliography. No one, however, can, without flagrant injustice, write upon Lancaster county without acknowledging his indebtedness to the historians Ellis, Evans, Cope, Harris and Mombert, and the erudite pamphlets of its Historical Society, nor can he treat of the early families without consulting Miss Martha Bladen Clark, of Lancaster city.

At present, the descendants of the pioneer Heinrich Zimmerman or Carpenter are numbered in the thousands, and found in every State and Territory of the Union. Some may be found in our new possessions in the Isles of the Sea, and others in foreign countries. Many of them have attained prominence and became successful in the different professions and walks of life. We find among them noted jurists, eminent physicians, patriotic soldiers, distinguished statesmen, illustrious ministers, professors of note, successful capitalists and agriculturists of a high order, showing us what the German element has done to upbuild the State and Nation. The annals of colonial and Revolutionary times give us the name of Carpenter again and

again, and, later, the national, State, county and municipal histories evidence their eminent services in peace and war. It is a family to be proud of. A brief account of the families who claim the pioneer Swiss as their ancestor would involve the writing of our State and county history from early times to the present day, and they are making history still, for, as I write, I recall that the city of Lancaster has in the Mayor's chair one of

the distinguished representatives of this family,—the Hon. J. P. McCaskey.

The Carpenter name still lives, and the present bearers of the name are a credit to their sturdy forbears in the walks of modern life. The blood of the pioneers was good, and it has not yet lost its wholesome color. "Children's children are the crown of old men; and the glory of children are their fathers."

Look Up Your Ancestors

Too little is known of their immediate ancestors by very many people. Heredity is an all-important factor. It determines the metal of which we are made, with all its varying characteristics. Environment and training put the stamp upon the coin. But first the metal. We of the United States are a composite people, sprung mainly from the strongest and best races of Europe. Many amongst us trace their ancestry with certainty to three and four, and some to a half-dozen nationalities, especially those whose ancestors were of the early settlers.

A year ago and more we went down with a granddaughter to old St. John's Episcopal Church at Compassville, in Chester county, that she might sit for a photograph beside the well-kept stone at the grave of her grandfather in the eighth generation, Archibald Douglas, of the old Douglas line of Scotland, who was buried there in 1756. It is an interesting picture. She is an excellent woman, who combines within herself ancestral lines that run back into a half-dozen languages and eight or ten distinct races or peoples of Europe—Scotch, English, Welsh, Irish, Scotch-Irish, German, German-Swiss, Dutch (Holland), these sure, and probably French Huguenot—men and women who came with the very early Puritan settlers to Massachusetts bay, with the Dutch to New York harbor, with the English and Huguenots

to New Jersey, and with Scotch, Scotch-Irish, Welsh, Swiss, Irish and Germans to Pennsylvania.

A few days since we made up an automobile party of four men interested in local and family history for a seventy-five mile run to include a number of our oldest graveyards in Lancaster county, * * * * *

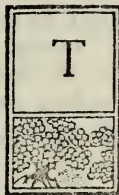
* * * At Carpenter's graveyard, as grandparents, we saw the graves of two Carpenters, at the Roland Church, four Eckerts; at Old Leacock, two McCaskeys; at the Welsh graveyard, six or more Edwardses and Davises; and at Old St. John's, sixteen or eighteen grandparents, Davis, Douglas, Piersol and Wilson. One of these families goes back but little more than a hundred years: all the rest have been in Pennsylvania for nearly two hundred years.

We have often quizzed high school boys as to their grandfathers and grandmothers and the nationalities from which they have sprung. Many have never given definite thought to such things. It is a profitable suggestion to bright boys and girls, getting them out of their little generation and into the great world of the past, with its long look backward to innumerable ancestors and forward to their possible descendants, themselves linking that past with the greater future.

—Pennsylvania School Journal for January, by Hon. J. P. McCaskey.

The Pennsylvania Germans in the Field of Chemistry

By D. W. Fetterolf, M. D., Philadelphia, Pa.



THE industrious, thrifty, skillful and resourceful nature, and the desire for knowledge of the Pennsylvania-Germans has influenced many of them to make a prominent part in the development of the Science of Chemistry. The history of this branch of science, for the past two centuries, is the history of progress in civilization. One of the earliest, if not the first Pennsylvania-German to enter this field of science was Caspar Wistar, grandson of Caspar Wistar of Hillsbach, near Heidelberg, Germany, who was elected to the chair of Chemistry, (made vacant by the resignation of Dr. Benjamin Rush, who gave the first systematic teaching of the science in this country) in the College of Philadelphia, just fifteen years after the memorable discovery of oxygen by Doctor Joseph Priestley in 1774.

Doctor Wistar occupied this position until 1791, a period of two years, at which time the College of Philadelphia and the University of the State of Pennsylvania consolidated to form the University of Pennsylvania, in which latter institution, he was elected Adjunct Professor of Anatomy, Midwifery and Surgery.

Doctor Wistar was born in Philadelphia in 1761; obtained the degree of Bachelor of Medicine, from the College of Philadelphia in 1782 and that of Doctor of Medicine from the University of Edinburgh in 1786. The well known climbing vine, *Wistaria*, was named in his honor and the "Wistar Parties," a social organization inaugurated by him and still in existence in Philadelphia, perpetuates remembrance of the social side of his nature.

George Auchy who for many years has been connected with iron and

steel work as chemist, is of pure Pennsylvania-German stock, his parents having been born in a district of Pennsylvania known as The Swamp, where only the Pennsylvania-German dialect is spoken. He had the distinction of being born in the thoroughly Pennsylvania-German town, named for a Mr. Potts, called Pottstown. After completing his preliminary education in the public schools of his native place he entered Lafayette College where for four years he pursued a course in analytical chemistry. He is a member of the American Chemical Society.

Mr. Auchy has devoted his energies to eliminating sources of error in the methods of iron and steel analysis, to which subject he has contributed about thirty papers to various technical journals.

A very successful teacher of the science of Chemistry, who has devoted, practically, his whole professional career to the upbuilding of the Chemical Department of his Alma Mater, Pennsylvania College at Gettysburg, is Professor Edward Swayer Breidenbaugh. He was born in Newville, Cumberland county, Pa., January 13, 1849. After having graduated at the Pennsylvania College in 1868 he continued his studies at the Sheffield Scientific School at Yale until 1873, and in 1883 was given the degree of Doctor of Chemical Science by the same institution.

In 1872-'73 he was Instructor of Analytical Chemistry in the Sheffield Scientific School at Yale and since 1874 Professor of Chemistry and Mineralogy in Pennsylvania College. As Mineralogist to the State Board of Agriculture he has added materially to the knowledge of mineralogy having published a book upon the subject

entitled "Mineralogy on the Farm."

Prof. Breidenbaugh is the author of Lecture Notes on Inorganic Chemistry; Directory in Elementary Chemistry; Course in Qualitative Analysis; Syllabus of Lectures on Geology; Various papers on scientific subjects published in a number of scientific journals, and author of the Pennsylvania College Book.

Professor John Emery Bucher of Providence, R. I., was born in Hanover, Pa., August 17, 1872. He obtained the degree of Analytical Chemist from Lehigh in 1891 and Doctor of Philosophy from Johns Hopkins in 1894. The same year he took up the teaching of Chemistry as Instructor at Tuft's College. After teaching three years here he became Associate Professor of Chemistry in the Rhode Island College of Agriculture, where he taught until in 1901, when he was called to the Professorship of Chemistry in Brown University. He is a member of a number of American and foreign Scientific Societies.

Prof. Bucher is the author of a work on Organic Chemistry and has made numerous studies in the phenyl-naphthalene, fluorine and diphenyl series; Investigations on the Benzene Polycarboxylic Acids; Action of Acetic Anhydrid on Unsaturated Acids and The Atomic Weight of Cadmium.

John Eyerman, of Oakhurst, Easton, Pa., son of Edward H. and Alice (Heller) Eyerman, was born January 15, 1867 in Easton, Pa. He is a direct descendant of Captain Sieur Jean Jacques Eyerman.

He was educated by private tutors, and at Lafayette College, Harvard and Princeton. He is a Fellow of many European Scientific Societies, a member of the American Chemical Society and of other societies.

He was for a time Instructor in Determinative Mineralogy at Lafayette College. He is the Associate Editor

of the American Geologist and of the Journal of Analytical Chemistry.

His contributions on the subject of Mineralogy are numerous of which the following are a few: The Mineralogy of Pennsylvania; Notes on Geology and Mineralogy; A Course in Determinative Mineralogy; Mineralogy at the Columbian Exposition. He has been engaged since 1903 upon the compilation of his individual researches on the Mineralogy of Pennsylvania, which will probably be ready for publication in the early part of this year.

William Clarence Ebaugh, born in Philadelphia January 3, 1877, obtained the degrees of B. S. in 1898 and Ph. D. in 1901 from the University of Pennsylvania. He was Assistant and then chief chemist of the Iron and Steel Laboratory near Reading, Pa., in 1898-'99; Director pro tem of the Department of Physics and Chemistry at Kenyon College during the session of 1901-'02; Chemist to the American Smelting and Refining Company and Public Analyst in Salt Lake City, Utah, in 1902-'03, when he was appointed Director of the Department of Chemistry in the University of Utah, of which position he is the present incumbent. He is a member of the American Chemical Society.

Prof. Ebaugh has made several contributions to the Science of Chemistry of which, some are here mentioned: Atomic Weight of Arsenic; Steel Analysis; Pollution of the Atmosphere in the Lower Salt Lake Valley by Smelter Fumes.

Daniel Webster Fetterolf of Philadelphia, Pa., son of Peter and Matilda (Snyder) Fetterolf was born March 28, 1863 in Barry township in a very fertile farming district called Deep Creek Valley, Schuylkill county, Pa., where rarely any other language was heard but Pennsylvania-German.

His preliminary education was obtained in the public schools of Ash-

land, Pa., and from private tutors. He was graduated with the degree of Ph. G. from the Philadelphia College of Pharmacy in 1887 and in 1893 received the Medical degree from the University of Pennsylvania. In 1884 he became Assistant in the Chemical Laboratory of the Medical Department of the University of Pennsylvania, and in 1893 immediately after graduating in medicine he was appointed Assistant Demonstrator of Chemistry in his Alma Mater, and in 1897 was made Demonstrator, which position he still holds.

He is a member of the American Chemical Society and the American Medical Association. He has made the following contributions to scientific journals: The Lloyd Reaction for Morphine and other Alkaloids; The Lloyd Reaction as applied to Heroine and Veratrine; The Existence of an Antienzyme in Tapeworm; Examination of Some of the Diabetic Foods of Commerce.

Doctor Herman Fleck was born in Philadelphia, Pa., December 3, 1870. He graduated from the University of Pennsylvania in 1890 and after two years' study at the University of Tübingen, Germany, received the degree of Doctor of Natural Science. After returning to this country he was Professor of Chemistry at the High School at Reading, Pa., for one year, when he became one of the staff of the Chemical Department of the University of Pennsylvania serving for seven years. He resigned his position here to take up technical work and became the Chemist and Assistant Superintendent of the Western Manufacturing and Oil Company of Newark, N. J. In 1903 he was appointed Professor of Chemistry in the Colorado School of Mines, where he has proven a very successful teacher and investigator. He is the Director of the Vinson Walsh Research Department of the same institution.

Doctor Fleck is a member of the American and German Chemical Societies. He is the author of a work on Dental Chemistry, especially plastics, and the translator of Ulzer and Fraenkel's Industrial Chemistry and author of its appendix. His contributions to the Science of Chemistry are numerous of which the following are a few: The effect of sulfur chlorid on the oxids of molybdenum and tungsten; The chemistry of oxyphosphates; Technical methods for the concentration and separation of uranium and vanadium in carnotite; The pitchblende deposits of Gilpin County, Colorado; The recent development in oxyphosphate cements; Report on the Alkali Lakes of the San Luis Valley, for the State of Colorado; Rise of the rare metal industry.

Doctor James Hamer son of Doctor James and Caroline A. Hamer was born in Skippackville, Pa., October 1, 1847. Doctor Hamer was graduated from the Hahnemann Medical College of Philadelphia in 1875. In 1889 he was appointed Demonstrator of Chemistry, and after three years efficient teaching was elected to the Chair of Chemistry in his Alma Mater, which position he resigned in 1904 to devote his time and talent to the healing of the sick.

He was President of the Collegeville Board of Health during 1901 and '02.

A man of wide scientific attainment, who for a period of a few years, in the early fifties of the nineteenth century, filled the chair of Geology and Chemistry at the Pennsylvania State Agricultural College was Professor Samuel Stehman Haldeman. His contributions to periodical literature, number over two hundred articles relating to all branches of science, of which, an excellent account by Professor H. E. Jordan is published in the issue of February, 1908 of this magazine.

Professor Charles Francis Himes of Carlisle, Pa., was born in Lancaster county, Pa., June 2, 1838. He received the degree of A. B. from Dickinson College in 1855 and that of A. M. in 1858. He studied for a year at Gies-sen, Germany. Prof. Himes obtained, as an honorary degree, that of Doctor of Philosophy from DePauw and that of LL. D. from Dickinson.

He is a member of the New York Academy, Maryland Academy, Pennsylvania Historical Society, the Philadelphia Photographic Society and an honorary member of the Franklin Institute.

His first teaching was done in several seminaries before he became Professor of Mathematics in the Troy University in 1860, where he taught for three years. In 1865 he was elected Professor of Chemistry and Physics in Dickinson College, and after nineteen years of efficient labor in this position was appointed Professor of Physics, which position he resigned in 1896, retiring to private life.

For a period of six years, beginning in 1864, he was Associate Editor of Photographic Archives and for seven years, beginning in 1872 had charge of the Scientific publications of Harper Brothers.

His contributions to science, published in various journals are many, of which a few are mentioned: The Chemistry and Physics of Photography; Binocular Vision; Historical Investigations.

Doctor Edward Harrison Keiser, of St. Louis, Mo., was born in Allentown, Pa., November 20, 1861. He obtained the degree of Bachelor of Science from Swarthmore in 1880 and one year later the degree of Master of Science. In 1884 he received the degree of Doctor of Philosophy from Johns Hopkins University. Doctor Keiser was Instructor of Chemistry in Swarthmore for one year, immediately after obtaining his degree of B. S. and in Johns Hopkins during the session of 1884-

'85. He was elected Professor of Chemistry in Bryn Mawr College in 1885, which position he resigned in 1899, to accept the Professorship in Washington University at St. Louis, Mo., which position he still holds.

He is a member of the American and German chemical societies and of the St. Louis Academy. He has made a number of contributions to the scientific journals of which the following are a few: Acetylene derivatives; Atomic Weights; Analytic Methods and the Constitution of Portland Cements.

Peter Elmer Kohler son of Lewis A. and Elizabeth (Newhardt) Kohler was born in Egypt, Pa., November 6, 1865. He obtained the degree of A. B. in 1886 and A. M. in '89 from Muhlenberg College, and Ph. D. from Johns Hopkins in 1892. He was Associate in Chemistry from 1892 to '97; Associate Professor from '97 to 1900 and Professor since that time at Bryn Mawr College. He is a member of several scientific societies and has contributed numerous articles to scientific journals.

One of America's greatest scientists, Dr. Joseph Leidy, devoted a part of his early efforts to the science of Chemistry as an Assistant in the Chemical Laboratory, in the Department of Medicine, University of Pennsylvania, under Dr. Robert Hare, the inventor of the Oxy-hydrogen blow-pipe for obtaining high temperatures. No record of any contributions to Chemistry by Dr. Leidy was found by the writer.

David Martin Lichty obtained the degree of B. S., from the State Normal School at West Chester, Pa., and that of M. S. from the University of Michigan in 1891 where he was Assistant in Analytical Chemistry from 1888 to 1890 and Instructor in Chemistry from 1891 to 1904.

He studied in Heidelberg, Germany, from which institution he received the degree of Ph. D. in 1906. Upon his return to this country he was appointed Assistant Professor in Chemistry at the University of Michigan in 1907.

He has made a number of contributions to scientific journals of this country and Germany, of which the following are a few: An Introductory Study of the Influence of Substitutions of Halogens in Acids upon the Rate and Limit of Esterification; On the Esterification of Halogen Acetic Acids; *Chemische Kinetik in Konzentrierter Schwefelsaure*, (with G. Bredig); The Chemical Kinetics of the Decomposition of Oxalic Acid in Concentrated Sulfuric Acid.

Doctor John Marshall son of Dr. John Gloninger and Susan A. (Kline) Marshall was born in Reading, Pa., February 9, 1855.

Doctor Marshall was a student in the Pennsylvania College at Gettysburg from 1873 to 1876, and then in the Medical Department of the University of Pennsylvania from which he received the degree of M. D. in 1878, receiving the one hundred dollar prize for his thesis on a chemical subject. He studied in Europe at the University of Göttingen and of Tübingen receiving from the latter the degree of Doctor of Natural Science in 1882. Pennsylvania College conferred upon him the honorary degree of LL. D. in 1899.

Doctor Marshall served as Assistant Demonstrator of Practical Chemistry in 1878-79; as Demonstrator for a period of ten years, and as Assistant Professor for eight years in the Medical Department of the University of Pennsylvania, when in 1897, the chair being made vacant by the death of his father-in-law Dr. Theodore G. Wormley, he was elected to the Professorship of Chemistry and Toxicology, remaining the incumbent of the chair to the present date.

He was for a number of years the Dean of the Department of Medicine and of Veterinary Medicine at the University of Pennsylvania filling the positions with efficiency and dignity.

He is a member of the American Chemical Society; American Philosophical Society; American Physiological Society; American Society of Biological Chemists and a fellow of the College of Physicians of Philadelphia. Doctor Marshall is the author of, *A Course of Systematic Qualitative Testing* (with G. E. Abbott); *Chemical Analysis of the Urine* (with Edgar F. Smith) and has translated from the German, *Medicus, Qualitative Analysis*, which has passed through seven editions. His contributions to the scientific journals of this country and Germany are numerous of which only a few are here mentioned: *A Study of some of the Derivatives of Mono and Dichlorosalicylic Acids*; *Bestimmung des Moleculargewichts von Hunde-haemoglobin durch Verdrängung des Kohlenoxyds seiner Kohlenoxydverbindung Mittelst Stickoxyd*; *Ueber die Hünfersche Reaction bei amerikanischer Ochsen-galle*; *The occurrence of Arsenic in Glass and in the Caustic Alkalis*, (with Chas. S. Potts); *Two cases of Fatal Poisoning (criminal) by Strychnine*, with a report of the *Toxicologic Examination of some of the Organs*. He was the discoverer of the presence in urine of the substance known as homogentisic acid, which at the time he provisionally called glycosuric acid.

Samuel P. Sadtler the son of Rev. Benjamin Sadtler, D.D. and Caroline Elizabeth (Schmucker) Sadtler was born in Pine Grove, Schuylkill county, Pa., in 1847. He received the degree of A. B. from Pennsylvania College, Gettysburg, 1867; S. B. from Harvard in 1870 and Ph. D. from Göttingen in 1871. Immediately after returning to this country from Germany he began his professional career as Professor of

Chemistry and Physics in the Pennsylvania College, which position he filled for three years when he was called to teach General and Organic Chemistry in the University of Pennsylvania with the rank of Assistant Professor. He was made Professor of Organic and Industrial Chemistry in 1887 resigning this position after seventeen years of service in the Faculty, to begin practice as a Consulting Chemical Expert in the field of industrial technology. In 1878 he was elected to the Chair of Chemistry in the Philadelphia College of Pharmacy, which position he has held ever since. He is a member of many scientific societies and has contributed many valuable articles to various scientific journals. As a teacher and technologist he has been eminently successful.

He is author of several works, only a few of which are here given: A Hand-book for Industrial Organic Chemistry, which has passed through several editions, a Text-book of Pharmacy and Medical Chemistry, and joint author of the 15th to the 20th editions of the United States Dispensatory. Dr. Sadtler's two sons are engaged in chemical work, the elder Samuel S. being associated with his father in technical investigations and the younger, Philip in chemical engineering.

Adam Seybert, a pupil of Doctor Wistar's shortly after his graduation in medicine, became one of the most prominent chemists of his day.

Doctor Seybert born in Philadelphia May 16, 1773, after completing his Medical course at the University of Pennsylvania in 1793 enjoyed the rare advantage of a training in the School of Mines at Paris. He also studied at the University of London, Edinburg and Göttingen. After returning to Philadelphia he engaged in business as a Chemist and Mineralogist. On March 10, 1797, he read a paper before the American Philosophical Society,

(of which society he was a member) entitled "Experiments and Observations on Land and Sea Air" and later another paper on "The Atmosphere of Marshes." These papers are of especial interest, as being the earliest examples of such a research on record. The first paper relates to the results of several analyses of air made by the author at sea in a voyage across the Atlantic, and also the comparison of these results with other analyses made by him on land, near Philadelphia, by which comparison he reached the conclusion that the air over the sea is purer than that over the land; that while the latter varies with locality, the former is nearly constant. He modestly ventured the suggestion that "perhaps the impurities are absorbed by the agitation of the waves," a conclusion to which modern investigation by more exact methods has also arrived. He was called upon by Prof. Silliman in 1803 to name the minerals then forming the collection of Yale College.

Dr. Seybert was the Democratic representative from Philadelphia to the 11th, 12th, 13th, 14th, and 15th Congresses from 1809 to '19, and whilst performing his duties as a member of Congress and working in his laboratory, he prepared his Statistical Annals of the United States. Dr. Seybert's son Henry, born in Philadelphia 1802, was also educated at the School of Mines in Paris and achieved considerable reputation by his analyses of American minerals.

In 1822 he analyzed the sulphide of molybdenum from Chester, Pa.; chromate of iron from Maryland and Pennsylvania; the tabular spar, pyroxene, and colophonite of Willsborough, N. Y., and the Maculereite (chondrodite) of New Jersey (in which he independently discovered fluorine as Dr. Langstaff had done before); manganesian garnet found with the chrysoberyl at Haddam, Conn., and the chrysoberyl of the same locality. In

1830 he analyzed the Tennessee me-teorite of Bowen.

Owing to the death of his mother Maria Sarah, daughter of Henry Pepper Esq., one of Philadelphia's wealthy and highly respected citizens, during his early infancy, the care and whole educational training devolved upon his father who remained a widower until his death in Paris, May 2, 1825.

Mr. Seybert inherited a large fortune and his attention was unfortunately diverted from science, to which his early life had been so advantageously devoted, to the less fruitful investigations of modern spiritualism.

Professor Robert L. Slagle of Brookings, South Dakota, was graduated from Lafayette College with the degree of A. B. in 1887, and in 1894 obtained from Johns Hopkins University the degree of Ph. D. From 1895 to '97 he was Professor of Chemistry at the South Dakota College and in 1897 accepted the Presidency of the South Dakota School of Mines, continuing in that capacity until 1906 when he was called upon to take charge of the affairs of the South Dakota State College. He is the author of an article on The Double Halides of Tin with Aniline and Toluidine, and of other scientific articles.

A Pennsylvania-German to whom the scientific world is indebted for much, if not most, of its knowledge in Electro-Chemistry is Professor Edgar Fahs Smith.

Doctor Smith is the son of Gibson and Susan E. (Fahs) Smith and was born in York, Pa., 1854. After graduating with the degrees of Bachelor of Science in 1874 at Pennsylvania College, Gettysburg, he went to Germany and spent two years in the laboratories of Wöhler and Huebner, graduating with the highest honors of his year and the degrees of M. A. and Ph. D. in 1876 from the University of Göttingen. Upon his return to this

country he became, in the fall of the year of his graduation in Germany, Assistant in Chemistry in the University of Pennsylvania, under Professor F. A. Genth, and continued in this position for five years. In 1881 he became Professor of Natural and Applied Science in Muhlenberg College, in Allentown, resigning this position in 1883 to accept a similar chair in Wittenberg College, at Springfield, Ohio. In 1888 he resigned the position in the latter institution to assume the duties of his present chair, that of Professor of Chemistry in the University of Pennsylvania. Professor Smith is an eminently successful educator having to his credit a long list of eminent practical chemists and teachers of chemistry. He is one of the foremost investigators in this country and a voluminous writer. Doctor Smith is the author of *Electro-Chemistry* which has passed through four American, two German editions and is in the first edition in French; *Elements of Chemistry* which is in its second edition; *Smith and Keller's Chemical Experiments* (with Dr. Harry Keller); *Clinical Analysis of Urine* (with Dr. John Marshall) and the translator of the following German works: *Clas-sen's Quantitative Analysis*; *Oettel's Introduction to Electro-Chemical Experiments*; *Oettel's Exercises in Electro-Chemistry*; *Richter's Organic Chemistry* and *Richter's Inorganic Chemistry* which latter has passed through six editions. His contributions to various scientific journals are very numerous of which only a few are here mentioned: *A New Method for the Decomposition of Chromite*; *Minerals from Lehigh County, Pa.*; *Derivatives of Mono-chlor-dinitrophenol and Aromatic Bases*; *Bestimmung des Atomgewicht von Kadium*; *Doppel bromüre von Palladium*; *Several papers on Derivatives of Complex Organic Acids*; *Use of the Rotating Anode in Electro-Analysis*; *Use of the Rotating Anode and Mercury Cathode in Electro-Analysis*; *The Influence of*

Sulphuric Acid on the Electrolytic Determination of Metals with the use of a Rotating Anode and Mercury Cathode.

In 1893 he was appointed one of the jury of awards in the Columbian Exposition in Chicago; in 1895 he was president of the American Chemical Society; in 1896 and for five subsequent years, he served by presidential appointment upon the National Assay Commission. in 1899 he became a member of the National Academy of Sciences; in 1902 was made adviser in chemistry upon the board of the Carnegie Institute; in 1903 he became president of the American Philosophical Society, and held this office until 1907 when he declined re-election. He is a member of a number of scientific societies abroad as well as in this country. In 1899 the honorary degree of Sc. D. was conferred upon him by the University of Pennsylvania; in 1904 the University of Wisconsin bestowed upon him the degree of LL. D., the same honor being repeated in 1906 by the University of Pennsylvania and by Pennsylvania College and in 1909 by Franklin and Marshall College. As Vice-Provost of the University of Pennsylvania he has endeared himself to the teaching staff, alumni and the student body.

A Pennsylvania-German citizen of Easton, Pa., who has accomplished much in the Chemistry of the Iron and Steel Industry is Porter William Shimer, who was born in Shimerville, Pa., March 13, 1857. He received the degree of E. M. in 1878 and Ph. D. in 1899 from Lafayette College. Doctor Shimer was Chief Chemist for the Thomas Iron Company in 1878-79, then Chief Assistant Chemist in the Laboratory of Dr. Thomas M. Drown until 1885, since which time he has been the proprietor of a Chemical and Metallurgical Laboratory. He was resident Lecturer on Iron and Steel at Lafayette College from 1894 to 1902.

Doctor Shimer has contributed many valuable papers to the subject of Chemistry, the title of a few of which follow: The Determination of Graphite in Pig Iron; The Determination of Phosphorus in Iron and Steel; The Sampling of Cast-Iron Borings; Titanium Carbide in Pig-Iron; Carbon Combustions in a Platinum Crucible; Silica and Insoluble Residue in Portland Cement, and in collaboration with Dr. Thomas M. Drown, The Determination of Silicon and Titanium in Pig-Iron and Steel; The Analysis of Iron Ores Containing both Phosphoric and Titanic Acids.

He is the discoverer of Titanium Carbide; the author of A New System of Filtration in Quantitative Chemical Analysis, and of Application of Chemistry to Metallurgical Problems.

George Steiger son of Benjamin and Martha L. (Young) Steiger was born in Columbia, Pa., May 27, 1869. He was graduated from Columbia University with the degree of M. S. in 1892. He has been engaged as chemist with the United States Geological Survey since his graduation. He is a member of several scientific societies and is the author of a number of papers on the Constitution of Certain Silicates.

A scientific journalist, metallurgist and electro-chemist was Wm. Henry Wahl, the son of John H. and Caroline R. Wahl, who was born in Philadelphia December 14, 1848. His early education was obtained in the Philadelphia public schools, and in 1867 he received the degree of A. B. from Dickinson College and two years later, the degree of Ph. D. from Heidelberg.

Dr. Wahl was the resident Secretary of Franklin Institute and Editor of the Institute's Journal from 1870 to '74 and again from 1882 to January 13, 1909, when his resignation, because of ill health, was reluctantly accepted. His services as Secretary were so high-

ly appreciated that on the seventeenth day of the following February he was elected Honorary Secretary and a testimonial album prepared and presented to him. This album had barely reached its destination when, on March 23, 1909 its recipient passed away.

Dr. Wahl was Instructor of Physical Sciences in the Episcopal Academy of Philadelphia from 1871 to 1873; Prof. of Physics and Physical Geography in the Central High School of Philadelphia; the editor of various scientific journals.

He is the author of: Galvanoplastic Manipulations; Technic-Chemical Receipt Book (with Wm. T. Brandt); Handbook of Assaying (Wedding) a translation from the German, with additions of original material; A New Method for the Preparation of the Metal Manganese; Preparation of Metallic Alloys and many other Scientific works; A Report on Petroleums, as to their Safety and Danger, for the National Board of Underwriters, New York.

Doctor William Henry Welker son of William A. and Angelina (Wile) was born in Red Hill, Montgomery county, Pa., August 20, 1879. Doctor Welker received his preliminary education in the public schools of Upper Hanover, Ursinus College and Perkiomen Seminary. From the latter institution he was graduated in 1900. In 1904 he obtained the degree of Analytical Chemist from Lehigh University and four years later that of Doctor of Philosophy from Columbia University. He is a member of the American Association for the Advancement of Science; American Society of Biologic Chemists.

Dr. Welker taught in the public school at Kleinsville, Pa. for a few years, and after entering Lehigh University was under-graduate instructor in Chemistry and Physics until his graduation in 1904, when he was appointed Assistant in Chemistry.

This position he resigned during that summer to accept that of Assistant in Physiological Chemistry in Columbia University and later in addition to this position accepted that of Pathological Assistant in Obstetrics in Columbia University. During the summer of 1905 he acted as expert chemist to the Board of Health at Allentown. On December 1, 1907 he resigned both positions at Columbia to accept that of Demonstrator of Physiological Chemistry in the Medical Department of the University of Pennsylvania.

Doctor Welker has made numerous contributions to scientific journals amongst which are: The Influence of radium bromide on Metabolism in dogs, (with William N. Berg); Experiments to determine the influence of the bromids of barium and radium on protein metabolism in dogs (with William N. Berg); A Simple Electrical annunciator for use in metabolism experiments and in connection with filtration, distillation and similar operations (with William J. Gies); A contribution to our knowledge of the effects of urinary preservatives on urinary analysis; On Some Biochemical and Anatomical changes induced in dogs by potassium cyanide (with Dr. Norman E. Ditman).

Dr. Theodore G. Wormley, the son of David and Isabella Wormley, was born April 1, 1826 in Wormleysburg, Cumberland county, Pennsylvania. His ancestors emigrated to America from Germany about 1753.

Dr. Wormley received the degree of Doctor of Medicine in 1849 from the Philadelphia College of Medicine, the degree of Doctor of Philosophy from both Dickinson College and Pennsylvania College (Gettysburg) and that of Doctor of Laws from Marietta College, Ohio. He was a Fellow of the Philadelphia College of Physicians, and a member of the American Association for the Advancement of Science, a member of the American Phil-

osophical Society, a member and Vice-President of the American Chemical Society and a member of the Chemical Society of London and of other scientific bodies.

He was one of the foremost original investigators, a writer of note, a most successful teacher of Chemistry and a well-known Toxicological expert. In 1852 he was elected to the Chair of Chemistry and Natural Science in the Capitol University, Columbus, Ohio and two years later Professor of Chemistry and Toxicology in the Starling Medical College of the same city. This position he held until 1877 when he was called to the Chair of Chemistry, the title of which was subsequently changed to Chemistry and Toxicology, in the medical Department of the University of Pennsylvania where he labored assiduously until summoned by death, January 3d, 1897. He was for a period of years State Gas Commissioner and Chemist of the Geological Survey of Ohio, and for a short time in the sixties was the Editor of the Ohio Medical and Surgical Journal.

Dr. Wormley's contributions to the Science of Chemistry were numerous and mostly on Toxicological subjects, his master-piece being his book entitled "Micro-Chemistry of Poisons" which is a recognized authority in all lands.

Professor Lewis A. Youtz, of Appleton, Wisconsin, was born in Canton, Ohio, July 21, 1864. He is the son of Reuben ——— (Miller) Youtz.

He received the degrees of Ph. M., M. S. from Simpson College, Iowa and Ph. D., from Columbia University. He has held the positions of Associate Professor of Science at Simpson College; Prof. of Science at Montana Wesleyan College and Prof. of Chemistry at Lawrence University. Professor Youtz has published a number of papers in scientific journals, such as Clays of Indianola, Iowa; Study of the Quantitative Determination of Antimony.

Others who are engaged in the advancement of the Science of Chemistry, whose names have been given to the writer as Pennsylvania-Germans, but from whom no data have been received, nor any found in the biographical publications to which the writer has had access are as follows: Professor Abram Adam Brenneman, Dr. Horace Greely Byers, Prof. Elmer Fulmer, Dr. Ellsworth Brownell Kneer, Dr. Elmer Peter Kohler and I. M. Shepherd.

Undoubtedly many more Pennsylvania-Germans than those given in this article are devoting their energies to the Science of Chemistry but their identity and whereabouts are unknown to the writer.

The pioneer settlers of Pennsylvania endured many hardships and privations, but their sacrifices and services are not conspicuously recognized in our day. Only in a mild way do we observe the scriptural injunction: "Remember the days of old; consider the years of many generations; ask thy father and he will shew thee, thy

elders and they will tell thee." The Chinese and all other people who worship their ancestors are more to be commended than the people of Pennsylvania who forget the pioneers who laid the foundations of a great State.

—From Swank's Progressive Pennsylvania.

Abraham Lincoln

A SUMMER STUDY

By Rev. P. C. Croll, D.D., Beardstown, Ill.

Akin to all that's noble, abreast with all that's grand,
 Born to become the savior of his imperilled land;
 Reared 'mid such desp'rate hardships, his life bound to a cross,
 A-treading out the vintage, restoring Freedom's loss;
 He was the greatest champion of long, down-trodden right,
 A leader in the van-guard, a race's Dawn of Light—
 Man with whom Truth was mightier than custom-fortress'd Might.

Lo! how he conquers drawbacks! See obstacles all fall!
 In moral mail-of-armor, he fights at Country's call,
 Nor bows to fine-spun Error, nor fears well buttress'd Wrong
 Conviction gives him courage and Valor makes him strong;
 On tow'rs Truth's goal he battles, clear Duty's call he heeds,
 Love binds him to his fellows, a Brother's right he pleads;
 No creed, no color blinds him in Nation's direst needs!



EVERYBODY knows that in this centennial year of Lincoln's birth, and for many years past, "the Lincoln Country" is as wide as the Continent. It extends from the Atlantic to the Pacific from the Lakes to the Gulf—and even beyond. From 1830 to 1836 it embraced a very narrow strip of land and water by and on the Sangamon in Illinois, in the neighborhood of the present day Old Salem Chautauqua grounds at Petersburg, in which then lived the Greens and Onstotts, the Offutts and Rutledges, the Camerons and the Clareys, the Armstrongs and the Grahams, and whither thousands now resort annually from all parts of the State and from over a dozen other States of the Union besides for rest recreation a few for study, and this year at least for one for the study of Lincoln.

What a strange cradle to nurse, and what a rough school to train a great man Providence often, yea generally, selects! I have wondered, since coming here, what sort of a man the martyr President might have become had he been reared amid different environs. Wonder, for insatnce, what he would have been, had his father

moved with him as a boy from Kentucky to Mississippi instead of to Indiana, and later to Illinois! And it might be asked in this same query what would have become of Jefferson Davis, another Kentuckian by birth, had his father taken him as a boy to the new and hustling country of Illinois, with its opinions on government as free and formative, at that period, as the prairie winds or its rich virgin soil, instead of to Mississippi, the State whose doctrines on the burning national question of the day, Slavery, had already hardened along its slaveholding propensities, beyond the plastic stage. Surely their respective lives would have been vastly different.

But as "Caledonia, stern and wild" was a "Meet nurse for a poetic child" so was this frontier country of Illinois at that period a meet nurse for many a patriotic child. Did she not rear Logan and Grant and Lincoln and ten thousand others, gallant and loyal heroes all if less conspicuous? How the question of the extension of Slavery with all it involved was agitated within the borders of this new-born State in those early days of Lincoln, and for three decades thereafter, every reader of our country's history knows. So this Sangamon Country is almost sacred ground as a mould in which the

great, statesmanlike statue of Lincoln was cast. It was the providentially chosen alma-mater of our greatest American. As such it is certainly worthy a study close at hand. It was here at New Salem, that Lincoln found himself. It was here, that the people began to find him and discover him as the strong, self-reliant, reliable, lovable if ungainly, "honest Abe." Here he found his school, his workshop, his first stage and his Dark Valley. Therefore to this spot have turned the eyes of all the world.

I have just finished reading Edward Everett Hale's "The Man Without a Country" as a fitting preparatory mental pabulum for the study of the footprints of a great man, left upon the banks of this historic and now classic river, where every foot of black-loamed soil was once pressed by the two-feet of the man, who gave four millions of souls, without a country and a citizenship, a birthright to the best country under the sun. And while the dying prayer of Philip Nolan is yet reverberating in my ears:

"For ourselves and our country, O gracious God, we thank Thee, that notwithstanding our manifold transgressions of Thy holy laws, Thou hast continued to us Thy marvelous kindness.—Most heartily we beseech Thee, with Thy favor to behold and bless Thy servant, the President of the United States, etc."

I will become personal in my repetition of this prayer of thanksgiving and name the Chief Magistrate for whom this petition was made.—Abraham Lincoln.

Since coming here I have looked upon the few remaining Lincoln relics found in these parts. I have walked over the site of the obliterated village of New Salem, where about twenty stakes testify to the exact location of all the buildings that ever stood in this once simple, always ramshackly village outpost of civilization. A pair of trees known as "the Lincoln trees" mark the spot where Lincoln kept store for Denton Offut and later ventured in a failing enterprise for him-

self and where he kept a post-office—in his hat—and instituted the first free rural delivery. At the foot of the hill lie the broken foundations of the historic Cameron and Rutledge mill and mill-dam upon which Lincoln's flat-boat was stranded. Down the stream opposite the Chautauqua Grounds—whose property it has become—is preserved the log cabin of Bowlin Greene, in which Lincoln was kindly helped back to himself and the world from the almost reason-dethroning slough of despond and grief into which the death of his beloved Ann Rutledge had cast him. At Petersburg, two miles below, we found the solid, black-walnut counter and back doors and a few rafters of the dismantled Lincoln store of New Salem; also the hotel, now an implement store, in which Lincoln, the lawyer, later often stopped during the practice of his profession. But the old Court-House has given way to a modern structure and almost every other old landmark has been destroyed. Strange how soon the gnawing tooth of Time can, in a frontier country, devour and almost completely obliterate these first landmarks of history. On the brow of a steep nearby hillside, in Oak Lane Cemetery sleeps now the charming young woman, whose life brought so much charm and happiness and hope into young Lincoln's heart, but whose premature death, in August, 1835, brought to him so much sorrow and grief as to spread a mantle of melancholy over all his future years. Her tomb is marked by a small conglomerate rock, brought from the historic mill-dam, upon whose rough face is engraved nothing but the name—Ann Rutledge.

Of course these are all eloquent voices to the meditative student of history. As I sat by the side of this silent tomb my heart was moved with strange feelings. I thought of the couplet from Whittier:

"For of all sad words of tongue or pen
The saddest are these: 'It might have
been'."

and felt that these, together with a longer story of her life, should be engraved as an epitaph upon this stone, or else upon a better, more fitting one. Alas! for the Might-Have-Beens that lie interred in so many graveyards! There are Maud Mullers, Highland Marys, Annabel Lees and Ann Rutledges sleeping in many God's acres. Yet their premature graves may have had more to do with the writing of immortal hymns, or odes, or elegies, with In Memoriams and Emancipation Proclamations, than this world dreams of. They may have even proven the providential furnace-fires in which were smelted and forged the world's greatest poets and theologians, reformers and statesmen themselves. History has recorded the life-long influence which the Ann Rutledge romance and sore bereavement have exerted on Lincoln's soul, who, after she was buried, flung himself in unutterable grief to the earth and exclaimed: "In yonder grave lies the body of Ann Rutledge and the heart of Abraham Lincoln!" It was fascinating to hear all these traditions from the lips of the Rutledges themselves, who still survive. Jasper Rutledge, a first cousin, his wife, one of the Clarys, and their daughters Mrs. Ann Rutledge Thompson, of Petersburg, have not only the traditions of this romance intact, but the only relics of the beloved Ann, that are yet extant. These consist of a veil, some ribbons, a button from a riding habit, wrought by the deft fingers of Ann, and a lock of her blonde hair, taken from her coffin some twelve years ago, when her remains were removed from the private family burial plot at Concord, three miles northwest of this town, and re-interred in this finer, public Macpelah, where sleep the early settlers, and their kin, of this frontier settlement on the now historic Sangamon.

From the disappointment of Lincoln's early love, we turn to the fulfillment and consummation of another

solemn vow he made while living in this place. From the lips of Mr. James Miles, a man now eighty-seven years old, the brother-in-law of W. H. Herndon, Lincoln's long-time law-partner, himself a personal friend of Lincoln, I have the story, as told him by Lincoln himself, of the birth of Abolitionism in Lincoln's soul. Mr. Denton Offutt, then of Beardstown, Ill., had bought up in the Sangamon Valley a cargo of live hogs and other merchandise, which he desired to ship to New Orleans. But he had neither the boat nor the crew, by which to deliver his goods. In his search for the proper hands he was directed to Abe Lincoln and his companions, the Hankses, who contracted to build the flat-boat and take the cargo to its destination. Every reader knows the story of the arduous task undertaken against the community's incredulity of its successful issue. The incidents of the rapid completion of the flat-boat, its launching and loading, its stranding on the mill-dam at New Salem, its lightening and release and reloading, its final successful sailing down the sunken, shallow, scenic, serpentine Sangamon into the Illinois and down the Mississippi to its destination, have oft been told. But it was what happened on this trip that punctuated it with signboards of the coming man. The one was the incident of the stranding of the boat at this end of the trip, the other was the vow of eternal hatred and opposition to Slavery, as an institution, which he made and recorded in high heaven, at the other end. While in the city of New Orleans he and his companions had opportunity to witness the scenes of a slave-market. He saw there a nude young negress put up for sale whose physical qualities were pointed out by the auctioneer to a horde of hardened and brutal slave-jockies, much as the good points of a horse would be brought to light, the men feeling and pinching her flesh and trotting her to and fro, until there rose in Lincoln's soul such

an emotion of righteous indignation as made him turn to his companions and declare in holy anger that if ever he got a chance to strike Slavery he would hit it hard. How he kept his vow the world knows. He came back to New Salem on the Sangamon, sought out a cudgel and prepared himself to wield it. He read and studied. He made lasting friends on every hand. In two or three years, when but twenty-five years of age, he was elected to the State Legislature. He studied law and history. He nursed his old-time vow. He won the confidence of the people. Ten years later he took his seat among the giants of the day in the Lower House of Congress. He hung out his banner of opposition to Slavery. He met with foes and counter-currents but his flag was never lowered. He moulded principles into party doctrines and created a mighty following. He publicly debated the issues of the day with the mightiest intellectual giant of his own day in his own State, Stephen A. Douglas, and won the popular ear. Although defeated by the politicians for the U. S. Senate in 1858, he was in 1860, elected to the Presidency of the Republic and carried his Abolition banner to the Executive Mansion at Washington, in 1861. And now came his opportunity to strike the threatened death-blow to Slavery and he bravely, fearlessly struck it.

Today as I stood upon the site of this historic mill-dam at New Salem, erected in this north country by Southerners,* I thought of another ancient mill (still standing where the writer visited the scene in 1895), erected on the right bank of the Antietam Creek in the south country of Maryland, built originally by Northerners, around which waged, on Sep-

tember 17, 1862, one of the hottest conflicts of the Civil War. The battle brought a scant victory for the Union arms. The great war president stood upon the bloody field of battle a few days thereafter, September 22, with his Abolition cudgel in his hand. It was in the shape of an important proclamation, which, like his vow of thirty years standing, had itself been nursed and doctored for months. But now he issued it, giving to the States in Rebellion the option of laying down their arms of rebellion or accepting, one hundred days hence the freedom of their slaves. The magnanimous offer, of course, was rejected, ignored, and so on January 1st, 1863 fell the fatal blow. The sword which Abraham Lincoln used to smite this national sin was a pen. The Emancipation Proclamation was legally issued that day. American history had recorded no braver, no nobler deed since July the 4th, 1776. Abraham Lincoln signed his name to the immortal document of freedom and Slavery lay dying, if not dead, at his, at America's at Liberty's feet.

The beauty and benefit of one's visit to this Lincoln Country by the Sangamon lie in the fact that one can yet find many a living witness to all that is recorded of the great Emancipator. Besides the Rutledges and Miles and Bales and Armstrongs and Greenes that live hereabouts, one can find many a war veteran, or old citizen, who yet "well remembers Lincoln." Of course one is shocked sometimes to see these "old acquaintances" take the now sainted and apotheosized President down from his pedestal of fame and glory and make him walk the dusty highway in his old-fashioned angular and awkward strides. But he is always doing things kindly and honestly and humorously and even brilliantly. Thus one will claim that he heard some one rudely ask Lincoln the question, which, I believe, is credited to Mrs. Stanton: "Mr. Lincoln, how long do you think a man's legs

*The Rutledges and most of the early settlers of New Salem were from Kentucky and Virginia.

The mill was erected in 1782 by a Mr. Orndorff, a German from Pennsylvania, who had followed a migratory stream of Pennsylvania-Germans to this section and the Shenandoah Valley of Virginia some years before. The mill has in its wall a date-stone with a very quaint, rhythmic German inscription engraven upon it.

ought to be!" to which he replied: "Well, I suppose long enough to reach from his body to the ground." But our informant tells us that if he had been questioned he should have answered: "They should at least be above two feet." Thus the Lincoln yarns are still spun in this Lincoln Country. Colonel Judy, commander of one of the Illinois regiments, which did such brilliant service in the siege of Vicksburg a well preserved veteran of eighty-seven years, told me of the Lincoln-Douglas debate in 1858, which took place in Petersburg, and where he was an interested auditor. It was Douglas' turn to open the debate, which he did with a sarcastic supercilious allusion to this being the early home of Lincoln, where he sold groceries and gingham and calicoes and whiskey,* which brought down the house in laughter upon Lincoln's head. But Lincoln's turn to speak came when he undertook to answer all the points Douglas had scored against him. He acknowledged the dealing out of whiskey in his grocery-day experiences, but said that while he was on one side of the counter, handing it out, such men as Douglas were on the opposite side of the counter taking it in. My informant told me that the laughter was uproarious and the effect on Douglas confusing, who was never paraded as a total abstainer.

It is a pity that old Salem has so little left in the shape of Lincoln landmarks. Washington has his Mt. Vernon, Jefferson his Monticello and even Jackson his old Hermitage. But as Lincoln never owned a house at New Salem, there is nothing left to commemorate the days of Lincoln, save the Bowlin Greene block-house, which the somewhat eccentric but public spirited Hearst of New York rescued from Time's ravages and together with fifty-five acres of hilltop and ravine, presented to the local Chautauqua Association two years ago. May he, or

Congress erect here a National Lincoln Park and preserve with suitable markers the sites of this historic spot!

Beardstown on the Illinois, a few miles below the Sangamon's mouth, then the county seat of Cass, an adjoining county, and where Lincoln was occasionally a conspicuous actor, has preserved the few Lincoln relics with better grace. Here Lincoln was selected as Captain of his company in the Black Hawk War. Here he spoke in the City Park in his contest against Douglas for the U. S. Senatorship, and here in 1858 he defended and saved the life of Duff Armstrong, in the only murder trial of his large practice. The old Court House and Court Room in which this defence was made are kept intact and now serve the borough as its City Hall. Here was unveiled on the Lincoln centenary in February a bronze tablet with the following inscription:

THE BEARDSTOWN WOMAN'S CLUB
ERECTED THIS TABLET

FEBRUARY 12, 1909

IN MEMORY OF

ABRAHAM LINCOLN

WHO, FOR THE SAKE OF A MOTHER, IN
DISTRESS, CLEARED HER SON, DUFF
ARMSTRONG OF THE CHARGE OF MUR-
DER IN THIS HALL OF JUSTICE

MAY 7, 1858

One must go to Springfield, however for the richest Lincoln relics and reminders. It has become his shrine as it was over twenty-five years his home and stage. Here he lived and wrought for his community and his country. Here his Nation found him. Hence the people called him to save that Nation when its life was in peril. Hither they brought him for most honored sepulture after the service and the sacrifice. Here he shall doubtless sleep until the God of nations and battles shall call him to his heavenly coronation. It was to Springfield he moved when a young and unknown

*Whiskey was then sold in quart or pint quantities by all stores in these parts.

man. The town was almost as little known as he was. It had less than two thousand inhabitants. It now has more than seveny thousand, but Lincoln shall doubtless forever remain its most distinguished citizen. Avon had its Shakespeare but Springfield had greater than a poet. Lincoln was a patriotic statesman an orator of the greatest power and a high-priest at his country's altar when it bowed in tears and blood. He was a martyr to freedom, a God-endowed leader and President of a great nation in her day of greatest danger. No greater heart ever beat, no warmer blood ever flowed in sympathy for the wronged and oppressed. So Springfield has the proud distinction of having been for twenty-five years the home of the Emancipator of a race. She has jealously guarded all that is left to mark the footprints of this her most illustrious citizen, and tenderly has she watched, these forty years and more over the sacred dust of this great-Commoner, this man of Destiny, this human instrumentality of an allwise and all-loving God.

There is a silver plate marking the pew in St. John's Lutheran church, then the first Presbyterian, where he sat with his family to worship God during the Springfield years. The Lincoln home on Eighth Avenue is in the best state of preservation, stocked with the old Lincoln furniture as it was when the news of his nomination for the Presidency was carried by him to "the little woman who might be interested in it" and who then presided over it. The old Capitol building—the Capitol's removal from Vandalia to Springfield was largely due to Lincoln—which frequently echoed and re-echoed his voice and which became another "cradle of liberty," where his remains lay in state when Bishop Simpson and other matchless orators spoke their immortal funeral panegyrics in the hour of the Nation's greatest sorrow, are all carefully preserved.

The colossal New Capitol has statuary and paintings that speak for Lincoln, while a large portion of a library room is devoted wholly to Lincolniana.

The beautiful Oak Ridge Cemetery contains his well-marked tomb. Within a towering mausoleum, in a well-built vaulted crypt sleeps the great Martyred President by the side of the departed members of his family. The monument is grand and imposing. The story of its building is familiar. It doubtless had more contributors from among the common people than ever any memorial shaft that was reared for man. It is safely guarded by a courteous custodian who with his predecessor had gathered together into a room within the monument, known as the "Memorial Hall," a large and constantly increasing collection of Lincoln curios in the form of letters, pictures, resolutions, books, newspaper scraps and the few remaining personal belongings and paraphernalia. As one looks upon the lofty shaft, the huge bronze allegorical groups representing the four branches of the war, the Infantry, the Cavalry the Artillery and the Navy, and gazes at the tall and earnest mien of the great Emancipator in bronze just completing his signature to the immortal Proclamation, and then reads through iron-grated portals, over his marble sarcophagus the immortal words: With Malice towards None and with Charity towards All," one is overwhelmed with the sense of the man's solemn sacrifice as to fill one with awe and indescribable sorrow. Here was devotion to his laud that was poured out in unstinted measure and that matched that of him who was called "the Father of his Country." Indeed Lincoln might fittingly be called "His Country's Husband" which he loved and whose liberties he defended with that passionate and unwavering and self-sacrificing loyalty that gave him also the sobriquet of "His Country's Saviour." Mea patria! Mea patria! How he loved

and defended his daughter of Freedom, which the "father of his country" begat! Hear him take his nuptial vow in 1859.

Speaking of the cursed slave-power he thus asserts himself:

"Broken by it, I too, may be; bow to it, I never will. Here, without contemplating consequences, before high Heaven and in the face of the world, I swear eternal fidelity to the just cause, as I deem it, of the land of my life, my liberty and my love."

As one stands here to review the sad circumstances of his tragic end—which, singularly enough occurred on the anniversary of the death of that still greater Emancipator, the humble Galilean, in whose footprints this Negro-Emancipator had trod — ah! there comes over one a holy awe! If one were here alone it were enough to make one break out in sobs and tears! At what fearful costs are the blessings of liberty and salvation purchased! This is the way a fellow visitor* to the tomb, four days ago, expressed himself:

"Weary man and weary woman
Bent with heavy years.
Here he lies, the Fellow Human.
Thank him with your tears.

"He is gone! he left no golden
Treasures to his land,
But he loved us in the olden
Days and lent a hand.

"Lend a hand! no other mortal
Ever gave so much.
Human hearts stand at this portal
Hungry for his touch.

"Weary man and weary woman
Bent with heavy years,
Here he lies, the Fellow Human—
Thank him with your tears."

To these new-born lines let me add the strong Lincoln poem of James Whitcomb Riley:

"A peaceful life— just toil and rest,
All his desire—
To read the books he liked the best
Beside the cabin-fire—
God's word and man's; to peer sometimes
Above the page in smoldering gleams,
And catch the faint heroic rhymes
That came to him in dreams.

"A peaceful life—to hear the low
Of pastoral herds,
Of woodman's ax that, blow on blow,
Fell sweet as rhythmic words.
And yet there stirred within his breast
A fateful pulse that like a roll
Of drums, made high above his rest
A tumult in his soul.

"A peaceful life!—They hailed him even
As One was hailed
Whose open palms were nailed toward
Heaven
When prayers nor aught availed.
And, lo, he paid the self same price
To lull a nation's awful strife
And will us, through the sacrifice
Of self, his peaceful life."

Old Salem Chautauqua,
Petersburg, Ill.
Aug. 23, 1909.

*Samuel McCoy.

Historic Pilgrimages Along Mountain By-Ways

By Asa K. McIlhaney, Bath, Pa.

II.

NOTE.—The first article in this series of sketches appeared in the issue of July, 1908. It will be followed by a paper on the Delaware Water Gap.



THIS Friday, July 2, 1909—the beautiful summer time. We resume our historical march, one of those pretty, interesting and inexpensive trips, by coach, to favorite places along cooling mountain streams, over hills, by woodland solitudes, away from the heat, smoke, and dust, of railroad trains and cement mills.

At 5.39 A. M. a light and comfortable tally-ho is ready, and eleven happy pilgrims start on their journey.

From Bath, the birthplace of the noble-minded Governor George Wolf, founder of the free school system of education in Pennsylvania, we push our way to the north keeping a little to the right and after a short drive on the Moorestown road, reach the summit of Hahn's hill, from which point a fine view can be had of the Moravian and of the Scotch-Irish settlements. The high stacks of the cement mills soon disappear from sight and we come to the old home and abandoned blacksmith shop of John Lewis Roth.

Roth's name has gone down in history. He was born July 4, 1773, in the county of Tuscarawas, at the historic town of Gnadenhütten, the first white child born in the state of Ohio. His father Rev. Roth was a Moravian missionary and great ceremony attended the announcement of birth, and his christening by David Zeisberger, the famous old Moravian missionary among the Delaware Indians of the Tuscarawas Valley, upon the very day of the missionary's arrival from Pennsylvania, was an event made memor-

able in the annals of the Moravian Church and of the Buckeye state.

At the outbreak of Lord Dunmore's War, great uneasiness prevailed among the Indians. Upon Missionary Zeisberger's advice Rev. Roth took his wife and baby and returned to Bethlehem until the war clouds blew over. His parents lived subsequently at Mt. Joy, York, and Hebron. In each place his father was pastor of Moravian churches. The father died at York, Pa. July 22, 1791. His mother passed away at Nazareth, Feb. 5, 1805.



GEORGE WOLF
Governor of Pennsylvania, 1829-'35

John Lewis Roth was educated at Nazareth Hall, a member of the first class that was graduated there, the class of 1785. Nothing is known of him until suddenly he turns up on a farm near Nazareth, meanwhile having been married. He died at Bath, where he had moved some years prior, on September 25, 1841, aged 68 years 2 months and 21 days. The Rev. Au-

gustus Fox, pastor of the Lutheran church of which Roth was a member at his death, conducted the funeral.

But we cannot linger. Passing the Bachman, Keim, and Edelman farms, and climbing another hill we come to the Rice homestead now occupied by Amandus Dilcher. Here are seen the catalpa and chestnut in full bloom and fields of rye and wheat ready for harvesting. This, apparently, is the highest point in Moore township south of the mountains. In this district are recorded old family names—Burrows, Deeter, Drum, Erb, Fehnel, Marsh, Miller, Schlegel, Shull, Kleckner, Laufer, Nagle, Nolf, Reese, Schall, Silvius, Schott, Walker and Welty.

Travelling on to the top of the next hill we enter

MOORESTOWN

one of the prettiest villages in Northampton county. It was named for Hon. John Moore a representative of the county in the Provincial Assembly in 1761 and 1762. The hotel is kept by Mr. E. L. Renner, and the handsomest home is owned and occupied by Mr Howard Kleckner who is a native of the locality. His residence commands a fine view of the surrounding country and especially of the mountains to the north.

West of the village stands Salem's or Big Moore Church. The first church was erected in 1772 and was a log building as were most of the churches of that day. It stood within the bounds of the present graveyard, about a hundred feet from the gate, and was built by the Lutheran and Reformed people of Moore, Bushkill and Plainfield townships. The log structure was torn down in 1829, sold and again set up in the western part of the township, about six miles from its former site. To distinguish it from the new church, Big Moore, it was called Little Moore and both houses of worship today are known by these names.

Big Moore is a substantial and commodious stone structure erected in

1829. Peter Steckel, Jacob Stehley, Peter Schall and Jacob Schott composed the building committee. The edifice was remodeled a few years ago at a big expense.

The following is a partial list of the ministers who served this congregation:

REFORMED

- Rev. Conrad Steiner, 1774-1782.
- Rev. Paul Peter Pernisius, 1785-1788.
- Rev. Frederick Wm. Van der Sloom, Sr., 1788-1802.
- Rev. Fredrick Wm. Van der Sloom, Jr., 1802-1811.
- Rev. Jacob Christian Becker, 1811-1849.
- Rev. Cyrus J. Becker, 1849-1853.
- Rev. A. J. G. Dubbs, D.D., 1853-1857.
- Rev. Robert A. Vancourt, 1857-1859.
- Rev. J. Gautenbein, D.D., 1859-1865.
- Rev. Robert Lisberger, 1865-1871.
- Rev. David B. Ernst, 1875-1877.
- Rev. Jonathan E. Smith, D.D., 1877-

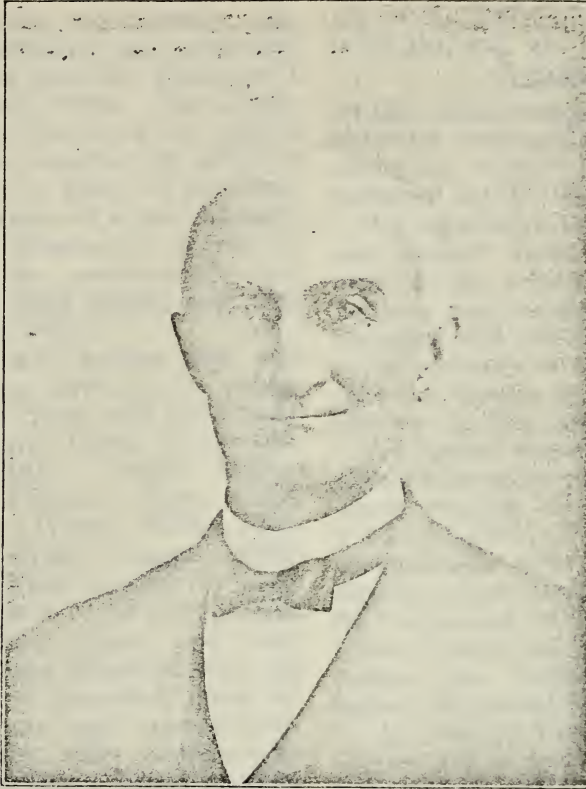
LUTHERAN

- Rev. Christian Streit, 1772-1778.
- Rev. Jonathan F. Ernst, 1780-1786.
- Rev. Carl B. Danapiel, 1786-1790.
- Rev. Frederick Neimeyer, 1790-1796.
- Rev. John Casper Dill, 1796-1810.
- Rev. Frederick W. Mendsen, 1810-1852.
- Rev. William Rath, 1852-1857.
- Rev. David Kuntz, 1857-1860.
- Rev. R. B. Kistler, 1870-1876.
- Rev. William J. Andres, 1877-

Each of the present pastors has served his congregation thirty-two years, and both possess at the present day as warm plaecs in the hearts of their members and others, as they have at any time during their long, popular and fruitful pastorates.

(Since these lines were written Rev. William J. Andres has passed to his eternal reward.—Editor.)

Space will hardly allow us to refer to all of the above-named, but we cannot pass by this historic shrine without a few words concerning the Rev. Frederick William Van der Sloom. He



REV. J. E. SMITH, D.D.

was licensed to preach the gospel in 1802, and then took up his residence in Allen township, becoming pastor of eight congregations, Salem's Reformed of Moore being one of them, and of which his father had been the previous pastor. He was an excellent linguist, well versed in German, French, Latin, Greek and Hebrew. He composed many hymns and poems. On certain occasions, when no hymn-book was near, he composed a suitable hymn. He was gifted with a voice that could be heard above all others in a multitude, and generally was his own chorister in the congregations. When already confined to bed during his last sickness, the sons of Rev. William Hiester of Lebanon, requested him to write some verses for their father's tombstone, which he did. The following is the first stanza:

"Oft hoertest Du, geliebte Heerde,
Das Wort vom Kreuz aus meinen Mund.
Es sei dir heilig stets; Es werde
Dein immerfester Glaubensgrund;
Nur Der gewahrt Dir Zuversicht,
Wenn sterbend einst Dein Auge bricht."

He died in York county in 1831. His last words, uttered a few minutes before his departure, were:

"Ich hoere die heiligen Engel Gottes im Himmel singen."

Continuing on past the old Miller and Kaske homes, we cross the Bushkill creek which is here spanned by an old rustic bridge. This stream has its source in the springs at the foothills of the Blue mountains, and meandering between fields, meadows and woodland, through one of the most picturesque and fertile valleys in eastern Pennsylvania, flows into the Delaware at Easton. Along its banks

grow in profusion, the chestnut, oak, ash, tulip, white-birch and scrub-oak, while its waters turn the wheels of a dozen large grist mills. The Dutch of Esopus gave the creek its present name; but the Scotch-Irish called it Lefevere creek, in honor of the landlord, John Lefevere, at whose hostelry on the site of Messinger's tavern of modern times, the surveyors who laid out Easton in 1750, lodged and took their meals and toddy.

Among the early settlers and their descendants who dwelt in the peaceful valley were those with the family names of Werner, Titus, Williamson, Ziegenfuss, Miller, Hoch, Moyer, Hahn, Fahr, Clewell, Trein, Cope, Weaver, Henry, Walter, Heller, Messinger, Able, Stecher, Wagner, Michler and Yohe. Many bearing the same names still reside here. "They continue to be industrious, frugal, and God-fearing. They have advanced with the times and have discarded many of the old customs and superstitions. They no longer make vinegar by dropping beans into a barrel of cider and giving to each bean the name of some scolding woman in the neighborhood, nor do they believe in the omen that the barking of a dog at night presages a death—unless it be that of a dog; but you may still find the Farmer's or Family almanac hanging at the kitchen mantel, where frequent reference is made to it, especially in the planting seasons to see that the seeds and bulbs are not placed in the ground in the wrong turn of the horns of the moon."

Proceeding onward through Bushkill township, we turn to our right at the Seifert farm. Ah, what comfortable substantial homes all the way! What happy hopeful farmers preparing for harvest! What sleek rounded Holstein cattle lazily grazing in the morning meadows! How busy the birds seem as here and there across our path fly the robin, Baltimore oriole and swamp-blackbird, all sing-

ing in the midst of their work. So it is all the way to

CLEARFIELD

an old village named for its level and beautiful surroundings. It comprises about six houses and a hotel now managed by Mr. Erwin Dilcher.

We soon drive by the Repl, Hawk, and Repsher farms. The last-named must be an ardent admirer of trees, for here may be seen a long line of hickories and one of the finest young apple orchards in Northampton county. He appears to be successful in fighting the San José scale.

We cannot leave Bushkill township without bringing to the minds of the many readers of THE PENNSYLVANIA-GERMAN the notable personages who were born within this district. Here lived Melchior Stecher the originator of the seedling apple which is held in high esteem at the present day; Nathaniel Michler the father of General Nathaniel Michler, U. S. A.; George Trein a Revolutionary soldier who fought in the battles of Brandywine and Germantown; James Williamson who was one of Washington's staff officers; Christian Jacob Wolle the noted botanist, and ancestor of the Rev. William J. Holland, Ph. D., LL. D a distinguished Presbyterian divine, and Scientist, Chancellor of the Western University of Pennsylvania, and Director of the Carnegie Museum, Pittsburgh; the Henrys' noted proprietors of the early gun works at Bolton; and Ethan Allen Weaver, a prominent Penna. Railroad official in Philadelphia.

Ethan Allen Weaver who has done more than any other person to develop the local and family history of eastern Pennsylvania is Northampton county's famous annalist. He is fifty-six years of age, and his ancestors were among the earliest of the Palatinate settlers prominent in military affairs. In 1874, he graduated from Lafayette College, and since that time has led a very busy life.—one fruitful in valuable results. In 1901, he pre-

pared the letter press matter for the beautifully illustrated volume, — "The Forks of the Delaware," which was issued in handsome form containing more than one hundred full-page engravings. Other works from his pen are a biographical sketch of his relative the late Capt. William Herman Wilhelm, a genealogy of the Wey-



John Weaver

gant family, "Early Poets and Poetry of the Forks of the Delaware," and Northampton county in the War for American Independence. Governor Pennypacker selected him as one of the five Commissioners to select a site and erect a monument to commemorate the Battle of Germantown,

and Governor Stuart has just reappointed him a member of the commission to direct and supervise the preservation of the historical archives of the Commonwealth of Pennsylvania, besides a member of the advisory commission of the Division of the State Library for the preservation of public records.

In Germantown this distinguished individual still holds faith in the highest ideals of his art, and is still devoted to the life-work for which he "has yielded the light of his eyes." At the last meeting of the Penna. Society, Sons of the Revolution, at White-marsh, June 19, 1909, Mr. Cadwalader sprung the surprise of the day by presenting Mr. Weaver with a gold watch and chain, in recognition of his faithful services as the Society's secretary for the last eighteen years. It is a beautiful, costly, time-repeating Swiss watch which strikes hours, quarters, and minutes, when called upon to do so, through a pressure on the stem. This proves useful to him, and besides is a magnificent testimonial to his work.

Kind of heart, loyal to his beloved home environs, zealously devoted to a proper appreciation and wide intelligence of its wealth of history, like a star of the first magnitude, he has guided others in the pursuit of the historian's highest ideals—an influence and inspiration.

The course of our pilgrimage now brings us to

WOODLEY

where there are a store, several dwellings, and a tavern stand known as Stotz's and prior to that for a long time as Heller's erected as early as 1752, and deriving its resources from the travel which passed its doors along the new Minisink road through the Wind Gap.

Here is also the Sullivan road. For General Sullivan, in 1779, with an army of two thousand five hundred men, on his way to drive the British and Indians from the Wyoming,

passed through here. In his journal for June 18, he wrote, "The whole of the aforementioned troops, warned by firing of a cannon, marched together, with the pack-horses and baggage-wagons, at 4 o'clock in the morning, on the way to Wyoming. The road for this day's march was good. Encamped at Heller's tavern." (Woodley House).

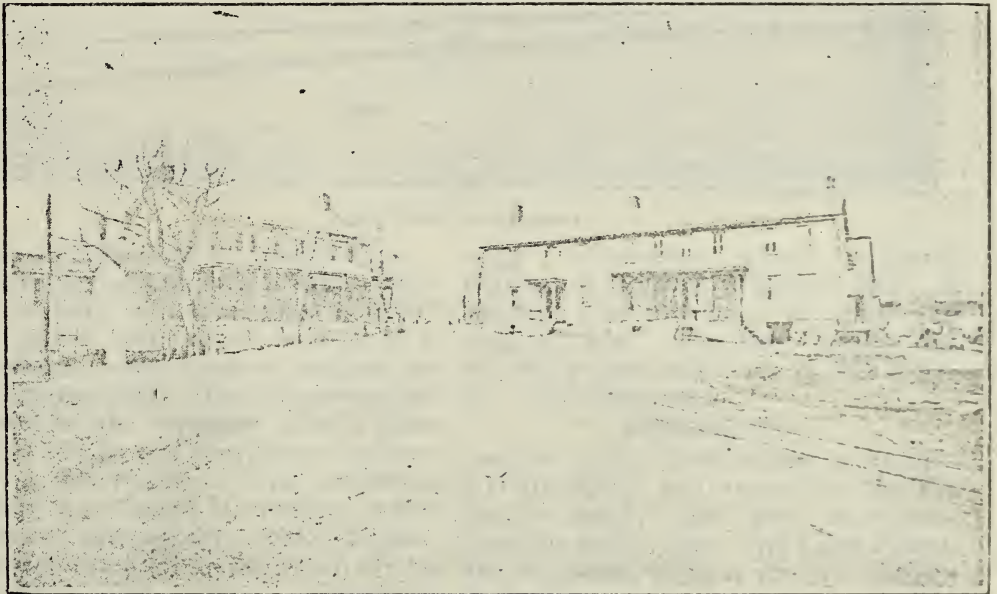
In a short time we are in

WIND GAP

a long—drawn-out town with a population of about 2000. It derives its

Crossing the tracks of the Lehigh and New England railroad we ascend the cut through the mountains, the crest of which has an altitude of 1450 feet A. T., but the Gap summit is but 978 feet. Here are the Stony Gardens, the Indian Rock and the Mountain Glen Hotel, all across the line in Monroe county.

Further on are the Ross Common Springs whose waters are said to have effected some wonderful cures. The springs comprise a large basin of clear



WOODLEY HOUSE

name from the niche in the mountains directly back of the borough, and it is through the Gap that a branch railroad running to Saylorsburg, was built. The early settlers of this thriving community were Welsh who were attracted here by the slate quarries, many having followed this industry in their native land. This must be a very cool spot in summer. Here is Dr. Keller's beautiful home embowered by trees and surrounded by ample grounds; also Wind Gap summit—a pretty park, a silk mill, and the Slate Belt Trolley line.

water, surrounded today by the beautiful rhododendron in full bloom. After gathering bunches of this flower in the woods, we proceed to the village of

ROSS COMMON

situated in the very gap of the Blue mountains, on the north incline of the range, 1000 feet above tide, 15 miles west of the Delaware Water Gap, 12 miles from Stroudsburg and 25 from Bethlehem. The hotel is surrounded by forests, and the Aquaschicola creek in front of it and flows closely along the north base of the mountains



PARK VIEW (WIND GAP)

to the Lehigh river at Lehigh Gap.

North of the hamlet is a little cemetery containing not more than a thousand square feet; in the middle is a magnificent white pine—a sentinel for the sleeping dead. Here lie at rest the remains of the members of the Ross family who at one time owned all the land in this locality. The township of Ross was named in memory of the owners of the property, which we presume embraced all or nearly all of the township. The word "common" means "manor" or "home," hence Ross common can be interpreted as the "Ross home." On this manor they established a graveyard, around which they built a stone wall between four and five feet high. Within this inclosure are a dozen graves, about half of them marked with monuments, three being marble boxes that cover the entire grave. Beneath one of these repose the remains of "John Ross, Esq., an Associate Justice of the Supreme Court of Pennsylvania, who was born February 24, 1770, and died January 1, 1834." Beside the grave of Judge Ross is that of his wife, "Mary Ross, born 1774 and died in

1845." Another grave similarly marked is that of "Thomas Ross, of Easton, who was born in 1767, and died in 1815." The Ross family has no living representatives in this vicinity. We next reach

SAYLORSBURG

located in the western part of Hamilton township, and named for the old Saylor family who were merchants here for many years. The Lake House, an up-to-date hotel is run by Andrew Heller.

It is here in an old drift-filled valley, where the surface slopes away in either direction so insensibly, that it is impossible to determine the exact locality of the divide. A portion of the water falling on this old valley comes eastward by way of Cherry creek to the Delaware; while another portion goes westward by way of the Aquaschicola creek to the Lehigh river in Carbon county.

On being informed that it is but twelve miles more to the Delaware Water Gap, and only nine o'clock, we start for that place.

After a drive of a few miles, on a narrow road, we come to

BOSSARTSVILLE

named for the Bossart family, of whom Joseph Bossert who owns a large amount of property, is the only one left in the immediate vicinity. The Park Hotel built prior to the Revolution, is kept by Peter Bonser, a great horseman and a veterinary surgeon of some skill. Although not a college graduate, he has performed operations of great technicality.

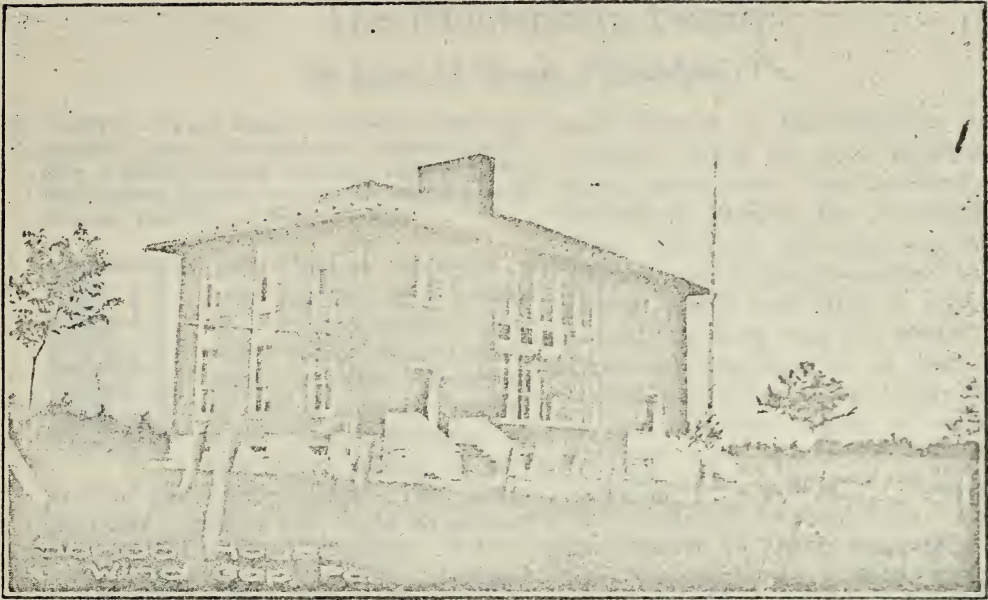
This is a great limestone country, and no doubt, fine beds of cement rock underlie its surface. Here Cherry valley begins. To the north is seen the Hamilton church, one of the oldest in the county. What a quiet section of country! One thinks of the poet's words:

"It seems to me I'd like to go
Where bells don't ring, nor whistles blow,
Nor clocks don't strike, nor gongs don't
sound,
And I'd have stillness all around."

It is back in these hills that you meet now and then a ginseng hunter. There are two species of this plant—the *Panax quinquefolium* or five-leaved ginseng, and the *Panax tri-folium* or three-leaved ginseng. Both grow in Northampton and Monroe counties, in rich woods and thickets. The former is the most select of roots and sells dried for \$5 a pound. This plant has, for centuries, been highly prized among the Chinese. As far back as 1709, the emperor employed his own servants for the purpose of collection, having had ten thousand Tartars engaged in scouring the woods in pursuit of the plant. Each man so employed was obliged to present his majesty two ounces of the best he could collect, and to sell him the rest for its weight in pure silver. At this rate it was computed that the emperor would get in a year, about 20,000 Chinese pounds, which would cost him not above one quarter of its value, at the common rate of selling it. They placed great faith in its medicinal powers affirming that it removes all fatigue of body or mind, cures pulmo-

nary diseases, strengthens the stomach, and prolongs life to old age. "This Monroe county herbalist shows you one of the precious forked roots and bites into it for love of its warm spicy flavor. Like poet and fisherman, the ginseng hunter is born not made. At best, he is kin to Thoreau's famous visitor at Waldon Pond—that true Homeric or Paphlagonian. He loves the wild life of outdoors for its own wild sake, and all elemental things,—the sunshine and the wind, the low-flying mist, even a dash of rain; uncultured though he be, there is that in him which responds blindly to the solemnities of the still deep woods, where the rare plant of his seeking spreads its palmate leaves and nurses its family of small red berries. With the ginseng of the books he has no acquaintance; what he knows is "ginshang," but this so familiarly that he has even verbalized it, and speaks of its quest as "goin ginshangin." He will spend days in contented search for it, faring dinnerless it need be, and sleeping out in the open, until with pockets packed and bulging, he returns to his home, lays his spoil on the garret floor to dry and takes up again the thread of his village life. As other men go fishing, he goes "ginshanging."

A mile to the east brings us into Stroud township, named in honor of Colonel Stroud, who was born at Amwell, N. J. in 1735. He and his three brothers participated as regular enlisted soldiers in the French and Indian War. Jacob also took part in the battle on the Heights of Abraham at Quebec, September 13, 1759, which resulted in the conquest of Canada by the English, and with John Fish and Matthias Hutchinson carried General Wolfe, after he received his mortal wound, behind the rocks where he died, hving been told that the French army was flying. With the breaking out of the Revolution, Jacob Stroud espoused the cause of Independence, was given a Colonel's commission, and placed in permanent command at Fort



Penn. His remains lie buried in the old Quaker graveyard in Stroudsburg.

Reaching Abraham H. Fetherman's colonial home, we admire the many maple trees planted along the roadside. Here is also a fine spring, the pure water gushes out with great force and in a quantity enough to supply a town. Mr. Fetherman is a descendant of one of the oldest families in Monroe county. His neighbor is Rev. Sweizig, the Methodist minister of the Cherry Valley circuit, whose church is located a field's breadth to the south.

Passing the farm of Edward Felencer, and a brick schoolhouse to our left, we enter

STORMSVILLE

where live the Bittenbenders and the Garrises. This locality is known as the home of the late Judge Andrew Storm, once a great stock farmer where annually a hundred tons of the best timothy hay were harvested. There is a very old stone house here, which from its exterior appearance, antedates Revolutionary days.

The Vallamont farm, the Cedar Grove farm and the Drake homestead all lie in the heart of Cherry Valley.

through which runs Cherry creek which is now becoming a fine trout stream. Here is beautiful scenery, especially these conical hills generally known as kames, which at places rise to over two hundred feet.

Soon we are in Smithfield township. Near the farm of Daniel Bartron, the hillside to the north is covered with numerous arbor-vitae, which of course adds greatly to the scenery. Crossing Caldens creek brings us to the world-famed Delaware Water Gap.

(TO BE CONTINUED)



THE HISTORIC PILGRIMS

The Muhlenberg Family

By James M. Swank, Philadelphia, Pa.

NOTE.—These lines, reprinted from the author's book, "Progressive Pennsylvania", give a thorough and accurate sketch of the Muhlenberg Family, one of the leading early German families of Pennsylvania.



In this chapter we give a brief history of a family of Pennsylvania Germans which has contributed to our country's as many men of prominence and distinction as any other family in any part of the United States, the justly celebrated Adams and Field families of Massachusetts not excepted.

(1.) The Rev. Heinrich Melchior Muhlenberg, D.D., the most eminent among the founders of the Lutheran Church in this country, and who is affectionately known as the Patriarch by those who have always regarded him as its real founder, was born at Eimbeck, in Hanover, Germany, on September 6, 1711. Liberally educated in German universities and subsequently ordained as a Lutheran minister he arrived in Philadelphia on November 25, 1742, to labor among the German Lutherans who had recently come to this country in large numbers. He died at his home at The Trappe, in Montgomery county, Pennsylvania, on October 7, 1787. He was an active minister of the Lutheran Church during the whole of his residence of forty-five years in his adopted country, in which position, as well as by reason of his exalted character and high intellectual attainments, he exercised great influence in the councils of his church and in shaping the public opinion of his day. For several years he preached in Philadelphia, but for the greater part of his active life he preached regularly at The Trappe. Dr. Muhlenberg possessed executive ability of a high order. He was an ardent friend of colonial independence,

and because of his devotion to the patriotic cause he was subjected to much persecution and endured many privations during the Revolutionary war. There is still standing at The Trappe, and in good condition, a stone church which was built in 1743 when Dr. Muhlenberg was the pastor of the Lutheran congregation at that place. He laid its corner-stone. Near the end of his life the degree of doctor of divinity was conferred upon this eminent and scholarly man by the University of Pennsylvania. He was the master of three languages, English, German, and Dutch, which he spoke fluently, and he could also read Latin, Hebrew, Greek, French, Bohemian, and Swedish. His remains rest in the well-kept graveyard attached to the old stone church at The Trappe. There is a Muhlenberg township in Berks county which was so named in his honor.

Dr. Muhlenberg married on April 22, 1745, Anna Maria, a daughter of Conrad Weiser, of Berks county, the noted representative of the provincial government in its dealings with the Indians. The doctor was the father of three gifted sons, all of whom became Lutheran ministers. These sons were John Peter Gabriel, Frederick Augustus Conrad, and Gotthilf Henry Ernestus Muhlenberg. All these sons attained honorable distinction. Like their father they were not only Lutheran ministers but they were also public-spirited citizens of commanding influence.

(2.) John Peter Gabriel Muhlenberg was born at The Trappe on October 1, 1746. He and his two younger brothers, hereafter to be mentioned, were educated in part at the University of Halle, in Germany. In 1772 he became the pastor of a Lutheran congregation at Woodstock, Virginia,

situated in a settlement of Germans in the Shenandoah valley, most of whom had emigrated from Pennsylvania. He also ministered to other Lutheran congregations in this valley. In 1774 he was chosen a member of the Virginia House of Burgesses. At the outbreak of the Revolution in 1775 he was requested by Washington, with whom he had become personally acquainted, to accept a colonel's commission in the Virginia Line, and this invitation he accepted. Addressing his congregation after services one Sunday he is reported to have said: "There is a time for all things—a time to preach and a time to pray, but there is also a time to fight, and that time has now come," following this remark by throwing back his clerical robe and exposing a colonel's uniform and reading his colonel's commission. At the door of the church he ordered the drums to beat for recruits and many members of his congregation and other Germans in the valley promptly enlisted. Nearly 300 men of the churches in the valley enlisted that day under Colonel Muhlenberg's banner. They formed part of the 8th Virginia Regiment, which was afterwards known as "the German Regiment." With Colonel Muhlenberg at its head the regiment marched to the relief of Charleston, South Carolina, and took part in the battle of Sullivan's Island.

Peter Muhlenberg participated with credit in many other important engagements of the Revolution. In 1777 he was commissioned a brigadier general and at the close of the war he retired from the army as a major general. He was at Brandywine, Germantown, Monmouth, Stony Point, Yorktown, and other places where his valor and skill were tested, and he was with his men at Valley Forge in the winter of 1777. He was a fast friend of Washington during the "Conway cabal." Returning after the war to Pennsylvania, which was afterwards his home, he was in 1785 chosen vice president of the supreme executive

council of that State, Benjamin Franklin being its president, and he was re-elected in 1786 and 1787. He was a member of the House of Representatives of the First and Third Congresses. In 1796 he was a Presidential elector. In 1798 he was elected a Representative in the Sixth Congress, serving from March 4, 1799, to March 3, 1801. On February 18, 1801, he was chosen a United States Senator, but soon after taking his seat he resigned this office that he might accept the position of supervisor of the revenue for the district of Pennsylvania, an important office in that day, tendered to him by President Jefferson, to whose political fortunes he was attached. In 1802 he was appointed collector of customs for the port of Philadelphia. He died on October 1, 1807, and was buried at The Trappe beside his illustrious father. Two of his sons reflected honor on the family name after his death. Peter was a major in the regular army during our second war with Great Britain, and Francis Swaine was a Representative from Ohio in the Twentieth Congress.

General Muhlenberg's statue is one of the two contributed by Pennsylvania to Statuary Hall in the Capitol of the United States, the other being that of Robert Fulton, Muhlenberg representing the German element in the population of Pennsylvania and Fulton representing the Scotch-Irish element.

In Henry A. Muhlenberg's *Life of Major General Peter Muhlenberg* (1849) it is stated that "in Trumbull's painting of the capitulation of Yorktown, in the rotunda of the Capitol, General Muhlenberg's is the second figure from the left and is said to be an excellent likeness." An oil portrait of the general that will arrest attention will be found among the portraits of Revolutionary worthies in Independence Hall, in Philadelphia. A county in Kentucky was named Muhlenberg in his honor.

(3.) Frederick Augustus Conrad Muhlenberg, the second of the three sons mentioned, was born at The Trappe on January 1, 1750. Entering the Lutheran ministry his talent for public affairs soon asserted itself. Like his father and his brother Peter he was an ardent advocate of colonial independence. He was a member of the Continental Congress from Pennsylvania in 1779 and 1780. In 1780 he was elected a member of the General Assembly of Pennsylvania and was Speaker of that body in 1781 and 1782. In 1787 he was a delegate to the Pennsylvania convention which was called to consider the Constitution of 1787, which it ratified. He was also Speaker of that body. He was a member of the House of Representatives in the First, Second, Third, and Fourth Congresses under the new Constitution and during the whole of Washington's Administration, and was Speaker of the House in the First Congress and again in the Third Congress. In 1783 he was elected a member of the Council of Censors which was provided for under the first Constitution of Pennsylvania, adopted in 1776. In 1793 he was the unsuccessful Federalist candidate for Governor of Pennsylvania, receiving 10,706 votes, against 18,590 votes cast for Thomas Mifflin, the Democratic candidate. In 1796 he was again the Federalist candidate for Governor but was overwhelmingly defeated by Mifflin, the vote being 1,011 for Muhlenberg and 30,020 for Mifflin. It is evident that in the campaign of 1796 Muhlenberg was only nominally a candidate. He died at Lancaster on June 5, 1801.

(4.) Gotthilf Henry Ernestus Muhlenberg, the youngest of the three brothers, was born at The Trappe on November 17, 1753, and entered the Lutheran ministry at an early age. He was afterwards pastor of the Lutheran church at Lancaster, Pennsylvania, for thirty-five years, from 1780 until his death in that city on May 23, 1815. He was a profound

theologian and an accomplished scholar, scientific subjects absorbing his attention as far as his pastoral duties would permit. He was noted for his interest in botany, in which branch of natural history he became an authority. He was styled "the American Linnæus." He carried on an extensive correspondence with European naturalists and was a prolific writer for the public press on scientific subjects. He was a member of the American Philosophical Society and of other scientific societies in America and Europe. During the Revolution he was an active friend of the patriotic cause.

(5.) Henry Augustus Philip Muhlenberg, D.D., son of Gotthilf, was born at Lancaster on May 13, 1782, and like other members of the family entered the Lutheran ministry. He was the pastor of Trinity Lutheran church at Reading, Pennsylvania, from 1802 to 1827, when, also like others of his family, he exchanged the pulpit for political office. There are few families in this country which are fitted for public life by natural endowment from generation to generation and the Muhlenberg family was of this exceptional type, although all its members that have been mentioned, and others yet to be mentioned, were educated for the Christian ministry and entered upon pastoral duties. Henry Augustus Philip was elected a Democratic Representative in Congress in 1828 and served continuously in the House by re-election from December, 1829, to February, 1838, when he resigned to become the first United States Minister to Austria, to which position he had been appointed by President Van Buren, and which office he resigned in December 1840. Before accepting the Austrian mission Mr. Muhlenberg had declined successively the Secretaryship of the Navy and the mission to St. Petersburg which had been offered to him by Mr. Van Buren. In 1835 he headed one of two wings of the Democratic party in Pennsylvania as

its candidate for Governor but was defeated. In 1844 he was the candidate of the united Democratic party for Governor and would probably have been elected if he had lived until the votes were counted, but he died at Reading on August 11 of that year. His place on the ticket was taken by Francis R. Shunk, who was elected Governor in that year and was re-elected in 1847.

Henry Augustus Philip Muhlenberg was twice married, both wives being daughters of Governor Joseph Hiestler, a distinguished soldier of the Revolution, who, after a long service in Congress, was elected Governor of Pennsylvania by the Federalist party in 1820, serving three years.

Henry Augustus Muhlenberg, a son of the above-mentioned Muhlenberg, born at Reading in 1823, was elected a member of the General Assembly in 1849 and a Representative in Congress in 1852, but died in 1854 soon after taking his seat. He was a lawyer. In 1849 he published a Life of Major General Peter Muhlenberg which contains much Revolutionary history that is both rare and valuable. A son of this gentleman, also named Henry A. Muhlenberg, and also a member of the bar, died at Reading on May 14, 1906. He was at one time an unsuccessful Republican candidate for Congress in a Democratic district.

(6.) Frederick Augustus Muhlenberg, D. D., LL. D., son of Frederick Augustus Hall Muhlenberg, M. D., and grandson of Gotthilf, was born in Lancaster on August 25, 1818, and became a Lutheran minister in early life. He was distinguished as a scholar and as a college professor. He was professor of languages in Franklin College, at Lancaster, from 1839 to 1850, and of the Greek language and literature in Pennsylvania College, at Gettysburg, from 1850 to 1867. In the latter year he was chosen the first president of Muhlenberg College, at Allentown, which position he filled until 1876, when he resigned to accept

the Greek chair in the faculty of the University of Pennsylvania, holding this position until 1888. In 1891 he accepted the presidency of Thiel College, at Greenville, Mercer county, at the urgent request of the friends of the college, a Lutheran institution, resigning this position after several years' service. He died at Reading on March 21, 1901. Dr. Muhlenberg was especially distinguished for his thorough knowledge of the Greek language and literature. He was a voluminous writer on educational and other subjects.

(7.) Rev. William Augustus Muhlenberg, D. D., son of Henry William Muhlenberg and grandson of Frederick Augustus Conrad Muhlenberg, was born in Philadelphia on September 16, 1796, and died in New York on April 8, 1877. This scion of the Muhlenberg house did not adhere to the Lutheran faith but became a clergyman of the Protestant Episcopal Church. From 1817 to 1821 he was assistant rector of Christ church, Philadelphia; under Bishop White, and soon afterwards entered upon ministerial work in New York. He became an eminent churchman. He was noted for his zeal and success in educational and charitable work within the bounds of the Episcopal Church and also for his literary attainments. He is especially remembered as the author of several notable hymns, including "I Would Not Live Away," "Like Noah's Weary Dove," and "Shout the Glad Tidings!"

(8.) The Patriarch Muhlenberg was not only the father of three gifted sons but he was also the father of four daughters of superior intelligence, two of whom married Lutheran ministers. The first of these daughters, named Eve Elizabeth, was married to Rev. Christopher Emanuel Shulze and became the mother of another Lutheran minister, John Andrew Melchior Shulze, who was born in Berks county on July 19, 1775. After following his sacred calling for a few years the Muh-

lenberg blood that was in his veins led him into the field of political activity, and after filling acceptably a number of minor elective positions he was chosen Governor of Pennsylvania in 1823 and again in 1826, serving in all six years. He was one of the most popular Governors Pennsylvania has ever had. At his second election to the Governorship he was virtually without opposition, only a few votes being polled against him. He died on November 18, 1852, at Lancaster.

The details above presented may be summarized as follows: Dr. Muhlenberg, the founder of the Muhlenberg family, brought order out of disorder in the Lutheran Church of this country, and by his individual exertions established its influence and authority upon firm foundations. His two oldest sons, Peter and Frederick, were representatives in Congress when Washington was President, Peter having previously served with honor as one of Washington's generals during the whole period of the Revolutionary war and Frederick having previously served in the Continental Congress. Peter was afterwards elected a United States Senator from Pennsylvania. Frederick was the Speaker of the House during the First and Third Congresses. He was twice the unsuccessful candidate of the Federalist party for Governor of Pennsylvania. Dr. Muhlenberg's third son, Gotthilf, was a naturalist of world-wide reputation. Gotthilf's son, Henry Augustus Philip was a prominent leader of the Democratic party, long a Representative in Congress, Minister to Austria, and twice the Democratic candidate for Governor of Pennsylvania. Henry Augustus, son of Henry Augustus Philip, was a Representative in Congress. Gotthilf's grandson, Frederick Augustus, was distinguished as a college professor and college president. William Augustus, the grandson of the first Speaker of the House of Representatives, was a prominent Episcopal clergyman, especially noted as a writer

of hymns that are sung in all our churches. John Andrew Shulze, a grandson of the Patriarch through one of his daughters, was twice elected Governor of Pennsylvania.

The second daughter of Dr. Muhlenberg, Margaretta Henrietta, married Rev. John Christopher Kunze, D. D., a native of Germany, who emigrated to this country in 1770. In 1784 he became the pastor of Christ church, (Lutheran,) in New York, which position he filled until his death in 1807. Dr. Kunze was a very learned man. The third daughter, Mary Catharine, married Francis Swaine, a politician of note in his day and brigadier general of the State militia in 1805. The fourth daughter, Maria Salome, married Matthias Richards, who was a Representative in Congress for two terms, from 1807 to 1811, and held other public offices. One of her sons, Rev. John William Richards, D. D., born in 1803 and dying in 1854, entered the Lutheran ministry. His son, Rev. Matthias Henry Richards, D. D., born in 1841 and dying in 1898, was eminent as a scholar and as a Lutheran minister and as a writer. He was for many years professor of the English language and literature in Muhlenberg College.

Another son of John William Richards, Henry Melchior Muhlenberg Richards, born in 1848, saw active service in the Union army during the civil war, graduated at the United States Naval Academy at Annapolis in 1869, and served with distinction in the navy until 1875, when he resigned. In 1898 he was the executive officer of the United States ship *Supply* in the Spanish war. He is a liberal contributor to Pennsylvania German literature.

Such is the brief record of the distinguished founder of the Muhlenberg family in this country and of his most noted descendants, many of whom have also achieved distinction and accomplished results worthy of lasting

remembrance by all Pennsylvanians. Nearly all were ministers of the Gospel, and nearly all were public-spirited citizens whose talents fitted them for public life. Nearly all were gifted with literary tastes, and nearly all were accomplished scholars. Two of the sons of the founder were prominently identified with the Revolution-

ary cause and were conspicuous in the organization of the Government which was created by the Constitution of 1787. As we stated at the beginning no State in the Union can boast of a family which has contributed to our country a larger number of eminent men than this family of Pennsylvania Germans.

Solving the Tramp Problem in Switzerland



IN Switzerland there is a strong feeling that any man who is out of work must be helped to find work, and this not so much for his own as for the sake of the whole community — to guard against his being a cause of expense to it instead of being a source of income.

There is, however, an equally strong feeling that when the work is found the man must, if necessary for his own sake as well as the sake of the community, be made to do it; to do it well, too.

Practically everywhere in Switzerland, says the *Nineteenth Century*, while it is held to be the duty of the authorities to stand by the genuine work seeker and help him, it is held to be their duty also to mete out punishment to the work shirker and force him to earn his daily bread before he eats it.

No toleration is shown to the loafer, for he is regarded as one who wishes to prey on his fellows and take money out of the common purse while putting none into it. On the other hand, what can be done, is done, and gladly, to guard decent men from all danger of becoming loafers through mischance or misfortune.

In this country a man may deliberately throw up one job and without ever making any effort to find another, remain for months in the ranks of the unemployed, steadily deterior-

ating all the time into an unemployable. Meanwhile no one has the right to say him yea or nay unless he applies for poor relief.

In Switzerland however, it is otherwise. There is no resorting to work-houses as to hotels there; no wandering around the countryside extorting alms while pretending to look for work. For begging is a crime and so is vagrancy; and in some cantons the police receive a special fee for every beggar or vagrant they arrest.

If a man is out of work there he must try to find work, for if he does not, the authorities of the district where he has a settlement will find it for him, and of a kind perhaps not at all to his taste—tiring and badly paid. He cannot refuse to do it, for if he does he may be packed off straight to a penal workhouse, an institution where military discipline prevails and where every inmate is made to work to the full extent of his strength, receiving in return board and lodging, with wages of from a penny to threepence a day.

When once he is there, there he must stay until the authorities decree that he shall depart; for as a penal workhouse is practically a prison, he cannot take his own discharge, and the police are always on the alert to prevent his running away. No matter how long his sojourn lasts, however, it does not cost the community a single penny, for in Switzerland these penal institutions are self-supporting. Some of them, indeed, are

said to be a regular source of income to the cantons to which they belong.

There is no classing of the unemployed by casualty or misfortune with the unemployed by laziness or misconduct there; no meting out to them of the same measure. On the contrary, considerable trouble is taken to distinguish between the two classes, so that each may be dealt with according to its merits. The man who is out of work through his own fault and because he does not wish to be in work is treated as a criminal and sent as a prisoner to a penal institution; while the man who is out of work in spite of his earnest endeavor to be in work is helped without being subjected to humiliation.

It is much more easy there, however, than it is here, it must be admitted, to distinguish between unemployed as there every workingman has his papers, i. e. documents which are given to him by the authorities of the district where he has his settlement and which contain full information as to where and by whom he has been employed in the course of his life.

Then relief in kind stations, i. e. casual wards organized on philanthropic lines, are now maintained in every part of industrial Switzerland for the exclusive use of the respectable unemployed, and drunkards, criminals and loafers are never allowed to cross the threshold of these places. No one is admitted to a Swiss relief in kind station unless his papers show that he has been in regular work within the previous three months and out of work at least five days; unless they show also that neither the police nor his own district authorities have any reason for

looking on him askance. He who is admitted, however, is made welcome and is treated with consideration as a respectable man whom misfortune has befallen.

Let men but relax their efforts and show signs of willingness to remain without work and they are at once thrown on their own resources. The police, who are in close co-operation with the station officials, always keep a sharp watch on the unemployed, especially on such as are sojourning in these refuges, and if they find them refusing work when it is offered under reasonable conditions or accepting it and losing through carelessness, laziness or any other fault of their own, or lounging by the wayside or in public houses instead of betaking themselves where they have been told there is a chance of a job, the fact is reported, with the result that there is made on their papers a note which prevents their ever again crossing the threshold of any station. At the end of three months from the day they leave work they forfeit in any case their right to go to any station, as by the law that prevails in these institutions it is only men who have been in regular employment during the previous three months who are eligible for admission.

Besides these stations there are in Zurich, Berne, Basle, Geneva, Neuchatel and St. Gall Herberge zur Heimat, i. e., home, inns, where workingmen, if without lodgings, may stay with their wives and children even in some cases gratis. There are also in the chief industrial centres Warmestuben (warm rooms) provided either by the authorities or by some private society, where the unemployed may pass their days while waiting for work.

Heilman Dale

NOTE.—Rev. U. Henry Heilman, of Jonestown, Pa., read a very interesting paper before the Lebanon County Historical Society, April 1909, entitled, "Descriptive and Historical Memorials of Heilmandale" from which quote the following by permission.

There were certain features connected with the home of John Henry Heilman, our paternal grandfather which, while not strictly historical, concern not merely his own family and children but are typical of that time and generation. The people of that age while being very busy knew how to enjoy themselves to the full. The cellars of their houses were plentifully stored with juicy and luscious Pippin, Rambo, Bellflower, Seek-no-Further, Pound, Red and Grindstone apples, and with numerous barrels of pure, refreshing home-made cider. During the Christmas and Easter holidays the cheery housewives were not satisfied with less than a bushel or more of the best molasses and sugar cakes, some of them being moulded in the form of horses, rabbits, stars, dolls, stags and others, and these with apples and cider were freely offered to every caller, whether friend or foe. There is no baker living who can make cakes to equal those made by somebody's grandmother. They were unusually big, had a raisin set into the center, and were most eagerly sought by her children, grandchildren, and others in the neighborhood. These cakes were suggested by a loving heart, distributed by willing hands and accompanied with a smiling countenance, and they were so toothsome because they had been sweetened with the gentle spirit of the maker. There always was much hurrying to and fro on Christmas mornings to secure some of grandmother's famous cakes, and the child esteemed itself very happy whose feet could outrun those of the other children. They were coveted not only by the children, but were equally sought and enjoyed by the elders. Those

were days of great happiness and holiness which no one can perfectly picture.

The kitchen of that age and people was of the most primitive and simple sort, where cookstoves, ranges, oil and gas stoves were unknown, but where ingenious housewives prepared the most sumptuous and nourishing dinners with no other helps than an open hearth fire, and iron pans on a tripod. All the utensils were bright and shining, the floor and wood work were polished with soap, sand and elbow grease; the walls and joists and mantels were covered with tins and pans, dippers and gourds, ladles and straining spoons, and bags containing different herbs; and dinners were boiled, baked, stewed, fried and roasted fit for his majesty the king.

Those who have not seen and tasted these appetizing viands have missed what the best chef with all his fanciful French recipes and modern appliances cannot prepare. The kitchen of those folk and time may have been somewhat primitive and unfashionable, its fare, according to our 20th century notions and customs, may have been severely plain, but there can be no disputing of the fact that bread and butter, shnits and knep, mush and milk, cheese and applebutter, grout and speck, sausage, pudding and panhaus, chicken and waffles, applefritters and flannel cakes, pork and beans, potatoes and onions, turnips and beets, potpie and noodle soup, corn and pancakes, custards and pies, small beer and cakes, apples and cider good appetite and good digestion, make pure blood, strong muscles, hardy women, contented men, healthy children, enduring workmen, and a stalwart and an heroic generation.

The claim is that the food is the making of the man, and this being true it follows that our German ancestors must have understood this law judging by the results, as these may

be seen in their more than 5,000,000 children who have and hold and control the great central belt of states in our imperial American commonwealth, and who shall continue to do so in the future.

This old house, built 1793, was divided into two parts by an entrance hall, the larger of these on the south side was used by the Heilman Paper Mill, and the smaller on the north side for the family residence; and to the last, at the north end, an addition was afterwards built, constructed of native stone, thus supplying it with new sitting room, kitchen and garret.

These were part of a group of 11 buildings, some of them being of a more or less public character, but they were nearly all demolished when the old Canal was enlarged. There were four buildings in a row: the Saw Mill, a small office, the Paper Mill and old Homestead, and the attachment, already noted, and these several buildings presented somewhat of a stately appearance. To the east were the fields of the farm, and the apple orchard so common to every old homestead; to the south-east stood an old Schweitzer barn built 1797; to the south were a pig stable, granary, carriage house and the Lath Mill; to the north were fields, and beyond these a fine forest of oak and hickory trees loomed up; and to the west and in the front of the house were beautiful meadows, a spring house, the Cattail Run, the Union Canal, a lift lock, a lock-tender's house, the Niebling smithy,

the old John Adam Heilman house, and beyond these a protecting forest.

The old Homestead was surrounded with a large yard filled with the old-fashioned flowers, such as hollyhocks, dahlias, roses, lilies, lilacs and many others; then fruit trees, consisting of peaches, pears, plums, apricots, cherries, white and black mulberries, grapes and small fruits; a large vegetable garden; a well and pump; a fine spring under the spring house in the meadow, containing most excellent water used for cooling milk, butter, meats and others. Porches adorned the front and rear of the dwelling house. The interior was roomy and commodious, containing kitchen with open fire hearth, sitting room, parlour and "Kammer" on the first floor, and on the second floor were numerous guest chambers. There were two garrets, the smaller being used as a bedroom for the older children and servants; the larger one was used as a place for smoking meats, sausages and hams, and this room was as black as coal. The cellar had an open fire hearth for boiling soap, cooking apple butter, butchering, and a separate room for storing potatoes, cabbage, pumpkins, turnips, celery, with long wide shelves for housing apples, and under these were ranged barrels of refreshing cider. The old Homestead was a very dear spot, and during the years when the different mills were in operation it was the busiest and most frequented place in all the Dale.

Schindel Reminiscences

By Wm. Craig, Blue Springs, Neb.



PERHAPS the following reminiscence of the Rev. Jeremiah Schindel may be of interest to the readers of THE PENNSYLVANIA-GERMAN. Rev. Schindel was for a period of about fifty (50) years a minister of the Lutheran

church, and served several charges in Lehigh county, Penna., during the 40's and up into the 60's. He was a man of very pre-possessing appearance and would attract the attention of people wherever he moved—for there was something in his bearing that would quickly impress one with the fact that he was a man of note. He

had a full head of hair in old age, which stood somewhat erect, and the same being quite white, it added to his appearance of an important personage. His disposition was of the most genial kind, and his relations with men very sociable, while his countenance always beamed with a pleasant smile, and which was in him a sure exponent of a happy temperament.

As a pulpit orator he ranked high, being possessed with a good voice, and gifted with a rare fluency of speech. He was well able to discourse in both English and German, but as his labors brought him in contact with the country denominations, his pulpit efforts were necessarily in the German language.

Being an intimate friend of my father's he would occasionally visit our home at Lehigh Gap, Penna. I was quite a small boy, according to my first recollection of his visit to our house, and I took quite a liking to the Reverend gentleman. He was extremely fond of children and could therefore adapt himself congenially to mingle with them. I shall never forget my enjoyment of a childish song in Dutch he sang for the amusement of a younger brother and myself with piano accompaniment on the occasion of his visits. My memory fails to quote it accurately, but it runs in part as follows:

Oh, bin Ich net en schoena Bu.
Ich hop so schoenes heetly uf,
Mit so schoenes bondly druf.
Bin Ich net en schoena Bu.

Oh, bin Ich net en schoena Bu,
Ich hop so schoenes hussly aw,
Mit so schoenes kneply draw,
Bin Ich net en schoena Bu.

Oh, bin Ich net en schoena Bu.
Ich hop so schoenes hussly aw,
Mit so schoenes latzly draw,
Bin Ich net en schoena Bu.

Oh, bin Ich net en schoena Bu.
Ich hop so schoenes shuckly aw,
Mit so schoenes schuolly draw,
Bin Ich net en schoena Bu.

He sang a suitable chorus after each

verse, which I have forgotten. The song suited my boyish fancy in high glee at the time, especially in the enlivening way he rendered it.

The following incident was related to me by one who was present on the occasion. The Reverend gentleman was preaching one sabbath and it happened the weather was somewhat warm and sultry. A number of his elderly hearers under the galleries fell asleep during the sermon. In the gallery above was a bunch of mischievous boys who uncivilly-like got to talking rather loud. The sleeping pack below and the noisy boys above were too much of annoying factors to bear in silence,—stopping short in the course of his sermon, raising his voice to a stentorian pitch, he exclaimed to the hoodlum boys; "Ere Buvva! ere mist das gablauder bletzlich unnerwegen lusen, for es ist ganz unmaeglich for de alte Brueder doh drunnen in sonite ruh zu schloffen mit so en versterungs yacht das ere machen." It is safe to say, the rebuke had its desired effect. The old fellows asleep in the congregation, awakened quickly out of their slumber, to the amusement of those who had kept awake.

At the burial of my father, Thomas Craig, in 1858 Rev. Schindel officiated at the funeral. His text was "The last enemy that shall be destroyed is death."

Sometime in the 60's after resigning to serve a regular charge as a minister, Rev. Schindel represented Lehigh county honorably in the State Senate, and was subsequently talked of prominently as a gubernatorial candidate of Penna., for which office he would have been ably qualified.

I was intimately acquainted with his three sons, Jeremiah, jr., Jacob D. and Edward, who were students with myself at old Allentown Seminary before the Civil War. Jeremiah became an officer in the regular army, while Jacob followed his father's footsteps into the ministry and attained considerable prominence.

DIE MUTTERSPROCH

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

DIE OLEY PICNIC

By Rev. I. S. Stahr, Oley, Pa.

In's Griesemer's Bush im Oley Dahl,
Gebts Mensche als en grosze zahl,
Sie kumme hie fer Pic Nic halte.
'Sis G'spass fer Kinner, Ruh fer Alte.

Die Oley Union Sundag's Schul,
Halt alle Johr die same alt Rule;
Ausgangs August werdt Pic Nic g'halte,
Sie bleive immer bei em Alte.

Die Sundag Schul bestimmt der Dag,
Lang fernenaus, 'sis als die Sag
En gute Sach die nehmt ah Zeit,
Des is ah so bei alle Leut.

Sie losse schöne Handbills drucke,
Henke sie uf fer ahzugucke,
An Public Blätz wo Leut hie kumme,
Uf selle Weg werdts schnell aus'funne.

Die Schul engaged die Ringgold Band,
Sie halt ah der Refreshment Stand;
Sie planned ihr Sach in so me Sinn,
Dasz alle Leut zufridde sin.

Wer Music gleicht hoercht uf die Band,
Wer Ice-Cream gleicht geht an der Stand;
En jedes werdt geaccomodate,
Des pleased die Buve un die Mäd.

Is now der Pic Nic Dag schier do,
Was sin die Leut doch all so froh;
Die Kinner könne schier net warte,
Sie dhun so gern im Bush rum sporte.

Die Mam backt Kuche der Dag devor,
Sie schickt die Kinner noch em Store;
Fer Zucker un soch anre Sache,
Sie wees wie alles gut zu mache.

Der nächste Morge geht sie früh
Un füllt en groszer Kerb, mit müh,
Kuche un Pie dhut sie dort nei,
Viel gute Sache sin debel.

Die morge Ervet is glei g'schafft,
Die Kinner helfe ah mit Kraft;
Sie poke net wie alsemohl,
Sie wolle mit der Sundag Schul.

Dann gehn sie g'schwind un dhun sich ah,
En jedes will sey fornedrah;
Sie schpringe recht zum Deerle naus,
So schnell verlosse sie es Haus.

Der Pap spaant in der Wage ei,
Er nehmt der Korb un stellt en nei;

Die Mam steigt uf ganz im me Rush,
Dann fahre sie noch 's Griesemer's Bush.

Die Strose sin ganz voll von Leut,
Sie kumme bei von weit und breit;
Heut schafft mer net, 'sis Pic Nic heut,
Was is doch des en Herrlichkeit.

Is mer im Bush mohl a'gelangt,
Dann hört mer wie die Band afangt.
Die allerschönste Stücker schpiele,
Des macht em iveraus gut fühle.

Der Leader steht dort uf em Stand,
Er macht sei Motions mit de Händ;
Sie spiele grad wie er 'se weist,
Sunscht griege sie ens nei geleucht.

Die Weibsleut griege's Middag now,
Die Männer gucke zu ganz schlau;
Sie warte bis es fertig is.
Dann stelle sie sich an der Dish.

Was schmackt's so gut do unnig de Beem,
Viel besser als es dhut deheem;
Die Vögel singe ihr Lied de hie,
Der Windt rauscht darch die Blätter grüh.

Die no ken Esse mitgebracht,
Fer die is doch ah ebbes gekocht.
Die Christlich Lieb dhut mer ne weise,
Mer soll die hungrige jo speise.

Is Middag gesse rugt mer weil,
Die Leut die kumme bei in Eil,
Der Bush werdt jo ganz voll von Leut,
Die kumme zu der Pic Nic heut.

Die Leut blaudre now mitnanner,
Eh Nochber sucht sich raus der Anner;
Sie blaudre von Crops un Politics
Von Trusts un Rascals ihre Tricks.

Leut finne ihre Bekannte do,
Die lang net g'schwätzt mitnanner so;
Sin froh dasz sie do hie sin kumme,
Hen sich so viel Zeit genuume.

Die Kinner Spiele Ring dort draus,
Un grosze Kinner gehn ah naus,
Sie stelle sich in en Ring allee,
Un duhne grad als wäre sie glee.

'Sis doch en wunnerbares Ding.
Dasz Buve un Mäd so narrisch sin,
Sie meene aver es wär juscht Fun,
Wer wees was es draus geve kann.

E dehl die stehn un gucke gu,
En jedes Mädél hot sei Buh;
Sie sin vergnügt mitnanner do,
Bei junge Leut is des der go.

Der Jim der lefft der Sallie noch,
Die Sallie denkt sich aver zu hoch,
Sie sucht sich raus en anre Boh,
Un segt zu Jim "Es is ken go".

Der Jim halt ah will mit re geh,
Die Sallie kann sell net versteh;
Die werdt now bös un segt, "You get",
Der Jim werdt roth un segt, "You bet".

Der Owet kummt, now geht mer heem,
Die anre dhun ah all es same;
Mer hut en schöne Zeit do g'hat,
Die Ruh die hot em viel gebat.

Mer kann doch ah net immer leire,
Dehl mohls muss mer Ruhdag feire;
Der Boge der is immer g'spannt,
Verliert sei Kraft, sell is bekannt.

Wan Knecht un' Herr im Feuer schtort
Un 's Eis fiel Brücke macht.

Wan Schtee un' Bee wie Glass fer-
brecht,
Un 's Wasser schtockstill schteht
So lacht er em juscht aus, noch
recht,
Un' wan 's em üwel geht.

Sei Schloss fon Eis schteht grimmig
draus
Bei 'm Nordpol, dort, am Schtrand;
Doch, hot er a'h en Summerhaus
Im schöne Schweitzerland.

Bal isch er do, bal isch er dort.
Un treibt sei G'schäfte hooch;
Froh wan er kummt un' froh wan
fort—
Ich heil em nie net nooch.

DER WINTER

By the late Henry L. Fisher, York, Pa.
Died Nov. 15, 1909, aged 87 years.

I.

Der Winter isch en rauher Mann,
Un' macht en lange Dauer.
Er greift die Hand wie Eise a'
Un' ebmols noch fiel rauher.

Schtark isch er,—so war kenner, noch,
Un' war noch nie net schwach;
Un' wan mer hinner 'm Ofe huckt.
Dan huckt er uf 'm Dach.

Er ziegt sei weisse Hosse a'.
Die sin 'm föllig warm;
Er schpott juscht üwer Fluss im Zah
Un' üwer Schmerz im Darm.

Er losst die Blume Blume sei,
Un' Fögel mag er net;
Er schtellt sich nie an Ofe h'
Un' wan 's Eiszappe gebt.

Wan 'er der Fuchs recht belle hört,
Wan's Holz im Ofe kracht.—

II.

Doch wie ich jung war,—schtark un'
g'sunt—

Der Winter war mer liewer;
Wan 's Feuer am Heerdli hot ge-
brummt
Un' Himmel trieb allüwer.

Un' wan der Schnee am diefschte war,
Un' 's Wetter noch fiel wieschter,
Dan war er Klang fon der Guitar,
Un' 's Liedli noch fiel süser.

Mei Schätzli hot 's Guitar geschpielt,
Un' ich hab 's Liedli g'sunge;
Was hen mer, doch, so herrlich
g'fielt—

Was hot 's so schö geklunge!

Bei uns war, doch 'a'h, nix ferlumpt—
So fleisig war mer immer;
Wan Wind im Schornschte hat ge-
brummt,

Hot 's Woll-raat, in dem Zimmer.

Ach wan ich wider jung könnst sei,
Wie lieb wer mir der Winter!
Wie frölich wer ich wider, bei
Der liewe Fra' un' Kinder!

Zahl—number

G'spass—fun

Ausgangs—end of

bestimmt—appoints

fernaus—beforehand

schöne—nice

ahzugucke—look at

Blätz—places

ausg'funne—found out

zufriidd—satisfied

gleich—likes

schier—almost

warte—wait

bevor—before

schickt—sends

Zucker—sugar

Korb—basket

Müh—toil

Ervet—work

g'schafft—worked, done

g'schwind—quickly

fordrah—in front

schpringe—run

Deerle—gate

Wage—wagon

Leut—people

heut—today

agelangt—arrived at

Stücker—pieces

sunscht—else

schmackts—tastes

deheem—at home

mitgebrought—brought along

Speise—feed

Eil—hurry

blaudre—talk

Nochber—neighbor

Bekannte—acquaintances

vernügt—contented

lefftuoch—follows

versteh—understand

Owet—evening

Ruh—rest

Boge—bow

verliert—loses

Kraft—power

Dehlmohls—at times

rauher—rough

greift—grasps

huckt—sits

schpott—mocks

Eiszappe—icicle

belle—bark

schtockstill—very still

grimmig—ghastly

heil—cry

gebrummt—hums

wieschter—uglier

ferlumpt—ragged

schwach—weak

REVIEWS AND NOTES

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

THE STORY OF RUSTEM and other Persian Hero Tales from Firdusi. By Elizabeth D. Renninger. Cloth; illustrated; 361 pp. Price \$1.50 net. Charles Scribner's Sons, New York 1909.

Miss Renninger, the compiler of these Persian Hero Tales, comes from Northumberland, Pa.

Here is something new, something fresh; one would hardly know where to turn to find a similar collection from Persian literature. It may not be too much to say that Miss Renninger has made a real contribution to English Literature by this fine collection.

The greatest hero among the Persians is, of course, Rustem; and the larger portion of the book is devoted to his adventures. Rustem has been further immortalized in the noble poem entitled "Sohrab and Rustem" by Matthew Arnold.

The book contains a preface which tells how the collection happened to be made; and there is also a biographical and critical introduction that is highly illuminative and penetrative. The book is artistically illustrated and bound. The binding is in perfect keeping with things Persian.

FRIEDERICH NIETZSCHE, *Der Unzeitgemasse, Eine Einführung* von Professor Karl Knortz; North Tarrytown, N. Y. Grasers Verlag, Annaberg, Sachsen, 1909.

Such a versatile and trenchant writer like Prof. Knortz needs no introduction. What he says about Nietzsche may not be the last thing but it is surely one of the most conservative and analytical treatises that has yet been made of the man who has provoked a larger bibliography the last twenty years than any other writer.

Friederich Nietzsche, the subject of this treatise, was born near Leipzig, 1844 and died at Weimar in 1900. He was a German philosophic writer and one of the most daring thinkers and most charming writers of the past century. Through Wagner he became an ardent advocate of Schopenhauer's theories of art; and through these men he also lost his faith in God and Christianity. He finally came to deify passion and to despise reason. His ideal was the satisfaction of instincts and the domination of the will. In his mind the moral man who lives for others is a weakling, a degenerate. The dominating egoist who rises to higher things on the stepping stones of men he has overridden is the ideal man, the superman—who is none other than the inhumane victor in the struggle for existence. With Nietzsche, then, might is right. Such reasoning of course leads virtually to the overthrow of the moral system of the universe.

The treatise is divided into some very interesting chapters. It is in the concluding chapter that the writer sums up his final estimate of Nietzsche. He speaks of him as the most radical and at the same time the most reactionary thinker who defended his views in fearless determination. He wrote from the utmost conviction; he thought too much to be satisfied with himself for any length of time: he was a powerful questioner but not always a ready answerer. He was untimely in that he either lags behind with his ideas or is too far in advance of the times. He praised pain, as it strengthened one's energy, but he tried to free himself from it by all sorts of medicine. His style is charming and repel-

lant, tempestuous and gentle, intoxicating and sober.

On the whole this is a good critical analysis of Nietzsche the man, and Nietzsche the thinker and writer.

THE HISTORY OF THE OLD EAGLE SCHOOL, Tredyfin, in Chester county, Pennsylvania. With Alphabetical Lists of Interments in the Graveyard and German settlers in Chester county. And a Poem representing the Suggestive Features of the place. Prepared at the Request of the Trustees of The Old Eagle School—By Henry Pleasants, Author of "The History of Old St. David's Church," Radnor, etc. Cloth; illustrated; 180 pp. The John C. Winston Company, Philadelphia. 1909.

It is well that now and then some one in this rushing, work-a-day world steps aside to record the simple annals of a simple people. The world is full of history written "to order;" in it the great world-mass struggles with the problems of state; but where is the history of its people? It is to be found in these little contributions to local history, like the one in hand: in these little glances behind the curtain. It seems as though the historic sense of the people were rapidly developing; they are becoming more and more conscious of the fact that theirs is a historic past; and likewise more conscious of the duty of leaving to posterity an account of this romantic and historic past.

The book at hand is a historical narrative of The Old Eagle School in Chester County, Pa., near Strafford Station on the main line of the Pennsylvania Railroad. The building was erected around 1788; it is considered one of the most interesting historical landmarks of rural Pennsylvania.

The author of this work has brought together a lot of historical data—such as has not gone the way of oblivion—and has produced a historical narrative

of no mean nor even mediocre merit and distinction. It is a contribution to the history of Pennsylvania, with special reference to its German settlements and the founding of the Lutheran church in Chester county. It is another of those productions of which the future historian of the Keystone State must take notice and with which he must reckon; for it is not only an account of this old historical landmark but it is also an account of the conditions of early education as it then existed in the eastern part of the State.

The book contains an appendix that has some valuable features; among them is a list of German and Welsh settlers and of interments in the several cemeteries, thus making it valuable for historical and genealogical work. It is handsomely illustrated; it is artistic in its make-up, inside more so than outside. It is written in a graceful and sympathetic style. The work should appeal to the noble-mindedness of those who still hold the memory of the old place in fond recollection; to all those interested in local history, and to all German Lutherans everywhere.

ABRAHAM LINCOLN—An American Migration. Family English not German. By Marion Dexter Learned, Professor of the Germanic Languages and Literatures at the University of Pennsylvania. Cloth; illustrated with photograph illustrations; 500 numbered copies; Svo. 149 pp. Price \$3 net. William J. Campbell, Philadelphia 1909.

The centennial celebration of Lincoln's birthday a year ago brought forth more books and other publications bearing on Lincoln than have ever been issued in behalf of any person in American history. And the book in hand, though appearing some time after the remarkable interest and enthusiasm over Lincoln's birthday have subsided, is yet not by any means the least important and unique; for it is the only book about Lincoln that

gives a documentary account of this characteristically American family.

The purpose that led to the publication of the book may not be uninteresting. It is said that in 1901 an attorney-at-law in Baltimore published among the papers of a society an article entitled "Abraham Lincoln or Linkhorn." The writer supported the view that President Lincoln was descended from a German family by the name of "Linkhorn." His plausible argument skillfully built up was generally accepted by the German-Americans; German poetry was even written on Lincoln, the German President. A few years later a doctor of New York city wishing to have the matter investigated in detail and settled, had Dr. Learned to examine the records of Lincoln's origin and publish the results.

The work takes up the migration of the Lincoln family from Samuel Lincoln "servant" and follows it from Hingham, England, to Hingham, Mass., then to Monmouth, N. J., to Exeter, Pa. and to Virginia and Kentucky where we find Abraham Lincoln, the grandfather of the President, in 1770, and where he was killed by the Indians. The following reference to Samuel Lincoln is found in the Office of Rolls in London under date of April 18, 1637—

"Francis Lawes . . . and Liddea his wife, with one child, Mary, and two servants—Samuel Lincoln, aged 18, and Ann Smith, aged 19 years—are desirous to pass to New England to inhabit."

President Lincoln himself knew very little of the ancestry of his family, as is shown by one of his letters.

The book must be taken as authoritative and complete. It bears the stamp of the scholar and the trained investigator. Dr. Learned in following up his researches followed the "Trail of the Lincoln Migration;" he visited all the places where Lincoln stopped and examined Church and Court

House records, deeds, and MSS. And as a result of this work we have for the first time a complete history of the Lincoln family in America. The book also sheds valuable light on the domestic life of colonial times, especially in Pennsylvania.

PUBLICATIONS RECEIVED

Publications of the Pennsylvania-German Society. Volume XVIII.

England and French Revolution (1789-1797) in "Johns Hopkins University Studies," by William Thomas Laprade, Ph.D.

The German Element in the United States by Albert Bushnell Hart.

NOTES

"Deutsche Erde" Vol. VIII, No. 8 contains among other interesting features a valuable "Vergleichende ethno-geographische Karte der Deutschen in Mitteleuropa."

"The American Catholic Researches" Vol. VI, No. 1 is devoted to General Count Casimir Pulaski, the Father of the American Cavalry.

"Modern Language Notes," January 1910 contains a valuable bibliography begun in the December issue, entitled, "Bibliographie zur Technik des Neuren Deutschen Romans."

"Mitteilungen des Deutschen Pionier-Vereins von Philadelphia" recently gave two extremely interesting papers made up of clippings from newspapers of autobiographical sketches by L. A. Wollenweber which we expect to translate and publish in our pages.

"Americana," January, 1910, has an interesting sketch of "The German Pilgrim founders of Bethel, Missouri," under the leadership of Dr. William Kiel whose portrait is given.

HISTORICAL NOTES AND NEWS

Lehigh County Historical Society

The annual meeting of the Lehigh County Historical Society was held on Saturday afternoon, January 22, at 2:30 o'clock in the chapel of the Allentown Preparatory School, at Fourth and Walnut Streets. After the business meeting and election of officers, Prof. Edwin M. Fogel, Ph.D., of the University of Pennsylvania, spoke on "Survivals of the old Germanic Heathendom and Pennsylvania German Life and Superstitions."

The Lancaster County Historical Society

This flourishing society met ten times during the year 1909 and issued after each meeting a neatly covered report under the general heading "Papers Read before the Lancaster County Historical Society". They have thus published during the year 287 pages of interesting reading matter of which the leading papers were—Ephrata Hymns and Hymn Books, An Old Receipt Book, Lincoln's Visit to Lancaster in 1861 and the Passing of His Corpse in 1865, Dr. Albert Dufresne, Sketch of Judge Thomas Edwards, Old St. John's Pequea, The Lafayette Banquet in Lancaster, The Chestnut Level Academy, Report of Committee which Arranged Fulton Celebration, Cressa's War—The Lancaster County Border Struggle, Early Lancaster Taxables—1754, Lancaster County Finances in 1794.

York County Historical Society

Following the annual meeting of the York County Historical Society, held Thursday evening, Jan. 27, it was announced that an active campaign

would be inaugurated within the next month or two looking toward securing a permanent home for the society, as well as broadening the scope of the work.

The following officers were elected at the meeting: President, Captain W. H. Lanius; vice president, John Fahs; corresponding secretary, Miss Lena T. Root; treasurer, Prof. A. Wanner; recording secretary, Charles A. Hawkins; trustees, Dr. E. T. Jeffers, George P. Smyser and J. A. Dempwolf. The treasurer reported the receipts for the year to be \$624.66 and the expenditures \$580.85.

An interesting feature of the evening was the paper read by Robert C. Bair, the retiring president, on the subject of "Early Navigation on the Susquehanna."

The Lebanon County Historical Society

The Lebanon County Historical Society held its annual business meeting in the grand jury room of the Lebanon courthouse on the afternoon of Jan. 14, 1910.

The election of offices resulted as follows: President, Dr. E. Grumbine; vice presidents, Hon. C. R. Lantz and Dr. J. L. Leinberger; secretary, Dr. S. P. Heilman; treasurer, E. W. Miller, Esq.; librarian, C. D. Weirich, Esq. The membership is 183.

In the evening a reception took place at the Eagle hotel parlors. Among the distinguished persons present were Lieut. Governor Murphy and Hon. Henry Houck. The banquet that followed was the most brilliant literary-social event ever known in the city of Lebanon. The President, Dr. Grumbine, presented the Rev. Dr. Bowman who offered the prayer, and when

coffee was served he introduced as toastmaster Hon. Henry Houck. Hon. W. C. Freeman, Cyrus G. Derr, Esq., Gov. Murphy and Col. Zimmerman responded to the toasts, "Our County", "Our Neighbors", "Our State" and "Lebanon Fifty Years Ago", respectively. The society has been doing good work and is in a flourishing condition. All that is needed is a large hall in which to store its relics and curios, but hopes are entertained that when the new courthouse will be built such a room will be provided.

Northampton County Historical and Genealogical Society

The annual meeting on the Northampton County Historical and Genealogical Society was held Tuesday evening, Jan. 11, at the Easton Public Library. There was a large attendance. Rev. J. C. Clyde, D. D., was in the chair and D. M. Bachman served as secretary.

Several new donations were reported at the meeting. Dr. S. D. Shimer, of Easton, presented a history of the Shimer family; Rev. John Greenfield, of Nazareth, gave a copy of the Ohio Archaeological Historical Quarterly, containing biographical sketches of early Moravian settlers in this vicinity, and Charles Burley, of Bath, presented a piece of the original cornice from the academy erected many years ago at the Irish settlement in East Allen township, near Bath.

The annual election of officers resulted as follows: President, Dr. Charles McIntire; First Vice President, Granville Henry, of Nazareth; Second Vice President, Abram Schropp, Bethlehem; Secretary, D. M. Bachman; Treasurer, V. H. Everhart; Librarian and Curator, H. F. Marx; Executive Committee, Rev. J. C. Clyde, D. D.; O. L. Fehr, Porter W. Shimer, Charles Stewart, William J. Heller, Rev. J. F. Stonecipher, D. D., Dr. Charles McIntire, V. H. Everhart

and D. M. Bachman. The report of the treasurer, V. H. Everhart, was presented and showed the society to be on a sound financial basis. The membership is over 100.

The annual address was delivered by the retiring president, Dr. Clyde, who spoke on the Walking Purchase of 1737. Dr. Clyde's paper was interesting, and bore all the marks of a scholarly and carefully prepared address.

The American Historical Association

The American Historical Association, membership in which is the hall-mark of the progressive historical student who keeps in touch with the best and most scholarly historical work on broad lines that is being done in this country and abroad, has now reached its twenty-fifth mile stone with an enrollment of over 2700 names and a long list of splendid achievements. Its annual meeting commemorating this anniversary, held in New York City, December 27-31, 1909, was a notable occasion. The interesting and stimulating sessions, rotating from the Waldorf-Astoria to Columbia University, the New York Historical Society and Carnegie Hall were interspersed with a pleasant series of breakfasts, luncheons, dinners and receptions and other social features, testing to the full the endurance of the Pennsylvania representatives the tenor of whose ways are not those of strenuous New York.

Among the distinguished speakers were Governor Hughes, Mayor McClellan, President Nicholas Murray Butler, of Columbia University, President Lowell of Harvard University, President Hadley of Yale University, Hon. James Bryce, the British Ambassador, Hon. Joseph H. Choate, and Prof. Albert Bushnell Hart. Eminent historians from England, Germany, Holland, France and Spain represented their respective countries at the celebration and made addresses with respect to the work of historical socie-

ties in their several countries. Notable among these speakers was the distinguished German historian Prof Edward Meyer, of the University of Berlin and Dr. H. F. Colenbrander, Archivist of Holland.

A new and especially instructive feature of the meeting this year, in addition to the Annual Conference of State and Local Historical Societies, was a Conference of Archivists, presided over by Professor Herman V. Ames, of the Department of History in the University of Pennsylvania, in which the topic "Some Lessons to be Learned from European Practice in the Administration of Archives" was discussed by the following American historians who have searched the European Archives for the manuscript materials of American History, namely: Prof. Charles M. Andrews, of Johns Hopkins University, on the British Archives; Prof. Marion Dexter Learned, of the University of Pennsylvania, on the German Archives; Prof. Carl R. Fish, of the University of Wisconsin, on the Italian Archives; Prof. William I. Hull, of Swarthmore College, on the Dutch Archives; Dr. Amandus Johnson, of the University of Pennsylvania, on the Swedish Archives.

Of the Historical Conferences of special interest to Pennsylvania Ger-

mans was one on the "Ethnic Elements in the History of the United States" at which Prof. Julius Goebel, of the University of Illinois, read an eloquent paper on "The German Element", which was interestingly discussed by Prof. A. B. Faust, of Cornell University, author of the recent work on this subject which has been so favorably received. Full reports of these proceedings will be published and thus made available to the reading public.

Amandus Johnson, Ph.D., of the University of Pennsylvania, gave a very valuable address on "The Swedish and Dutch Settlements on the Delaware" before a full meeting of the Historical Society of Pennsylvania, on the evening of the 10th instant. Having spent three summers, in an exhaustive search of the Archives of Sweden for original materials respecting New Sweden on the Delaware he was able to throw much new light upon all sides of this historical movement displaying some forty lantern slides of portraits, manuscripts, maps and the like. The results of these new researches are about to appear in a fat octavo volume fully illustrated, issued with the support of the newly-formed Swedish Colonial Society and the University of Pennsylvania, by Appletons of New York.

GENEALOGICAL NOTES AND QUERIES

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

Answer to Query, p. 60, Jan. P.-G.

If Mrs. Ball--[P. G. p. 60] will turn to p. 293 in "A History of the Brethren by Brumbaugh, Berlin Pub. Co., Elgin, Ill." she will find not only her father's name but her grandfather's as well--and a history of the Congregation since its beginning.

Yours truly,

M. G. BRUMBAUGH.

Messerschmidt, Schmeck and Herring

Our contributor, Mr. A. E. Bachert, Tyrone, Pa., writes: "Do you know of any persons in your community by the names of Messerschmidt, Schmeck and Herring? These are ancestral names on my mother's side of the house. Her maiden name was Susanna Messerschmidt, and she thinks her people

were German Swiss, from the Canton of Uri."

We feel sure our readers can answer this question better than we. Let us hear from you if you can supply any data of the families inquired about.

Levan Family

I have devoted considerable time in getting the genealogy of the Levan family—but would like further information to complete my records. Any subscriber of THE PENNSYLVANIA-GERMAN who can give me any information or wishes to complete his Levan records is invited to correspond with the undersigned. The Levans came to Berks county about 1730. There were four brothers, Abraham, Isaac, Jacob, Daniel—from these four all the Levans of this country are descended.

H. B. LEVAN,
Lorane, Pa.

Kerschner Family

Johannes Kerschner, born 1690, arrived in America from Holland, Sept. 21, 1731, in the ship *Britania* of London, Michael Franklyn, Master, from Rotterdam, last from Cowes.

While the Synod of South Holland was in session in Dort, 1731, eight hundred exiled Palatines passed through the place to take ship at Rotterdam for America. They were visited by the whole Synod in a body and were furnished by them with provisions and medicines. After Christian exhortation, prayer and singing, they were dismissed with the assurance that they might rely upon the Church of Holland for support in their new abode (Ref. Col. Rec. III, 414. Ger. Ref. Almanac, p. 22 for 1865) Johannes Kerschner was one of the eight hundred. Aug. 27, 1733. Palatines arrived on ship *Eliza* of London, Edward Lee, Master from Rotterdam, last from Dover—among those were three brothers, (supposed sons of the above) who left Holland by the name of Kerschner, Johannes, Conrad and Joh Georg—the two last were under sixteen years of age—they came under the inducement or persuasion of Wm. Penn, whose mother was Margaret, daughter of John Jasper, of Rotterdam and a kinswoman of the Kerschners, and a member of the Reformed Church of Holland. According to tradition Johannes Kerschner and William Penn were cousins.

MRS. CHAS. S. MOHR,
Reading, Pa.

THE FORUM

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

MEANING OF NAMES

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

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

29. TSCHOPP

TSCHOPP is derived from SCHOEPP through the intermediate forms SCHOPF and SCHOPP. Literally it means the top of the head,—the point at which the hair begins to grow in different directions. In accordance with the well-known principle of rhetoric by which we designate a per-

son or thing by its most important or predominant part this word came to be used as a synonym for MANN. Just as we say today "I counted five hundred heads at the meeting." TSCHOPP accordingly means a man.

30. SCHOLLENBERGER

The name SCHOLLENBERGER is composed of three parts,—SCHOLLEN, BERG, and ER. ER means an inhabitant or resident of. BERG means a mountain or mountainous district. SCHOLLEN are masses of earth which have not yet been ploughed and with which the plow comes in contact with difficulty. The name SCHOLLENBERGER accordingly means the resident of a mountainous district which has not yet been ploughed or cultivated, or which can be ploughed only with great difficulty. As the inhabitants of mountainous districts are frequently uncultured because of their isolation the name SCHOLLENBERGER soon became synonymous with a person lacking in culture.

31. MATZ

MATZ is an abbreviation of MAT-TAEUS, similar in form to the diminutives FRITZ and GOETZ. MAT-TAEUS is the German of MAT-THEW and means a gift of God. In French the name is MATHIEU, in Italian MATTEO and in Spanish MATEO. The English diminutive corresponding to the German diminutive MATZ is MAT. The name MATZ is frequently used in a derogatory sense of a person who is either stupid or effeminate.

32. ALTHAUS

ALTHAUS is a compound of the two German words ALT and HAUS and means an old house. The name refers either to the antiquity of the house in which its possessor resides or to the antiquity of its possessor's line of ancestry. Antiquity being consid-

ered in olden times a sign of rank and a distinction the name ALTHAUS was always a complimentary surname and was never used in a derogatory sense.

LEONHARD FELIX FULD.

A Correction

In our January issue page 21 read A. E. Bachert instead of A. C. Bachert.

Wanted

WANTED.—To purchase copies of "The Dollar Newspaper", printed in Philadelphia, in 1854 to 1857. Any one having such for sale please address, with price,

A. D. GLENN,
Box 248, Harrisburg, Pa.

Historic Shepherdstown

Mrs. Danske Dandridge, a descendant of George Michael Bedinger, and author of "George Michael Bedinger: A Kentucky Pioneer", is engaged on a work to be called "Historic Shepherdstown", a town founded by Germans early in the eighteenth century, at first called Mecklenburg and situated in the extreme eastern part of West Virginia about 15 miles south of Hagerstown, Md.

Penna.-Germans in North Carolina

Rev. L. L. Lohr, Lincolnton, N. C. writes: "This entire community in which I live was settled by Pennsylvania Germans. My great grandfather came from Lancaster county, Pa. If I can get together such data as I am looking for I shall endeavor to prepare an article for you on the Penn. Germans in Lincoln county." (This county is in the southwestern part of the state. Thanks for the offer.)

A Conrad Weiser Dream

The story is told that an Indian chief, who was a friend of Conrad Weiser came and said to him, "I dreamed last night that you gave me your rifle." As it was a custom of the Indians, that all dreams must come true, Weiser turned over the rifle. The next day he went to the chief and said, "I dreamed last night that you gave me the Island." (Now known as Isle of Queue, near Selinsgrove.) The chief accordingly parted with it, with the remark, "We won't dream any more."

Moll Pitcher

Prof. Faust in his "The German Element" repeats the well known story of "Moll Pitcher", a sketch of whom was given in THE PENNSYLVANIA GERMAN of July 1901. The Kutztown Patriot in the issue for January 22, in reviewing Prof. Frost's book dances about in high glee editorially at the "discovery" of the Germans and refers to historic Moll in these words:

"Of course, every school boy and every school girl knows the story of Moll Pitcher, who when her husband, at Monmouth, could no longer serve his gun, took his place and made the cannon do goodly service for the patriotic cause. The Irish have claimed Moll Pitcher. But that is wrong. She wasn't Irish at all. Her name wasn't Pitcher either. That was a nickname she got because she carried water in a pitcher to the thirsty soldiers during the battle. She was a German. Her husband was a German, ~~William~~ Hess by name, and so her name was Hess, too, a good German name. But she was a German by birth. Maria Ludwig she was before she married Hess. How pleasant it is for us to learn all this. Hurrah, hurray! At last we are discovered."

It looks as if we might be called upon to take "Moll Pitcher" from her pedestal and consign her to the scrap pile. One of our correspondents calls

the account of the heroic deed a "baseless story" and is prepared to give reasons for his faith or rather lack of faith. He takes "the ground that no woman performed the cannon act at Monmouth". We hope to submit a statement by our correspondent in a subsequent issue. Before you take off your hat to cheer for "Moll" hear what our correspondent has to say.

A Bureau of German Research

The Board of Trustees of the University of Pennsylvania, at their stated meeting on Tuesday, December 7th, authorized the establishment of a Bureau or Institution of German-American Research at the University.

The University of Pennsylvania was the first academic institution in America to have a Professor of German. Even from the earliest days of the College the institution had a Professor of Modern Languages which included German, and this professorship was occupied by Professor Creamer, who was himself of German descent. In 1780 a closer connection was formed between the University of Pennsylvania and the Germans by establishing the German Institute (Deutsches Institut) which was founded in connection with the German Chair of Languages at the University. This professorship in its new form was filled from 1780 to 1784 by Professor Kunze, who gave academic lectures in the German language, with the special view of meeting the needs of the students of German extraction. After Professor Kunze was called to King's College, in 1784, he was succeeded at Pennsylvania by Professor Helmuth, who continued the work of the German Institute.

In view of these very early relations between the University of Pennsylvania and the German interests in this country, it seems justifiable to renew these and closer relations by the establishment of an Institute of Ger-

man-American Research, which shall be both a center of historical and cultural research and at the same time serve as a bureau of information touching the relations of Germany and America.

The Institution will be housed in a new building soon to be erected on the campus for that purpose.

—Old Penn. Dec. 1909.

Canal Boat Reminiscences

—“Recollections of an Emigrant” in the January number of THE PENNSYLVANIA-GERMAN attracted the attention of Hon. H. I. Riley, Senator of the Pennsylvania Legislature, Pittsburg district, who is a life long acquaintance and friend of “the emigrant reminiscent”. In addition to very kindly notice of Mr. Burrow’s qualities of sturdy manhood the Senator writes:

“Both Mrs. Riley and myself were delighted with the “Recollections of an Emigrant’s Journey in A. D. 1849 from Pontypool, England to Pittsburg, Penn.”

“I had started to read the piece, not noting who the writer was, but when I came across the name of “Louis Feilbach” it had a familiar ring, and then I discovered the writer, which of course, added greater interest to the piece itself. Although, I think the description of the journey is splendid, and while it deals with days that are somewhat hazy from a point of recollection, the haziness adds a charm to the story.

“I can distinctly recollect the first time I saw a canal boat. It was in Sharpsburg, the town in which I was born, but my parents had removed from there to the South Side (Old Sligo), but when I was about six or seven years of age, my parents removed back to Sharpsburg, and one charming morning in the Spring of the year I walked about a block from the house and discovered a wonderful fact—that a small river was running

through the town in Sharpsburg (canal). I looked upon the canal with wonder and delight—the water was so peaceful, glistening in the morning sun, that it seemed like a fairy land to me. Around the bend came three horses—poor looking animals as I recall them—one after the other, in Indian style, and on the third horse was a half-grown boy, sitting upon the saddle, cracking his whip, and the three bony horses jogging along on a dog trot; then came a long narrow line, and at the end of the line or rope came the stubby bow of a passenger canal boat, which to my childish fancy was a most beautiful sight—floating upon the water with the grace of a swan. Its paint of various colors: white, green, red and gold, as I recall it, was fantastic in the extreme. On the deck of the boat were various persons, who I presume were passengers, and on the rear of the boat stood a sturdy-looking man, I presume he was the captain, I ran along, trying to keep up with the boat, and to take in this wonderfully beautiful craft, when I was still more delighted in my childish glee when the helmsman put a horn or bugle to his mouth and the clear notes broke on the morning air like a call of the warrior’s “to arms”. I fairly danced with glee. I afterwards learned that the helmsman was blowing for the locks. The name of that wonderful craft was “Jennie Lind”, so you can see what an impression that boat made on me, for I shall remember its name as long as I live.”

Religion of Early Irish Immigrants

Editor THE PENNSYLVANIA-GERMAN: I always read your magazine with intense interest and frequently with special profit concerning my own line of historical work. Dr. Meyer’s article on “The Germans of Pennsylvania” in one part is wholly astray and needs correction for Justice sake as well as for historical accuracy.

All goes well in his relation of the coming and settlement of the Germans until he relates the arrival of the Irish—"then a cloud seemed to arise on the horizon of the Germans" because "hosts of the Irish came to Pennsylvania".

These Irish the Doctor tells us "were thoroughly hated on account of their aggressive Popish or Roman Church prejudices."

Now the Irish could not have been "thoroughly hated" by the Germans on that account because these Irish had no "aggressive Popish or Roman Church prejudices" because they were Irish Presbyterians and hated what the Doctor with his own "prejudice" terms "Popish or Roman Church". Unprejudiced historical writers always call a people or a class as they call themselves. So it is disrespectful and borders on bigotry to call the Catholic Church "Popish or Roman Church".

The historical fact is that the Irish who came in such numbers as to arouse German antipathy were almost wholly Irish Presbyterians driven from Ireland because of the oppression of the English Government. Dr. Meyer makes the common error founded on later period or now-a-days knowledge, and so confuses "Irish" with "Catholic." Few Irish Catholics came to America at the period Doctor Meyer relates of—they did not come in notable numbers until after the Revolutionary war. One fact given by Dr. Meyer, well sustains that statement. He relates that in 1729 "forty-five hundred persons chiefly from Ireland arrived". The exact figures were 5,655. In 1728 there arrived 5,600. In 1727 there came 1155 "none of whom were servants". Record seems not to have been made of number of "servants". Here were over twelve thousand Irish in three years. Add the number who came in 1730-1-2-3 and then consider that when St. Joseph's Catholic Chapel was opened in Philadelphia in 1734 the whole congregation did not exceed forty persons and the

majority of these were Germans, it will be seen that Dr. Meyer is wholly astray in confounding "Irish" with his ill-termed "Popish or Roman Church". So the Germans did not hate the "Irish" because of religious "prejudices" but because of their land "aggressiveness" for they were well in accord with the Germans in their religious hatred. So Dr. Meyer must revise his notions about "the coming of the Irish Catholics" as he is absolutely incorrect about the "coming of the Irish as an event of concern to the German Protestants of Pennsylvania" for these Irish were not Catholics.

Then the Doctor makes his recital betray his own "prejudices" by giving "a brief historical side sketch so that the reader may more readily understand the cause of this feeling of the Protestant Germans against the Roman Catholic Church in general". Then he tells of the alleged massacre of Protestants in Ireland in 1641, and woefully asks as the Germans thought "if this were done in Ireland would they not do the same in America, if Papal authority demanded".

As the Irish who came to Pennsylvania were not Catholics of course "the German protestants were not quite restless" for fear they would be massacred as it was alleged had been done to Protestants nearly one hundred years before. And the Doctor is again wrong about the alleged Massacre of Protestants, which he puts down at "fifty thousand in a few days". Let him read Mathew Carey's *Vindiciae Hibernicae* or *Ireland Vindicated: An Attempt to Develope and expose a few of the Multifarious Errors and Falsehoods Respecting Ireland* ** Particularly in the *Legendary Tales of the Conspiracy and Pretended Massacre of 1641. Philadelphia 1810.* Mathew Carey was a foremost citizen of Philadelphia from 1785 until his death in 1839. He might be well termed the Father of Protectionist American Industry. But as he was a Catholic and Irish born (but Lafayette started him

in business) probably Doctor Meyer never heard of him or his many publications and is not likely to get the book I refer to in any Library. But the Doctor can get it, I believe, in Philadelphia Libraries—the Mercantile, the Pennsylvania Historical Society or in the Philadelphia Library. If he takes time to read all that is given from documents of the time he will find much to dispel his own "prejudices" and to prove to him that the Germans of Pennsylvania, if they had such fears and prejudices, were then, in that far off time, as illy informed as Dr. Meyer.

The Doctor, while in our City, might take a look at a few of my own publications mainly relating to **THE CATHOLICS AND THE AMERICAN REVOLUTION** and he will find that when the time came to do actual "fighting for the religious and political freedom in America" that those whom he, ignorantly I hope, terms "Popish or Roman Church" did well their part with "the German Protestants of Pennsylvania" in winning these blessings and, above all, winning for the Catholic Church a "freedom" not elsewhere existing then or since and which is the foundation of her marvellous growth and importance in this country.

It is regrettable that in the relation of events connected with our good State that "side sketches" are made by any historical narrator of matters that have no relation to the records or which manifest "prejudices" illy according with the foundation stone of our Commonwealth as established by William Penn. Respectfully,

MARTIN I. J. GIFFIN,

Editor "The American Catholic Historical Researches."

FOR THE JOKE BOOK

Mrs. Grabheim—"Der doctor says he doan't know vots der matter mit you."

Mr. Grabheim—"Ef he doan't find oudt pefore I get vell I won't pay him a cent."

New Teacher—"Tell me your name, please."

Pupil—"Ida Kline."

New Teacher—"What! you decline to tell me? Then you will have to stay after school."

"Vat," said the collector for a little German band to a citizen who sat in his front window, "you no gift nodding for dot moosic?" "Not a cent," replied the citizen, with hopeless emphasis. "Den ve blay some more, dat's all," threatened the collector, and the citizen hastily gave a quarter.

The prisoner was a German.

"What is your client's name?" grunted out the Bench to the youthful defending solicitor.

"'Lloyd,' your worship. 'Heinrich Lloyd.'"

"German is he?"

"Yes, your worship."

"Then," said the magistrate, gazing round the court in triumph, "how did he come by the name of Lloyd? Tell me that, please."

The prisoner leant over and whispered to his advocate.

"Well, well," came from the Bench with that beautiful impatience so helpful to a youthful advocate; "how does he explain it?"

The solicitor rose to the occasion.

"He explains it in this way, your worship," he replied. "He says it was his father's name, so it is evidently a case of heredity."

The Pennsylvania-German

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

is an illustrated monthly magazine devoted to the Biography, Genealogy, History, Folklore, Literature and General Interests of German and Swiss Settlers in Pennsylvania and other States and their descendants.

The Aim of the magazine is to encourage historic research, to publish the results of such study, to perpetuate the memory of the German pioneers, to foster the spirit of fellowship among their descendants and provide a convenient medium for the expression and exchange of opinions relevant to the field of the magazine.

PRICE—Single copies 15 cents; per year \$1.50 if paid in advance, \$1.75 if not paid in advance. Foreign postage, 25 cents a year extra. A year's subscription and twelve selected back numbers (list on application) \$2.00. Club of four new annual subscriptions \$5.00 with a free annual subscription to the one securing the club. Trial subscription 4 months 25 cents. Prices of back numbers on application.

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CHANGE OF ADDRESS will be made on request which must give the old and new addresses.

CONTRIBUTIONS—Carefully prepared articles bearing on our field are invited and should be accompanied with illustrations when possible. Responsibility for opinions expressed is assumed by the contributors of the articles. It is assumed that the names of contributors

may be published in connection with articles when withholding is not requested. Contributions intended for any particular number should be in the editor's hands by the twenty-fifth of the second month preceding.

REPRINTS OF ARTICLES may be ordered during the month of publication. Terms, 50 copies, 50 cents a page; additional 50s at half that price.

EDITOR—H. W. KRIEDEL, Lititz, Pa.

PUBLISHERS—THE EXPRESS PRINTING CO.

OFFICERS—H. R. GIBBEL, President; E. E. HARECKER, Vice President; J. H. ZOOK, Secretary; DR. J. L. HEWZ, Treasurer.

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The Proposed Publication, "Genealogical Records"

Our announcement in the January issue that if sufficient advance subscriptions are received we will begin the publication of a new quarterly named, "Genealogical Records", has called forth quite a number of enthusiastic letters, the offer of "copy" for publication, suggestions as to what material should be included and a fair number of subscriptions. That there is room for such a publication goes without saying. That there are quite a number of subscribers who are ready to support it is clear. But the number of advance subscriptions is far from sufficient to warrant our undertaking to publish the quarterly. In addition our attention has been called to the fact that publications similar to the one proposed have been started and later abandoned for lack of support.

We wish, therefore, to call the attention of our subscribers again to the offer. If you think such work should

be done and feel like investing a dollar to help it along send us your subscription if you have not already done so.

To the question that may suggest itself, what material will be printed, we wish to say that the matter of contents will be left to a very large extent to the supporters of the publication. We propose to name an editorial advisory board to whom all recommendations and offer of material can be referred. By the end of the experimental year a definite plan can be announced, if not before. The aim at present is to concentrate the desire to have such a periodical and start its publication. We do not want to dictate what shall go into the publication.

One subscriber writes, "I will be glad to mention these Genealogical Records to friends, as I have opportunity." If each one who takes an interest in the matter will do the same and "hustle", the chance of getting the publication will be greatly improved. Send in your subscription and get at

least one friend to subscribe. If you want copies of the announcement for circulation you can have them for the asking.

The suggestion has been made that such records be printed in THE PENNSYLVANIA-GERMAN, preferably in smaller type. Our reply to this is, that it is not our aim to make this magazine a genealogical journal. To devote only a few pages to the subject will be like dipping a few

drops out of a bucket. Our plans take in a much wider scope than a few pages a month.

We are thinking of a special repository of data, issued periodically, several hundred pages a year at least, fully indexed, making available to the historian and genealogist the records of leading pioneer families, churches, communities. We may have more to say about the project in the March issue.

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

PENNA.

Jesse S Kriebler—12—10
Asa K McIlhenny—2—11
L S Lonkert—12—10
M E Seidel—12—10
John M Wolf—12—10
M U Gerhard—12—10
J B Kiefer—12—10
J G Zern—12—10
H B Redcay—12—10
H Romig—12—10
J R Flickinger—12—10
Mrs Susan E Hermany—12—10
T C Billheimer—12—10
Annie C Murty—12—10
E D Bright—12—10
Frank Fink—6—10
G K Brecht—12—10
G S Ludwig—12—10
Edwin S Anders—12—10
W I Zyner—12—10
A H Gehman—6—10
J H Werner—12—10
M L Schock—12—10
S Gordon Smyth—12—10
Hist Soc Schkl Co—12—10
Jonathan Schultz—12—10
Edward Schue—12—10
D W Miller—6—11
W F Custer—12—10
W M Anglemoyer—12—10
G W Lutz—7—10
G M Bock—12—10
A P Pflueger—6—10
Peter Fetterolf—12—10
Mrs M Fetterolf—12—10
D W Fetterolf—12—10
D Y Meschter—12—10
State College—12—10
D M Bare—4—10
A M Gehman—12—10
H R Moyer—6—10
Mrs M H Boyer—8—10
G K Meschter—12—10
J L Schwartz—12—10
W D Weikel—12—10
T R Krick—12—10
Ezra Bertolet—12—10
H S Paulus—12—10
A M Stump—9—10
J V Brown Lib—12—10
A B Fehl—12—10
I S Stahr—12—10
Joel Schelly—6—11
H S Kulp—12—10
Mrs H E Werlev—4—10
F B Musser—12—10
J M Lambertson—12—10
C S Jacoby—6—11
L K Evans—12—11
G Gebert—6—10
G R Seiffert—12—10

J J Rathrock—12—10
A A Wertman—6—10
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Mrs S A Weir—2—11
I S Gerhard—12—10
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Daniel Kendig—12—10
W H Rentzheimer—12—10
D R Kline—12—10
W F H Wentzel—12—10
C I Lindemuth—12—10
A D Glenn—12—10
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C H Martin—12—11
H C Stauffer—12—10
Mrs C D Fretz—4—10
C M Christman—4—11
Mary E Kerschner—12—10
J W Rthenberger—12—10
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C B Kurtz—12—10
Mrs Thatcher—1—11
Wm Summers—12—10
Mort Co Hist Soc—12—10
F B Brown—6—9
Hanover Y M C A—12—10
A P Lee—12—10
A B Schelly—12—10
Miss A M Longnecker—12—10
D E Schoedler—12—10
B Bertolet—12—10
C W Moyer—12—10
C F Moser—4—10
J C Brobst—12—10
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Ella K Heebner—12—10
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R A Schultz—12—10
Perkiomen Seminary—12—10
C P Sherk—12—10
I H Miller—12—10
I M Rhoads—12—10
I M Bertolet—6—11
A S Hartman—12—10
F D Yoder—12—10
P L Glass—12—10
C L DeTurk—12—10
H M Bertolet—12—10
S J Hautman—12—10
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G J Raesly—12—10
J L Glase—12—10
D L Witmever—12—10
S PLeht—12—10
N W Moyer—6—10
H S Moyer—12—10

NEW YORK

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F K Walter—12—10
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H G Reist—12—10

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KANSAS

A H Dissinger—12—10

MICHIGAN

C A Lightner—12—10

MINNESOTA

J P Uhler—4—10

MISSOURI

H C Schweikert—12—10

VIRGINIA

W S Seidel—12—10

WASHINGTON

J H Ferryman—12—10

WISCONSIN

State Hist Soc—12—10

To February 1, 1910.

The Historical and Scenic "Lehigh Valley"



A Series of Illustrated Descriptive Articles

The mention of the household word "Lehigh" makes one think of Indians, the Irish, the Germans, of romantic scenery, a historic stream, canal, and railroads, of slate, cement, coal, iron, of furnaces, rolling mills, silk mills, of colleges, universities and banking institutions—history, romance, worldfamed business enterprises.

Volumes have been written descriptive of parts of the Lehigh region, or of individual enterprises, or of persons who have made the name famous and yet a great deal remains unwritten.

Historic and Scenic Riches

The casual visitor whether bent on sight-seeing or study, or the whiling away of time is in the midst of historic and scenic riches, but unless he has delved into many a volume of lore or fired a steady stream of questions at each convenient victim he must be oblivious of many intensely interesting facts. How can he understand and appreciate unless some one explain what he is seeing?

Places of Interest

In answer to this question THE PENNSYLVANIA-GERMAN proposes to begin in the April issue a series of papers on "The Historic and Scenic Lehigh Valley," which will serve as guide to a part of the far-famed region. It will consist of crisp, compact, spicy pen-pictures of the history, the scenery, the business and social life of the communities reached by the lines of the Lehigh Valley Transit Company centering at Allentown, Pa. Emmaus, Macungie, Allentown, Slatington, Catasauqua, Coplay,

Egypt, Bethlehem, Nazareth, Quakertown, Perkasie, Souderton, Lansdale, Ambler, Flourtown, Chestnut Hill with intervening and adjacent territory, will pass in quick review before the reader. The papers will also be richly illustrated.

Contributors

THE PENNSYLVANIA-GERMAN feels most happy to be able to announce the following list of contributors, each of whom will tell of the points of interest in his locality:—

Charles R. Roberts, Allentown; Rev. J. B. Stoult, Emmaus; Solomon DeLong, Slatington; Dr. Louis B. Balliet, Allentown; Edmund Randall, Catasauqua; Prof. A. G. Rau, Bethlehem; Rev. W. J. Watring, Nazareth; Hon. Jere Hess, Hellertown; Hon. Frank B. Heller, Lanark; F. A. Kramer, Quakertown; Hon. H. G. Moyer, Perkasie; W. F. Goettler, Souderton; Edward Mathews, Lansdale, and J. M. Haywood, Ambler. These names are a guarantee that the sketches will be thoroughly accurate, intensely interesting, vivid and to the point.

Friends of the magazine will confer a great favor by commending this series of sketches as opportunity may present itself.

The contributors will be pleased to receive and forward subscriptions for the magazine.

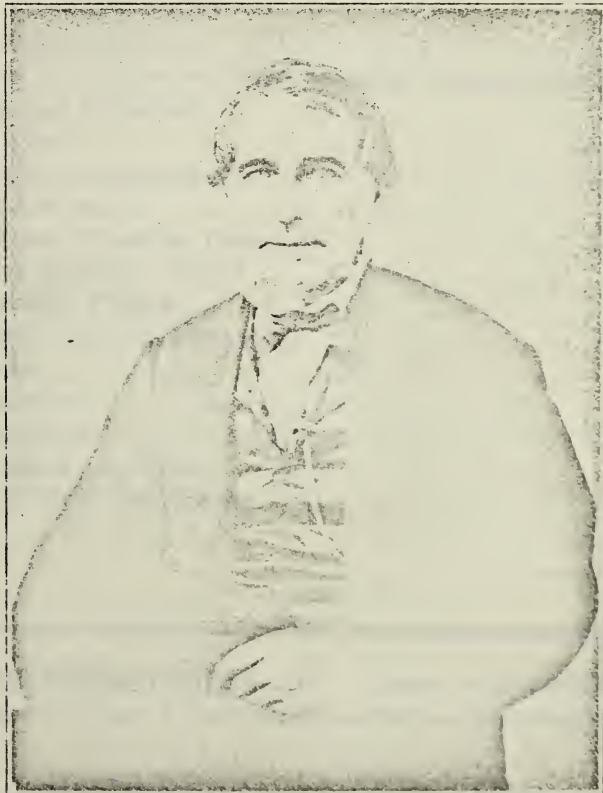
Recipients of this announcement in position to furnish unique data, illustrations or historic items will confer a great favor by entering into communication with the contributors. Any favors shown that will help to add value to these articles will be greatly appreciated.

The Pennsylvania-German

Vol. XI •

MARCH, 1910

No. 3



DR. DAVID ALTER, M.D.
(See pages 130 and 147)

VOL. XI NO. 3

MARCH, 1910

The Pennsylvania-German

A Monthly Magazine

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Publishers: THE EXPRESS PRINTING CO.

Editor: H. W. KRIEBEL, Lititz, Pa.

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Dr. David Alter

Scientist: Discoverer of the Spectrum Analysis and Inventor of the First Electric Telegraph and Electric Motor

By James B. Laux, New York



It is not an uncommon destiny of men of genius to fail of recognition in their own generation; to walk and labor among their fellows, superior beings, the nimbus of the Gods about their heads, all unseen; whose greatness is only dimly guessed at, when they have joined the glorious company of the immortals.

It is not infrequently their lot too, to be robbed while living, of the fair renown to which their achievements justly entitle them, by men cast in a meaner mould, who go through life wearing the livery of fame filched from their all too modest rivals, whose love of science and truth so far outweighs all thought of plaudit or reward, that they do not think it worth while to protest, to cry out: "stop thief!" when they behold them exchanging their stolen honors for the crown of laurel.

Conspicuous among these gentle, defrauded men of genius may be named Dr. David Alter, the discoverer of the Spectrum Analysis which has effected so mightily the science of physical astronomy, a man of whom Pennsylvania and the Nation may well be proud.

Dr. Alter was born in Allegheny township, Westmoreland county, Pennsylvania on the 3rd of December 1807, the son of John Alter and wife Eleanor Sheetz and died in the town of Freeport, Armstrong county, September 18th, 1881, not far from the spot where he was born. He was of German ancestry on his paternal side and Swiss on the maternal, and was therefore a typical Pennsylvania German. His paternal ancestor, Johan Jacob Alter, came to Pennsylvania in the ship "Beulah" arriving at Philadelphia,

where he took the oath of allegiance to his adopted country, September 10th, 1753. He settled in Lancaster county, afterwards removing to Cumberland county, where he died at the age of seventy-three. His son John Alter born September 13, 1771, a millwright by trade, imbued with the pioneer spirit crossed the Alleghenies in the year 1800, and located near the Kiskiminetic river in the northern part of Westmoreland county. He married Eleanor Sheetz of York county. His sister Susan became the wife of Gov. Joseph Ritner of Pennsylvania.

His maternal ancestor was Peter Sheetz a native of Switzerland, born in 1680, who came to Pennsylvania in the ship "Loyal Judith" November 25, 1740. He settled in York county, where he became famous as a mechanic; he was a watchmaker by trade with a great gift for invention which seems to have been transmitted to his grandson David Alter. He was a remarkable character, of whom many romantic tales are extant; a man of imposing presence, and a born leader of men.

The childhood of Dr. Alter was like that of all children of pioneers living on the verge of the wilderness; his schooling the scanty store of knowledge dispensed in the little log school house, or mayhap, as was the custom often among the early German settlers, taught by the schoolmaster attached to the church organization, within the walls of the church building. He was a precocious child and one may be sure that with his studious nature and inquiring mind, contact with Nature in her primeval haunts, amidst "the cool and silence of the darkling wood" must have impressed his childish soul

with the boundless power and majesty of the universe, and inspired him with the ambition to discover her hidden forces.

He was but a boy of nine when he became interested in the wonders of electricity, through a reading of the life of Benjamin Franklin. His study of the science was greatly stimulated in the following year, by the opportune acquaintance with a Leyden jar and other electrical appliances, that were brought to his home by an uncle, a student of medicine. The young lad was thus made familiar with the generation of electricity by means of friction, as well as with the storage of it in a Leyden jar and the tremendous force it could exert. He had not reached the age of fifteen, when he had begun a series of experiments in his father's orchard. He had put up a pole, topped with a wire in the effort to charge his Leyden jars with electricity drawn from the clouds, as Franklin had done in his maturer years with his silken cord.

An acquaintance he made with an Irish doctor soon after, whom he consulted with reference to impaired eyesight, from which he was suffering, led to a warm friendship between the two. The doctor was fortunate enough to have in his backwood's library a book on electricity which soon found an earnest and appreciative reader in young Alter, to whom the doctor had loaned it, but with almost tragic results for he nearly lost his eyesight in his hungry perusal of it.

This youthful plunge into the mysteries of electrical science was followed by an introduction to chemistry through the friendly interest of another physician, who gave him the use of a work on that science, the contents of which he lost no time in thoroughly mastering. Fortunate lad he was, in finding ready to his hand scientific instruments, books and friends who recognized his talents and encouraged him to pursue the studies for which his mind was so eminently fitted. His

pursuit of scientific knowledge became a passion with him; he borrowed books wherever he could find those helpful to him, and spent laborious hours in making their contents his own, and in unconscious mental training for the career that Nature had planned for him. A farmer's lad, his father would often find him in the fields seated on his plow, deep in his studies, oblivious of his surroundings and the flight of time.

He began the study of medicine after he was twenty-one years old, and in 1831 at the age of twenty-four was graduated as a physician from the Reformed Medical College of the United States, in New York City, founded by Dr. Wooster Beach, representing in its curriculum what is now known as the Botanic or Eclectic School of Medicine. Some idea of the hardships encountered by young Alter in his pursuit of knowledge and the acquirement of his profession may be had in the fact of his being compelled to traverse the entire length of the State of Pennsylvania on horseback, a distance of nearly three hundred and fifty miles from his home to the city of Philadelphia, crossing the Allegheny mountains on the way. The rest of his journey to New York was finished on the railway just then completed.

After his graduation Dr. Alter began the practice of his profession in Elderton, Armstrong county, Pa., and while there, as at all places in fact, he not only prosecuted his scientific studies, but pursued lines of original research with a view to the utilization of the wonderful natural forces with which he was becoming more and more familiar. He invented for instance while living at Elderton, an electrical telegraph, which though a crude and unsatisfactory device when compared with that of Prof. Morse, yet antedated it, so far as the actual transmission of messages by electrical devices was concerned. It was constructed of seven wires, the electricity deflecting a needle at the end of each wire. Each

needle being deflected to the right or left, the seven gave in all fourteen movements, or characters, which in turn by combination gave a greater number than was absolutely necessary to transmit messages expressed in letters and figures. Each wire had a separate helix. The system was installed between his house, barn and workshop and was successfully operated by himself and members of his household, messages being sent and received at pleasure. Three miles of wire were used in its construction.

The broad, fair-minded and honorable character of Dr. Alter may be realized in the reply he made on one occasion, when questioned in an interview by the late Dr. Frank Cowan concerning his invention. He had been told frequently, and had also seen the statement made many times in the newspapers of the day, that Professor Morse had stolen from him the idea of the telegraph now in universal use, and was asked if this were true. He at once replied: "it is without the slightest foundation; there is no connection at all between the telegraph of Morse and others' and that of myself and my system would be inadequate to do the work that is done by the Morse system. Professor Morse most likely never heard of me or my Elderton telegraph."

Thus spoke a truly great and generous man, in whose heart and mind no mean-spirited thought or petty jealousy could find a lodgment. Nevertheless in spite of the disparagement of his own invention, calling it as he did, "a toy of his youth, an ingenious plaything, for the amusement of himself and friends" the fact remains that his is the honor of having first brought to perfection and into actual successful operation, the first electric telegraph system in the world, crude, complicated, and inadequate as it was. How long before its actual installation the idea of the transmission of thought by electricity was in his mind is not known, and likely will never be

known, but that it was a sudden inspiration and immediately put into concrete form cannot be believed. Prof. Morse is credited with having had the idea of his system in his mind some years before he actually demonstrated its feasibility. Why should not Dr. Alter be accorded the same generous treatment at the hands of scientific men? The writer is not aware however, that the priority of Dr. Alter's invention has ever been questioned, possibly because he never claimed for it any great merit, or posed as a rival of Prof. Morse. He applied for a patent for his invention at least four years prior to that granted Prof. Morse, but the patent was refused on the ground that "the idea was too absurd and chimerical." The same answer would no doubt have been made had he applied for a patent on an electric telephone. He had already constructed a simple device by means of which, he carried on conversations for a considerable distance. He had already divined the electric telephone when he told his daughter, his confidante and cherished companion or "chum" as he affectionately called her, that "*the telegraph could be made to speak.*" Marconi's application for a patent on his wireless telegraph, would no doubt also have been characterized as a wild, "absurd" dream, by the same heads of the Patent Office. Edison's phonograph would have had the same reception.

Other evidence of Dr. Alter's profound originality and his unique position as a pioneer in the utilization of natural forces is shown in the invention of an electric motor in 1837. It has only been within the last twenty years that electricity as a motive power has been brought into general use, and it sounds strange to hear it said, that seventy-three years ago, in a quiet rural community in the foothills of the Allegheny mountains of western Pennsylvania, there was in complete and perfect operation, a machine supplied with this mysterious fluid,

and that its immense commercial possibilities were not recognized at the time and in the succeeding decades of experimentation, by other workers in this fascinating field of science.

He built a large electrical clock, which, in the language of his daughter, was looked upon as "one of the seven wonders of the world" by his neighbors. It was the forerunner of the electrical clock now in such common use in all civilized countries.

At the time of his death Dr. Alter had invented, and almost completed, the working drawings of an electric railroad engine, a locomotive that is just beginning to be adopted by railroads, and which in the course of time will supercede the fuel burning steam engines now in almost universal use.

An exhaustive article on the uses of electricity as a motive power under the caption: "*Facts Relating to Electro-Magnetism*" published by Dr. Alter in the Kittanning Gazette, the leading local newspaper of Armstrong county, June 29, 1837, attracted much attention among scientists and inventors.

The restless character of Dr. Alter's mind as an investigator and discoverer, is shown again in 1845 when in partnership with Dr. Edward Gillespie and James Gillespie he engaged in the manufacture of bromine from the bittern, or mother liquor of salt works at Freeport and Natrona by a process which he and his associates had invented and developed, and for which they were granted two patents.

The Doctor was credited at the time with being the discoverer of the elementary substance, but he quickly disclaimed this honor, for the discovery had already been made by Antoine Jerome Balard, a young French chemist while experimenting with seawater in 1826. Dr. Alter's invention was simply an improved method of manufacturing the chemical, by which unlimited quantities could be produced of a hitherto scarce and costly product. In 1867 he received a patent for still

another improvement in its manufacture and that of iodine.

Dr. Alter's chief claim to fame however must be based on his discovery of the Spectrum Analysis in 1853, six years before Gustav Robert Kirchhoff of Königsberg, Germany, first made claim to the same discovery, and whose name is honored to this day as the man whose genius first recognized the principles underlying this great achievement, notwithstanding the fact that Dr. Alter had published in 1854, in the leading scientific journal of America the results of his investigations and discovery.

The priority of Dr. Alter's discovery is unquestioned, attested as it is by unimpeachable evidence spread broadcast throughout the scientific world at the time, and which it is hard to believe, could have escaped the notice of Prof. Kirchhoff. The injustice willfully or otherwise visited upon Dr. Alter and allowed to go without protest at the time and since, by any of the great authorities in the world of science makes this one of the most amazing episodes in the history of discovery, and inclines one to doubt many of the reputations that dazzle a credulous and unthinking public, who accept without investigation almost any claim to distinction if presented in a plausible way.

Dr. Alter's formal announcement of his discovery was first made in *Silliman's American Journal of Science and Art* in November, 1854. Second series, Volume XVIII, pp. 55-7, under the following caption: "On Certain Physical Properties of Light, produced by the combustion of different metals, in the Electric Spark, refracted by a prism; by David Alter, M. D., Freeport, Penn."

Dr. Alter was not only gifted with a mind of remarkable powers of investigation and invention, but was also happy in the possession of a fine gift of clear and impressive expression, and it seems a proper thing in the light of what has transpired to let the story

of his discovery be told by himself in his own words. He says:

"We are indebted to the celebrated M. Fraunhofer for the fact that the Solar Spectrum is crossed by numerous fixed lines, and that the light of some of the fixed stars differ from that of the sun in the number and situation of these lines."

"In order to see some of these lines without the aid of a telescope, I ground a prism of flint glass with a large refracting angle (74°). Viewing a fine slit made in sheet brass, when the source of light was the sky, nearly in the direction of the sun seen through this prism, I could count twelve or thirteen of Fraunhofer's dark lines. In viewing the blaze of a lamp, burning petroleum, I could discover neither bright nor dark lines, although I narrowed the light by passing it through the fine slit of sheet brass. I then tried the blaze of a tallow candle, when I could distinctly see an orange image of the blaze and one of faint yellow and one of green at the base of the blaze. The base of the orange image appeared to be the reflection of the light without any dispersion. When the brass with the fine slit is held in a horizontal position and the refracted light seen through it, is from the base of the blaze, bright bands, one of orange, one of yellow, one of green, one of blue, and one of violet are seen."

"The flame of alcohol is the same, except that the orange band is wanting. A slip of white paper shows the same bands when illuminated by a tallow candle. The jet of a blow pipe shows the five images still more distinctly."

"The light from heated wire or charcoal shows no peculiarities. The electric spark from a Leyden Jar gave several bright images, which, from optical illusion (perhaps from their brilliancy) appeared to extend beyond the sides of the spectrum, causing it to appear serrated along the edges."

"But the most interesting effect of refraction is from the spark caused by breaking the galvanic circuit, or at the break of a powerful magneto-electric machine. The machine I used produced sparks nearly half an inch in length. These sparks, viewed through the prism, appear almost wholly resolved into separate colored bands, as illustrated in the annexed figure,

R	O	Y	G	B	I	V	
							Silver
							Copper
							Zinc
							Mercury
							Platinum
							Gold
							Antimony
							Bismuth
							Tin
							Lead
							Iron
							Brass

where R is the red extremity of the spectrum, and V the violet.

Thus in the silver, there is in the orange a very bright band, one of yellow and one of green,—two faint bands in the blue which are not always seen, and are probably caused by an impurity in the metal. The light which is not resolved into these bands is very faint, except in the red."

"The copper has two in the orange and three in the green—the other light appearing most distinct in the red and yellow. In the zinc there is a strong band of red, two of orange, and three of blue with a faint yellow. The lead has two bright orange, and two in the yellow, nearer the orange than appears in the silver, then faint green bands and one bright violet, at the extremity of the spectrum.

"Tin has a faint red, two of orange, three faint yellow, and a very faint green band, and also one of blue, indigo and violet.

"Iron exhibits a bright orange, four faint green and sometimes two faint blue bands."

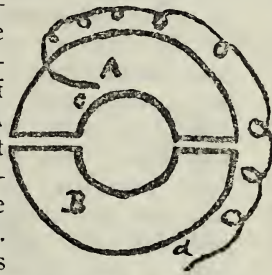
"Bismuth, a bright orange, a very faint yellow; two faint green, and a bright indigo."

"Antimony, some bright orange, and faint appearances in the yellow, green and blue."

"Brass, a compound of copper and zinc, exhibits all the bands that are exhibited by these metals separately, *i. e.*: one of red, one of orange, three of green, three of blue, one yellow, and one indigo."

"The preceding table presents these results, with some faint bands not above alluded to."

"To illustrate better the manner of producing the sparks by the magneto-electric machine, I have annexed the following figure of the break.



One of these is connected with one end of the helix, and the other with the other end. They are fixed on the spindle of the revolving armature, and revolve with it. They are so placed, that the extremity *c* of the wire *cd*—which is stationary and rubs on them—is passed from the one to the other at the same time that the armature is passing the poles of the magnets."

"In order to produce sparks, the end *d* of the wire is caused to rub on the discs, nearly opposite *C*—which causes a bright spark at each half revolution of the armature."

"When the discs are of zinc; and the extremity *d* of the wire is of copper, the bands are the same as in brass, as also if the discs are of copper and the wire zinc. When the discs and wire are both of copper, after having used a

wire of zinc on the discs—they will still exhibit the same colored bands as the brass until all the zinc left by the friction is removed, when the characteristic bands of the copper alone appear."

"When silver and copper are used the bands are the same as with the silver alone, with the addition of two bands in the green, and so with any two metals, the bands are the same that both the metals exhibit when used separately, and the number of bands in the two metals will be equal to the number in both, except, where they have bands that correspond in situation, in which case the bands of the two metals are blended together, producing bands of greater brilliancy. A spark between charcoal points does not show any peculiarity. The orange band appears to be common to all the metals tried—but I have not determined whether it occupies the same situation in the spectrum in all cases. The light of the spectrum not collected into the several bands, differs in intensity with the different metals—that with tin, iron, and antimony being strong, while that of silver, copper and zinc is faint."

A second article appeared in the number for May, 1855, Vol. XIX, pp. 213-4, entitled:

"On certain Physical Properties of the Light of the Electric Spark within certain Gases, as seen through a Prism; by D. Alter, M. D., of Freeport, Pa."

This article is in fact an announcement of the results of his experiments with luminous meteors and shooting stars, which in reality constitutes the Spectrum Analysis as applied to the study of the heavenly bodies, and for the discovery of which his name should be ranked among the greatest of the scientific world. The following paragraphs from this article are conclusive evidence of Dr. Alter's rightful claim of priority to this great discovery.

"In a former communication I noticed the peculiar character of the light produced by interrupting the galvanic circuit, between different kinds of metal. I also mentioned that several bright bands were observed in the common electric spark. I have since employed various metallic conductors, but without producing the bands corresponding with those resulting from the interrupted galvanic circuit between the same metals—the bands always remaining the same, whatever metal was employed. It then occurred to me, that the bands were characteristic, not of the metals, *but of the atmosphere* through which the sparks passed. To test this view, I passed the spark through various gases, in succession, and found that they were characterized by their appropriate bands with as much distinctness, as the metals are by the galvanic spark; e. g., I discovered in atmospheric air, one red, one orange, two green, one blue, and one indigo: while in hydrogen, I discovered one very bright red, two faint green bands, and one very faint blue. In nitrogen, one red, one orange, and two green. In chlorine, two distinct green bands, and a knot of light in the yellow and also in the blue, which I think are composed of several bands close together in each. In carbonic acid, there are, one red, three orange and two green bands. In sulphuretted hydrogen, there are red, orange and green bands. In oxygen, no bands were discovered, but the light was strong throughout the spectrum. In the other gases it is feeble, except in the bands before mentioned. The quantity of light in the red band of the spark, in hydrogen, is quite remarkable, being so great, that the spark, seen without the prism, has a very red appearance, as also in the gases compounded of hydrogen."

"From this, we perceive the cause of the difference in color in the flashes of lightning—for when the electricity has a watery conductor in much of its course, it will emit red light, but when

it passes through air, the light will be white; as in the spark through that medium the bands are well distributed among the colors of the spectrum. The colors also, observed in the aurora borealis, probably indicate the elements involved in that phenomenon. *The prism may also detect the elements in shooting stars, or luminous meteors.*"

Dr. Alter concludes the article announcing his discovery and observations with this query: "Is there such a *fluid* as electricity? or, are the phenomena, commonly reputed electrical, the result (as suggested by Prof. Graham) of chemical affinity?"

This article was accompanied by two daguerreotypes of the dark lines of the solar spectrum, which however were not utilized by the editor, which the Doctor had taken in the course of his investigations,—ample evidence of his thorough apprehension of the character of his momentous discovery and its vast possibilities in the field of Science in the years to come.

An interesting account of the manner in which Dr. Alter made his discovery of the Spectrum Analysis is given by his son, the late Dr. Myron H. Alter, who was a sympathetic assistant of his father in his scientific experiments.

"In a little room we called 'the shop,' on the second floor of our home, my father was sitting one day in the year 1853 experimenting with a friction electrical machine, similar to the Toepler-Holtz machine of today. There lay on the table beside him a prism, and as he was passing the sparks, and watching their form and effect, he happened to see the reflex in the prism. This was not a single spark, but were three at least. The first thought was that these were the reverse of Fraunhofer's lines of the solar spectrum; so he observed them more critically. He had at the time, two copper wires with zinc tips, in his hands."

"Now as he was watching the spark through the prism and turning the

wheel, there was a sudden change. There were not only the three bands *but others*. This occasioned surprise at first, but in looking for the cause, he discovered that he had pushed the zinc electrode against the copper wire. Instantly an illuminated page in the mighty volume of Nature was displayed, which never before had been shown to man."

"He made a note of these several sparks and constructed a spectroscope by which he made a careful examination of several metals and noted their exact position in the spectrum. And this is the manner, in which he made his great discovery and obtained the data for the first paper on the Spectrum Analysis ever written and published."

"The following year he made numerous experiments with gases with gratifying results. He was perfectly satisfied that each element in nature had its special lines in the spectrum."

These announcements of Dr. Alter's discovery in *Silliman's American Journal of Science and Art* soon found their way into the scientific journals of Europe, and must be conclusive evidence to all fair-minded men of the inherent lack of principle in Professor Kirchhoff in ignoring these proofs of a prior discovery, and appropriating the honors, so clearly the due of a fellow scientist, for it is unthinkable that a student like Dr. Kirchhoff could miss seeing accounts of Dr. Alter's discovery in the scientific journals of Germany, France and Switzerland.

A liberal abstract of Dr. Alter's first article was published in the *Chemico-Jaresberichte*, of Messrs. Liebig and Kopp for 1854. The second article of Dr. Alter appeared in *L'Institute*, of Paris, for the year 1856, on page 156, and was also reproduced in the *Archives of the Physical and Natural Sciences*, of Geneva, Switzerland in Volume XXIX, page 151. A page extract was also published in Kopp & Will's (formerly Liebig & Kopp's) *Annual Report of Chemistry* for 1859,

on page 107, giving the substance of Dr. Alter's complete article as it appeared five years previously. The announcement of Kirchhoff's alleged discovery was also made in this same journal on page 643 in the same year, but some months after the republication of Dr. Alter's paper.

Here is confirmatory evidence of a great discovery made by our modest Pennsylvania physician and scientist, long before his foreign rival made claim to the same honor; the strongest evidence also of a deliberate intent on the part of Kirchhoff to ignore the achievement of his American brother, and by remaining silent as to his knowledge of this achievement, be able to demand all the honor and glory that went with it.

Doctor Alter was one of the kindest and gentlest of men, a harsh word never falling from his lips. As a physician he stood in the front rank, notwithstanding the circumscribed field he labored in. He was frequently called to distant towns and cities to consult with brother practitioners in serious cases. His presence in a sick-room was like a benediction; he was ever the beloved physician, the welcome friend.

"Large was his bounty and his soul sincere."

Doctor Alter was twice married: First on January 12, 1832 to Laura Rowley, a native of Vermont. His second wife was Elizabeth A. Rowley a grand-niece of Gov. Jonas Galusha, to whom he was married May 14, 1844. She died November 15, 1900. Of his eleven children but one survives: Mrs. Anna R. Alter Burtner, of Freeport, Penn., to whom the writer is indebted for a number of interesting reminiscences of her distinguished father.

Doctor Alter in his prime was a splendid specimen of physical manhood. He was a little over six feet in height, with a slight, scholarly inclination of the head; quiet and thoughtful in his manner, a brilliant conversationalist, and like so many great men in

the world of letters and science, indifferent to the commercial or money-making side of the investigations and discoveries to which he had devoted his life. Like old Prof. Agassiz he had "no time to devote to making money." His environment was not that of the present day, else, he might have forced the recognition and rewards he so richly earned. He was too honest-minded to become a wirepuller or a promoter. Lack of means often compelled him to construct his own instruments, even tools and machinery with which to make them; his telescopes, lenses, prisms, and spectroscope were of his own construction. He was one of the first in America to utilize the great discovery of Daguerre and became a skillful operator, his daguerreotype of the dark lines of the solar spectrum attesting his mastery of the new art.

The prism he used in the discovery of the Spectrum Analysis, he constructed from a mass of brilliant glass found in the pot of a glass house destroyed in the great Pittsburg fire of 1845. This now historic bit of glass is in the possession of the Carnegie

Library of Allegheny, city of Pittsburg, Pa.

This is the story of a man who gave ample proof of the right to be acclaimed one of the foremost among scientific men; who by his discoveries and inventions conferred the greatest honor and distinction on his native State and the Nation, and yet whose memory has been allowed to be obscured by shameful neglect, even as his grave remains to this day without a tombstone, as unmarked as that of the savage Indians, who once roamed through the valley of the Kiskiminetis.

It is not too late to honor as it deserves, the memory of this great son of Pennsylvania, this great American, this man of genius; that duty should be assumed by the Legislature of his native State, and in no more fitting manner could that be performed than by having his statue in bronze or marble adorn the Capitol at Harrisburg; a worthy companion of the illustrious men who have made the Keystone State the mighty Commonwealth it is today.

The Rise and Decline of the First Lutheran Congregation at the Forks of the Delaware

By W. J. Heller, Easton, Pa.

NOTE.—Read before the Northampton County Historical and Genealogical Society.



GOOD old William Penn had passed to the great beyond some dozen years or more at the time when civilization began at the Forks of the Delaware. The proprietary interests in the colony of Pennsylvania

were in the hands of trustees until sometime later when Thomas Penn one of the sons of the founder, became the controlling factor in the affairs of state. The direct manage-

ment was in the hands of deputy governors who were mere creatures of his own making and, consequently, at odds with the assembly and the people.

At the time when settlement was being made along the Lehigh river or west branch of the Delaware, as it was then called, the proprietaries were two in number, Thomas Penn, who owned three-fourths of the province, and Richard Penn, who owned one-fourth. Thomas Penn was a man of business—careful, saving and methodical. Richard Penn was a spendthrift.

Both were men of slender abilities and not of very estimable character. But, unhappily, they cherished those erroneous Tory notions of the rights of sovereignty which Lord Bute infused into the contracted mind of George III and which cost that dull and obstinate monarch, his colonies. These Penns, in addition to the pride of possessing acres by the million, felt themselves to be lords of the land they owned, and of the people who dwelt upon it. They were long upheld in this belief by the English speaking Pennsylvanians themselves. When one of the proprietaries visited the Province, he received the address, as a king might from his subjects, and replied to them with a brevity more royal. The tone and style of all their later communications to the Pennsylvanians, was that of offended lords to countenanced vassals. Yet, at home, as Franklin records, they were so insignificant as hardly to be found in the herd of gentry; not in court, not in office and not in Parliament.

Not long after the death of William Penn, his executors or trustees undertook to liquidate part of the enormous debt left by the founder, by disposing of his landed interests in the Province of West Jersey, of which he was one of the twelve original owners and holder of many thousand acres in various choice tracts bordering on the east side of the Delaware river. These were on sale at the land office in Philadelphia and many of the German emigrants then flocking into Philadelphia with the intention of settling in the new Province of Pennsylvania, selected some of these Jersey tracts in preference to those on the Pennsylvania side, principally by reason of their ability to procure land farther north, the lands on the Pennsylvania side, not yet being open to settlement above the Lehigh river. This was one of the reasons why the Jersey side of the valley was well settled from Trenton to Port Jervis, at the headwaters of the Delaware.

While the sturdy German was polishing his craft and all his worldly possessions up the Delaware river from Philadelphia, his future neighbor was the English, plodding westwardly from New York and the more thickly settled parts of East Jersey.

While William Penn was one of the twelve original owners of West Jersey, his holdings were not as great as those of the others. Consequently, the English settlers were more numerous than the German.

Thomas Penn so restricted the sale of the public land in Pennsylvania that the burden of his father's enormous debt would be assumed by the accounts overdue from prior sales, his desire being to be personally free from this encumbrance attached to his legacy. The northern boundary of the Durham tract, which is now the line between the counties of Northampton and Bucks, was understood by the land office to be as far north as was included in Penn's purchase of 1686 but the extravagant manner of surveying in those days, made boundaries very indefinite and no one was able to tell just where the northern boundary of the Durham tract existed. The early settlers, unable to locate it, fixed upon the Lehigh river as the proper boundary.

Here then was a tract of land embracing all that now lies between the present Bucks county line and the Lehigh river. It was seven to eight miles in width and extended southwestwardly to the Schuylkill river, about forty miles in length. The land office under the management of James Logan, made a compromise line and refused to allow settlement within four miles of the Lehigh river. These German pioneer settlers, however, discovered that while this territory was mountainous, it was peculiarly adapted to cultivation, even to its highest peaks and proceeded to locate accordingly, considering it a part of the Durham tract. From Saucon township to the Delaware river, it was known for many years, as Durham

Township. Title to these lands was not secured until after 1740. But speculators who had claims for large tracts of land, were under no restrictions and proceeded to throw them open to settlement. One of these, was William Allen, of Philadelphia, the wealthiest man in the Province, who laid claim to numerous tracts of various sizes, not only south of the Lehigh but some north of this definite line between the white man and his red brother.

William Penn, the founder, bequeathed to his grandson, William Penn Jr., ten thousand acres outright, in any parts of the settled portion of the Province. The latter subsequently parted with his legacy to William Allen for a lump sum of money. Allen then proceeded to speculate on it and announced in a letter to the officials of the land office, that he contemplated surveying some of it above the Blue Mountains, in the Minnesink country and this he would call "William's land" in honor of the grandson, William. But as this place was some thirty miles or more above the boundary, in territory not yet purchased from the Indians, he was unsuccessful in making survey.

He then laid claim to parcels of land within the Forks between the Lehigh and the mountain. As this territory was known as Forks township and the land above the mountain, where he first contemplated operations, was called Smithfield, he surveyed several large tracts south of the Lehigh and gave it the name of Williamstown, and as Williams, it has remained ever since.

We now open our story at a period about 1725, at the confluence of the two rivers, the Lehigh and Delaware. To the north and west of these rivers, the land known as the Forks, was not open for settlement, although, a few years later here and there, could be found a stray settler, risking the dangers from an unknown enemy. The German emigrant had settled thickly along the entire length of the Jersey side of the Delaware, and also on the

south side of the Lehigh. Here, they contented themselves with looking across the river at the "land of promise" occasionally venturing over for the purpose of planting or for pasturing cattle on the most favored spots, patiently awaiting the time the red man would vacate and the white man take his place.

This triangular tract, now comprising all of Northampton county above the Lehigh, was known as the Forks, not because of its being within the confluence of these two rivers but by reason of the numerous Indian trails which forked in various ways to reach the few passes in the mountain.

The Indian possessed no term for forks of a river, only forks of a road or trail. One of these, was the great Minnesink trail, crossing the Lehigh in the proximity of what is now, Island Park, and going in a northeasterly direction, (some of this trail, is still in existence) crossing the Bethlehem road at what is now called, Wilson's Crossing, thence to Seipsville, Tatamy and on to Tatamy's Gap, at a point below the Lehigh Gap in the mountain, $2\frac{1}{2}$ miles west of the Delaware Water Gap. At a point below the Lehigh river, in the vicinity of the old Williams Township church, a branch trail led northwestwardly, crossing the Lehigh river at a point known as Yeslestein's Island, a short distance below Bethlehem, thence through Bethlehem, up the Monocacy Creek, thence to Catasauqua and along the Lehigh, to Smith's Gap and Little Gap, about five miles east of Lehigh Gap known as Wyoming trail, another branch from this by way of Lehigh Gap and known as Shamokin trail.

The early settlers were informed by the Indians that a buffalo trail crossed the Lehigh, at Best's Ford, a few hundred yards above the present Glendon Bridge. This was used by the buffalo in traveling to and from the salt deposits at tide water. This entire territory was a vast treeless plain, having, for ages, been burned by the Indians to chase game through the

mountain passes and dispatching it on the way. To the Jerseyites, it was known as the "Barrens" and, to the Philadelphians, as the "Dryland." The Hollanders, who made the first discovery from the north, called it "Blauvelt," which in English, means Plainfield.

The early settlers, evidently, were not aware of the peculiar contour of the Lehigh river and, consequently, those who went north through the Perkiomen valley, reached the Lehigh at a point some distance above the Lehigh Hills or South Mountain which was the forbidden line. At this early period, we find a number of them at what was termed Egypt, now Whitehall township, Lehigh county. The Scotch-Irish also proceeded this way and made settlement on forbidden ground at what is now, Weaversville, in Allen township and along the creek from Bath to Catasauqua.

The settlers in the Lehigh hills, now known as Williams township, and at that time known as "at the Forks," were very numerous and, with those living on the Jersey side of the Delaware, made quite a community. Here were two hamlets. One is now Raubsville, on the Pennsylvania side, and the other Phillipsburg, in New Jersey. This latter place was named after Johan Wilhelm Phillips, of Phillipsburg, in Germany, who had settled here very early. Raubsville was considered the extreme outpost in the province. Here, Peter Raub maintained a ferry across the Delaware to a point near the Pohohatcong creek where Johan Peter Meolich had a mill and worked the ferry in partnership with Raub. This ferry was moved farther north to its present location, in the year 1760.

Another prominent settler was Jeremiah Bast, son of one of the former governors of west Jersey. Jeremiah settled on Allen's tract of five hundred acres at the buffalo ford on the Lehigh at what is now Glendon Valley.

John Casper Stoeber, the first Evangelical Lutheran preacher in America,

about the year 1730, gathered these settlers at the Forks, into two congregations, One was a short distance south of what is now Redington and was known as the Congregation, of the "AUGSBURG CONFESSION IN SAUCON AT PHILIP SCHLAUGH'S, NOT FAR FROM THE BIG LEHIGH AND FORKS OF THE DELAWARE." The members of this congregation were William Brand, Christian Laubach, Reinhard Laubach, George Peter Knecht, George Hartzell, Johannes Ruckstiehl, Rudolph Illick, Melchoir Stecker, Philip Slough, Ludwig Sheets, Jacob Hartzell, Peter Rautenbuch, Henry Schoner, George Schoner, Nicholas Riegel, Gottlieb Demuth, Rudolph Oberly, John Nolan, John Frey, Jacob Slough, Paul Frantz, Mathew Shoner, Christopher Ruthman, John Adam, John Jacob Reichard, John Meichel, Jacob Shimer, Mathias Bruch, John Shuck, Michael Hinkel, Casper Erb, Wendel Schenck, John George Schenck, John Eckert, Bernhard Miller, Balsar Bauman, Jacob Hesel, John Martin Egle, John George Weiss, Michael Hechgelman, John Michael Lutz, Mathias Konig, Jacob Konig, John Michael, Conrad Wagner.

About the year 1765 this congregation disbanded and affiliated with the one then being formed at what is now the old Williams township church, on the land of Wendel Schenck.

Muhlenberg says of this congregation: "A vagabond crept into the congregation at the forks of the Delaware and caused distraction," but Muhlenberg's well known antipathy toward all itinerant preachers, good, bad or indifferent, may have caused this remark through prejudice, as, evidently this congregation being very weak in numbers and somewhat isolated from the more thickly settled territory, deemed it to their advantage to affiliate with the congregation just formed in Williams township which was a success from the start and was always

known as the "CONGREGATION OF THE AUGSBURG CONFES- SION IN SAUCON AND WIL- LIAMSTOWN" and is known to the present day as the "OLD WILLIAMS TOWNSHIP CHURCH."

Some of these, however, later be- came identified with and were very active members of the Reformed de- nomination in Lower Saucon town- ship. The other congregation was considerably larger and their church was a structure built part stone and part log. It stood on the spot now occupied by the reservoir of the South Easton Water Company at Cedarville, where the Philadelphia road intersects the road leading to the Delaware river. This was known as the "CON- GREGATION ON THE DELA- WARE RIVER BELONGING TO THE LUTHERAN RELIGION." It was probably, the largest Lutheran congregation at that period in Amer- ica. Here worshiped all the Lutherans of upper Jersey. During the first few years services were held only on im- portant religious anniversaries. Later they were held more frequently or whenever an itinerant preacher could be procured.

On the day preceding these special services it was necessary to notify the inhabitants of the event. This was done by building huge bon-fires on the summit of Morgan's Hill. These fires could be seen for forty miles around and, on the following day, there could be found assembled Magnus Decker of Upper Jersey, Nicholas Ensel of Sussex, Jacob Lungler from Change- water, John Adam Schnell, Jacob Loeffler and Peter Herring from along the Musconetcong, Nicholas Kern of near Lehigh Gap, John Fein of Fines- ville, Philip Reimer from Upper Mt. Bethel, Wilhelm Volbrecht from Egypt, Ludwig Klein from Scott's Mountain and others of their neigh- bors. The members of this remark- able congregation whose names are here recorded, constituted nearly the entire population at the Forks and the regions roundabout.

George Raub, Jacob Raub, Peter Raub, Martin Manlin, Michael Raub, Jacob Kister, John Lerch, Michael Meyer, John Bast, Jacob Bast, Jere- miah Bast, Leonard Kister, John Adam Schnell, John Schuch, Magnus Decker, Henrich Decker, Bernhard Wilhelm, Leonard Hartzell, George Wilhelm Koehl, Adam Bayer, John Henrich Kleinhans, Balzer Hess, Peter Hess, Conrad Hess, Michael Hess, Frederick Hess, Michael Bern- hard, Laurence Merkel, Frederick Giehrast, Nicholas Ensel, Nicholas Kern, Wilhelm Gahr, Wendel Brech- biehl, John Bleyler, John Feit, John Adam Schwartzwelder, Peter Rieser, Powel Rieser, Mathias Bruch, Jacob Abel, Daniel Wormbsea, Peter Quat- tlebaum, Leonard Vogelmann, Elias Hesel, John Berger, Frederick Lungler, Abraham Lungler, Dr. Peter Seiler, John Conrad Vogelmann, Michael Wil- helm, Jacob Geyer, Henry Frantz, Henry Giehrast, Paul Reeser, Jacob Rodenhoelter, Wilhelm Volbrecht, Pe- ter Moelich, Johan Yost, Rothenber- ger, Johan Michael Enders (Andrews) Wilhelm Kern, Johan Philip Oden- welder, Jacob Maurer, Jacob Koch, Johan Frantz Mehrbos, Christian Mil- ler, Jacob Gukert, Powell Frantz, Ja- cob Brotzman, Christian Mohr, Bod- rik De Winne, Gerhardt Mohr, Peter Wohleber, Frederick Brotzman, Got- fried Moelich, Michael Schumacher, Johan Schumacher Godfried Reich, Ja- cob Zug, Peter Lerch, Jacob Ritschy, Elias Meyer, Mathias Fraunfelder, John Faas, Thomas Fein, Jacob Bentz, Rudolph Dantzeler, Henrich Luch, John Adam Brickeroth, Jacob Beutel- man, Wilhelm Kern, Christian Eckert, Christopher Kintzel, Jacob Dech, John Melchior, Godfried Klein, Andrew Grub, Peter Grub, Wilhelm Phillip, Elias Dietrich, George Mathias Otto, Conrad Fritz, Adam Schmidt, John Weiler, John Feber, John Michael Leder, Christopher Falkenberg, Leo- nard Kister, John Bartholomew, Peter Lantz, Nicholas Lantz, Conrad Zeller, John Sherffenstein, Johan Peter Richer, Jacob Schaup, John Bast, Mat-

hias Unzinger, Johan Philip Dick, Philip Bozzerd, Michael Koch, Jacob Paddendorfer, Valentine Schultz, Peter Wolleber, George Reimel, John Peter Edelman, Andrew Miller, George Ditman, John Wildrick, Peter Herring, John Klackner, Johan Philip Weltz, Jacob Miller, Sebastian Keyser, Mathias Schmidt, Mathias Pentz, Henry Reimschmidt, Jacob Weltz, Johan Pohl, Jacob Reich, Jacob Trieb, Joseph Aninger, Anton Hener, Johan Drumheller, George Shick, John Daniel Reinheimer, George Henry Unangst, Philip Opp, George Michael Krauss, John Peter Schonfelter, John Christian Heil, Geo. Sickman, Jacob Kutzler, John Enneger, Henry Schrenk, Jacob Loeffler, Christopher Falkenberger, Ludwig Ditman, Johan Jacob Peisher, Henry Haudeshield, Jacob Ritter, John Conrad Wollenweber, Jacob Rumpfelt, John Ludwig Repsher, Philip Wendel Opp, Jacob Klipel, Powel Kuntz, Henry Salmon, Baltzer Dielman, Frederick Kuhn, Mathias Unsinger, Jacob Zeller.

These with their wives and grown children helped to swell the membership, making a congregation of nearly three hundred people. This, certainly, is a remarkable showing for so early a period which was prior to the laying out of the county of Northampton and of the town of Easton, in 1752. Its disruption was caused by factional feuds, sectional warring being constant between the Jerseyites and the Pennsylvanians. The great number of the English speaking people of the Jersey side, influenced, to a surprising degree, the German element living in their midst and these poor deluded Germans began aping their English neighbors and imagined themselves a little better than their despised German brethren on the other side of the river who remained true to the tradition of their sires, maintaining intercourse with each other in the language of their Fatherland. The German Jerseyites, not only acquired the English language but evinced a desire to have their names appear in English form. This

was unfortunate for not many years later, the different branches of many of these families utterly failed to recognize the relationship existing between them. While some of these adopted names were of proper English equivalent, others show a lack of knowledge in the translation of the German term to that of English. Some of these are more noticeable than others, as, for instance, we take the case of the two brothers by the name of Moelich. One of these lived in Williams township and maintained the name in its original form while the other changed his to Mellick. He remained on the Jersey side of the river, built the old stone house still standing at Carpenterville. They became entirely lost to each other. Another prominent name of the period in review was that of Zimmerman who changed his name to Carpenter, Johannes Fein became the founder of Finesville. Johannes Feit clung to his proper name although some of his family run along, for some years, as Fight. This transition certainly is more phonetic than correct. The next is the compound name. Hoitz-Heyesen. Someone of this name, evidently, not content with one change, handed down to posterity, three ways of spelling it. Schoeff, evidently, was in earnest in making the change as he lived for several years under the name of Sheep, the English equivalent. His descendants, however, grew up Sharp and the family is quite numerous throughout Jersey under that name. Reeser was represented by three brothers, two of whom, retained the name while the other omitted the last letter and this branch became the well known family by the name of Reese. The descendants of Hans Ludwig Klein, seceded from the Lutheran denomination entirely and found an agreeable place in the Presbyterian camp where they are well represented under the English name, Cline. Two brothers by the name Rothenberger, settled along the river bank a short distance below the present railroad

bridges, under the name of Rosenberger. One of these, later, removed across the river into Bucks county, retaining the name, Rosenberger. The other raised a large family who made the change into Roseberger, Rosenberg, Rozenbury and Roseberry. The original plantation remained in the possession of the latter branch and became known as Roseberry's Fishery.

Dammer became Tammer, and later, Tomer, Schubmann was changed to Shipman, Brechbiel turned into Brakeley. There were a great many other changes in these German names but the change was not so far removed from the original.

This transition of names and ideas also had its influence on the Pennsylvania side of the river where a few changes were made. One of particular note is that of Leonard Keuster, a distiller in Williams township. He had a large family a number of whom migrated to different parts of the province and assumed different names. One of these was Kessler, after whom, the village of Kesslersville, in Plainfield township, is named. Another went to what is now Lehigh county under the name of Kistler. Another went to what is now Monroe county and his descendants became known as Custard. A part of this latter branch settled in Ohio and omitted the last letter, producing the name Custar, General Custer, the noted military leader, was one of this branch.

The precise time when the church, belonging to this congregation, was erected, will probably never be known. Neither has the year, in which the congregation was formed, been determined.

John Casper Stoever arrived in America in 1728. He then was twenty-one years of age. He immediately proceeded to the interior of the Province and began forming congregations among the scattered settlers. In this congregation on the Delaware, he records baptism in 1733. The regular church records began in 1740, at which

time, Johan Justice Jacob Birckenstock, an itinerant preacher or reader, who not having been ordained to preach, assumed charge and continued to officiate here in connection with three other congregations along the south side of the Lehigh mountain between the Delaware and Schuylkill rivers. He was a man of education and was assessed as clerk. In those days, the educated emigrants who possessed little or no knowledge of trades, were compelled to seek a vocation to which they were more adapted, and, as there was a great demand for preachers and teachers, these men of profession turned their attention to missionary work. Both Stoever and Birckenstock were men of exceptional ability and did great service in the cause of Lutheranism in the colony. These two, among others of these itinerant preachers, paved the way for Muhlenberg, who, clothed with ministerial power, arrived in America, a dozen years later.

Muhlenberg evidently did not recognize any unordained minister and persistently refused to ordain either Stoever or Birckenstock. The work of these itinerant preachers was of a very different character from that of Muhlenberg. They, as pioneer missionaries, were obliged to deal with the rude and gross condition of a neglected generation of people, gathered together to listen to the word of God for the first time. There was no organization and no mode of worship. There was a total ignorance on the part of the rising generation, and, in general, all the rudeness of the primitive and pioneer life. There was no one in the Pennsylvania wilderness who was capable of examining or ordaining these workers, or even of administering the holy sacrament. They officiated in the individual capacity and not like Muhlenberg, as a special representative of a powerful missionary institution in Europe and of the civil government in London. However, there was no mistaking their ad-

herence to the unaltered Augsburg Confession. Muhlenberg's persistent hostility toward these indefatigable workers was really the means of bringing about the very conditions that he deplors in his communications to the home body and it was only of late years that these early unordained missionaries received the credit due them. Stoever organized this congregation between 1728 and 1730, served it for a few years longer as we find a baptism by him in 1737 and, then probably, relinquished his charge entirely as, about this time, he was confining himself to the territory west of the Schuylkill.

Birkenstöck assumed charge in 1739 and began systematic record in 1740. He also entered a memorandum, on the inside front cover of the Record Book, of two baptisms by Stoever, one of 1733 and the other 1737. He, evidently, was popular with the congregation as it was during his pastorate that their membership made rapid increase. In the year 1749, he made a trip to Europe to become ordained and to raise a fund for religious purposes in America. He, unfortunately, died while abroad and the congregation was reduced to the necessity of employing any itinerant who happened to be in the vicinity. Muhlenberg records a visit to this congregation in 1747 and apologizes for so doing by saying that he was urgently requested, by friends, to make the visit. He, evidently, did not know much about these two congregations as he also mentions them as "two small congregations existing at the Forks." Whether he desired to ignore them entirely or to make them appear of little importance, is of little consequence, as, at that time, one of these congregations, under review, could show the largest membership of any Lutheran congregation in America.

The year 1750 marked an epoch in the history of this congregation, Ludolph Henry Schrenk, one of Muhlenberg's emissaries, assumed the pas-

toral charge. The smouldering embers of discontent now burst forth in flames of disruption. The Jersey faction seceded from the congregation and established a church of their own in Greenwich township, about two miles east of the Delaware, near what is now Stewartsville, Warren county, N. J. Here, they built a church, covering the roof of it with straw. It became known as Straw church, and is so called even to this day. They, some years later, adopted the title of St. James Evangelical Lutheran Congregation in Greenwich.

The Pennsylvania faction of the old congregation, with a few of the Jerseyites who still remained loyal, are recorded in the church book as follows:

A list of those who are minded to hold to the congregation here and what they are willing to give yearly, as long as each chooses. Should, however, one or another quit, he shall inform the deacons that he no longer holds thereto.

Gotfried Moelich	£ 1
Peter Moelich	15 Sh.
George Raub	20 Sh.
John East	15 Sh.
Jacob Loeffler	10 Sh.
Jacob Grub	8 Sh.
Wilhelm Volbrecht	5 Sh.
Loenard Kister	£ 1
John Philip Dick	3 Sh.
George Schuk	2 Sh.
Dom. Schmitt	8 Sh.
Jacob Brotzman	7 Sh.
Balzer Hess	5 Sh.
Michael Wilhelm	£ 1
Peter Seiler	10 Sh.
Christian Eckert	18 Sh.
Mathias Fraunfelder	4 Sh.
John Fein	5 Sh.
John Feit	6 Sh.
Peter Lantz	5 Sh.
Michael Roseberger	6 Sh.
Yost Roseberger	6 Sh.
Elias Dietrich	5 Sh.
Jacob Lerch	5 Sh.
George Ditmar	5 Sh.
John Sharps	7 Sh. 6 D.

Jacob Ritter	4 Sh.
Frederick Lunger	9 Sh.
Dorothy Rothenhofer	7 Sh. 6 D.
Frederick Dick	2 Sh. 6 D.
Peter Herring	5 Sh.
John Peter Edelman	3 Sh.
John Ludwig Klein	7 Sh. 6 D.
Henry Dammer	7 Sh. 6 D.
John Erdoster	2 Sh.
Christian Jacob Schuk	* * *
Philip Ffeifer	2 Sh.
John Michael Meyer	3 Sh.
Philip Otewaller	4 Sh.
Philip Reimel	2 Sh.
John Miniger	3 Sh.
Jacob Zeller	2 Sh. 6 D.
Jacob Richer	4 Sh.
Bernhard Miller	4 Sh.
John Daniel Reinheimer ...	4 Sh.

Five of these were at this time, residents of New Jersey and the records show the names of the two Rosebergers crossed out. Evidently persuasion was brought to bear on these two worthies by the Jerseyites. Some twenty years later when the first records of the Straw church were begun, we find recorded the names of these two Rosebergers, along with those of Fein, Feit, Diétrich, Sharps, Ritter, Lunger, Herring, Klein and Dammer under the changed form of Tomer.

The old congregation appeared to thrive for awhile. The list of communicants in the spring of 1750 was 53, in December of that year, 37, April 1751, 26, November 1751, 23. May, 1752, 62, November 1752, 42, April 1753, 122, including ten confirmed, 1754, 37, 1755, 77. In April 1753 apparently was a rally day as the records for the occasion show the names of many of the Jerseyites, also some of the former Saucon congregation, at that time, known as the Williamston and Sacona, and, at the present, old Williams. Probably, this large attendance was caused by one of the visits of Muhlenberg, who, about the time had made a name for himself and cleared the field of many of the itinerant readers. While Muhlenberg was creating a substantial ministerium, he was reducing the force of school

teachers as all the itinerants were teachers as well as preachers and they were equally as popular as those furnished by Muhlenberg. The eastern end of Williams township as well as as many other parts of the Pennsylvania wilderness, depended on these itinerant preachers for many years after Muhlenberg's time.

Just when this old congregation ceased to exist as a unit, has not yet been determined but services were held periodically until about 1815. Occasionally, services were held in the old church by the few adherents of the Reformed denomination. The burying ground for this territory was what is now known as Hay's cemetery. Here, about 1815, the remnant of the old congregation, erected a building or what might be termed, a shed, in which, they held services occasionally. The majority of the members of the old congregation, about this time, became identified with the congregation at the Old Williams. About the year 1820, the old church building was demolished and the stone part of it was used in the construction of the stone building directly west, along the opposite side of the Philadelphia road and which, after undergoing another change in the year 1907, is now a modern residence and bears no evidence as being part of the old church edifice. The supposition that this old congregation affiliated with the one at Easton, in the year 1755, at the time of the erection of what was locally called, the Charity school, where Lutheran services were also held occasionally, is erroneous, as very few of the names appear on the records of this new congregaton and these names were only of those who had taken up their residence in Easton.

Muhlenberg's antagonism toward these itinerant preacher-teachers was shared by his disciples and they kept up a constant strife until long after the Revolutionary war. One of these regulars held forth at the Straw

church, and, when the parents of a month old babe that had not yet been baptised, fearing that death might overtake the little one, sent for this disciple of Muhlenberg to perform the ceremony, there being no minister in the neighborhood at the time, he graciously complied. However, he enters on the records of his congregation, "baptized in Williams township, a case of necessity, a child named (here giving the names of the child and parents)" In the space allotted to sponsors, we find this statement. "besides the parents of the child, were present, the grand parents, ———. Owing to they being from a community in which they

maintained disorderly preachers, they were rejected as sponsors." The grandfather, here referred to, was, at the time, a leading man of Williams township, sheriff of Northampton county and served two terms in the State Legislature. Many of these ambassadors of the Lord whose ordination occurred early in the American crusade, were not made of the best of mankind and were susceptible to vanity and malice. Probably, credit is due these ancient communicants of Williams township, for sound judgment in maintaining itinerant preachers for so many years.

The Alter Family

On the 10th of September, 1753 there landed in the city of Philadelphia, from the good ship, "Beulah," commanded by Captain Richey, which had sailed from Rotterdam in the Netherlands with Swiss and German emigrants for the Province of Pennsylvania, three passengers, named: Georg Heinrich Alter, Johan Jacob Alter, and Georg Friederich Alter, presumably members of the same family; possibly father and two sons.

The children of Johan Jacob Alter are given in the following sketch, with the names of some of his grandchildren:

Johan Jacob Alter: date of birth unknown, was married about 1768 to Margaretha Landis, daughter of Henry and Veronica (Graaf) Landis of Lancaster county, Penn., and had issue:

I. Veronica, born October 9, 1769. Married Lawrence LeFevre, of Huguenot ancestry and had eight children.

II. John, born September 13, 1771. Married Eleanor Sheetz, daughter of Peter and Eleanor Sheetz, natives of Switzerland, who settled in York county, Pa., about 1740.

III. Jacob, born January 1, 1773. Married Elizabeth Foutz and had nine children.

IV. David, born February 7, 1775. Married Elizabeth Mell and had thirteen children, and eighty grandchildren.

V. Esther, born February 28, 1777. Married Michael Bear and had two children.

VI. Samuel, born March 17, 1779. Died young.

VII. Susannah, born October 30, 1780. Married in the year 1800. Joseph Ritner, afterwards Governor of Pennsylvania. Had eight children.

VIII. Henry, born October 25, 1784. Married Maria E. Reinhard, and had eleven children and sixty-seven grandchildren.

IX. Abraham, born March 13, 1787. Bachelor.

X. Margaretha, born March 23, 1790. Married — McCullough. But little is known of her family.

John Alter, son of Johan Jacob Alter the emigrant, born September 13, 1771. Married Eleanor Sheetz, and died winter 1833-34; wife died 1840 or 1841 in western Pennsylvania where they moved in 1800. Settled in Allegheny

township of Westmoreland county. Had issue:

I. Joseph, born March 19, 1795. Died August 17, 1816.

II. Esther, born July 14, 1798. Married January 22, 1816, Rev. Isaac Van Arsdale, died August 16, 1881. Husband died — 1845, had nine children.

III. John, born July 1, 1801. Married 1st: April 4, 1822, Charity Van Arsdale, sister of John Van Arsdale. She died — 1837. Had eight children. 2nd: June 29, 1842, Lucinda Jane Black. She died — 1847, and had two children. 3rd: January 4, 1849, Mary Ann Chamberlain, and had eight children.

IV. Jacob, born February 27, 1804. Married 1st: Prudence McFarland; had five children. 2nd: Margaret Milligan, and had seven children.

V. David, physician, scientist and inventor, born December 3, 1807. Married January 12, 1832, Laura Rowley of Vermont, and had three children. 2nd: Amanda Rowley, and had eight children. Died September 18, 1881. Was among the most distinguished of American scientists.

VI. Simon S., born July 19, 1810. Married Nancy Braddock; became a physician.

VII. Isaac, born December — 1813, died — 1827.

VIII. Benjamin F., born ———, 1816. Married Anna Bell ——— 1848, died soon afterwards. No issue; became a physician.

—Contributed by James B. Laux, with acknowledgments to Lewis D. Alter, Esq., of Goodland, Indiana.

Early Printing in Somerset, Pa.

By W. H. Welfley, Somerset, Pa.



THE followers of "The Art preservative of all other Arts" found their way into the town of Somerset at a very early period in its history.

As early as the year 1804 a newspaper under the name of "The German Farmer" was published here by John Youngman.

While no copies of the papers are now known of, as being in existence, the evidence that there was such a newspaper, is found in certain bills of John Youngman on file in the Commissioners' office of Somerset county. These set forth among other items the publication of the unseated land list for the year 1805 eight times in the "German Farmer".

The publication was both in German and English. Whether there were both German and English editions of this newspaper, or whether this matter

was printed both in German and English in the same newspaper, as was done with certain advertisements in a German newspaper of a later date, is a question that cannot now be answered.

A bill of Youngman's amounting to \$22.50 is on file for similar work in 1806. As to this early German printer nothing further is known of him here.

Under date of January 25, 1807, the files of the Commissioners' office show a bill of George Maurer's for \$17.28 for publishing notices of different kinds in German and English during the preceding year. There is also a bill on file in the following year for similar services.

The name of the newspaper is not given in either bill, but in one of them the number of squares published is given, showing that it was published in a newspaper.

But in May 1807 the County Commissioners' minute book shows that the publication of the unseated land

list was ordered to be made in the "Somerset Gazette" and this must have been George Maurer's newspaper. There are no known copies of this newspaper in existence, nor is it known when its publication ceased.

So far as is known to the writer George Maurer lived in Somerset County all the days of his life. At some time or other he changed the spelling of his name from Maurer to Mowry. In 1828 he established the "Somerset Herald" of which there were German and English editions. In 1851 and 1852 he represented Somerset County in the Pennsylvania Legislature. He also held other positions of profit and trust. He died in Somerset Township about 1867.

The next German newspaper we know is "Die Westliche Telegraph, Eine Wöchentliche Zeitung für Bürger und Lantleute" published first by Friedrich Göeb & Co. and later by Friedrich Göeb. It seems to have made its first appearance December 12, 1812. Number 121, dated April 6, 1815 and Number 196 dated October 24, 1816, are both in the writer's possession; the sheet is a small four column folio, the columns having a length of fifteen inches. The one number contains seven and a half columns of advertisements, the other nine columns—some of these advertisements are printed both in German and English. It is announced that this newspaper is printed at the German and English book printing house. This shows that this early printing office was equipped for business in either language as the needs of their patrons might require. In No. 121 it is announced that Heinrich A. Kurtz & Co. of Pittsburgh and Friedrich Göeb of Somerset would jointly publish a quarto edition of Johann Arndt's "Wahres Christenthum". The price was to be six dollars and fifty cents per copy. The printing to begin as soon as 1500 subscribers were received.

In 1813 Friedrich Göeb published a quarto edition of the Bible in German. The title page reads:

Biblia
Das ist
Die Ganze Göttliche
Heilige Schrift
Alten und Neuen Testaments
Nach der deutschen Uebersetzung
Dr. Martin Luthers
Mit jedes Capitels Kurtzen Summarien
auch beygefügt vielen und
richtigen parallelen
Nebst Schicklichen Nutzenwendungen
zu den fünf Büchern Mosis dem
hohelied Solomonis und der
Offenbarung S. Johannis

Die erste Auflage

Somerset Gedruckt und zu finden bey
Friedrich Göeb
1813

The collation is as follows:

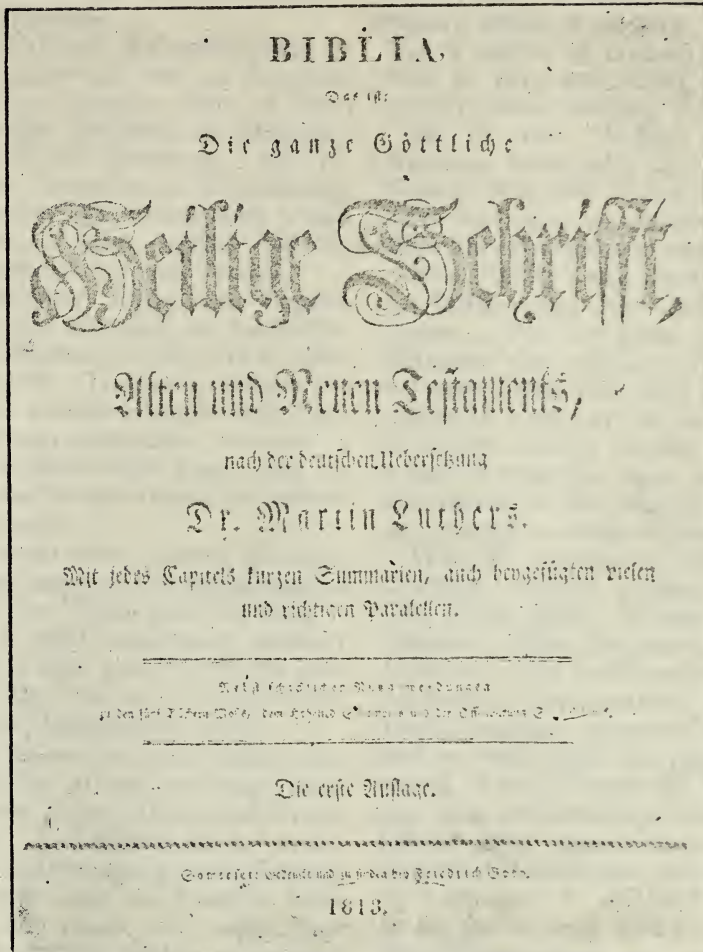
Title (verso blank). Preface (1 page). List of books (1 page). Old Testament (527 pp.). Apocrypha (66 pp.)—Title. List of books (verso). New Testament (169 pp.). 1 blank page. Readings for Feast days (2 pages).

The preface is written by Friedrich Göeb himself and begins thus:

"Freunde des Göttlichen Wortz und
Geneister deutscher Leser!

"In dieser westlichen Gegend Von Pennsylvanien, ist diese Ausgabe der Heiligen Schrift in unseren deutschen Mutter Sprache, die erste welche durch den öffentlichen Druck, etc." The date of this preface is June 26, 1813.

"This is an interesting book to collectors as it was the first edition of the Bible published in Western Pennsylvania." (See Page 153 Wright's Early Bibles in America, 3rd Ed. N. Y. 1894.)



TITLE PAGE OF THE FIRST EDITION OF THE BIBLE PUBLISHED IN WESTERN PENNSYLVANIA

The claim is also made that it is the first Bible printed in America west of the Susquehanna River. It is bound in oak boards nearly $\frac{1}{4}$ -inch thick, covered with leather.

This German Bible of Friederich Göeb's is certainly a scarce book and copies of it are seldom seen. The writer himself is in possession of one copy, and knows of but two other copies about Somerset.

While we have thus far evidence of there having been three German newspapers published in Somerset prior to 1815, it is quite possible that there may really have been but one press or printing office in the town all the while for

Youngman, the first of these early printers may have sold his business to George Maurer and he in his turn may have sold to Friederich Göeb, each sale being followed by a change in the name of the newspaper. But this is only a surmise for nothing is really known about it.

Friederich Charles Göeb was a resident of Somerset as early as 1809 and took out his naturalization papers in the courts of Somerset County in 1812. In his first declaration he calls himself a subject of the Elector of Hesse. But when the final papers were taken out he said that he was a subject of the Emperor of France probably becoming

such through conquest of German territory of Napoleon.

We have seen a statement that he was a clergyman as well as a printer but we fail to connect him as such with either the Lutheran or Reformed congregations of Somerset. He removed from Somerset to Schellsburg, Bedford county, Pa. about 1823 where he appears to have carried on the printing business for some years.

"The Somerset Whig" an English newspaper was founded by John Patton about October 17, 1813. It is quite possible that Thomas Patton a brother was associated with him. Like Göeb's German newspaper it was a small four-column folio sheet that for those days had a fair amount of advertising patronage.

Judging from some eighty numbers of this paper now in the possession of the writer the Whig may be said to have been a well conducted country newspaper of that period. In its politics the Whig was an anti-Federalist and Jefferson-Republican sheet.

It is not known whether there was any association in the printing business between John Patton and Friedrich Göeb. In addition to his newspaper, Mr. Patton also printed English books—among them an English Bible that came out about the same time that Göeb's German Bible was printed, a few copies of which are still extant about Somerset.

In 1829 Mr. Patton sold the "Whig" to John Y. and Jacob M. Glessner.

June 12, 1833, Mr. Patton made a second venture in the newspaper field by beginning the publication of the "Somerset Patriot" a weekly English newspaper. Less than a dozen numbers of this paper are known to be in existence and it is not known how long it was kept up. At this day it is difficult to see how any of the publishers of these early German and English newspapers contrived to get their papers into the hands of their subscribers. Even as late as 1830 there were but ten post offices in all of Som-

erset county or about one to every 100 square miles of its area. John Patton was a native of Ireland, was naturalized in 1815 and never left Somerset county after locating here.

As to the "Whig" the Glessner Brothers eventually sold the paper to Daniel Weyand, under whose ownership the paper suspended publication after the Presidential election of 1840.

The "Whig" had always adhered to its Jeffersonian and Democratic principles. But the great wave of Anti-Masonry that swept over the country between 1828 and 1840 had caused a complete turnover in the politics of Somerset county leaving the party of which it was the organ with less than one-fourth of the vote of the county—not enough to support the paper.

Wm. P. Ankeny in 1842 issued the "People's Guard" probably from the Old Whig plant. It was a short-lived venture. Then the late General A. H. Coffroth, who before entering the legal profession had learned the printing trade, became owner of the material and re-established the paper under the name of the "Somerset Weekly Visitor," the publication of which was continued until some time in 1853. The Somerset Democrat founded in 1854 by Chauncey F. Mitchell may be said to be the success of all these English newspapers thus far named. This paper is still in the journalistic field under the ownership of A. Bruce Coffroth.

The "Somerset Herald" made its first appearance September 16, 1828 as a small four-column folio with George Mowry (Maurer) as editor and publisher. This was an English newspaper. There was, however, a German edition but under the name of "Der Republikaner."

The Herald was a virulent Anti-Masonic newspaper and in its first year or two contained but little matter that related to anything else than Masonry.

It is to be presumed that the German paper having the same owner was

of a similar stamp. Mr. Mowry some time in 1836 sold the papers to Moorehead and Witt. Samuel D. Witt is said to have been a Lutheran minister. Jonathan Row became owner about 1843. Thus far the German edition was kept up but Mr. Row is said to have moved it to Berlin where it must presently have been discontinued.

In 1847 Hon. A. J. Ogle and Edward Scull established a new "Somerset Whig." This paper later on and the "Herald" were merged—both names being retained until 1870 when the Whig part of the name was dropped. The "Herald" is still a live newspaper of Republican politics, ably managed by the sons of Edward Scull.

In 1854 Germanus Voegtley re-established "Der Somerset Republican" as a German newspaper but after a few years he removed the paper to Johnstown. This was the last attempt at publishing a German newspaper anywhere in Somerset county.

The "Somerset Standard" was an English weekly newspaper that first appeared in 1869 with Edward M. and Wm. M. Schock as owners; in 1871 it was absorbed by the Herald.

But since then (in 1889) a new "Standard" has entered the field and

has become a successful and influential newspaper.

Excepting about the first three and a half years of George Mowry's Somerset Herald there are no files of any of the early newspapers of Somerset either German or English in existence.

Indeed a number of any Somerset paper of earlier date than 1860 is looked upon as a great curiosity. This is because of the frequent and disastrous fires by which the town has been scourged in its past history. The writer has been told that the late Daniel Weyand did have a copy of every newspaper ever printed in Somerset. But all were lost with the burning of his home in 1872.

Of those connected with the press of Somerset, whether German or English, as editors and publishers, John Youngman, George Mowry, (Maurer), Frederick C. Göeb, Jacob Y. Glessner, John N. Glessner, Samuel D. Witt, Daniel Weyand, Wm. P. Ankeny, Alex. H. Coffroth, Harry G. Baer, George F. Baer, Joseph J. Stutzman, Edward M. Schrock, William M. Schrock, Valentin Hay, John J. Hoffman, Alex. H. Coffroth, Jr. were of Pennsylvania German stock, and we think Jonathan Row also was.

British and German Physique

By Arnold White

Ten millions of our people inhabit dwellings inferior to the kennels provided for the hounds in a well-managed hunt. The results of living in dwellings unfit for human habitation and the prevalence of a dietary scale from which English meat, bread and milk are excluded are fatal to successful rivalry with a virile and healthy race where agriculture is fostered for strategical reasons.

Having spent hours in watching the arrival of the early morning trains in

Berlin and Hamburg, I am appalled with the contrast between the vigorous and well-set-up, broad-chested and healthy-looking clerks, brawny shopmen and stalwart laborers on the other side of the North Sea and the champagne-shouldered, cow-hocked, pigeon-chested, lack-lustre trainfuls of men of the same classes landed at Liverpool street, Victoria and Charing Cross—London World.

A Terrible Experience

By Danske Dandridge

The following chapter drawn from "George Michael Bedinger, A Kentucky Pioneer", a most interesting book in which the author has succeeded admirably in producing "the living man just as he was". Its 232 pages trace the Bedinger family from Germany through York county, Pa., to Virginia and Kentucky and pictures vividly experiences in the Revolutionary War, frontier life and hardships.



CARRINGTON'S party continued their surveys until early in December, when the advancing season admonished them by frosty nights and inclement weather that it was time to seek winter quarters.

Michael now became almost helpless from rheumatism, which had been increasing in severity throughout the autumn. Their camp, at this time, was on the border of a small pond in the cane-break, a few miles from the shores of the Ohio, and in the country between Tradewater and Cumberland Rivers.

Michael found himself unable to undertake the long journey back to the settlements. The party, therefore, abandoned him to his fate. He was to be left alone in the bitter wintry weather, ill and helpless; without any of the comforts of civilization. To be ill in one's own comfortable home, or in the carefully tended wards in hospital, is a dismal trial; but to be left helpless in such a wilderness, under such conditions, was a calamity.

Carrington was his friend, for whom he had over and again exposed himself. It was in his zeal to aid him that Michael had contracted his painful disease, and yet that gentleman took leave of him and went back to the safety and comfort of the settled districts, where he announced that he had left Bedinger in a dying condition, and that he was doubtless dead.

It was very certain that, had their positions been reversed, Michael would never have abandoned Carrington. It was a large party; they had servants and other followers. If Michel were unable to sit a horse, one would suppose that, at least, they might have made a litter, as was done for the wounded after St. Clair's defeat, and, in this manner, by taking turns, they could have brought him with them to be nursed at the nearest station. But no, they abandoned him to his fate; left him surrounded by the hostile Indians: by wild creatures made savage with hunger; by all the terrors of the wilderness.

One of his chain-bearers, offered, for a goodly sum, to remain with him, and this offer was accepted. It is hard to tell what were the motives that induced this man, whose name was John Stovall, to make the offer to remain behind in the forest, with a helpless companion, at that inclement season. But he probably had his own reasons. Perhaps he feared to return to the towns, where he may have been wanted for more than one dark deed. For this man was the true type of border ruffian, and one of the most dangerous of his class.

Carrington took leave of his friend and brother officer. He had nothing else to leave him, says Dr. Draper in his account of this episode, except a green baize shirt. Even this, he continues, was peculiarly acceptable to one in this destitute condition! Before their departure the hunters had killed a fine, fat bear, and left him a supply of meat.

The party of surveyors had their own hardships, and were severely frost-bitten before they reached their destination; where as I have said, they reported that they had left Bedinger as good as dead, and that he would never

be seen again. This must have been sad news for his poor old mother if it ever reached her. He had been many months in the wilderness, and it is probable that his family had had no tidings from him during his absence.

And now, far away from his friends, with a cheerless prospect before him, he was left in the deep solitude of the winter with a companion whose society was worse than none. For Stovall was a heartless and treacherous man.

They were ill provided for the severity of the season. Each had his summer outfit which consisted of a buckskin hunting-frock, and breeches of the same. Instead of being regularly stitched these breeches were tied with leather strips from half an inch to an inch and a half apart, the knots outside, and sometimes dangling down. These strings supplied the place of buttons, unprocurable at that time.

In addition to these garments Michael wore, under his hunting-frock, a camlet jacket that had seen its best days, and his green baize shirt. He wore also, an old cocked hat, which was a souvenir of the Revolution and a good pair of buckskin moccasins, lined with dry beech leaves, as a substitute for socks. It should be added that when the moccasins were once frozen it was deemed necessary to keep them so, to prevent the leaves within from becoming wet and uncomfortable.

Stovall's headgear was a curiously fashioned cap, which he had made without much pretension to fit, by skinning the carcase of a large; wild grey goose. This with the feathers and down exposed to the weather, and strings to fasten beneath the chin, presented altogether, says Dr. Draper, "as singularly ludicrous an appearance as ever graced the head of a hunter since the days of Nimrod the mighty. Add to this a long, unshaven beard, and a naturally ugly and sinister countenance; small ferocious eyes, and a

malignant expression; rifle and shot-pouch, properly adjusted; scalping knife and tomahawk in his belt, and we have John Stovall pictured to the life."

They continued in this sequestered camp in the cane-brake for several weeks. They had plenty of provisions, and, as the Indians were still in the country, Stovall thought it most prudent to remain concealed. A blanket stretched upon poles sheltered them from the storm, and a good camp-fire served the double purpose of keeping them warm and cooking their meat.

The days must have passed tediously enough for such an active spirit as Michael Bedinger. He was glad of anything that broke the monotony of his long hours of suffering, and one day, he noticed, on a branch of a sapling that hung over the camp, a lonely little paroquet, which had broken a wing, and could not fly. It had evidently sought the protection of the fire, and in its desperate situation it seemed to form the determination to trust itself to the humanity of the hunters.

Michael watched it, and coaxed it by sprinkling a little parcel corn meal upon the ground near the sapling. It slowly commenced its descent, by fastening its bill in the bark, stretching its legs to their utmost capacity, securing a good foothold with its claws, when it would loosen its bill, and re-fastening it between its feet, let itself down as before, and in this manner it finally descended to the ground. The poor bird seemed half starved, and began to peck at the meal and some grape seeds and bits of meat which Michael scattered for it. At last it slowly came up to him, and allowed him to smooth its feathers and fondle it. It now became very tame and grateful for the kindness shown it. Every day it came down from the sapling for its food, and every evening it returned to its perch at the top of the little tree.

Michael was young, and naturally bold and light-hearted. He did not give way to despondency, but set himself to work to regain health and strength. He called to mind the Indian custom of curing rheumatism by cold water bathing, and determined to make the trial. The weather was freezing, yet he dragged himself down to the little pond, which was only a few yards off, and plunged into it. It was so cold that, when he came out, the water, running down his hair, would freeze into little icicles. He dressed himself and laid down by a blazing fire, and strange to say, this heroic treatment was attended with good results. The reaction that set in produced a feeling of warmth and comfort that he could obtain in no other way. His first experiment was so satisfactory that he often repeated it, and it was followed by the most gratifying improvement.

At first Stovall was on his good behavior. He brought water to fill their camp kettle, and proved himself an adept in forest cookery. They had, besides their little kettle, a pint tin cup, a spoon or two made of hickory bark or buffalo horn, a tomahawk, and the ever-needful butcher knife, which also performed the duties of razor. Michael had his pet paroquet and his experiments on himself for the cure of his rheumatism as his sole occupation, but his lot was a safe and tranquil one compared to what it soon became.

As time went on the blackness of Stovall's character began to show itself in a more and more ugly light. One day he carried off and secreted Michael's tomahawk, while he slept. When Michael missed it he declared that the Indians must have crept into camp during his absence and stolen it.

In the long evenings, as they sat around the flickering fire, some strange impulse impelled him to open his heart to Michael, and show him all its ugly depths. He would by the hour, recount his crimes and deeds of successful rascality, leering on him the while,

like a very devil. He did indeed seem possessed by evil spirits, and at this time, he had apparently made up his mind that Michael should never return to civilization, to make known to the world the true character of his companion. Sometimes he would make obscure allusions or dark innuendoes that might shock and disgust and fill with apprehensions a strong and able-bodied man, left alone with such a villain.

"You must be a great rascal indeed," Michael would say, "if half of all you tell me is true." Stovall would reply, by a low, chuckling laugh, and go coolly on with his grisly adventures.

Weak, lonely, and dependent as Michael was, he was obliged to keep ever on the alert, and endeavor to make the best of his situation. At last he felt himself so far recovered that, about Christmas, he concluded to attempt the homeward journey.

With the remains of their bear meat they set out on the long way, following the waters of the Little River, a tributary of the Cumberland. Before they had gone far Michael was so fortunate as to kill an unusually fat Buffalo cow. He sat down on a log to dress some of the meat, and Stovall sat behind him on the same log, handling his rifle on his knees. The gun went off, the ball barely missing Michael. It would, indeed, have passed through his body, had he not, the moment before, suddenly changed his position.

Michael more than suspected that it was no accident, but thinking it was better not to charge him with evil intentions, he reproved him sharply for his carelessness. Stovall declared that he was trying to kindle a fire, and wanting to save the load in his gun he had plugged the touch-hole, while he flashed some powder, and that it was in this manner that the accident occurred.

"That is no good reason," said Michael, "why you should have pointed your gun at me."

Now more than ever assured of the wickedness of Stovall, he continued on, directing his course to the mouth of the Big Barren River. The earth was covered with snow. Michael kept a wary eye on the movements of his murderous companion, and noticed that, every now and then, he bore off to the left of their route, and then fell behind, following along the trail as if his purpose was to get another shot at his companion. Michael's vigilance alone prevented this catastrophe.

On the following day he continued these manoeuvres, stealing off to the left. Michael concluded to endeavor to get rid of him. He therefore went out of the direct path, and pushed on several miles alone. At last he heard the distant report of Stovall's gun, evidently fired as a signal to him of his whereabouts. He very imprudently decided to answer, and upon examining his powder and finding that he had five charges left, beside the load in his rifle, fired in reply. On further reflection he decided he had done unwisely, and determined to keep out of his way.

He heard him fire again, but this time he did not reply, but bore off to the right, to break the course, as well as to take the south side of a range of hills where the snow had been swept off by the wind. In this manner he hoped to be able to prevent the murderer from tracking him. But he was not to get off so easily.

For a day or two he went on alone, and about the third day he reached an elevation with a valley below. It was the valley along Green River, some distance below Big Barren. But he was not sure of his position until he reached the river.

As he reached the hill towards the stream he came upon fresh tracks of a moccasined foot, and concluded that they were made by an Indian. He concealed himself in the cane-break near the bank, and was stealthily proceeding through it when, he came upon Stovall. So thick was the cane that

they nearly came in contact before they perceived each other; and the meeting was as cold as it was unexpected.

"Is this you Stovall?" asked Michael, and Stovall grunted in answer. In a few moments they came out of the cane and found themselves near the river bank.

It was night-fall. A fine oak still covered with dry brown foliage, furnished a suitable spot for making their camp. The overhanging leaves had kept the ground bare of snow beneath them; and at a desirable distance from the tree was a log against which to build the camp fire. Major Bedinger set his gun down against a tree, and went and cut an arm full of cane, upon which to spend the night. While in the act of spreading the cane, Stovall, who was sitting upon the log with his rifle in his lap, fired directly at him, and once more Michael narrowly escaped. The ball and ramrod would have passed through his abdomen had he not at that moment, bent forward to arrange his bed of cane. As it was the ball and ramrod missed their aim, and struck the oak, which shivered the rod to pieces. Incensed at this treacherous conduct, Michael instantly snatched his rifle, and levelled it at Stovall's forehead. But he, falling on his knees, begged piteously for his life, declaring that he "was the d—est fool in the world for such carelessness," and if Bedinger would only spare him, he would go before him all the way, and would not even flash a gun in his presence. Michael could not resist this appeal, and the perfidious wretch was suffered to escape, for that time, a well-merited death.

Their supply of buffalo jerk was now exhausted, and Michael lay down supperless upon his bed of cane, with his head near the trunk of the tree and his feet to the fire; his blanket his only covering and his hand on his knife. It was a cold and cheerless night, and by and by Stovall, weary and shivering, laid himself carefully down at Mich-

ael's back, and there passed the night in silence.

The next day they passed Green River. Stovall took the lead, according to his proposal the night before. Ere long a large, gaunt wolf crossed the trail, whereupon he drew up, and, with a single shot, broke both his fore legs. In this condition the disabled animal managed, partly by hopping on his hind legs and partly by rolling, to reach a fallen tree, a few rods off, the trunk of which was slightly elevated from the ground. Under this the wolf sought protection.

The two men came up, and Michael placed one end of a pole under his feet, and the other upon the neck of the prostrate wolf. Stovall then drew his knife and plunged it to the hilt in the animal's heart. The wolf, in a dying effort, extricated its head from its confinement, snapped savagely at Stovall's hand, and barely missed it. It almost immediately expired, and in a few moments, each of them had a fore quarter of wolf meat, for Stovall insisted that it would save life. It was a sorry dependence, for the creature was miserably thin, without the least appearance of fat, and withal had a most unsavory smell.

The two men trudged along, striking across the country, and to, and then up, Caney Creek; thence over to Rough Creek, of which Caney was a branch; then up Clifty to another tributary, all the while following a trail hemmed in with a thick growth of canes, and passing over a partly flooded, frozen region of low country. Along the margin of these streams they made their painful way, frequently breaking through the ice into the mud and water, moccasin deep; and always the weather was cold, raw, and disagreeable in the extreme.

The second night after leaving Green River their hunger was so great that they attempted to make a meal of wolf meat. Stovall made a stew of his in their little kettle, and succeeded in eating a few morsels. Michael

roasted his quarter all night before the fire, but even after it was thoroughly cooked, he was unable to swallow a mouthful. The experiment in wolf meat was set down by him as a total failure, and he never tried it again.

During the afternoon of the fourth day from Green River, as they were nearing Severn's Valley, they found some scattered grains of corn along the trail which had evidently, from the tracks, dropped from the ruptured bag of some solitary passer-by on horseback. This discovery cheered their drooping spirits; every kernel was carefully picked up and husbanded until their camp cup was nearly filled.

Night was now stealing rapidly upon them, and while looking out for a suitable place for camping, they found on the bank of Clifty a poor, wounded dog, unable to walk, and who seemed extremely glad to see them. Here they camped for the night, and, after striking up a good fire, the first thought was to fill the kettle, put in the corn, and set it merrily boiling. They were too hungry to wait long enough to make a few ashes for the purpose of hulling the corn; half cooked and unsalted, they devoured the little pittance. The silent yet eloquent appeal of the eye of the wounded dog touched the heart of Michael, and he gave the suffering creature a spoonful of the precious food.

It was a stormy night, cold and sleety. The single blanket covered them both, as they stretched before the fire. The weight of the snow and sleet upon the branches of the surrounding forest, caused many a limb and tree-top to fall, sometimes fearfully near them. The blanket was soon saturated with water, but the heat of their bodies prevented it from freezing, which would have made them more comfortable.

Sleep, under such circumstances, was out of the question. Michael felt

certain that if Stovall ever intended to make any further attempt upon his life he would do it that night, as they were within a day's march of the settlement. He therefore spent the long hours, wakeful and on guard, with his hand upon his knife, ready to use it at a moment's warning. But his resolute and determined conduct when the degenerate wretch had a second time basely attempted to shoot him had evidently subdued that bloodthirsty spirit for the time, and he lay passive by his side.

Early next morning they resumed their journey. Michael much regretted that he was obliged to leave the helpless dog behind. Towards midday they met a man on horseback, who had shortly before been out bear-hunting with his trusty dog. In a fight with one of these animals he had been severely wounded, and his master was now on his way with a supply of meat to feed the lacerated creature, intending to put him on the horse before him, and thus return to the settlement. Such is the value which the backwoodsman set upon a good and faithful dog; their brave companion in the chase by day, and their vigilant sentinel by night.

The stranger told them that it was but thirteen miles to Van Meter's in the Valley. This was the same Van

Meter who had been so helpful to Michael and Lewis Fields on a former occasion, when they arrived at his cabin in a starving condition. The settler gave them some of the food he carried; and now their toilsome journey was nearly done.

The time of the year was January, and it was one hundred and eight days since Michael Bedinger had seen a settlement, or even log cabin. Within that long and dreary time his sufferings had been very great; his danger terrible. And now, in a most wonderful manner, he had escaped them all.

They reached Van Meter's, and Mrs. Van Meter, good, motherly housewife, set nourishing food before them. That night they rested in comfort and safety.

Next morning Michael bid farewell to Stovall, after appointing a day and place to meet him, for the settling of his account. "Never let me see your face afterwards," he said to him.

They met once more at the Falls of the Ohio. Stovall showed some signs of shame and remorse, and, having received his money, disappeared out of Michael's life. Returning to his wicked ways he was, a few years afterwards, convicted, and hung, and thus, says Dr. Draper, "perished John Stovall, brazen, reckless, and bloodthirsty to the last."

Life and Death of Samuel Toomey

By Dr. I. H. Betz, York, Pa.



SAMUEL TOOMEY, a typical Pennsylvania German died at Canal Dover, Ohio, January 17th, 1910. He was born near Dover in York county, Pa., in 1830 and was the eleventh

of a family of fourteen children. The demands on his father for the support of so large a family rendered it necessary that the labor of each child should be made available

as soon as age would permit. Young Toomey's advantages for education were extremely meager, thirty days comprising the whole time he ever spent in school. Leaving home at the age of six, he was reared among relatives and neighbors for whom he worked at any jobs he could obtain until sixteen years of age. He then began learning the blacksmithing trade near Gettysburg in the adjoining county of Adams. One year later with

fourteen dollars of borrowed money and all his effects tied in a bundle mounted on a stick and thus carried over his shoulder, he set his face westward and started on foot for Ohio being three weeks and two days on the way. He arrived at Sugar Creek Falls Tuscarawas county in the spring of 1847. The last four days were spent with one meal per day on account of failing funds. Here he found occupation with a blacksmith. A year later in 1848 he became owner of the business, his employer removing still farther west. In 1850 he lost his shop by fire including all his tools and the first buggy he had ever made. He, however, had achieved the reputation of being one of the best mechanics and blacksmiths in the county. He now removed to Wilmot, Stark county, near Massilon, Ohio, where for fifteen years he continued at carriage building which he added to blacksmithing and in a short time built up such a good reputation for making carriages that he was compelled to give up custom work and confine himself to the carriage business entirely. He was a young man of good constitution and correct habits. He gave close attention to business and inspired confidence among his patrons.

In 1868 he removed to Canal Dover, Ohio, where he increased his facilities and constantly improved the style and quality of his work. He was the inventor of different patented improvements in carriages. In 1868 he completed the invention of the truss axle which made the Toomey sulky famous over the entire country and the demand for this sulky was so great that within a few years he had acquired a considerable fortune. He always insisted that every piece of material which went into one of his vehicles be of the best and workmanship on everything turned out of the Toomey shop had to be done in the best manner possible.

One of his notable inventions which was also made in 1868 was what be-

came so widely known as Toomey's method of constructing bent rim wheels. Our older readers may recall that formerly there were a number of fellows in a wheel one fellow for every two or three spokes. To make a rim composed of one piece of wood by steaming and bending it was a desideratum which had been accomplished in a manner but without being practical. Samuel Toomey overcame this difficulty and thus made a marked addition to our resources relating to wheels.

His products went all over the world. He became a leading citizen in the community and was prominently identified with its material interests and in securing transportation and trolley facilities.

He took great interest in the affairs of the Agricultural Society and for many years served on the board of directors and was president of the Society.

He was councilman for a number of years.

He took great interest in the cemeteries and served as trustee.

Mr. Toomey was twice married; the first time to Miss Lydia Harbaugh who died thirty years ago. In 1882 he was married a second time to Mrs. Matilda Adams, who survives him. Six children also survive him.

The most of the early immigrants to Northern Ohio went there by wagon, on foot, or by canalboat.

The writer, with his parents, went there the following year after Mr. Toomey, by canal, going within a short distance of where Mr. Toomey located.

It was however many years after the writer's removal that he became acquainted with Mr. Toomey. Of late years he had a number of calls from him on his journeys east.

Numerous and very full conversations with him impressed him very highly with his worth as a man.

He said that when a ten-year-old boy he was sent ten miles away to

bring a witch doctor in York county to drive the witches out of the cattle that belonged to his employer.

He always lamented his lack of educational advantages. He was elected to many offices where educational acquirements would have been of the greatest benefit to him. He declined serving time and again for this reason, but his worth as a man did duty for any shortcomings that he may have otherwise had.

But whatever he lacked in literary culture, his was a mind that possessed self-reliance and tenacity of purpose and conviction.

He was a man who held opinions which he did not change until better and stronger ones presented themselves to him. And yet with all this he was genial, kind and obliging. Having climbed the hill of difficulties he knew how steep and rugged was the way. He always had an encouraging word for the beginner and ever extended a helping hand to the unfortunate.

He was the friend of children and loved to cast sunshine in their pathway in substantial ways.

Mr. Toomey was possessed of a vigorous constitution until extreme old age. To such men life presents great opportunities for the accomplishment of definite ends. For over sixty years he led an active life in and out of season in the business and manufacturing world.

But during all this time he sought to make amends for his lack of early opportunities by improving his mind. He thus amassed a very considerable stock of information on politics, religion, finance, manufactures and agriculture. He was a great reader and had one of the most complete libraries in the county. When leisure came he devoted much time to reading and study.

He was essentially a man of ideas rather than a man of literary expression. He lacked the polish of the schools yet beneath that exterior there

was a heart of warmth, nobility, and generosity.

His career shows what is possible for the American boy to accomplish through pluck, determination and perseverance.

Here was a boy who began at the lowest rung of the ladder, who seemed to lack every opportunity excepting good health, a strong pair of hands, a great heart, a strong will with resolution and determination.

He showed that though life may be handicapped yet still a boy may overcome every obstacle by assiduity, integrity, good common sense, patient industry and economy.

Mr. Toomey was a great admirer of fine horses and bought a racer as soon as he had saved the money. Then he worked on his first race cart which has since developed into the famous "Toomey two wheeler". The Toomey Truss Axle Sulky was said by racing men to be the best, lightest and strongest made. Other patents were secured on seats and little necessities of the sulky. Wherever there is horse-racing in any part of the world the Toomey sulky is recognized as the best. In Australia, France and in far away Japan the Toomey sulky is on the track. Shipments are made to Arabia, China and to distant countries of South America. His liking for horses was such that he had a half mile track with finest equipments on his farm where he had at one time one hundred and twelve fine-bred racing horses. He took great pride in farming and personally directed the work on another farm which had been non-producing and he with his knowledge of agriculture had developed into one of the best of that county of excellent farms. After he retired from business fifteen years ago he drove a pair of fine spirited horses a good deal of the time. The town of Canal Dover owes much of its progress to him. When he retired from business he turned the conduct of affairs over to his son

whose management has been eminently satisfactory.

At four score the infirmities of age began to settle upon Mr. Toomey. He had been in declining health for the last five months which culminated in cerebral hemorrhage from which he died on January 17th.

Of Mr. Toomey's religious principles it may be said that he was a liberal. Living adjacent to the Reserve which was largely peopled by New Englanders it was here that the abolitionism of anti-slavery days existed in all its intensity. No people were more given to discussion of all public questions in that day. Men qualified themselves to become debaters and not only studied their own side but that of their opponents. In this atmosphere Samuel Toomey developed into manhood and imbibed the ideas of the time.

But while, as he later said in life, he thought for himself he was ever liberal enough to extend the same privilege to others who differed from him. He said, "My father and mother belonged to the Old German Lutheran Church in York county but I was taken away from home so very young that I got little religious instruction from them, but I mainly fell into the hands of the same class of people so I had to go to church. In this way I grew up and joined the United Brethren Church at eighteen years of age. At the same time I became a reader of the "Anti-Slavery Bugle" published at Salem in Ohio." This spot was the headquarters of radicalism and its adherents were termed "Broad Gaugers". This term probably arose from the Atlantic and Great Western Railroad that was proposed and built from Salamanca, New York, to Dayton, Ohio, which then had a six foot gauge but for some years has had the standard.

The funeral of Mr. Toomey was a notable occasion from the fact that while it was very largely attended by a great concourse of relatives, friends and others, its character served to create added interest. It differed

from other similar occasions in that it was entirely secular. A man of the methodical habits of Mr. Toomey looked forward to and anticipated this event as well as any other that occurred during his life.

Several years previously he had asked his friend, Mr. John R. Charlesworth, of Cincinnati, to officiate at his funeral which he promised to do. Later he also asked his friend, M. M. Mangasarian, the liberal lecturer of the Independent Religious Society, of Chicago, to assist in the services. The latter, however, was unable to come, owing to previous engagements. The funeral was held on Thursday, Jan. 20th. Six of his grandsons acted as pall bearers. Several solos were sung, appropriate to the occasion. The funeral address was made according to promise by Mr. Charlesworth. Rev. A. C. Ruff and A. C. Nargon made some personal remarks. The occasion was one of deep solemnity and the eloquent words of Mr. Charlesworth were listened to with intense interest and anticipation. The address is before us. From a literary point of view it is a fine and finished production. Life and death are contrasted with startling realism. The relation of the speaker's conception of life compared with general popular opinions is very fully elaborated. The eternal verities of the universe with its multiform manifestations and their relation to human life are fully discoursed upon. The enigmas of life and death from a natural point of view were grappled with, in varying degrees of satisfaction to the preconceived views of the hearers.

In speaking of man's temporary life here the speaker said: "The life of man is but as a swallow's flight across a lighted hall. The swallow flieth in from the darkness; it tarrieth awhile in the light and thereafter it flieth out again in the darkness beyond. So it is with the life of man." The application was thus made to illustrate the conditions of this earthly life.

In speaking personally of Mr. Toomey after dwelling upon the negations and affirmations held by liberals in general he said:

"Samuel Toomey too had a religion. It was the religion of doing the square thing. You can all bear witness that he always did the square thing between man and man. His life has been spent among you. His heart was worn upon his sleeve; it was an open book and no needy appeal was ever made to him in vain. Among the foremost men of the community his almost every act was made a public record. He needs no marble shaft or bust of bronze to keep alive his blessed memory within your hearts for Samuel Toomey will still live in Canal Dover as long as there be one who was at some time a recipient of his bounty and cheer. Samuel Toomey always met the world with a smile. If upon the wayside he discovered a weed he would with his own hand pull it up and cause a flower to grow in its place, shedding fragrance and beauty."

At the cemetery, after the casket had been deposited in the family vault Mr. Charlesworth advanced to the door while the carriages drew closer in a compact circle and pronounced a farewell tribute filled with beauty and pathos. Thus ended the career of one who beginning life humbly arose through a long life to position, power and usefulness. Pennsylvania Germans are a conservative class of people whose progress as a rule is gradual without much loosening of time honored customs, habits or beliefs. Here is an example of one who through transplanted passed through a long life and moved far away from the usual steps which characterized his racial affiliations. The difference between our venerable friend and the mass of fellow kindred was one of

speculative opinion rather than of deed. In the latter he was the peer of any other man. That he had his shortcomings must be allowed since who has them not, be he saint or sinner? Life is such a colossal drama enacted on such an extended stage that it would be strange indeed if the actor should always live out his part faultlessly.

Such a career also shows the elasticity of our national life under free democratic institutions where every man stands on an equality before the law. Free investigation must give us truth, free opportunity will give us results. Where man is crushed to a dead uniformity a rise to higher and improved conditions is impossible. It has been personal re-transplantation from effete, conditions with removal of restrictions that has made the United States the great leading power that she has become. Samuel Toomey, commencing life as he did in a monarchical country under its primitive conditions which remain persistent, never could have risen to the prominent and respectable position which he attained in free America. Its boundless extent, its population are animated by influences which yield encouragement to the living man who has now become a citizen endowed with privileges that make life worth living.

Samuel Toomey became a standard bearer in the battle of life who bore the ensign of labor in the advanced line of progress. He thus became a shining example to all who would follow in his steps and carve out a life of honor and usefulness in the industrial and social world.

The Gerhard Brumbach Family



ERHARD BRUMBACH was one of the first settlers in Chester county. He came from Germany and brought with him the sterling qualities of a Christian pioneer. He first settled in Germantown, but later moved to Vincent township, Chester county, where he opened up a large farm in the midst of the wilderness, and left to his posterity a noble inheritance.

His memory is now cherished by a numerous offspring, who spell their name "Brownback." "Brownback" is an English form of spelling, and was used also by Gerhard himself, sometimes. But his name in German was most probably "Brumbach." "Brumbach" has been found in the records of his church, and slight variations of it, like Brumback, Brombach, and Bromback have been found frequently in both manuscript and legal papers. A number of other different spellings have been found also, viz—Brambach, Brownbaugh, Brownbagh, Braumbeck, Brounbach, etc. But none has been used by better authority than "Brumbach." It seems to have been the custom in those days for officials and legal scribes to spell a name according to their own fancy, consequently a great variety of spelling has been handed down to the present generation. In Gerhard's last Will and Testament his name is spelled "Brownbaugh," and the same spelling is used in several deeds, and is now inscribed upon a monument erected to his memory in Brownback's cemetery. "Brownbaugh" comes to us from good authority, but it is hardly the original German spelling. Gerhard was a German, and was one of ten settlers who came to America at different times whose names were all spelled originally, very probably, "Brumbach." A history of these ten settlers, and their corresponding families, is about to be published

by Dr. Gaius Marcus Brumbaugh, M. D., of Washington, D. C., and will contain an interesting account of the family connections in Germany and elsewhere.

Now when did Gerhard Brumbach come to America, and from what part of Germany? These questions can be answered only approximately. A history of Vincent township (deposited in the Pennsylvania Historical Society, Philadelphia in manuscript form) written in 1846 by Frederick Sheeder says "He came from Germany and settled in Germantown when there was but one house there." The first houses were built in Germantown in 1683 by a colony of forty-one Germans who landed in Philadelphia in October, and who came chiefly from Creisheim and Crevfelt. These settlers were intelligent and industrious, as well as devout Christian people, who came to America to avoid oppressions at home. Tradition says that Gerhard Brumbach lived among these Germantown settlers, that he came from the Palatinate of the Rhine, and that he landed in Philadelphia from the ship Concord, October 6th, 1683.

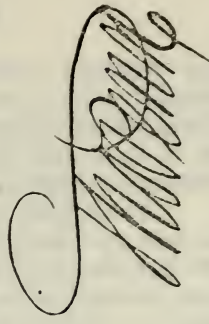
Gerhard lived and labored in Germantown and vicinity until he moved to Chester county. Little is known of his life during these early years, except that he married Mary Papen, the daughter of Heivert Papen and Elizabeth Rittenhouse. Elizabeth Rittenhouse was the only daughter of Wilhelm Rittinghausen, who came to Germantown in 1688 with his two sons Claus and Garret, and this one daughter. Heivert Papen married Elizabeth about 1690, and to them were born five daughters, but no sons. Mary the wife of Gerhard Brumbach was second to the eldest daughter, and was born about 1695. She was married to Gerhard before 1719, but just how long before is not known. On March 17, 1719, the heirs of Heivert Papen signed a receipt acknowledging payment of cer-

Pennsylvania. *J*

By the Proprietaries.

WHEREAS Garret Brownbagh of the Count of Chester hath requested that We would grant *him* to take up *Three Hundred & fifty* Acres of Land situate in *Country Township* whereon *He was settled*

Before August 1732 adjoining to the North Side of Doct Fox's Land in the said County of *Chester* for which *He* agrees to pay to our Use at the Rate of Fifteen Pounds Ten Shilling current Money of this Province for *one* Hundred Acres, and the yearly Quit-rent of one Half-penny Sterling for every Acre thereof THESE are therefore to authorize and require thee to survey or cause to be survey'd unto the said *Garret Brownbagh* at the Place aforesaid, according to the Method of Townships appointed, the said Quantity of *350* Acres, if not already survey'd or appropriated, and make Return thereof into the Secretary's Office, in order for further Confirmation; for which this shall be thy sufficient Warrant; which Survey, in case the said *Garret Brownbagh* fulfil the above Agreements within *six* Months from the Date hereof, shall be valid, otherwise void. GIVEN under my Hand, and the lesser Seal of our Province, at Philadelphia this *23th* Day of *June* — Anno Dom. 1736



To Benjamin Eastburn, Surveyor-General.

tain sums of the said Papen's estate. Gerhard's name is the first subscribed among these heirs, therefore he had already married the daughter Mary.

He settled in Vincent township with his family sometime between the years 1721 and 1724. In a Deed Poll of "Gerhard Brownback to Leonard Streep," dated December 28, 1721-2, he is said to be "of the County of Philadelphia in the Province of Pennsylvania." In 1724 he was one of the taxables of Vincent township, Chester county, paying a tax of 2 S. 4 d. Therefore he must have moved to Vincent some time between these two dates.

He first took up 600 acres of land in Vincent township. Vincent township then included both East and West Vincent, and consisted of about 20,000 acres; half of which belonged to the heirs of Major Robert Thompson, of Newington Green, England, and the other half to the West New Jersey Society, excluding probably some small tracts which were actually sold to settlers. Vincent township was then leased by farmers and settlers with the reserved right of purchase. Because of this the land was developed rather slowly—the settlers built inferior houses, and were indifferent about improvements, until they became actual owners of the land, which did not become possible until the last part of the century, about 1790. Gerhard's 600 acre tract was a part of the Major Thompson 10,000 acres, and lay in the northern part of what later was called East Vincent, about the head waters of Stony Run.

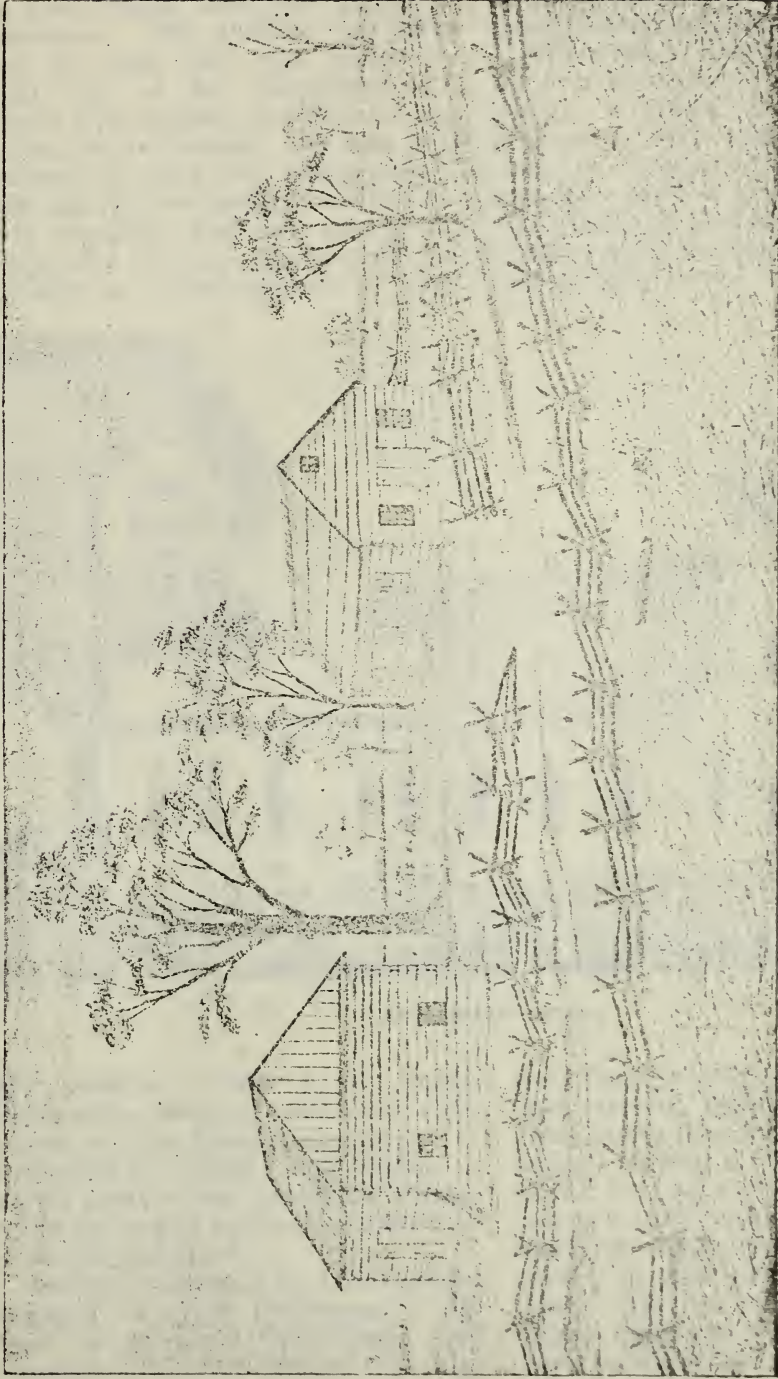
He also took up a large tract in Coventry township, adjoining his property in Vincent. On June 23, 1736, the Proprietaries conveyed to him by warrant the privilege of taking up 350 acres of land in Coventry township, for which he agreed to pay at the rate of 15 £, 10 S. for 100 acres, and a yearly Quit Rent of $\frac{1}{2}$ d. for each and every acre thereof. The certificate of conveyance states that Gerhard was settled on this land before 1732.

These two tracts together equalled 950 acres. But it was customary in those days to add 6% to the land transferred for roads, etc., and so the entire tract that Gerhard controlled must have been about 1007 acres.

This land was then new and uncultivated. Thick forests covered the rich soil, and treacherous Indians wandered about the neighborhood. A village of about 300 souls of these primitive men nestled about a quarter of a mile from where Gerhard built his first house. It lay at the corner of the cross-roads where Bethel M. E. church now stands. Gerhard made friends of them and engaged them to work for him, giving them provisions in return. They were fond of potatoes and turnips, and especially of milk. The tradition is that they smoked the pipe of peace with him, and that they always remained his friends.

Gerhard improved his land, erected buildings, and prospered in his work. The first house and barn he built of logs. It is said that the door of the house was large enough to drag logs through with a horse, into the great fireplace. The buildings stood on the bank of the little creek in the extreme southern end of Coventry township. It was about ten miles from there to the Valley Forge, and Gerhard was accustomed to carry his plough-irons on horseback to the latter place to get them sharpened.

Gerhard must have been a leading and popular settler in his community. He is described as "a merry German who accumulated considerable means." He lived along a much-traveled highway called Nutt's Road, and was often beset by travelers for meals and lodging. Therefore in 1736 he sent in a petition to His Majesty's Justices for the privilege of conducting a "Public House" on the ground that he was frequently oppressed by travelers whom he was obliged to entertain, and that there was "no Public House within twenty miles below, nor thirty miles above his house, on the Great



Original Residence of Gerhard Brumblach, Vincent Township, Chester County, Pa.

Road which leads from Philadelphia to the Iron Works, and from thence to Conestoga." This Petition was dated May 25, 1736, and was signed by twenty-six of his neighbors and friends, who testified that Gerhard was "a man of good-repute, and was best qualified for such an Employment." This was the first public house in Coventry township, and was among the first in the county,—the first was established at Downingtown in 1717.

to his memory, was the part he took in the founding of a German Reformed church, which now bears his name.

Brownback's Reformed church was the first Reformed church in Chester county. The date of its organization is given as May 19th, 1743. At that time the Discipline was adopted and signed by thirty-six men, among whom was Gerhard Brumbach. But this hardly marks the beginning of organized worship in this community. It is

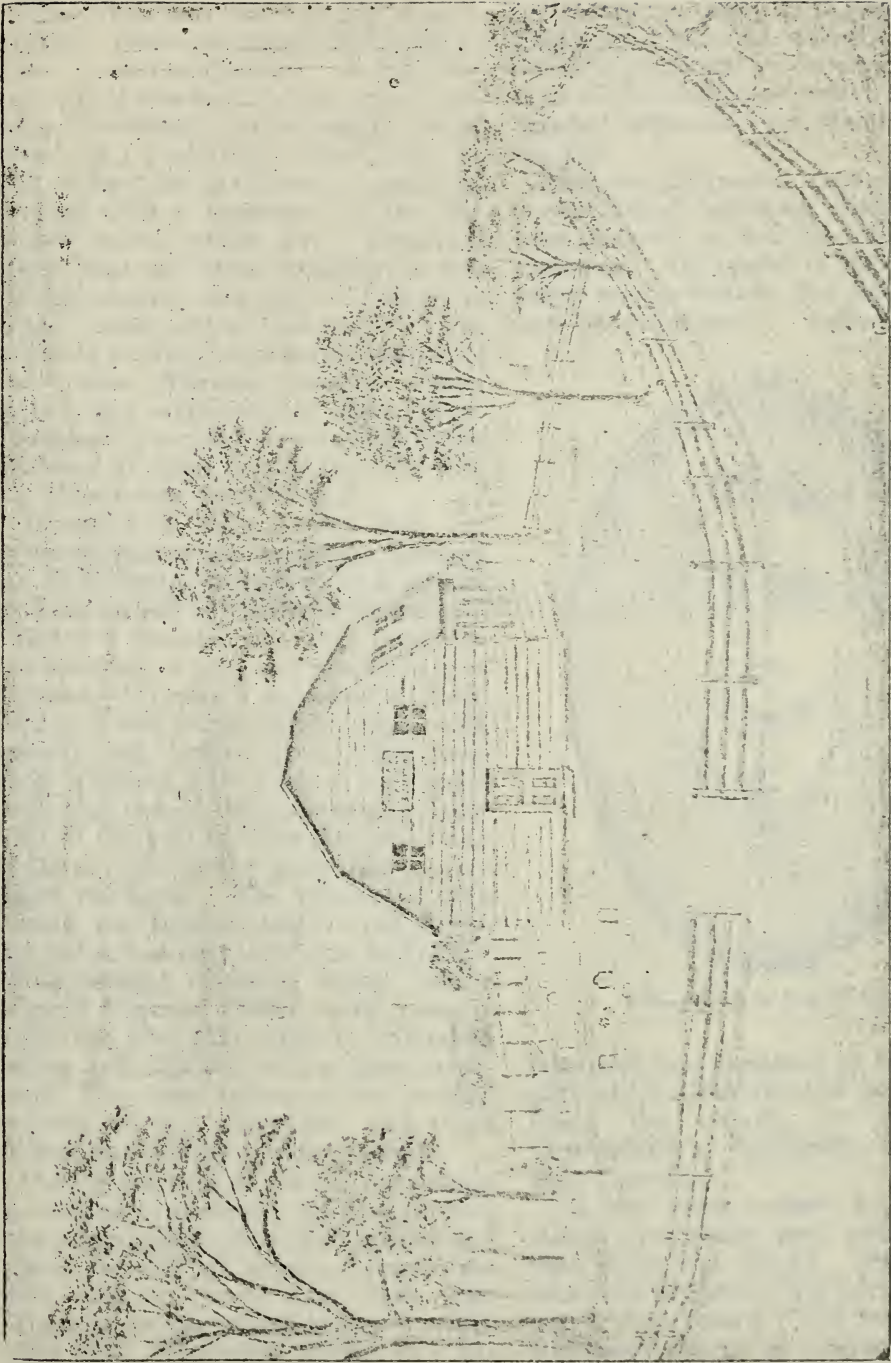


BROWNBACK CHURCH

The tradition is that Capt. Joseph Richardson, the great outlaw and companion of the Doans, once went to Brumbach's tavern, and laying a loaded pistol within reach, ate a meal, while the cowed bystanders looked on in silence and dread.

Besides conducting an Inn, Gerhard engaged in other enterprises. He built a grist-mill in Vincent, and owned half interest thereof. He also built and operated a saw-mill in the same township. But the best thing he did, and the most enduring monument

more than probable that the people had been meeting together a number of years before this, for prayer and meditation. At least a call had been issued to the Rev. Jacob Lischy some weeks before (April 10th), and the noble character of the call, and the large number of men (34) who signed it indicate that the people were by no means beginners in religious work. They no doubt had been worshipping together in private houses and in the little log school building for some years. It must be remembered that



Reformed Church known as Brumbach's Church, Vincent Township, Chester County, Pa., Built of logs in 1741

these men were Christians long before they settled in Chester county.

Now when was the first log church erected? Some say that it was built in 1750. Frederick Sheeder, in his history says it was built "about 1750." But Jesse Brownback (1807-1899) son of Peter (Sr.) said that it was built in 1741. And his statement is more in keeping with a fragment of the old church record which says, "Frederick Miller was the third preacher in the old log church, 18th day of February, 1753." If the church was built in 1750, it would be very improbable that they had three different pastors within three years—especially in those days. Therefore it is more in accord with the evidence at hand to say that the first log church was built in 1741.

It was built close to the little log school-house in the southeast extremity of Coventry township on a plot of ground owned by Gerhard Brumbach. Frederick Sheeder saw this venerable old building in 1793 and describes it as follows.—"It was a structure of hewn logs one and a half stories high, with gallery and broken roof. Two four-light windows were made at each gable end, and two of the same size in either side of the roof to light the pulpit and gallery. The lower story had twelve light windows. The graveyard then small, was fenced close to the church by pales, and part with post and rails." This ancient building stood where Daniel Benners' family vault now is until the year 1800, when it was taken down and replaced with a stone structure. The stone structure was erected outside of the graveyard, and stood where the present building stands.

During the time of the old log church a number of different ministers served the congregation, but their names and dates are not all known, because the first church records have been lost. There is an old record however which says that, "Frederick Miller was the third preacher in the old log church, 18th day of February, 1753. Gerhard Brumbach brought his children to be

baptized. His wife's name Mary Papen. (1) his son Benjamin, 22 yr.; (2) Henry, 20, Mary 24, Catharine 18." This record must be correct, because the date given fell on Sunday, and the ages of the children in that year correspond with the ages found in other sources.

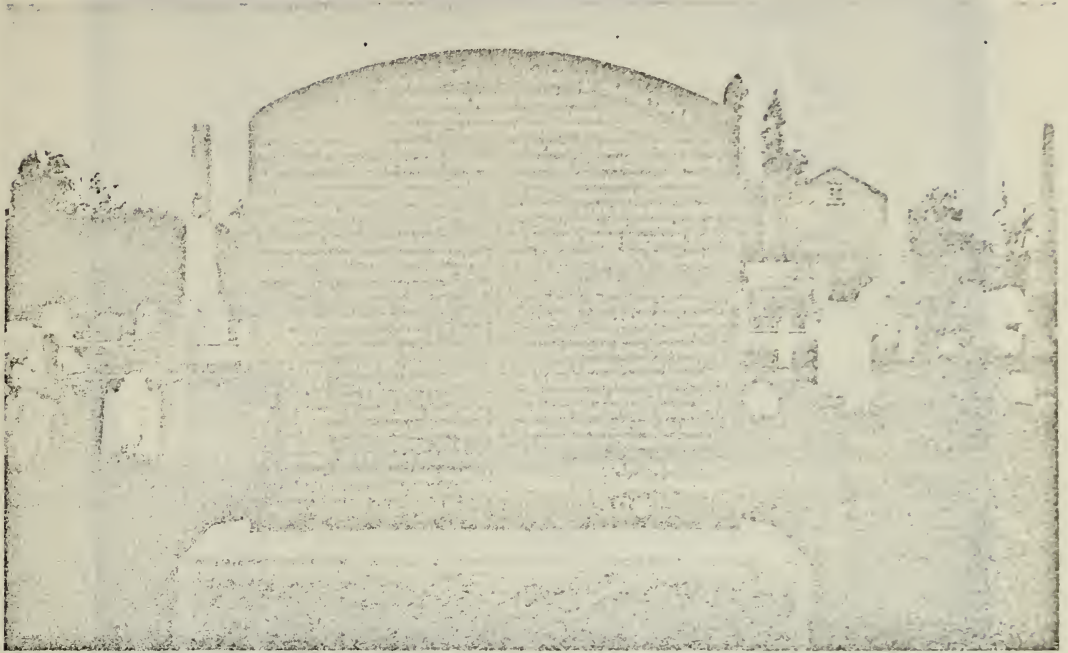
The plot of ground upon which the church stood, including the cemetery, was donated to the congregation by Gerhard. He gave it "for a burial place for his family, his descendants, and his neighbors." Because of this



REV. OSCAR D. BROWNBACH

donation, and because of the active part which Gerhard took in helping to found the church, it was called "Brownback's Reformed church of East Coventry."

As the years passed by, improvements were made, and several times the church was rebuilt. Jesse Brownback, son of Peter (Sr.) left the following private record. "The first German Reformed church of Coventry, known by the name of Brownback's church was built in 1741 of logs, rebuilt in 1800 of stone, rebuilt in 1846, and in

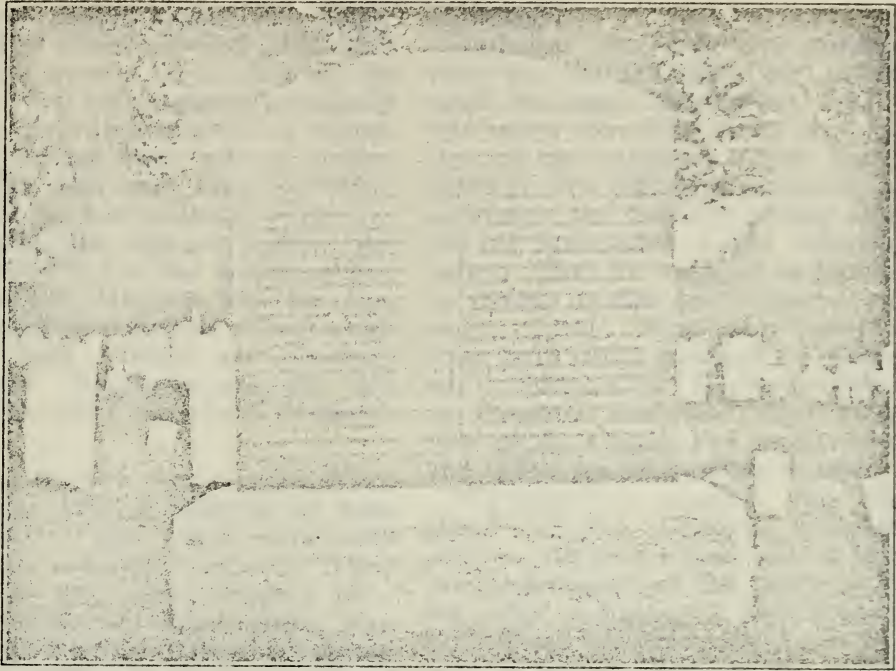


BROWNBACK MONUMENT

1878 the members of the church called a meeting to rebuild it larger, and appointed Jesse Brownback, Frederick Sheeder, Lewis C. Brownback, Henry Miller, William Davis and Daniel Benner the building committee to rebuild it." The last improvement was made in 1907 when a tower and Sunday School room were added to the main building. It is now one of the largest and most beautiful country churches in the county, and is supported by a membership of nearly three hundred members. Many of Gerhard Brumbach's descendants worship here at the present time, and the family has always been well represented. The pastor officiating now is the Rev. Charles H. Slinghuff, who has served the congregation for the last eight years in a very commendable way.

The cemetery connected with the church, which has been much enlarged since first laid out, is an interesting place to visit, because of its many old graves, and because of its beautiful lo-

cation. It occupies an elevated position and commands fine views of the surrounding country. Some of the oldest graves are marked with sandstones that have no dates on, while a few have no stones at all. The oldest grave marked with an inscribed stone is that of Christian Benner who died in 1767. Other old graves marked with inscribed stones, are those of Jacob Mason, who died in 1776, Sebastian Kelley who died in 1777, and John Young who died in 1780. Many of the descendants of Gerhard Brumbach have been buried here. His own grave is near the centre of the older portion of the yard, and is marked with a sandstone which has no dates on. But it is well known from the time that his will was made and proven, that he died in September, 1757. And the tradition is that he was then about ninety-five years of age. His wife Mary died shortly afterward, and was buried by his side. A beautiful monument was erected over their graves in 1908 by Garret E. Brownback, of Linfield.



BROWNBACK MONUMENT

Pa., a direct descendant through Gerhard's son Henry, and a member of the fifth generation. The monument is a gray granite block seven feet high and five feet broad, and weighs about seven tons. It is polished and lettered on both sides, and contains the names of Gerhard and one hundred and sixty-five of his descendants.

Gerhard Brumbach was survived by six children, two sons and four daughters, viz.—Elizabeth Magdalena, Anna Mary, Benjamin, Henry and Catharine.

Elizabeth the eldest child, married Richard Custer, and to this union were born probably two sons and two daughters, but none of their descendants are known today, and their branch of the family may have become extinct. Gerhard willed to his son-in-law Richard Custer 130 acres of land.

The second child Magdalena married Frederick Bingaman, and to this union were born three sons and one daughter. Their descendants are numerous today, and they have spread

into several states. Most of them are occupied in business pursuits and in farming. Some have entered professional life. Gerhard willed to his son-in-law Frederick Bingaman the saw-mill in Vincent township.

Anna Mary the third child married Paul Benner, and to this union were born three sons and one daughter. Their descendants are not so numerous, but they represent a worthy and industrious branch of the family. Gerhard willed to his son-in-law Paul Benner only one shilling because he said that Benner owned more land than he himself possessed.

Benjamin the fourth child, and eldest son, married a daughter of John Paul, whose name was either Elizabeth or Mary, and to this union were born three sons. The mother of these children died while young. Benjamin married the second time, Rachael Parker, daughter of Edward Parker, and had two children by her, but both died in childhood. The descendants of Benjamin are numerous, and few of

them have moved beyond the neighborhood of Chester county, and none have gone beyond the borders of the State. They are engaged principally in farming, in business, and in various trades. Some have entered professional life. Benjamin, their forefather, served in the War of the Revolution as Lieutenant, and also as Captain. Gerhard willed to him the largest portion of his estate. He gave him the Inn, and more than 600 acres of land which lay in both Vincent and Coventry townships. Benjamin was also appointed the chief executor of Gerhard's estate.

Henry, the fifth child, married Mary Magdalena Paul, a daughter of John Paul, and to this union were born three sons and two daughters. Their branch of the family consists of a larger number of descendants than any of the others, and they have spread into ten different states, viz.—Pennsylvania, Ohio, Indiana, Illinois, Kansas, Nebraska, Oklahoma, Montana, Idaho and California. They have been engaged in various occupations, chiefly in business and in farming, but a goodly number are found in professional life. Gerhard willed to Henry 200 acres of land, and by dint of perseverance and good management, Henry increased his property to the extent of more than 600 acres. Henry also served in the War of the Revolution

as Ensign.

Catharine the sixth and youngest child was married after her father's death, to Jacob Munshower, and to this union were born three sons, and perhaps two daughters. The descendants of their branch of the family are numerous, and they live mostly about the old homestead in the Schuylkill valley. They are engaged in farming, in various trades and business pursuits. Jacob Munshower owned a large farm which occupied the present site of Spring City. Gerhard willed to his daughter Catharine some household goods, a horse and several cows, and thirty pounds sterling in cash.

We must now conclude this brief sketch of the Gerhard Brumbach Family. There are more than a thousand descendants of this one man living today, and many of them hold important and lucrative positions in business, in politics, and in the various professions. Not a few have served their country during the Civil War, and on the whole they have all shown themselves to be patriotic and worthy citizens. The family is strong, energetic, and religious, and promises to maintain its virtue and industry for many generations.

Garrett E. Brownback,
of the fifth generation.

Rev. Oscar B. Brownback,
of the sixth generation.

The Best Farmers

Dr. Robert Ellis Thompson, principal of the Central High School, Philadelphia, speaking of the careful methods used by the Pennsylvania German farmers in improving their lands, said that this race furnished the best farmers in the United States. It is the only race in this country the soil of whose farms is richer today than when the farmers settled upon it.

As an instance of their intelligent methods, Dr. Thompson cited their use of clover crops. The clover has very deep, clinging roots, from 12 to

15 inches often in length. The Pennsylvania German farmers plant this clover in their soil every few years, and after the clover has sent its roots deep into the sub-soil, bringing the richer elements to the surface for its nourishment, they plow the entire clover crop back into the soil. In this way they keep the upper layers enriched for the crops whose roots are near the surface. This, of course, is in addition to careful alternating of crops and other methods of fertilizing the soil.

Hebron Lutheran Church

By L. H. Gehman, Locust Dale, Va.



It was in the year 1717 that a little band of German Lutheran emigrants left the shores of the Fatherland, and set sail with the hope of finding a better country in the wilds of Pennsylvania. Their vessels stopped at London. There the captain of the ship was imprisoned for debt for several weeks. By this delay part of the ship's provisions were consumed. What remained was insufficient to meet the demands of the passengers and many died of hunger. The rest never reached their intended destination. For, after a trying disastrous voyage in which they were driven southward by a storm, twenty families, consisting of about eighty persons were landed on the Virginia coast, strangers in a strange land, where they were sold by the captain of the vessel to pay the cost of their transportation. Governor Alexander Spotswood advanced the money, and they became his indentured servants. They were settled by him on the south side of the Rapidan river, near Germanna, about twenty miles above Fredericksburg."

The above paragraph is taken from Rev. W. P. Huddle's "History of the Hebron Lutheran Church. Madison County, Virginia, from 1717 to 1907."

The fate of these immigrants is a good illustration of the old proverb: "Der Mensch denkt, aber Gott lenkt."

There is no better criterion of a people's character than the history of their religion. It seems that the success of the Germans in Pennsylvania, as shown in their letters to the home folks, had been the means of arousing the interest of these people and they left their homes with the intention of casting in their lot with their brethren in William Penn's colony.

It is interesting to note that among the first things they did upon their settlement in Virginia was to make provision for worship. In Alexander Spotswood these colonists found a hard taskmaster. They were compelled to work on farms and in the iron mines. Disputes arose, too, in reference to the time when their contract was to expire and a law-suit was the result. But in everything Spotswood invariably exacted his full pound of flesh.

As soon as their term of service with Spotswood expired they at once selected land where they are now located near Madison C. H. in Madison county, Virginia.

With characteristic German energy and thrift they set to work to make homes for themselves and also with characteristic German piety they made immediate preparations for erecting a church and securing a pastor. The first pastor was Rev. John Casper Stoeber. The colonists felt the need of a church and although they were now in comfortable circumstances they were not able to raise money enough among themselves to erect a suitable building. We must bear in mind that they not only had their own preacher's salary to pay but were also obliged to pay their share of taxes to support the established church—the Episcopalian, or as it was then called the Church of England.

The congregation determined to send a committee to their friends in Germany to ask for help. This they did and the result was a gift of nearly fifteen thousand dollars. With a part of this money a church was built in 1740—a farm was bought and a number of slaves were purchased. The idea was that the slaves could till the farm and from the profits of their labor the pastor's salary could be paid.

When we consider the aversion which the Germans have almost invariably shown towards slavery we cannot help feeling surprised that not only some of the members and pastors should hold slaves; but that the church itself and a German church at that, should traffic in human flesh and blood was indeed surprising.

Even after the money had been secured it was still a great task to erect a church building. Here I quote again from the history named above:

"To build such a house was no small undertaking in those days. It required much labor and time to fell the trees, hew the logs for the strong framework, saw the weatherboarding and ceiling with whipsaws, rive, shave and joint the shingles, and make all the nails in the blacksmith shop. But perseverance overcomes all difficulties, and at length the heavy timbers were ready, the framework reared, and the work completed in 1740, as the date on the great girder shows. It was a frame structure rectangular in form, fifty feet long by twenty-six wide by thirty high, with a small vestry room nine by thirteen feet, attached to the north side, just back of the pulpit."

Not long after the completion of the church a substantial school house was erected and a parochial school was established—the first German school in the south. The pastor's salary in 1743 was eight hundred pounds of tobacco.

Hebron church seems to have had its ups and downs as is the way with churches. The time came when the young folks demanded English services, then followed the usual quarrels and divisions until finally they yielded to the inevitable and the English became the permanent language.

Visitors to the church are shown a communion service that dates back to 1733—previous to the building of the church. There are several patens and a baptismal bowl. These bear the inscription, "A gift from Thomas Giffin, London, May 13, 1727." The flagons

bear a similar inscription but with the date 1729. It is not definitely known in what way these came into the possession of the congregation but the probability is that they were donated by the "Society for Propagating the Gospel in Foreign Parts" of London, or they may have been given by the German Lutheran ministers in London. There are also a silver cup and a small plate which were the gift of Furgen Stollen, Lubec, Germany. An inscription on the cup states this fact and quotes also I Cor. 11:25. This is probably the oldest service in the Lutheran church in the South. During the Civil War this section of the country was repeatedly overrun by both armies. In 1862 Pope's army was in the county and some of the women, fearing that the church might be entered and the communion service be destroyed or carried off, went to the church and took the service up on the hill west of the church and buried it. Thinking that they might have been observed they went the next day and dug up their precious treasure and concealed it in their own homes where it was concealed till the close of the war. When needed at the church they were carried there and afterward returned to their hiding place for safe keeping.

Another interesting relic of the "Old Dutch Church," as it is known thru this region, is the pipe organ. It was said, and generally believed thru this section of the country that the organ was a gift from King Gustavus Adolphus, of Sweden, that it had been brought to Philadelphia and then carted across the country to Hebron Church. When Rev. Huddle investigated the matter he found that this pretty story was entirely mythical. The facts regarding the organ are these: It was made by David Tannenburg of Lititz, Penna., about 1800. It was hauled on wagons and set up in the church in 1802. Its cost was two hundred pounds. It is still in excellent condition and used every Sabbath

and with proper care will last another century.

It will be seen from the above sketch that the claim that the old Trappe church is the oldest Lutheran church building in the U. S. is not correct as Hebron church antedates it by at least three years.

For a long time this German colony was the extreme western settlement of the country. There was not another settlement of white people between them and the Pacific ocean. They lived upon friendly terms with their Indian neighbors but they evidently interpreted quite literally the injunction to watch and pray for while they worshipped they stationed guards with loaded guns on the outside to give timely warning, if need be, of the approach of unfriendly savages.

The present membership of the "Old Dutch church" bears little trace of their German origin. None speak the

language of their forefathers. They are thoroly Americanized, but one trait of their German ancestry they have not lost and I hope they may never lose it—that is the genuine German hospitality. There are many visitors to the old church and invitations to accompany them to their homes come from every side.

The congregations are large, the Sunday School is prosperous and the services are interesting.

Taken all in all the "Old Dutch church" is an important and interesting feature of this section of the country.

There is still an endowment fund of nearly eight thousand dollars remaining and there are many evidences of prosperity. Their pastor Rev. Mr. Huddle is a preacher of more than average ability and it is always a pleasure to worship with these excellent people.

The Bible and Our Public Schools

By S. DeLong, Slatington, Pa.



HERE are two things for which most people will stand up and fight with a zeal bordering on fanaticism. These are a man's politics and his religion. On almost any other topic a man will be rational and will patiently listen to reason and very often adopt the views of his more intelligent fellows, but if his politics or his religion are criticized he will resent with all the powers at his command. His politics and his religion were "good enough for his forefathers and they are good enough for him." Ask him for a reason for "the hope that is in him," political or religious, and he will be cornered, and the best answer that he is likely to make to your question will be, "well, just because!" The fact of the matter is the great mass of the people have no

convictions on either one or the other of these great questions. They are the product of their environment, the faithful children of their fathers. Shrewd politicians are not slow to take advantage of this weakness, on the part of the masses. Church dignitaries, and ministers generally, also encourage this religious prejudice among the people, and, as might be expected, between the two—the politician and the priest—evolution on these lines is held up. I fully realize the almost foregone futility of writing on this topic and my aim in penning this article will be fully realized, if, by my humble efforts, I may have reason to feel that I have caused just a few to "stop, look and listen."

The psychological moment, it appears to me, has arrived when the discussion of my theme is in order. There is not an issue of our dailies but has

space devoted to this question, either in their news columns or in the form of communications. Ministers preach sermons on the question every Sunday. Lecturers embody the subject. I hold our Public School system is strictly a secular institution and religion should have no place in it. When I use the term religion, I mean it in its theological sense. Morality, character, culture and ethics are quite apart from ecclesiastic religion and can exist without it. But my critics will say this is a Christian nation and all its institutions must, necessarily, be religious. Edicts by Supreme Court judges to this effect, together with a concerted proclamation by all the Christian Ministers in the United States, do not make it so. Our government was founded, and rests to-day, on the Federal Constitution. Instead of recognizing any religion it is pronounced in its declaration that "no religious test shall ever be required as a qualification to any office or public trust under the United States. An infidel can be President of the United States as long as he is American born and is of the required age. Seeing, no doubt, the danger involved in a union of Church and State, the very first line of the first amendment to the Constitution, reads as follows:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, etc." The word God does not occur anywhere in the Constitution. The President does not "answer to God at the last great day" in his oath of office. Moreover should the word God be used a hundred times in the Constitution, this alone would not make us a Christian Nation. Others, besides Christians, believe in God. "In God we trust" on our coins has no efficacy in helping us to pay our bills, and a coin will go quite as far without the motto. Our various State governments are likewise secular and our Pennsylvania Constitution makes no pretense on religion. In its first Ar-

ticle, Sec. 3, the clause on Religious Freedom is explicit, when it says, "No preference shall ever be given by law to any religious establishments or modes of worship." Article 10, sec. 2 and 3, sets forth very clearly the establishment, by the State, of our Public School system and clearly states that no money, raised for the support of the public schools of the Commonwealth, shall be appropriated to, or used for, the support of any sectarian school. Our School Laws and Decisions are based on this broad, non-sectarian principle. Political or Church influence shall play no part in the selection of teachers. The religious predilections of pupils and their parents or guardians are to be sacredly respected, sectarian instruction not being the province of the school teacher. When the Pennsylvania school laws mention the Scriptures as coming under the head of text-books they become inconsistent, and this inconsistency is emphasized when the clause is immediately followed by a section which excludes all sectarian works and goes on to say that the common school is no place for controversy or the implanting of the habit of it, either on religious or political subjects. Our most ardent advocates of the Bible in the schools do not press their cause to the point of making a text-book out of the Bible. Its science, geology or astronomy would conflict with works used in this connection in our public schools.

In the light of all this, bearing on this most engrossing question, why do so many well-meaning people so strongly advocate the reading of the Bible in our public schools? They will answer that it should be done from a spirit of reverence for the Word of God. Or for the moral lessons it teaches. Or, as is most likely that education is incomplete without religion. Now, as we have so much liberty in a land of liberty and religious freedom. We are citizens of the United States, and as such we are

of Protestant Christians, under a great many sects—Catholics, Christian Scientists, Jews, Mormons, Freethinkers and a great many without any religious affiliations. Our public schools are to be free to all. State appropriations are made and district taxes collected, for the maintenance of such schools, from all property owners, irrespective of their religion. Directors are to lay aside their politics and their religious prejudices in the management of the schools. Teachers are to be chosen, irrespective of their religion, and they are not to inflict their religious beliefs or prejudices on their pupils. An infidel could teach under the school laws, as long as he had the mental ability and refrained from propagating his infidelity. It is very evident that the mission of the public school system is secular and not religious. There is no earthly reason why the Church should interfere in the work of the school. Teachers are paid to instruct our children intellectually, physically and morally,—not religiously. It is not right to rob every session of say fifteen minutes time for Bible reading and singing sectarian religious hymns. It is argued that if the Bible is read without comment it cannot be considered sectarian. But this point is not well taken and the assertion is not borne out by the facts. We have the evidence before us every day that the Bible in the schools is the cause of religious controversy which our school laws emphatically denounce. Is it a wonder that Catholics build and support their parochial schools when only the King James version of the Bible is to be allowed in all our schools? Why compel Jewish children to attend our public schools and make them listen to the reading of the New Testament in which their parents do not believe? When our school laws say that the religious predilections of pupils and their parents, or guardians, are to be sacredly respected, do they not mean that no

offense shall be given to any religious beliefs, no matter to what extent they may be in the minority? "Might makes right" does not apply when religious liberty is under discussion. I hold that those who argue for the Bible in the schools take a very unreasonable stand. While morality should be inculcated into every child, a cultured teacher need not, necessarily, read the Bible to do this. With all due reverence for the book, I hold that the teacher would have to be very cautious as to what portions of the Bible he would read if he wished, always, to draw a lesson on morality from his readings. Morality should be taught more by example than by precept. The wise teacher will embrace every opportunity to inculcate morality, honesty, politeness and cleanliness into the hearts and minds of his pupils, as without these traits of character an education is incomplete. But the Bible need not be the text-book to teach all these. The Bible is the foundation, the authority, for the diversified creeds and beliefs of a great religion, and as such occupies a distinct place from a school book. The way it is treated, pro and con, in relation to its place as regards the schools, will lose for it its sacredness and respect. Our clerical friends are loudest in their demands for its place in the school-room. Do they wish to shirk their own work, as ministers of the gospel, by throwing a part of it on the public school teacher? The preacher is paid for expounding the Scriptures. There is no lack of opportunity for him to work—the home, the Sunday School, the Church, from the cradle-roll up to the Theological Seminary. If the Bible must be placed in our schools by force of might and through heated controversy it becomes a fetish and its reading a hypocritical formalism. I say, save the sacredness of the Book and the secularity of our public schools by keeping the Bible out of the schools.

Planting Time

NOTE.—The following clipping from the "Register", Norristown, Pa., is submitted, not as a guide to planting but as a matter of curiosity and a contribution to folklore.



WEDNESDAY, St. Patrick's day in the morning was the time to plant cabbage, if the signs read right. Many people followed the sign, if it was not otherwise this year. Recently it developed

that here in Norristown quite a number of people religiously follow the signs in planting garden plants. The list that has been handed us by a subscriber is said to have been doing good work in town for several years. It has passed from one neighbor to another until it has become worn, although handled with care. One woman said: "It has done great work and I wish you would copy it so that all of your readers would have the benefit. I don't know how many people have asked to make a copy of it."

List of the signs follows:

Hand or Ram—Plant cabbage, lettuce, celery, wheat, buckwheat and oats?

Twins and Arm—Plant tomatoes, beans, cucumbers, peas, corn, wheat, and sweet potatoes.

Heart or Lion plant potatoes, peas, beets and blackberries.

Balance or Scales—Plant potatoes, onions, beans, cucumbers, sweet potatoes and melons.

Thigh or bowman—Plant lettuce, parsnips, radishes and beets.

Legs or Waterbearer—Plant radishes.

Neck or Bull—Plant pumpkins and peppers.

Breast or Crab—Plant cloverseed and strawberries.

Bowels or Flower Girl—Plant flowers, beets and cloverseed.

Feet or Fish—Plant parsnips, turnips, sweet potatoes and cloverseed.

Dark of the Moon—Plant potatoes, beets, corn and buckwheat.

Decrease of Moon—Plant pumpkins and radishes.

New Moon—Sow wheat.

Down of the Moon—Plant onions, beans and corn.

Up of the Moon—Plant potatoes, beans, peas and corn beans.

St. Patrick's Day—Plant cabbage and potatoes.

Good Friday—Plant potatoes and flaxseed.

Longest Day—Plant cucumbers, pumpkins, sweet potatoes and beets.

July 25th—Plant turnips.

Destroy shrubbery, etc., on St. John beheaded, Ascension day, Lion or old moon in August.

Shear sheep in Sign of Scales, Lion or dark of moon.

Cut timber, make soap and tap sugar trees in dark of moon.

Dig post holes, nails, shingles and make apple butter in down sign.

Lay worm fence, cut ingrowing toenails, trim finger nails, clean out spring or well and plow or spade, all in the up sign.

On first Friday of new moon have hair trimmed.

Make soap and let cows go dry in new moon.

Trim hair, pen up hogs, butcher and spade garden in the increase of the moon.

Put up ashes, make soap and rack of vinegar in sign of Lion.

Throw ashes on stock and around buildings, etc., on Ash Wednesday.

Trim the nails on Good Friday to keep away toothache, and every Friday.

Can fruit in decrease of moon.

Clean beds on St. Patrick's day.

Pen in hogs, clean calves and clean out well or fish pond in sign of Fish.

Butcher in full moon.

Put away meat in the sign of Scales.

Set hens on Good Friday.

Feed three kinds of food to hens on Sarah's day.

DIE MUTTERSPROCH

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

TSWA KLANA SHU

By Solly Hulsbuck.

Tswa klana shu beim ufa doh,
Gor farchdarlich fardrekd,
Und tswa klana fees im trundle-bed
In da roo sha tsu-gadekd,
Und doh uf em karpet—en drekicha
shond,
Sin shboora rum har bis wed'r de
wond,
Fun tswa klana shu.

De tswa klana shu sin we shofe,
Se frolika rum doh drous
Im drek fun da shtros und im hofe,
Und shlafa en rei in's hous;
Un's druv'ld mich feel un's holt mich
um butza,
Far oles in odar du far de niksnudsa,
De tswa klana shu.

Se shpringa we harsh datsu nous,
Leibhoft we en wilt gadeer,
Und yola we labe dorch's hous,
Sel is era grashta blaseer;
Und de larma und yocht, nou galocht,
nou gabrild,
Mocht mich selv'r tee-totally bolamol
wilt,
Fun tswa klana shu.

Und uft wun Ich meed bin derhame,
Und daid garn ruga far'n shdud,
Fun drous kumt en "chu-chu" train,
Mit tswa klana shu ful grund;
Und derno wart mei arwet gons iv'r
gadu,
Far en mud'r hut im'r und awich ken
roo
Mit tswa klana shu.

Nou shbeela se mol bekarei,
Und boka drek kucha im' sond,
Not blotcha se grawd in de seiarei,
'Sis en sund'rbawr drekicha shond:

Oh, sorya und druv'l und arwet und
bod'r
Hut mer numa tsu feel und duch niks
in odar,
Mit tswa klana shu.
Duch wun Ich recht denk bin Ich fro,
Und des is mei hartz blaseer,
De tswa klana shu beim ufa doh
Mocha's lava so seez bei meer;
Wun's net far se war het Ich awich
ken roo,
Und oh, lewar Gut, wos wet Ich don
du

Una tswa klana shu!
Se mocha wul bod'r ganunk,
Und soiya bei kronkhad ebmol.
Ov'r dorch aweck sin se g'sund,
Und una se war's lava dull:
Der druv'l dar hov Ich gons garn,
yaw gawis,
Far Ich shbeer dos der him'l net ork
weid is
Fun tswa klana shu.

Sel'r loch wu Ich har ola dawg
Hut harlicha musik aw drin.
Un's sheer'd mich im hartz, g'wis Ich
sawg,
Far sel is en engelrein shdim:
Und owets, fun ola tseit, sel is de
besht,
Wed'r meim hartz we en fug'l im
nesht
Sin de tswa klana shu.

Oh, de tswa klana shu,—supposin Ich
het
Se nima um ufa doh.
Und ken tswa klana fees in trundle-
bed,
We bid'r war's lava derno!
Leeb Gut, Ich donk der far ol der
drek,
Nem oles Ich hob, ov'r nem net
aweck
De tswa klana shu.

farchdarlich—fearfully
fardrekd—muddy
tsu-gadekd—covered
shond—shame
shboora—tracks
shofe—sheep
shtros—street
hofe—yard
shlafa—drag
druv'ld—troubles
shpringa—run

gadeer—animal
yola—yell
yocht—noise
galocht—laughing
gabrild—crying
derhame—at home
ruga—rest
drous—outside
grund—ground
arwet—work
shbeela—play

bekarei—bakery
blotcha—sit down
sorya—care
hartz—heart
kronkhad—sickness
g'sund—well, healthy
shbeer—feel
harlicha—splendid
shdim—voice
donk—thank
aweck—away

REVIEWS AND NOTES

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

THE GERMAN ELEMENT IN THE UNITED STATES, with Special Reference to its Political, Moral, Social and Educational Influence. By Albert Bernhardt Faust. Portraits, Maps and Illustrations. In two volumes—Vol. I pp. XVI, 591; Vol. II pp. XIII, 605. Boston and New York. Houghton Mifflin Co. \$7.50.

This is a monumental epoch-making work in its field. It is a record of the essential facts of the history of the Germans in the United States from the earliest period of their settlements in this country to the present time.

The scope of the undertaking is shown by the headings of the different chapters which we give herewith.

The Earliest Germans in the Anglo-American Colonies; The First Permanent German Settlement, at Germantown; Increase in German Immigration in the Eighteenth Century, and its Causes; The First Exodus: The Germans in Pennsylvania; The Early Germans in North and South Carolina during the Eighteenth Century; German Settlements before the Revolution in Georgia and in New England; The Location of the German Settlers before 1775; The Germans as Patriots and Soldiers during the War of the Revolution; The Winning of the West; The German Settlers in Kentucky and Tennessee; The Settlements in the Ohio Valley; The Advance of the Frontier Line to the Mississippi and Missouri Rivers and toward the Northwest; The Northwest, the Southwest and the Far West; The German Element in the Wars of the United States; A Summary View of the German Immigrations of the Nineteenth Century; An Estimate of the Number of Persons

of German Blood in the Population of the United States; The Influence of the Germans in the Material Development of the Country; in Agriculture and Dependent Manufactures; in Technical Branches; in Other Manufactures; Political Influence of the German Element in the United States; The German Influence on Education in the United States; Social, Cultural and Moral Influences of the German Element.

The two volumes, well printed and bound, contain over twelve hundred pages, with table of contents, index and an abundance of references as footnotes, an eighty page bibliography, and a choice selection of characteristic illustrations.

The manuscript of the volumes earned for the author a nice deserved cash prize as shown by an introductory Statement. "At the suggestion of Dr. Walther Weaver, German Consul-General at Chicago, Mrs. Catherine Seipp of that city offered in March, 1904, cash prizes for the three best monographs upon the subject indicated by the title of this book. Competing works were submitted under assumed names on or before March 22, 1907, to the Germanic Department of the University of Chicago. The prize judges were Professors Hanno Deiler, of Tulane; Frederick J. Turner, of Wisconsin, and Karl Detley Jessen, of Bryn Mawr. In this contest Professor Faust was awarded the first prize of \$3000. STARR WILLARD CUTTING."

The author succeeded admirably in making his work thoroughly reliable. He says in the preface "The attempt has been made to exclude matter which could not be established with certainty. When, for instance, the

German ancestry of an important individual was in doubt, his name was omitted in this record. Overstatement has perhaps been more carefully avoided than undervaluation. In the choice of examples, particularly in the second volume, the writer was forced to use those concerning which he had accurate information * * * * The materials should be looked upon as illustrative, not exhaustive."

We have noticed a few statements that call for change or modification of which we note the following in Vol. I:

On page 48, line 17, 1794 should read 1694.

On page 113, the word Dunkers would be preferable to Dunkards.

On page 128, the German Catholic congregation in Goshenhoppen is placed in Montgomery county. This should be Berks county.

On page 183, the organ of the Hebron church in Madison, Virginia, was not imported but made in Lititz, Pa., by Taunenberg.

On page 190, Jost Heit is said to have come from York, Pa. This should be from the Perkiomen Region of Montgomery county via York, Pa.

On page 209 the term "plain people" has a special signification, designating Mennonites, Amish and Dunkers, which is not brought out as the words are printed.

On page 257, just-ice should be justice.

On page 341, the oft-told story of Molly Pitcher should be marked as probably mythical.

The book will be a standard for many years to come; it will be a chart by which the casual student of German-American history can get his bearings, a storehouse from which orators and essayists will draw their ammunition or at least get their clues, a monument to millions of citizens whose brain, brawn and blood have helped very materially to raise our country to its present high plane among the nations of the earth, an unimpeachable honor to its author and publishers.

H. W. K.

HISTORICAL NOTES AND NEWS

The German-American Historical Society of Illinois

This Society held its tenth annual meeting February 12th on which occasion Professor A. B. Faust of Cornell University delivered an illustrated lecture, entitled: The German American in the Defense and Advance of the American Frontier.

editor of the Waynesboro Record on "A Franklin County Cousin of Robert Burns." It was shown that two of the brothers of William Burness, father of Robert Burns, migrated to America. Thomas and Archibald, the former settling in Mifflin county, the latter in what is now Adams county. The paper dwelt in particular on John the son of Archibald and his descendants.

The Kittochtinny Historical Society

The January meeting of this Society, held the last week of the month in Chambersburg, enjoyed a rich treat in a paper read by Charles W. Cremer,

The Historical Society of Dauphin County

The Historical Society of Dauphin county held its annual meeting on the

13th of January, and at its election, the following officers were chosen for the ensuing years: President, Theodore B. Klein; First Vice-President, Robert Snodgrass; Second Vice-President, B. M. Nead; Third Vice-President, C. K. Keller; Corresponding Secretary, Jas. M. Lamberton; Recording Secretary, G. S. Culmerry; Treasurer, W. S. Rutherford; Librarian, L. S. Shim-mell; Assistant Librarian, Jno. P. Keller, Jr.

The Society dedicated their new "Kelker Memorial Home" on Thursday, February 10th, with appropriate exercises. Tributes were paid to the late William Anthony Kelker, who bequeathed the old homestead to the society as a memorial to his parents. Dr. H. B. Basehoar paid tribute to the old pioneer Conrad Weiser, who was much admired by the late Mr. Kelker.

The Historical Society of Berks County

The Philadelphia Record of February 6 had an appreciative, illustrated article on this society, incorporated December 13, 1869, dormant for a quarter of a century and rejuvenated 1898. It dwells on the work accomplished by the society and ends with the following words:

"To give some idea of the scope of the society and the collection it is endeavoring to make for its museum it has issued a neat leaflet, in which it states that it "wants early books, pamphlets, papers, posters, etc., printed in Berks county, and also the later book and pamphlet imprints of all the presses of the country, early imprints of other counties of Pennsylvania, files of Berks county newspapers, old almanacs, diaries and account books, MSS. and letters of historical value, old family Bibles for safe keeping, records and printed proceedings of churches, institutions and schools of the country, State and national histories, genealogies, biographies, mem-

oirs, portraits, silhouettes, engravings, daguerreotypes and photographs of men and women who lived in the county; engravings, portraits, relics of general historic interest; samplers, pictures, household articles and furniture of ancient make; tools, implements used in the trades and on the farms in early days."

The present officers are: President, Louis Richards; vice presidents, S. E. Ancona, Dr. Herbst, Richmond L. Jones; corresponding secretary, Daniel Miller; recording secretary, George M. Jones; treasurer, William M. Zechman; council, C. H. Schaeffer, William D. Smith, T. P. Merritt, Dr. C. R. Scholl, Rev. G. W. Early, B. Morris Strauss, M. L. Montgomery, Milford N. Ritter and Thomas C. Zimmerman. With an efficient Board of Officers and Directors, a capable librarian like Mr. Shaaber, in charge in the absence of Miss Gable, an ever-increasing interest in historical research and the wide field of Berks county waiting for investigation and exploration, the Historical Society of Berks county has undoubtedly before it an exceptionally brilliant future.

JANE CAMPBELL."

Historical Society of Schuylkill County

At the annual meeting of the Historical Society of Schuylkill county, held at Pottsville, January 26th, the following officers were elected:

President, Wm. H. Newell; Vice-President, John H. Davis, St. Clair; Miss Erminie Elssler and A. A. Hesser; Recording Secretary, D. G. Lubold; Corresponding Secretary, Miss Elena M. Roads; Treasurer, J. W. Fox; Librarian, H. J. Herbein; Assistant Librarian, Claude Unger; Directors, A. W. Schalek, Esq., and Geo. B. Stichter.

During the year just ended, the Society issued two numbers of its publications. The first contained, A Docu-

mentary History of the Old Red Church, by the Rev. H. A. Weller.

Schuylkill County During the French and Indian War, by Wm. H. Newell.

A History of the Public Schools of Pottsville, by W. G. Wells, Esq.

The Flora of Schuylkill County, by Prof. S. A. Thurlow.

The second number contained:

Schuylkill Chronicles for the year 1826 from The "Berks and Schuylkill Journal," by H. J. Herbein.

Reminiscences of Fifty Years at the Schuylkill Haven Car Shops, by Isaac Paxson.

The Orwigsburg Academy and the Arcadian Institute, by Mrs. Louisa Hauss.

Old W. B. N. Days, by Joseph F. Patterson.

My Experiences While a Prisoner of War, by Livingston Saylor.

The Society has in press another publication, which will contain among other articles a valuable history of The Schuylkill Navigation by E. F. Smith.

This Society is prospering as shown by the steady gain in membership, which numbers now nearly 200, in addition to the library, which contains 235 volumes besides pamphlets and manuscripts, and in the papers of merit that are being prepared from time to time.

GENEALOGICAL NOTES AND QUERIES

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

Wanted—Information of the Dygert Family

Said to have landed about 1660. Where from, when and where landed and settled and where migrated from to the Mohawk Valley. Name spelled Deygert, Dygert, Dygart, Tygart, etc. Address H. A. Dygert, Phoenix, N. Y.

Levan Family

Mr. H. B. Levan, of Lorane, Pa., speaks of four brothers by that name coming to Berks county about 1730.

Daniel Levan came to Philadelphia September, 1727 but one Peter Levan came to this State 1748, September. So perhaps not all Levans in this country are descendants from the four brothers he mentions.

Very cordially,

W. M. KOPENHAVER.

Macungie, Pa.

Sumney Family

Editor, PENNA.-GERMAN,

Dear Sir: I would like some information concerning my family and will give what data I have. My great-grandfather Isaac Sumney came from the eastern part of the State to Westmoreland county about 1790 and married a girl named Turney (or Dorney) whose family resided in or about Greensburg. Another Isaac Sumney was born in 1785 and married a girl named Jane Gabler in Lancaster county, Pa., removing to Ohio in 1815 dying there in 1883 aged 98 years. The first Isaac Sumney died in 1852 and was about 85 years old. He spoke good English, my father states, but read German only. I cannot find the name in any of the early lists of emigrants although an Isaac Sumney for whom Sumneytown, Pa., is named is supposed to have come here about 1735. I thought it possible that you might be able to give me some infor-

mation concerning the family or that some of your readers might know some of the name in the counties near Montgomery or Lancaster. There is an Adam Sumney in Massillon, Ohio, a son of the second Isaac Sumney mentioned, but he knows nothing concerning his father save what I have just stated. There are a number of the name in Washington county, Pa., all descendants of the one who died in the "50s."

F. F. SUMNEY, M. D.,
Dravosburg, Pa.

Messersmith Family

The Lancaster Court and Church records furnish the following data in answer to Query in February P.-G.

Orphan's Court, 1772 to 1776, p. 117
Estate of Nicholas Messersmith.

Ex. daughter Dorothy, wife of Martin Bomberger.

Sons, George, Peter, Jacob.
Daughter, Eva.

Register's Office, K. 301.
George Messersmith, "taylor."
Mentions.

Wife, Elizabeth.

Sons: George, Jacob, John, Philip.

Daughters: Mary, wife of Jacob Shurer; Susanna, wife of Peter Kline; Catharine, wife of Martin Miller; Elizabeth, wife of Jonathan Foltz; Margaret, wife of Benj. Ober.

Estate valued about \$6,500.
Recorder's Office, 12 p. 436.

Will signed, May 27, 1803.

Proved, January 27, 1812.

Baptisms—Trinity Lutheran

Children of Nicholas and Maria Dorothea Messerschmidt:

Johann George, born December 13, 1750.

Johann Jacob, born October 27, 1753.

Peter, born October 7, 1757.

Eve, born October 16, 1761.

Children of George and Elisabeth:

Elizabeth, born February 14, 1774.

Susanna, born March 9, 1787.

Children of Jacob and Susanna:

Johannes, born April 13, 1781.

Children of Peter and Christian:

Elizabeth, born November 11, 1782.

M. N. ROBINSON.

Editor, PENNA.-GERMAN,
Lititz, Pa.,

Sir: In reply to Mr. A. E. Bachert, of Tyrone, I might state that my aunt, maiden name Susanna Romberger, was married to Adam Messerschmidt, who lived at Elizabethville, Pa.

There are still some there by that name, of course now spelled "Messersmith," one "William," if I mistake not.

Mrs. Cornelius Hoffman, of Tower City, Pa., is a daughter of the late Adam Messerschmidt.

W. M. KOPENHAVER,
Macungie, Pa.

A FEW QUERIES

Which features in this issue do you like best?

Which could have been omitted with least disadvantage?

How can the magazine be made more interesting and valuable to you?

THE FORUM

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

MEANING OF NAMES

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

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

33. GROSH

This surname is derived either from GRÖSS meaning a tall man or from GROSCHEN, a coin of varying values at different periods but generally worth about one-twenty-fourth of a German Thaler. The term GROSCHEN corrupted to GROSCH soon came to be a name applied to peasants in Germany who were extremely poor. The word was very frequently used in proverbs as the following examples will show: VIERUNDZWANZIG GROSCHEN MACHEN AUCH EINEN THALER. WER DEN GROSCHEN NICHT ACHTET, KOMMT NIMMER ZUM THALER.

34. ERNST

The successive meanings of the surname ERNST were as follows: 1) One engaged in an activity which is pursued not as a pastime but for a purpose of importance; a philosopher, for example. 2) A thoughtful, pensive way not given to engaging in jokes and devoid of a sense of humor. 3) A man who says exactly what he means; a plain spoken man. EARN-EST is the English translation of the German surname ERNST.

35. STUTZMAN

The surname STUTZMAN is either derived from STUTS and MANN,

meaning an obstinate man or it is derived from STUETS and MANN meaning a man who supports and protects others; a protector. Most families having this surname have the latter derivation. Note in this connection the technical botanical term STUTZ meaning a tendril or plant support.

36. STEIGER

The surname means either a resident of a mountainous district who is a good climber or latterly, a master miner or inspector of mines, who also is required to do much climbing.

LEONHARD FELIX FULD.

The Reformation and American Life

Rev. Ellis B. Burgess of Connellsville, delivered a fine address before the Luther Social Union of Philadelphia, Pa., February 8, 1910 on "Reformation Waters in the River of American Life" in which he dwelt eloquently on the work of the Pennsylvania Germans in settlement, education, war, etc.

An Old Firm

The year 1910 marks the one hundred and fiftieth anniversary of the Steiman Hardware Company at Lancaster, Pa. It enjoys the distinction of being probably the oldest mercantile house in the United States. The Steinman family have always been prominent members of the Lancaster Moravian congregation. The first Steinman of whom there is any record was sent from Herrnhut, in Saxony, to Sarepta on the southern

Volga, as a missionary to the Calmucks and Kirchises, the nomads of the steppes of Russia. When the Greek Church, the State Church of Russia, put an end to our missionary work there, this Steinman came to Lancaster and founded the above-mentioned firm 150 years ago.

—The Moravian.

Hessian Research Fund

The Hon. J. C. Ruppenthal of Kansas writes as follows under date of February 11:

"I wrote to the British Public Records office and they do not have lists of the Hessian soldiers who served in America but suggested that these can be got in Germany. * * * * I just received a letter from Rev. Pastor * * * * Germany. He mentions this interesting item (in German of course) 'I once found a peculiar fact in the register of deaths, that one stood marked with a cross †, who about 1780 was born in America in camp of the Hessians. According to this a soldier out of our parish had his wife along with him in the war.' I suggest that this opens up a new field as to the extent that wives accompanied the Hessians. Pastor * * * * adds that he has access to the 'soldier lists' and could look up those in the Hessian-British service."

We heartily thank Judge Ruppenthal for calling attention to this interesting item. If any of our readers can give any definite information on the subject we ask them to let us hear from them.

The fact that the judge has entered into communication with a resident of Germany having access to the soldier lists prompts us to invite contributions to a "Hessian Research Fund" to be placed at the disposal of the Judge and to be used for securing original data respecting the Hessian troops for publication in this magazine. We believe an opportunity has been placed

within the reach of our readers which should not be allowed to slip by without being made use of. We shall be pleased to acknowledge and forward any remittances received for this purpose.

A Few Pennsylvania-German Maxims

My mother was a native of Pennsylvania and from her lips I often heard some old "Spruch-wort" or maxim. And when our neighbors who were also of the same locality, came in to chat awhile, it was clear that each one had some new maxim. On February 2nd, being Candle-mas, mother said they used to have several spinning wheels at work in her home, and by way of encouragement, and to hasten the work they were told that on "Lichtmes, Spinn vergess," that is saying, that by Candlemas the spinning should all be done for the winter. Other proverbs were:

Wer lauert an der Wand
Hört sei eegne Schand.

Wann mer so alt werd als ee Kuh
Lernt mer immer dazu.

Do ee Läple, dort ee Läple,
Gebt meim Kind doch aa ee Käple.

Mit dem Alte.

Musz mer des Neu erhalte.

Wann die Maus satt ist, is es Mehl
bitter.

Wann mer der Hund trifft, so blafft
er.

Es gehn viel geduldige Schof in en
Stall.

Der Hunger is en guter Koch.

Naperville, Illinois.

H. D. A.

"Save the Pieces"

We are reminded of this familiar expression by the words we quote below from a letter received recently. To historians many things are very im-

portant that intrinsically have no value. Do not destroy old papers because you yourself see no value in them—preserve them,—or what is better—submit them to the officials of some Historical Society. If you have any original papers that might possibly interest our readers kindly let us have the use of them for a time.

“My grandfather, on numerous occasions during my youthful days, showed me very old manuscripts, which he said represented an estate in France that had to be left hurriedly because of the adherence of our forefathers to the Reformed faith. These (to me) priceless documents, together with the rifle and powder flask which my great-great-grandfather, Nicholas ———, used in the American Revolution, were to descend to posterity through me. At his death I was attending the Ohio Northern University and when I came home I found that some of my vandal cousins on the maternal side had confiscated the rifle and flask and BURNED the documents. Language to describe my feelings, every time I think of this dastardly act fails me.”

Yours respectfully,

A Few Old Letters

(Submitted by Mrs. M. N. Robinson.)

To Wm. Bousman, Esq., A. & C. S
Fr., Lancaster,

Lebanon, Decr 26th, 1779.

Dear Sir:

Thursday night I came home from Philada without one Shilling of Money, the times are very distressing to do Business without having Cash. I did my utmost endeavors but as well as others got none. I have many things to say to you which are to

troublesome to Write therefore hope you will Meet me at Mahaim Wednesday the 29th Decr. 10 O'clock in the Morning where I have requested Herr & Hays to Attend.

I am Sir your Hum'l Servt

P. MARSTELLER, D. C. S. Fr.

War Office, January 9th, 1779.

Sir

The Board are informed that Soldiers having furloughs from their officers for their own Accomodation, and by way of Indulgence frequently loiter at Posts on their way home or when arrived at the places of their Residence employ themselves in private Business and draw Rations from the Public. As it becomes us to Avoid any unnecessary Deliveries of Provision particularly at this Juncture, you will give Immediate orders to all your Deputies that they issue no Provisions to Persons under the above Description, except to enable them to proceed home and return to their Regiments agreeable to their Furloughs. Soldiers at their places of Residence were they can and do support themselves should by no means be furnished with Rations unless they are setting out on their Return and then no More than will Carry them to the Next Post. Your Deputies will observe that if a Soldier is not on the Rout he ought to go to the Place of his Destination unless by unavoidable Accident and he must not draw Provisions. Non-Commissioned Officers are to be under the same regulations.

I am with due Respect

Your obt. servt.

RICHARD PETERS.

In behalf of the Board.

Col. Charles Stewart,

C. G. of —

Publication of Church Records

Editor Kriebel:

Dear Sir: Your elaborate scheme of publishing early Pennsylvania church records will, beyond a doubt, create a very valuable addition to local history. Permit me to suggest that, in transcribing these old German records, much care should be exercised as to details. Inasmuch as there was no uniform method of making the original entries, every preacher using his own peculiar way, it becomes absolutely necessary for the transcriber to not only use caution but to become familiar with the characteristics of these ancient itinerant preachers as well as the regulars.

For the genealogist, it is very important that the items should read as originally recorded and not as adopted by translators who endeavor to make a uniform English version as generally found in most of those already published.

There is considerably more importance in these old entries than mere names and dates. That which is considered superfluous and omitted in the copy, often contains information in which, the careful student finds data that make vast changes in historical and genealogical records, as already published. A genealogical student guided by these modern versions, is bound to make an error unless recourse to the original for verification is possible.

To illustrate how these old records can be transformed, we will take as an instance the latest one published. This is found in "Volume XVIII, Proceedings of the Pennsylvania German Society for 1907," entitled "Records of the Williams Township Congregation." On page 14, under date 1753, the following appears:

Ritche Kunrad, son of Jacob and wife Catharina. Born August 29. Bap. Sept. 16. Sponsor Catharine Meyer.

This should read

Jacob Ritche and wife Catharina. Anna Barbara, born August 29. Bap. Sept. 16. Sponsors Kunrad Riche and Catharina Meyer.

Another item gives us, as man and wife, two people who act as sponsors, Henry Reinschmidt and wife Elizabeth. The original reads, Henry Reinschmidt and Elizabeth Schmidt, Adam Schmidt's daughter.

Errors begin on the very first page, first line. The Williams Township Congregation did not begin until 1756 Birkenstock did not arrive in America until 1737. "THE CONGREGATION OF THE AUGSBURG CONFESSION" was in Saucon Township, one mile south of the present town of Redington, begun by Casper Stoever, Jr., about 1728-30. Another of his congregations was the one at the Delaware River, seven miles east of the other known as "THE CONGREGATION ON THE DELAWARE RIVER, BELONGING TO THE LUTHERAN RELIGION." Stoever's "births and baptisms" are recorded in his private books which now form the misleading parts of the revised records of his home church. Birkenstock assumed charge of these two congregations in 1739; began the records in 1740; makes two memorandum entries of Stoever's, one of 1733 and another of 1737 on the inside of the cover. His first entry in the Delaware congregation reads, "Here take notice that in 1739, George Raub and his wife Barbara had a daughter born, baptized July 1, 1740, named Maria Barbara. Sponsor: Maria Sarah Raub.

The first entry of the Saucon record is

October 1738. William Brand and wife Dorothy had daughter born and was baptized June 1740, named Jennie Elizabeth. Spo. Christian Laubach and his daughter Jennie Elizabeth Laubach.

Both congregations came to an end about 1756. Both records were trans-

ferred to the new stone church at the place now known as "the old Williams," where a new congregation was then being formed under the title, "THE CONGREGATION OF WILLIAMSTOWN AND SAUCONNA." Here, they were found by the transcriber, who with the exception of some twenty or more omissions, bunched them together to form the misleading part of the records of the old Williams Township Congregation up to the date 1756, as published in Volume 18 of the Pennsylvania German Society Proceedings of 1907.

The errors of this compilation are found on nearly every page. Kiefer for Koester—Meisz for Meixell—Betz for Bentz, later Pentz—Junkin for Youngken—Schroder for Schneider—Suchman for Bachman—Helfer for Hess—Ruhl for Koehl now Kale—Berchbrehl for Brechbiel—Paqa for Page—Reichart for Richard—and so on to the end of the book.

The original records contain numerous English entries, among which occur two that were inscribed by the parties themselves in excellent English penmanship. One was that of Humphry Page. It is puzzling to know how this became twisted into Paqa and the other is that of Jacob Richards, an Englishman, who, at the time of the Revolutionary agitation, espoused the cause of liberty. He had all of his children, three boys and two girls, baptized at one time, in 1772, yet we find that the transcriber makes it appear as Reichart. While the Richards have quite a number of entries to their credit throughout the church books, the family was not very prolific but the name Richards reaches

to nearly one hundred, yet in this transcribed copy, the name Richards does not occur at all, the name Reichart being substituted.

W. J. HELLER.

FOR THE JOKE BOOK

Senator Spooner, of Wisconsin, says the best speech of introduction he ever heard was delivered by a German mayor of a small town in Wisconsin where Spooner had engaged to speak. The mayor said: "Ladies and Shentlemens: I haf been asked to introduce you to the Honorable Senator Spooner, who to you vill make a speech. I haf now done so, und he vill now do so."

Kaiser William's fondness for jokes, especially when they are sprung by subjects with something bordering on courage, was illustrated afresh when a delegation of Bavarians visited Berlin in connection with the dedication of the new National Museum.

The Kaiser remarked to the delegation:

"I hope you South Germans will embrace this opportunity to study Berlin thoroughly."

"Your Majesty," was the reply, "I know Berlin with all its advantages and disadvantages."

"Disadvantages?" quoth the Kaiser with astonishment.

"Your Majesty," responded the intrepid Bavarian, bowing humbly, "I have a Berlin woman for wife."

The Kaiser, amused, retold the story to the members of his suite.

A QUERY

Have you sent in your order for the proposed new Quarterly, "Genealogical Records"?

(See January P.-G.)

ANNALS OF THE EARLY MENNONITES

And Other Germans and Swiss,
in Lancaster County and
Eastern Pennsylvania

By H. Frank Eshleman, Esq., of Lancaster

PAPER NO. 1

Introduction and Background.

It is the purpose of the narration which shall follow to set out in an easy and attractive style, some of the leading events in the life of the early Swiss and Palatine Mennonites and other Germans of eastern Pennsylvania, and particularly of Lancaster County. This is a subject upon which much is known traditionally but not very much, accurately and authoritatively.

It is believed that the noble life and struggles of these pioneers who were the very backbone of early industrial Lancaster County and of other eastern Pennsylvania sections, should be publicly and familiarly known. And we feel that if they are truly known, a character will be shown to the public in every way the equal of that of the Puritans down east, upon whose early noble acts and life all generations of America have been taught to look with awe and reverence, as if all the good that was ever done for America in primitive days was done by those godly New Englanders. This, of course, is not the fact. It may be very truthfully said that the pioneer Swiss, and Germans and kindred nationalities who originally settled certain large portions of eastern Pennsylvania, have done as much for America and have lived as nobly, and have upheld the pure religion and gospel, of our nation as faithfully as the "witch-burning" Puritans ever did.

These Swiss and Germans of whom I shall write labored under many problems and difficulties, which our people of today will find it hard to believe. They were foreigners and held in disfavor for a time by the English government of this province, though Penn gave them a special invitation

to come and settle here. They were looked upon with jealousy by other people settled among them because, these Swiss and Germans early, in the country districts at least, began making money and progress by their thrift, etc.

It is not the purpose to give a complete history of these peoples; but rather only a series of "Annals" depicting the most striking events of their life and progress here.

In order to understand fully the life, feeling and ideals of these peoples it will be necessary to go back many hundred years and supply the European historical background, and trace up the long train of religious causes which brought them to Pennsylvania. This foundation or early history of their troubles, etc., will be necessarily quite lengthy and go back to the time of Caesar. But inasmuch as familiar Lancaster County and other eastern Pennsylvania names will continually appear in it, we hope that it will not become tiresome.

The European Background—The Causes Which Forced the Swiss Into Pennsylvania.

Switzerland has passed through centuries of bloodshed, civil convulsion, war and religious persecution. Before Christ, Caesar fought the Helvetian War, partly on its soil. The objects were conquest and empire. The Romans held it four centuries; then the Allemani, in the German invasion, took possession; and in turn the Franks overthrew the Allemani, and the Burgundians. The Franks started a new civilization under Christianity. (Lippincott Gaz). Persecutions against the Christians first reached Northern Italy and the borders of Switzerland and Germany about the year 600 A. D. Up to this time the fiercest persecution in other parts of Europe was that by the heathen Longabards upon the Christians for their refusal to honor idols. (Martyrs' Mirror, Elkart Edition of 1886, p.

NOTE.—This is part of the first installment of the previously announced series of contributions by the author to "The Express." We regret that lack of space prevents our publishing these valuable papers in our magazine.

The Pennsylvania-German

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

is an illustrated monthly magazine devoted to the Biography, Genealogy, History, Folklore, Literature and General Interests of German and Swiss Settlers in Pennsylvania and other States and their descendants.

The Aim of the magazine is to encourage historic research, to publish the results of such study, to perpetuate the memory of the German pioneers, to foster the spirit of fellowship among their descendants and provide a convenient medium for the expression and exchange of opinions relevant to the field of the magazine.

PRICE—Single copies 15 cents; per year \$1.50 if paid in advance, \$1.75 if not paid in advance. Foreign postage, 25 cents a year extra. A year's subscription and twelve selected back numbers (list on application) \$2.00. Club of four new annual subscriptions \$5.00 with a free annual subscription to the one securing the club. Trial subscription 4 months 25 cents. Prices of back numbers on application.

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CONTRIBUTIONS—Carefully prepared articles bearing on our field are invited and should be accompanied with illustrations when possible. Responsibility for opinions expressed is assumed by the contributors of the articles. It is assumed that the names of contributors

may be published in connection with articles when withholding is not requested. Contributions intended for any particular number should be in the editor's hands by the twenty-fifth of the second month preceding.

REPRINTS OF ARTICLES may be ordered during the month of publication. Terms: 50 copies, 50 cents a page; additional 50s at half that price.

EDITOR—H. W. KRIEDEL, Lititz, Pa.

PUBLISHERS—THE EXPRESS PRINTING CO.

OFFICERS—H. R. GIBBEL, President; E. E. HAECKER, Vice President; J. H. ZOOK, Secretary; DR. J. L. HEATZ, Treasurer.

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GENEALOGICAL RECORDS

Since the last issue quite a number of new orders for the proposed new quarterly, "Genealogical Records" have been received but the total number sent in are entirely inadequate to make it advisable to undertake the publication. It will therefore be impossible to issue the first number on or about the first of April as originally announced. The magazine can not undertake the publication at its own risk. Unless a more encouraging number of orders will be forthcoming, we will not undertake the circularizing of libraries and individuals, not subscribers, to whom the matter might appeal. We believe a considerable number of orders could thus be secured but as long as we do not get a more hearty response from subscribers we do not feel like appealing to those who are not subscribers. If you wish to see the matter succeed place your order for a year's subscription, money payable only after notice has been given that the publication can be undertaken.

TO OUR CONTRIBUTORS

Quite a number of our subscribers have promised to contribute articles. Some are slow in coming up to their promises. If you who read this are guilty in this respect you will confer a great favor by dropping us a line per postal card, stating about how soon your article will be ready, how many words it will contain approximately and whether you wish to have the article illustrated.

FREE SPEECH

It may not be amiss in this connection to call attention to one of the "Aims" of the magazine as expressed at the top of this page, viz.—"to provide a convenient medium for the expression and exchange of opinions relevant to the field of the magazine." If you have anything to say, be free to express yourself. The fact that a certain paper appears in the pages of the magazine is no evidence that the edi-

tor's views are spoken in such article. Our readers are invited to use the pages of the magazine more freely than is now being done. We ought to have more communications. Let us hear from you, "for the good of the company."

A WORD OF THANKS

We have been favored with many encouraging and complimentary letters since New Year's, of which we wish to quote a few lines received as we go to press with this number. The writer says: "I received the set of PENNSYLVANIA - GERMAN for 1909. They are the first historical publication I ever knew my wife to be interested in. She generally avoids matters alleged to be historical but she enjoys the PENNA-GERMAN." Words like these are encouraging. We thank the writers and regret our lack of time to answer each fully as courtesy demands. We hope this public acknowledgement will be accepted as such reply. While the words of cheer are pleasant, words of friendly criticism are perhaps in many cases more beneficial. Do not hesitate to get at the editor with a pointed stick if you feel that he deserves it. The magazine is very far from ideal. Kind words of

correction and showing of the better way will be appreciated.

ASHAMED OF ANCESTRY

One of our subscribers started out some time ago to gather data for an article to be published in the magazine. The article has not been finished; whether it will be is problematic. This is what he says about his experience in gathering material for the paper:

"I went so far as to make a number of inquiries and write several letters, and found to my surprise antagonism rather than enthusiasm from the quarters where I had hoped to obtain my information. Just why, I am at a loss to explain, although, as you are probably aware, there seems to be a certain type of individual who thinks it the correct thing to be ashamed of any Pennsylvania German ancestry. I can not boast of any, but wish I could."

Why should this be? Men of high intelligence and wide and creditable reputation will deny their blood relationship with the Germans when their names are "Dutch as sourcrot." Seemingly there is need of a magazine to stand up for the German and his children when there is a strong feeling against the very name of this class of people.

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

PENNA

M H Walters—12-10
Mrs H A Gift—12-10
J S Yoder—5-10
E A Rau—12-10
Martha B Clark—12-10
L B Balliet—12-10
Edmund Randall—12-10
F B Heller—12-10
E Mathews—12-10
C E Wetzler—12-10
J E Smith—12-10
W H Lambert—12-10
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W H Welfley—12-10
D D Blauch—6-11
C W Shive—12-10
C Converse—12-10
A Spangler—12-10
A F Hostetter—12-10
A R Weaver—2-10
J Luther Reitet—2-11
D G Lubold—12-10
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Am Month Mag X—12-10
E E Shott

CONNECTICUT

A R Lutz—8-10
N K Graff—5-10

MARYLAND

E E Eschbach—3-11
C B Slungluff—12-10

KENTUCKY

W A Obenchain—12-10

To February 24.

The Historical and Scenic Lehigh Valley

A Series of Illustrated Descriptive Articles

The mention of the household word "Lehigh" makes one think of Indians, the Irish, the Germans, of romantic scenery, a historic stream, canal, and railroads, of slate, cement, coal, iron, of furnaces, rolling mills, silk mills, of colleges, universities and banking institutions—history, romance, worldfamed business enterprises.

Volumes have been written descriptive of parts of the Lehigh region, or of individual enterprises, or of persons who have made the name famous and yet a great deal remains unwritten.

Historic and Scenic Riches

The casual visitor whether bent on sight-seeing or study, or the whiling away of time is in the midst of historic and scenic riches, but unless he has delved into many a volume of lore or fired a steady stream of questions at each convenient victim he must be oblivious of many intensely interesting facts. How can he understand and appreciate unless some one explain what he is seeing?

Places of Interest

In answer to this question THE PENNSYLVANIA-GERMAN proposes to begin in the April issue a series of papers on "The Historic and Scenic Lehigh Valley," which will serve as guide to a part of the far-famed region. It will consist of crisp, compact, spicy pen-pictures of the history, the scenery, the business and social life of the communities reached by the lines of the Lehigh Valley Transit Company centering at Allentown, Pa., Emaus, Macungie, Allentown, Slatington, Catasauqua, Coplay,

Egypt, Bethlehem, Nazareth, Quakertown, Perkasie, Souderton, Lansdale, Ambler, Flourtown, Chestnut Hill with intervening and adjacent territory, will pass in quick review before the reader. The papers will also be richly illustrated.

Contributors

THE PENNSYLVANIA-GERMAN feels most happy to be able to announce the following list of contributors, each of whom will tell of the points of interest in his locality:—

Charles R. Roberts, Allentown; Rev. J. B. Stoult, Emaus; Solomon DeLong, Slatington; Dr. Louis B. Balliet, Allentown; Edmund Randall, Catasauqua; Prof. A. G. Rau, Bethlehem; Rev. W. J. Wotring, Nazareth; Hon. Jere Hess, Hellertown; Hon. Frank B. Heller, Lanark; F. A. Krauss, Quakertown; Hon. H. G. Moyer, Perkasie; W. F. Goetler, Souderton; Edward Mathews, Lansdale, and J. M. Haywood, Ambler. These names are a guarantee that the sketches will be thoroughly accurate, intensely interesting, vivid and to the point.

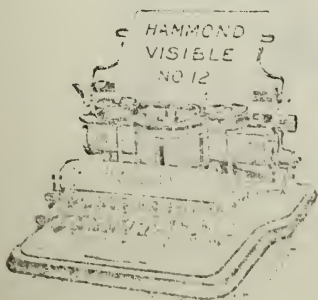
Friends of the magazine will confer a great favor by commending this series of sketches as opportunity may present itself.

The contributors will be pleased to receive and forward subscriptions for the magazine.

Recipients of this announcement in position to furnish unique data, illustrations or historic items will confer a great favor by entering into communication with the contributors. Any favors shown that will help to add value to these articles will be greatly appreciated.

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The Pennsylvania-German

Vol. XI

APRIL, 1910

No. 4



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APRIL, 1910

The
Pennsylvania-German

A Monthly Magazine

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(NOTE—Do not fail to read the "Important Announcement," p. 256. The May number will be a very important issue and should have a wide circulation.)

Publishers: THE EXPRESS PRINTING CO.

Editor: H. W. KRIEBEL, Lititz, Pa.

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The Studebaker Brothers

The Wagon Builders of South Bend, Indiana

By Dr. I. H. Betz, York, Pa.



THE name of these people has become a household word over the whole country and it might be added over the whole world embracing the civilized parts of Asia and Africa, South America, Central America and Europe.

As the name signifies, they are of German descent and in the natural course of events after their immigration into Pennsylvania their forbears became Pennsylvania Germans.

Of their ancestry in the Old World or the particular locality from whence they came tradition and records seem to be silent. In 1736 among the passengers called Palatines who arrived at Philadelphia on September 1st on the ship Harle with Ralph Harle as master from Rotterdam, Holland, last from Cowes by the original manuscripts now in the Pennsylvania State Library at Harrisburg and also in Rupp's "30,000 names of Immigrants" were

Peter Studebecker, age 38 years;
 Clement Studebecker, age 36 years;
 Henry Studebecker, age 28 years;
 Anna Margetha Studebecker, age 38 years;
 Anna Catherine Studebecker, age 28 years.

The vessel had 156 men, 65 women and 167 boys and girls, in all 388 souls. It will be noticed that the last part of the name becker has now been changed to baker. Whence these pioneers came, whether from Germany or Switzerland, cannot now be determined.

Just where they first settled remains unknown, although the probabilities are that they, in common with other early immigrants, according to custom, for a time, remained in the eastern counties of the State. Moreover, hardly any permanent set-

tlements had yet been made west of the Susquehanna river at that date. For a period of sixty years the Studebaker family must have lived quietly and peacefully pursuing the even tenor of its way in Pennsylvania.

In 1798-9 the tax list of what was then Huntingdon township, York county showed that among the taxables were Peter Studebaker Sr. and Peter Studebaker Jr. wagonmakers. This portion of York county was in the following year erected into Adams county. The Studebakers would seem to have been wagonmakers or builders for at least several generations. They combined the trade of wood workers and blacksmiths in that early day.

The father of the Studebaker Brothers was named John and he was probably a son of Peter Studebaker Jr. It would thus seem that the brothers of our sketch are probably the 5th generation of the name in America. John Studebaker the father of the brothers lived in what is now known as Straban township in Adams county between Chester and Hunterstown a few miles east of Gettysburg.

Here as early as 1830 he owned a property on which he erected a brick house which in its time was considered one of the best dwellings in the county. He also erected a shop in which he pursued the trade of a wagon-builder and had a first-class reputation as a conscientious and skillful workman who could always inspire confidence in whatever was intrusted to his care. In 1904 the house aforesaid was consumed by fire. The shop which he had built more than 75 years ago is still standing.

About 1835 considerable emigration occurred to Ohio and the adjoining States. John Studebaker also became affected with the western fever and resolved to sell out and go west and grow up with the country.

He disposed of his property and in the fall of 1834 purchased a tract of 160 acres of land, about five miles east of Ashland, in what was then the western part of Wayne county, Ohio. This portion of the county in 1846 was organized and named Ashland county whose county seat was Ashland.

Before moving to Ohio, John Studebaker constructed a large wagon of the Conestoga pattern, the bed or box of which had an enormous carrying capacity. The wagon-bed had bent bows which at the ends leaned forwards and backwards respectively. These bent bows from end to end were covered by duck cloth, as it was known, which would turn the water and prevent its going through. Wagons of this character may still be seen in old time pictures and a very few may be housed up as relics of a bygone generation. They were used during the earlier part of the last century before other means of transportation came in vogue for hauling farm products to the eastern cities and bringing merchandise on return. The turnpikes had long caravans of these teams on its line day after day. Some teams belonged to those who made it a business regularly, while others followed it to haul their own products during the winter season.

Mr. Studebaker had another two-horse wagon loaded with anvil, tools and other utensils. Another two-horse team contained the wife and smaller children. Four strong horses drew the large wagon to the far West as it was then termed. Mountains and streams had to be crossed and the roads at some places were in bad condition. Six children had been born to this couple near Gettysburg of whom two were boys, Henry and Clement—afterwards known as Clem Studebaker, of national fame. At Ashland three other sons were born, John Mohler, now known as John M., Peter E. and Jacob F. Four daughters were born in Pennsylvania while one was

born in Ohio. Thus the family was equally divided embracing ten children.

The trip was interesting to the children who were old enough to appreciate it. Even fifteen years later these white covered wagons in endless procession were seen by the writer in Northern Ohio, moving from morning till night, day after day, on their way to settle other states—such as Indiana, Illinois, Wisconsin, Iowa and other western points. Mr. Studebaker had, very early in the year 1835, sent a man on ahead with a team to put out such crops as were grown earlier in the season. It will thus be seen that the family was in fairly good circumstances for that day, the means having been obtained by industry and economy.

The parents and children liked the new country and easily adapted themselves to the changed conditions. The older children attended the schools which were at a distance of several miles. Their fare was coarse but wholesome which conduced to healthy growth, development, and strength.

John Studebaker had owned a very pleasant home in Adams county, Pa., among a people of sterling traits and worth. He was the worthy son of a worthy sire. He had been a good law-abiding citizen whose motto being upon the door:

"Owe no man anything
But love one another."

While he was toiling at the forge his good wife was running the spinning wheel, cheerful and happy in thus providing for her family fabrics which, in that day of handmade industry, were in almost universal use.

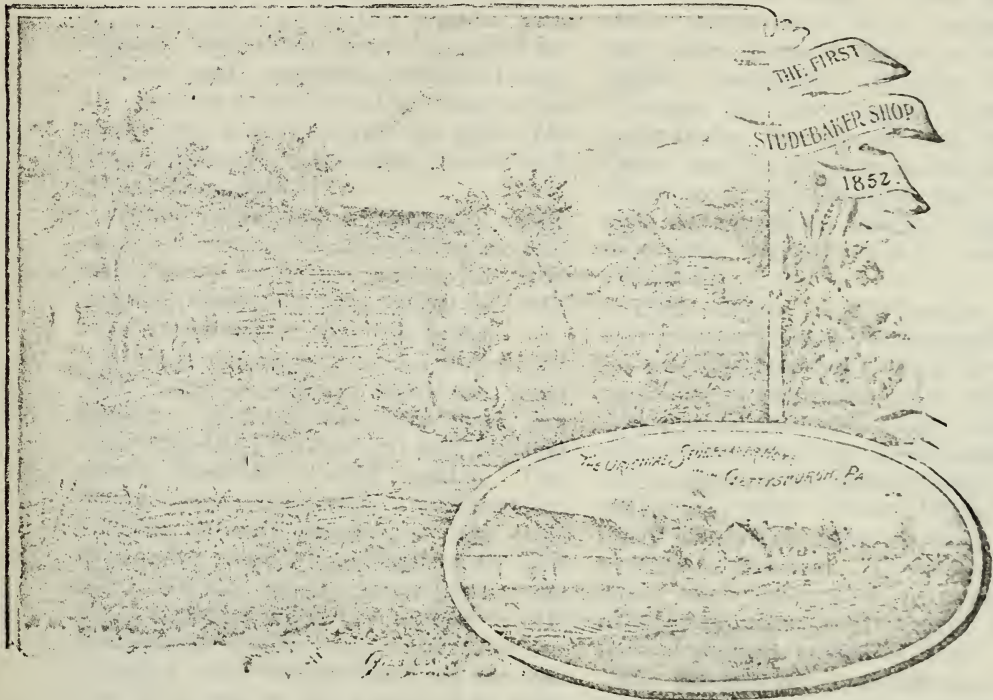
Little did these good and peaceful people think that in less than a quarter of a century from then this section would suddenly be invaded by a force of 200,000 men and that for three days the fate of the nation would hang in the balance, and that one quarter of this great host would be found among

the killed, wounded and captives! Neither could they foresee what great changes would occur in their own family during the next seventy-five years.

Everything was promising and full of encouragement for the future, immediately after their removal to Ohio. However, a circumstance had occurred while they still lived in Pennsylvania the import of which had almost escaped them. In that early day the

later period when such favors time and again turned out disastrously.

But, at any rate, Mr. Studebaker had gone on a note as endorser. The financial panic of 1837 was approaching; the maker of the note was unable to meet its payment and the burden fell upon the endorser, John Studebaker. Such failures probably in the majority of cases were not owing to positive dishonesty on the part of the maker of the note but to bad



GENESIS OF THE STUDEBAKER WORKS

custom of neighbors and friends bailing one another, as it was termed, was still in vogue. The people of new countries are proverbially friendly and democratic. To put one's name to a note as endorser was very easily done, and, as a rule, no thought was given to the matter except that it was a mere form while the man who did so, never took into consideration that he might eventually be obliged to pay the note. Moreover men inspired more confidence than they did at a

judgment, to mismanagement, or circumstances over which the individual may have had no control. Many an endorser lost all he had because he could not say, "No". Again in the kindness of his heart he may have been overpersuaded. Mr. Studebaker, financially, was a ruined man. All his bright hopes for the immediate future were blasted by one fell blow. He had a large stock and nice farm but nearly everything was sacrificed and turned into money to meet the obliga-

tions incurred. Moreover, in a new country things are cheap while money is scarce and dear. Where a sale is forced, property does not bring its true value since no one may just need or want it.

He, however, managed to secure a small tract of thirteen acres with a double log house of a story and an attic for a residence. The tract also had upon it a saw mill and grist mill which were run by water power. Considerable repairs were needed which as usual far overran the original estimates. The water power was also inefficient and sometimes wholly failed. He incurred considerable expense in improving and enlarging the mills. He had undertaken a business with which he was unfamiliar.

In the meantime to procure ready money he began blacksmithing several miles away from his home, his wife keeping house for him while his children remained at the mill home.

Money was scarce and commanded high rates of interest based on good security. But all was of no avail. He lost what little he had left and became deeply involved in debt besides. The house was also very inefficient in keeping out rain and snow. The children who were old enough were put out to service which meant hard work for a nominal wage per month. Mr. Studebaker made every endeavor to liquidate his indebtedness to the extent that was in his power—but with the aid of his sons in time he paid every dollar. Thus the motto on his shop door in the east, animated him in the direst stress and poverty—a good lesson to that large class of people who shirk their obligations.

After the disastrous experience with the mill property, he removed to a smaller tract of four acres which he rented, being unable to buy it. This was adversity, indeed, and required all self-denial, courage, and patience that poor human nature was capable of. Here Mr. Studebaker settled down in earnest, naming the place "Pleasant

Ridge", where he lived longer than at any other place of his frequent removals. The family were, if possible, more attached to each other than ever. Here again he began blacksmithing and wagon-making and his five boys all gained their first knowledge of the trade which laid the basis of their future life work. They learned industry, economy, perseverance, patience, and, above all, conscientiousness and honesty. "Like father like son" is an old adage. This shop was their mechanical "alma mater" and they ever loved to point to it as the "First Studebaker Wagon Works". Contrast the first Wagon Works near Gettysburg, the second near Ashland, Ohio, and the third at South Bend, Indiana and development and success may be traced to homely underlying principles without which success is impossible.

Their home at "Pleasant Ridge" was always a centre of hospitality, and no one needing help, food, or shelter was ever turned away from their door. There were but two living rooms besides the attic but, notwithstanding the number of the family, they, on one occasion, gave entertainment to a party of sixteen nuns on their way to a western convent. Those were days when such entertainment meant personal discomfort and serious diminution of meagre stores of food.

Mr. Studebaker and wife were members of that good old denomination of Christians known as the Baptist Brethren, or more familiarly as Tunkers, or in Pennsylvania German as Dunkers. Meetings, especially in newer countries, were held at the houses of their members twice yearly alternating among them. On these occasions it was necessary to take down the parents' bed on the lower floor to afford room for the meeting, after which it was replaced. Mr. and Mrs. Studebaker's hospitality was proverbial by report. A man who kept a primitive tavern one mile from them used to say:

"Old Studebaker lives just a mile east; he is known clear to the Allegheny mountains; his home is always full because he don't charge anything. If he would move out of the country I would do a good business."

Mr. Studebaker and wife never lost their cheerfulness in their adversity. The children were always kind and obedient to their parents which lightened their load very greatly. When old enough on one occasion the three oldest boys went to an adjoining county where harvest hands were in demand at greater wages than ordinarily prevailed. They drove fifty miles. The oldest received 80 cents per day, the next oldest 50 cents while the youngest received 25 cents a day. When they returned home their savings amounted to \$60. This sum they turned over to their father. Such were the hardships incurred by the early settlers.

As soon as the older boys became of age, their father urged upon them the importance of getting an independent start in life. In 1852 Henry and Clem, the older of the five brothers, departed from "Pleasant Ridge" with which were associated so many tender memories and went overland to South Bend in Northern Indiana near the Michigan line. Clem taught school for a time and worked at blacksmithing for fifty cents a day.

South Bend was then a small hamlet, but today is a hive of manufacturing industry containing not far short of 75,000 people. To speak of its industries even in outline would far transcend the limits of this paper. Here, in 1852, the two brothers began blacksmithing and wagon building with a capital of \$68. The first year they built two wagons, one of which was in constant daily use for 33 years. They had few tools. They bought their supplies as they were needed from a hardware store in the town and like Benjamin Franklin in his start in Philadelphia they wheeled them on a barrow or carried them through the streets on their backs. The eight hour

system had not then been heard of and they were glad to work from daylight till far in the night at their labors.

Gradually they accumulated some surplus and themselves became employers of labor. The older brother Henry later preferred a rural life and retired from the partnership to a farm and lived the remainder of his days there until his death in 1895. John Mohler the third brother, who had gone to California in 1852 and returned with some capital, took the place in the partnership of Henry who had retired. Peter E. the fourth brother had been a merchant in Goshen, Indiana, but cast in his lot with the firm as the fourth brother. Later Jacob F. became associated. Clem was the organizer, John Mohler the man who possessed executive power, while Peter E. was a salesman of unexcelled ability. Quite early he established himself as salesman at St. Joseph, Missouri, which was headquarters for the numerous emigrants who went across the plains. Thus all the brothers had been connected with the firm. Jacob F. the youngest brother died in 1887. Henry died in 1895, leaving the three brothers. Clem, John M. and Peter E. as members of the firm.

These sons ultimately brought their parents, the sisters remaining unmarried, and the younger children to South Bend where the father died in 1877 and the mother in 1887. A married sister died in 1872 and the two brothers already mentioned, Peter E. died in 1897, and Clem died in 1901 at the age of 70 years.

Thus but one of the brothers, John M., remains who is now President of the company. The second generation, the sons of the brothers, are now coming on the stage in the direction of the business. John M. celebrated his 76th birthday October 10th, 1909. He was born near Gettysburg, Pa., 1833. Also celebrated his golden wedding anniversary January 2, 1910 — "fifty

years of golden bliss"—so he says; and now he expects fifty more.

One of the first large contracts the brothers secured, was a government contract in 1864 during the Civil War. This was eminently satisfactory to the government and gave them a start and their business gradually grew.

In 1868 the company was incorporated as the "Studebaker Manufacturing Co." with Clem Studebaker as President which position he held to the end of his life in 1901. He was for many years a member of the Methodist Book Concern of the Methodist Episcopal Church, twice a lay delegate to the general conference of the Church, twice a delegate to the National Republican Convention, and U. S. Commissioner to the Paris Exposition of 1878 and also to the New Orleans Exposition. He was president of the Indiana Board of World's Fair Managers, member of the Carriage Builders National Association from its organization and at one time its president. He was appointed by President Harrison a member of the Pan-American Congress during the winter of 1889-90. He was also a member of the Board of Trustees of Depauw University at Greencastle, Indiana, president of the Chatauqua Assembly, and also a member of the South Bend Council.

In 1897 a reunion of former residents of Ashland county, Ohio, was held at Ashland which was attended by no less than 10,000 people. Invitations had been sent out on a large scale and the result was that 37 states, besides territories, were represented by those who had at some time been residents. Many were represented by letter such as Senator W. B. Allison, of Iowa, Ex-Mayor Strong of New York City, Ex-Senator Ross of New Mexico, George Kennan the Siberian traveller, and others. Among those present were Judge Grossepup of Chicago, and many professional and business men.

Among them were the three Studebaker brothers, this being their first visit, since their removal nearly fifty years before. Their faces beamed with the memories of Auld Lang Syne. They were strong, rugged-appearing, business men, utterly without pretension, dignified and earnest in demeanor. They confessed that no previous day had afforded them more pleasure than this revival of the fond memories of the past. Hon. Clem Studebaker was the spokesman for the family and read a most interesting paper which possessed intense interest. He extenuated nothing and recited an unvarnished story of the early ups and downs of the family—its trials, its struggles and its triumphs and the poverty which had encompassed one and all. Never did the writer listen to a more pathetic and realistic tale of the struggles of family life. To this paper with its recollections we are indebted for many facts and incidents which we have embodied in this paper.

The following day, the three brothers with some friends, accompanied by a photographer and a stenographer, took a trip to the localities where they had resided and to the various places where they had lived among strangers when hired out to service by their father. Photographs were taken of the old time places. Many of the old time buildings still remained standing, a silent witness of the past. While the photographer was directed what to take the long pent-up thoughts of the past with a flood of reminiscences were taken down by the stenographer. At one place one of the brothers related how he served at farm jobs which embraced picking stones, churning butter, which on one occasion required a day and a half with the old-dash churn. On another occasion being sent to search for the cows he took a "Daddy Longlegs" up to show him the direction in which to go in which he implicitly believed. When one

failed he killed him and took up another. Clem pointed out the site of an old time schoolhouse at which he had the future Senator William Boyd Allison as a schoolmaster. John Mohler pointed out a field where he husked 75 bushels of corn in a day. The younger brother Peter E. pointed to a farm where he milked the cows and where the boss wanted him to bind himself to him till of age when he was to receive a horse, saddle and bridle.

One of the brothers related how upon one occasion he went with a man to be gone two weeks to drive cattle to Lake Eric. He was to receive three dollars which he never got, even after going for it three or four times a distance of some miles. On another farm, the brothers helped to raise broom corn, prepared it and made it into brooms. The boys here also learned to eat very fat pork which with sauer-kraut and sour apple butter spread on bread, was healthful and nutritious. Barrels of cider were boiled down into apple butter. Sauer-kraut was made in large quantities the old adage being:

"Spheck mit kraut reis'd awek."

At one place the boys related how they were cured of smoking by the poisonous fumes which served as a perpetual reminder. At another place they pointed out where with other farmer boys they played "old sledge" to which their father was opposed whose counsels they followed and obeyed. At another place one of the brothers pointed out where he fell from a log into deep water beyond his depth and was obliged to "sink or swim, survive or perish". He swam.

At one place Clem related how he there had attended his first class and prayer meeting and the impressions made there were never effaced and helped to make him a Methodist.

Numberless were the experiences related in the enthusiasm of the moment. So far as we know none of the family

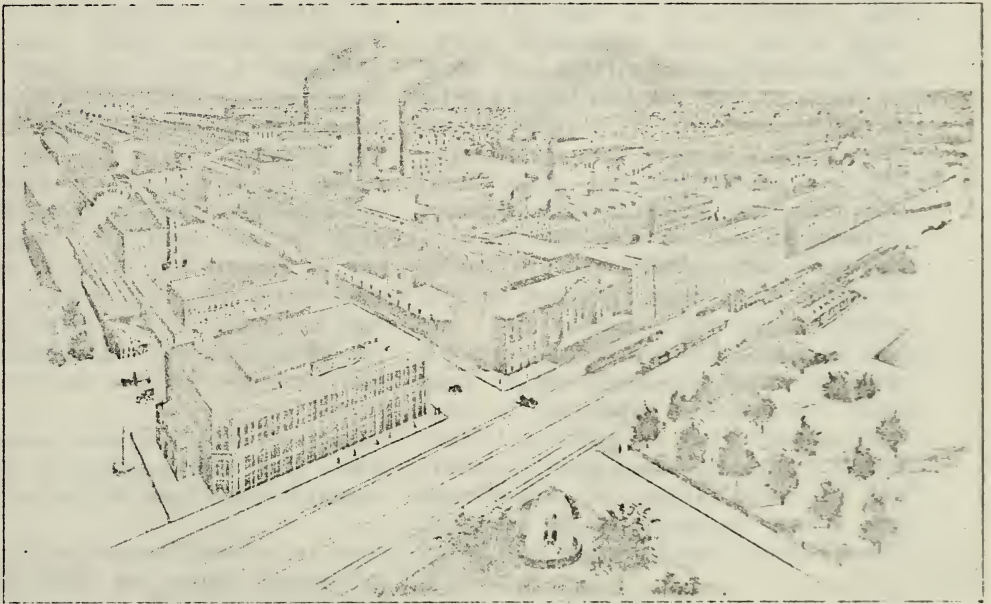
had ever returned to the old home near Gettysburg, Pa., to the scene of the first home.

But the Mecca and real objective point of the trip was to the old home of the Studebakers at "Pleasant Ridge". Their father's shop or the "First Studebaker Wagon Works" had been razed to the ground. Mr. Studebaker afterwards said if he could only have saved the old shop he would have brought it here to South Bend and rebuilt it on the lawn in front of the factory office. The main part of the old home or dwelling was still standing. It was 21 feet long, 16 feet wide and 6½ feet to the ceiling with the attic above. This building had housed the parents and ten children. The old stairway leading to the garret was still intact and the brothers climbed into the loft where many a time they had heard the hail and rain patter on the shingles and found the floor as well as the bed covered with the "beautiful snow" in the morning. There was a large old chimney and fireplace in the house where logs were rolled on the hearth to be burnt. A hogshead of maple sugar syrup stood on the garret in former times. One of the boys had a proclivity for sweets which led him to fall into it and from which he was unable to extricate himself without assistance. His mother came to the rescue and helped him out with a reprimand and something more substantial. Near here one of the boys undertook to dig a cellar for two dollars. The ground was dry and hard to dig but the work was done. At one place where they stopped they were shown a wagon which their father had built in 1845 or 52 years ago. It was still capable of hauling 70 bushels of wheat to market. The wagon had its fourth set of tires and the wheels had never been filled. One wheel ran for 22 years before the tire had to be cut. Clem also worked for this man when a boy and on this occasion he gave him a good character and said he had never to tell him a thing more than

once and that he always kept on the right side of the women. Close by on a farm Peter E. showed where he rode the horses to tramp out grain, and where he also threshed with the flail. He worked for his board and went to school. He often got up at four o'clock in the morning and sawed wood by moonlight.

While these experiences may be considered homely yet they are of value for several reasons. They show us the trials of the early pioneers in the settlement of Ohio and Indiana.

though strictly speaking not of its own creation. It remained loyal to its convictions of duty with a cheerfulness that would be next to impossible to many. But see the result. The children were loyal and obedient. They were virtuous and honest. They had learned to be faithful to every trust and confidence with which they were intrusted. Success smiled upon their efforts and in the end they triumphed and outstripped every obstacle. This visit of the brothers to the old scenes of their boyhood was a memorable



THE STUDEBAKER WORKS

They also show us the early day life of the pioneers and their families in the settlement of a heavily timbered country before the days of railroads. Now railroads go ahead of the settler.

These experiences of the Studebaker family have another important value in showing us that honesty in the long run has a sure reward because it is right. Here was a family which in its outstart had its confidence imposed upon and was reduced to straits of woe and penury. It maintained its integrity and paid its obligations al-

event to them. Sad to relate occurred the death of the younger brother Peter E. who died the following week after his return from the reunion of heart disease at 61 years of age. He had been second Vice-President of the company and its manager. He had married three times. He left a wife, two daughters and a son to mourn his untimely decease.

The business at South Bend had been built up step by step but not without many discouragements and a severe loss by fire which consumed

their entire plant. But undismayed the brothers set to work and rebuilt it with added improvements, and thus increased their business, until they could claim the distinction of being the largest manufacturers of vehicles in the world. Their products went to every part of the civilized world. In 1897 Mr. Clem Studebaker said at the Ashland Reunion that they had made three-fourths of a million of vehicles and expected to reach the million mark till 1900. During the ten years since 1897 they have actually made more than one million exceeding the amount in the previous estimate. At present they have reached 125,000 yearly. They also have a large harness factory and a plant for the manufacture of gasoline and electric automobiles. Their plant occupies 101 acres. Some of their buildings are six stories in height. Their working force is 4000 men. At least 100 of these men have been in the employ of the firm for 25 years and two of them for nearly 50 years. It is estimated that the establishment has a capacity for turning out one vehicle every 20 minutes.

Estimated total business for 1910— inclusive of automobiles will reach \$40,000,000, and it may reach \$50,000,000.

Fifty million feet of lumber are used up yearly with an untold amount of iron and steel. The material and workmanship are all of the best and the motto of the firm is "Nothing is too good for our customers". The firm pays good wages and strikes are unknown. The workmen realize that the firm have their interest at heart. During the Spanish-American War some of the employes who belonged to the National Guard of the State entered the service. Just before leaving the Captain of the South Bend Company announced and read the following message: "The board of directors of the Studebaker Bros. Mfg. Co. at a special meeting called last evening adopted the following resolution:

"Resolved, That under the present call of the President of the United States for the members of the National Guard to serve in the war with Spain this company will re-employ members who leave its employ to respond to said call and while such employes are in actual service of the United States during the war this company will continue the names of such employes on the pay roll at their present rate of daily earnings and appropriate such pay to the support of the families of those who are married and the dependents of those who are single."

Col. George M. Studebaker, eldest son of Clem Studebaker was the Commanding Officer of Ind. Vol. Regiment 157, the 1st Vol. company east of the Mississippi River to be mustered into service under President McKinley's call and the first to arrive in the frontier.

From the last week in April till the first week in November the full amount of each man's pay who had enlisted was paid to his dependents. When the last dollar was paid the whole amount aggregated between six and seven thousand dollars. Twenty-four of the employes had thus gone to the front and were the subjects of the above benefaction. At a special meeting in the office of the company these men presented a signed testimonial in appreciation of the kindness of the company which was tastefully engraved and read as follows:

"We, the undersigned employes of the Studebaker Bros. Mfg. Co. who left their service to serve our country desire to express to them as well as human language can our gratitude toward them for the noble generosity by their paying to the loved ones we left at home the salaries we would have earned had we remained in their employ, and to express the hope that they may long continue to enjoy that unstinted measure of prosperity which their integrity and generosity so richly deserve."

This testimonial was handsomely acknowledged by the company through its Secretary Col. George M. Studebaker. It hangs in their office and is highly prized as an acknowledgment from their employes.

On another occasion it may be recorded that a marble slab was raised by Peter E. Studebaker to the memory of Abraham Lincoln's mother, Nancy Hanks Lincoln, whose grave had been unmarked in Indiana for more than 60 years. The grave was located in a desolate place nearby where the Lincoln family had lived while in Indiana. Lincoln's mother had died of that mysterious disease known then and later as "Milk Sickness" which to this day has not had its causes assigned. She died in 1818 but for thirty or forty years afterwards the disease still prevailed more or less in Indiana. The slab erected to the memory of Lincoln's mother had the words inscribed, "To the mother of our martyred President. Erected by a friend." No one knew where it came or who sent it but with it were directions that it should be placed above the grave of Nancy Hanks Lincoln and an iron fence should be put around it. The request of the unknown donor was carried out but the men who did the work never knew who paid them. The money came through a bank at Rockport and that was the end of it. The general supposition is and it is probably true that the marble stone and its erection was the gift of Peter E. Studebaker.

Of late years The Studebaker Mfg. Co., has been building automobiles on an extensive scale. With their immense capital and facilities they have entered the arena of competition in this industry with manufacturers of limited resources which means a gigantic contest.

Their branch warerooms for all their products may be seen in New York, Chicago, San Francisco, Kansas City, Boston, Philadelphia, Savannah, Los Angeles, Portland Oregon, Salt Lake City, Denver, Cleveland, Dallas, Indianapolis, Seattle and elsewhere. Truly their success after 58 years from the time when their "First Wagon Works" was begun at South Bend, under difficulties and adversities is an

example of success richly won by patient industry, perseverance, and conscientious principles applied.

On Jan. 3, 1910 Mr. and Mrs. John Mohler Studebaker, Sr., celebrated their golden wedding anniversary at their residence, Sunnyside in South Bend. More than 800 friends and guests were present, some coming from the towns of northern Indiana and others from New York, Chicago, Kansas City and even San Francisco being represented among the guests. The venerable couple were now nearing their 76th year. Mr. Studebaker is hale and hearty for a man of his age and passes eight hours a day at his manufactory. He is now the sole survivor of the five brothers. He has been a munificent patron of South Bend. Among his recent gifts can be mentioned the \$200,000 Y. M. C. A. building. This gift to the city was entirely without restrictions. He also gave to the city a short time ago a \$25,000 electric fountain and has done much to aid in the promotion of South Bend's public park system.

Beginning with two vehicles in 1852 this growth has been accomplished in 58 years. The styles of vehicle have been produced in variety from an ordinary farm wagon to a president's landau. The automobiles have been produced for using either gasoline or electricity. They have furnished ambulances which have been in six conflicts. Lord Roberts, head of the British army, in his official report to the English Parliament said:

"Wagons were imported from the United States and these proved to be superior to any other make either of Cape or English manufacture. They were built by Messrs. Studebaker Bros. Mfg. Co. who have a great vehicle factory at South Bend, Indiana."

The firm's price it is said was considerably less than any of the foreign manufacturers.

This great plant the Administration Building the newest addition cost \$300,000. In it they keep 97 sten-

ographers busy during the working hours of each day. Four thousand letters is the result daily. Modern office appliances are used everywhere. They have six billing machines, six comptometers and eight Burroughs adding machines, four of which are operated by electricity. Two addressographs automatically address thousands of catalogues and circulars daily. Checks are written by two check writing machines. One hundred and eighty telephones, seven mail distributing tubes, two hundred sanitary desks, three thousand and twenty-five volumes of technical and legal books and seventeen hundred and forty-nine electric lights complete the equipment of this building.

This is but one building where the business of the Company is transacted. A large volume would be required to describe the whole plant. This success from humble beginnings would seem to be without a parallel. How was it accomplished? The history of

the Studebaker family shows how it was accomplished which was by industry, foresight and the endeavor to produce an article as near perfection as was possible. They put conscience in their work and pleased their customers which established their reputation and promoted the growth of their business. More need not be said of a business that has had a phenomenal rise and growth.

In looking over this long story from start to finish it is evident that moral character and honest dealing wear the longest. The tendency through competition to cheapen production and thus pass an inferior unsatisfactory article which is dear at the lowest price, upon the general public must in the end prove unprofitable and unpopular. The principles instilled by the older Studebakers in their children in the direst adversity which were well and thoroughly learned bore fruit in manifold proportions and remain as a shining example to the world.

HAYDN AND MOZART

Haydn and Mozart were great friends. When either had composed a masterpiece, the other was invited to the house of the composer to enjoy the first sweetness. The following story is given us by *The Boy's World*:

It chanced to be Haydn's turn, and Mozart came full of expectation. Contrary to custom, Haydn invited his guest to give his interpretation of the theme instead of playing it over himself. Much pleased at the compliment, Mozart played brilliantly, for the work was beautiful and his musician's soul was stirred. Suddenly he halted and looked across the piano at his friend.

"There's a mistake here," he said, "a passage written for three hands would be impossible for a soloist. Of

course, those notes must come out.

"Oh!" said Haydn, quietly, "I can play it."

Mozart laughed. "My friend, you have not three hands."

"Perhaps not," answered Haydn, with a quiet smile. "Nevertheless, I contend that I can play the passage, otherwise, I would not have written it."

"A challenge!" cried Mozart. "Prove your word."

He yielded his place at the piano.

His excitement rose as Haydn reached the disputed passage, when, to his amazement, the composer brought his nose to the keyboard, and the notes rang out clear and true.

—Christian World.

John Early (Johannes Oehrle) and His Descendants— by His Second Wife, Christina Regina Sichele

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



She preferred giving her name as written by Rev. John Caspar Stoeber in his Record of Baptisms, although elsewhere given as Mary Regina. She was born February 27, 1738. They were married

March 11, 1755.

The son, John Early Jr. married Margaret Deininger, b. January 11, 1758. She was a daughter of John Adam Deininger sr.¹ Apparently, he, John Early, settled, at once, upon the homestead known as "Betimes" farm. Here he spent the remainder of his days. He had acquired considerable property; besides the homestead, what was afterward known as the Longenecker farm, as well as the Christopher Ernst farm, later occupied by his son, John William. The inventory of his estate amounted to quite a respectable sum, but unfortunately much was in notes, which he seems to have been compelled to pay, realizing the fact that the security or endorser pays the debt.

He was Justice of the Peace for the third district of Dauphin county, embracing Londonderry and Annville townships. He was appointed August 27, 1795. Some warrants issued by him and served by his brother, Thomas, who was the constable, are still in existence. He was one of the organizers of the Evangelical Lutheran congregation at Campbells-town, 1792. His two sons, John Jacob and John William, were confirmed there in November, 1799.

He died March 1, 1810, aged 52 years and 8 months. The widow survived him but a short time, having died August 8, 1811. Although the tradition generally was that both are

buried at the Bindnagel church, that apparently is a mistake. Not only were he and all his family members at Campbells-town from the day of organization, the sons being confirmed there, but Dr. Lochman has included their names as well as that of their youngest son, Daniel, in the "Record of Burials" there. He certainly would not have done that if they were buried at Bindnagel's. He was pastor of both churches.

The publishing of the Fifth Series of the Penna. Archives also shows what was long since believed by the writer, that John Early Jr. was active in the Revolution. He was a member of Patrick Hay's Co. of Lancaster county Militia of the Sixth battalion, commanded by Col. Rodgers. He served from 1778 to 1781. The names, Carmany, Longenecker, Balm, Forney, Hershey, Kingrich (Gingrich), Henry, show that he belonged to Londonderry, Jacob Early of Donegal belonged to the same battalion (regiment).

John Early's family was small: viz. 1. Magdalena b. February 24, 1778. She was married to David Earnest October 17, 1798. They had five children (a) Elizabeth b. October 28, 1801, who was twice married: first to Rev. LaRoss, a Reformed minister (Laros), whose son was County Superintendent of Dauphin county a number of years. Then to James Lenox, (b) Mary Magdalene, b. December 11, 1804; was married to Mr. Bomberger, a cabinet maker of Hummelstown, (c) Obed b. August 20, 1807, married Margaret Cobaugh. They had 10 children. The oldest son, Rev. John A. Earnest, D.D., a Lutheran minister, died a few years ago at Mifflinburg, Union county, (d) Adam b. May 28, 1810 and died

September 20, 1873, without issue, (e) John b. April 6, 1813, and died December 26, 1872, married first Miss Berst, m. 2nd Fanny Kieffer, removed to Mansfield, Ohio.

2. John Jacob Early b. December 12, 1779. He married Mary Elizabeth Kraemer May 17, 1803. He died November 16, 1837 and she died September 3, 1847. They had a large family, nearly all girls. Their only son who attained manhood died before the parents, without issue. A number of the children died in infancy.

(a) Regina b. June 8, 1805, was married to Philip Moyer April 13, 1824. The Moyers resided a short distance south of Campbellstown, but moved to Centre county. Those of the family in Centre county still spell their name Meyer. It is a somewhat strange incident that she is entered as Regina Early in the "Baptismal Record;" when her cousins wrote to her or about her, they called her by that name; in recording her own marriage in her family Bible she signed her name Regina Early, and the husband in his Bible says, "I Philip Meyer united in matrimony with Regina Early." Yet the people of Centre county seemed to be so thoroughly convinced that "Raitsche," the name by which she was known, must be Rachel, that they had that name inscribed on her tombstone, although they had the Bibles in their possession. So that baptized, married and recorded everywhere as Regina, she is buried as Rachel.

(b) Madlena (Magdalene), the first born, (1804) died in infancy.

(c) Elizabeth, b. November 21, 1807, became the wife of Daniel Siechrist (now Seachrist). The husband did not live long. They had but three children, Elizabeth married to Israel Kramer, Christiana and Gabriel, all died young.

(d) John b. March 20, 1810: died February 3, 1835. m. Elizabeth Wolfersberger. They had one son John Jacob, but he died in infancy. The widow

was married to John (?) Kettering. With this young man's death this Early family died out.

(e) Margaret (or Peggy as given by Dr. Lochman) b. February 14, 1814, died when about 5 weeks old.

(f) Jacob b. September 28, 1815, died when about 8 weeks old.

(g) Catharine b. February 10, 1817, was married to John Seachrist. She died March 21, 1845. They had Daniel now residing in East Hanover, Dauphin county; Louisa, married to Moyer moved west and died there. Elizabeth m. to James Ross, Esq., Linden Hall, Centre county, Pa.

(h) Margaret b. February 23, 1820. m. to Augustus son of John Carmany and Elizabeth Reist. He died March 1884 and she died 1906 about 86 years of age.

Their children were, Jacob m. Rosa Boltz.

(i) Elizabeth m. to John, son of John Fenster and Sarah Haupt. William died single person.

Emma Barbara, died in infancy.

Ann Rachel m. to Wm. son of Wm. Henry and Mary Woltz. Alice Catharine m. to Henry s. of Wm. and Leah Dutweiler; Margaret Louisa. Franklin Augustus. Clement Early residing at Philadelphia and Emma Rosa, died single person.

(j) Rosina or Rosa, b. October 9, 1823. m. to Joseph son of Philip Carmany wf. Elenora Imboden. Their children are: Rachel, died in infancy. John Philip, Emma Elizabeth, Rosanna m. to John Imboden, a school teacher; Amanda, Fietta. Louisa. Margaret, Joseph Early.

(k) There were three or four others who died in infancy. Some of their names are not even recorded.

John Jacob Early was perhaps characterized more by his utter rejection and disbelief in witches and witch stories than by anything else. His aversion to those things was so intense, that it is said that any expression of a belief in them was the one thing that could induce him to indulge

in profanity. But he was at all times ready to express his utter disgust at the credulity of the people who believed in those things. He had the unique experience of being born in Lancaster county, married in Dauphin and dying in Lebanon, although living in the same house during his entire lifetime. His younger brother, generally known as Squire Wm. Early, although at his marriage he moved to the adjoining farm, and afterwards nearly four miles north, also spent all his days in Londonderry township, first belonging to Lancaster then to Dauphin and now to Lebanon county.

3. John William Early, b. March 5, 1782; died December 12, 1863, m. first, Catharine Hirsche (Hershey), who was born in 1780 and died August 1st, 1815.

Their children were (a) Margaret b. May 1st, 1802. She was married to Henry, son of John Loudermilch and Barbara Moyer. They had (1) Catharine m. to Joseph Gingrich, moved west.

(2) Marv Magdalen, who died four or five years ago as single person aged nearly seventy years.

(3) Henry who married Catharine dau. of Wm. Cassel and Catharine Hain. He is still living.

(4) William m. Matilda Kepplinger. He died without issue. Mrs. Loudermilch attained the good old age of 87 years.

(b) Benjamin Early December 11, 1803. After enjoying the advantages of a good preparatory education in the best schools available, and after spending some time with Rev. Benjamin German as his pupil, at Macungie, he entered the Theological Seminary at Gettysburg in the fall of 1826. He was expected to preach his first sermon before his own people in the old Bindnagel's church, upon his return. His oldest brother John went to bring him home. When he (John) approached the town he heard the tolling of a bell. Inquiry, upon his arrival revealed the fact that the tolling was to

announce the death of his brother, whom he expected to bring back with great rejoicing. Instead of listening to his sermon, his friends attended his funeral service. Although this occurred in 1827, the youngest of his brothers was buried in 1907, 80 years thereafter. One specially touching feature of this young man's death was the equally sudden demise of his very dear friend Gottlieb Weber. They had been bosom friends. Gottlieb too longed to study for the ministry, but he had no means. So he waited and sighed, expecting to hear his "brother's" first sermon, that being the endearing term they applied to each other. But on two succeeding days, both were consigned to the tomb.

(c) Catharine Early b. March 22, 1805, died May 31, 1811.

(d) John Early b. October 10, 1806, died March 31, 1898, having attained the age of 91 years, 5 months and 21 days. At the age of sixteen he entered Mr. Baum's store as clerk, accompanying him to Hummelstown. Then he spent some time in the store of George and James Fox at Spring Creek, now Derry. From 1831 to 1842 he was in the mercantile business for himself at Palmyra. Thence he went to Annville Mills, after some time spent at New Market Forge where he sank much of his capital in erecting a small furnace, he took up the management of the furnace at Union Deposit. In 1863 he was appointed Assessor of Internal Revenue by President Abraham Lincoln. A number of years later he retired to a small farm known as the Van Hoff farm. This had been a part of the original Early farm which was taken from the Bindnagel tract.

He married Mary Snively of Franklin county, Pa. They had: Louisa b. March 25, 1834, m. to Henry son of Jacob Light and Mary Longenecker. Their descendants: 1. Samuel Early, b. August 31, 1854; Louisa Snively b. January 25, 1856; Mary Magdalene, b. August 29, 1858; Lizzie Ann, b.

December 23, 1860; Emma Lucretia. b. July 5, 1863; Abraham John, b. January 11, 1865; Wm. Henry, b. Nov. 27, 1867; Leander Jacob, b. March 13, 1870; Hannah Louisa, b. November 5, 1871; Lillian Grace, b. July 13, 1873; Jennie Lulu b. July 13, 1873; twins. Mrs. Light died a few years ago.

2 John Jacob, b. —, 1836, and died about 1907, never married, travelling about everywhere. He is buried at Bindnagel's church.

3. Benjamin Franklin, b. December 5, 1838, m. Anna M. dau. of Samuel Withers and Anna Werner. Their children are: Frank b. February 15, 1868; Samuel John Elias b. July 20, 1869; Mary Augusta, b. November 20, 1870; Minnie Bell b. October 10, 1872; Lillie Jane, b. July 15, 1874; Rosie Ann b. November 16, 1876; Elmer Reuben, b. February 10, 1880; Benjamin Franklin b. August 26, 1882.

He was among the Penna. Reserves in the battles before Richmond and was severely wounded. After his return and his marriage he removed to Florida and had charge of an orange grove.

4. Joseph Snively, b. April 28, 1841. Had enlisted in 127th Regiment P. V. Afterwards, 1868, he married Maggie Agnes Buck. He was furnace manager, also hotel keeper at Mt. Holly, Hummelstown and Atlantic City and now lives retired at Hummelstown.

They had: Mary, Virginia and Besie Early, now all married.

5. Emma A. b. April 27, 1843 and died single person October 7, 1861.

6. Mary Magdalena b. August 9, 1845, m. to Wm. Shouffler, descended from Captain Valentine Shouffler of Col. Greenawalt's regiment, is a farmer residing near Loudermilch's bridge, formerly Dixon's Ford.

7. Lucretia M. b. March 13, 1847. Was school teacher a number of years. Remained with her aged father until death. Then resided at Reading and Atlantic City, and contracted a marriage with an aged New Eng-

lander. Is now a widow residing with her widowed brother Ezra at Cleona, Lebanon county, Pa.

8. Christiana b. August 21, 1849, m. to Adam son of Elizah Riegart (some now spell Rickert). Formerly resided near Bindnagel's church.

9. Ezra, b. February 16, 1852. Engaged in teaching school, then farming and agent for R. R. Co. at West Lebanon, m. Kate G. dau. of Daniel Miller and Barbara Ann Runyan. Their children are Daniel Miller, John Snively, Effie Clare, Lorenzo Owen. Wife died several years ago.

(e) William Early b. September 13, 1808, m. Leah dau. of John Dutweiler jr. and Elizabeth Williams (an English family). He died October 12, 1876 in consequence of a fall from a load of straw. She died December 29, 1888. They remained on the old homestead, originally the home of Christopher Ernst, to which 16 acres of the farm of John Early jr. had been added. In 1864 he was elected County Commissioner. He was nominated without any public announcement of his candidacy, the nomination being tendered him.

Their children were: 1. John William b. September 3, 1835. Studied at Gettysburg. Graduated 1857. Ordained to the Lutheran ministry June 7, 1860 in St. Paul's, Philada. He served parishes in Lancaster, Snyder, Dauphin, Montour and Lycoming counties. He now resides at Reading, Pa.. January 8, 1861 he married Jane M. oldest daughter of Rev. Lewis G. Eggers and wife Lydia dau. of Michael and Margaret Schaefer of Centre county. Their children are: 1. Lewis Gustavus, b. May 20, 1862, m. Ann Bechtel, Reading, Pa. They have two children George William and Annetta Margaret. He is the night editor of the Reading Times, and Secretary of the "League of Press Clubs."

2. William b. November 26, 1863. Died in infancy.

3. Martin Luther, b. August 3, 1865, is a carpenter by trade and resides in Reading, m. Maggie E. Garman of Trevorton, Pa. They have Paul Frederic m. to Cathryn Yeager of Reading, Jennie Eliza, Ella Miranda, John Wm. Jr., Lillian died in infancy, Leah Esther, Charles Garman and Robert Clarence.

4. Henrietta Catharine b. July 15, 1867, m. to Harry W. Grim, of Millersville, now Reading, Pa. They have: Wm. George and Ralph Early.

5. Lydia Elizabeth b. July 2, 1869, died in infancy.

6. John Henry b. November 26, 1871. Is the assistant of his brother, Lewis G. in the Times office and also reporter. He married S. Emma Eisenhower of Reading.

7. David Frederic, b. March 22, 1874. He worked in Penn Hardware and Reading Hardware and now in bicycle works at Reading. Married Margaret Hitner Hiester, Reading. They have one child, Albert Hiester.

8. Leah Jane, b. May 9, 1876, with her parents at Reading.

9. Ella Mary b. March 6, 1880. Died September 28, 1881.

10. Anna Margaret b. July 6, 1882. Had entered High School, Reading. Died March 11, 1900.

II. Henry Early b. March 1, 1839 m. Catharine dau. of George Shiffler and Cath. Shirk. She died December 1868. Their children were: Emma b. October 14, 1864; died January, 1867; Charles Augustus b. January, 1867; died July 20, 1885; William b. September 16, 1868. Married and resided at Lebanon. Henry Early married 2nd Alice daughter of Augustus and Margaret Carmany.

Children: Ira Jacob b. July 3, 1881, is married to Carrie, dau. of Philip Miller and wife. Margaret Jane, Franklin Augustus, Irvin Ross, John George, Henry Harrison, Alice Catharine, Daniel Claude and Martha Ellen, still at home.

III. David Early b. December 10, 1843. Enlisted in 127th Regiment of

Penn. Volunteers, August, 1862. Took part in the battles of Fredericksburg and Chancellorsville. Was severely wounded at Fredericksburg. Before his enlistment had attended Freeburg Academy and Preparatory at Penna. College. March 25, 1869 he married Mary Ellen dau. of John Adam Keller and Harriet Tressler. He then engaged in farming until about 8 or 10 years ago when he met with financial reverses and quit farming. He is now a confirmed invalid and an inmate of the Soldiers' Home, Dayton, Ohio.

Their children are: Leah Dutweiler, Harriet Tressler, married; John Frederic, married; Elizabeth Keller now deceased, Benjamin Keller, married to Ella Grace, now deceased, Claudius Franklin and David.

IV. Leah Early b. March 6, 1848. Died in infancy.

V. Mary Louisa Early b. September 2, 1852. Died in infancy.

(f) Jacob Early b. September 8, 1810, died 1811.

Jacob 2nd b. June 2, 1812. Died from effects of a fall 1820. John William Early, Esq., m. 2nd Christina dau. of Rev. Martin Kreider, a Mennonite minister, and his wife Catharine Schmutz.

Their children were: (a) Catharine Early b. September 7, 1816, m. to Gabriel son of John Wolfersberger and Elizabeth Carper. Their children are: Reuben m. Rosa Riechert; Christiana m. to John Smith; Elizabeth m. to John Snoke; Mary, still single; John, Rebecca, Julia, m. to Jacob Shaffner, and Gabriel, also married, at Harrisburg.

(b) Joshua Hiester Early b. January 25, 1818. Was a farmer and day laborer all his lifetime. He m. first Mary dau. of John Maulfair and Margaret Frantz.

They had: Benjamin b. February, 1842, died single person, Thomas m. Emma Bender, residing in Philadelphia; Elizabeth, died s. p.; Wm. Maulfair b. March 7, 1846, m. Catharine Riechert, resides at Palmyra, have

children and grandchildren; John Maulfair b. February 11, 1848, m. Mary Ann dau. of John Carper and Leah Bachman, have children and grandchildren. He resides about 2 miles east of Campbelltown, is a merchant and president of the new bank at Anville; Joshua b. 1850, died 1877. Josh. H. Early m. 2nd Sarah dau. of Joseph Weidner and Catharine Reed. They had: Sarah b. July 22, 1857 m. to John Henry Bowers. They reside at Harrisburg. Anna Weidner b. November 5, 1858 m. to Wm Henry Krill. Their residence is Palmyra. Catharine b. March 9, 1861, m. Jonas E. Fishburn. They moved to Hiawatha, Kansas.

(c) Martin German Early, b. January 10, 1820. He married Sarah, dau. of Joseph Hummel and Elizabeth Lebrich. They had the following children:

1. Edwin b. November 30, 1847— a confirmed invalid, confined to his room many years.

2. Silas L. b. October 10, 1849, m. Mary Shirk. They have Sadie Hummel, Raymond L. and Ethel Augusta.

3. Joseph Hummel, b. August 11, 1853, died in infancy.

4. Ella A. b. December 9, 1858, died in infancy.

5. Charles Carroll, b. June 6, 1861, died in infancy.

6. Martin Hummel b. May 5, 1866, unmarried. Resides in New York City. Engaged in mercantile pursuits. Also clerk of Municipal Court, New York City. Martin Early began life as a clerk in his brother John's store, then associated himself with him. During his whole life he was engaged as a merchant, dealing in grain, in farming, etc. He introduced water into Palmyra, was post master many years and died at the age of 80 years.

(d) Christina b. October 6, 1821, m. to Thomas Getz. They had one child John Henry, who died when but a few years old. She died in fall of 1902, aged 81 years.

(e) Mary Magdalene b. November 26, 1822 and died September 22, 1846.

(f) Elizabeth b. August 24, 1824, Died in infancy.

(g) Aaron Daniel Seth b. May 14, 1828, (1) D. S. Early as he was generally known spent his early years until past 16 years of age on his father's farm just south of Bindnagel's church. Then he entered his brother Martin's store as a clerk. After marriage he kept store at Anville. He then moved to Hummelstown and engaged in mining near Roundtop about three miles south of Hummelstown. When he removed to Harrisburg he organized the U. B. Aid Society. He was also licensed as a local preacher among the United Brethren. For the last 12-15 years he lived retired. He died in his eightieth year in the summer of 1907. His widow still resides at Harrisburg. He married Amanda A., dau. of Geo. Adam Mark and wife Christina Runkel. They had: (1. Valentine b. January 9, 1853, died in infancy.

2. Alice Mary b. December 30, 1854, m. to John Augustus Hall, a locomotive engineer at Harrisburg.

3. Clara Sarah, b. April 2, 1854, m. to E.W. S. Parthemore. They have: D S. Early b. March 8, 1879; Leon LeRoy b. June 25, 1881, died infant; Warren Ebersole b. May 25, 1883; Miriam Independence b. July 4, 1885, m. to Claude Roy Engle, have one child: Philip Mark b. January 5, 1888; Ralph Egle, b. June 13, 1890; Alice Runkel b. June 23, 1893; Paul Kreider b. December 8, 1896. Mrs. Parthemore died March, 1898 and he died in spring 1909.

4. Minerva Jane, b. April 8, 1858. At home. Has had the care of her aged parents.

5. Ida Emma, b. September 14, 1862, m. to Albert B. son of Philip E. Dietrich and wf. Resides at Harrisburg. They have two children.

6. Nora Irene b. November 5, 1864, m. to Charles Wm. Dietrich, also at Harrisburg.

John Wm. Early, Esq., whose descendants are recorded above, was

generally known as Squire William Early. He had another younger brother, named Daniel, who was born February 9, 1784. He died as single person. Dr. Lochman in Campbells-town church record says he died of pleurisy. The family tradition is that he fell through the barn floor on one of the horned cattle and thus came to an untimely end.

December 2, 1823, Joseph Hiester, Governor of the State of Pennsylvania appointed "(J) William Early to be a Justice of the Peace, in the district numbered five composed of the townships of Annville and Londonderry." The document is also signed by Andrew Gregg, Secy. It is said of him that he returned very few cases to court, nearly always managing to settle without bringing the matter to trial. He was an acknowledged leader of the German party, which then drew the line very distinctly. He publicly opposed the common school system, not because of any opposition to education, but because he thought, as did many others, that the law encroached upon the right of the parent to educate the child in his own way. He also thought, as did many others, that it was a blow at the German. With many others he was an ardent advocate for the continued use of German. He even went so far as to donate a plot

of ground for the erection of a school house in which the German was to be taught. But it has long since passed into control of the public school authorities. Until within quite recent years it was known as the Early's schoolhouse. Much of his personal influence, and it was quite considerable, depended on the fact that when really aroused he could make a very acceptable offhand speech, but always in German.

We had intended to include in this sketch all of the descendants of John Early by his second wife Regina Sichele, but find it will be impossible to do so, as the second son, John Wm. Early, Esq., of Centre, had quite an adventurous and checkered career.

¹The parents of John Adam Deininger were Leonard Deininger and wife Margaret.

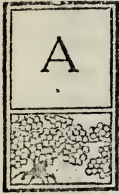
His father came to this country about 1732. Bindnagel's Record says J. A. D. came with his parents at the age of ten. The father had secured 233 acres by warrant 1751 and called it "Berimes." When it passed into the sons' hands we do not know positively, but apparently in 1755 as that is the date of warrant to his other land. He, the son, had quite a family. He married in his 26th year. The wife, Rosina Diller, dau. of Caspar Diller, died in 1780. They had: Christina b. February 17, 1755, Margaret, wf. of John Early, b. January 1, 1758, John Adam b. October 12, 1760, m. Christina Fernsler, February 1, 1785, Michael, b. November 17, 1763, m. Anna Mary Killinger, Regina b. February 26, 1766, Susanna, b. February 5, 1769, and John b. January 1, 1772. The Record says there was another who preceded the father in death. Neither date of birth, name, or date of death is given.

He married a second time, the widow Elizabeth Neff. The Record does not give his exact age, but he was between 80 and 83 years of age.

The Fox Family

By C. F. Heverly, Towanda, Pa.

(Published by the Bradford County Historical Society, 1908)



ATTENTION has been called to the German Palatinates and the cause of their removal from the Schoharie Valley. Of this people were Rudolph Fox and Peter Shoefelt, who with their families, came down the Susquehanna in the month of May, 1770. Mr. Fox stopped at Towanda, and Shoefelt at Frenchtown, being the first white men who undertook to make a permanent home in Bradford county. Mr. Shoefelt remained at Frenchtown six years then he sold out and removed to the West Branch, where he was killed by the Indians in 1778.

Mr. Fox settled on the west side of Towanda Creek, about a half mile above its mouth. When he came a few families of Indians were living on the creek near the Hale place, and claimed all the lands in the country. From them Mr. Fox purchased the land lying on Towanda Creek, extending from the river to the forks at Monroeton. Subsequently his purchase from the Indians was patented to himself and others, he receiving but four hundred acres and patented to him as the "Fox Chase." Having selected a site near the creek, Mr. Fox erected his cabin, and prepared for the severe struggles in the wilderness, surrounded by ferocious beasts and savage men. Excepting the Christian Indian towns at Wyalusing and Ulster, the nearest white settlements were at Wyoming. So far removed from all the appliances of civilized life, he must of necessity have supplied his wants in the rudest manner of the pioneer. The sufferings of the family were many. The heroic manner in which they were met, was not only admirable, but furnishes one of the most

thrilling narratives, found in frontier history.

While Mr. Fox had purchased his land from the Indians for a satisfactory price, yet their presence was anything but pleasant. Soon after the breaking out of the Revolutionary War the friendly feelings of his tawny neighbors were observed to undergo a change, and they became more haughty and exacting. Living so remote from all other settlers, his cattle and horses had unrestrained range of the country, and sometimes wandered widely. In the month of March, 1777, while in search of his cattle, he was seized and taken captive to Quebec, where he was kept for nine months, during all of which time, his family were ignorant of his fate. At one time the Indians, who were frequent and troublesome visitors, informed Mrs. Fox "That her husband had been killed because he was not a good King's man." Mrs. Fox, half in fear, and wishing to read their faces, replied, "If he had not been a good King's man he ought to have been killed." The Indians looked at each other and laughed, which Mrs. Fox regarded as sufficient proof of the falsity of their assertion, and from that moment believed her husband living. The family was obliged to secrete whatever the Indians might fancy in order to keep it from their depredations, especially provisions. So watchful were they for plunder that frequently the family was compelled to pass the whole day without food, and eat at night in the cellar. Finally they would demand Mrs. Fox to bring forth her eatables, and upon being refused, they would sharpen their knives in her presence, thinking that this would frighten her to a compliance. But she understood their cunning, and by being

resolute, saved her meagre store. Discovering a hog or other animal, they would slaughter it without consulting Mrs. Fox, and to torment her more would offer her a piece of the flesh. One day two Indians came to her cabin and bade her give them meal. Having but a mere pittance, and thinking that they would not have the heart to take that from a suffering family offered it to them. But she had overestimated their nobleness of heart. Taking the meal, the last she had, they squeezed it into a very small package, then pointed their fingers at her in fiendish derision, because she had not given them more.

Mrs. Fox was hopeful, and though the situation was a most perilous one, she determined to await the return of her husband. On a very cold night—the 19th of December, 1777—a call was heard from the other side of the river, which Mrs. Fox recognized as that of her husband, who had, at last, succeeded in making his escape. The Indians had stolen their canoe and a raft could not be pushed across the river on account of the ice, so he was obliged to encamp in the pines, which grew thickly on the Wysox plains, and spent the night within call of the family. It was a night of suffering for all. So intense was the cold that the river had frozen over during the night. In the morning Mr. Fox ventured across and reached his family in safety:

He was not molested again until the party which captured the Strobe family in May, 1778, came along. On their way down they took Mr. Fox prisoner, lest he should give the alarm. He managed, however, to escape from them before reaching Tioga Point. Danger from the Indians daily increased, and a friendly squaw had given him warning. Gathering some of his horses and cattle, with the aid of an assistant, Mr. Fox undertook to take them by land, while the family, with such effects as could be conveniently loaded in a bateau, were sent

down the river. When in the vicinity of Dodge's Island Mr. Fox discovered a band of Indians crossing the hill in front of him. He motioned his family to come ashore, when he abandoned his stock, and got into the canoe with them. They secreted themselves behind the island until the hostile party had passed, when they again resumed their journey. It was about the time of the Wyoming battle, and the river was swarming with parties of hostile Indians. It seems almost miraculous that they could have escaped. At one time as they were passing along they heard firing and cries on the shore. A band of Indians had surprised a party of whites. What added to their danger the babe, Rudolph, commenced screaming. The mother tried to hush him, crammed leaves into his mouth, and still being unable to quiet him, thrice took him up to throw him overboard—a desperate, but apparently only means of escaping detection. But the mother's heart could not consent to the sacrifice. They succeeded in passing the Indians and reached Sunbury in safety.

In the autumn of 1778, Mr. Fox came up the river with the Hartley Expedition to look after his interests. Upon the return of the detachment, he went back to his family. He remained at Sunbury a couple of years then moved his family to Wilkes-Barre, whence in 1783, he and four of his children proceeded to their old home in Towanda. They came up in company with Jonathan Forsyth, who pushed on to Choconut, N. Y. Here they found the buildings and stacks of grain which they had left in ashes. A bark-covered cabin was constructed and other preparations made for the reception of the family. When ready to return for the remainder of the family it was proposed that Elizabeth, then thirteen years of age, and one of her brothers, remain. At the last moment the boy's courage failed when the sister volunteered to stay alone. A more heroic undertaking could

scarcely be proposed. A young girl on the spot where their buildings had been burned, surrounded by savage beasts and liable to be disturbed by savage men, consents to be the sole occupant of the premises for a week, the time supposed to be necessary for the trip. But unexpected trials awaited her. The mother was found to be too ill to be removed and a delay of ten days was unavoidable. Provisions ran short with the little girl. The Forsyths returned and called to see her, and tried to persuade her to go back with them. This she stoutly refused to do, and they left her some food, while she waited the coming of the family. The shrill scream of the panther and howls of the wolf at night, added horror to her dreary situation in the wilds. Both these ferocious beasts had been heard upon her bark-covered cabin, trying to gain admission. One night as she was lying upon her bed of hemlock boughs asleep, a panther unceremoniously came in through her blanket-door, took the jerked venison from over her head and left without doing her any harm. The animal was detected by his tracks the next morning. When a short distance from her cabin one day, the sound of footsteps suddenly fell upon her ears. She was greatly alarmed at first, thinking the Indians were coming. Peeping out from behind a tree, she saw a pack of wolves advancing, and as she remarked, "her fears were gone." Picking up a pine knot, she struck it against a tree, making a sharp, ringing noise, which frightened the grey denizens and they turned and scampered away. She kept her post seventeen days, when after eating the last of her provisions, and seeing no prospect of relief, she set out to meet the family or find a hut where she might procure some food. She had proceeded but a few miles, when, at Gordon's Island she discovered the boat with her family slowly ascending the river. The moment of deliverance from peril was not only a moment of pleasure,

but of plesantry. The father inquired, "Where are you going?" "To Wilkes-Barre to get something to eat," replied the daughter. She was taken on board and they reached home after an absence of five years.

The question is frequently asked if Rudolph Fox was a soldier in the Revolutionary War? In 1775 he joined and was an Ensign in the Ninth or Up-River Company of the 24th Connecticut Militia. Owing to the scattered condition of this Company its members were never brought together for active service. Further than this we have no knowledge of Mr. Fox belonging to any other command.

From 1783 Mr. Fox and his family lived in comparative security and comfort. Sometimes, however, the crops failed. At one time they were several weeks without grain or garden vegetables. Like shepherds of old, they lived upon the milk and flesh of the flock. A boat-load of grain passed down the river in the meantime. Money was out of the question, and Mr. Fox offered to exchange a cow for a barrel of grain, but was refused. Wintergreen berries were about the only fruit of the forest, and upon these and milk the family subsisted for four weeks. When the rye was far enough advanced that it could be rubbed out of the head, they gathered of it, boiled and added to it milk, which made a dish, as the children afterwards expressed it, of "the most delicious food they had ever tasted." A root found in the low lands and known to the early settlers as "sweet cicely," furnished considerable nourishment, while the "island cherries" were a luxury. At this time the nearest milling point was Wilkes-Barre, and moreover it required strong men to pole a boat up the river. Therefore Mr. Fox was required to resort to the Indian's or Yankee's invention in preparing his grain for food. When Mr. Fox came to Towanda the flats were covered with thorn trees and other timbers, save an occasional opening, where the

Indians had burned away the trees and grown the maize. Upon settling Mr. Fox set assiduously at work in clearing the land and preparing it for cultivation. Before the Indians had driven him off his possession, he had made considerable progress, afforded horses, cows and many other comforts, and indeed, had really begun to enjoy himself in his wild and isolated home.

After returning in 1783 he occupied the original site for a few years, then built another and better log house about twenty rods west of the brick house standing near the railroad crossing at South Towanda. The great overflows that sometimes occurred in those days, no doubt drove him to the hillside. The career of this interesting man, the first permanent settler in Bradford county, was brought suddenly to a close, March 4th, 1806. It being spring, Mr. Fox concluded to have a mess of fish. Consequently he repaired to the river, a short distance above the mouth of the creek, where he ventured out on the ice to cast his line in a hole. The ice being thin it gave way with him, and being unable to get out without aid was drowned. The place to this day is familiarly known as "The Fox Hole."

Rudolph Fox, the courageous pioneer, was born March 29th, 1739, O. S., and was therefore sixty-seven years of age at the time of his death. He was a man of heroic mould, having all the elements that combine in courage and physique to make a man equal to the test in a wild country. He was short and thick-set, a regular German, both in figure and language. He, however, acquired the English vernacular, but spoke it very brokenly. In religion he was a Methodist, as were all the family save "Deacon John." He married Catherine Elizabeth Miller, a German woman. She is described as "a large, fleshy lady, weighing over two hundred pounds, possessed of a kind and noble heart." In sickness she was ever ready to min-

ister to the wants of the afflicted, and at the instance of her death, the good Samaritan was on the road to care for the sick. She was born May 4th, 1748, O. S., and died very suddenly April 3d, 1810. This heroic couple are buried at Cole's, where a plain grey stone marks their resting place.

Rudolph and Catherine Elizabeth Fox were the parents of fifteen children, five sons and ten daughters. Of these three were born before their removal into Bradford county. Their children in order of birth were Catherine, Mary, Philip, Elizabeth, Dorothy, Daniel, Rudolph, John, Anna, Eleanor, Susanna, Abraham, Margaret, Delia and Christiana. The daughters married are as follows: Catharine to Henry Strobe, Mary to Jacob Bowman, Elizabeth to Wm. Means, Eleanor to John Strobe, Margaret to Amos Goff, Delia to Wm. Goff—these all spent their days in the vicinity of their old home; Dorothy married a Mr. Townsend of Pen Yan, N. Y., and Christiana a Mr. Grant of the same place; Susanna married Nathan Farr and removed West. All were good and useful women, and in most part mothers of large families. Of the sons Daniel and Rudolph removed to the State of Ohio, where they died. Abraham spent his days in Monroe township. Philip lived some years in Ohio but returned to Towanda and died on the homestead. John, known as "Deacon John Fox," occupied the homestead, was a man of influence and one of Towanda's most prominent citizens. It would be a matter of much pleasure to treat this interesting family more fully, but we must forego, fearing our paper has already been too wearisome. After a lapse of one hundred and thirty-eight years scarcely one of the Fox name remains among us, yet there are numerous descendants of the Fox daughters. The most venerable of these is our worthy townsman, Wm. Scott, aged eighty-eight years, who is not only a descendant of Rudolph Fox but of Sebastian Strobe, the pioneer hero of Wvsox.

The Dillers

By J. S. Diller, Washington, D. C.



GLANCE at the latest edition of Lippincott's Gazetteer of the World suggests that there are at least two families of Dillers for there are two towns bearing the family name, both in the United States, one in Pennsylvania, the other in Nebraska. The two families in whose honor these towns were named settled originally within a dozen miles of each other in Lancaster County, Pa., as shown on the accompanying map; Caspar Diller probably about 1729 at Loch Platz near New Holland, and Francis Diller about 1754 on the farm now owned by Joseph Horning, once the John Frees estate, on a fork of Muddy Creek a mile and a half north of Bowmansville.

An account of the Caspar Diller family has been published by Mr. J. L. Ringwalt but nothing has yet appeared concerning the Francis Diller family. It is hoped within the next few years to issue in this magazine a series of articles giving a brief history of the family and its migrations.

As far as known these two families came from different localities in Europe and are not definitely related. A number of individuals and families bearing the same name but of later arrival in this country may throw light on the originals.

Many of the immigrants were unable to write their names, and later when they learned the art and their names took definite form the spelling may have differed materially from the original, and thus it has come about that the present family name Diller may include persons whose progenitors differed widely in surname.

The reunion of the Diller family, which Dr. Theodore Diller proposes (this magazine, January, 1910, p. 58) to hold at New Holland, Pa., next

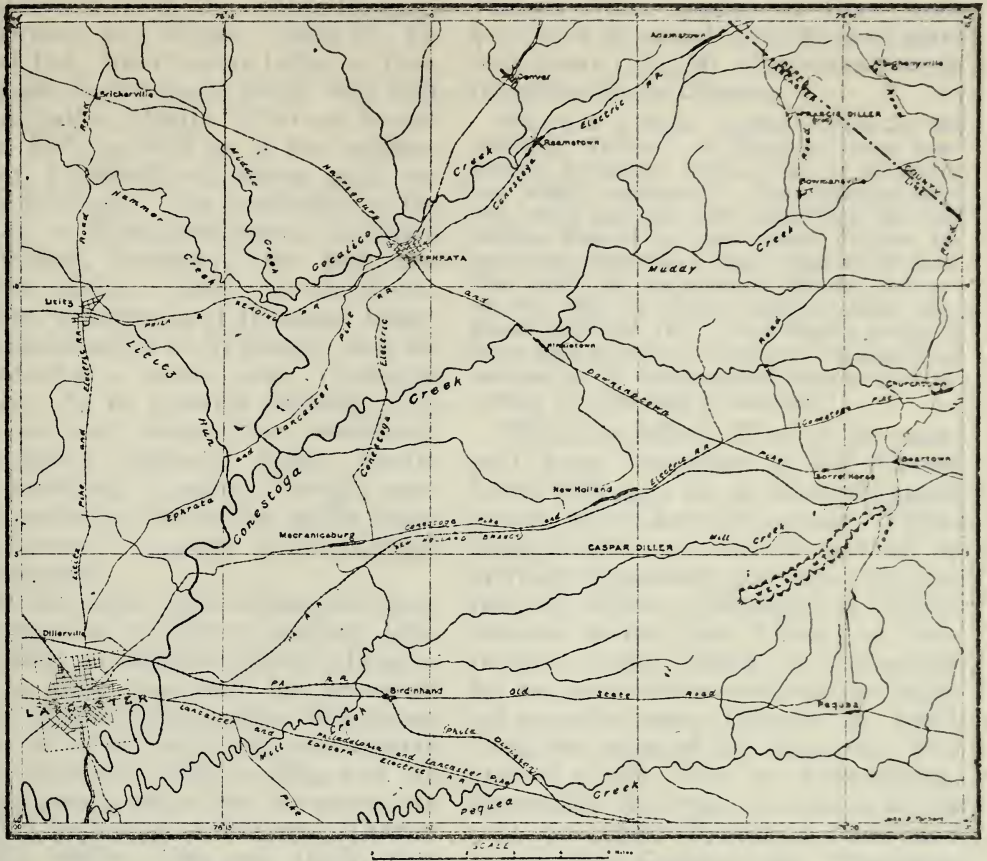
summer, is a matter of great interest to all Dillers but especially to the descendants of Casper Diller who are particularly invited. To them New Holland is a sort of Mecca where the pilgrims of his family may meet for ancestral worship.

It is a good thing to hold such reunions to get together to revive a knowledge of the early conditions under which our forefathers struggled, so as to get a fuller appreciation of the advantages and opportunities we of the present enjoy. The family name suggests a bond of kinship that is attractive to all who bear it and gives them a common cause, that of preserving and advancing the best interests of the family in the broadest sense.

In view of the movement started by Dr. Theodore Diller it is a good time to canvass the country by means of this magazine for a general "round up" of the Dillers, that their kinship or lack of it may become known and throw light upon the whole group, more or less complex, now included under the name Diller in America.

Wherever the name Diller may have originated, it has the same form in English and German. The English form is of course our own. The German form is illustrated in German publications. The Dillers in Germany have not been prolific writers, for according to the "Kayser Vollständiges Bücher Lexicon" from 1750 to 1900 there was in all that time only one small book published in Germany by a Diller. The book is entitled "Wie e. Mensch e. Tiger Wurde" by its author, W. Diller. It was printed in 1898, and reprinted in 1900.

In "Minerva," the "Jahrbuch der Gelehrten Welt, VII Jahrgang 1897-1898," page 950, it appears that Erich Frieh V. Diller was a professor in the University of Vienna. The name continues in the list for several years.



MAP SHOWING THE PLACES OF SETTLEMENT OF CASPAR DILLER AND FRANCIS DILLER AND THE CONNECTING LINES OF TRAVEL, TO LANCASTER¹

Mr. J. L. Ringwalt in his pamphlet on "The Diller Family (1877), page 5, reports a Professor Diller in the University of Heidelberg, but as yet I have not been able to get an account of him.

Professor Fuld (this magazine, Oct. 1909, p. 524) gives an interesting account of the derivation of the name Diller. He regards it as most frequently German and derived from Dille, the Middle High German word for board. It is of interest to recall and record here also in this connection a letter (January 9, 1909) from my dear old friend and teacher, Professor Rosenbusch of the University of Heidelberg, who writes (translated) "The name Diller is assuredly German and may be connected with the small river Dill,

rising in the Westerwald and entering into the Lahn at Wetzlar, or with the plant dill, an umbellifera, *Anethum graveolens* Linné, which is cultivated in many districts."

Some of the later arrivals of Dillers in this country from Germany certainly used the form given above. For example, John Diller of Cleveland, Minn., writes December 30, 1905, as follows: "Crailsheim, my old home, is in Württemberg Kingdom, 22 miles from Stuttgart. As far as I know my name was always spelled as it is now Diller."

Among sources of information as to the original form of the name may be

¹This map was prepared from the Lancaster, New Holland and Honeybrook sheets of the U. S. Geological Survey. These map sheets may be obtained for 5 cents each from the Director of the U. S. Geological Survey, Washington, D. C.

mentioned a letter (November 16, 1905) in German to Minnie Diller of Elwood, Ind., from Gustav Diller of Connorsville in the same State, who tells of his father, Martin Diller of Brookville, Ind., as well as of his brothers Ernst, Friedrich and Adam, and sister Christiana. The birthplace of the family is Humpfershausen, Sachsen-Meiningen, Germany. He had two uncles, Kaspar Diller in Neidhartshausen, a farmer, and Johannes Diller, a school-teacher in Walldorf, and his grandfather's name was Christoph Diller. As he remarks "Enough Dillers and' all German as sourkrout." The names Johannes, Adam, Martin and especially Kaspar, strongly suggest probable relationship to the original Kaspar who came to this country so long ago.

On the other hand, there are those who write of a different spelling. John G. Diller of Bluffton, Ohio, (December 19, 1905) says that his ancestors were German Mennonites. His father Peter with his uncle John immigrated from Alsace to Ohio in 1824, and old family papers show that the name was spelled variously as follows: Thäeler (1783) Düller (1793 and 1816), also Thüler and Dühlet.

As to Francis Diller, the form given in his passport (La Chaux de Fonds, 1754) of which I have the French original, is Tuëller and Tuëler. On the earliest (1760) deed of his yet found in this country the name is Teylor. In the Lancaster County records up to 1789 it is Deiler and Deeler, but in his will November 12, 1782, the spelling is Diller.

As Francis Diller could not write, the spelling of his name in the passport is the best authority we have but is hardly conclusive. He was thoroughly German and the scribe of the passport French, a combination that has a considerable range of possibilities. In order, if possible, to get back to better authority communication has been had with S. Haldeman, a notary in Biglen, 8 miles east of Bern, where

Francis Diller appears to have been born and remained until he was married about 1743. Mr. Haldeman's reply translated is as follows:

"There is a rather extensive race by the name of "Thüler," or "Thüeler," from Landiswyl, parish of Biglen, but its members are widely scattered. The registers kept 100 years ago are very imperfect, and the details desired by you would involve researches requiring a large amount of time. One family by the name of Thüeler, for example, lived in Bern, Signau, Biel, etc., about 1860 and 1870. That family seems to have been of some prominence inasmuch as persons of a distinguished family are recorded as witnesses of baptism."

With the definite date of the passport, 1754, I expected to find Francis Diller in Rupp's list of thirty thousand names, but it does not appear. Friederick Diller is enrolled in that list as arriving September 30, 1754. Mr. Luther R. Kelker, Custodian of Public Records of the State Library at Harrisburg, kindly looked up the matter for me, and after examining the original records states (March 25, 1905) "that the name of the immigrant who arrived at the Port in Philadelphia, September 30, 1754, is written in his own hand, thus "Friederick Deile" and on the Ship Captain's list "Friederick Theyle. Neither of the above lists shows that he had any family with him."

None of the descendants of Francis Diller remains in Lancaster county, Pa., but there are a few in York and Cumberland counties. They range throughout the United States from the cowboys in Texas to the Mennonites of Ontario, Canada, and some have found a final resting place in the rugged gold fields of the Sierra Nevada and the orange groves of Los Angeles. The principal communities of his descendants at present are about Hanover and York, Pa., Clarence, Williamsville and Buffalo, N. Y., Cedar Grove, Ontario, Lima and Elida, Ohio, Elwood, Ind., St. Johns and Reed City, Mich., Decatur, Ill., Alta and Brighton, Iowa, Albany, Texas, Jet, Oklahoma, and Diller, Nebraska.

I shall be glad to correspond with any Diller who thinks he may be a descendant of Francis Diller and will send me an account of his father and grandfather Diller.

Any of those who attend the reunion of the Caspar Diller family and wish to visit the Francis Diller homestead may readily do so from Lancaster by trolley through Ephrata to Adamstown, 25 miles, where a team may be obtained for a drive of 2½ miles southeast to the farm of Joseph Horning, known also as the John Frees estate, and to some of the oldest inhabitants as the "old Diller farm." Among the older residents I should mention especially my kinsman Tobias Bowman, of Bowmansville, who is not only familiar with the family history of the region but rendered me most efficient help in various ways.

The Francis Diller farm contained 300 acres and his distillery was located near the reservoir on the gentle slope overlooking the beautiful valley of the Middle Fork of the Muddy. Nothing remains from the early days to mark the historic spot.

The mecca of the Francis Diller family is not in Lancaster county but in Cumberland at Dillers Church by the Conodoguinet, 3 miles northeast of Newville. The church has lately been remodeled and is still in regular use by the old Mennonites. In the graveyard by the church lies our great-great-grandmother, Anna Diller, with her three sons, Francis, Peter and Abraham, and a modest granite block bears the record of their simple annals.

In the next article I will give a translation of the Francis Diller passport and an account of his immediate family.

OTHER FAMILIES OF DILLERS

In searching for descendants of Francis Diller, a number of Dillers were found who belong to neither the

Caspar nor Francis Diller families. There are also other Dillers whose relation is a matter of doubt. All these are included in the following list. Mention has already been made of three of them:

John Diller, of Cleveland, Minn.

Gustav Diller and his relatives about Connersville, Ind., and

John G. Diller, of Bluffton, Ohio.

To these should be added:

A. Diller, 1272 Seventh St., Oakland, Cal.

William Diller, of Watt, Cal., whose father, Christian Diller, came from Germany to California in 1861 or 1862.

Louis F. Diller, 73 Irving Ave., Brooklyn, N. Y., writes January 15, 1906, that his father, August Diller, came to this country in 1864 from Thieringen, Würtemberg, but does not know of any earlier relatives who have come over.

N. Diller, 574 Fillmore Ave., Buffalo, N. Y., writes April 14, 1905, that his parents came to this country in 1847 from Bavaria.

Michael Diller, 47 Herman St., Buffalo, N. Y., writes April 14, 1905, that he was born in 1883 and his father, John Diller, died 6 years later so that he knows scarcely anything of his relatives, but he thinks there was a Caspar Diller among them.

Harry H. Diller, of Carlisle, Pa., informs me February 9, 1906 that his grandfather, John Diller, was one of the eleven children of Benjamin Diller, was born in 1802 and lived nearly all his life near Churchtown, Cumberland county. His father, David B. Diller, had four children of which Harry H. is the only son. In the letter noted above it is stated "My father is inclined to think we are descendants of Francis Diller of Lancaster county." It may be possible, but as yet the connection is not evident. I hope this publication may so awaken interest as to lead to the discovery of the proper connection.

Mahlon N. Kline

A Brief Record of a Noted Man

By Thos. Martindale



IN the writer's busy years since arriving at manhood's estate, he has met under varying circumstances of time, place and condition, a host of men in social, political, humanitarian and religious life, who left their certain impress upon his mind, and then as if he had been looking through a kaleidoscope, after a very short period of time, their personalities seemed to vanish from memory, and even the recollection of their names would come back only at intervals.

With Mahlon N. Kline, however, there was this difference, that it was really impossible to associate with him in any charitable, semi-political or religious movement without instinctively becoming impressed with the fact that there was in him an immense store of nervous force—a keen, analytical mind—splended courage to fight for the just cause, and physical strength sufficient to balance his excess of mental power. He had a seemingly unerring judgment as to the right and the wrong of a proposition, —then under every circumstance to choose what he believed to be the right and to throw all his vigor into the cause whatever that might be.

His career shows him to have been from the very first a man endowed with superabundant energy, perseverance and indomitable pluck. "He was born on February 6, 1846, near Hamburg, Berks county, Pennsylvania, and was educated in the public schools near that town and in Reading and Philadelphia. When quite a young boy he taught school for a year at a place three miles from Reading, and for a year and a half worked as a clerk in a country store at Hamburg. In

1865 he went to Philadelphia to lay foundation of his successful business career, as a bookkeeper for the wholesale drug house of Smith & Shoemaker. His merit was quickly recognized, for only three years later, or in 1868, he was admitted to partnership in the firm. Mr. Shoemaker retired in 1869, and the name of the concern was changed to Smith, Kline & Co."

In 1891, in consequence of the death of Mr. Clayton French, the wholesale drug business of French, Richards & Co. was consolidated with the Smith, Kline & Company, and Harry B. French, of that concern, joined the Smith & Kline Company as its vice president, the name of the latter firm again being changed to the Smith, Kline & French Company, now recognized as one of the largest corporations of its kind in the United States. When Mr. Smith died, some years ago, Mr. Kline became president of the company and continued as its executive head, up to the time of his death. He had worked out his own success by steady, progressive, conscientious effort. He was punctiliously truthful and at the same time shrewd, bright and honest.

The above data relate exclusively to his own particular business—that of a wholesale druggist, and it neglects to say that the company of which he was the president was the third only in importance in its line in the United States. However, in point of personal influence in that trade in both the wholesale and retail branches of it, he was really the most influential man in this country. His advice was followed by the large wholesale druggists as well as by the thousands of proprietors of retail drug stores to such an extent that in disputed trade policies men would often say: "Well, as for me, I'll

wait to hear what Mahlon Kline has to say before I act."

For many years Mr. Kline, among others represented the drug trade at several sittings of the National Pure Food and Drug Congress, held in Washington, D. C. In the sittings of this body he easily came to the front and dominated not only all the rest of the members of his own trade, but was really the head and front of the whole gathering.

He was, therefore, a prime factor in the propaganda of education which was necessary to arouse the public and Congress to the everlasting and dire necessity of the passage of a law that would effectually protect the users of goods, drugs and beverages from adulterations of all and every kind. When the law was finally passed, he remarked, "that it would become the greatest instrument for the moral uplifting of the average business man that had ever been bestowed upon the American people." Without delay he promptly tendered to the chemist of the Government his services and wide experience in the drug trade, in helping the chief to formulate the necessary rules to govern the relabeling of thousands of articles, and for other changes which would become necessary to efficiently enforce the provisions of the law.

All of this work necessarily imposed a burden upon Mr. Kline because he practically held himself at the call of the department, as perplexing problems arose day after day. He, however, gave his time and his talents patiently and ungrudgingly, and finally, when the decks were cleared and ready for action, he had his own immense stock of merchandise put in harmony with the new rules of relabeling, and then he brought his potent influence to bear upon the big men in the wholesale drug trade to lead them into line with the administrative provisions of the new act. When this was accomplished, the chief chemist of the department was candid enough to say

that Mr. Kline had been of more real help to the Government than all others combined, and he hardly knew how he could have carried the new innovations into effect without his help, adding that "the country owed a great debt to Mr. Kline, who first helped in getting such a far-reaching and salutary act on the statutes, and, second, in giving such valuable assistance, in the preparatory work necessary to its enforcement."

Now let us glance at some of his other activities:

In church affairs he was again always in the front rank. As superintendent of a great Sunday School, as accounting warden of the Church of the Saviour, as president of the Brotherhood of St. Andrew, as delegate to church conventions, also to the annual Peace Conferences held at Lake Mohong, he was, as usual, the aggressive, forceful man in these movements as well as in all others.

Strange to say, he was really not a pronounced sectarian, as he never seemed to care to know, nor did he endeavor to find out, what a man's religion was, whether the man was a Hebrew, a Catholic, an Episcopalian, a Methodist or Universalist, it mattered not to him, as long as that man was either in the right or at any rate trying to do right. In his own way he was a substantial assistance to the Florence Crittenden Institution for the care of unfortunate women, acting as treasurer for that institution for many years. He exercised a guiding hand in the affairs of the Galilee Mission. He helped the Franklin Home for Inebriates in acting as one of its board of directors with his personal talks to the members, and liberal contributions to that useful home. He was the prime mover in helping to establish and to support with his subscriptions, besides his daily presence, the noon-day Lenten services in the church for business men. He established the Sunday morning services in the car barns and was in the habit of talking

to the street car men on Sunday mornings. He was one of the board of governors of the Theological Seminary of the Episcopal Church, and thus in these different avenues for doing good he showed the many-sidedness of his character as a business man, a churchman and a humanitarian.

Probably one of the largest active associations of business men in the world is the Chamber of Commerce of Philadelphia, formerly the Trades League. In this organization, being one of its founders, he was a leading and guiding spirit. He was chairman of several of its most important committees, was vice president for three years and president for a like period. In its work he was zealous in opposing traffic or trade discriminations against the city, and in laboring to promote her business, commercial and manufacturing growth he was a tireless worker.

In civic reform movements he could likewise ever be counted upon as being in the vanguard of earnest fighters. It will be wondered by those who did not know the man how he could accomplish so much without a physical and mental breakdown. The answer to the query is that he was happily possessed of a perennial flow of good nature, which made the usual irritations of an extremely busy life leave little effect upon his stalwart frame.

On the 20th of November, the week before he died, he made a most notable and an intensely earnest address at the Layman's Missionary Society, and on Saturday afternoon, November the 27th, he dined at his club with a friend and appeared then to be in the best of health and spirits. In the evening he was to partake of Communion and prepare for a week of prayer at his church, and being punctual to the minute in his engagements, he perhaps hurried from his residence in Germantown to the city. He took the 7.30 train to West Philadelphia Station; there the passenger descends two flights of stairs to a tunnel and ascends

to the street level. Presumably, he hurried up that incline, took a street car to Thirty-eight and Market streets to his destination, the Church of the Saviour, at Thirty-eight and Ludlow street. However, when he entered the church he was one minute late, and it is said he showed evidences of extreme haste. Before he could entirely remove his overcoat he fell in a pew and in less than two minutes his noble heart had forever ceased to beat.

"One minute too late." What a world of conjecture these four little words arouse in our minds. If he had not hurried would the end have been postponed for a year? for many years? Who knows? No one, gentle reader, but the great omniscient Creator Himself, and it is but a sorry comfort to worry over what might have happened in the face of the stern fact that our friend with the one merry twinkle in his eye, his good-natured, beaming smile, together with his strong but gracious personality, has crossed to the mystic and unknown beyond, and is there to rest forever. Well may we say of him,

"His face was gentle, and the elements
So mix'd in him that nature might stand up
And say to all the world, "This was a
man."

Since his death we cannot rid ourselves of the thought or feeling that if not in the flesh, he is still with us in spirit, often times in our daily labor, we at least seem to see him looking down upon us, and we cannot but imagine that he may be saying to us "Farewell, friends: yet not farewell, Where I am, ye, too shall dwell. I am gone before your face, A moment's time—a little space, When ye have come where I have stepped Ye will wonder why ye wept; Ye will know by wise love taught, That here is all,—and there is naught. Weep awhile, if ye are fain, Sunshine still must follow rain, Only not at death, for death Now I know is that first breath Which our souls draw when we enter Life, which is of all life centre."

—The Searchlight Magazine.

The Hired Boy

By Hon. A. G. Seyfert, Lancaster, Pa.



IN my story of "How I Became a Schoolmaster in Brecknock,"¹ I said that when I was ten years old I was hired to a farmer for ten dollars a year. This was my first experience as a hired boy. I had never been away from home, not even over a night. I could see home but when the time came to retire, and alone to bed I went, homesick. It was early in March, and cold, and so was the house, for farmhouses had no heat on the second story, and few, if any, had warm sleeping rooms anywhere. I had gone to bed in the dark, for candles were too expensive to waste on a hired boy, and was called to get up before daylight. In the dark I had undressed and in the dark I dressed and shivered when I got up. My clothing, as that of all poor boys at that time of war prices in cotton, was of the poorest material.

Underwear was unknown for boys. An extra pair of trousers or shirt was worn underneath during the coldest part of the winter. In summer my garments of shirt and trousers were made of the roughest part of flax fiber, homespun, and until they were washed a number of times and became soft, it was not an unusual thing to have the skin rubbed off where the seam touched your body. I did not have any shoes in the summer time. The soles of my feet became hard, but I shall never forget the pain one had to endure in walking in stubble fields while bare-foot. A straw hat, shirt and pants were all I had to wear during the week, and not much more for Sunday. I have frequently remarked that all the Sunday Schools I ever attended as a boy were attended bare-footed. Some years ago I delivered an address at a Sunday School rally

and referred to this fact, producing a smile from the audience and a glance at my feet by those who were close to me.

I remained at this place for two years practically as one of the family. The farmer had several children, but none as old as I. The second year I got five dollars more than the first, or fifteen dollars, which was equal to five dollars at the present time, for gold was at a premium of nearly 300 per cent. These were the two most exciting years of the Civil War, 1862 and '63. Nothing in my hired boyhood days is so vividly impressed upon my memory as the great excitement prior and during the three awful days of the battle of Gettysburg.

Not old enough to understand or realize the magnitude of the stupendous struggle, when the fate of the nation hung in the balance, we boys had a good time when the older ones lived in mortal suspense. The roads from the south were one vast and moving procession of those who were fleeing from the armies with their horses, cattle and household effects. When the battle was over and both armies moving southward, those who left their homes and came north returned, and thus we had excitement for weeks to vary the quiet farm life.

The farmer and his wife with whom I started my hired boy life were kind and most considerate people. I have already intimated that I was treated as one of the family. No matter how many visitors were present, the hired boy was as good as any of them. His equality as one of the family was recognized under all circumstances. I was taken in the family carriage to church, funerals and public sales. This is characteristic of the Pennsylvania German, who believes that one man is as good as and other, so long as he behaves him-

¹In this magazine, November, 1909.

self. This was my experience for ten years as a hired boy among these people. I had their confidence, and never, I trust, betrayed it for a moment.

My second place, and third year as the hired boy, was with the brother of the man with whom I had lived the two previous years. My old friend has been for many years a resident of Chicago. He was a jolly, go-as-you-please, dare-devil sort of a fellow, always ready for fun. He disliked the dull routine of farm life, sold out went west and lost all that he had in the Chicago fire. He has made a name for himself as a Captain on the police force of his adopted city, where he still lives. I look back to the year 1864 and his farm near Bowmansville with a recollection of pleasure. I received twenty dollars for this year's work, and much knowledge for later usefulness in life.

My three years' experience as a farmer, although only thirteen years of age, gave me a reputation to the extent that my father said that my services for the fourth year were worth forty dollars. This sum was more than my employer would pay, and I went to his father-in-law, who had offered that much. I was sorry to part with my old friend, but had to obey orders, and went. It was but a mile or so from the son-in-law's farm, and as I walked that mile one early spring morning how I wished that I could find fifty dollars so that I could return to my old place. I had to work hard all summer to find that much, and all I got out of it in real cash was two dollars for spending money. My needs and wants were few and easily supplied. Times have not changed, but the people have. Street cars, nickel shows, cigarettes, and a hundred and one other things now so essential in the estimation of a boy's happiness were unknown to us forty years ago. We got more real and innocent fun then, without any of the modern affairs, than the boy now gets with

them. Our minds were not polluted with questionable and suggestive things, too bad for men to see and worse for boys, as is the case now.

From 1862 to 1872, or ten years as a hired boy on different farms were ten long but happy years for me. I always had a comfortable home, plenty to eat and no cares to worry about. The unwritten law of the farm was that the hired man was never his own master, and often had to work long days during the busy season of the year. His tasks were not ended with a ten-hour day. From daylight to dark, and later, sometimes, was tire-some work. The chores for Sunday were the same as on a week day. Unless special permission was obtained to go to my home now and then, I was supposed to do the morning, noon and night feeding of the stock the same as on another day.

I have often said that the man who was not reared on a farm has missed much of the good in life. The farmer's son has an advantage in this respect over the town or city boy, and the hired boy has an advantage over the farmer's son. The former is among strangers and gets new ideas in discipline, manners and morals. His horizon is enlarged and his views expanded beyond that of the farmer's son in his home life. A college or university training for a young man is now almost a necessity for a successful career. If that is impossible, the next best thing, in my judgment, is the university of the farm in order to get a boy started right in life. It teaches self-reliance, patience and a love of nature, qualities not to be gained in any other sphere of life. To swing the cradle, follow the plow, or pitch hay is far superior in developing the physical and moral side of life than football or the gymnasium.

The hired boy's lot may not always be a pleasant one. As during the days of American slavery there were hard and cruel masters, so are there inhuman and unsympathetic farmers who

lack ability to recognize humanity in the farm or hired boy. I am pleased to say that this was not my experience during my ten years as a hired boy. I rejoice in the fact that I can truthfully say that each farmer and his family with whom I lived were people of excellent moral standing in every respect. They generally treated me as one of the family, and I want to repeat that this was the strong and noble trait in the simple life of our Pennsylvania German fifty years ago, and, so far as I know, is the same to-day.

Fifty years ago farm machinery such as is now in use was unknown. The sickle, cradle and scythe took the place of the mower, reaper and binder. I remember very well when the first mowing machine was brought to the farm of Jonathan Good, near Bowmansville, in 1860. Everybody went to see it, and the objections to it were many by the farm laborers. Some even went so far as to refuse to work for the farmer who bought a machine to cut his grass and grain. They alleged that it would shorten their harvest. Haymaking and harvest were the days of enjoyment for the hired boy on the farm. The dull and unattractive farm life then and now is the want of company. During the harvest days the day laborer who assisted in housing the crops was a change in the routine of life. The hired boy in particular looked forward to the harvest days as one who views holidays. It meant longer hours and harder work, but he was always glad for the company it brought. My experience is that this is the great objection to-day to farm life and is largely accountable for the reason that no one, especially the boy, wants to remain on the farm. The noon, or rest, hour under the shade tree or on the porch were periods of

joy to the boys. To hear their elders discuss the war with the crude humor of those who lived close to nature is part of the folklore yet remembered.

A habit of farm life that is no more was the liquor bottle fifty years ago. In the community in which I lived it was the almost universal habit of the farmer to provide gallons of whiskey as one of the essentials in harvesting his crops. Many thought it was impossible to gather the harvest unless the men were freely supplied with liquor. This was one of the inducements offered to get help. On the other hand, I remember that farm laborers who were fond of strong drink refused to work for farmers unless the same was furnished by them. The farmer who refused to furnish liquor was denounced as a temperance fanatic by those who thought that hard work demanded intoxicating drinks as one of the necessities to do it. Public sentiment has wrought a marvelous change in this respect. The farmer who would follow the old habit and the whiskey bottle to the field now would be justly ostracized as a menace to the community. I do not remember that there was much excessive drinking in the harvest field, but the one who had an appetite for drink was always the one who held on to the bottle the longest and was the first one to retire to the shade tree as played out. His endurance was not equal to that of the one who refused to drink. The bottle habit as it then existed on the farm has passed away for the good of every one. Public sentiment has driven it out of existence. No one would for a moment think of introducing this pernicious habit, any more than he would think of going back to the use of the sickle and the cradle. It is one of the great changes for better things in life.

A Few Bausman Letters

By Lottie M. Bausman, Lancaster, Pa.

NOTE.—L. Bausman, Reformed Schoolmaster, was Lorentz Bausman brother of William Bausman barrack-master at Lancaster in 1759 and prominent later on Revolutionary committees, etc. The "brother Henry" mentioned was the father of John Bausman the progenitor of the Bausmans living in Lancaster city and county at the present time. The "sainted brother" was undoubtedly William who died in 1784, whose grave is in Lancaster cemetery, leaving two sons and a daughter. The sister Philibina was born in Freylaubersheim, (near Creitznach) in Germany April 7, 1722, where the above letter was probably written, and which was also the home of Henry. She was buried in the Henry Heisey graveyard in Manor township, the tombstone being there with the above information and more, all in German. Lorentz, William and Philibina were uncles and aunt to Andreas Bausman to whom the letter was directed.

LOTTIE M. BAUSMAN.

LETTER I

Dear and Worthy Friend:—

The cause of my writing this to you is a prompting of love and the good heart you showed to your poor brother Henry in that you not only allowed him to enjoy your paternal inheritance and also perhaps will leave as an inheritance to his children and in particular that you also sent him some money from year to year. I was eye-witness of the last four carolin which were paid to him by Benjamin Herr December 22, '92, and this induced me, although he did not ask this of me, as stated in the name of your brother and his children to write (a letter of) thanks. As your brother has hitherto not misapplied the benevolence shown him, but through the industry and labor of himself and his children made good use of it: and since, as I hear, God has so richly blessed you in temporal riches, do not let your fraternal love in actual practice and love be extinguished. God will bless you a hundred fold in Spirit and temporal things.

I have written much to the sons of my sainted brother and among other things requested them to have the goodness to follow your example to leave of the small inheritance left behind a gift to us who remain. For otherwise it will not escape the seizure and will finally be lost to them and us. Dear friend, accompany this my request by your intercession with them.

So far as our general circumstances are concerned, we are at present invaded by two innumerable armies. This causes in all food for man and animal an extraordinary famine and it is to be feared—May God graciously prevent this—that we may lose our expected harvest and be exposed to the severest plague hunger.

O! happy America.

What concerns my present condition I am living with my youngest daughter Kathrina, married to Peter Enck in whose favor I resigned already in 1782 my school service performed 45 years, with the reservation of half pay and with whom, as my wife died two years ago, I live quiet and contented by God's will in our schoolhouse rebuilt from the foundations.

For two years our large and beautiful church is being erected and it is to be hoped will be finished this summer.

Cousin Andreas is 81 years and quite feeble. He longs to see one more letter from his son Philip Jacob. He survived his neighbor, Philip Matthes the cooper and his wife who both died within a year and a half.

Our pastor at present is Mr. Herff von Drentznach.

Now, dear friend, it was Heaven's will that in body we should be separated so far by land and sea, but through imagination we can be together in spirit and open our hearts' concerns to one another. And this is

the cause of my present writing, and the more because it is perhaps the last. I write, therefore, with a thousandfold friendship's greeting from myself, my brother and sister, to you dear friend and your wife—although unknown by me. Greet in our behalf our sister Philipbina in her sorrowful widowhood, we wish her God's blessing and patience. God preserve you all in health with blessing in your acquired liberty. This is the wish of him who calls himself your friend.

L. BAUSMAN

• Reformed Schoolmaster

March 1, 1793.

(Address on other side)

To

Andreas Bausman,
Living near Langaster
in North America
of the Province Pennsylvania
in
Langster

(In different handwriting)

1795 d. 16 Mertz
hab ich ein Brief
hinaus geschrieben

LETTER II

Dear "Vetter" Andreas Bauszman in Lancaster

Since old Enck has died and old Lorentz Bauszman is still living but is an old man who can not attend to matters any longer your two letters were delivered to me I at once had your sister-in-law come and in presence of Mr Ulrich delivered to her the six carolin which gave her great pleasure and satisfaction

Dear "Vetter" when you write again address everything to me, and I will attend to it as well as if you were present Please send the enclosed letter to my brother, Philip Jacob Bauszman at Pittsburg or Fort Pitt as it is called He will probably * * * * it I wrote him four years ago through Michael Höllinger and have received no reply though he said to me he would himself talk with him (or you)

As Mr. Ulrich requested that we should give the names of the children of your brother and sister that you might know their names I will give a report. Of your brother's children the first daughter is called Anna Maria, the second Angelica, the first son is your god-son Andreas, the second is called John

The names of the children of your sister in Niederhausen are the first daughter Anna Katarina, the second Anna Margreta, the third is a son named John, the fourth is named Peter, the fifth is a daughter named Abolohna

Your sister in Nieder Moshel had four children the (first) is called * * * the second Jacob, the third Peter, the fourth is a daughter named Philibihna

The children of your sister Adilia, who had been married to the * * * is with you in the country are four in number two sons and two daughters of whom I am guardian I had the two sons learn the locksmith trade and both are now in "ostinden" The two girls are at home in Franckenthal near Manheim, the name of the first is Maria Elisabeth of the second Anne Maria, of the first son Nicholas, of the second John—of property they do not have a Kreutzer, the younger girl sought her bread at the doors of good people The brother Peter is still single and lives with his sister in Niederhausen Your brother's oldest daughter and the youngest son intend to go with Mr. Ulrich to you Mr. Ulrich expects to remain here a year He said you should address his letter to Mr. Conrad Leubert on Second street in Kenpthan (Camden?) "a Philadelphia." this is Mr. Ulrich's landlord he will forward them to Mr. Ulrich in Germany

I remain your most faithful friend, Lorentz Bausman Andreas Bauszman's youngest son in Frey Laubersheim Dear Vetter forward the enclosed letter to my dear brother II Philip Jacob Bauszman so that he may know how we are Peter our old Vet-

ter was buried the Sunday after his brother Henry His age was 81 years 6 months God give him eternal rest and blessedness This was done in a hurry since Mr. Ulrich did not stay very long Done at night December 5, 1797

(Although there is no name signed this part was written by the widow of Henry; mother of John who came to America in 1802. L. M.)

With these few lines we let you know that Mr. Peter Ulrich called on us December 5 1797 in good health and well and delivered your six carolin for which we thank you many thousand times Since we can not show our love for this on earth may our merciful father in heaven reward the good deed in the life hereafter What concerns me and my children we are all well and in good health Three of them are with me and the oldest daughter Anna Maria is serving in the "place" (Ort) with Valtin Mattes a widower as housekeeper Dear brother-in-law about news the sorrowful times do not allow us to write as you will yourself know The saddest in our pitiful times is the plague among the animals A year ago we had it in the whole country so that but little or nothing at all survived The people secured animals again which are very high in price, 12 to 15 carolin for a cow and 35 to 36 carolin for a pair of oxen and the poor subjects have pledged their property and now the evil has come a second time that no stable remains which has hit me hard also Dear brother-in-law imagine how hard it is when one misfortune follows another what a famine must be in a land when everything is gone, and already there is war for five years without ceasing and we are in the most dangerous situation on account of the fortifications at Mayence The two enclosed letters for Niederhausen of which the one was for sister with 6 carolin I at once delivered through my son We did not let Mr. Ulrich go there on ac-

count of the disagreeable weather which has continued for three weeks He will visit her however before he returns to the country

NOTE.—This letter was folded and sealed with red wax, addressed as follows:

An Herrn Andreas Bausman
in Lancaster a Lancaster

In different hand these words were added:
Diesen Briefß hab ich bekommen February in 1800

LETTER III

Frey Laubersheim, June 9 1800

Dear Brother Philip Jacob Bausman

As I had the opportunity through Mr. Ulrich of Waldorf to write a letter to my "Vetter" Andreas Bauszman in Lancaster I can not desist from writing a few lines to you also. So far as I and my wife are concerned we are still well thanks be to God No children have been born to us and we are married already 8 years and have suffered a great deal together God have mercy in the grievous war times We are still in the hands of the French and have been plundered already five times. So that I can hardly live any more as an honest man. In addition war expenses must be paid Poverty becomes so great in our country that one is not safe any more in his own house or on the streets on account of the robberies Hardly a day passes that some one does not meet with misfortune and if one is seen by the "gendarme" and put in prison he is released again for money as has actually happened in Coblenz where one was imprisoned and released for 1000 gulden from his comrades. You can imagine the times we live in Our brothers and sisters (Geschwister) are all well and in health but none has endured what we have Your few possessions have been distributed among ourselves until you can give directions by writing We must pay more than we * * * from them and they are worth for the French put more on our possessions than they can bear If God does not

relieve us soon we can not endure any longer Respecting other conditions of the war times one can not write on account of tears

A greeting from all of us remain your faithful brother Lorentz Bauszman in Laubersheim.

Dear Brother as soon as you have opportunity write me a few lines how you are we are quite anxious to hear

(Address on other side)

To
Philip Jacob Bausman

In Pittburg or Port Pitt

(In different handwriting)

I received this letter to Jacob Bausman from Peter Olrich April 10 1801 but he was dead already 3 years August 5 and had entered eternal life Jacob Bausman died August 5 1797

Note by Editor.—In translating the foregoing letters, the effort was made to follow the phraseology, punctuation, and general arrangement as closely as possible.

Is It Lincoln or Linkhorn?

Baltimore, Md., February 26, 1910.

Mr. H. W. Kriebel,

Editor of PENNA.-GERMAN,

Dear Sir: If you do not deem the enclosed article on Lincoln appropriate to insert it in THE PENNSYLVANIA-GERMAN or appear in print, please mail it to me again, I will cheerfully pay the postage. I have no copy of it and it represents a great amount of work. It is based on actual historical research, there is no fiction or assumption in it. I own, and have read, quite a number of biographies of President Lincoln and all of them ignore the name of Linkhorn in the Land Documents of Jefferson county, Ky., and assume that he must have come from the renowned New England family of Lincoln. It goes against their grain that this illustrious man should come from Pennsylvania German stock, as indicated by his autobiography and the entries in the Land Record Office in Jefferson county, Ky., and the Land Treasury Office in Richmond, Va. I mail under a separate cover the 15th Annual Report of the Society for the History of the Germans in Maryland wherein you will find on pp. 38 and 39 fac simile of the Warrant and Survey and four times the name of Abraham Linkhorn therein.

Yours very respectfully,

LOUIS P. HENNIGHAUSEN.



AM the Attorney-at-Law referred to in the review of the book "Abraham Lincoln" in your February number on page 117, who, it is said, in 1901 published an article supporting the view that

President Lincoln was descended from a German family by the name of Link-

horn. I herewith transmit to you a copy of the Report of the Society for the History of the Germans in Maryland for the year 1901 containing the Article on page 37 etc. referred to. It is entitled "An Argument" and does not claim that Lincoln was of German descent. On page 41 I say: "Whether the ancestors of our illustrious Lincoln were of German descent I leave to the fair judgment of my hearers." I had stated historical facts: that the grandfather of President Lincoln signed his name Abraham Linkhorn to the Certificate of Survey of his farm on May 7th, 1785, which is of record among the Land Records of Jefferson county Louisville, Kentucky; that the Warrant for the Survey of the land was issued by the Land Office of Virginia (Richmond) March 4th, 1780, for Abraham Linkhorn and recites that Abraham Linkhorn hath paid 160 pounds into the Treasury for Warrant No. 3334 Land Office Treasury; that two officials of the name of Lincoln had attested the survey and signature of Abraham Linkhorn, which precludes any clerical error in the signature. It is recorded under the name of Linkhorn among the Land Records of Jefferson County (Louisville) Kentucky in Liber B fol. 60. I now refer to the Autobiography written by the President to Jesse W. Fell 1860 wherein the President

writes: "My paternal grandfather, Abraham Lincoln, emigrated from Rockingham County, Virginia to Kentucky about 1781 or 2 where a year or two later he was killed. His ancestors, who were Quakers, went to Virginia from Berks County, Pennsylvania. An effort to identify them with the New England family of the same name ending in nothing more definite than a similarity of Christian names of both families etc." These are historical facts stated in said Argument and are not controverted.

Now let us follow up Linkhorn in Virginia and Pennsylvania wherefrom the President states his ancestors came. I take from "The Times-Dispatch", Richmond, Virginia, March 1st, 1903, after stating that the Lincoln family, including one of them named Abraham Lincoln an old man, now living, who claims to be a cousin of the President, (their grandfathers having been brothers,) are yet living in Rockingham and Augusta counties, Virginia, proceeds: That from the authentic records of the colonial forces of Augusta county from 1766 to 1776 further examination have been made with a view of adding to the unwritten history of the Virginia Linkhorns, as the name of the family was spelled in colonial days. The name of Abraham Linkhorn first appears on page 55 of these old records as a member of a court martial held at Staunton, Virginia on the 13th day of March 1776 of which Col. Abraham Smith was president, (then follow the names of the other members of the Court, 29 Captains, the last name is Abraham Linkhorn, being the junior captain. The name of Capt. Abraham Linkhorn appears on pages 57, 61, 67 and 83 so far as these old records have been indexed, etc.

The article proceeds as to the story of the old Abraham Lincoln: "He is living about 7 miles from Linville Creek in the village of Lacy Springs on the Winchester Pike. He is the son of David Lincoln and grandson of

Jacob Lincoln who was one of the four brothers who moved to Rockingham County before the Revolution, the house in which Abraham Lincoln lives was built by his father in 1820."

The United States Census of 1790 of the State of Virginia is lost, supposed to be destroyed by fire by the invasion of the British in Washington City, 1812. The Virginia State enumeration of inhabitants of the year 1782-1783 published by the U. S. Government is defective, said to contain not more than one half of the total population of the State, does not contain either the name of Linkhorn or Lincoln.

If we refer to J. W. Wayland's B. A. Ph. D. exhaustive new work "The German Element of the Shenandoah Valley of Virginia," he states on page 95 that two-thirds to three-fourths of the inhabitants of Rockingham county are of direct German descent. On pages 97 to 101 he gives a large number of names of German families who settled in the valley in colonial times, which names in the course of time, were transformed from the German into English and Scotch-Irish; for instance Murgentorf into M'Inturff, etc., and that such transformation of German names is endless. That in some parts of Rockingham county the German language is still spoken, more than 150 years after their settlement. On page 210 he gives the name of Jacob Lincoln as one of the committee to receive subscription at Edom Mills Station, for the building by the Valley turnpike Company of the road from Winchester to Harrisburg 1834. The full committee were John Chrisman, George H. Chrisman, Jacob Lincoln, Christian Kratzer, David Henton and Jesse Balston.

The Germans of Rockingham county came in colonial times from Pennsylvania and we find in the tax list of Philadelphia county in 1760 Jacob Linkhorn as a tax payer, on the tax list of the county of Northumberland 1776-80 and 1786 the names of Hannaniah Linkhorn and Michael

Linkhorn respectively. In the U. S. Census of 1790 page 11 are Benjamin Linkhorn and John Linkhorn in Fayette county and on page 291 John Linkhorn in York county, Pennsylvania, named.

Among the German immigrants from Pennsylvania to Rockingham county there were large numbers of Mennonites, Tunkers and Quakers, who to the present time maintain their organization.

Why does the learned reviewer of Prof. Marion D. Learned's book "Abraham Lincoln" in your February number speak so disparagingly of the aforesaid historical facts? are they

not true? then let us have better. I made no deduction nor assumptions. Whether these facts indicate that President Lincoln came from old Pennsylvania German stock, I left it to my hearers and now leave it to the readers' fair judgment. I will now however make a surmise,—that it is likely that the aforementioned junior Captain Abraham Linkhorn of the year 1776 is the same Abraham Linkhorn who obtained March 4, 1780 in Richmond, Va., the Land Warrant N: 3334 and settled in 1781-2 in Jefferson county, Kentucky, and was the grandfather of President Abraham Lincoln.

Pennsylvania in 1790

Interesting Facts and Data Taken from United States

Census Bureau Reports

By John G. Bechtold, Lebanon, Pa.



STUDY of the reports of the first national census taken in 1790 and of subsequent researches reveals many interesting facts and if made with special reference to Pennsylvania shows that

this state was one of the foremost in the activities of the time. The boundary was definitely fixed and existing maps showed the mountains, rivers, counties and principal towns in detail. Township boundaries were indefinite owing to the rapid settlement and extension of the population. Philadelphia, the national capital, had a population of 28,522. Of the three banks in the United States; one, the Bank of North America, was located here and was the only one which had direct relations with the federal government. The main road in the

state passed from Philadelphia through Lancaster, Harrisburg, Carlisle, Shippensburg and Bedford to Pittsburgh. Lancaster with a population of 3762 was the second largest city.

EDUCATION AND NEWSPAPERS

Three of the 14 most important colleges and universities in the country were located in Pennsylvania as follows: University of Pennsylvania at Philadelphia founded in 1740, Dickinson College at Carlisle founded in 1783, Franklin College at Lancaster founded in 1787. The intelligence and general character of the people is well shown by the fact that of the 103 authenticated newspapers and periodicals in the country, 23 were published in this state, almost twice as many as in any other state. The following table shows the distribution:

City	Title in 1790	When Established
Carlisle	The Carlisle Gazette and the Western Repository of Knowledge	1785
Chambersburg	Western Advertiser and Chambersburg Weekly	1790
Germantown	Die Germantäuner Zeitung	1739
Harrisburg	The Oracle of Dauphin	1789
Lancaster	Neue Unpartheyische Lancäster Zeitung und Anzeigs Nachrichten	1787
Philadelphia	The Pennsylvania Gazette	1728
	The Pennsylvania Journal and Weekly Advertiser	1742
	The Pennsylvania Packet and Daily Advertiser	1781
	The Arminian Magazine	1778
	The Freeman's Journal, or the North American Intelligencer	1781
	Gemeinnützige Philadelphische Correspondenz	1771
	Independent Gazetteer or the Chronicle of Freedom	1782
	Pennsylvania Mercury and the Universal Advertiser	1784
	Universal Asylum and Columbian Magazine	1786
	The American Museum, or Universal Magazine	1787
	The Federal Gazette and Philadelphia Daily Advertiser	1788
Pittsburg	Der General-Postbothe an die Deutsche Nation	1789
	Die Chestnuthiller Wochenschrift	1790
	The General Advertiser and Political, Commercial, Agricultural and Literary Journal	1790
	Farmer's Weekly Museum	1790
	Pittsburg Gazette	1786
Reading	Neue Unpartheyische Readinger Zeitung und Anzeigs-Nachrichten	1789
York	Pennsylvania Herald and York General Advertiser	1789

Postoffices were located in the following cities: Bristol, Philadelphia, Chester, Lancaster, Yorktown, Carlisle, Shippensburg, Chambersburg, Bedford and Pittsburg. The total number in the United States was but seventy-five.

MANUFACTURES AND COMMERCE

The mineral wealth which today is the basis of many industries was practically undeveloped in 1790 though pig iron was made in considerable

quantities in Berks, Chester, Dauphin, Franklin, Lancaster, Mifflin and Washington counties and iron ore was known to exist in 11 of the 21 counties. Philadelphia was the centre of the paper manufacturing industry, 70,000 reams being produced annually. The following table shows the number of heads of families employed in the various occupation groups, only 2,758 of the 4,312 heads of families in the city being returned with occupation:

Occupation Group	Heads of families	Per cent dist'ib't'n
All occupations	2,758	100.0
Agricultural pursuits	15	0.5
Professional service	220	3.0
Domestic and personal service	443	16.1
Trade and transportation	934	33.9
Manufacturing & mechanical pursuits	1,146	41.5

The chief exports of Pennsylvania were wheat and flour, the state leading in value of exports mainly on account of these two commodities. The tonnage of vessels belonging to the state was 56,997.

POPULATION

In taking the first census no attempt at complete classification was made. The total population of Pennsylvania was returned as 434,373 in five groups shown in "Heads of Families at the

First Census" Penna. German, Vol. X, page 83. This number does not include Indians of which there were approximately 1,300 belonging to the Delaware, Munsee and Sopoonee tribes.

The nationality of the white inhabitants is shown in the following table which also gives the per cent. distribution in the state and the per cent. of the total of each nationality in the United States:

Nationality	Number	Per cent. in state	Percent of total in U. S.
All nationalities	423,373	100.0	
English	249,656	59.0	10.6
Scotch	49,567	11.7	26.3
Irish	8,614	2.0	19.5
Dutch	2,623	0.6	4.6
French	2,341	0.6	17.5
German	110,357	26.1	70.5
Hebrew	21	(1)	1.7
All other	194	(1)	5.1

This table shows that over one half of the white inhabitants were English and that nearly three-fourths of the total number of Germans in the county lived in Pennsylvania. Of the 27,337 surnames reported for the United States, 13,383 were found in Pennsylvania.

It is interesting to note the localization of the various nationalities in some counties; for instance, Luzerne

county had a white population of 4,868 of whom 4,088 were English and Welsh. Berks county with a white population of 29,928 contained 22,435 Germans. The nationality of the inhabitants was not returned at the first census but has since been determined by the Census Bureau from the names of heads of families. All figures in the above table have been obtained in this manner.

(1) Less than one-tenth of 1 per cent.

WHITE POPULATION OF PENNSYLVANIA BY COUNTIES. 1790

County	Number	Area Covered in 1900 by
The state	423,373
Allegheny	10,032	Allegheny, Butler, Crawford, Erie, Mercer and Lawrence counties and parts of Armstrong, Beaver, Venango, Warren, and Forest counties.
Bedford	13,052	Bedford, Somerset and Fulton counties and parts of Cambria and Blair counties.
Berks	29,928	Berks county and part of Schuylkill county.
Bucks	24,374	Bucks county.
Chester	27,141	Chester county.
Cumberland	17,779	Perry and Cumberland counties.
Dauphin	17,886	Dauphin county and part of Lebanon county.
Delaware	9,133	Deleware county.
Fayette	12,990	Fayette county.
Franklin	15,057	Franklin county.
Huntingdon	7,491	Huntingdon county and parts of Center, Cambria, Clearfield and Blair counties.
Lancaster	35,192	Lancaster county and part of Lebanon county.
Luzerne	4,868	Luzerne, Susquehanna, Wyoming and Lackawanna counties and part of Bradford county.
Mifflin	7,461	Mifflin and Juniata counties and part of Center county.
Montgomery	22,365	Montgomery county.
Northampton	24,086	Northampton, Wayne, Lehigh, Pike, Monroe and Carbon counties and part of Schuylkill county.
Northumberland	16,971	Northumberland, Lycoming, Jefferson, McKean, Potter, Tioga, Columbia, Union, Clarion, Clinton, Elk, Sullivan, Moutour, Snyder and Cameron counties and parts of Armstrong, Center, Venango, Warren, Indiana, Clearfield, Bradford and Forest counties.
Philadelphia	51,916	Philadelphia county.
Washington	23,617	Washington and Greene counties and part of Beaver county.
Westmoreland	15,852	Westmoreland county and parts of Armstrong and Indiana counties.
York	36,182	York and Adams counties.

Genealogy of the John Myers Family

By Prof. H. M. Hays, Charlottesville, Va.



JOHN MYERS came from Germany about the middle of the 18th century and settled in Pennsylvania. It is said that he had seven sons, one of whom, Christian Myers, married Barbara Burkholder and settled in Shenandoah county, Virginia, on Holman's Creek near Forestville. He left eight sons, Abraham and Henry, who moved to Ohio; Daniel and Christian, who settled in Rockingham county at the big spring near Green Mount; Michael and John, who moved to Augusta county near New Hope; Isaac and Samuel, who stayed on the home farm near Forestville, Isaac on the north side of Holmans Creek and Samuel on the south side. Samuel Myers had a son named Benjamin, who settled on the Shenandoah River below Timberville and became the father of Samuel H. Myers, a prominent Dunker minister. Isaac Myers married Hannah Crumpacker and nine children were born to them, of whom the most prominent were Peter and Samuel, who lived on opposite sides of Holmans Creek near Forestville, and Christian who lived at Green Mount.

When Christian Myers moved from Pennsylvania to the Valley of Virginia, he brought with him a German Bible printed at Germantown by Christopher Saur in 1776. This Bible became the property successively of Isaac Myers and Peters Meyers and is now in the possession of Mrs. Daniel Hays of Broadway, Virginia, who is a niece of Peter Myer and the writer's mother. On the lid and fly-leaves is written in German the following record of the Myers family, written chiefly, it seems, by Isaac Myers with a few additions in English by Peter Myers. In this article a translation has been attached to each item.

1. Ano 1751 den 30 April bin ich Christian Maÿer zu dieser jamer vollen welt gebohren, dem Isaac Maÿer sein Vatter.

April 30, 1751 I, Christian Myers, father of Isaac Myers, was born into this world of sorrow.

2. 1822 den 18 Tag Junius ist der Aeldere Christian Maÿer, unser lieber Vatter frölich in dem Herren entschlafen.

June 18, 1822 Elder Christian Myers, our beloved father, peacefully fell to sleep in the Lord.

3. Ano 1754 den 9 April am Carfreÿtag ist Barbara Borkolder zu der welt geboren.

April 9, 1754 on Good Friday Barbara Burkholder was born into the world.

4. 1822 den 21 Tag Junius ist die oben-gemelte Barbara Borkholder unser liebe Mutter nach vielen lang wirigen Schmetzen frölich im Herren endschlafen, dem Isaac Maÿer seine Mutter.

June 21, 1822 the above-mentioned Barbara Burkholder, our dear mother, after much protracted suffering peacefully fell to sleep in the Lord, mother to Isaac Myers.

5. 1832 den 2 Tag Junius ist mein Schwär-Vatter Peter Grumbacher frölig im Herren entschlafen der Hannah Grumbacher ihren Vatter.

June 2, 1832 my father-in-law, Peter Crumpacker, father of Hannah Crumpacker, peacefully fell to sleep in the Lord.

6. 1785 den 18 August bin ich Isaac Maÿer auf die jamer volle welt gebohren—and died June 5, 1848.

August 18, 1785, Isaac Myers, was born into the world of sorrow—and died June 5, 1848.

7. Ano 1788 den 12 Tag Mertz ist die Hanna Grumbacherin geböhren worden, dem Peter Grumbacher seine Tochter, Zeigen Steinbock—Hannah Myers died January 18, 1852.

March 12, 1788 Hannah Crumpacker, daughter of Peter Crumpacker, was born in the sign of Capricorn and died January 18, 1852.

8. Ano 1808 den 15 Tag September bin ich Isaac Maÿer und Hanna Grumbacherin in den Ehstand gedreden und uns trauen lassen nach der Christen ordnung und uns gegen einander verlobt und mit einander in Lieb und Leid so lang wier auf der Weld leben sollen.

September 15, 1808 I, Isaac Myers, and Hannah Crumpacker entered the state of matrimony and were married according to the Christian-ordinance and bound ourselves to each other and with each other in good fortune and in ill fortune so long as we should live in the world.

9. 1809 den 1 Tag October ist uns Isaac Maÿer and Hanna Maÿerin ein Sohn geböhren und sein Nahmen ist Christian Maÿer und das Zeigen worin er geböhren ist im Krebs.

October 1, 1809 a son was born to us Isaac and Hannah Myers in the sign of Cancer and he was called Christian Myers.

10. Ano 1811 den 27 Tag September ist uns Isaac Maÿer und Hanna Maÿerin eine Tochter geböhren und ihr Nahmen ist Catharina Maÿer und dass Zeigen worin sie geböhren ist im Wassermann.

September 27, 1811 a daughter was born to us Isaac and Hannah Myers in the sign of waterman and she was called Catherine.

11. Ano 1813 den 17 Tag October ist uns Isaac Maÿer and Hanna Maÿerin eine Tochter geböhren in unserm Ehstand und seine Nahmen ist Maria Maÿerin, das Zeigen worin es geböhren ist im Löw.

October 17, 1813 a daughter was born to us Isaac and Hannah Myers in our married state and it was called Maria and the sign in which it was born was the Lion.

12. Ano 1815 den 31 Tag December ist uns Isaac Maÿer und Hanna Maÿerin ein Sohn geböhren in unserm Ehstand und sein Nahmen ist Johannes Maÿer, das Zeigen worin er geböhren ist im Steinbock. 1816 den 27 Tag Abril ist er gestorben.

December 31, 1815 a son was born in wedlock to us Isaac and Hannah Myers in the sign of Capricorn and he was called John. He died April 27, 1816.

13. Ano 1817 den 11 Tag Mertz ist uns Isaac Maÿer and Hana Maÿer eine Tochter geböhren in unserm Ehstand und ihr Namen ist Rebecca Maÿerin, das Zeigen worin es geböhren ist in Steinbock. 1839 den 16 Tag Maÿ ist unser Rebeca gestorben. Ihr Alder 22 yahr 2 Monat 11 Tag.

March 11, 1817 a daughter was born in wedlock to us Isaac and Hannah Myers in the sign of Capricorn and she was called Rebecca. May 16, 1839 our Rebecca died, aged 22 years, 2 months and 4 days.

14. 1819 den 9 Tag Mertz ist uns Isaac Maÿer and Hanna Maÿerin eine Tochter geböhren in unserm Ehstand und sein Nahmen ist Barbara Maÿer. Das Zeigen worin es geböhren ist im Löw Volmond. 1838 ist unser Dochter Barbara gestorben, alt y 19, m 5, 11 Tag.

March 9, 1819 a daughter was born to us Isaac and Hannah Myers in our marriage relation and it was called Barbara. The sign in which she was born was Lion, full-moon. Our daughter Barbara died 1838, aged 19 years, 5 months and 11 days.

15. 1822 den 3 Tag Mertz ist uns Isaac and Hanna Maÿer ein Sohn geböhren in unserm Ehstand. Sein Nahmen ist Peter Maÿer, das Zeigen

worin er geboren ist im Krebs nahe Volmond.

March 3, 1822 a son was born to us Isaac and Hannah Myers in our marriage. He was called Peter and the sign in which he was born was Cancer, about full-moon.

16. 1824 den 15 Tag Mertz ist uns Isaac und Hanna Maÿer ein Sohn in unserm Ehstand geböhren, seim Nahmen ist Samuel Maÿer. Das Zeigen worin er geböhren ist in der Waag nach am Volmond.

March 15, 1824 a son was born in wedlock to us Isaac and Hannah Maÿer in the sign of the balance, near about full-moon. He was named Samuel.

17. 1826 den 11 Tag August ist uns Isaac and Hanna Maÿer ein Sohn in unserm Ehstand geböhren, sein Nahmen is Jonas Maÿer, das Zeigen worin er geböhren ist im Schütz. Died October 24, 1869.

August 11, 1826 a son was born to us Isaac and Hanna Myers in our married state and was called Jonas. He was born in the sign of the bowman and died October 24, 1869.

These nine children of Isaac and Hannah Myers have all been dead a decade or more at this writing, but have left numerous descendants to the third or fourth generation in Virginia and various parts of the west.

Tailoring

By Elizabeth D. Rosenberger, Covington, Ohio



KATHARINE was driving home from the tailor shop at Sumneytown as fast as old Polk wanted to go; he was stringhalted and inclined to go slowly. "Twenty-four vests at eight cents each will come

to one dollar, ninety-two and thirty-two at ten cents each will come to three twenty; that makes five dollars and twelve cents for this week." She came to this conclusion quickly because she solved a similar problem in mental arithmetic every time she went home from the tailor shop. When she was seven years old her mother taught her to sew the pockets shut in coats and vests and also had her iron the seams. Now she was fourteen and could go to the tailor herself. Old Polk trotted jerkily into the barnyard where her mother was looking for her. "Were they all right?" was her first anxious question.

"Yes," replied Katharine, "he never said a word about them".

"Did he examine them?"

"Yes, yes", replied Katharine a little impatiently, although she knew her mother had good reason for her anxiety. Sometimes in spite of all their care the tailor would send some vests back to be made over. And as a result of this they had made vests for six cents apiece.

Her mother took the bundles into the house and cut one open. By the time Katharine came in with her bundles her mother was busily sewing on the sewing-machine. Her father was likewise engaged. No time was lost by them, because only by indefatigable toil could any money be made by sewing for the tailor shops. These tailor shops were to be found in Harleysville, Kulpsville, Schwenksville, any many other small towns, located within a radius of about sixty miles of Philadelphia. The thrifty Pennsylvania German families found this tailoring a means of livelihood. If they lived in a village, the father would earn all he could by day laboring, and then in intervals of idleness he would help the women to sew. And they were

went to say to each other that in this way they were sure of a living; for while the tailoring was not a very lucrative business it was sure.

"And what are they going to do in Schwenksville?" asked a neighbor of a mother whose newly married daughter had moved there.

"Oh they'll tailor, they'll sew for Allebach, he pays much better than our tailors do. They get ten cents for the vests we get eight for."

And the mother rather thought her daughter could easily make a living in that way. The farmers used to sew and the daughters often earned three hundred dollars a year. One girl well skilled in vest making was accustomed to making sixteen vests in a day. She generally made eighty or ninety in a week. Incidentally she ruined her health.¹ But the general idea prevailed that sewing was very easy work, a woman could remain in the house all the time. She did not have to go out in all kinds of weather and milk cows. she did not have to husk corn or help in the hay-field. There was a general impression that no one had a right to talk about hard times when his women sewed for the tailor. They should always be able to make some money and buy a home by this means. This was the way tailoring was regarded about twenty years ago.

The tailors were the men who brought the work from clothing stores in Philadelphia. They had large covered wagons drawn by two or three horses. And sometimes they went to Philadelphia twice a week and brought home heavy loads. When that was the case they would urge upon their customers to take as many bundles as possible. "You can make these until Saturday, try another bundle." The patrons were always glad to find the tailor in such a mood, he would not examine the work so critically when he was hurried and crowded. But when a sewing-woman would enter

the tailor-shop and see only a few bundles then she knew that each vest she brought in would be subjected to a rigorous examination. And most likely he would reprimand her for carelessness, and say "I'll give you only fifty this week, see that these are made better." Many of these tailors grew wealthy on the profits of this business.

About the year 1874, a widow was left with one little daughter seven years of age. Her friend said, "You must put her out among strangers and then you can work here and there and so live." For all knew that she was in destitute circumstances. Tailor shops were just being started in that vicinity. She had heard people talk about this sewing which could be done at home and which would add so much to one's income. And there was no risk; you were at no expense. It was easy to learn. Indeed in after years a girl's standard was largely gaged by mothers who had marriageable sons, in this way. "If a girl can't tailor she's no good at anything else." and any matrimonial ideas were promptly discouraged. But this widow determined to learn to sew. And being a very apt pupil she soon mastered the art. She made coats at fifty cents to a dollar a piece. And she was very industrious. After fourteen years of unremitting toil she built herself a new house in town at a cost of four thousand dollars. She had the cash to pay for it too and more besides. She felt the lack of early educational opportunities, and decided that her daughter must go to the academy and also learn to play on the old melodeon. Her daughter became one of the most accomplished young ladies in town. Both mother and daughter were universally respected for their sterling worth of character and listed among the best people of town.

¹It used to be said that a girl could earn a sewing machine and a coffin.—Editor.

DIE MUTTERSPROCH

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

NOTE.—Respecting this sketch the author says: "Aunt the historical incidents in the 'Mail' would say that Margaret Reitz was a well-known character in Cedarville way back in the 50ties and Naz Martin was for years mail driver between Allentown and Philadelphia and later, Kutztown." We took the liberty of changing the spelling of some words in the first four paragraphs.

DIE KUTZTOWN MAIL

By C. C. Moore, Camden, N. J.

Die alt Mäg, wie die Leut in Drexperschtättel sie gheese hän, hot juscht ee Freed uf der Welt ghat—der Union Kerrichhof—Awer aa juscht ee Druvel—die Kutztown Mail. Wann sie noch ebbes schunschicht geblogt odder gfreed hot, hot mer's net ausfunne. Im Kerrichhof hot sie annere Leut ihra Gräver in Ordnung ghalte un iwer die Mail hot sie sich verzernt, weil der Dreiwier immer so'n Blechhorn geblose hot, wann er darrich's Schtättel gfare is.

En Mensch verrot doch gemeenerhand sei schwache Seit immer's erscht. Die Mäg war kee Woch in sellere Gegend, do hot der Maildreiwar aa schunn ausfunne, as sie sich iwer sei Blose verzernt, un weil's sie verzernt hot, hot er's gedlu, un de meh as er geblose hot, da meh hot sie gegäst; so as mer's letscht nimmie gewisst hot wel as ihr die mensch Blesier macht, ihre Freed am Kerrichhof, odder ihre Fechtereie mit em Maildreiwer. Un der Maildreiwer hot sei Freed an der Mäg ihm Zorn ghat, weil der Mensch iwerhaupt sei greeschte Bleisier an annere Leut ihrem Verdruss hot.

Es war im Jahr 1858, as die Mäg in en gleeenes Blockhaus gezoge is, as von der Union Kerrich iwer die Schtross gschtanne hot. Sellemols hot noch en schöner Busch un sel Häusel gschtanne, un der Weg noch Kutztown is zwische der Kerrich un sellem Busch vorbei gange—wie heut noch.

Ee Dag—es war in Frühjohr—hot en zweegäulswage mit bissel Hausrot un'ra Fra, as geguckt hot, as wann sie 60 Jahr alt wär, ver sellem Häusel ghalte der Fuhrmann hot der Fra vom Wage gholfe, hot dann's Hausrot abgelade, un in's Haus gedrage, dann is er widder fort un die Fra is zurück geblive.

Die Leit hen arrig geguckt un gewunnert—wie Leit ewa duhn, wann ebber Fremmes akommt—awer da Fuhrmann hot ihna net meh saga kenna, as dass er die Fra aus

Allentown gebrocht het, as sie en deitschi Fra wer un deet wul Reitz heesa—ennihau seller Nama deet uf ihrem Drank schteh. Dennoch hot er noch so uf Account hie gsat, sie wer'n gelernti Fra—sel deet mer heraa—ayer sie wer arrig grittlich un eegasinisch; sie het ihm awer ah kee gutsiches Wart von sich verzeht—net wie un net wann! "Die Leit saga wul" hot er gemeent, "as ee Helft von da Welt net wees wie die auner lebt, ich sag awer, as die ee Helft bie golly net wees, for was as sie lebt!" Un in seim Verdruss iwer sona Behandlung vonera Fra hoter seinera Geil en abbardich schpeitvoller Hack gewa mit da Geeschel un is abgafhra.

Wann's wohr is, as es en schtarki Fra nehmt, for ihr Maul zu halta war die Mäg ewa en arrig schtarki Fra. Die Nochbera hen's ah gschwind genung ausfunna. Sie hot sich net meh mit ihna abgeva, as sie grad gemisst hot, un for sel hen die Leit sie juscht die "alt Mäg" gheesa, un wann sie bissel bissig sei hen wella, dann hen sie "die alt deich Mäg" gsat. Da Nochbera ihr Gschwetz hot sie awer net gebaddert. "Huh!" hot sie als gsat, wann mol ebbes "zu dick" komma is, "Wer Schlap aus sich macht, werd von da Sei gfressa!"

Die Leit hen gor net denka kenna, was sie iwerhaupt in sellera Gegend gsucht hot. En paar hen mol gebrowirt, sie "auszufroga"—awer juscht eemol!—sie hot die so gedichtig abgebutzt, as es noch sellem Niemand meh unnernomma hot. "Sog mohl, Mäg," hot eeni agfanga, nachdem sie en Weil iwer allehand mit ihr geblaudert hen ghat, "Was kann nau so'n gscheiti Fra, wie ihr sin, in dera Gegend sehua? Ihr hen doch gewiss arrig viel von da Welt gsehua un hen doch gewiss ah in schennera Bletz gewohnt!"

"Was, die Gegend do!" hot die Mäg gsat un hot sie gross ageguckt. "Ei, des is jon Gegend, wie's so leicht net en zwetti meh gebt! Nau kommen juscht emol do raus, un ich will eich weisa, was des form Gegend is." Un mit sellem hot sie die Weiwer naus uf die Schtross gfiecht—"Nau sehna mol do!" hot sie agfanga, un hot mit da Hand noch em Weschta gewissa, "Wann Ihr do watscha, do kenna Ihr sehna, wie die Sunn grad hinüch da Hen. Baschten ihrem Seischall unnergeht." "Un dann," is sie fortgohra, un hot die Weiwer mit da Gsichter noch em oschta gedreht, "Wann Ihr nau do schteh bleiwa, do kenna Ihr seh-

na, wie selli weri seem Sunn marji frich grad hinnich da Hen. Schwandern ihrem Seischtall widder ufeht—Zwee Seischtell inera grada Lein mit em Sunnelaaf was? Un noch dazu zwee Witweiver ihri, Huh? Sona Gegend wie die do, Wie?" un eb die Weiwer sich widder rumdreha hen kenna, war die Mäg in's Haus zurick ganga un hot die Dehr hinnich sich zugschlossa ghat.

Wann en Blick oft meh secht as en Wart, dann hen sellera Weiwer ihra Blick en ganz Buch voll gsat un noch meh! Awer for gut Maas hen sie noch gemeent, as wer net juse, sich iwer sona Fra zu verzerna, sie wer ennihau net recht gscheit, un wer ah wol noch son giftigi, gedissappointi old Meed dazu—Es is doch ebbes scheenes, wann mer sich mit dem Glawa dreeschta kann, as unsera Nochbera net recht gscheit sin, wann sie mol zu gscheit warn for uns.

Die Mäg war's liebscht allee mit ihra Gendanka. Wann sie net im Busch ghockt hot un hot gelessa un gedromt, dann war sie im Kerrichhof un hot an da Grewer rum schaff—un ah gedromt, odder iwer die Leit gscholta, as ihra Dodta vergessa un vernachlesiga. "Sis arrig", hot sie als for sich hiegebrummt, "wie's hergeht" uf da Welt! Do heila die Menscha un dowa, wann ebber schterbt, un da meh as sie heila, da gschwinter weschen die Dhreena's Adenka aus em Sins-grad wien Schtarm, da wieschter as er dobt, da gschwinter is er vorbei! Des do sinn awer nau mei Dodta, un ich vergess sie net, awer Bluma blanz ich ihna, un ich mach den Kerrichhof so scnee, as es en Freed is, zu schterwa un do begrawa sie; un wann ich dann ah mei Ruh findt, dann geh ich zu ihna schlofa, un dann bliehen die Blume ah for mich; un ebbes secht mer, dann falla ah von da Bletter uf sei Grab!" un dabi hot sie en gleeenes Pictor an era goldena Kett aus ihra Bruscht gezoga un hot es lang ageguckt un gebusst, un hot sich wol ah paar Dhreena aus da Aaga gewischt, dann hot sie widder weiter gedroht, bis die Meel vorbei ganga is un hot sie mit sellem Geblos gscheert, dann is sie ufgehra un hot da Dreiwier verscholta un hot die Fauscht noch ihm geschittelt un alsemol is sie jeben hinnich da Meel noh gschprunga mit ma Brigel.

Da Dreiwier hot dann juscht noch lauder geblosa un mit da Geeschel gegnallt. Er war schonscht kee iweler Kerl, juscht er hot die Leit gern genext. For all sel hen sie ihn geglich. Er war en Deutscher un war ah noch net lang in sellera Gegend. Mer hot's ihm glei agsehna, as er net immer en Meeldreiwier war—mer hot's awer ah glei gsehna, as er vor seinera Zeit alt warra is—wie bei da Mäg ah.

Wie er in die Gegend komma is, hot er gsat, sei Nama wer Ignatz Martin, awer die Leit hen gemeent Natz wer kerzer un

leichter zu saga, un Natz hot er ewa so lang gheesa, bis er's letscht selwer net besser gewisst hot.

In Gegend, wo Leit nanner Nicknama gewa, kann mer glei hera, wie en Mensch geschtemiert werd, beim Weg, wie sie sei Nicknama saga. Wann die Leit nau "da alt deutsch Nartz" gsat hetten, do het mer doch gut genug hera kenna, as sie ihn gleicha; Wann sie awer "die alt deutsch Mäg" gsat hen, do hot mer glei gemerkt, as do en "bissel Gift" schteckt. Da Nartz is ewa mit da Leit rum gschprunga un hot noch da Music gedantz, wie mer so secht; die Mäg hot die Music noch ihra Noschen danza wella macha, un die Leit hen gemeent, sie wet net nochberlich mit ihna sei, weil sie sich iwer sie nausdinka deet—Eibildisch sei is about so nidderdrechtig as ebbes sei kann—in unsera Nochbera.

Da Natz war, wie gsat, son luschtiger Kerl, wie's eener gewa hot, so lang as er un Leit rum war. War er awer allee, dann hot er oft da Kop henka lossa un hot Seitzer ausgschossa as en arrig schweres Hertz verrota hen. Alsemol hot er ah en gleeenes Pictor vom a scheena junga Meedel aus da Bruscht gezoga un hot's lang un wehmietig ageguckt, dann awer gschwind verschteckt un hot agfanga zu singa odder peifa, as wie wann er sich ferchta deet, drawrig zu sei.

Ee Dag—es war im Schpod Summer, hot die Mäg da Natz hera komma un hot en Brigel reddi gried; des Mol wed sie ihm mol weisa, dem eefeltiga Kerl, dem Räskel! mit seim dumma Fishhorn. Dem deet sie die Gnocha im Leib verschlage, hot sie gemeent. Un wie die Meel negschter komma is, do is sie nauschossa un da Meel noh gerast un hot mit da Fauscht un em Brigel in da Luft rum gfuhrwerkt, un da Natz hot juscht noch lauder geblosa un noch meh gegnallt. Bletzlich is sie wie mied warra, alles is mit ihr rum ganga, sie hot sich ufen Bank unnich ema Rosaschtock gsetzt un hot gfielht as wie wann sie verschticka deet. Ebbes wien Newel is ihr vor die Aaga komma un sie hot gemeent, es deet en Hand aus em Newel komma, un deet ihr Picters vor die Aaga hewa—Picters aus ihra Vergangahet. Sie hot sich widder as en junges Schulmeedel gsehna mit rota Baeka un bloa Aaga, un hot wider so herrlich un sorgalos gfielht wie sellemols. Dann hot sie bletzlich wie ufema scheene griena Feld gschtanna mit veil Bluma un sich rum, un en Bu mit grollicha Haar un enera Schtundenta Kap uf, hot Bluma gepickt un hot sie ihr in die Haar gschteckt un hot ihr die Baeka gschtreichelt un ihr en Buss gewa wella, awer sie hot gelacht un is fort gschprunga, hot awer immer zurick geguckt, for sehna ob er ihr ah nohkommt—un er is nokomma un hot

sie eigfanga un hot ihr da Buss gewa un hot ihr so freindlich un trei in die Aaga geguckt, un sie hot gñieht wie ihr Hertz globbt un wie en ganz neie Welt in ihr ufeht. Dann is en anner Pictet komma, wo sie, e ufgewachsenes Meedel, mit ma junga Mann Arm-in-Arm ganga is. Es war da Bu ans ihra Schuljaha, un sie warn mit nanner verschprocha un iwer's Jahr hot die Hochzich sei sella un sie hot ihra Hend noch sellm Pictet ausgschreckt as wie wann sie's faschthalta wet. Dann is bletzlich en anner Pictet komma—en dunkles, schwarzes Pictet, mit da Nacht un Gewalt un Kummer drin, un darrich selli Nacht is die Unzufriddaheet im Land uf un abganga un hot die Leit ufgschtachelt, Un sie hen von Freiheit, Gleicheet un Briederlichkeet, gschwetzt, un hen nanner vorfolgt for selli Gleicheet un nanner aus em Land verdriwa for selli Freiheit, un for selli Breiderlichkeet hen sie nanner nidergschossa; un iwer's Ganz hen sie's Wort: "Civilization" ghenkt un unner sellera Fahna hen sie ghaust wie die Wilda.

Die Welt heest selli Zeit nau die "Revolution von 1848".

Dann is en anner Pictet komma; es war ah wider Nacht, un sie hot bei dem junga Mann im Garta gschanna un hot helfa, ihn adhu wie'n Weibsmensch. Er hot's Land verlossa missa for sie Lewa retta, weil er ah von die Freiheit gschtrebt hot ghat—Sel war nau Verrot gega's Government, weil's Government ewa schterker war as die Revolution. Er un sei Kamerada warn Verreeter gega's Vaterland, weil sie verlorahen—hette sie gewonna dann weren sie Patriota gewest.

Der junga Mann un sei Kamerada sinn dann noch America, un weil die Regierung ihn net fanga hot kenna, hot sie's Meedel eischperra wella, weil sie ihm ghofa hot, darrich zu geh. In Deitschland wern ewa die Weiwer un Menner iwer ee Schtrell gschora.

Bei Nacht un Newel is sie dann ah fort nach America, dem Mann noh, ohna zu wissa, wo ihn zu finna.

Dann is en anner Pictet aus dem Newel komma; es war en langi, langi Schtross, un sie is in Nacht un Finschterniss uf sellera Schtross gewandert. Sie hot net rechts un net links geguckt, immer grad aus, wo in da Fern sei Gsicht wie aus era Flamm ihr zu gewinkt un geleicht hot. Sei Aaga hen sie so freindlich un trei ageguckt, wie sellemols im Feld. Wann sie vor Meidigkeet niddersinka het kenna, dann hot seller Blick ihr widder frischer Mut gewa, un sie hot die Hend noch ihm aus gschtreckt un is vorwartz gedargelt—immer vorwertz!

Es is als dunkler warra, un s'letscht hot sie juscht meh en Schatta von sich gscheua uf sellera Schtross. Awer immer hot ihr

sel Gsicht vorgeleicht. Eemol wors do, dann widder dort. Sie is als mieder warra, bis sies letscht am Weg nidder gsunka is un hot nimmi weiter geh kenna, awer immer hot sie noch sellm Gsicht geguckt, bis ihra Kop uf die Bruscht nunnergunka is, dann is die Weis Hand aus dem Newel komma un hot ihr's Gsicht gschtreichelt un die Runzela von da Schtern un da Backa, un da verzweifelta, wehmietiga Blick aus da Aaga genomma, as da Kummer un en unerfilltes Verlanga dart hie gedhu hen ghat.

Da Wind hot paar Rosabletter runner gebrocht un hot sie uf ihra Schulter gelegt, ur die letschta Schtrahla von da Owedsunn hen die Farb ufganga un hen sie uf ihra Backa gdhu un hen sie so schee un herrlich un zufridda gucka macha, wie sellemols, wie er sie gfrogt hot, eb sie sei wer un sie ihra Kop uf sei Bruscht gelegt hot un gepischpert: "Ewig dei!" Un wie sie nanner ihra Picters gewa un eewiga Drei gschwora hen.

Dann sachta, ganz sachta, is da Newel dicker warra un als neegschter un sie komma, Un die Nacht is nidergsmuka un alles war schtill—Sel war da Dod!

Hui, wie awer die Meel owa reigejagt kommt! heer juscht mol, wie die Schpeer grischt! Da Natz hot en frische Schuhsohl uf da Schpeerblock genagelt un da Absatz reibt uf em Rad as es greischt wie'n Drub verschreckta Ginnihinkel! Er hot ah die Mäg schon vom weitem hocka selna un ruft in die Meel nei: "Nau awer look out, Buwa, des mol gebts Fun! Dart sitzt die Mag reddy mit em Brigel!"

Er hockt sich uf die Leina, nehmts Harn in ee Hand un die geeschel in die anner, drickt mit em Fuss uf die Schperr as sie noch lauder greischt, dann blost er un gnallt as es dahrich da Busch un an da Kerrichmauer nufschallt, as es en Art hot.

Die Passengers, en Doctor, en Underteeker un en Schtorhalter aus Kutztown, dricken sich aus Fenschter, for die Fun seehna. So gets an da Mäg vorbei, awer sie regt sich net, ah net wann da Natz abbardich hart blost, ah net wann er iwer sie greischt: Uf eemol schtekt da Dockter da Kop aus em Fenschter un ruft: "Hollup, Natz, do is ebbes letz!" Da Natz reisst die Geil zurrick, as sie sich schier hiehocka un die Passengers schteiga aus un gehen uf die Mäg zu. Da Dockter fieht ihra Hend un's Gsicht un secht, sie wer dodt, dann schtreicht er mit da Hand iwer ihra Gleeder un meent, sie misst die ganza Nacht dort gsotha hawa: Sie draga sie in's Hans un lega sie uf's Bett un da Dokter macht ihr Frack uf for seehna, ob ihr Hertz vielleicht noch globbt, un sel glee Bild fallt raus: Sie sucha in da Schublada rum un finnen en Bundel Babiera as all in Deitsch gschriwa sin, un weil sie net

Deutsch leesa kenna, rufen sie da Natz rei un er macht die Babiera uf un erscht as ihm in die Hand kommt, is en grossi Kort wo druf gedruckt schteht:

Ignatus Michael Martin

und

Margaretha Johanna Reitz

Verlobte,

Freiburg in Baden, den 17ten September,
1847.

Die Babiera fallen ihm aus da HEND, er will sich am Bett hewa un sel Bild an da Mäg ihrem Hals kommt ihm in die Finger, er sehnts! Mit da Warta: "Barmherizer Gott, findt ich meine Gretel so!" packt er sich am Hals als wie wann er verschicka deet, dargelt wedder da Dierhraposchta un fallt uf's Gsicht naus uf die Porch. Da Unterteeker schpringt hie, dreht ihn rum uf da Buckel, reisst sie Gleeder uf for ihn Luft zu gewa un englee Bild—grad wie da Mäg ihres, juscht mit em Gsicht voma junga Meedel un da Warta: "Ewig dein" druf—fallt uf da Bottem. Da Dokter kommt un unnersucht ihn un secht, er wer ah dodt, un sie legen ihn zu

da äg uf's Bett un nehmen en Dagabuch, as voll gschriwa is, aus seim Sack, un leegens zu da Babiera as sie im Haus gfunna hen; un weil alles Hoch deutsch gschriwa is, holen sie Nochbera bei, as Deltsch lesa kena, un dann sehna sie, as die Mäg un da Natz mit enanner verschprocha warn im alt Land, dass sie darrich die Revolution von 1848 aus da heemat verdriwa wara, dass sie Jahra lang nanner in America gesucht hen, ohna nanner zu finna, dass die Mäg s'letscht alle Hoffning verlorra hot, ihn im Lewa widder zu sehna, un sich en Lot uf dem Kerrichhof gkaaft hot für selli Ruh ima vergessena Grab zu finna, as sie im Lewa net finna hot kenna.

Uf ee Babier hot sie gschriwa, ihra Ignatz deet sie ganz gewiss uf sellem Kerrichhof finna un dann deeten sie doch noch in Grab zammakomma for sel wet sie da Kerrichhof recht schee eirichta as er ah sehna kennt, as sie immer an ihn gedenkt het. Un sie hot ah. Uf weit un breet war sellemols kee son scheener Kerrichhof meh zu sehna.

Sie hen die Zweek neewich nanner begrawa, un so hot die Mäg doch recht ghat wie sie geprohezeit hot: "Dann fallen von da Blätter ah uf sei Grab."

REVIEWS AND NOTES

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

Notable Genealogical Work

In recent years genealogical study has taken a strong hold on the popular taste and has become a fad, if the use of the word is pardonable in this connection, of much more than ordinary value. Trace the line of ancestry into the remote past, to connect the widely diverging lines, is a study as fascinating as it is valuable and when the results of careful research are placed in permanent form, as in the volume before us, they have a double value and significance. "A Genealogy of the Duke-Shepherd-Van Metre Family," compiled by Samuel Gordon Smyth, member of the Historical Society of Pennsylvania and of the Historical Societies of Montgomery and Bucks counties, Pennsylvania, is a large and

most pretentious volume, revealing an almost incalculable amount of research and appealing not alone to the hundreds who have a direct connection with the family line, but to students of history who are not unnaturally interested in the development and ramification of the noted families of our country.

It is not without pride that the closely related descendants of John Van Meter, Thomas Shepherd and John Duke, who are now unusually numerous in Maryland, Virginia, North Carolina and other parts of the South, should point to the historical fact that it was the encouragement given by Emmanuel Van Meteren, a noted historian of his day and at that time Dutch Consul, resident in London, which induced Captain Henry

Hudson to enlist in the service of the Dutch East India Company, being given command of the expedition which opened the era of Dutch influence in America. Hudson rode the waters of the North river in the famous "Half Moon" in 1609, and his Dutch patrons were not long in taking advantage of the opportunity to extend their influences in this favored region. The Van Meteren family were among the first to come, and they thus became the first families of New York, as later they became the first families of Virginia. The first evidence found in the records of the actual presence of any of the Van Metren family in America is contained in the list of passengers arriving in the "Fox" at New Amsterdam, 12th of September, 1662. Branches of the family settled in New Jersey, and in 1730 they took up land in Maryland, in the valley of Frederick, to the Monocacy and its neighboring streams. There are evidences of the Dutch in Maryland as early as 1725. One of the most traveled paths from the German settlements of Lancaster and York counties, Pa., which led into Maryland was the Monocacy-Conococheague road, which was evolved from an Indian trail, the terminus being Fort Frederick, on the Potomac. John Van Metre and his friends began colonizing along the Monocacy and in the public records at Upper Marlborough, Prince George's county, Maryland, is found the record of purchase of two tracts of land by Cornelis Elting, formerly of Ulster county, York, "now being at Annapolis, Anne Arundel Co., Md." John Van Meter, of New York, left a record of his accompanying the New York Delaware Indians in 1732 on a raid against the Catawbas, and it was the result of the impressions that the country made upon him that led to the later settlements in Virginia.

Our space will not permit us to give in detail the origin and early settlements of the Shepherd family of Maryland and the Duke family of Virginia, and descendants being now

closely related through the intermarriage with the Van Meter family. The connection today is one of the most influential and prominent in the Southern States. The genealogical tables are unusually full, and it will unquestionably be a work, of great value to all interested in the fascinating study of the development of our prominent American families.

As previously stated, the compiler is Mr. Samuel Gordon Smyth, of West Conshohocken, Pa. The book is the product of the press of The New Era Printing Company.

—The New Era.

PUBLICATIONS RECEIVED

Edward P. Remington's Newspaper Directory, 1910, 22 edition—a compilation of newspaper statistics, with list of papers published in the United States, Canada and Mexico, and the population of each town, county and state. Price \$5.00 all charges prepaid.

Librarian's Report, Cornell University Library, 1908-9.

An Historical Souvenir of several of the United Brethren Churches of Reading and Vicinity, By C. I. B. Brane.

Die Insekten in Sage, Sitte und Literatur by Karl Knortz, North Tarrytown, New York.

Genealogical History of the Gift, Kern and Royer Families by (the late) Aaron Kern Gift.

Deutsch - Amerikanische Dichtung mit besonderer Berücksichtigung des Turnliedes. An oration by Henry Metzner.

Bird Life in Frankford, Philadelphia, by Henry S. Borneman, read before the Historical Society of Frankford, November, 1908.

Bulletin of the New York Public Library, February, 1910, containing the Annual Report of the Director for 1909.

The Body or the Bacillus—Which shall be emphasized in the Hygienic Education of the Public? By Howard S. Anders, A.M., M.D.

HISTORICAL NOTES AND NEWS

Lancaster County Historical Society

This society held its regular monthly meeting Friday evening, March 4.

One new member was proposed, Frank S. Groff, Esq.

The Librarian, Charles T. Steigerwalt, announced the contributions received since the last meeting.

The committee on permanent home reported progress.

President Steinman announced the members of the committee who are to take up the question of observing the two hundredth anniversary of the first permanent settlement in Lancaster county during the coming summer. The personnel of the committee is as follows: F. R. Diffenderfer, chairman; Hon. W. U. Hensel, Hon. C. I. Landis, D. F. Magee, Esq., William Riddle, Mrs. Mary N. Robinson, A. K. Hostetter, John A. Coyle, Esq., H. Frank Eshleman, Esq., L. B. Herr, A. F. Hostetter, Esq., Miss Alice Nevin, H. L. Raub and Miss Martha B. Clark.

The paper of the evening was prepared by D. H. Landis, of Windom, his subject being "Location of the Susquehannock Fort." This was one of the most important of the Indian forts along the Susquehanna river, and it has been a much-mooted question among historians as to its exact location. Mr. Landis has made an exhaustive study of the subject, and he clearly proved in his excellent essay that the fort was located on the west bank of the Susquehanna river, in York county, and opposite Washington Borough, on the Lancaster county side. The paper was illustrated with maps to substantiate his claim, and Mr. Landis also had on display many interesting curios found along the Susquehanna.

Montgomery County Historical Society

The annual meeting of the Montgomery County Historical Society, held February 22, was largely attended.

The officers elected were President, Joseph Fornance; Vice Presidents, Rev. Thomas R. Beeber, Henry W. Kratz and S. Gordon Smythe; Recording Secretary, Miss F. M. Fox; Corresponding Secretary, Mrs. A. C. Jones; Financial Secretary, Mrs. Mary J. G. Bloom; Treasurer, W. H. Reed; Librarian, William Summers; Trustees, Ashley P. Hunter, Wm. W. Potts, Tacy F. Cressman, Samuel F. Jarrett and Wm. H. Weber; Library Committee, Irvin C. Williams, Irvin P. Knipe, S. Gordon Smythe, Mrs. Mary J. G. Bloom and Miss Katharine Preston.

The following members were appointed a committee to co-operate in the celebration of Norristown's centennial in 1912: President Joseph Fornance, Rev. Thomas R. Beeber, Henry W. Kratz, Ashley P. Hunter, Albrecht Kneule, Wm. H. Weber, Miss Nina Reed, Mrs. Irvin P. Knipe, Mrs. Geo. R. Kite, Mrs. Tacy F. Cresson, Miss Frances M. Fox, Miss Emeline H. Hooven.

The program was very interesting and included "Reminiscences of Upper Merion," by Mrs. Sarah Tyson, with special reference to Stewart Fund Hall; "Pennsylvania German Literature," by Edward W. Hoeker, with discussion by Albrecht Kneule, Rev. T. R. Beeber and others and a paper by Dr. W. H. Reed on "Millgrove Mill."

A number of valuable books were donated and also by Miss Amelia Richard a pamphlet by her grandmother, Katharine Bucher, begun in 1802 and finished in 1811.

Librarian Summers exhibited the following copy of a certificate granted by General George Washington, April 25, 1785, to Christopher Ludwick, baker of the Revolution:

I have known Christopher Ludwick from an early period in the war and have every reason to believe as well from observation as information that he has been a true and faithful servant to the public; that he has detected and exposed many impositions, which were attempted to be practised by others in his department; that he has been the cause of much saving in many respects, and that his department in public life, has afforded unquestionable proofs of his integrity and worth.

With respect to his losses, I have no personal knowledge but have often heard that he has suffered from his zeal in the cause of his country.

GEORGE WASHINGTON.

Hamilton Library Association

We cull the following from the "Annual Report of the President (Charles F. Himes) to the Hamilton Library Association of Carlisle, Pennsylvania for the year ending December 31, 1909."

"While there is a decided increasing interest in local historical matters in the community, in great degree promoted by this Society, this increased interest is not manifested by increased membership in the Association, which has been practically stationary for several years past, the losses being about counterbalanced by accessions. It might be a pertinent question in this connection, why growth in membership does not, in a measure at least, keep pace with the manifestly increased interest in the community in the work of the Association, as shown in attendance at its meetings, and whether the cause of this stationary condition of membership may not be due to some want of more complete adjustment to present day conditions? What does membership in the Hamilton Library Association really mean? What does it carry with it? Could it be made to mean something more? Plainly stated, it seems to mean but little more than is

accorded to and expected of non-members, except the payment of an annual fee, and the right to participate at the annual meeting in the election of directors and such other business as may come before the meeting, a privilege exercised by comparatively few. Besides, members have the program and report of the year mailed to them. All the privileges of use of the library, attendance on public meetings, and participation in the discussions, even of reading papers, etc., are most cordially extended, as they should be, to those not members. The question therefore is, might not some more decided, formal recognition of membership, some more direct participation in the activities of the Association be given, in short more practical value be given to membership.

Might not some, intensely interested in some line of work of the Association be drawn into and kept in its membership, by being more formally and actively connected with its work, and that with a broadening of the influence of the Association, and with great assistance in carrying on its work? The thought occurs, that one way of bringing this about may be by appointing members upon committees, with directors, or in some cases with directors, charged with specific historical or other work. The Standing Committees of the Board might remain as they are at present, composed of members of that body. It might be well, indeed, to consider whether other regular standing committees might not be formed, to one of which every member might be assigned upon his election, with due notification of the fact, with that of his election, with the privilege to change. Thus every member, upon his entrance, would have a place in the activities of the Association, and an active Chairman interested in the particular work of the committee, would doubtless find many that could be interested in the work, and utilized to great advantage in forwarding it, to say nothing of the valuable workers that might thus be developed. Such

a committee, for example, on the Historic Sites of our county would enlist the activity of many already inter-

ested in the subject, and by unifying their efforts render them more effective."

GENEALOGICAL NOTES AND QUERIES

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

Glatfelters in Somerset County

Solomon Glatfelter, brother of my grandfather, Felix, migrated from York county to Elk Lick in Somerset county in the year about 1759-80. The spelling of the family name was changed to Glotfeltz. Any information respecting the descendants of this family will be thankfully received.

GRANVILLE GLATFELTER,
740 W. Princess St., York, Pa.

The Siechele Family

Editor Penna.-German,

Noting Rev. J. W. Early's statement that the name of John Early's second wife was Siechele, I give the following notes concerning the Siechele family:

Johan Albrecht Siechele had the following children:

1. Maria Elizabeth, b. December 13, 1739; d. November 23, 1818; m. January 11, 1757, Johannes Wunderlich, b. April 14, 1733; d. September 18, 1818.

2. Johan Peter, b. March 7, 1741.

3. Eva Barbara, b. October 28, 1744; d. April 27, 1821; m. February 22, 1763, Daniel Wunderlich, b. August 27, 1737; d. February 1, 1799.

4. Anna Catherine, b. March 1, 1747.

There may have been other children. Perhaps Mr. Early has some data on the subject.

DANIEL WUNDERLICH NEAD.
492 Elmwood Ave.,
Buffalo, N. Y.

Information Wanted

Kutztown, Pa., Mar. 5, 1910.

Dear friend Kriebel,

Information wanted of the persons named in the following Rev. John Waldschmidt records in "a church in Earl Twp., Lancaster Co."

Bapt. Dietrich, Johann Balzer, son of Johann Nichlaus and Anna Margaretha, his wife. . . . Jan. 26, 1755.

Mar. Nicholaus Dietrich, son of deceased of Johann Jacob Dietrich, 31 Oct. 1752, Anna Margaretha, daughter of Johann Gerhart Shafer.

J. N. D. and A. M. D., my ancestors, are buried in Bender's churchyard, Adams Co., Pa. Gravestones in good condition, but of them and their parents, other than the two records quoted (given me by Luther Kelker) I can find no information. Where is the church? Are there other records there, or in Lancaster Court House, of any of the parties.

(Prof.) W. W. DEATRICK.

Kutztown, Pa.

Glatfelters in 30 States

Supplement issued to book of Casper Glatfelter Genealogy.

In 1901, the book of Casper Glatfelter Genealogy, embracing 861 families, was published. Since that date the compiler, (N. M. Glatfelter, M.D., St. Louis, Mo.) has not only been able to trace additional 261 families in the ground covered by that book, but has also added a new part.

viz: That of Solomon, eldest son of Casper, embracing 286, descendant families. Both together (540 families) with some corrections in the old book form the supplement, bound in the same style and size. By rigid condensation the large amount of material was brought into fewer pages. The family of Casper, remarkable for number, is traced into 30 states of the Union, District of Columbia, Mexico and Cuba. It must be a matter of great interest to all descendants to know how they are related and find their place on the great family tree. Although a great amount of labor has been expended, the books are sold without profit, the old at \$2, the supplement at \$1. On receipt of price the books will be sent, carriage prepaid. If remittance is by check or draft, 15 cents must be added. The supplement being adapted to and fitted into the old, is not recommended by itself. The compiler feels rejoiced in the cordial reception by his friends, of the old book.

The 5th annual reunion of the Glattfelders and allied families will be held the 2nd Saturday of August on old Casper's farm, near York, Pa.

Frankfurt Family Register

A Massachusetts subscriber sent us an old family register, 11x14 inches, with unique colored illustrations of the family, the cradle, the marriage altar and the cemetery, lithographed and published by V. Currier, Spruce street, New York from which we glean the following data. Where figures are illegible we substitute the question mark.

Parents.

Philip Frankfort, born January 17, 175?, died October ??, 1818, married September 12, 1782, Elizabeth Schwenk, born January 3, 176?.

Children.

John, born February 23, 17??.

Jacob, born October 2, 17??, died April 17, 1788.

Jacob, born Feb. 23, 17??, married ??, 1809, Elize Huss (?).

John Peter, born January 25, 1791, married December 19, 1817, Eliza Brecht, died September 6, 1842.

Elizabeth, born May 13, 1793.

Maria, born April 7, 1795.

Catharine, born February 25, 1797.

Salome, born December 5, 1799, married December 24, 1831, Lewis Wegg (?).

Margaret, born December 15, 1802.

John Philip, born April 25, 1804, married December ??, 1823, Miss Mary Carl who died July 14, 1830; married, 2nd time, December 25, 1831, Martha Christ.

Anna, born July 16, 1806.

A certain Mr. John Frankfurt, formerly lived and died in the neighborhood of the present Landis Valley, Lancaster Co., Pa. A Peter Frankfurt kept a hotel at Roseville, Lancaster Co., about the year 1840.

Reemsnyder Family History

Editor Penna.-German.

I have just had the pleasure of looking thru a 238 page history of the Reemsnyder family history 1742-1908, in possession of Henry Reemsnyder of this city. It contains the names and descendants of dozens of Lancaster county, Pa., people. Unfortunately it lacks an index and I find many Musers in the book, of whom you have lately had inquiries. F. Musser, of Salina, long probate judge of Saline Co., Kansas, is probably a Pennsylvanian.

Reemsnyder is said to have been originally Riemenschneider, (a "strop cutter" ? or "oar cutter" ?) in Germany.

The ancestor is Herman Fred'k Riemenschneider of Berks Co., Pa., with descendants to date and reference to allied families of Kaufman, Brown, Buchen, Dribellis, Chupp, Alderfer, Dones, Slick, Studenroth, Getz, Bitzer,

Coover, Williams, Stirk, Wenger, Bare, Harnish, Doster, Deibert, Mumma, Filbert, Myers, McCreary, Kiehl, Haar, Good, Mickel, Doll, Seldomridge, Frymyer, Keller, Koehler, Danner, Reese, Snyder, Gross, Simmons, Stormfeltz, Benner, Worner, Schloy, Palmer, Rhoads, Sourbeer, Stauffer, Gray, Winters, Steffy, Peoples, Netzly, Bowman, Raezer, Wolf, Kurtz, Meisky, Hale, Schultz, Shubrooks, Vogan, Wunamaker, Truby, Hemperly, Stoller, Erwin, Holl, Schneader, Schneder, Schools, Ellen, Albert, Earnest, Zachrias, Groh, Yohn, Fry, Zeimer, Given, Clark, Stauffer, Cowen, Aungst, Harnish, Horst, Yundt, Lessley, Bryan, Hess, Dedrich, Cadwallader.

The foregoing are the descendants' family names in Pennsylvania only.

Very truly,

(Hon.) J. C. RUPPENTAL.

Epler, Oldweiler, Ewing Families

Farmingdale, Ill., March 9, 1910.

Mr. H. W. Kriebel,

Editor Penna.-German,

Dear Sir: Have been collecting all possible of my ancestors' history for several years. And thought to have it soon finished and printed. My ancestors' names were Epler, Oldweiler and Ewing of Lancaster county, Penna. The Eplers first came to Berks county, Pa. and in 1768 John Epler bought land in what is Dauphin county, near Elizabethtown. The farm remains in the Epler family to this day. A church was built and called Epler church, near Reading, Pa., in 1737 and still remains. We have no record of the Epler family

from 1737 to 1768. Our ancestor was named Adam Epler, had one brother Peter, but how many other relatives is not known. Dr. Ernst Epler visited Germany recently and found many by that name and said there was a record showing that Adam and Peter came to America in 1737.

John Ewing, an old man 81 years of age, came from the northern part of Ireland to Lancaster, Pa., with his sons and their families. We were more closely related to Samuel and William. There were three other brothers: John, Thomas, James, of whom we know nothing and am anxious to learn all we can. The Ewings scattered, some we know went to Virginia and some to Kentucky, but of their early history in Pennsylvania we know little. The Ewings came to Pennsylvania about 1729.

Can you advise me how we might learn something of the Wisi family, who were from Hagerstown, Md. Rosanna Wisi married George Huckleberry (my ancestor) or Hutch-berry in Maryland and went to Fayette Co., Pennsylvania, and enlisted as a Revolutionary soldier from Westmoreland county. Would like to know more of the Wisi family, but do not know how to get at it.

Thanking you for any advice.

Very truly yours,

MRS. EMMA EPLER KNUDSON.

Farmingdale, Illinois.

P. S.—We have wondered why no Oldwiler served in the Revolutionary War, as none is found on the Revolutionary War records, but have heard, if it be true, they belonged to some sect as Amish. I think they were not Quakers.

THE FORUM

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

MEANING OF NAMES

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

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

37. MOHN

MOHN is the name of the PA-PAVER plant, which has soporific power. The name was accordingly originally applied to a sleepy man or one of a dreaming disposition; a dreamer. Subsequently it was also applied to a cultivator of one of the many plants which are compounds of MOHN as for example, ACKER-MOHN, FELDMOHN, STACHEL-MOHN, SANDMOHN, GRIND-MOHN, KOPFMOHN, KATZE-MOHN, KORNMOHN, KAPPEN-MOHN, PRACHTMOHN, HORN-MOHN, SAATMOHN, SCHUETT-MOHN, STRAUCHMOHN, and TAUMELMOHN.

38. KISTLER

KISTLER is derived from CHRISTIANUS, or Christ, which means "the anointed." The derivation of the surname is interesting. CHRISTIANUS was abbreviated to CHRIST. The R was transposed, making the name KIRST. Then the R was dropped, leaving KIST. And finally the suffix LER which is very common in German surnames was added. It should be noted also in this connection that in the case of a very few the surname KISTLER is a surname of occupation, meaning a cabinet maker, and derived from KISTE, a small box or case.

39. SCHEIMER

SCHEIMER, corrupted in America to SHIMER means one who shines above all others, a predominating personality. It is derived from the Old German word SCHEIM, which means sparkling, light, glittering and corresponds to the Modern German SCHEIN. The Anglo Saxon word was SCIMA and the Old Saxon SKIMO. It should be borne in mind that this word was applied not only to bodies producing their own light (which was its original meaning) but also to bodies reflecting light such as jewels and polished metals and finally to light itself.

40. REISINGER

REISINGER is derived from REIS-ENDER through the intermediate form REISER. It means one who has traveled extensively and generally has the additional connotation of a warrior or fighter, since in the early days only warriors traveled extensively. In some cases, this name is derived from RIESE meaning a tall man but this derivation is seldom met with.

LEONHARD FELIX FULD.

The German-American Collection of the Lenox Library, New York

During January, 1910, this collection received fifty-three volumes and one hundred and twenty-three pamphlets. During the year 1909, 706 volumes and pamphlets were received from ninety-six donors. About sixty newspapers and thirteen periodicals are currently received as gifts for the collection.

Shall Scope of Magazine Be Widened?

Lorane, Pa.

The Penna.-German:

On page 191 P.-G. you say your magazine is devoted to biography, genealogy, etc., and general interest of German and Swiss settlers and their descendants. I think you should also add French and their descendants, as you are well aware there were a number of French Huguenots among the early settlers.

Respectfully,

H. B. LEVAN.

A Sane Fourth of July

Superintendent of Schools, Dr. Martin G. Brumbaugh, '91 C., is formulating a plan for a sane Fourth of July to be presented to the Board of Education and the City Councils. The idea advanced by Doctor Brumbaugh is that something better must be substituted for the customary demonstration which the children will prefer. The plans include sectional parades with a band and military organizations in which the children will participate.

—Old Penn Weekly.

Zufriedenheit

One of our readers closed a letter written to us with the following lines. We surmise they were learned in a pious home more than half a century ago. Happy he who can in the toil and trials of life thus comfort himself with such simple lines, abounding in wisdom and learned at a mother's knee. Does our present hustle and bustle teach a like contentment?

Freunde, ich bin zufriede,
Geh es wie es will;
Unter meinem Dache
Leb ich froh und still.
Hab ich was ich brauche
Zu der Zeit der Noth,
Es schmeckt mir im Schweisse
Wie ein Stücklein Brod.

A Change of Opinion

In 1860 most of the Germans regarded compulsory military service as a rather unnecessary evil. In 1870 they spoke of it as a necessary evil. In 1880 they said it was an evil which had a good deal of counterbalancing good in it. In 1890 many of them said that the good outweighed the evil. In 1900 the balance of opinion regarded it as a positive good industrially as well as politically. Today you will find it generally said that the military system, originally adopted as a disagreeable necessity, has become the central factor in German public education, and the main cause of Germany's industrial advance.

Pres. A. T. Hadley in "The Youth's Companion."

Hessian Soldiers

The Pennsylvania-German,
Lititz, Pa.,

Dear Sir:

I have noted occasional requests for information concerning the Hessian soldiers of the Revolution. It is a subject that has claimed my interest for some time. The records at Washington and at Harrisburg have been examined without avail but an incomplete list of Hessian prisoners can be found in the library of the Pennsylvania Historical Society. Other sources of information could no doubt be discovered. These lists should be published it would seem.

Very truly,

G. R. OBERHOLZER.

The Bible in the Public Schools

Editor, Penn.-German:

I think "The Bible and Our Public Schools," (in March number) could very well have been omitted. I hope the writer is no Penna. "Dutchman"

as I should have to be ashamed of him especially so since a large percentage of our ancestors left their fatherland on account of their religious convictions and these convictions are fostered by the Bible. The Bible does not stand for any particular denomination or any particular creed except Christianity and as Christianity was the religion which entered more or less and almost exclusively into the life of every colony in America in one or another form, the Bible should not be ignored at this late day. The teachings of the Bible as they understood them drove the Puritans to New England, hastened all the Quakers to Pennsylvania, impelled hundreds and thousands of German Lutherans and Reformed and Moravians to settle in America and decided many others to locate from Georgia to New England. And what harm, mentally, morally or from the standpoint of good citizenship will come from allowing the Bible to be read in the public schools, the writer has failed to point out.

Words of Cheer

Mr. Editor:

I trust you will not think me presuming if I have a few words to say. The fact is I desire to help all I can in making the P. G. a success and the only way to do this is to keep things alive and on the move. I notice the three queries in the March issue and assume we have the privilege of saying a few words.

To the first. I take great pleasure in saying I find the magazine so entertaining that I am at a loss to find one chapter better than the other.

To the second. If you had omitted any part we the readers, would have been none the wiser but now that we have read the book through the disappointment would have been very keenly felt.

To the third. The book would interest me very much indeed if I could read something from my native

Schuylkill county. Not that I have any less affection for Lancaster county. They are all good to me' but I have no relatives living in Lancaster county. All our people are from Columbia and Schuylkill, having moved from Berks county during and after the war. G.-g.-grandfather Nicholas Bachert was a Continental soldier and enlisted in the army from Berks county where they lived at that time. But located finally in Schuylkill. So if any reader can tell me anything from home I will thank them. Now my dear readers let us all get together and have something to say and if each one will add his or her mite the P.-G. will soon be too small. Get right down to work and keep at it and make the book a grand success.

Tradition

Dr. Henebry recently delivered a lecture entitled "Irish Tradition and its Burden" in the Examination Hall of the University College, Cork, Ireland, from the report of which in the "Gaelic American" we quote the following paragraphs. The lecturer includes under the term tradition "all that wealth of inherited lore handed down within a tribe from immemorial times, chiefly through the medium of language." By substituting the word Pennsylvania-Germans for Irishmen the language becomes applicable to our own people.

"Tradition gives people their distinctive character by determining for them their habits of thought, and consequently their outlook, their standard of judgment, motives of action, habits, gesture, carriage, and so forth, but of course, only within the permissible limits of variation in such things. It follows that tradition is the normalizing motive that makes a distinct nation of individuals, and differentiates them from alien tribes with allied traditions. It has further consequence of compacting the present living tribe with all its history. Tradition there-

fore, being the neutral or spiritual inheritance of a race is the soul of a nation. For as tribes are in rigid bodily continuity with their whole race in that their flesh and blood are descended from their fathers, so in the normal condition does their mental equipment constitute a unity with that of their ancestors through the spiritual ties of tradition.

Therefore we want all Irishmen to regard the tradition of their own people and consider its burden. It is theirs, and nothing else can take its place. It will give us self-respect, self-reliance, education, civilization, our Irish language, progress and culture. It will return us the stolen treasure of the joke, it will sweeten life, it will palliate death. We want all Irishmen to regard themselves as merely representing for the time that better and greater part of them in the churchyard. We want them to be able to say each and every one, "I am an Irishman, and I take all the responsibility."

James M. Beck, Honored

In presenting the Hon. James M. Beck for the degree of Doctor of Laws February 22, 1910 on University Day, University of Pennsylvania, J. Levering Jones said:

"We welcome this cosmopolitan citizen, a native of Pennsylvania, as an honored guest of the University.

He is one of the recognized masters in the imperial realm of law. He dwells, however, frequently, on the borders of the dreamland of ideal politics, invigorating his mind and nature with the tonic of its inspiring atmosphere. Meanwhile, his energetic activities are a constructive force in the affairs of a practical world. He is an interesting analyst of the consequences that flow from formulating political dogma, out of transitory conditions, and promptly writing them into permanent legislation. He is apparently an accredited ambassador to

elucidate, upon occasion, economic principles, affecting industry and finance. He is governed by the spirit of the acute and profound thinker in politics and in law—disdaining to employ the superficial arts of the demagogue in the discussion of momentous public and legal questions, and seeking ever to discover and define the truth. It is to the revelation of this, in every forensic effort, that all of his faculties are passionately directed. He does not hesitate to ascend, alone, the lofty heights of philosophical reflection, and there deliberate independently upon politics, upon parties and upon government. He studies the present in the illuminating light of history; appreciative of what it reveals, and conscious of the racial tendencies and of the complex motives that prompt the action of men and of nations. Hence the eloquence and comprehension of his thoughts, the earnestness and the dignity of his observations; and the delightful humor—varied, natural, brilliant—which enriches the golden texture of his speech. No narrow understanding of events, or of the deliberate movements of our national life, is possible to his splendid and far-reaching intellectual vision. He views the stern realities of existence, the conflicts, the hopes, the aspirations, and the destiny of mankind, from the mountain, and not the limited outlook of the plain.

For his generous civic spirit, for the loyal service he has given, in his noble profession, equally to the individual and to the State, for the graces of his oratory, and for the virtues that adorn his character, we, the Trustees, present him to the Provost that he may receive the Degree of Doctor of Laws."

Is Penna.-German Used in the Pulpit?

In his scholarly and entertaining article in the last "Lutheran Church Review," the Rev. A. T. Steinhäuser remarks that "Palestine was a bilingual country, not so unlike Eastern Penn-

sylvania," and then adds, "The Aramaic would correspond rather closely to the Pennsylvania-German preached in our country and village churches on Sunday morning, and the Greek to the English preached in the evening." I have always been under the impression that the German used in the rural pulpit was of a rather simple character, but was nevertheless Schriftdeutsch, that is, the German of Luther's translation. Being like Brother S. a city man, and, unlike him, not a German, I have no personal knowledge. What are the actual facts, and what the extent of the use of a Pennsylvania dialect in the pulpit? Its use on the street and in pastoral work is natural and necessary, but I have always contended, in reply to friendly Scandinavian critics, that the dialect was not carried into the pulpit.

W. K. F.

Milwaukee, Wis.

As to the kind of German used in the pulpit among the Pennsylvania-Germans, the writer will endeavor to give his view of the situation based on personal observation, and consultation with leading pastors familiar with the field.

1. The people, especially those trained by Luther's Bible and Catechism, the German hymn book and insist on the use of the Schriftdeutsch or High German.

2. The dialect does not meet the requirements of the pulpit, because of its limited vocabulary, which does very well for the home, the farm, the trades and ordinary every day intercourse, but which is not at all fitted for the kind of expression required in the pulpit.

3. The dialect cannot be used to express ideas out of the ordinary line without a strong infusion of English or High German words, which mixture used in the pulpit is offensive to the Pennsylvania-Germans.

4. As a consequence the ministers endeavor to use the best High German at their command. Some by diligent study attain a high degree of profi-

ciency in the Schriftdeutsch; others, measured by the standard of German grammar, less so, in varying degrees. All of them are obliged to use a simple, popular German, like that of Luther, in order to reach the people.

5. Occasionally, in the rural districts, the preacher will make use of a Pennsylvania-German or even an English expression to make his meaning perfectly clear, but the standard for the great majority is the German as used by Luther. G. F. SPIEKER."

—The Lutheran.

We shall be glad to hear from our readers on whether Dr. Spicker's views are in full accord with their experience in reference to the use of the dialect. Did you ever hear ministers preach in the dialect?

AMERICA and LIBERTY

At the Evangelistic Alliance held in Berlin, in 1857, Rev. Th. Plitt, professor of theology in the University of Heidelberg, gave expression to some vital truths when he said:—

"Every human individual stands in an absolute moral dependence on God, and becomes conscious of this as soon as his consciousness of God discovers it to him. My conscience tells me how I am to worship this God on whom I know I am dependent; and I shall sooner die, if I am a conscientious man, than do anything against my conscience, in my relationship to God."—*Report of the Alliance, page 272.*

It was the granting of liberty to the individual to worship or not to worship that has established our government upon so firm a basis, and made it so popular with the downtrodden and priestridden inhabitants of other nations. America became the Golden Gate to liberty. The multitudes who have flocked to this country are a striking testimony to the need and righteousness of such a place.

The weaving of civil and religious liberty into the government of the

United States was a new thing in history. As one historian says, "America explicitly set aside all the old time theories of church and state. The history of religion and the church in America, as these stand related to the civil government presents features unparalleled in the rest of Christendom, and marks a sharp contrast with the religious and ecclesiastical history of Europe."—"Rise of Religious Liberty in America," page 1.

This is a practical application of the principle enunciated by Christ, when some of the Jews were endeavoring to entrap him: "Render unto Caesar the things which are Caesar's, and unto God the things that are God's." Matt. 22:21. It is not strange that a country founded upon such principles should be so much sought after.

After years of peace and prosperity, with little knowledge of what persecution means, there is danger that we allow our liberties to be gradually taken from us. There is a possibility of this generation "forgetting the struggle of centuries that brought these things about. It is much easier to lose these blessings than it was to gain them."—Ex-Governor Folk of Missouri.

But there is a movement on foot in this country which is endeavoring to bring about a change in our Constitution and laws. It has for its object such a recognition of religious dogmas by law as will subvert the principles of a complete separation of church and state.

The Constitution, however, already recognizes Christianity in the only way which it can properly. At the Alliance previously mentioned Rev. Dr. Schaff of Pennsylvania in his comment upon the declaration that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," said that this separation of Christianity from civil government was "not from in-

difference or contempt of religion [the framers of the Constitution of 1787 were all Christians, at least in name]; but, on the contrary, from high regard for the same, as a sacred affair of man with God, that lies far beyond all physical force and political legislation, and has no value before God and men unless it be the free expression of the inmost conviction."—Report of Alliance, page 566.

Because civil and religious things are thus separated we often hear it asserted that the state is robbed of religion and thus becomes atheistical. "It has been very aptly remarked, that the state which does not encroach on the sphere of the conscience of its subjects can be called anti-religious just as correctly as it can be called anti-industrial, anti-musical, and anti-medical, if it manufactures no tobacco, composes no operas, and dispenses no medicines.

There is no necessity for the state being called either atheistical or Christian. It deals with men as men; with their relation one to another, and not with their attitude toward God. Whether a man be a Mohammedan, Jew, or Christian matters not to the state, so long as he conducts himself civilly.

There are also movements on foot to place the Bible in the public schools. While we would be glad to have every one read the Bible, yet we believe that to tax all, both religious and non-religious to support our public schools, and then inject into the teachings of those schools that which is not approved of by many who are called upon to provide for the teaching, is unjust, and out of harmony with our American institutions.

It behooves us to watch vigilantly our liberties; for whatever we have in this world that is of any value we must continually guard.

C. E. HOLMES.

Washington, D. C.

The Pennsylvania-German

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

is an illustrated monthly magazine devoted to the Biography, Genealogy, History, Folklore, Literature and General Interests of German and Swiss Settlers in Pennsylvania and other States and their descendants.

The Aim of the magazine is to encourage historic research, to publish the results of such study, to perpetuate the memory of the German pioneers, to foster the spirit of fellowship among their descendants and provide a convenient medium for the expression and exchange of opinions relevant to the field of the magazine.

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may be published in connection with articles when withholding is not requested. Contributions intended for any particular number should be in the editor's hands by the twenty-fifth of the second month preceding.

REPRINTS OF ARTICLES may be ordered during the month of publication. Terms: 50 copies, 50 cents a page; additional 50s at half that price.

EDITOR—H. W. KRIEBEL, Lititz, Pa.

PUBLISHERS—THE EXPRESS PRINTING CO.

OFFICERS—H. R. GIBBEL, President; E. E. HARECKER, Vice President; J. H. ZOOK, Secretary; DR. J. L. HEKZT, Treasurer.

Address all communications, The Pennsylvania-German, Lititz, Pa.

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NEW YORK

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OKLAHOMA

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To March 21

IMPORTANT ANNOUNCEMENT

Special Features of Our May Issue

The May number of *The Pennsylvania-German* will contain the following among other articles:—

First article in the series, "The Historic and Scenic Lehigh Valley", by C. R. Roberts of Allentown, Pa.

Some Changes in the Lehigh Valley during My Lifetime, by B. F. Trexler, the veteran editor of Allentown, Pa.

Indian History of Lehigh County by A. F. Berlin of Allentown, Pa.

The Value of Genealogy and Work of the New England Historical and Genealogical Society.

A Symposium on "What, in Your Opinion, Are the Best Reasons for Issuing a Monthly Publication in the Field Occupied by *The Pennsylvania-German*?"

The Pennsylvania-German; its field, its aims, its plans.

OUR WHY AND WHEREFORE

As editor and proprietor I have published *The Pennsylvania-German* in the hope and belief that the opportune time would come for placing the magazine on a broad editorial and business basis and thus doing away with the disadvantages incident to individual ownership and management. The time to take this step has come.

The Express Printing Company of Lititz, Pa. (incorporated, July 12, 1906, under the laws of the State of Pennsylvania with a capital of \$25,000—\$9000 paid in) has made overtures for the purchase of *The Pennsylvania-German* under conditions that, if met, must prove advantageous to all concerned. Twelve subscribers, familiar with the magazine and the field it tries to cover have been asked to serve as an advisory, editorial board whose eminent fitness for the position will be recognized by all subscribers. Plans for the broadening out of the work of the magazine have been mapped out that will make it more interesting, more serviceable and more valuable. Subscription propositions will be made that must interest present and prospective subscribers. The time is auspicious for taking a long forward step in the development of the magazine.

THE SUBSCRIBER'S OPPORTUNITY

Knowing that the subscribers of the magazine are all anxious to see it grow and flourish we invite them to co-operate with us in giving the widest possible circulation to this issue. We make the following liberal offer:

FOR ONE DOLLAR we will send One Dozen copies of the May *Pennsylvania-German* to such addresses as the purchaser may furnish, with a postal card stating by whose favor the number is being sent. On all new business originating through such sending of copies we will allow a liberal commission the terms of which will be sent on application.

DO IT NOW

NOW is the time to act. Orders with cash should be sent in at once and should reach us not later than April 15. Names and addresses can be sent later.

Thanking you in advance for all favors you may render, I remain,

Yours very truly,

H. W. KRIEBEL,

Editor and Proprietor

THE PENNSYLVANIA-GERMAN

The Historical and Scenic Lehigh Valley

A Series of Illustrated Descriptive Articles

The mention of the household word "Lehigh" makes one think of Indians, the Irish, the Germans, of romantic scenery, a historic stream, canal, and railroads, of slate, cement, coal, iron, of furnaces, rolling mills, silk mills, of colleges, universities and banking institutions—history, romance, worldfamed business enterprises.

Volumes have been written descriptive of parts of the Lehigh region, or of individual enterprises, or of persons who have made the name famous and yet a great deal remains unwritten.

Historic and Scenic Riches

The casual visitor whether bent on sight-seeing or study, or the whiling away of time is in the midst of historic and scenic riches, but unless he has delved into many a volume of lore or fired a steady stream of questions at each convenient victim he must be oblivious of many intensely interesting facts. How can he understand and appreciate unless some one explain what he is seeing?

Places of Interest

In answer to this question THE PENNSYLVANIA-GERMAN proposes to begin in the April issue a series of papers on "The Historic and Scenic Lehigh Valley," which will serve as guide to a part of the far-famed region. It will consist of crisp, compact, spicy pen-pictures of the history, the scenery, the business and social life of the communities reached by the lines of the Lehigh Valley Transit Company centering at Allentown, Pa. Emaus, Macungie, Allentown, Slatington, Catasauqua, Coplay,

Egypt, Bethlehem, Nazareth, Quakertown, Perkaskie, Souderton, Lansdale, Ambler, Flourtown, Chestnut Hill with intervening and adjacent territory, will pass in quick review before the reader. The papers will also be richly illustrated

Contributors

THE PENNSYLVANIA-GERMAN feels most happy to be able to announce the following list of contributors, each of whom will tell of the points of interest in his locality:—

Charles R. Roberts, Allentown; Rev. J. B. Stoudt, Emaus; Solomon DeLong, Slatington; Dr. Louis B. Balliet, Allentown; Edmund Randall, Catasauqua; Prof. A. G. Rau, Bethlehem; Rev. W. J. Wotring, Nazareth; Hon. Jere Hess, Hellertown; Hon. Frank B. Heller, Lanark; F. A. Krauss, Quakertown; Hon. H. G. Moyer, Perkaskie; W. F. Goettler, Souderton; Edward Mathews, Lansdale, and J. M. Haywood, Ambler. These names are a guarantee that the sketches will be thoroughly accurate, intensely interesting, vivid and to the point.

Friends of the magazine will confer a great favor by commending this series of sketches as opportunity may present itself.

The contributors will be pleased to receive and forward subscriptions for the magazine.

Recipients of this announcement in position to furnish unique data, illustrations or historic items will confer a great favor by entering into communication with the contributors. Any favors shown that will help to add value to these articles will be greatly appreciated.

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VOL. XI NO. 5

MAY, 1910

The Pennsylvania-German

A Monthly Magazine

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Publishers: THE EXPRESS PRINTING CO. Editor: H. W. KRIEBEL, Lititz, Pa.

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The Pennsylvania-German

Vol. XI

MAY, 1910

No. 5

Shall "THE PENNSYLVANIA-GERMAN" Be Made More Valuable and More Serviceable?

A QUESTION, A POSSIBILITY, A PLEA

INTRODUCTORY STATEMENT

We believe that our readers, in view of the importance and significance of the following lines, will pardon our devoting some space, usually set aside for general reading matter, to a brief business statement respecting the magazine and certain plans looking to its greater usefulness and wider circulation.

The Germans have been coming to America, for more than two centuries; their blood courses today in the veins of well-nigh twenty millions of our citizens; their presence has been and is ubiquitous, their influence all pervading, their service indispensable. Their part in our country's history, past, present and future, therefore, becomes an object meriting the most careful consideration and all efforts promoting a wider and more exact knowledge of them laudable.

The Pennsylvania-German, devoting itself to a particular section of these people, has received so many tokens of esteem and words of encouragement, that it has seemed to the undersigned, its present editor and proprietor, desirable and advisable to seek to place the magazine on a broad, representative editorial basis and in the hands of an influential corporation and thus to do away with the manifest disadvantages incident to individual ownership and pave the way for a larger field of service.

Influenced by these and other considerations, we submit herewith a short statement showing 1. What *The Pennsylvania-German* aims to be and do; 2. What subscribers think of the work it does; 3. What forward steps the magazine might and should appropriately take; 4. How such steps can be taken. We most cordially invite the hearty cooperation of our subscribers and all to whom these lines may come in placing the magazine on a higher, broader plane.

Respectfully Submitted,

H. W. KRIEBEL,

The Editor and Proprietor

OUR FIELD AND AIM

The Pennsylvania-German is an illustrated monthly magazine of Biography, Genealogy, History, Folklore, and Literature of German and Swiss settlers in Pennsylvania and other States and their descendants. The aim of the magazine is to encourage historic research, to publish the results of such study, to perpetuate the memory of the German pioneers, to foster the spirit of fellowship among their descendants and provide a convenient medium for the expression and exchange of opinions relevant to the field of the magazine.

We want families of German ancestry to trace out and relate the story of their forebears and all their sons and daughters. We want communities to know more of the struggles and privations endured by the pioneers to lay the foundations of our Nation's unexcelled greatness. We would gather and preserve the odds and ends of historic lore, hidden in musty manuscripts or garnered in the memory of the aged, but gradually passing away with the possessors. We want the sons and daughters of the pioneer wherever found to sit, like one grand fraternity, at our literary board and monthly regale themselves with the good things prepared by skilled hands. We want our pages to reflect and voice the best thought of our foremost thinkers respecting its special field. We want the magazine to be a welcome, an indispensable monthly visitor as widely and as favorably known as the people whose name it bears.

In elaboration of "Our Field and Aim" we may be permitted to quote language used in a circular issued by the magazine in 1906 as follows:

<i>The Pennsylvania-German</i> is not	<i>The Pennsylvania-German</i> is
A magazine printed in Pennsylvania—"Dutch".	Published in good, plain English, the best we are able to write.
Published to perpetuate the use of the Pennsylvania-German vernacular.	Offering a few choice selections of dialect literature, prose and verse, in every number.
The official organ of the Pennsylvania-German Society or any other historical association.	Patronized and heartily recommended by members of historical bodies everywhere, because fully in line with their objects and activities.
Seeking to extol the class of citizens it represents above their deserts or at the expense of their fellows of other nationality.	Ever striving, in the light of history, to draw truthful pictures of men and times, and to give due credit to all who have helped to build up our State and country.
A scientific magazine, intended only for the benefit of a select and highly intellectual class.	A popular magazine, adapting its topics and language to the tastes and comprehension of the educated masses.
A mere reprint of matter collected from previous publications.	A repository of original matter contributed by competent writers and based upon personal study and research.
A story-magazine, in the popular sense, dealing mainly in light fiction of questionable moral tendency.	Offering fiction that is pure and wholesome, fiction founded on history and adapted to impress its lessons in a delightful way.
A humorous journal nor a young people's paper, in the ordinary sense.	A magazine of solid worth that mingles the useful and the sweet, so that all fun-lovers and all young people can read it with profit.
Not confined to Pennsylvania for subjects or contributions.	Free to draw its material from any part of the wide world where the Pennsylvania-German is known. And where is he not known?

A FEW TESTIMONIALS

As evidence that the labor bestowed on *The Pennsylvania-German* has not been in vain we submit herewith expressions of opinion by subscribers respecting the magazine:—the first part based on answers received to a circular letter in 1907, the second part culled from letters received within the last few months, the third part recent replies to the question—"What in your opinion are the best reasons for issuing a monthly magazine in the field occupied by *The Pennsylvania-German*?"

Philadelphia, Pa., Nov. 1907.

We, the undersigned, take pleasure in commending to the general reading public, to students of history and to historical libraries in particular, the illustrated monthly magazine, *The Pennsylvania-German*, devoted to the general interests, past and present, of the people whose name it bears.

We bespeak for this publication the hearty support which it both needs and deserves, since it takes up and creates interest in a field that has not received the attention it merits.

JOHN W. JORDAN, Librarian, Historical Society of Pennsylvania.

JULIUS F. SACHSE, Librarian, Grand Lodge F. & A. M. of Pennsylvania.

CHARLES CHRISTESON, The Charles Christeson Company, Incorporated.

W. H. EBRIGHT, Chief Clerk for Sunday School Board of the Reformed Church.

GEORGE W. SANDT, Editor of The Lutheran.

HENRY S. BONER, Supt. Lutheran Publication Society.

ULYSSES S. KOONS, Attorney-at-Law.

HOWARD S. ANDERS, M. D., Medico-Chirurgical College.

JOHN THOMPSON, Librarian The Free Library of Philadelphia.

S. K. BRECHT, Central High School.

M. D. LEARNED, University of Pennsylvania.

EDGAR F. SMITH, University of Pennsylvania.

C. F. HUCH, Secretary of the German Pioneer Society.

GEORGE E. NITZSCHE, Bureau of Publicity, University of Pennsylvania.

M. REED MINNICH, Pastor of Good Shepherd Evangelical Lutheran Church, Overbrook.

N. B. GRUBB, Pastor First Mennonite Church.

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C. J. HEXAMER, President of the National German American Alliance.

THOMAS C. ATHERHOLT.

MAHLON N. KLINE, (of Smith, Kline & Company).

M. G. BRUMBAUGH, Superintendent of Schools.

GEORGE MAYS, M. D.

A. H. FETTEROLF, Girard College.

RUFUS W. MILLER, Secretary, Sunday School Board of the Reformed Church.

ETHAN ALLEN WEAVER.

HENRY S. BORNEMAN.

HENRY W. RUPP.

MARTIN COLLIN.

E. BENJ. BIERMAN, Annville, Pa., Ex-President Lebanon Valley College.

H. H. SHENK, Annville, Pa., Dean of Lebanon Valley College and Professor of History and Political Science.

JOHN E. ROLLER, Harrisonburg, Va.

JOHN H. STAHR, Lancaster, Pa., President Franklin and Marshall College.

FRANK REID DIFFENDERFFER, Lancaster, Pa.

M. A. GRUBER, Washington, D. C.

HORACE EDWIN HAYDEN, Wilkes-Barre, Pa., Secretary of the Wyoming Historical and Geological Society.

H. M. M. RICHARDS, Lebanon, Pa., Secretary of the Pennsylvania-German Society.

A. STAPLETON, York, Pa., Historian of the United Evangelical Church.

R. H. KOCH, Pottsville, Pa.

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OSCAR KUHS, Wesleyan University, Middletown, Conn., Professor of Romance Languages.

GEORGE G. GROFF, Bucknell University, Lewisburg, Pa.

NATHAN C. SCHAEFFER, Harrisburg, Pa., Supt. of Public Instruction.

The following words are culled from letters received in the recent past:

- You publish a very neat magazine. *An Editor, Tacoma Park, D. C.*
- I can not do without *The Pennsylvania-German* magazine. *A Teacher, Hanover, Pa.*
- I want you to know that I greatly enjoy reading *The Pennsylvania-German*, but to do so have to steal the time I should be sleeping. *Antiquarian Bookseller, Harrisburg, Pa.*
- I still enjoy the coming of *The Pennsylvania-German*. *A Jeweler, Lewisburg, Pa.*
- Take my advice and send your subscription to *The Pennsylvania-German*. You will wonder how you could do so long without it. *A Minister, Philadelphia, Pa.*
- I think *The Pennsylvania-German* is a very interesting journal. *A Reader, Easton, Pa.*
- I find *The Pennsylvania-German* magazine improving every month in general reading and make up. *A Reader, Lewisburg, Pa.*
- I find *The Pennsylvania-German* is quite interesting to waiting patients. *A Dentist, Philadelphia, Pa.*
- I want to take this opportunity to say again that in my opinion you publish the most readable and valuable periodical in the historical class. *President of Publication House, New York City.*
- I think you are doing a good work and do not wish to be without *The Pennsylvania-German*. *A Reader, Freeport, Illinois.*
- I do not want to be without *The Pennsylvania-German* as long as I can afford to pay for it. *A Reader, Finesville, N. J.*
- Allow me to congratulate you on the improvements noted in your magazine since January last. It has certainly taken a great step in the right direction. *A Reader, Philadelphia, Pa.*
- I have for some time been reading copies of the magazine loaned to me by a friend and am so much pleased with it that I have decided to subscribe. *A Reader, Bethlehem, Pa.*
- I like *The Pennsylvania-German* more and more as the days go by. *An Editor, Dayton, Ohio.*
- I am delighted with *The Pennsylvania-German* and always read it before any other paper. *School Principal, Locust Dale, Va.*
- Yours is a bright periodical and reflects credit on the management. *A Reader, Myerstown, Pa.*
- I really have too many papers to read now, but there are so many good things in this magazine that I feel I must have them. *A Minister, Pennsylvania.*
- The Pennsylvania-German* is always welcome and almost everything in it read with avidity. *A Doctor, Lehighton, Pa.*
- I received the set of *Pennsylvania-German* for 1909. Thanks. They are the first publications I ever knew my wife to be interested in. She generally avoids matters alleged to be historical but she enjoys *The Pennsylvania-German*. *A Judge.* _____
- The Pennsylvania-German* is on the right line and should be highly enjoyed by our German kindred through our great country. It brings to the front a modest, retiring people who set a noble example of citizenship and Christian morality. * * * * I wish you great success in your work. *A. K., Fishersville, Va.*
- I want to see *The Pennsylvania-German* a successful publication and on a high plane. I promise you all the help I can give you. *A Prominent Writer, New York City.*
- Am well pleased with your publication. *A Minister, Springfield, Ohio.*
- I find *The Pennsylvania-German* very interesting and enjoy it thoroughly. *A Reader, Lutherville, Md.*
- I find the magazine interesting. *A Minister, Conn.*
- The Pennsylvania-German* is a very valuable and interesting work of its kind. It is ably edited, finely illustrated and contains in every number much matter of interest historically. *A Minister, New Jersey.*
- The Pennsylvania-German* is an excellent magazine, devoted wholly to the best interests of the people whose name it bears. *A Noted Scientist, Washington, D. C.*
- It is worthy of the support of every man, woman and child who speaks or understands the dialect. Yea, more than that, it should receive the sup-

port of every Pennsylvanian and every descendant of a Pennsylvanian.
Civil Engineer, Tyrone, Pa.

Every descendant of the Pennsylvania German people ought to be proud of
The Pennsylvania-German. It reminds me of many things of my an-
cestry. I left Pennsylvania 27 years ago. *A Minister, Ohio.*

I wish you much success with your magazine for you certainly have made it a
welcome visitor in my study. *A Minister, Macungie, Pa.*

For the last few years, as you know, I have ordered the magazine for my
friends, and they all take great pleasure in receiving it. My own par-
ents who are now nearly 75 years old are much interested in each issue.
The work you are doing deserves better consideration than it has re-
ceived. * * * The magazine gives full value and much more. *A Reader,
Portland, Oregon.*

Nathan C. Schaeffer, *Superintendent of Public Instruction, Harrisburg, Pa.*

A magazine like *The Pennsylvania-German* is needed to chronicle the lives
of distinguished men and to rescue from oblivion the deeds of those who
have gone before us.

M. G. Brumbaugh, *Superintendent of Schools, Philadelphia, Pa.*

The fundamental reason in my mind for the issuance of your paper is that
it is needed. There is a wealth of material, wholly unknown to the ordinary
historian, but of great moment in the right interpretation of our American
life, which your paper can unearth, formulate, and disseminate. This is a task
well worthy of your best efforts.

Richard E. Helbig, *Lenox Library, New York.*

I beg to acknowledge the receipt of your circular letter of March 9th. In
answer to the question in the printed announcement "What are the best
reasons for issuing a monthly publication like *The Pennsylvania-German*", I
wish to say, that in my opinion the *raison d'etre* is the necessity of having
an organ which will serve as a repository for historical contributions in its
particular field, and that will serve as a medium by which the present gen-
eration of Pennsylvania Germans and Americans of other stock, may learn to
appreciate in a reasonable measure the honorable record of the early German
settlers and their descendants as Commonwealth builders and citizens.

C. J. Hexamer, *President National German American Alliance, Philadelphia, Pa.*
To the Editor of *The Pennsylvania-German*,

You ask: "What, in Your Opinion, Are the Best Reasons for Issuing a
Monthly Publication in the Field Occupied by *The Pennsylvania-German*?"
Well, anything should be heartily welcomed that will tend to tear the Amer-
ican of German birth or extraction out of his lethargy, and make it plain to
him that it is his foremost duty as a patriotic American, to transmit every-
thing that is good, noble and beautiful in the glorious race from which he
sprang to our people. The German Race stands foremost in the world in
modern philosophy, the sciences, the arts, industrial progress, and the art of
training men of affairs and merchants. By their thoroughness, perseverance
and scientific methods, applied to all the walks of life, they are forging
ahead in all pursuits. Their municipal governments are the models of the
world, and in the methods of caring for the working classes, in sickness and
in old age, Germany stands unrivalled. A man who cannot at least read Ger-
man at the present day can scarcely claim to have completed his education.
Besides, in German we have translations from the literatures of all times
and languages, such as no other people preserves. The dissemination of the
accumulated treasures of the German culture and thought is the most impera-
tive duty of the German American and his descendants; and then comes
the study of the history of the Germans in America. Let us point out how
much they did in upbuilding our glorious Nation; for which they have never
received due credit because they never claimed it.

J. S. Diller, *U. S. Geological Survey, Washington, D. C.*

The best reason for issuing a monthly publication in the field occupied by
The Pennsylvania-German is found, as it seems to me, in the fact that it is

one of the best means of cultivating a spirit of loyalty and esteem for our ancestors and thus uniting, educating and uplifting, in all good ways, the whole body of people whose German ancestors settled in Pennsylvania. Many families throughout the United States and Canada whose relatives have migrated from the original German settlement in southeastern Pennsylvania, should welcome the magazine as a most important means not only of developing pride of ancestry and an interest in family history but in promoting research along genealogical lines and uniting the emigrants of all parts of the country with those of the original body who remained in Pennsylvania. Both bodies will be benefitted by a fuller knowledge of each other and their needs may be kept in view in the magazine.

Those of us who have emigrated from Pennsylvania have profound regard and esteem for our ancestors and feel just pride in their achievement for righteousness both in Europe and America. We are glad as opportunity offers to revisit again and again the scenes of our forefathers or read in the *Pennsylvania-German* magazine anything that contributes to a fuller appreciation of their lives and work. While articles concerning those of one's own family name are most eagerly read yet there are many others that by inter-marriage are scarcely less interesting, as for example in my own case the Bears, Bowmans, Beams (Boehms) and Oberholtzers.

It is well for the philologists to study the German language as used by the Pennsylvanians, but I hope your magazine may obtain a wide circulation among these good people in Pennsylvania and help to spread the use of English.

PRESENT DESIDERATA—STATEMENT OF PROBLEM

Among the ends which it seems desirable to attain at this time may be mentioned the following:

1. *The Pennsylvania-German* should become a national institution, of prime importance and value to philologists, genealogists, historians, educators, librarians and general readers, interested in the "German Element" in the United States.
2. To accomplish this, sufficient income must be procured to make expansion and original research possible by the magazine.
3. *The Pennsylvania-German* should be placed on a broad, representative editorial basis, well distributed geographically and meeting all reasonable demands on it by subscribers.
4. Provision should be made insuring continuity in business policy and editorial direction, and eliminating the hazards and disadvantages incident to individual ownership and management.
5. A plan should be devised making possible the acquisition of a financial interest in the magazine, the placing of life subscriptions, the depositing of trust funds for carrying on special work in the field of the magazine.
6. The demand for services in the field of genealogical research should in some way be satisfied.

SOLUTION OF PROBLEM

Towards a solution of the problem just stated we submit the following propositions—possibilities, the realization of which will depend on the reception given this announcement.

1. Establishment of an *Advisory Editorial Board*. The following named gentlemen have kindly consented to serve as an Advisory Editorial Board for the magazine: A. Y. Casanova, *Washington, D. C.*; Prof. Oscar Kuhns, *Middletown, Conn.*; Lucy Forney Bittenger, *Seewickley, Pa.*; Prof. L. S. Shimmell, *Harrisburg, Pa.*; Dr. I. H. Betz, *York, Pa.*; Prof. G. T. Ettinger, *Allentown, Pa.*; Daniel Miller, *Reading, Pa.*; Prof. A. C. Wucher, *Springfield, Ohio*; Gen. John E. Roller, *Harrisonburg, Va.*; Rev. P. C. Croll, *Beardstown, Ill.* If present plans mature other names will be added to this list.

It is our purpose to refer all questions respecting the editorial policy of the magazine in general as well as the choice of subjects for articles in particular to this board for advice thus giving subscribers through the board a direct voice in the editing of the magazine.

2. Special Editorship of the Dialect Department. Professor E. M. Fogel of the University of Pennsylvania has at our solicitation kindly consented to assume editorial charge of the dialect department of the magazine. He has made a thorough study of the

dialect and folklore of the Pennsylvania Germans and is preeminently well qualified to edit such department. The plan involves a phoenetic notation, a rewriting of dialect contributions so as to conform thereto, a study of special peculiarities of the dialect, folk poetry, folk rhymes, etc.

3. Continuation of Department Notes. The departments, Reviews and Notes, Historical Notes and News, Genealogical Notes and Queries, and The Forum have been so favorably received that their continuance becomes desirable.

4. Printing of Genealogical Records. The question of printing Genealogical Records (Birth, Baptismal, Marriage, Death and Cemetery Records, etc.) is such an important and far-reaching one that for the present it will be left open for discussion. We submit elsewhere a few notes and also invite communications on the subject.

5. Changing Name of Magazine. The name, "*The Pennsylvania-German*" is from some viewpoints objectionable. We are willing to consider proposals for a better one. We hereby offer a four year subscription to each of the first five subscribers who suggest a name for the magazine deemed preferable to the present name to be determined by a committee to be named later—providing half of the subscribers indicate their desire for a change.

6. Advancement of price. To procure additional income the price of the magazine will be advanced, not later than Jan. 1, 1911, to \$2.00 per year and 20 cents per copy payable in advance. This change may go into effect one month after 2000 four year guarantee subscriptions have been secured on one month's notice to be served through the magazine. The reduced price on back numbers will be withdrawn at the same time.

7. Date of Change. The change in makeup and administration will be made in the January issue, 1911. In the meantime the pages of the magazine are open to all to voice their sentiments respecting the best interests of the magazine.

8. The Express Printing Company of Lititz, Pa., (incorporated, July 12, 1906, under the laws of the State of Pennsylvania with a capital of \$25,000—\$9000 paid in) has made overtures for the purchase of *The Pennsylvania-German* under conditions that, if met, must prove advantageous to all concerned, subscriber, editor, publisher. One of the conditions imposed by the company is that at least 2000 "Four Year Guarantee Subscriptions" be secured as an assurance that the friends of such work will give their hearty support in case a campaign for the larger *Pennsylvania-German* is undertaken. The matter of the forward step will therefore hinge very largely on the Guarantee Subscriptions.

Should the magazine pass into the hands of this corporation, subscribers will be given a chance to acquire stock of the company, life subscriptions will be accepted and funds may be entrusted to the corporation for the performance of specific duties, etc.

A PERSONAL PLEA

In view of the preceding we respectfully ask of all present subscribers and all to whom these lines may come their hearty cooperation in making the possible expansion of the magazine as hinted at, a reality.

We invite each one to help us get "Four Year Guarantee Subscriptions," all we can, as soon as we can. We want each one to sign and forward a subscription blank himself. We hope each will regard himself a committee of one to get his friends to subscribe. You need not do this work gratis; we will be glad to allow liberal commissions for services rendered. If you know young men or ladies who are looking for a steady Summer vacation job, send us their names and addresses. This statement and appeal will be issued as a campaign document. Ask for as many copies as you can use to give to prospective subscribers.

2. Each subscriber is urgently requested to write us a letter stating what changes if any he wishes to see made in the editorial policy, or the general makeup of the magazine. If you would like to see any special subjects discussed let us know. If you have any papers ready or in preparation be free to let us know. All replies will be summarized and submitted to the Advisory Editorial Board. The advice the board gives in view of these letters will determine our policy for the year 1911. Let us all get busy therefore and do all we can to give the magazine the place it might and should fill.

3. If you have any expectations of trying to secure a complete set of the issues of the magazine do not delay placing your order for back numbers, including reprints. This will be our final general offer to help subscribers secure complete sets of the magazine.

4. You may perhaps not see any personal benefit accruing to yourself by subscribing. Assuming that you derive no benefits whatever you may yet raise the question whether you should not give the magazine your hearty support for the sake of the cause itself—on the same ground that men put money into monuments, that institutions are endowed, that a thousand and one objects receive encouragement where personal benefits

do not enter into the motives at all. After writing these lines, the following letter was received, dated April 8:

"Kindly cancel my subscription from this date. My reason for making this request is that I have been and will be unable to give such attention to the magazine as would repay me for the expenditure. My interest in the subject is not abated, but my time is so limited that I can not pursue it and I wish to retrench accordingly. Thanking you for past numbers and attention, etc."

This is a sample of quite a number that reach us. Why should a contributor to a mission cause or work of charity sit down and try to figure out whether he is getting a fair return for money invested in India, or China, or the Islands of the sea and if he finds that the balance is on the wrong side decide to cut out the expenditure at once? I believe that we are giving more reading matter than any other journal of like nature for the subscription money. The magazine is not a charity. At the same time it has a right to expect financial encouragement even if there is no point of interest. If history, if generous culture, if love of home, and parents and country have any merit, if "lives of great men all remind us", this magazine can rightly look for aid from such even as make no use of the magazine itself.

THE PUBLICATION OF GENEALOGICAL RECORDS

Judged by communications received, the sentiment favoring the publication of genealogical records is growing. How to cause this demand to crystallize in such a way as to give the best results with the least expenditure of money has for years been a study in the management of this magazine. The desultory efforts at present carried on, induced by individual or local enterprise and highly commendable, are apt to yield fragmentary results, lacking unity and harmony and at times reliability. It has been and will be the attitude of the magazine to encourage such work as far as possible.

One solution of the problem would be to organize a society along the lines of the "New England Historic Genealogical Society" to undertake among other things the publication of a periodical like the "Register" issued by said society. It may not be amiss to quote a few passages from statements issued by the society. (See Below).

A second solution would be to have the "Penna.-German Society" take up this work as a department of its publication field. This magazine would heartily endorse such a step by the society.

A third solution would be to issue a separate publication devoted to genealogical data, as a private individual enterprise. We have in various ways tried to get the matter into tangible, workable shape but have always failed. We now hold a number of advance subscriptions towards a quarterly but not sufficient to warrant beginning the publication.

A fourth solution would be to devote a certain number of pages of *The Pennsylvania-German* to the publication of such records. We have some manuscripts ready for publication, others have been promised but frankly stated would prefer to see some other plan tried. A few pages a month are totally inadequate to meet the demands in the case.

It seems to us best in view of what has been stated to leave the matter an open question for the time being. Discussion during the year may bring plans and possibilities to light that will solve the problem.

THE NEW ENGLAND HISTORIC GENEALOGICAL SOCIETY

The New England Historic Genealogical Society was formed in 1844, "for the purpose of collecting, preserving, and publishing genealogical and historical matter relating to New England families, and for the establishment and maintenance of a cabinet.

Few genealogical books were printed in America prior to the founding of the Society. Since its incorporation, almost every genealogical work of consequence in America is traceable, either directly or indirectly, to the influence of the Society, which is the most important genealogical society in America.

The Society consists of Honorary, Corresponding, Life, and Resident Members. Resident Members pay five dollars on admission, and five dollars annually on the 1st of January, and receive the New England Historical and Genealogical Register. Membership is not limited to residents of New England, and is open to women.

PUBLICATIONS

The New England Historical and Genealogical Register is published by the Society quarterly in January, April, July, and October of each year.

Each number contains ninety-six or more octavo pages of valuable and interesting matter concerning the History Antiquities, Genealogy, and Biography of America, with a portrait of some deceased member.

At the present time the Society is publishing:—

1. The Vital Records (Births, Marriages, and Deaths) of Massachusetts towns, from the date of incorporation to the end of the year 1849. These are printed by a fund of \$20,000 set apart from the bequest of Robert Henry Eddy to the Society, and are sold to members and others, if ordered in advance of publication, at the rate of one cent per printed page. Only a limited number of copies is printed. The type is then distributed, and the extra copies held on sale at a considerable advance on the subscription price.
2. Proceedings of the Annual Meetings, containing obituary notices of deceased members: distributed free to members of the Society and to all donors to the Library.
3. Biographies of deceased members, prepared by the Society's Historian, and printed by the Towne Memorial Fund.
4. A Consolidated Index of persons and places in the first fifty volumes of the New England Historical and Genealogical Register, in process of publication.
5. Water's "Genealogical Gleanings in England," the result of nearly twenty years' work, and costing nearly \$30,000, in two volumes.
6. Abstracts of Wills from the Prerogative Court of Canterbury, at Somerset House, London. Register *same*, containing the wills of the year 1620, has over 600 pages, with about 40,000 names of persons and 10,000 of places. The price is \$6.00 per volume. To carry on English research successfully, the Society should have a special fund of \$15,000, donations to which are solicited.

The Society has undertaken to copy and arrange systematically all records of births, marriages, and deaths, from court files, early New England newspapers, church records, clergymen's and sextons' private records, gravestone inscriptions, and family Bibles, but to do this work, special donations amounting to at least \$10,000 are needed. Some of these records should be printed.

Stationery of a uniform character will be furnished free by the Librarian to members and others who will undertake any copying for the Society.

The Society has taken steps to encourage the printing of indexes to all wills, deeds, and court files, and of the proprietors' records and town proceedings of New England towns.

The Society is a private institution, organized and incorporated for the specific purpose of "collecting, preserving, and occasionally publishing, genealogical and historical matter, relating to early New England families, and for the establishment and maintenance of a cabinet." For these objects it enjoys certain corporate privileges derived from several special acts of the General Court and from the general statutes of the Commonwealth. The corporation consists of the present members who are the legal successors of the original incorporators of sixty-odd years ago. It holds real and personal property, including its library, worth nearly a half million dollars.

The Society is trying to administer its affairs for the public good. To this end it maintains its library freely open to all, and it issues its publications (usually at less than cost) for the benefit of all who have an interest in the objects for which it was incorporated. It endeavors, with considerable success, to give a wide circulation to its publications, and thus facilitate and promote genealogical research. That its publications are much consulted is evident from their worn condition wherever found in the larger libraries throughout the country. In its library the Society strives to meet the demand of all books which come within the scope of the very broadest interpretation of its chartered purposes.

In addition to what the Society is now doing it ought to make vigorous and systematic efforts to gather or publish, or to cause to be published, all available data relating to early New England families, whether it relates to the ancestries of these families before they came hither, or to their offspring who for a long time have been crossing the boundaries of New England and settling elsewhere. The complete genealogy of an old New England family does not stop at the confines of New England; on the contrary it embraces the various branches of the family wherever found. No more should the Society stop at these narrow limits, but rather should it secure for the use of the New England family historian the materials needed for his work.

ANNUAL DISBURSEMENTS

The total cash disbursements for the year have been \$18,973.13, paid out for the following purposes (year 1909) :

Society's House, Care and Repairs..\$	476.89	Real Estate, 3 Allston Place, repairs,	
Heating and Lighting.....	350.88	taxes	190.36
Binding	207.64	Real Estate, 5 Allston Place, repairs,	
Salaries	5,557.25	taxes	524.24
Printing, Postage, Stationery.....	544.26	Real Estate, 7 Allston Place, repairs,	
Miscellaneous Expense	848.82	taxes	296.99
Insurance	371.00	Real Estate, 16 Somerset Street, re-	
Miscellaneous-Registers-Sold Account	365.19	pairs, taxes	1,595.99
Books-Sold Account	52.80		
Towne Memorial Fund Income....	7.00		\$18,973.13
Cataloguing	50.61		
Books for Library.....	1,332.54		
Printing N. E. H. G. Register.....	2,601.57		
Suffolk Savings Bank.....	200.00		
Estabrook & Co.	943.88		
N. E. H. G. Register, Consolidated			\$32,569.84
Index, Publication Account	1,155.22		18,973.13
Deposit in agreement of purchase of			
9 Ashburton Place.....	1,000.00	Cash Balance, December 31, 1909..	\$13,596.71

Cash Résumé

Cash on hand, January 1, 1909.....	\$ 2,604.11
Cash Receipts as stated.....	29,965.73
	<hr/>
	\$32,569.84
	18,973.13
	<hr/>
Cash Balance, December 31, 1909..	\$13,596.71

AIMS

While this Society is, as its name implies, an historical as well as a genealogical society, it is recognized by the public at large as being more particularly interested in family history, a subject which sixty-five years ago had been almost unexplored, and which even now fails to interest very many who are deeply interested in general and even local history. Indeed, the objection is often urged that the study of genealogy tends to foster family pride and exclusiveness, which is thought to be undemocratic. This, however, is one of those popular fallacies which the light of experience disperses. There can be no doubt that a knowledge of one's ancestry, if some of its members have been reasonably useful in the world, is promotive of self-respect and the strengthening of family ties, which are important factors in the formation of character; indeed, they are deemed by many as essentials to true patriotism. The solidarity of the family is a theme which, of late, has particularly engaged the attention of students of sociology, and this depends upon the personal interest of its members in one another. The family in which such interest is cultivated, soon finds that it cannot be limited to its present members, but, to flourish in any satisfactory degree, must reach rootward if it would find stability, and so it inevitably seeks to become acquainted with its forbears who have in the past contributed to its character and standing in the world.

If our Society has any warrant for existence it is to be found in the preservation of our New England family history by those whose forefathers stood firmly for human liberty and equal opportunities for all. This Society is doing a most important work in drawing together the descendants of New England families, and uniting them in the common work of gathering and preserving the memory of noble men and women who cheerfully sacrificed so much for the upbuilding of those educational and religious institutions which have made our country foremost among the Christian nations of the world.

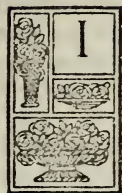
People who are thinking of joining have often asked me why they should join or what they could get out of it, and I invariably begin my answer by telling them that by so doing they would exhibit a public spirit in helping to preserve the memorials of the founders of New England, that rare company of men and women whom old Governor Stoughton characterized by saying that "God sifted a whole nation that he might send choice grain over into this wilderness."

To know of right living of our ancestors encourages us to higher ideals. To learn of ancestral weakness or diseases prepares us to work intelligently to overcome unfortunate inheritances. Genealogy as a science helps us, therefore, to help ourselves. But it must also, aid workers in other fields or science to help the race to which we all belong.

The Two Stoevers

John Caspar Stoever of Virginia and John Caspar Stoever of Penna.

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



It is somewhat remarkable that for more than 150 years after their arrival there should be doubt as to the particular relationship of the two men. It is perhaps still more remarkable that more than a hundred years after the death of the son, learned historians should express such doubts. About twenty or twenty-five years ago Dr. J. Nicum by a process of reasoning endeavored to prove that they were father and son. A little later Dr. Schantz published the Records of Baptisms kept by the latter. A short autobiography contained therein seemed to make the matter plain. It stated distinctly that the name of the father of Rev. John Caspar Stoever of Pennsylvania was John Caspar Stoever also.

The fact was still further confirmed by the Moravian Records at Bethlehem, in which one of their Bishops in a letter sent back from Virginia refers to the first pastor of the Lutheran church there as the "father of the (our) well known Stoever". Then Prof. Hincke furnished extracts from the Court Records of Charlotteville, Va., in which John Caspar Stoever of Pennsylvania, under oath, declares that he is the son of the "deceased John Caspar Stoever of Va". At the same time he also states that the original of his father's will, together with an English translation of it, had been entered upon the Records at Philadelphia.

That Will says: "Now my well beloved Son, John Caspar Stoever, minister of Canestoken, unto thee and Michael Schmidt" etc. It closes with these words: "Here hast thou my beloved Son, the full letters of Attorney and Power, what I desire of thee."

Language could not well make the relationship plainer. The additional declaration of the Testator that he had entered into articles of agreement with the Lutheran congregation in Virginia, that he had testimonials from his Britannic Majesty's Governor of that Province, and the attachment of his own signature, as the "Minister of the Dutch Lutheran church of Virginia", should place the question of the identity of the men beyond all doubt.

But it might be asked, why were these things not known long ago, and what caused the strange confusion of ideas? A number of reasons might be given. The first of these is, that there were certain traditions which seemed to be universally accepted, and no one took the trouble to prove or disprove them. Some of these, perhaps, were not so much actual traditions as they were conclusions almost unconsciously drawn from them, e. g. Stoever having stood aloof from Muhlenberg and his colaborers for a long time that he exerted no influence on the church, etc. The manner in which the baptisms are entered in the Record also seemed to confirm the opinion that all of them had been performed by Rev. John Caspar Stoever of Pennsylvania. Now we submit that this is not really made out, and that there are very good reasons for supposing that this is a mistake. For there are baptisms recorded at Muddy Creek and Little Tulpehocken which took place as early as 1727, when he was only between twenty and twenty-one years of age. One of them occurred on board ship. Now which is more probable? That the boy of 19-20, or that the father, an ordained minister, present at the time, performed that?

The fact that *Hall. Nachr.* raises some strange doubts may have helped

to confirm that view. "Where the older Stoever, after his arrival in the new world, 1728, made his home, is unknown to us. He received a call to Virginia, in 1733. It is altogether possible, that after the arrival of Rev. Schulze in Pennsylvania, Sept. 25, 1732, he was also ordained by Schulze, even as his relative and namesake was ordained." For this supposition there seems to be absolutely no ground whatever. But this would seem to account for the fact that the same authority, a few pages further on, (587) commits the grave mistake, of calling the Will on record in Philadelphia, which was evidently not even read, that of Rev. John Caspar Stoever of Pennsylvania. This mistaken opinion seems to run throughout the entire work. At the very beginning the statement is made that this man who came to this country in 1728, served the congregations at Philadelphia, Providence and apparently also New Hanover, after his ordination. Elsewhere he is credited with having settled at Conestoga as early as 1728. This certainly is very strange. Some of the baptisms were without question performed before his ordination in 1733. Now has it ever occurred to us that there may be a reasonable solution of all these difficulties, and that there is no necessity for casting such blame on Rev. Stoever. In fact Hall, Nachr. without seeming to be aware of it, itself furnishes the clue in some of its incidental allusions.

Another reason why we have been ready to give heed to all these assertions, is that our opinions and judgment have been influenced more or less by the statements of the "Confusion von Tulpehocken". In regard to it we have only this to say: **Its professed object is to blacken Stoever**, so as to justify the efforts of those who sided with the Moravians in their efforts to oust him and to secure control of the Lutheran church at Tulpehocken. We doubt very much whether a single statement of that document referring

to him; including the matter of ordination, can be accepted, unless "**cum grano salis**." If any one thinks this a sweeping declaration, let him read Conrad Weiser's or Muhlenberg's comments and notes on the personal character of the men, "No Lutherans, harte Koepfe" etc., in connection with the "Brief" of 1755, when the property was finally recovered. And Weiser had signed that document.

Now let us see whether we may not, by the application of our every day common sense, arrive at a reasonable conclusion concerning all these matters, and derive therefrom a pretty fair history of the two men and their activities. Sept. 11, 1728, as we are informed by Rupp, and in Vol. XVII, Penna. Archives, two men giving their names as "John Caspar Stoever, Missionaire" and "John Caspar Stoever, S. S. Theol. Stud." arrived at Philadelphia. The mere fact that they came together, the younger still being a student of theology, might readily lead us to suppose that they were father and son. A layman, at that day, would hardly call himself a **Missionaire**. When already past seventy years of age the younger man prepared an autobiography. While not stating so specifically, he clearly implies that his father was an ordained minister. With whom else was he studying theology here in this wilderness from the time of his arrival, until his ordination 4-5 years later. Would the Governor of Virginia, and others have given certificates recommending him as their representative to go to Germany, if his testimonials of ordination had not been regular and satisfactory? In addition to all this the entire Will breathes a spirit which absolutely forbids the supposition that the man was an impostor.

We would naturally suppose, that the John Caspar Stoever, who moved to Conestoga, as cited in the first instance, was the father, the head of the family. He undoubtedly remained here until he was called to Virginia.

It could hardly be supposed that the son, a youth, little more than a boy, for he had not yet attained his majority, would settle there, in the wilderness, without a home and without family ties, especially as he was accompanied by his father with his family. All this in addition to the fact that the older man claims that he is a minister.

When the young man moved to Conestoga in 1733 he seems to find congregations already partly, if not completely organized. Who founded these congregations? Any one looking at the Records, will notice that the organization is assumed as already having taken place when he takes charge—evidently, therefore, the father who had been the son's predecessor had done this preliminary work. That too will account for the fact that these very early baptisms are recorded here. They belonged to the "Records" of these congregations, and so were left there. This would satisfactorily account for the movements and activities of both these men from the time of their arrival in 1728, until the ordination of the son in 1733.

In regard to this ordination our information is very limited, far more so than is generally supposed. We doubt whether there is any actual record of it anywhere, except the statements of the "Confusion v. Tulpehocken", and the Penna. Stoever's Autobiography. The former might justly be called into question as a record. It is plainly based on mere hearsay, and hearsay from enemies. If Dr. Schantz' punctuation of the German copy of the Autobiography is correct, that would seem to claim Philadelphia as the place. The wording and punctuation are given in the Autobiography.

The mere fact that Rev. John Caspar Stoever of Pennsylvania was ordained by Rev. John Christian Schulze is not questioned. The date, the place, the circumstances are nowhere put on record except in the autobiography above mentioned, where the

date is plainly given, and it is a question of punctuation whether the place is specified. Our own opinion is that the original is not punctuated at all, and would therefore not decide the matter. Neither time nor space allows a consideration of the various arguments of Hall. *Nachr.* to show that the case is not as bad as the "Confusion v. Tulpehocken" makes it. We have only this to say: Apart from the bitter spirit, the statement is so indefinite that it cannot be accepted as positive testimony.

We may be mistaken, but we hardly think we are, in view of all the facts known, in thinking that the elder Stoever was a man of unblemished reputation and of scholarly attainments. We hardly think the Governor of Virginia would have granted him a license and then sent him on a collecting tour with a God-speed not only to Germany, but to England likewise, if such were not the case. Beside we think no one can read his Will without coming to the conclusion that he was a man of a thoroughly Christian spirit who endeavored to live up to his profession. The desire to do fair justice as between himself and his congregation breathes throughout the entire document. This man desired his son to become his successor. He had evidently labored here as a missionary almost five years, visiting New Hanover, Trappe, Philadelphia and other points occasionally, doing as much as he possibly could for them while caring for his own people. The congregations, some perhaps organized, others partly so, and still others mere preaching points, had evidently agreed to accept the son as their pastor. That agreement, whether in the shape of a formal call, which we hardly think existed, or in the shape of a tacit understanding, was evidently regarded by both father and son as a sufficient call. If any one will take the trouble to follow the line of his activities subsequently he will readily see that he, the young man, considered

these congregations his special field. If he had not, he would hardly have moved to this section in September, a full month before Schulze started for Europe. This certainly does not look as if he expected to act at Schulze's substitute at Philadelphia, Trappe, etc.

Now what would be more natural than that the father should desire to have every thing properly arranged before leaving for his new field in Virginia. The son was therefore not only ordained on the 8th day of April, but he was married at the same time, wherever that may have been. Who would question the propriety and fitness of the proceeding if both the ordination and the marriage had taken place among the people he was to serve?

It certainly is a fact that Rev. John Chr. Schulze performed two baptisms at Muddy Creek in April 1733. Did he make a special trip to that section only a few days before the ordination of their pastor for the purpose of baptizing two children? What right had he to make a special trip for that purpose immediately after ordaining a pastor for them? There is only one other reasonable supposition in the case, that is that Stoever wanted to remain with his bride, and that they exchanged pulpits. But we doubt whether they would have done that in those days under the circumstances.

Now the elder Stoever moved to Virginia and took charge of a Lutheran congregation. The son took his place, residing at Conestoga, we are informed, apparently living at the same place and occupying the home his father had occupied. After serving the German Lutheran congregation there between four and five years, he sets out on a collecting tour in behalf of his congregation, to Germany and other parts of Europe. He seems to have visited many of the principal cities. He mentions Lubeck, Danzig, Leipzig, Strasburg, London and others. His trip seems to have been quite successful. According to the Will he secured sufficient funds and

materials to provide the necessary buildings and for the maintenance of a second pastor. The scholarly character of the man is shown by the books he procured for his own use. A mere ignoramus would not have cared for such books, much less would he have thought of bringing them to this western wilderness.

On his return trip he was overtaken by sickness and death. He expresses an earnest desire to have his son become his successor. Why this wish was not fulfilled, we of course do not know. But after proving the Will at Philadelphia, and again at Charlotteville, the son settled up the estate. The Will also informs us that he (J. C. Stoever of Va.) had entered upon a second marriage. The first wife's name, the mother of John Caspar Stoever of Pennsylvania was Gertrude. According to statements received from parties there, a Mr. Grinnau, the second wife's name was Anna Margaret. Five heirs, children, are named in that account. Rev. John Caspar Stoever, Elizabeth Stoever, Philip Stoever, and — Stoever, and Mary Magdalene. The manner of putting it would almost seem to indicate that only the last two were the children of the second wife. Whether the family remained in Virginia or whether they returned to Pennsylvania we do not know, but the name of Philip Stoever, who possibly was a full brother and may not have gone to Virginia at all, occurs very frequently in records of Lancaster county, and unless greatly misinformed his descendants are still to be found there and in Berks.

Time and space will not permit the giving of a detailed account of the labors and activities of the son, residing at Conestoga until about 1760, when he removed to Lebanon county, making his home at what is now known as Sunnyside. It was for many years known as Stoever's mill. The property is now owned by Mr. Heilman. It would require a lengthy ar-

ticle to recount all the labors and activities of this man.

When he entered the field as its pastor in 1733, he took charge of New Holland, where he at once commenced regular "Records"; of Muddy Creek, where he did the same, although the congregation apparently was already organized, of Lancaster, of Tulpehocken (Little Tulp.), of Hill Church, then known as Quitapohila. He also took charge of York, preached at Swatara, and many other points. His missionary trips extended southward through Maryland, down the Shenandoah Valley, and into the field formerly occupied by his father. It might probably be said of him that he organized as many congregations as any Lutheran minister of his day, not even excepting H. M. Muhlenberg himself. That his life was a strenuous and stormy one, need not therefore be questioned or denied. That is the lot of nearly all ministers, not only at that time, been even at the present day.

On Ascension Day 1779 when past 71 years of age, he dropped dead suddenly while confirming a class of catechumens at his home. He is buried at the Hill Church, which is located about midway between Lebanon and Anville, about $\frac{1}{4}$ of a mile north of the Lebanon Valley R. R.

A marble shaft, erected, 1893-94, and paid for by voluntary subscriptions marks his resting place. The church built more than a century ago, is still occupied by a Lutheran congregation. Ten years ago there had been no changes in internal arrangements. The arched ceiling of deal boards, the wine glass pulpit, with sounding board above it, the large square altar occupying the open space in front, and unpainted pews were still there.

A. The Will of John Caspar Stoever of Virginia

IN THE NAME OF THE HOLY
TRINITY. AMEN.

Since the great God hath Determined an end for all mankind although the

Manner and hour thereof by none is foreknown yet he sendeth sometimes Messengers of sickness, by whom he calls us to consider his sayings, Set thine house in order for thou shalt die, which I also have experienced in my sea voyage from England to Pennsylvania and thence to Virginia. I have so set in order two great House-affairs, both concerning the House of God, as my own family and I will therefore begin in the chiefest, as the Lord's House. The Articles of Agreement with my congregation, and the Certificate from the Governor to his Brittanick Majesty of Williamsburg, do testify on whom I depend, and what I and my companions after the finishing of the Collections on such long and very dangerous Journeys for our faithful sincerity should enjoy. Michael Holdt hath truly accompanied us into Danzig but what wicked knaveries he hath raised there against us, and what damage in our Collecting Affairs by the Ministry in London on his return there he has caused cannot be restituted to these Congregations with 400 Pistoles. Yea how through him and his wicked mouth that blessed Institutum when (in which) a well learned man Master George Samuel Klug, by the heartbending grace of God hath (had) fully resolved, and in Elbingen as a second Minister to this congregation the calling accepted, and further in Danzig Confirmation received, for whose maintenance in his journey from thence to London we have paid 400 Elbingish or 200 Dutch Florins, according to the currency in the empire and for Reason of the many Recommendations from a great many high Lords both spiritual and temporal as from other great Merchants, our full and abundant confidence was further confirmed, that the great Lord would prosper our collections so far, that constantly two ministers without the least charge to the congregation could have been maintained, and likewise a Church and other unto the Worship of God necessary buildings

would have been erected. This mentioned is not said with the least intent, we either have Michael Schmidt would draw that part or share due to Michael Holdt, during the time he has been with us to our use: but we find it requisite in our conscience to consider it in the Lord, whether not such ought to be restored to the congregation as to whom chiefly it is a great detriment, of his Mischiefs acted to the great loss of the congregation can issue an oath to be assured by Michael Schmid a man of a good conscience and when I this should confirm with my death, I hope credit will be given to my words as also to the Correspondency held with Master Ziegenhagen.

Now my well beloved Son John Caspas Stoever, minister of Canastoken unto thee and Michael Schmidt do I give full power to do thy earnest endeavor for the estate of this church, and especially the well ordering of Divine Service with all thy conscience, so as we have begun it in the Lord and if this beloved congregation would call thee for their minister, in my place, thou ought accept of it, in case thine conscience be not hurted thereby: therefore as soon as thou hearest anything of Michael Schmidt, go to Philadelphia, and assist him as good as possible to bring unto thine house him and his and my goods and two other families going along to Virginia. This done send directly an Express Messenger for the other remaining Church-wardens by the congregation, desiring them by way of a letter to go speedily, for to hear the General Letters of Attorney, which thee has received, likewise the Account of mine and Michael Schmidt's concerning the whole congregation according to the memorials set down in the congregation books, as also in other letters not inserted in the collection books and also especially in a small Hamburger Alminack wherein I have set down many great and small sums in the Latin Tongue, belonging to the sums

received. Then make in the presence of the Church-wardens according to the agreement the portions belonging both to the congregation, to me, also to Michael Schmidt, and let every one of the Church-wardens have two Shillings Virginia Currency per Diem out of the Church portion. Thou canst also certify the whole congregation in Virginia, that if they would elect some members to see the collect affairs settled, they might have liberty though without charges to the congregation. Send also letters along to my wife and children, because thee (thou) hast likewise full orders, what thee (thou) shouldst distribute for a patrimony to herself and to all my children that they may come together with the Church-warden. There is in ready money 4 sealed Packets, each of it containing 200 Pistoles, amounts to 800 Pistoles. When therefore the contingent of the Congregation is accounted, then ought that, what I and Michael Schmidt have laid out for the Congregation, unto us be restituted: It is further to consider that from the for the Congregation collected books, as likewise from a silver cup and small plate thereon we ought to have our share also. I did send from Hamburg unto John Henning Carstens of London a great chest full of books, therein was contained volumes of Luther's Works written in Wittenberg, one volume more I bought to it, but the last volume I could not get to buy. A great many books was in it for the congregation. For my use in it Speneri Consilia in three volumes, many new books unbound, as to wit, Paffiv (Paffi) great Bible, an Hebrew Dictionary, Budai Moralia, Dutch, Michaeli's Hebrew Grammer, Longy (Langi?) Greek and Latin Grammar and others more, unbound. And the chest is paid for, but she has the misfortune to be in a shipwrecking vessel. But I received from the above mentioned John Henning advice, that the chest by the grace of God was saved, but should be sold in a short time.

then he would buy her again for me which he has done with about 36 shillings sterling money. The chest now is in London and you ought therefore to send immediately by letters to the above John Henning desiring him, that by the first opportunity he would be pleased to send the chest over to thee with the offering that he who did bring the chest, should of his money laid out, have gratefully restituted. The other books belonging to the Congregation are all packed up in Michael Schmidt's chest. We have also got a great many more books or gifts from the Bookseller in Leipzig and Strasburg, but since they was of no service to the congregation, we have exchanged them with a bookseller in Frankfort for 200 Frankforten Hand Books, I and Michael Schmidt got bound for the congregation. The others which we got at Strasburg we have changed in Darmstadt for song books with great letters (large print) for the benefit of the congregation, from these ought to be restored us in the first place, what we have laid out for them, and secondly we ought to have one portion on it likewise when we have endeavored to get advance to preserve currency. As I have marked it in the congregation books by the conclusion of the Hamburger and Lubecker account: and it is also no more but reasonable that where we was obliged to give advance, we also should have it repaid, and these again as soon as we came to Leipzig and down to Lawenburg (Loewenburg) until the end of the congregation where the advance did amount to five p. cent. Lastly have I and Michael Schmidt bought in Plymouth a hundred pieces of cut window glass, packed in six chests, with three hundred pounds of putty for to fasten the glass in the wooden frames, and have paid for it according to writings the sum of 25 pounds and to shillings sterling, which sum likewise ought to be returned by the congregation. What more is necessary to know in this

affair confer with Michael Schmidt and the writings, which together can give you light on all these things. Call for assistance hereto unto God the Giver of Wisdom and Understanding with a pure heart, that he might plentifully fill thine heart with heavenly wisdom when in such a manner the whole account is settled. Then cause a writing to be made by the necessary magistrate or clerks of a court of Evidence, that it may appear before all the world, and then give every one his portion belonging to him. Further, observe as much as lies in thine power this congregation, her preservation and her true rest.

Write on her (its) behalf unto Master Fresenium the Minister of (at) Prince Darmstats Court and desire him to send in case of necessity a new Minister over here and do thy best to uphold correspondency with spiritual and temporal in Germany that they may send over to thee the collection money which from there is yet to be expected: Of him I bought besides other books Longens Light and Right. One part thereof faileth (is wanting) write to him and he will assuredly send it to thee.

Concerning the goods which I and Michael Schmidt have bought, some of it belongs to me and to him some other to him alone, but some and the most to me alone. Michael Schmidt, as I hope, will all truly and sincerely remember.

Finally there are those letters of Attorney my wife and children, and I do nominate thee herewith once more, that thou the gift I have herein to everyone bequeathed truly and faithfully distributest. Firstly as touching my beloved wife,—it shall be given to her all that she has in cattle, horses and swine and all other living creatures, all household stuff, bedding, pewter, copper, iron, linen, in short, she shall give nobody any account of the least of these things, notwithstanding with this condition, that she during my absence has behaved her-

self as an honest woman ought to have done, that she both my office and honor with her scandalous tongue has not blamed or slandered and there-with great offence given. In such like case all from the greatest to the smallest, even unto the clothes of her body shall be snatched away from her; since she derived all from me, and it shall be added to the gift bequeathed by me unto the children. All things then that I leave behind me, be it in money, silver, linen, clothes, beds and other sort of goods that I have, shall be counted together in one sum and shall among my beloved children be equally divided and given unto them; —but those out of second wedlock, shall receive nothing into their hands, until they have reached their requisite age. Thou, my Dear Son, shalt observe (look after) them heartily for their education both in Christianity, as (to) their livelihood from their money which thou hast in possession, if thee canst not turn it otherwise, give them the yearly interest.

Here hast thou, my Beloved Son, the full letters of Attorney and power, what I desire of thee. God grant thee wisdom and understanding and grace plentifully for Jesus Christ's sake and keep thy heart from all fraud and falsehood, Amen. Amen.

That I this afore writing with good understanding and Christian fatherly love, from me hereunto subscribed, through the schoolmaster John Ebert upon sea in my sickness is written, with my own hand acknowledged and with the following evidences for the subscription is now sealed—John Caspar Stoever, Minister of the Dutch Lutheran Church in Virginia, Michael Schmidt, William Missing, John Ebert.

I have examined (compared) the foregoing with the original in the Dutch language and I believe the same to be a true translation to the best of my knowledge as witness my hand this 20th day of March 1738. Christian Grassold.

Philadelphia March 20, 1738 the above named Christian Grassold upon his solemn confirmation (affirmation) according to law did declare that the foregoing is a true translation of the original Will of John Caspar Stoever written in the Dutch language, according to the best of his knowledge. Coram Pet. Evans Reg Genl.

Thus endorsed on original—viz. Philada. The Twentieth March 1738 —The last Will and Testament of John Caspar Stoever Dec'd was proved in due form of Law and Probate and Letters Testamentary were granted to John Caspar Stoever Sole Executor therein named being first legally sworn well and truly to administer the said Deced's estate.

Registered at Philada in Will Book F. pages 96 and 126 etc.

The writer regrets very much that when he examined the original documents in Philadelphia, his time did not permit him to make a complete copy of the German, as that is plain and precise in its language. Perhaps the similarity of the handwriting to that of the Penna. Stoever might account for the fact that the Editor of *Hall. Nachrichten* mistook it for that of Joh. Casp. Stoever of Conestoga.

B. Autobiography of Rev. John Caspar Stoever of Penna. A Translation of the German Copy of Rev. F. J. F. Schantz, D.D.

"John Caspar Stoever sen.—(he also had a son Jno. Caspar) the father of the children above given, was born in the Lower Palatinate, in the Duchy of Berg or Bergen, in the Township (Amt) Solingen, at a place named Luedorf, Dec. 21, 1707. His parents were John Caspar Stoever, born in Franckenburg, Hesse, and his mother Gertrude, born in Solingen. After (completing) his sixth year, he learned to read German correctly in four weeks, under the instruction of his father. Thereupon he began the study of Latin, also under his father. After that he received private instruction in Latin and Greek from four pastors in succession, viz, Rev. Nicho-

las Muentz, Rev. Samuel Bratschisch, Rev. Valentine Kraft, Rev. Antonius Pfauffman. Subsequently, besides the former languages, he also received instruction in Hebrew and in French, as well as in Theology from Rev. Knabel, and finally also from the Rev. Superintendent, Adolph Ruehfeld, at Brumath, 12 miles from Strasburg.

A. D. 1728 he set out on a voyage to America, preaching on Sundays upon the vessel, both on the Rhine and at sea. Arrived in Pennsylvania Sept. 29th, he continued studying and preaching. A. D. 1733, he was ordained by Christian Schulze, for the time being pastor, at Philadelphia. April 8 and at the same time joined in wedlock to Mary Catharine. "Anno.

1733, von Christian Schultz p. t. Pfarrer, zu Philadelphia den 8th April ordinirt, und zugleich mit Maria Catharine Ehli, copulirt worden.' They had the children above named. She was born May 14, 1715 at Lamsheim in the Palatinate (Chur-Pfalz). Her sponsor was Catharine Ursula Schmidt. Her parents were Christian Merckling and his wife Mary Catharine nee Brucher. At the time of writing this *cursum vitae* my age, by the grace and help of God, is 70 years, 10 months, 1 week and 5 days. Nov. 2, 1778."

In the original there is added in another hand-writing: "His full age 71 years, 4 months, 3 weeks and 2 days."

Genealogy of Christopher Heller and His Six Sons

By W. J. Heller, Easton, Pa.

Paper Read at the Fifth Reunion of the Heller Family Association at Island Park, Easton, Pa., August 29, 1908.



ENTLY gliding down the sunny slope of Lehigh mountain on a south bound electric car, one is very much impressed with the extensive view to the south, also to the east and to the west, a magnificent panoramic display of fertile cultivation. The eastern end of the long valley which stretches south-westerly to the southernmost part of Pennsylvania, is known as the greatest productive valley in the world.

Blind, indeed, to the perfections of God's handiwork in nature, and inlets to a sluggish soul, must be the eyes that fail to see, or that grow weary of resting upon the beauties of the landscape which is here unfolded to view.

Far down in this valley of the Saucons, nestling in a well chosen place, just on the east boundary of the charming village of Seidersville, in

Lower Saucon township, Northampton county, is an ancient log house, a pretentious habitation even long after the log cabin days, a mute reminder of the times fast being forgotten, the period when the red man held undisputed sway and the white man was the interloper. Constructed purposely to withstand an onslaught of the wily Indian, a snug domicile standing some distance from the mountain foot hills, a place selected probably to avoid surprises from any lurking enemy, it was a safe retreat after a hard day's toil. This old log house and plantation, known by the title of "Delay" was the American home of Christopher Heller, who landed at Philadelphia, September 5, 1738. The tract upon which he erected this log cabin was his original purchase of 176 acres under warrant dated September 8, 1742. Here he resided until the end of his days.

Christopher Heller, aged 50, and his son Simon, aged 17, were passengers on the good ship "Winter Galley", from Rotterdam, Sept. 5, 1738. Whether

any other members of the family were included among the passengers is unknown. All research to the present time, establishes the family only as the father and six sons. The oldest of these was John Dieter, much of whose life is yet shrouded in oblivion. We find his name on the books of the Durham Furnace in various vocations. At one time he was a teamster for the company and transported cannon balls to Philadelphia during the Revolution. He enlisted at Germantown in Captain Calhoun's company, Tenth Pennsylvania line, served four years and was discharged in 1781. He was a pensioner as late as 1818, when he was living in Luzerne county. Tradition among his descendants, who principally inhabit the country around the Susquehanna, is to the effect that he took up a large tract of land, about ten miles southeast of Sunbury on the road leading to Pottsville, he having accepted the land allotted to veterans who served in the Revolutionary war, in payment for their services, from which he was ejected owing to a prior claim of some former purchaser when he removed to some other place. Unfortunately the genealogy of this line has never been chronicled. The Hellers living in and around these same regions are the descendants of several of his other brothers, principally of Daniel. Rev. A. J. Heller, of Connessville, Pa., and some of the Hellers in and around Williamsport, are descendants.

SIMON, THE SECOND SON OF CHRISTOPHER HELLER

The second son of Christopher was Simon, the fellow passenger of his father. Simon took up a tract of land on warrant dated October 3, 1746, on which he built a saw mill. This was a parcel of 25 acres belonging to a larger tract along the Saucon creek, at the southern boundary of what is now Hellertown and known as Wagner's mill. The other part of the tract was on the west side of the creek and south

of the wagon road and contained 150 acres. To this, Simon added in the year 1749, 40 acres more, making a total number of 215 acres in this one tract. Simon also built an addition to the saw mill in which he ground grain. This mill tract, after several transfers, passed into the hands of the Wagners in the year 1771, and is still controlled by them. Simon and also his father were active members of the Chestnut Hill Reformed church in Upper Milford township, now the most southern part of Lehigh county. After taking up his abode on Saucon creek, he was instrumental in organizing the Lower Saucon Reformed congregation which, prior to his time, held their services in private houses and principally at the house of George Hartzell. Their burying ground was the ancient cemetery at what is now the Lime Kiln school house, immediately west of the furnace near Hellertown. He was the first trustee of the congregation and purchased the book in which the first records of the congregation were kept, wherein he entered the names of his father and all of the sons, also all the baptisms in the Heller family prior to the year 1756.

Simon, in 1764, conveyed his mill site to Blasius Beyer and the farm to Christian Bachman, removing with his entire family to Plainfield township, where he purchased at sheriff's sale a large tract of land of some 600 acres on which was a saw mill and a hotel, now the Woodley house at Wind Gap. He was a prime mover in organizing the Plainfield Reformed congregation. He also acted in various interests of the government in border affairs. He was the principal man in the board of viewers to lay out the road through the Wind Gap and on to Wyoming. This was the principal reason why the road was laid out to accommodate the few people living along the line. At Saylorburg lived one of his daughters, the wife of Jacob Saylor. At Houser's Mills, lived another daughter, the wife of one of the Housers. It

was over this road that Sullivan passed with his army which he was compelled to reconstruct through the swamp known as the "Shades of Death." It is known as Sullivan's road to this day.

Simon's wife, who was Louisa Dietz, of Milford township, finally passed to the great beyond and was buried at Plainfield church. Simon, in due course of time, took unto himself a second wife, transferred all of his property to his oldest son Jacob, severed his connection with the Reformed congregation which he helped to organize, and removed over the mountain to a plantation of some 500 or more acres which he had purchased some time previous. Simon no sooner had his house constructed on this tract when he began organizing the Reformed congregation of Hamilton township. His old log house is still standing within a few feet of the church. Of his second marriage there were a number of children, the principal one being Anthony, who became a legatee of all the properties above the mountain. The rest of the children, consequently, loved Anthony about as well as those of his first wife loved their other brother Jacob. The mountain divided the two branches of Simon's descendants and they grew up to forget the relationship existing between them. Simon died in 1783 and was buried by the side of his first wife in the cemetery adjoining the Plainfield church. His second wife lies in a neglected grave in Hamilton township churchyard. Chiseled in marble over the grave of Simon is the following inscription, "Here rests in God, Johan Simon Heller, born June 18. 1721, in Germany, at Petersheim, in Palatinate, died May 20, 1783. In his marriage he begat 16 children. He lived to see sixteen grandchildren and fifty-four great-grandchildren, and reached the age of sixty-four years, less five weeks and two days. His selected funeral text was 4th chapter Romans, 15 verse." (Then follows a German

rhyme taken from a German hymn book of that date and which, translated, means as follows): "The body in the earth shall rest until the final day. Grant to me a joyful resurrection and intercession at the judgment."

The will of Simon Heller illustrated the conditions of that early period and the manner of disposition of real and personal property:

THE WILL OF SIMON HELLER

In the name of God, Amen. I, Simon Heller of Hamilton township, Northampton county, state of Pennsylvania, being weak in body, but of sound memory blessed be God, do this day, the eighteenth day of May, in the year of our Lord one thousand seven hundred and eighty-five, make and publish this my last will and testament in manner following, that is to say—First I give and bequeath to my son Daniel Heller all my land mesuage or tenement, situated in Hamilton township, Northampton county, wherein I now live, to have and to hold forever, except forty acres thereof and my son Daniel Heller shall pay therefor three hundred pounds, good and lawful money to his brothers and sisters hereafter named. And I give to my son Anthony Heller the above said forty acres land in the corner chining to Christian Willauer and Michael Roup and Melcher Bussert and the meting house, and my son Antony shall pay therefor forty pound to his brothers and sisters, and my son Antony shall have the said forty acres land forever, this is my last will and testament.

Secondly I give to my beloved wife Margareth thirty pound good and lawful money, and fifteen pound six months after my decease, and the other fifteen pound to be paid to her a year after, fourthly, I give to my wife a bed stet three sheets, a new coverlet, and the old coverlet, two pillow and the chafe back, if my wife will go of or from my plantation and makes hereafter no demand of my heirs for-

ever, I say then shall have my wife the above said sum money and not else, and if now, I Simon Heller give to my beloved wife time, twenty eight days, after my decease to consider, and if she chose to stay on my place and live with my son Daniel Heller, or how else live on the place, then shall she my wife have yearly and every year eight bushel rye, two bushel wheat, one bushel buckwheat, a half bushel corn, fifty pound pork and fifty pound beef, and three pound hachett flax and six pound toe, and she shall have a cow and my son Daniel or the man that lives on the place shall winter said cow as good as his own cows, and my son Daniel Heller shall build a room for my wife to live in, on one of my houses twelfe foot long and so with the house is with a chimony and a iron stove let in and shall her give fier wood so much as needful to the house cut small as needful, and my wife shall have no liberty to take, no body in to live with her in said room without the will of the owner of the place, and this she shall have so long she calls herself after my name, Heller, and no longer, further, it is my last will that thirty pound from my state shall be put out upon interest and remain on interest during my wifes life, and my wife Margareth shall have every year the interest of said thirty pound during her life, and she shall sell nor wast no goods, and after her decease all shall fall back to my heirs again but if my wife take up with the first offer that she quit my heairs and bind herselfe in writings that she will make hereafter no demand to my heirs, then she may do with her goods what she pleas, further, it is my last will and testament that all my children shall be equal heirs except a few things what will be mentioned further, my son Daniel shall have, after my deceas all my due from my sons John Hellers leas bill, said leas bill is ended now the payments shall be paid as follows and every year the twenty seventh day of November and the be-

ginning one thousand seven hundred and eighty eight, first to my son Jacob Heller, the second payment to my son Abraham, the third to my son Michael, the fourth to my son John Heller and then to my son Antony Heller, and then to my son Daniel Heller and then my son Simon Heller, and then to my daughter Veronica and then to my daughter Elizabeth and then to my daughter Sarah, and then to my daughter Caty, and then to my daughter Mary, and then to my daughter Louis, further, I give to my son Antony Heller fifteen pound good lawfull money for a horse saddle and bridle, and my son Simon my black handkerchief and my daughter Caty I give a long count of calico and a peticoate and two sheets of russia linen, a pewter blatter, seven shillingsworth and one dish and six pewter plates, and my daughter Mary I give trilig for a bet and jeck for to put over it, and two sheets of Russia linen Six pewter plates and one pewter platter and a pewter dish seven shillingsworth and calico for a count, and stuff for a pety Coat and one yard of fine linnen and one quarter of Cambric and a new spinning wheel or the money therefor fourther I Simon Heller empower my son Jacob Heller to oversign and deliver my son Daniel and my son Anthony Heller the full right and title of my place here in hamilton without any fraud or further likewise I empower my son Anthony to oversign and deliver to my son Jacob all right and title belonging to the place in plainfield in said County when the Bond is paid from the year Seventeen Hundred Eighty Five. And I Simon Heller make my son Anthony Heller overseers of this my will to take care and see the same performed according to my true intent and meaning.

In witness whereof I the said Simon Heller have to this my last will and testament set my hand and seal the day and year above written.

Signed Sealed and Delivered by the said Simon Heller as and for his last

will and testament in the presents of us who are present at the signing and sealing thereof:

Melchoir Bossert
Christopher Keller
Jacob Steelsmith

I Simon Heller remember yet before signing and sealing this my last will that the owner of this my place shall have the calf of said Cow after it has sucked three weeks-

Simon Heller (Seal)

MICHAEL, THE THIRD SON

Michael, the third son of Christopher was born in 1724 and died in 1803. He did not arrive in America until the year 1749, eleven years after the arrival of his father. At this time, he was 25 years old. He married Catherain daughter of Charles Ludwig Keiper, of Milford twp., Lehigh county. The date of his land warrant is July 31, 1750, less than a year after he arrived. The tract contained 250 acres and was the land now comprising the entire west side of the main street of Hellertown, on both sides of the creek. Its southern boundary was the road which divided it from the plantation of his brother Simon. He built thereon the old stone house standing in the corner opposite the old covered bridge in Hellertown, now known as the Stever farm. Michael was a farmer of advanced ideas and never followed any other vocation, always conservative, honest in dealings with his fellow men. He became known as Old Father Mike in contra distinction to the other Michaels roundabout. Every family of Heller named one of their boys Michael, in his honor, and in due course of time it became necessary to designate them by some other term than Mike or Michael. Finally, there was Alt Vater Mike and his son Michael lived along the creek and was known as Creeker Mike. Then there was Michael who was owner of a pottery and his dis-

tinguished title was Hefner Mike. Michael, the oil miller, was known as Oilich Mike, sometime earlier being known as Yunger Mike. After the next generation sprung into existence, there was another bunch of Michaels and these flourished as Creeker Mike's Mike, Oilich Mike's Mike, Schwartzkopf Mike and Kleiner Mike. There were more of these Michaels roundabout but they must have gotten away before another batch of names were handed out as we find nothing additional to their name Michael. Michael, the Elder, besides being responsible for all these Mikes, did service in the wars of his time. He was one of Colonel Anthony Lerch's Saucon cavalry that was the first to respond to the call for help in the Indian war in 1756 and which was the first body of armed men to reach the massacre of the Moravians above the Lehigh Gap and compelled the Indians to remain above the mountains, thus saving Bethlehem, Nazareth and Easton. He lies buried at the Lime Kiln school house, the ancient Reformed burying ground, near Hellertown.

DANIEL, THE FOURTH SON

Daniel, the fourth son of Christopher, was born in 1726 and died in 1803. There is no record of his arrival, and probably he came along with his father and Simon and being under the prescribed age of sixteen years, his name would not necessarily appear in the list of the ship's passengers who took the oath of obligation. He made his home with his father and became the owner of the homestead after his father's death. He was a carpenter by trade and, probably, built the first addition to the old log house. His wife was Elizabeth another daughter of Charles Ludwig Keiper. Daniel had a son, Michael, who was the potter, and his pottery stood less than 100 feet from the rear of the house on a line with the barn. It was this Mi-

chael, the potter, who built the bake oven and the kitchen part, as much pottery and tile is to be seen in its construction. Daniel had another son named John Dieter, who farmed the plantation. Daniel was one of the first to take up a building lot in the new settlement of Hellertown. This was in 1785. His brother, Michael the Elder, about this time was converting part of his tract lying between Saucon creek and the King's Great Highway (Main street, Hellertown) into building lots, about the time of the Revolutionary war. Daniel, besides being a carpenter, was a wheelwright, purchased one of these lots, on which he erected a wheelwright shop, and this, later, passed to his son Mathias. Daniel, his son Mathias, another son, Jeremiah, and a nephew, Daniel, son of Simon, who was a blacksmith, did an extensive business in making wagons for use in the Revolutionary army and lost considerable money thereby. Daniel's losses, however, did not prevent him from giving to each one of his children a farm, yet it is a noticeable fact that these farms are considerably smaller than those received by the children of his brother. Consequently, Mathias, who was a wheelwright, and his cousin Daniel, who was the blacksmith, moved to Hamilton township, above the mountain, in the vicinity of Buzzardsville, where Daniel participated in the division of his father, Simon's estate. Mathias migrated to Northumberland county, near Berwick, where today reside a great many of his descendants. Jeremiah finally settled in one of the valleys north of the mountain, and west of the Lehigh. Daniel, the father, and his wife are buried side by side in the cemetery adjoining the Lime Kiln school house.

THE OTHER SONS

Ludwig, the fifth son of Christopher, was a passenger on the ship "Eastern Branch", October 3, 1753. There is recorded a land survey in his name

dated September 11, 1751, of 25 acres. This shows an application for the land almost two years prior to his arrival. Evidently his father and brothers prepared a home for him in advance. Of Ludwig we know but little. He also did service for the Durham furnace and afterwards was found in Bucks county, later in Hamilton township, now Monroe county, where he died in 1807 and is buried at Hamilton church.

The sixth son of Christopher was Christopher, Junior. He was born in 1731 and at the age of twenty years he sailed for America, arriving on the ship "Duke of Bedford" in 1751. He married Maria Magdelene, the third daughter of Charles Ludwig Keiper. The ship's register contains also the name of Heinrich Heller but so far it has been impossible to resurrect any one by that name, during that period or many years afterwards. Probably it was an error and meant Holler, as we find the name of Henrich Holler during that period. Or it may have meant Henrietta. Future research will probably furnish a clue. Names also underwent a change after a few years residence in America and we find Peter and Jacob living around the neighborhood with the rest of these Heller families, and, possibly, later investigations will bring to light, relationship as a cousin or even an older brother but until such time as might disclose that which now appears strange, we deem it best to continue with John Dieter as the oldest and Christopher Junior as the youngest of the six sons of Christopher. The time of their arrival in America is now well established and but little can be added. A commendable feature which is remarkable for that period was the solicitude displayed for the welfare of each member of the family. Choice tracts of land were selected for the absent ones, one noticeable instance being the purchase of a plantation two years before the arrival of one of the boys. The details in their land transactions as found in transfers of deeds

make very interesting reading. The original homestead was deeded by Christopher, the father, to Daniel and Christopher. Simon was amply provided for in his original purchase. Later, Daniel became sole owner of the homestead, having purchased the claim of his brother Christopher. All the boys settled along Saucon creek. Simon had already settled on both sides of the creek south of what is now Hellertown. Michael took up his 200 acre tract on the west side and Christopher on the east side. The King's Highway, now Main street, Hellertown, was the dividing line between the two latter. John Dieter and Ludwig both lived on adjoining property to the west and Daniel, having disposed of his plantation to one of his sons, by name John Dieter, Junior, entered into a business enterprise as builder and wagonmaker, some time prior to the Revolutionary war and thus began the Hellertown of today.

MAKING SETTLEMENTS ELSEWHERE

Here, then, was the multiplication of the Heller family in America. The expansion, eventually became so great and their desire to acquire vast tracts of territory between them led to migration which proved such a satisfactory condition of affairs that there was almost a depopulation of Saucon Valley. The exodus was to all the civilized parts of the land, and these Hellers, possessing acres by the hundreds, became scattered. Simon was the first to leave, with his entire family of children and grandchildren, to the north. Then Ludwig and his family moved southward. Others moved eastward. Great numbers of them located in Ohio, Wisconsin, Indiana, and a second migration landed some of these

in Iowa and Illinois. Others finally settled in the northeastern counties of Pennsylvania and Upper Jersey. A noticeable feature of this migration is that they located in colonies by themselves. We, therefore, frequently find settlements in various states, now known by the name of Heller and their names pass into memory in the valleys of the Saucon.

The energy, thriftiness and intelligence as shown in the records left behind by these grandchildren and great-grandchildren of the original Christopher, is of surprising interest. Nearly all of them had a knowledge of milling in some capacity and there is more truth than supposed in the old saying, that it was generally understood by those who traveled in the northern counties of Pennsylvania, that every first class mill site was owned by a Heller or by some one married to a Heller. Christopher's youngest son, Christopher, Jr., was probably responsible for the greater part of this condition of affairs, as his chief aim in life appears to have been to establish every one of his children and grandchildren in a mill. It made no difference whether it was a grist mill, oil or saw mill, only so it was a mill. After he had them all supplied he moved to a point opposite Belvidere along the Delaware river, became married a second time, raised another family of children and finally died while supplying this second crop of children with mill sites. His descendants are found around milling centres in Pike, Monroe and Wayne counties, upper part of Northampton and Northumberland in Pennsylvania. He was also well represented in Wisconsin. Christopher, Jr., died in 1805 and is buried at Stone Church, Upper Mount Bethel township, Northampton county, Pa.

The Francis Diller Family

By J. S. Diller, Geological Survey, Washington, D. C.

CONGRATULATIONS



THE descendants of Francis Diller (1) in America have good reason to heartily congratulate themselves in the possession of the original passport which he brought with him to this country.

It contains the earliest authentic and the only definite information we have, thus far, concerning his life in his native land.

The following translation of the passport was made by Robert Stein:

THE PASSPORT

We Charles Tissot, Mayor of Chaux-de-Fonds, in the county of Neuchatel and Valangin in Switzerland, in the name and on the part of His Majesty the King of Prussia, our Sovereign Prince and Lord, make known that Francois-Louis-Esaie-?-Jean Tuëller of Biglen bailiwick of Siguenau (Signau), in the lands of their Excellencies (LL. EE.) of Bern, having sojourned at the said Chaux-de-Fonds during the space of about eleven consecutive years, holding by lease a considerable estate, belonging to one and the same private individual, and desiring to go and establish himself elsewhere in foreign lands, he has asked us for a passport, with a certificate, to show what has been his conduct all the time he has been among us. Accordingly we certify that the said Tuëller has always conducted himself as a man of good character and honor, having lived in peace with everyone and that he has never committed, either himself or his family, anything that might be reprehensible, which we declare above, so far as it is within our knowledge; also that the design he has formed of establishing himself elsewhere is due to his own impulse and not to any necessity to leave this place, whereupon, desiring to favor him so far as it may depend on us, we pray and request all Lords, Governors, Magistrates, Officers and all those that are to be requested, both ecclesiastics and civilians and military men, that they may be pleased to grant to said Tuëller and to his family all the succor, aid, counsel and assistance which he may need, without subjecting or allowing them to be subjected to any hindrance; with offer made by us, to render the reciprocal treatment to those who may

have concourse to us, provided with such certificates and passports. In witness whereof we have here placed the seal of our Arms and have ordered the Registrar of this Jurisdiction to sign it with his ordinary Signature. At the said Chaux-de-Fonds, Wednesday the tenth day of April, one thousand, seven hundred and fifty four.

By order

P. SANDOS:

(Signature and scroll)

THE NAME OF FRANCIS DILLER (1)

Francois-Louis-Esaie Heu Jean Tuëller is the name of our great ancestor as it appears in the passport and it seems unusually long, but considering the time and place it is said to have been in accord with common usage.

Heu, the part of the name omitted by Mr. Stein in his translation, probably represents what the Frenchman who wrote this passport intended for Uriah. Louis and Esaie have never been used again as Christian names in the family. Uriah occurs a number of times later. John (Jean) and Francis are most frequently used.

HISTORY AND TRANSLATION OF PASSPORT

The passport is beautifully written in French upon vellum. It passed in succession by inheritance from Francis (1) to Francis (2), Francis (6) and Samuel (26),¹ my father, who had it translated by Miss Matilda P. Watts, a sister of Judge Watts in Carlisle, Pa.

The original passport was given to the Historical Society of Buffalo, N. Y., at the request of my uncle John Diller (28) of that city, "for safe keeping and convenient reference of the Dillers about Buffalo," but it was soon lost among the papers of the Historical Society and remained so for forty

¹ These numbers indicate an order of descent and afford a most convenient and accurate method of referring to any member of the family of which a list will be published later.

years until recently through the influence of the Carnegie Institution it has been sought for, found, and in exchange for a price restored to the Diller archives.

My friend Robert Stein, an official translator for the government, made a careful translation of the passport and discovered that the native town of our progenitor is not Cigle, as noted by Miss Watts, but 'Biglen, which is situated among the foothills of the Alps (Bernese Oberland) about 13½ kilometer or 5½ miles east of the city of Bern.

In reading the passport one should ever bear in mind that it was written by a Frenchman who recorded what he was told by Francis Tüller in German. Owing to a fold in the passport the final letter in the name of the ancestral town is blurred. The bailiwick of Signau is certain and there is scarcely a doubt that Piglen (?) represents the Frenchman's interpretation of the German pronunciation of Biglen. At any rate there is no other name excepting Biglen in the vicinity of Signau to suggest identity and I have complete confidence in Mr. Stein's determinations.

BIGLEN

Biglen, the native place of Francis Diller (1), nestles among the rolling hills of the lake region in the very heart of northwestern Switzerland. It is drained by the Aar, one of the tributaries of the historic Rhine, and has an elevation of about 2500 feet above the sea.

Forty miles away to the northwest about Chaux-de-Fonds rise the regular ridges of the Jura Mountains, while to the southeast in plain view forming a magnificent panorama are the snow capped peaks of the Bernese Alps which afford some of the finest scenery of the world and are annually visited by many thousands of tourists from all parts of the globe. The immediate vicinity of Biglen is given over chiefly to agriculture and horticulture, sup-

plying a dense population and large numbers of travelers.

PERSECUTION OF THE MENNONITES IN SWITZERLAND

The history of Switzerland is pre-eminently one of conflict, civil and religious, and her people may well find gratification in the scars their families have borne in the cause of righteousness.

It is evident that Francis Diller (1) spent the early years of his life up to 1743 when he reached manhood, in the canton of Bern, Switzerland, where the moral struggle was most intense, and it is important that we should appreciate as fully as possible the circumstances of his youth. He was a Mennonite, and in those days it required peculiarly strong courage and devotion to join such a cause. The hostility of the established church, which was the chief source of trouble, is so well stated by Prof. C. Henry Smith in his account of the Mennonites of America that I quote his own words as follows:²

"The cause of this hostility on the part of the established church was largely the attitude of the Mennonites toward a state church and their non-participation in civil government. They taught that state and church must be independent of each other, and refused to bear arms, take the oath, and hold office. Misunderstood on these questions they were considered dangerous by both the state and church and were hounded to death by both. At first they were hunted like wild beasts, burned at the stake, drowned in the rivers, or left to rot in filthy prisons. As the spirit of the times became more humane during the seventeenth century they were exiled from the country, sent to the galleys and their property confiscated. In the eighteenth century they were punished with a money fine and denied many of the rights of citizenship."

The persecutions were most intense and long continued in Bern, and it is probable that Francis Diller (1) was among those exiled from his native land for we find him at La Chaux-de-Fonds during the last 11 years of his

² p. 75.

sojourn in Europe under the King of Prussia, who had invited the exiled Bernese³ to settle in his own territory.

FRANCIS DILLER (1) IN SWITZERLAND

The passport informs us definitely concerning Francis Diller (1) that the place of his nativity is Biglen, that he leased a considerable estate at Chaux-de-Fonds where he resided continuously for 11 years, and that he was a man of good character and had a family.

It seems evident that he was a farmer and settled at Chaux-de-Fonds in 1743. That he remained there 11 years is to his credit, for the farmers of that region have a reputation. Baedeker, an excellent authority, says that this remote and sterile Alpine valley lying nearly as high as the top of Snowden (3590 feet) and imperfectly supplied with water has a population of over 22,000 inhabitants, whose skill and industry enables them to defy the rigors of a climate where corn only ripens in warm summers.

As his eldest son was born about 1743, tho possibly as early as 1731 if gravestones can be relied on, Francis Diller (1) was most likely married at Biglen before removing to Chaux-de-Fonds, and it is probable that the other three children were all born during this sojourn of the family at Chaux-de-Fonds.

THE IMMIGRATION OF FRANCIS DILLER (1)

The passport was obtained April 10, 1754, and it is more than likely that he started at once on his journey down the Rhine, which has ever been the great natural outlet for the north-western portion of Switzerland. On the way he passed through the border land of Alsace and the Palatinate, but there is no evidence to show that he stopped there or in Holland for any considerable time before sailing for America.

Of his journey thither no record has yet been found, but there is a family tradition fairly well preserved to the effect that on the ocean voyage his household goods were lost at sea, and the family, so the story runs, was thus reduced to extreme poverty. As out of accord with the traditional view apparently it may be noted that J. S. Burkhart, of Dickinson, Pa., has a peculiar German bookcase which is said to have been brought over by the family. Furthermore, it seems improbable that the family arrived very poor from the fact that a few years later Francis Diller (1) bought a farm paying over \$2,000 cash besides assuming a mortgage on the property.

FRANCIS DILLER (1) IN AMERICA

April 10, 1760, exactly six years from the date of his passport in Chaux-de-Fonds, Francis Diller (1) (Francis Teylor) purchased a farm of 147 acres on a branch of Muddy Creek in Cocalico, now Brecknock township, Lancaster county, Pa., for 415 pounds cash besides assuming a mortgage of 84 pounds. The land is part of that now owned by Joseph Horning, 1 $\frac{3}{4}$ miles directly north of Bowmansville. His deed is among Mr. Horning's papers.

In the early years of his residence as mentioned in history Francis Diller (1) erected the first distillery in Lancaster county. He operated it during the Revolutionary War and doubtless supplied his share of "the spirit of 1776". The site of the distillery was pointed out to me in 1904 by Tobias Bowman. It is near a spring a short distance south of the house of John Frees, on the land of Mr. Joseph Horning.

The farm was enlarged. Ellis and Evans History of Lancaster county gives a list of the 59 principal land owners of Brecknock township about the close of the Revolutionary War and mentions Abraham Deeler (4), the youngest son of Francis (1), as having 300 acres. There were at that time

³ Mennonites of America, p. 143.

only two larger farms in the township, one with 327 and the other 328 acres.

The Mennonites being non-resistant in belief were strongly opposed to the war and would not join the army though they willingly paid all taxes imposed by the government for the purpose of the war. What a seemingly strange belief that permitted them to make and sell intoxicating liquors and yet prevented them from taking arms in defense of their country. In the land from which they came, especially among the Germans, the limited but not excessive use of alcoholic beverages was general in their day and even yet is much more common than in America. We must judge our ancestors not by the searchlight of the present but by the less discriminating light of their own time.

Francis Diller (1) made his will November 12, 1782, naming his son Peter as executor. The will is the first document in which the modern spelling of the family name, Diller, has yet been found, and Peter Diller (3) was the earliest of the family to write his own signature.

The will of Francis Diller (1) is a model of its day in the care shown in providing for the surviving widow.

Francis Diller (1) died soon after his will was made and he was buried probably at the Mennonite Meeting-house in Bowmansville. The late Tobias Bowman and I searched for the grave but failed to identify it.

ANNA DILLER (1a), THE WIFE OF FRANCIS DILLER (1)

According to the record of her tombstone, which is known from documentary evidence to be at least in part erroneous, she was born in June, 1707.

Her maiden name has not yet been discovered, but the fact that among the Peter Diller (3) papers there is a church certificate from Germany dated 1753 for Maria Dorothea Wollhausen indicates that a person of that name came over with the Francis Diller

family and may have been Anna's sister.

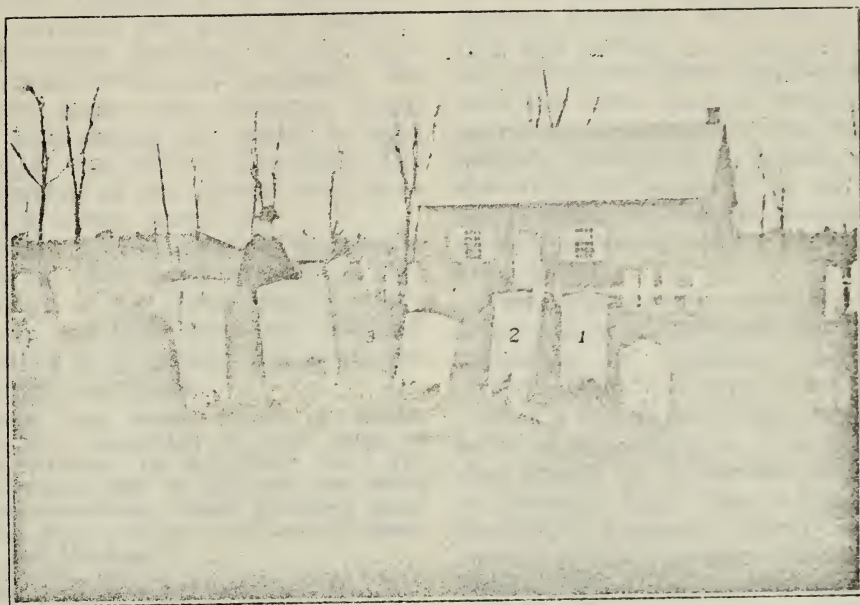
The first definite information we have concerning Anna is contained in her husband's will made in 1782. After the death of her husband, Anna lived with her youngest son Abraham (4) and moved with him about 1790 from Lancaster county to the "old fort" farm in Cumberland county, Pa.

The "old fort" stood on a point of land having a steep bank overlooking the Conodoguinet Creek, 3 miles northeast of Newville, Pa. The log-fort house has disappeared but a pear tree planted by the Dillers was still standing in 1906. It is said by J. D. Burkhardt to have been the place where our great-great-grandmother Anna used to sit and watch the bees about swarming time. This pear tree is the only living thing which we can certainly associate with our great ancestor.

Every year from 1784 to 1807 inclusive, Anna Diller received to her son Abraham for all and every article given her by the will of her husband as her annual income. The original receipts are in the Peter Diller papers now in the possession of John Diller of Decatur, Ill. The lack of further receipts suggests that she died soon after, tho she may have lived several years. John Bear was scrivener for Peter Diller (3), and among the John Bear papers I found a number of legal documents showing that her death occurred between 1809 and 1811.

THE DILLER CHURCH AND GRAVEYARD

The Diller church and graveyard are near the Conodoguinet Creek, about 3 miles northeast of Newville, Pa. The Dillers appear to have been among the first Mennonites to move from Lancaster county to the western part of Cumberland county Abraham Diller, (4) with his mother Anna (1a), settled on the "old-fort farm" and Peter (3) on the new farm adjoining the old-fort farm on the east. This was in 1790, and it is believed by J. D. Burkhardt that Mennonite worship in



THE DILLER CHURCH AND GRAVEYARD

1, ANNA DILLER. 2, PETER DILLER. 3, FRANCIS DILLER

that region began about the same time at the "old fort" place.

Andrew Bechel was the first preacher. He is said to have come over with the Dillers and now lies buried in the north part of the graveyard. His grave is not marked.

The graveyard is on the east side of the line between the two farms, and the land was given by Peter Diller (3). It was not transferred to the old Mennonite church until October 7, 1867, when his son, John Diller (11), gave a deed for 128 perches to Abraham Bruckhart, trustee for the church, but "reserving the right of burying ground on the said church-property for himself and his descendants to the latest posterity."

As the graveyard was located on the Diller farm, in all probability it was started for the Diller family. The first to die after the Dillers settled in Cumberland was Anna (1a), our great-

great-grandmother, who passed away about 1810, and it seems probable that she was the first buried in the graveyard.

According to John Diller Burkhart, who is an active member of the congregation, the Diller church was built in 1825. This was not the earliest Mennonite church in Cumberland county, for C. Henry Smith in his excellent book on "The Mennonites of America," page 195, states that the church of the Slate Hill Congregation, near Shiremanstown, was erected before 1820. Mr. Burkhart says that the Diller church has had the following ministers in succession: Emanuel Neuschwanger, Francis Diller (14), Joseph Burkholder, Abraham Burkholder, Abraham Burkhart, John Lehman, Martin Whistler, Abraham Burkholder, and C. R. Burkholder. There have been six deacons as follows: Francis Diller (14), John Diller

(11), Ben Lehman, J. C. Burkholder, Isaac Burkhart and John D. Seitz.

The church building is but little longer than wide and originally the straight seats were arranged along three sides facing the center. In 1905 the inside was entirely remodeled. The membership of the church was never large; it is now about 50.

A stone to the memory of Francis Diller (1) has been erected in the graveyard of the Diller church, where his wife and three sons are interred. The stone is of granite and bears the following inscription:

Francis and Anna Tüller of Biglen, Switzerland, emigrated in 1754 from la Chaux-de-Fonds to Lancaster Co., Pa., where Francis died in 1783 and was buried near Bowmansville. Anna who died about 1810 lies here with her three sons Francis, Peter and Abraham."

THE FRANCIS DILLER (1) BIBLE

The great book of the Francis Diller (1) kinship is the Bible which has been transmitted with the passport to my father, Samuel Diller (26). In memory of a devout ancestry this Bible has been presented to the Library of Congress, Washington, D. C., where it is catalogued not only as the Diller, Francis, Bible but also under Bible-German-1744.

The book is big enough to affirm its own antiquity. It is 14½ inches long, 10½ inches wide and 4 inches thick, with wooden lids bound in pigskin leather surmounted by brass corners, clasps and center plates, and weighs 13 pounds. The front center plate bears the impressed letters V B and the back center plate has the number 1754, the date of migration from la Chaux-de-Fonds.

The letters V B are supposed by C. Mertel and other authorities in the Library of Congress to be the initials of the original owner when it was bound in Europe in 1754. If this be true this great book may have belonged originally to the Bowmans or the Boehms.

It is a rather remarkable fact that Wendel Bowman, who immigrated in 1709 and settled in Pequea Valley, is my great-great-great grandfather thru both my father and my mother along two lines of descent for the most part entirely distinct. It is equally remarkable that the initials V B are essentially those of Wendel Bowman, but no definite connecting trace has as yet been found.

The Bible contains no family record but it has been kept with the passport, according to tradition, ever since Francis Diller (1) came over in 1754.

It is a Froschauer Bible, being a reprint at Strassburg in 1744 of the edition issued by Christoffel Froschauer at Zurich in 1536. Daniel Rupp, in his history of Lancaster county, calls attention to the existence of a number of similar Bibles among the Mennonites, and I will thank anyone very much for information, thru this magazine or directly, as to where any such Bibles may be seen.

THE FAMILY OF FRANCIS DILLER (1)

The family of Francis Diller (1) is exprest by the following diagram:

1st GENERATION	2nd GENERATION
	2. Francis Diller
1. Francis Diller	3. Peter Diller
1a. Anna Diller	4. Abraham Diller
	5. Elizabeth Diller

Francis (2), Peter (3) and Abraham (4) each gives rise to a persistent branch of the family and should be treated separately.

Elizabeth Diller (5) married David Eshelman (5a) and lived in Cumru township, Berks county, Pa. They had a family of 6 children, John (5b), Samuel (5c), Anna (5d), Abraham (5e), Francis (5f) and Elizabeth (5g). The first three were in Niagara county, N. Y. in 1812. The others remained with their parents in Pennsylvania.

Lehigh County Indian History

By A. F. Berlin, Allentown, Pa.

(Condensed from an article, read before the Lehigh County Historical Society.)



EASTERN Pennsylvania in which is situated that portion of land now contained in Lehigh county, was before the arrival of the whites, inhabited by a sub-tribe of the powerful nation of Indians who called themselves the Lenni Lenape or original people. The word Lenape also means "a male of our kind", or "our men".

Because of being found in greatest numbers on the banks of the Delaware they were early given this name by the Europeans, although at first they resented it.

They were a part of the great Algonkin stock which in the years 1500 to 1600 inhabited the Atlantic coast from the Savannah River in the South to the Straits of Belle Isle on the North. According to traditions handed down to them by their ancestors they lived many hundred years ago in a far away western part of the American continent and for some unknown reason determined to migrate toward the East, to a country more pleasant to them. After a very long journey they came upon the banks of a large and deep river called the Nemaesi Sipu, or River of Fish, now the Mississippi.

The spies sent forward to reconnoiter found the country east of them inhabited by a very powerful people called Alligewi, who had many great towns built on the large rivers flowing through their land. Upon the arrival of the Lenape on the banks of the great river they sent a message to the Allegewi requesting permission to settle in their neighborhood. This request was refused, but they were told that they could pass through the country and seek a settlement farther eastward. They at once began to cross the river, but the Allegewi seeing their

numbers so very great made a furious attack on those who had crossed, threatening to destroy them if more persisted in coming over to their side.

Angered at the treachery of the Allegewi and the great loss of warriors sustained in the terrible conflicts, and not wishing to retreat, they consulted on what was to be done.

While on their way eastward they fell in with another powerful nation called the Mengwe, or Iroquois who had likewise emigrated from a distant country and had arrived on the banks of the great river somewhat higher up. To them they went in their trouble. The Iroquois offered to aid them on condition that after conquering the country they should be allowed to share it with them. This proposal was accepted and having thus united their forces the two nations attacked the Allegewi, giving them no quarter, and drove them from the country toward the south from where they never returned.

The struggle lasted many years during which many of the warriors of the Lenape were killed, while the Mengwe lost but few, they during the battle hanging on the rear. They were however, very much in evidence upon the division of the conquered country and through craftiness and diplomacy succeeded in becoming possessed of more than their share of land.

The Delawares tell us that only a part of their people came to the East. Many remained behind in order to aid those who had not crossed the Mississippi, but fled into the interior on being informed of the reception given those who had crossed. Their nation finally became divided into two separate bodies, the larger settling on the Atlantic coast, the other remaining in the west. Exploring eastward partly by land and partly by water, and discovering the four great rivers which

we call the Hudson, Delaware, Susquehanna and Potomac, they made the Delaware which they called "Lenape-wihittuck"—or the river or stream of the Lenape—the centre of their possessions. Here they divided themselves into three sub-tribes: The Minsi, Mounseys, Montheys, Munsees or Minisinks. The Unami, or Wonameys. The Unalachtigo. These names were wholly geographical and refer to the locations of these subtribes on the Delaware river.

We centre our interest on the second of the sub-tribes, the Unamis for the reason that their country on the right bank of the Delaware river extended from the Lehigh Valley southward. It was with them and their southern neighbors the Unalachtigos that Penn dealt for the land ceded him in the Indian Deed, of 1682.

It was the sub-tribe of the Unami people who roamed over our country in quest of game and fish, and left the many mementoes now to be found in the possession of persons interested in them. In the "Forks of the Delaware" at Easton met their chiefs and greatest warriors, the white people, to form treaties, and agree to that which seemed best for both sides.

Narrowly understood the term "Forks on the Delaware," meant the locality just within the confluence of the Delaware river and the Lehigh or "West Fork" of the Delaware, and a few miles along these streams. The name was however more broadly applied to the whole section of country from the confluence of both rivers at Easton, along the west side of the Delaware to the Kittatinny or Blue Mountains at the Delaware Water Gap as the eastern extremity, and the Lehigh river at the Lehigh Water Gap as the western end, one little portion in Lehigh county, now Hanover township encroaching within these natural boundaries of the domain.

The Lehigh river or west branch of the Delaware was called by the Len-

ape people Lechauweeki, meaning in our language where there are forks. Other Indian names for this river were Lechauwekink or Lechauwechink, which were shortened into Lecha, the name yet used by the Pennsylvania Germans, and then corrupted into Lehigh. Reference to Lechay occurs in colonial records as early as 1701. This name appears to have come into use also for the neighborhood where were the forks of streams and Indian paths. Men spoke of Lechay in this sense as they later spoke of the "Forks".

The Lenapes called the spot upon which now stands the thriving town of Easton and where were held many of the memorial treaties between the Indians and the whites Lechauwitank, or in our language "in the Forks" and that of Bethlehem, Menagachsink, at the bending creek, meaning the Menagassi or Monocacy, which here enters into the Lehigh. They later applied these names to the two towns.

Their encampments and "workshops" dotted many parts of our country, one large town being on the ground contained in what are now parts of the First and Sixth wards of Allentown. Evidences of other camping places are found at Romig's mill on Coplay creek in North Whitehall township, at Helfrich's Springs, in the woods on top of the cave. Here the writer picked up water-worn boulders showing evidences of great heat, which while hot were thrown into a vessel containing water to heat it. On the upper end of the Geisinger farm midway between Allentown and Bethlehem, on the right bank of the Lehigh river, on Lehigh or Kline's town. On this island was uncovered by sand-diggers a number of years ago a grave containing the skeleton of an Indian woman in a squatting position facing the east. A number of stone implements, particularly knives, a woman's implement were also taken from the grave. At Slatington, a short distance northwest of the L. V. R. R. station, near Ziegel Church, in

Upper Macungie township, at the old East Pennsylvania Railroad station, below Allentown, Coplay, or Kolapchka the Shawano chief had his tent near the present village of Ironton. There are undoubtedly many more spots where the Lenapes had habitations, but at present they are unknown to the writer.

When the Delawares first saw the Europeans they took them for beings of a superior kind. They believed the Great Spirit had sent them from some distant country for some great and important purpose. They therefore gave them welcome hoping to be made happier by their company. It was not long however before they discovered them to be an ungrateful and avaricious people who though the Indians had given them enough land necessary to raise provisions for themselves and their families and pasture for their cattle, wanted to have still more and at last would not be contented with less than the whole country. These encroachments made the Lenape become uneasy and their old time friendship for the white people ceased as a whole after the infamous "Walking Purchase".

Five years after this notable walk the last Indians reluctantly surrendered possession and removed from the Forks, their last village called Welagameka, which meant rich soil, being situated near Nazareth, and then only on condition that they be paid for their huts, a peach orchard, a little field of wheat, and permission to return and take away their crop of Indian corn, gathered into a sod-covered crib, when they wanted it.

The negotiation was brought to an amicable conclusion by Zinzendorf on December 26, 1742, and before the close of the year they departed into the Indian country never again to return. The written agreement was put into the hands of the respected chief Tatemy, who became its custodian. Of all the chiefs and great men the Delawares ever had Tamanend stands

foremost on the list. Among his people and other nations his name was held in highest veneration. The earliest record we have of him found in Pennsylvania Archives, Vol I, p. 64, is the affix of his mark to a deed dated April 23, 1683, by which he and another chief called Metamequan turned over to William Penn a tract of land lying between the Pennypack and Neshaminy creeks in Bucks county. Our knowledge of this great Indian is limited; but what we do know of him is that he never had his equal. His person contained every good quality that a human being may possess. He was supposed to have had an intercourse with the Great Spirit; for he was a stranger to everything that is bad.

This much dare not be said of another prominent chief called Tadeuskund, who was the last ruler in these parts east of the Allegheny Mountains, and who caused the whites, although professing great friendship for them, considerable fear and anxiety. He was present at many of the treaties between his nation and the whites, and was a forceful and eloquent orator. He was baptized at the Gnadenhütten Mission, now Lehighton, Carbon county, by the Moravian Bishop Cammerhoff, of Bethlehem, in March, 1750. He never practiced his Christianity to any great extent. His great weakness was a fondness for strong drink, and while under the influence of liquor he was in the spring of 1763 burnt up while asleep in his house together with it. It is supposed that the Iroquois, who were his enemies, encompassed his death through his great desire for drink. It was said at the time of this occurrence that a number of Indians saw the house set on fire from the outside. He was a portly, well looking man and there were qualities in his nature that made him a heroic figure. He was weakly vain in trifling with things and often a mere braggart, at times religious. His moral fibre was indeed very frail.

A Glimpse at Allentown, Pa.

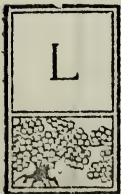
By Charles R. Roberts, Allentown, Pa.



ALLENTOWN IN THE DAYS OF OUR FOREFATHERS

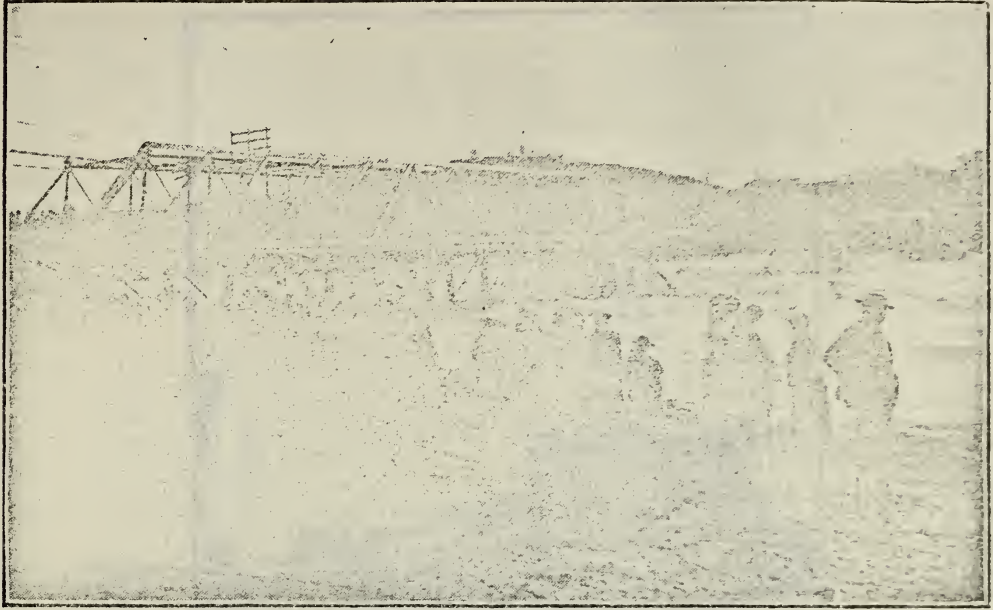
The above view is taken from Rupp's History of Northampton, Lehigh, Monroe, Schuylkill and Carbon Counties, published in 1845. Essentially the same picture, smaller and showing a man plowing in the foreground, appears in Historical Collections of the State of Pennsylvania, by Sherman Day, a history of the State by counties, copyrighted in 1843. It is explained there as follows: "The annexed view was taken from a road east of Jordan creek. It shows in the center the splendid stone bridge across the Jordan, with the town on the hill in the distance. The two large buildings on the hill, apart from the rest and from each other, are those of the Homeopathic Medical School. The clump of trees on the left in the distance conceals the elegant mansion of Mr. Livingston, one of the heirs of the original founders of the town. Mrs. Greenleaf's house is on the left of the road leading into town."

The Homeopathic Academy, whose buildings were later turned into public school houses, was founded in 1835, and its cornerstone was laid with great ceremony on August 17 of that year.



LET us suppose that we have entered Allentown from the east over the elevated Lehigh River bridge from which we have a view, (rendered more pleasing to the eye than for many years by the gradual disappearance of the huge cinder banks) of the boating section of the river to the north and of Adam

Island, containing a club house and several boat houses, where in the summer many nautically inclined citizens spend much time. The first objects which attract the eye are the immense power plant of the Lehigh Valley Traction Company and the large refrigerating plant of Arbogast and Bastian. Passing through the wholesale district we come to the station of the Central Railroad of New Jersey.

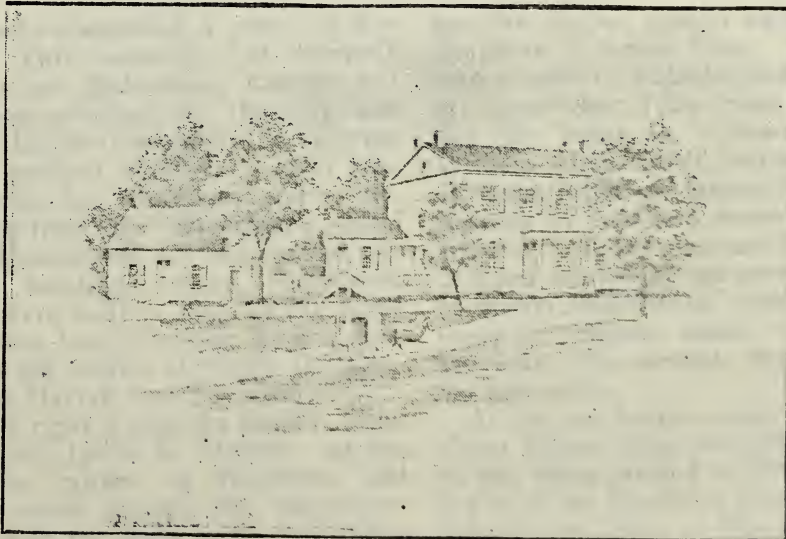


WRECK OF BRIDGE OVER THE LEHIGH 1902

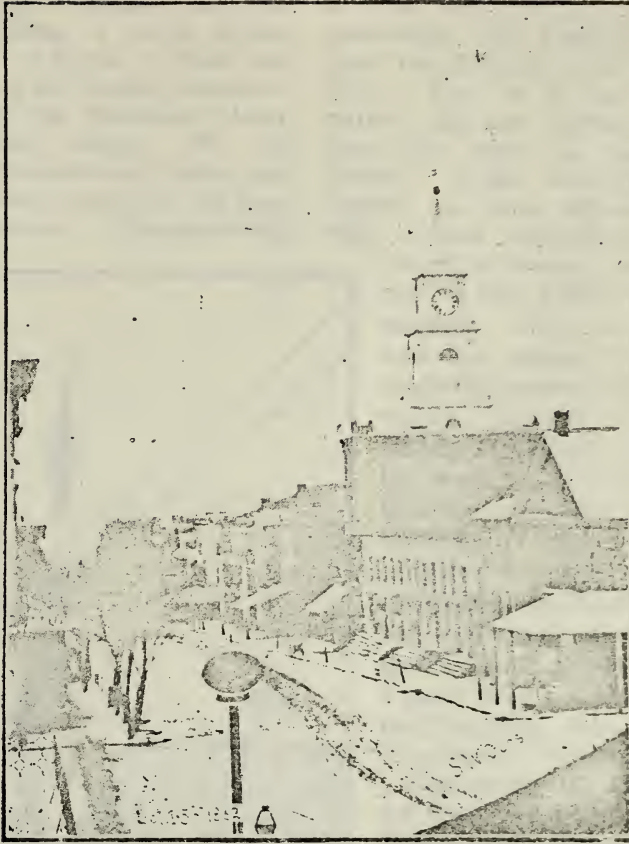
While speeding over the bridge which spans the Jordan creek and meadows can be seen to the right the Adelaide Silk Mill, one of the largest in America, employing over 1200 hands. At the western end of the bridge is the comfortable station of the Lehigh Val-

ley Railroad Company, built directly over the Jordan, at times a peaceful stream and again a roaring torrent.

One block south, at Fourth and Walnut streets, stands the old home of James Allen, "Trout Hall", built by him in 1770. It stands in the centre



ALLENTOWN SEMINARY AND TROUT HALL IN 1848



HAMILTON STREET OCTOBER 1862

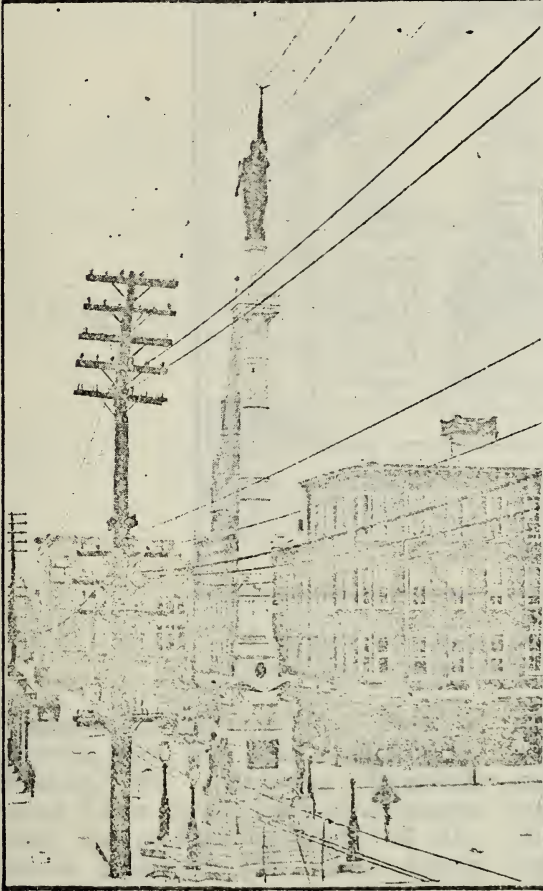
of a park, containing a grove of fine trees. This property was formerly the site of Muhlenberg College, but has been acquired by the city and Trout Hall will probably be restored to its original condition. Our way then leads up Hamilton street hill. Looking from the car window down South Penn street, we can see the two school buildings, since remodeled, which were built in 1835, as the home of the first Homoeopathic Medical College in the world, of which Dr. Constantine Hering was President.

To the right stands the elegant home of the late James K. Mosser. At the southeast corner of Hamilton and Fifth streets stands the Seagreaves home, long the home of the late Judge Albright, which was built by James Greenleaf, husband of Anne Penn Al-

len, the famous auburn haired beauty, daughter of James Allen. Miss Allen was a belle in Philadelphia society in the days when John Penn, her uncle, had his home in Fairmount Park. William Allen, Chief Justice of Pennsylvania, father of James, founded Allentown in 1762 and named it Northampton. From the small beginning of a few families it has grown to a city of 50,000 inhabitants, with large factories of various kinds, representing the wire, silk, cement, shoe and lumber industries.

At the northwest corner stands the Court House, little changed from what it was when erected in 1814. Adjoining it is the Hamilton Hotel, built by John Evans, Esq., in 1819 as a private residence and long famous as a hostelry by the name of the Eagle in the

old days. Opposite stands the Commonwealth building, a seven storied office building. Arrived at Sixth and Hamilton streets, the busiest corner of the city, we see the American Hotel, on the northeast corner. At this junction many transfers are made, cars leaving in different directions for Slatington, Hellertown, Freemansburg,



SOLDIERS' MONUMENT, UNVEILED OCT. 19, 1899

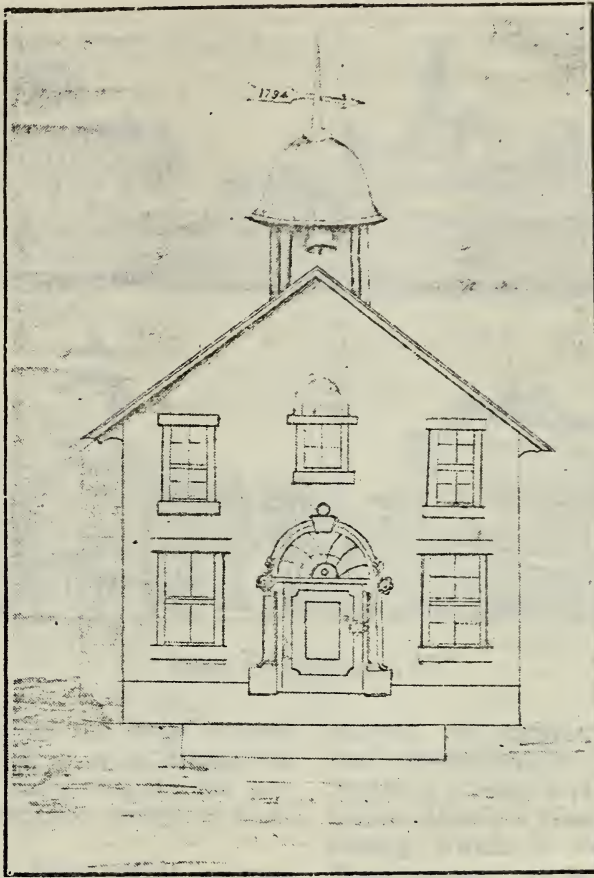
Emaus, Macungie, Siegfried, Coplay, Egypt, Catasauqua and Philadelphia. Half way up the block, to the left, stands Zion's Reformed church. This beautiful structure, standing in the heart of the business section, occupies a historic site. Here in the old stone structure which succeeded the log building erected by the first settlers

in 1762, was that precious symbol of patriotism, the Liberty Bell, hidden from the British in the Revolutionary War. Pity it is that some staunch patriot did not chronicle in written form the story of that interesting period. What mysteries would be cleared up, what disputed points settled, if our forefathers had kept a

record of events. Is this not a lesson for us? Centre Square is next reached. Here in the old days was the market house. Now a soldiers' monument occupies the centre. On the northeast corner stands the Hotel Allen, the leading hotel of the city. Adjoining it is the Allentown National Bank building of eight stories, which occupies the same site as the old Northampton Bank of 1814. On the south side of the square are the Second National Bank and the Young Men's Christian Association building, which shelters the Merchants' National Bank.

Continuing up Hamilton street we pass two office buildings, the Young and Haas buildings, the latter of which contains one of the finest Masonic lodge rooms in the state. On South Eighth street stands the magnificent St. Paul's Lutheran church, where repose the ashes of Margaret Elizabeth Allen, wife of Chief Justice Tilghman, who died here in 1708. On the south side of Hamilton street above Ninth, we pass the new public library building, and the home of Allentown's leading citizen, Col. H. C. Trexler, a member of the Governor's staff.

Hamilton street from Twelfth to Eighteenth contains many of the finest buildings and residences in the city, notably Christ Lutheran church, and the residences of John Taylor, E. M. Young, Henry Leh, Chas. F. Mosser and many others. Continuing north on Seventeenth street we catch



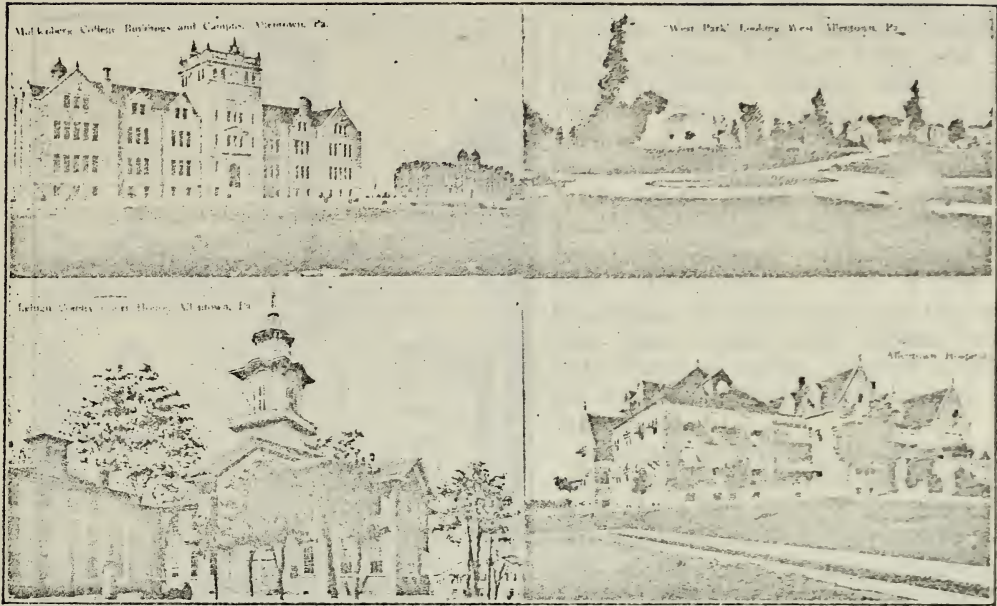
ST PAUL EVANGELICAL LUTHERAN CHURCH,
Erected 1794, replaced 1855, in turn replaced 1903

a glimpse of the new West Park, a beautiful spot, and pass a notable institution, the Allentown Hospital. Along Chew street from Seventeenth west, extend the grounds of the famous Allentown Fair, where during that momentous week in September oftentimes 100,000 people gather.

Proceeding out Chew street, we come to Muhlenberg College, the leading educational institution of the Lutheran church, passing on the way a Reformed church institution, the Phoebe Deaconess and Old Folks' Home. From the car window here a magnificent view can be had over the valley of the Cedar Creek, a pure, limpid stream, which ripples smoothly

through beautiful meadows, furnishing a pastoral scene it would be difficult to duplicate. Along the banks of this stream the ancestors of many of our citizens settled between the years 1730 and 1740.

On our return trip we take the Gordon street line, passing the numerous yards of the Trexler Lumber Company and the car barn of the Lehigh Valley Transit Company. Having returned to Sixth and Hamilton streets, we travel north on Sixth street, passing the two leading amusement places of the city, the Lyric and Orpheum Theatres, and at Turner street the Post Office building, erected three years ago at a cost of \$125,000. In this



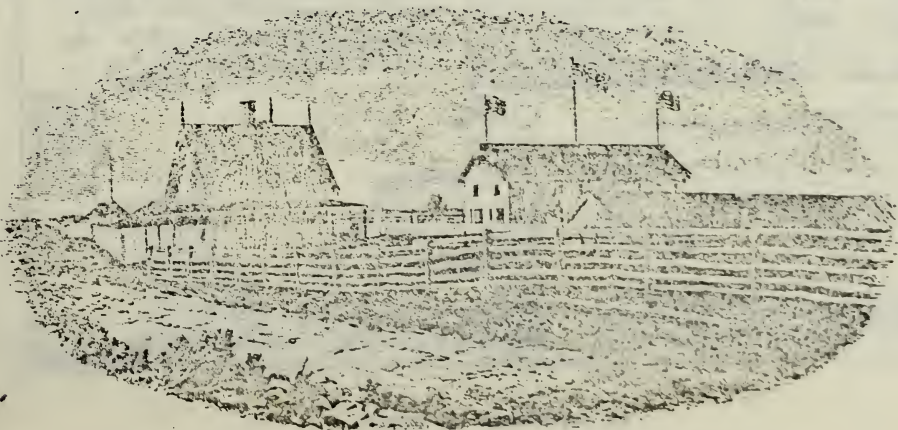
VIEWS IN ALLENTOWN, PA.

building is handled the large volume of mail received in and dispatched from the city, amounting in the last fiscal year to \$125,000 worth of business.

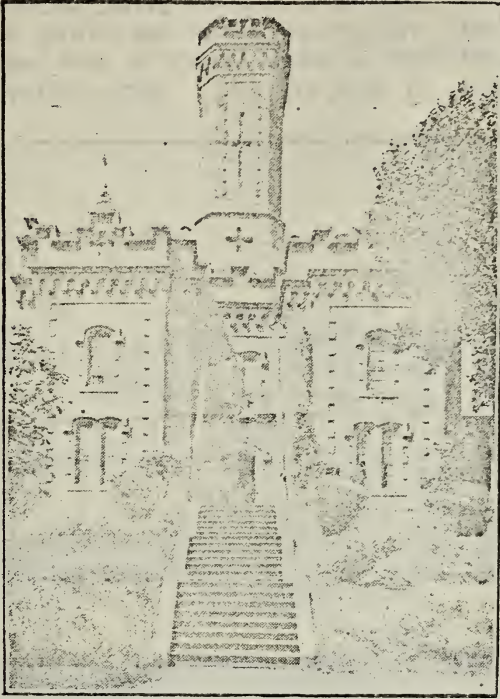
Continuing on Sixth street we pass Bethany Evangelical church and the artistic Baptist church building. Returning to Hamilton street via the Seventh street loop we pass at Chew street near the Salem Reformed

church, the largest congregation of that denomination in the country. South of Turner street stands the Lafayette Hotel, a famous old stand, adjoining which is the site where in Revolutionary times stood the gunshop of John Moll.

A few steps further on stands the oldest house in the city, built in 1762 by Judge Peter Rhoads. In this building in the old days were entertained



THE OLD FAIR GROUNDS AT SIXTH AND LIBERTY STREETS 1853 TO 1888

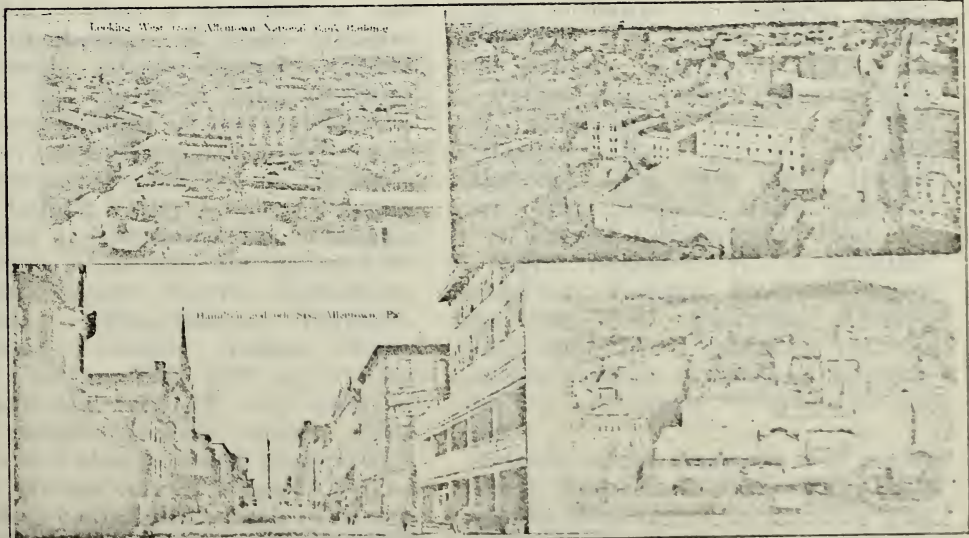


COUNTY JAIL, ERECTED 1867

many notable men, among them Colonial Governor James Hamilton, Chief Justices William Allen and William Tilghman, James Allen, Judge James Biddle, Joseph Hopkinson, author of Hail Columbia, and Revolutionary officers and noted lawyers.

On South Sixth street stands St. John's Reformed church, noted for its beautiful chimes. Descending Lehigh street hill, we see a few old buildings, all that remain of the many that once lined this street, which with Seventh street, formed a link in the road from Philadelphia to the Blue Mountains.

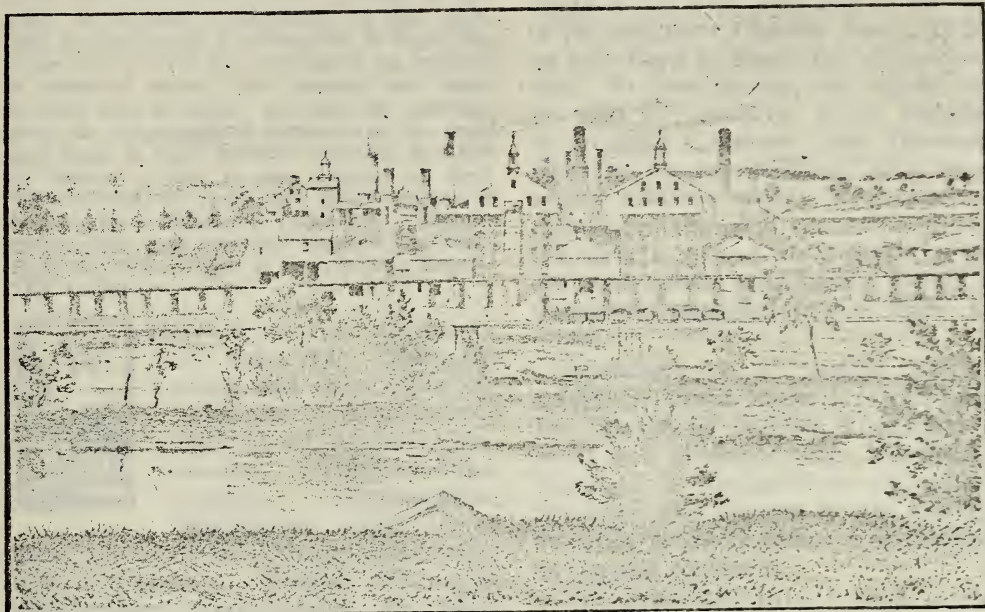
It is not so many years ago that the large spring could be seen gushing forth from the side of the road, that attracted the early settlers to this section of the city. Before crossing the Little Lehigh river we must notice Allentown's leading industry, the plant of the American Steel and Wire Company, where men ceaselessly labor night and day in the manufacture of barbed and galvanized wire and wire nails. To the right on the southern



VIEWS IN ALLENTOWN, PA.

bank of the river stood in olden times the mill of David Deshler, a Revolutionary patriot and farther on was during that war a wagon yard of the Continental army. We are now in

what is termed South Allentown, where after inspecting the Home of the Good Shepherd, we will end our trip, having seen from the car window the greater part of this thriving city.



ALLENTOWN IRON WORKS 1860

NOTE. This is the first of our series of sketches of "The Historic and Scenic Lehigh Valley". These articles will consist of crisp, compact, spicy pen-pictures of the history, the scenery, the business and social life of the communities reached by the lines of the Lehigh Valley Transit Company centering at Allentown, Pa. Emaus, Macungie, Allentown, Slatington, Catasauqua, Coplay, Egypt, Bethlehem, Nazareth, Quakertown, Perkasie, Souderton, Lansdale, Ambler, Flourtown, Chestnut Hill with intervening and adjacent territory, will pass in quick review before the reader. The papers will also be richly illustrated.

The articles will be prepared by the following contributors, each of whom will tell of points of interest in his

locality: Charles R. Roberts, Allentown; Rev. J. B. Stoudt, Emaus, Solomon DeLong, Slatington; Dr. Louis B. Balliet, Allentown; Edmund Randall, Catasauqua; Prof. A. G. Rau, Bethlehem; Rev. W. J. Wotring, Nazareth; Hon. Jere Hess, Hellertown; Hon. Frank B. Heller, Lanark; F. A. Krauss, Quakertown; Hon. H. G. Moyer, Perkasie; W. F. Goettler, Souderton; Edward Mathews, Lansdale, and J. M. Haywood, Ambler. These names are a guarantee that the sketches will be thoroughly accurate, intensely interesting, vivid and to the point.

Friends of the magazine will confer a great favor by commending this series of sketches as opportunity may present itself.

Some Changes in the Lehigh Valley in My Lifetime

By B. F. Trexler, Allentown, Pa.

NOTE.—The preparation of the following lines was undertaken under protest in answer to earnest solicitation on our part. The author found it impossible to finish the paper in time for the May issue on account of press of work. Our readers will kindly bear this in mind. Mr. Trexler has thus done the community a service and we trust and hope it may become possible for him to complete what he has begun so well. We respectfully urge our aged readers to follow Mr. Trexler's example. Become reminiscent and give our readers the benefit of the experiences of your young days.—The Editor.



WHEN I came to Allentown in the year 1840, the town had only 2500 inhabitants, Lehigh county only about 25,000. Cata-sauqua, Hokendauqua, Coplay, Northampton, Slatington, and some other towns of the Lehigh Valley were not in existence. Emaus, Macungie, Trexlertown, Coopersburg, etc. were the early settled places and their growth was naturally slow.

At that time there were no railroads and all communication was either by canal, wagon, horseback or per pedes. Old-fashioned stages were run every few days to Philadelphia, Easton, Reading and Mauch Chunk and hardly one person used these traveling facilities to a thousand of those in our time.

The merchants of Allentown, Bethlehem and all the Valley had to haul everything needed and not raised or made at home, from Philadelphia, a distance of 52 miles. Farmers, millers, and others made trips with large wagons, filled with flour, wheat, potatoes and other products to the city and exchanged them for other merchandise with which they returned in the course of four or five days.

The first trip I made to Philadelphia, the great city, was with Joseph Beitler and his son—the latter and myself being each about nine years of age.

Mr. Beitler took to the city the products of his own mill and of the farm of his neighbor Charles Garr. It took us two days to cover the distance one way. It was winter, the roads were icy and we endured great hardships in crossing Chestnut and Hosensack Hills in Lower Milford, due to the snowy and icy roads. We spent our evening in the city wandering through the streets, seeing the sights, the newest and most astonishing being the wonderful gaslights in the show windows.

Allentown had to content itself with street oil lamps until the well-known Dr. Danowsky erected a private gas plant and produced this beautiful illuminant in his apothecary's cellar in the later 40's whence it was conveyed in pipes to such stores and dwellings as desired to use it.

The great fire, June 1, 1848, marks a turningpoint in the history of our city. Eighty of our best buildings in the heart of the town were destroyed at the time involving a loss of about \$200,000. This called new energies into play. Better buildings were erected, bricks displacing wood. Laborers secured employment and better wages. A spirit of progress became noticeable and an enumeration in 1854 showed an increase in five years of 550 in population and 51 in buildings.

The construction of railroads began in 1825 and we soon travelled by steam to New York, Philadelphia, Reading, Mauch Chunk, and elsewhere. Relief had now come and our stores were filled with all the necessities. As a result, our fellow townsman, Jesse Schaeffer, who attended to the transportation of goods between Allentown and Philadelphia many years, was relieved of the necessity of exclaiming, as he did at times, "I have seven teams on the road and yet there are no lemons in town."

The Lehigh Valley Agricultural Society was established in 1852, more than one hundred years after Allentown had been founded although having a population of only 5000. Now the annual fair is the largest in the State and the population is eight times what it was then. Colleges, schools, furnaces, manufactures and all kinds of industries have sprung up in the younger boroughs of the Lehigh Valley.

It is impossible for me to describe the great changes that have taken place in our city and county the last fifty years—volumes would have to be filled. When the county was formed in 1812 we had two newspapers the "Republikaner" and the "Friedensbote"—(at the time) German being used almost exclusively. Other Ger-

man publications also appeared. To these were added in the 50's the "Jugendfreund" and the "Weltbote" all of which are being published today. English newspapers could for a long time make no living. Only since the Rebellion of 1861 the abandoning of German instruction and the introduction of English freeschools have they become established. We now have five daily and two weekly English newspapers which enjoy the best success. There are also several in the boroughs.

According to my recollection there were only three or four churches in Allentown, seventy years ago. Lutheran, Reformed, Presbyterian and Evangelical. Now there are over thirty and most of the denominations of our country are represented.

The Border Woman

By J. H. Apple, Frederick, Md.



MUCH has been written of the heroic women of the Southland during the Civil War, and the subject has in no respect been overdone; much too has been said of the Northern women while

their husbands, fathers, sons and lovers were bearing the brunt of fratricidal strife. But justice has scarce been done the border woman who, deprived as completely of her natural protector as either her northern or southern sister, was subjected to far greater menace in that her surroundings were at all times partially hostile, and her enemies were often "those of her own household". Thus demonstrations of patriotism from her were always seen by hostile eyes and were frequently met by retaliation when "our people" next passed through the region. This passing and repassing of the two contending armies made the borderland the scene of more real

suffering, and of more heroic sacrifice for principle than was required of either extreme of the sections affected by the war. Thus the real Barbara Fritchie was not necessarily the loyal old lady of over four score years and ten who was on that "cool September morn" deterred from any hostile act as the "dusk brown ranks" passed her door by the presence of her little grandniece who still lives to tell the story, but the border woman who with a spirit undaunted by the presence of the foe, was strong and loyal and true at even the risk of life. And it is this woman who has been described by the poet in imperishable verse. "Your poets are your only truth tellers" says Mrs. Browning. "Barabara Fritchie" will live long after all the petty disputes about it have passed away, not because it is founded upon fact but because there is more poetic truth contained within its stanzas than in all the commentaries that have been written concerning

it. The poem sings a great truth to which the hearts of men will ever respond, for such truth is far above individual men and women and the little "facts" of time and place. The border woman was a real personality and there were hundreds of them whose deeds will never be recorded except as the poet has thus symbolized and immortalized them. For example the following incident modestly related of herself to the writer by Mrs. Jno. H. Bennett of Frederick, Md., some years before her death, places the stamp of genuine heroism upon an act that has received but little local recognition.

The little village of Middletown, Md., midway between the Catoctin and South Mountains and giving its name to this peaceful valley, lay in a region of such pronounced loyalty that it was known as "Little Massachusetts". This, however, did not forbid its gift to the South of at least one captain of Confederate Cavalry, and "Mine Host" Riddlemoser of the local inn looked askance at the stars and stripes daily displayed from an upper window by his neighbor, George Crouse, Sr.; and many times was heard to say to Nancy the youngest daughter, whose duty it was to care for the flag, "The 'rebels' will capture that some day!" But Nancy Crouse was unafraid and rejoiced in the privilege of unfurling to the morning breeze the emblem of her loyalty, and of withdrawing it when the stars above took the place of its stars below. And I suspect she took a bit of delight in flaunting it in the face of "Herr" Riddlemoser as he puffed his morning pipe before his hostelry next door. But it happened on a day that there was heard the sharp clatter of hoofs upon the hard street and a squad of Confederate troopers reined their horses back upon their haunches almost under the flag and demanded its surrender in terms more forcible than printable. Quick as a flash Nancy Crouse darted up the narrow stairway, tore the flag from its staff and re-

turned in the hope of escaping with it to the rear of the house. But the troopers confronted her at the foot of the stairs with leveled pistols and demanded the surrender of the flag. Stepping back and folding it about her shoulders she dared them to take it. The moment was tense and might have been tragic, at least so though Nancy's mother who, recalling many reports of neighboring brutalities, begged her daughter to give up the flag. This Nancy did to the Captain, with a fine show of scorn for his rank, "Here, Ed. Russell, take it; not as a capture but as a gift from a Union girl!" Captain Russell, take it; not as a capture but "shade of sadness or blush of shame", for, tearing the flag back as far as the blue field, he tied it about his horse's neck in the guise of an apron and with his fellow troopers hurried to refresh themselves as guests of Innkeeper Riddlemoser. Fateful act of insult and ill-timed and ill-starred delay! An advance troop of federal skirmishers from McClellan's army riding into town in pursuit had their attention caught by the ignominious position of the flag and turning in promptly captured the confederates, with the exception of Captain Russell who, familiar with the house and the locality, effected his escape. His horse still wearing the bedraggled flag fell into the "enemy's" hands. Retributive justice, however, demanded one more act, and the offending troopers were compelled to restore the flag to its fair protector with ample apology before being taken back as prisoners to the main body of the army. Miss Crouse fearing further acts of reprisal, declined to receive back the flag, which remained in possession of the federal troops and was, in her opinion, preserved among the various war relics at Washington.

A strange sequel to the story arose from the fact that a few days later a neighbor of Miss Crouse, being in Washington, related the incident to a war correspondent as one of her own experiences and as such it was pub-

lished at the time in the Philadelphia Press. Following the war Miss Titlow was given a government position, presumably upon the strength of the flag story, and many years after her daughter was similarly rewarded. Nancy Crouse was never heralded in song or story nor recognized by government act, and she always spoke modestly of the deed as one that almost any girl would have done under the circumstances. It was an interesting coincidence that she recently

passed away on Feb. 22nd while the Trinity Chimes of the Reformed church were playing "The Star Spangled Banner" in joint honor of the nation's Father and the author of this its national anthem. Her remains were laid to rest in Mt. Olivet Cemetery near Francis Scott Key's monument, where a flag ever flies, in mute fulfillment of the poet's prophecy:

"And ever the stars above look down
On thy stars below in Frederick town."

Early German American Bibles

By Daniel Miller, Reading, Pa.



HE Germans were the first to do important things in America. A German established the first paper mill, and another one published the first Bible in the New World. Germans also published the first newspapers in Reading, Lebanon, Allentown, Easton, Lancaster and other places.

The Germans were also the first to publish the Bible in our country. The first person to engage in this laudable work was Christopher Saur, the noted early publisher at Germantown. He was a native of Westphalia, Germany, and came to this country in 1724. In 1738 he established a printing office at Germantown. Type and press had to be imported from Germany. The press he brought from Berleburg, where it had been used by the so-called "Inspired." The first book published by him was a large volume of over 800 pages entitled "Zionitischer Weyrauch-Hügel, oder Myrrhenberg." It was a hymn book which he printed for the Brethren at Ephrata in 1739. It was the first American book printed in German type. It contained 654 hymns. This was no small undertaking at that time. In the same year he started a

small German paper entitled "Der Hoch-Deutsch Pennsylvanische Geschicht-Schreiber," which was very small, being 7 by 9½ inches. This paper was published during many years, and although very small, was the principal paper read by the Germans in our country.

In 1743 Mr. Sauer published a German edition of the Bible, which made his name famous. This was forty years before the publication of an English Bible in America. Until then the German people had to depend upon Germany for a supply of the Word of God. Some few had brought Bibles, hymn books and catechisms with them from the Fatherland, but many were really destitute. From 1746 to 1793 the Reformed Church in Holland sent about 1000 Bibles to their brethren in America. They sent some 500 copies over with Rev. Michael Schlatter in 1752. The appearance of Mr. Saur's Bible was therefore a real boon to the people.

The new Bible contained nearly 1,300 pages, which indicates the largeness of the undertaking in that early time. 1200 copies were printed. The price was originally fixed at 14 shillings unbound, but Mr. Saur stated that "by the aid of a few well-inclined friends he was enabled to sell the

worth of 14 shillings for 12 shillings," which was \$1.60, and he did so. For bound copies the lowest price was 18 shillings or \$2.40. One of the remarkable things about this Bible was its cheapness. Of course it needs to be remembered that a dollar in those times was worth much more than now. But it is a fact that German Bibles of the same size were never sold so cheap in America as this first one. In those days and during many years afterward Bibles were sold in bound or unbound form. Mr. Saur had procured the type for his Bible from Henry E. Luther in Frankfort, Germany. He gave Mr. Luther twelve copies of the new book some of which were presented to distinguished persons in Germany. Mr. Saur died September 15, 1758, aged 64 years. He had published many books besides his paper and an almanac.

Mr. Saur was succeeded in business by his son, Christopher Saur, Jr., who published a second edition of the Bible in 1763 and a third one in 1776. There are thus three editions of the Saur Bible. The first one is now rare and commands a good price. The second Saur had stored a lot of the unbound sheets of the third edition of the Bible in the loft of the German Baptist Meeting House in Germantown. During and after the battle at that place in 1777 some of these sheets were taken by the British officers and used as litter for their horses. The story has often been told that afterward Mr. Saur barely got enough unspoiled sheets to bind a copy of the Bible for each of his children. This is only a story, because many copies of this edition are known to have been sold. Even at this date they are not rare.

In his preface to the third edition Mr. Saur could still say that no German Bible had thus far been printed elsewhere in America. Mr. Saur was an unfortunate man. He was in favor of continuing the English rule in America, likely because he thought that the agitation for independence

would result in war, as it did. Already in 1765 he published an appeal to the Germans in Philadelphia, Bucks and Berks counties in favor of continued English rule. In 1778 he was arrested by American soldiers and all of his property confiscated. He died in poverty in 1784.

The next German Bible publisher was Gottlieb Jungman, of Reading. In 1805 he published an edition containing 1315 pages. The publisher states that since Saur's Bible of 1776 no German edition of the Bible had been published in America, and he ventures to predict that this one would be the last one, on account of the "very rapid decline of the German language." This is a remarkable statement. It was just as erroneous. Since then there have been numerous German editions of the Bible, and there are now probably as many German Bibles sold in America as at any time. The writer is in possession of a copy of the Jungman Bible, which he prizes highly. It is a well preserved copy.

The third German Bible publisher was Mr. Frederick Goeb, of Somerset, Somerset county, Pa. He published an edition of 762 pages in 1813. There were explanatory notes to the five Books of Moses, the Song of Solomon and Revelation. This was the first Bible printed west of the Allegheny Mountains, and the fact of its publication is somewhat surprising. It shows that there was then already a pretty large German population in western Pennsylvania.

The next issue of a German edition of the Bible in the order of date was the one published by John Baer in Lancaster in 1819. Mr. Baer was a German publisher from 1817 until his death in 1858. This edition of the Bible was by far the largest and finest German book so far issued in America. It was a folio Bible, and the publisher claimed that it was the first Bible of this form published in America. There are 1183 pages of the size of 9½ by 15 inches. The print is clear and re-

markably uniform. The book contains, besides the Bible proper, a history of the Sacred Scriptures, a Biography of Dr. Martin Luther, and a Bible Dictionary; and also a list of the subscribers to the book. It was customary in those days already to publish the Bible and other books in this way. There were in all 1420 subscribers, distributed as follows: Pennsylvania 971, Ohio 310, Maryland 105, Virginia 24, New York 6, New Jersey 2, North Carolina 2. The book is stongly bound with leather and wooden sides and is remarkably well preserved at this day. The writer is in possession of a copy of this Lancaster Bible. It was originally the property of his grandfather and namesake, Daniel Miller, who was born in 1781, and who purchased the Bible for \$10, as he states on a fly leaf. The Bible contains the family record of Grandfather Miller.

The first German Bible issued in Philadelphia was published in the year 1828, when two editions appeared—one by Kimber & Sharplass and another by George W. Mentz. It is somewhat remarkable that Germantown, Reading, Somerset and Lancaster were so far ahead of Philadelphia in the matter of Bible publishing.

According to Isaiah Thomas, a publisher in Worcester, Mass., about the

time of the Revolutionary War, the first edition of the Bible in English published in America was printed about 1752, with great privacy by Kneeland & Green, in Boston. It was printed for Daniel Henschman, and had the London imprint on the title-page, to avoid detection by the officers of the Crown. It was an unlawful enterprise, as Great Britain did not allow the Bible to be printed either at home or in the colonies, except by royal license. The edition was not large, about seven or eight hundred copies being printed.

The second Bible printed in America in the English language was published in a small duodecimo form and brevier type by Robert Aitken, at Philadelphia, in 1782. On September 10, 1782, Congress recommended this edition of the Bible to the inhabitants of the United States "as subservient to the interest of religion and progress of arts in the country," but at the same time declined to extend any financial aid toward its publication. However, in the same year the Pennsylvania Assembly lent Mr. Aitken seven hundred dollars to enable him to carry on the work to a successful completion. This edition is now very rare, and copies appearing for sale command an extravagant price.

Pennsylvania has hundreds of scenes of varied beauty that would well repay a visit from any American or European tourist—some rugged and grand, others quiet and restful, but all supremely beautiful, especially in the summer and autumn seasons of the year. The wonder is that the lines of railroad which run through the most picturesque sections of the State are not more patronized by American tourists in these seasons than they are.

Many of our tourists go to Europe knowing very little of the unsurpassed scenery of their own country. And yet, when American men and women of intelligence and artistic taste have the good judgment to travel through any part of our country for the purpose of studying and enjoying its scenery, they never fail to praise it.

—From Swank's Progressive Pennsylvania.

DIE MUTTERSPROCH

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

Die Macht der Mutterprache

Do fällt mer grad eppes ei, das ich frieher mol erfahre hab, wie ich noch Philadelphia g'fahre bin, un was beweist, das unser Pennsylvania-Deitsch als emol noch die vornehmscht Sproch is. Grad vor mir in der Car war en neis gedrest weibsmensch g'sotze, mit eme kleen buh newich sich. Der buh war en verzogener kleener ding. Ball hot er des hawa wolle, un ball sell. Un wann ihm's sei Mam net grad gewe hot, hot er gegrische un g'strawelt, bis er's kreigt hot. Ich hab längscht gedenkt g'hatte, es dhät dem kleene ding gut, wann sie ihm sei buckel mol gut mit uhgebrennter hickory-aech reiwe dhät. Awer sie hot als juscht g'sagt "Yes, petty" un "Here, my darling." Z'letscht hot der klee kerl awer ah noch der belistrik hawe wolle, was owe dorich die car lahft. Sie mam hot g'sagt "No, darling, that you can't have." No hot der Klee g'saht "But I want it." "No petty, I can't give you that, or else they'll put us both off the train."

Iwerden fängt der Klee oh zu greische un zu strawle fors zu zwinge. Uf eemol fangt die Alt ah deitsch zu schwätze, und fahrt raus "Nau du rotzer, wann du net ruhig bischt, schlag ich dir eens an der Kopp, dass du im kringel rum zwerwelscht." Des hott gebatt. Der klee kerl is recht zamme g'fahre, hott so schepp an seiner Mam nuf geguckt un war vun sellere zeit ah der schmartscht buh, as mer höt sehne wolle. Sell hot all des kreftig Pennsylvanisch-Deitsch gedhu. H. S. A.

Sie Hucka Rum

(Author not known.)

By permission of Samuel Cottrell, Takoma Park, D. C.

Sie hucka in der Bar-shtoop rum,
Un Shpoutsa Duwocks-brie;
Wond' dreckichy shtories haera wit
Don huck dich tzu 'na hie.

By raega Wetter un by sha—
Tzu olle Tzeit im Yore
Do meeta see un hucka rum
Im Wartshouse un im shtore.

Der Glay is dort un aw der Gross,
Der Yung un aw der Alt,—
Sie hucka um der Uffa rum
Won's warm is oder kalt.

Sie blesthra dick die Uffa-blatt
Mit browny Duwocksbrie,
Sie gucka sheer un acta feel
We dum tzwa-baenig Fee.

Dale hucka shtill we'n hilsner Buck
Un swetza gar kae Wort,
Un onnery shtate des Moul net shtill
Sie boppla immer fort.

Fertzaila doon sie fon de Gile
Un fon de lafer Si
Un shmoka wisey Pifa g'shtopt
Mit wulfler Cut 'n Dry.

Fertzaila Shtories fon de Maid,
Un fon der Weiver aw
Un wissa feel, un sawga feel
Fum Porra seinra Fraw,

Mit alta Barlows, shwarts un shtump
Wart's g'shoft os we de Grenk,
Un Kofta gshnitsled in de Steel
Un Lecher in de Benk.

So hucka sie rum 'n holwy nacht
Uf Boxa, Fesser un Steel;
Un olly owet sin sie dort
Is's warm oder Keel.

Bismarck, Pa., Mar. 22, 1895.

Our correspondent in submitting the above says: "Some parts may seem a little harsh, but I have seen just such scenes as are depicted in poem in certain country taverns and stores." We are sure our readers will not mistake a backeddy for the mainstream. A people can not be judged by the acts of a few in country taverns.

"DOCH KATZENJAMMER NICHT."

Er nahm Champagne mit zu Bett
Und vorher auch ein Punsch;
Des Morgens gleich ein Cognac denn
Für nichts sonst hatt' er Wunsch.
Trotz Schnaps und Wein war es zu kalt
Und macht' ein böses Gesicht
Bis dasz er hatte Becher mehr—
Doch Katzenjammer nicht.

Er konnt' nicht ruhen in der Nacht,
Der Kopf der war zu schwer;
Das Liegen war bei ihn verhaszt
Und püflig wie ein Bär.
Gesoffen muszte alles sein
Blosz Milch und Wasser nicht;
Er sprach auch oft von Magenkrebs—
Doch Katzenjammer nicht.

Rheumatisch in den Gliedern sehr,
 All Essen war ihm schlecht;
 Besonders Schmerzen in dem Leib
 Und gar nichts war ihm recht.
 Er hatte immer Schittelfrost
 Und alles falsch bericht;
 Blamierte dann die kalte Luft—
 Doch Katzenjammer nicht.

Das Bett das hatt' er stets veracht
 Denn Schlafen konnt' er kaum;
 Zu allem was er wollte thun
 War nie genügend Raum.
 Er meint' er hätt' Malaria—
 Was hatt' er nicht erdicht;
 Blamierte alles in der Welt—
 Doch Katzenjammer nicht.

Die Leber hatte Schaben nötig,
 Die Nieren hatten Gicht;
 Er nahm bald alle Medizin'
 Und nichts war ausgericht;
 Ja manches hatte er versucht
 In Finsternis statt Licht;
 Blamierte dann die Aerzte selbst—
 Doch Katzenjammer nicht.

Für Zeitungen und Wissenschaft
 Hatt' er zu wenig Zeit,
 Doch quatschen konnt' er immerhin—
 Zu allem vorbereitet;
 Auch sagen konnte man ihm nichts—
 In seinem Fach zu schlicht,
 Verdrehen und verkehren. ei,—
 Doch Katzenjammer nicht.

Vereine viel besuchte er
 Doch Schul' und Kirche nie,
 Er wuszte so wie so zu viel
 Denn er war ein Genie.
 Er suchte öfters Räuber auch,
 Sie kamen nicht zur Sicht;
 Blamierte dann des Nachbars Hund—
 Doch Katzenjammer nicht.

Für mehre Jahre trug die Frau
 Die Schuld für all sein Pech,
 Bis dasz die Nachbarn hebten Klag'
 Dann wurd' er ganz zu frech;
 Mishandelte die Kinder auch,
 Der Richter ihn gezücht,
 Blamierte alle Götter nun—
 Doch Katzenjammer nicht.

Verkaufen wollt' ihm niemand was,
 Zum Zahlen auch kein Geld;
 Denn wo er auch beschäftigt war
 Da wurd' er naugestellt.
 Stets witzig wie auch launisch bis
 Zum Schlusz von der Geschicht
 So dasz man wissen konnt' es war—
 Doch Katzenjammer nicht.

Sein Fabeln wurd' deliriös
 Und Fieber griff ihn an
 Mit Schlangen viel von aller Sort'
 Und dann war es gethan.

Nach seinem Tod war alles trüb',
 Denn er hatt' viel Gewicht;
 Sein Ruhm auf seinem Denkmal steht:
 "DOCH KATZENJAMMER NICHT."

J. W. Seip, M. D., Erie, Pa.

The following translation of Bryant's
 Thanatopsis was read by the author, Supt.
 R. K. Buehrle, at a recent meeting of "The
 Casino," a German club.

Eine Todesbetrachtung

Zu dem der in der Liebe zur Natur
 Vertraulich sich mit ihren sichtbaren
 Gebilden unterhaelt, spricht sie der
 Sprachen

Mancherlei; fuer seine froheren Stunden
 Hat sie der Frende Stimme, ein Laecheln
 Und Ueberredungskraft der Schoenheit.
 Und sie schleicht sich in sein dunkeleres
 Sinnen ein mit einem milden und
 Heilendem Mitleiden welches ihre Schaerfe
 Wegstiehlt ehe er es gewahrt.
 Wenn Gedanken an die letzte bittere Stunde
 Ueber deinen Geist wie Meltan ziehen
 Und traurige Bilder des starren Toten
 kampfes

Des Leichentuches und der Totenbahre,—
 Der atemlosen Finsternisz und des engea
 Hausses

Dich schaudern und krank am Herzen
 Machen, geh' aus ins Freie unter den
 Offnen Himmel und lausche den Lehren
 Der Natur, indessen rings umher eine leise
 Stimme zu dir kommt.

"Nur noch wenige Tage, und die Alles
 schauenden

Sonne sieht dich nicht mehr in ihren gan-
 zen

Kreise, noch in der kalten Erde, wo deine
 Blasse Gestalt mit vielen Thraenen hinge-
 legt

Wurde, noch in des Oceans Umarmung
 Wird dein Bild erscheinen. Die Erde die
 dich

Naehrte wird fordern dasz dein Wachstum
 Wieder zu Staub zergehe und jede Mensch-
 liche

Spur verloren, deine individuelle Existens
 Aufgebend, wirst du gehen dich auf ewig
 Mit den Elementen zu mischen, dem
 Gefuehllosen Felsen ein Bruder zu sein
 Und der schwerfaelligen Scholle die der
 Rohe Bauernjung mit seiner Pflugschar
 Wendet und unter seine Füsze tritt,—die
 Eiche wird ihre Wurzeln aussenden und
 Deinen Moder durchbohren

Doch wirst du dich zu deiner ewigen
 Ruhestaette

Nicht allein begeben, noch koenntest du
 ein

Majestaetischeres Ruhebet dir wuenschen:
 du

Wirst dich niederlegen zu den Patriarchen
Der Weltkindsjahren, den Koenigen, den
Maechtigen

Der Erde, den Weisen, den Guten, schoenen
Gestalten und greisen Sehern vergangener
Zeiten, alle in einer einzigen groszen Gruft.
Die Huegel felsennrippig und uralt wie die
Sonne.

Die Thaeler die in Tief sinniger Stimmung
sich

Dazwischen dahinstrecken, die ehrwuerdigen
Waelder,

Die Stroeme die sich majestaetisch bewegen
und

Die murmeln Baechlein welche die Mat-
ten

Gruen machen, und um alles herumge-
gossen

Des alten Oceans graue und melancholische
Wueste sind alle nur die feierlichen
Verzierungen des groszen Grabes der
Menschen,

Die goldene Sonne, die Planeten, das ganze
Zahllose Heer des Himmels bescheinen nur
Die traurigen Wohnstaetten des Totes,
wahren die

Jahrhunderte in der Stille dahingleiten.

Alle so die Erdkugel betreten sind nur
Eine Handvoll im Vergleich mit den Staem-
men

Die in ihren Bussen schlummern: nim
Die Fittige des morgens und durchfliege
Barkas Wueste, oder verliere dich in den
Grenzenlosen Waldern wo der Oregon dahin
rollt

Und keinen Laut als nur sein sigenes
Rauschen hoert und die Toten sind
Auch da, und millonen in jenen
Einoeden seit zuerst die Flucht der Jahre
Anfang haben sich dahingelegt in ihren
Letzen Schlaf.—Dort regieren nur die
Toten.

So wirst auch du ruhen und was wenn

Du auch fallen solltest unbemerkt von den
Lebendigen, und deines Scheidens auch kein
Einziger Freund gewahrt? Alle die da
Atmen werden dein Loss mit dir teilen,
Die Lustigen werden lachen wenn du fort
Bist; die ernste Brut der Sorgen muehsam
Dahingehen; und jeder wie vorher wird
Seinem Lieblings fantom nachjagen, doch
Alle diese werden ihr frolocken und ihre
Vergnuegen zurueck lassen und kommen
Und ihr Bett bei dir machen,
So wie der lange Zug der Jahrhunderte
Dahingleitet, werden die Soehne der Men-
schen—

Der Juengling in des Lebens gruenem
Fruehling und der der dahin waltet in der
vollen

Staerke der Jahre, die wuerdige Dame und
Das Maedchen, die Altersschwachen und
Das Kind in dem Laecheln und der
Schoenheit seines unschuldigen Alters
Abgeschnitten, eines nach dem andern
Dir zur Seite gesammelt werden von
Denen welche ihnen der Reihe nach folgen
werden

So lebe dasz wenn der Ruf zu dir
Kommt dich der zahllosen Karavane
Die nach der blassen Reichen der Schattens
Zieht, anzuschlieszen, wo jeder seine Kam-
mer

In den stillen Hallen des Totes einneh-
men wird

Du gehst, nicht wie der Slave in dem
Steinbruch des Abends in seinen unterir-
dischen

Kerker gezeilt sondern gestuetzt und
Getroestet durch ein festes Vertrauen
naehere

Dich deinem Grabe wie einer der die
Gewaender seines Ruhebettes um sich
Wickelt und sich zu angenehmen Traeumen
Niederlegt.

REVIEWS AND NOTES

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

THREE LIVES—Stories of the Good
Anna, Melanctha, and the Gentle
Lena—By Gertrude Stein. Cloth
279 pp. The Grafton Press, New
York, 1909.

These are the life sketches of three
very strange individuals; they are
types of the working classes of Ger-
mans and blacks. The Gentle Anna is
a typical and faithful household ser-

vant. Melanctha is a negress, as her
name would indicate. She is frivolous
and fussy; she leads out-of-door life
and this is her undoing. And Lena is
a good natured and simple minded
German girl, who is made to suffer the
indignities of a marriage arranged for
her by her parents.

And this is really all there is to these
sketches; one is almost inclined to

wonder why they were ever written. The only remarkable thing about them is, that they are almost repulsively realistic; Zola might have written them. The style is exceedingly cumbersome and awkward, it is German and in no sense English.

BRONSON OF THE RABBLE—By

Albert E. Hancock; Author of "Henry Bourland," "The Passing of the Cavalier," and "Life of John Keats." Cloth; 321 pp. 12 mo. Price \$1.50. J. B. Lippincott Company, Philadelphia and London, 1909.

The scene of this novel is laid in Old Philadelphia as it existed from 1812 to 1828. It fills the gap left vacant between these dates by Mitchell's "Red City," and Churchill's "Coniston."

It is a political tale that treats of the unpopularity of President Madison and his still more unpopular war of 1812, of Andrew Jackson for President, a description of the battle of Lake Erie, and of the class distinction then existing between the aristocracy and the "rabble," to which class the hero, George Bronson, belongs.

George Bronson, the Bronson of the rabble, is only a blacksmith's son but he is a clean and clever politician, who is filled with righteous indignation over the existing order of things; he has convictions of his own and the temerity to express them. Though he is frequently taunted by his enemies as being only a blacksmith and a representative of the rabble, he nevertheless conducts himself with gentlemanly demeanor. His moral enemies are Senator Thornton and his son, Frank. There is of course a love story in which these two young men are rivals.

The book is interesting reading. No surprises may be sprung on the reader, nevertheless, he frequently does not know what might happen next, as for example, when George strolls into the art exhibit. It might not satisfy the artistic requirements to end the book with the next to the last chapter, en-

titled "A Bridal Conclusion" but this is unmistakably the place where the reader feels like ending it. George suffers a great many indignities and tribulations in his love affairs as well as in other phases of his life, and when the reader finds him and Katherine Forester married he does not seem to care very much whether they go to see President Jackson inaugurated or not.

There is an air of quaintness about the book that is in perfect keeping with the picturing of the Old City of Philadelphia. It leaves a good impression of what the city was like a hundred years ago with the former names of its streets and squares.

THE NIBELUNGENLIED—Trans-

lated from the Middle High German with an Introductory Sketch and Notes, by Daniel Bussier Shumway, Professor of German Philosophy in the University of Pennsylvania. Cloth, gold stamped 339 pp. Price \$2.00. Houghton Mifflin Company, Boston, 1909.

The origin of this great German epic, like the beginnings of most things, is shrouded in mystery and tradition. The "Nibelungenlied" as it is known today was written between 1100 and 1200 A. D., while many of the storied incidents are found in Germanic literature centuries preceding this period; in fact, some of the incidents go as far back as the migrations of the nations. It must have passed through numberless changes and evolutions before it finally appeared in its present form.

It was discovered in manuscript form after six centuries of neglect by J. H. Obereit in June, 1755 at the castle of Hohenems, in the Tirol. With the passing of court chivalry and the rising of the great middle class, and with the change of life's ideals and aims it was neglected and forgotten, and found a resting place in monasteries, castles and ducal libraries. There are supposed to be about ten manu-

scripts that relate the story in some way or other.

The scientific study of the epic, however, was begun by Karl Lachmann in 1816. He was one of Germany's brightest and keenest philologists. He believed that this epic was made up of some twenty lays or ballads and that some poet at a late date wove the poem together. This view, however, is no longer held in its original form. The literary wars that were waged after Lachmann published his views to the world cannot even be enumerated here.

And an account of the story in the "Nibelungenlied" would of itself fill a large part of a magazine, so that the barest outline is almost impossible here. There are two parts, though not so indicated. The first deals with the wooing, marriage, and murder of Siegfried, son of the King of The Netherlands (the land of the 'Niblungs,' the land of the 'mist'; the second deals with the vengeance which his widow, Kriemhild wreaks on his assailants. Kriemhild is the heroine of the epic; she lived with her three brothers at Worms the capital of Burgundy. The oldest of the brothers, Gunther, is king of Burgundy. And the epic narrates the strife between these two ruling houses.

Dr. Shumway's translation is a happy one. In fact, it is no prose translation; it is poetic—prose, poetry without metrical form. Notice a passage like the following:

"Then with might and main the noble maiden hurled the spear at a shield, mickle, new, and broad; which the son of Sieglind bore upon his arm. The sparks sprang from the steel, as if the wind did blow. The edge of the mighty spear broke fully through the shield, so that men saw the fire flame forth from the armor rings."

One would hardly know where to find such narrative unless it be in Malory. Compare the passage quoted

above with the following taken at random from Malory's "Morte Darthur";

"Then they took their spears and ran each at other with all the might they had, and smote each other through their shields into their shoulders, wherefore anon they pulled out their swords, and smote great strokes that the fire sprang out of their helms."

This translation is a literal one; it is not a condensation, not a retelling, nor an adaptation; but a translation in the desirable acceptance of the word. And the translator seemingly selected prose as the medium because it is not held bound by the demands and restrictions imposed by rhyme and metre. He has succeeded, we think, in reproducing the spirit of the original; and that is after all the highest compliment that can be paid to a translation at any time.

The translator's choice of language is chaste to a degree of perfection. He has succeeded in reviving some fine old Saxon words and archaic expressions. One can see that he has drawn from "the wells of English pure and undefiled." All this adds dignity and age to the translation, and is in perfect keeping with the original.

The Introduction is a critical and historical survey of the epic, and is scholarly and illuminating. Dr. Shumway has done much to make the "Nibelungenlied," one of the great epics of the world, more acceptable to English-speaking people, and has added something worth while to the sum total of English literature.

PUBLICATIONS RECEIVED

A Historical Sketch of Michael Keinadt and Margaret Diller, His Wife. Prepared by a committee, Staunton, Va., 1893.

Moravian Bethlehem by A. D. Thaler.

HISTORICAL NOTES AND NEWS

American Historians in Philadelphia

At the ceremonies anent the dedication of the new building of the Historical Society of Pennsylvania, many prominent American historians were present and at the banquet, which closed the proceedings, some notable speeches were made. President Charles Francis Adams, of the Massachusetts Historical Society, spoke of the tendency of libraries to accumulate matter of no present or future possible benefit with the result that shelves were laden with material to the obfuscation of the student of history. He also referred to the fact that his own society is the oldest one of its sort in the world.

Professor Albert Bushnell Hart, of the chair of history, in Harvard, was also present, and as a son of Pennsylvania had some things to say which could hardly have been pleasant to the ears of Mr. Adams. He admitted the age of the Massachusetts Society, but called attention to the fact that it had only 100 members, while that of this State had over 2000. The statement was astonishing to local members who have always had something of a feeling of awe for the venerable institution in Massachusetts whose members have contributed so much to American historical writing. That our own institution has twenty times the membership indicates a much greater interest in the subject here and a good deal more of virility. It is not necessary to seek any further for the explanation of the comparative decline of history from a New England point of view, and the rise of a school of historians who seek the truth and nothing but the truth.

There were other speakers who dwelt upon the important contributions of this State to the making of history as well as to recording it.

Pennsylvania has been over modest in the past, and while it is not our tendency to brag, it is well to get at the truth of the situation once in a while. A notable speech was that of William U. Hensel, of Lancaster, on the sentimental and picturesque qualities of the Pennsylvania Germans. He excoriated practically all of the fiction which has been written concerning this portion of our population, holding it to be untrue so far as representing the whole body of the race and misleading because of the importance laid upon the narrowness of a few members. Facts are sometimes far from broad truth, and Mr. Hensel's call for some one to become the revealer of the life of the Pennsylvania Germans with their excellent qualities of heart and head ought to be answered. These people have been of vast importance in our history and are now misunderstood and maligned. Perhaps the Historical Society will develop some literary artist who will perform this notable service.

—Philadelphia Inquirer, April 9, 1910.

Lehigh County Historical Society

This lively youthful society has issued its second volume of "Proceedings and Papers Read before the Lehigh County Historical Society (116 pp.). The following is the table of contents:

Minutes of Meetings, 1908-1909; Lynford Lardner and Grouse Hall, by Charles R. Roberts; History of Mickley's Church, by Rev. Thomas H. Krick; Founders and Organizers of Mickley's Church, by Miss Minnie F. Mickley; Notable Events in the Social Life of Allentown in the 18th Century, by Charles R. Roberts; The Emaus

Moravian Congregation, by Rev. Allen E. Abel; Pennsylvania Germans in Public Life During the Colonial Period, by Charles R. Roberts; Comparative Calculations and Remarks on the Improvement of the River Lehigh, by Ralph R. Metzger; History of Jerusalem Church, by Rev. C. J. Cooper, D.D.; History of Solomon's Reformed Church, Macungie, by James J. Hauser; The First Steam Whistle in the Lehigh Valley; In Memoriam; Members elected since August 1, 1908.

We quote the following from the article on "Notable Events":

"Perhaps the first noteworthy event in the history of Allentown took place on Sunday, October 9, 1763, the day after the Indian massacres in Whitehall township, when the inhabitants came flocking to the new town in such numbers that the Lutheran minister, Rev. Jacob Joseph Roth, was obliged to stop preaching. Colonel James Burd, commander of the troops stationed at Fort Augusta (now Sunbury), had arrived in town on Friday evening, and in a letter written by him he states that on Saturday the town was crowded with men, women and children flying from the Indians, who they said were within a few miles of the place, killing all before them and burning the houses. Thereupon he gathered the men of the town together and formed a company of twenty-five men for the defense of the town, but found only four guns in the town, one of which was his own, two out of order, and no ammunition. Colonel Burd was obliged by the Governor's instructions to him to leave Northampton on Sunday, and after his departure George Wolf was chosen Captain and Abraham Rinker, Lieutenant of the company. Captain Wolf was the bearer of a letter sent the next day by Rev. Roth to Governor Hamilton, asking for arms and ammunition.

"The writer of 'A Summer Jaunt in 1773.' does not speak very highly of Allentown. The account says that the party arrived at Allentown about nine o'clock and stopped at the sign of the

King of Prussia, but that the odors that assailed their nostrils were so unpleasant that they could not remain in it, and to quote the exact language, 'had it not been for the kindness of Mr. Backhouse (Richard Backhouse, later of Durham Iron Works), who invited the company to take breakfast with him, must have gone without, but we were strangers and he took us in, for which he has our blessing. Allentown is a pretty situation, but it seems to be a poor place.'

After considerable research in the Congressional Library and elsewhere, I am now able to state that General George Washington passed through Allentown on July 25, 1782. An entry in Freeman's Journal, dated July 31, 1782, reads, "On Wednesday last his excellency George Washington left this city (Philadelphia) in order to join the main army on the banks of the Hudson."

From an entry in his expense account (the book is to be seen in the Congressional Library), it appears that his stopping place for the night of the 24th was at Pottsgrove (now Pottstown), thirty-six miles northwest of Philadelphia."

"His next stop was Bethlehem, to reach which place he must have passed through Allentown. The Moravian Diary says on July 25, 1782, that General Washington arrived quite unexpectedly, accompanied by two aides and no escort. These aides were Col. Trumbull and Major Walker. On the 27th he arrived at Newburg."

"It was about this time that a little incident took place that is worthy of mention. The wives of two citizens of Allentown, who were sisters, frequently went horseback riding together. Tradition has not handed down what habit they wore, only that they wore velvet shoes, and that a bystander noticing this, exclaimed, "Velveta shoe! Ma maint sie hetten fransela genung."

"It might interest the ladies to hear what the names and prices of dress goods were in those days. In May,

1774, Aquila Tool (who, by the way, was a man, and not a woman), bought at Allentown, $\frac{1}{2}$ yd. of lawn, 5s.; $\frac{1}{4}$ yd. lawn, 3s.; tape, 4d.; sundries for his maid, 5s. 8d.; total, £0. 14s. od."

"John Lehr bought a black cravat for £0. 4s. 8d."

Elizabeth Reitz bought an apron pattern for £0. 9s. 6d.; $\frac{1}{4}$ yd. lawn, 3s. od.; $2\frac{1}{2}$ yds. tape, 4d.; thread, 2d.; 1 paper pins, 10d.; bobbins, 6d.; 1 leghorn hat, £0. 4s. 6d.; needles, 2d.; total, £0. 19s. od."

Non so preties lace sold at 2d. per yard; turkey stripe at 6s.; shalloon at 2s. 9d.; cambric at 6s.; silk ribbon, 1s.; fustian, 2s. 8d.; buckram, 2s.; a black silk handkerchief at 6s.; calico at 4s.; swanskin at 4s.; blue ferreting at 4d.; plush at 11s.; brown holland at 2s.; a silk Romall at 5s. 6d.; a thimble, 2d.; blue damask, 4s. 4d.; ratinet, 3s. 9d. a yard; a Barcelona handkerchief, 6s.; Irish linen, 4s., and nankeen, 3s. per yard.

GENEALOGICAL NOTES AND QUERIES

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

George Michael Bedinger

Mrs. Danske Bedinger Dandrige, of Shepherdstown, West Va., writes us under date of March 22 that she has only a few copies left of her book George Michael Bedinger (Price \$2.00).

Also of Rev. Jorn Frederick Ernst, his son Rev. William Ernst and other sons and their descendants.

V. J. HILL,

4224 Chestnut St., Phila., Pa.

Sebolt and Hochlender

Information wanted of any of the descendants of John Philip Sebolt and Hans Mich. Hochlender, Palatines, who emigrated from Germany and arrived at the port of Philadelphia, Sept. 5, 1738, in the ship Winter Gale, Edward Paynter, Master.

M. L. SCHOCH.

2134 N. Camac St., Philadelphia.

The Origin of the Dillers

An interesting note in the last issue of THE PENNSYLVANIA-GERMAN by J. S. Diller on the Diller Family brings out a number of interesting points. That the early Dillers were not all descendants from Caspar Diller, who settled in Lancaster county in 1729; but that some descended from Francis Diller who settled in Lancaster county in 1754 will be a surprise to many. And the facts which Mr. Diller produces to show that there are very recent Dillers in this country is a matter of particular surprise to me. I presumed there was no such name as "Diller" in the old country spelled as it now is until some few years ago in a visit to Heidelberg I discovered a Diller in the city directory and tried to hunt him up; but unfortunately I did not find him the day I called. These recent Dillers appear to have been distinctly German in ori-

Ernst, Earnst

The undersigned wishes data, place of birth (Germany) and any other information of interest concerning Christopher Ernst (Stophel Earnest), born in 1748, settled in Lancaster county before 1768. Also information concerning his descendants, particularly in Ohio.

gin and this leads me to raise the question anew where did the Dillers come from in the old country?

Mr. J. L. Ringwalt author of the "Diller Book" argues very strongly that we are of French Huguenot origin; but I have never been able to convince myself that Mr. Ringwalt's argument is altogether a sound one. To be sure the names of Caspar Diller's children would lend support to Mr. Ringwalt's argument. But the subjoined considerations make it to my mind more likely that the Dillers were of German or Swiss origin rather than of Huguenot origin.

The son and grandson of Caspar Diller, Philip Adam and Leonard are buried in the Lutheran churchyard in New Holland. And over the graves of both are inscriptions in the German language. Again Caspar settled in a German community; and we must suppose that he spoke the language and probably thought the thoughts of his fellow colonies. And even if we were to consider that it was a long time since he left Alsace following the Revocation of the Edict of Nantes it is altogether unlikely that he would have lost the French language; for it would appear that the French language holds people more tenaciously than does even the German language. We have only to look to the French inhabitant of Canada or the French population of New Orleans to substantiate this view.

The foregoing consideration leads me to the view that the Dillers were of German and not of French Huguenot origin as stated by Mr. Ringwalt; but I am quite open to conviction. I should be glad to hear from any one who can throw any light on the subject. THEODORE DILLER, M.D.
Pittsburg, Pa.

Old Lancaster County Families

"Carl Imhoff was born June 17, 1770. Magdalene Imhoff, his wife, was born February, 1764. They were married August 16, 1795."

The above is taken literally from the family record in the possession of Benjamin Imhoff, son of the aforementioned Carl, and who died less than a score of years ago. Benjamin used to relate that his grandfather Imhoff was said to have been a Hessian and fought in the British army during the Revolution. This seems improbable when we consider that Carl Imhoff was born five years prior to the Revolution, and in all likelihood somewhere in Lancaster county. He also said that the record of his mother's birth was an error, that the year was not 1764, but more likely 1774, as she was younger than her husband.

This article has principally to deal with the Magdalene Imhoff side of the family. Her daughter was twice married, to a Hildebrandt and to a Lindenberger. Her mother was Clara Lindenberger, and she forms the principal character in this sketch.

Clara Lindenberger was married three times, first to a Mr. Drace; then to a Mr. Huftnagel; and lastly to a Mr. Ross. By Mr. Drace she had two children, Jacob and Elizabeth, or as she was better known, Betsy. With Mr. Huftnagel she also had two children, William, who died in infancy; and Magdalene, or Polly, who afterward became Mrs. Imhoff. By Mr. Ross she had one child, Katie, who was drowned in the Conestoga creek while presumably attending school. Katie's death was particularly sad. In the morning she appealed to her mother to permit her to remain home from school that day, and her mother reluctantly consented. A neighbor called shortly afterward and seeing Katie playing with her pet dog remarked: "What, Katie, at home playing and not at school"! She made such an ado about it that the mother finally asked the little daughter to get ready and start. Katie seemed to have a strange presentiment, and sadly but without complaint bade her mother farewell. She then picked up her dog, remarking: "Well, Muffy, I must go

to school and will have to give you goodbye too". It was her last farewell, for that day she fell into the stream mentioned and was drowned.

Mr. and Mrs. Ross decided to remove to New York city, at that time described by them as "a large town on an island". Betsy Drace, the first daughter, went with them. Polly Hufnagel, the second daughter, though strongly urged to accompany them, declined, giving as her reason that she did not care to go "where there was so much fashion". Her determination was strengthened when she learned that it was the intention of her mother to stop over at Philadelphia on the way and lay in a suitable wardrobe. Polly Hufnagel was dead set against what she deemed worldly.

Mr. Ross kept a store in New York and in that city Betsy Drace was married to a sailor named Davis, with whom she had a son named Thomas. She died there and the son was left to the care of his grandmother. Mr. Davis was afterward drowned at sea.

At a subsequent period while Mr. Ross was upstairs, she heard a heavy fall upon the floor below, but thinking that Mr. Ross had come in from the outside and that some accident had occurred, paid little attention to it. Coming downstairs later she found Mr. Ross on the floor either dead or dying.

Being now left alone with her little grandson in the city of New York Clara - Lindenberger - Drave - Hufnagel Ross took Thomas Davis and returned to Lancaster, Pa.

Tommy Davis must have been a frolicsome young chap, as the following incident would show. It was af-

ter their return to Lancaster, how long we are not told. Tommy's grandmother evidently was in search of him. She found him singing and dancing at the hotel for the edification of the guests and others assembled there. Also, she evidently came prepared for the occasion. From her pocket she drew a stout shoemaker's strap and what she did to him must have made a most painful impression upon the young hopeful. She then took him by the arm and led him home; and it is stated that he never thereafter attempted that style of entertainment.

Tommy eventually grew to be Thomas Davis, Esq., for he has become a regular attendant at school, took up the study of law and developed into prominent lawyer. He married Miss Louisa Fortney; and they had two daughters, Mary Ann and Louisa.

Lizzie Imhoff, sister of Carl Imhoff, the husband of Polly Hufnagel, married a Mr. Zook, of Lancaster. Mr. Imhoff had also a brother, Jacob, who married Miss Margaret Sugar.

The above facts are from indisputable records in possession of Mrs. Mary A. Arnold, Port Trevorton, Pa., mother of the undersigned. He is desirous of hearing from some of the descendants herein mentioned, for surely there must be many of them residing in Lancaster and vicinity. Additional information will be thankfully received, and whenever possible will be cheerfully reciprocated.

EDWIN S. ARNOLD,

24 2nd St., N. E.,

Washington, D. C.

April 6, 1910.

THE FORUM

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

MEANING OF NAMES

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

[EDITORIAL NOTE. Dr Fuld has kindly consented to give an account of the derivation and meaning of the surname of any reader who sends twenty-five cents to the editor for that purpose.]

41. ROHRER

There are three possible derivations of the surname ROHRER. It may be derived from the Old Norse HRODR and mean "a famous man." It may be derived, as a surname of occupation, from the obsolete verb ROHREN and mean a pipe-layer. Or, it may be derived from ROHR meaning "a reed" and thus mean "a chair-caner." Where the surname is of early origin the first suggested derivation is the probable one; where the family name was taken at a later period, the third suggested derivation is the more probable. There are comparatively few families with the surname ROHRER, who trace their name to the second suggested derivation.

42. GOBRECHT

The surname GOBRECHT is derived from GODE and BERAHT. The latter word means a bright, shining, famous man and the former word is "God". The surname accordingly means "a bright man well-liked by God".

LEONHARD FELIX FULD.

Irish in Pennsylvania

The Evening World (N. Y.) of March 16, 1910 had an article by Madison C. Peters on "The Irish in America" in which the statement was

made: "Perhaps three-fourths of the population of Pennsylvania were Irish or of Irish extraction and of these more than half actually participated in the fight for freedom." (in Revolutionary War).

According to "A Century of Population Growth in the United States" (p. 117) Pennsylvania had in 1790 a white population of 423,373, of whom as indicated my names of heads of families, 8,614 or 2 per cent. were of Irish nationality. We are unable to see how in a few years the ratio of population could change from 75 per cent. to 2 per cent. What ground is there for affirming that more than "half actually participated in the fight for freedom"?

Freund, ich bin's zufrieden

Frend Kriebel:

I like to see only the best and that in the best form in the Penna.-German, and therefor send you as an amendment to that publisht on page 250, the following as I learnt it from my father, a fre-thinker—who often sang it to a melody which I stil remember.

"Freund, ich bin's zufrieden
Geh' es wie es will;
Unter meinem Dache
Leb' ich froh und still.
Mancher der hat alles
Was sein Herz begehrt;
Doch ich bin's zufrieden
Das ist Goldes wert."

Neither the meter nor the grammar in the 7th and 8th lines in the version on page 250 seems to me what it should be, and I would suggest as an amendment

"Besser Schmeckt im Schweisse
Mir mein Stücklein Brod."

It is probable that the original poem contains several stanzas.

The P.-G. a Special Magazine

I appreciated the last magazine so very much that I do not know how to particularize, but one thing therein—a suggestion from one of your enthusiastic and appreciative readers,—struck me as a matter that would not be a paying proposition in the long run. It was from some one who like myself has French-Huguenot blood and is anxious to know more of those antecedents, hence urges that the Pennsylvania-German take up the lines of French-American history.

As I see it the Pennsylvania German is not primarily and solely a Genealogical Magazine in its broadest sense, there are quite a number of such magazines already in existence, but it is working a field peculiarly its own, and a large and very rich field that will draw subscribers from many who are not and would not be interested in it as a Genealogical Magazine of general scope.

It is because it is Pennsylvania-German, that it is of specific and unrivaled worth to all the many descendants of those people who have spread broadcast throughout our great land, to say nothing of the multitude who are yet in the good old mother state, Pennsylvania. As the magazine makes its appeal directly to us, and as we realize that there is the one place where we can and do learn about our own people, and where we are free and welcome to ask questions and where we will be set upon the right track to secure the missing information, from people who are all working along the same lines as ourselves and whose ancestors had the same general history as our own, most of whom were close neighbors somewhere in the remotest past. I cannot see where any monetary results for your valuable magazine could come from abandonment of your field of labor, by taking up side issues now that you have gotten yourself well advertised and are settling down to reap the well

earned results of your well thought out plan of usefulness.

It is the day of specialists, and specializing is the only road to "Good money", those of us who do a little of every thing do not get the large incomes nor do we reap the satisfaction of "large things accomplished."

"The Pennsylvania-German for the Pennsylvania-Germans Forever."

Most cordially yours,
CORA C. CURRY.

Lincoln or Linkhorn?

Philadelphia, April 5, 1910.

Mr. H. W. Kriebel,
Editor The Penna.-German,
Lititz, Penn.,

Dear Mr. Kriebel:

So much has been printed claiming a German origin for the family of Abraham Lincoln, which, it is claimed, was originally spelled Linkhorn, that I have thought it might be well to call attention to the fact that, long prior to the exhaustive and conclusive researches of Professor Learned, recently published, I spent much time in tracing the ancestry of Abraham Lincoln through many generations to Hingham, Massachusetts, to which place Samuel Lincoln emigrated from England in 1637. This Samuel Lincoln had four sons, one of whom was Mordecai Lincoln. He also had a son named Mordecai and another son named Abraham. These brothers emigrated to Berks county, Pennsylvania, where Mordecai, who had become a Quaker, died in 1736. One of his sons, John Lincoln, emigrated to Rockingham county, Virginia, about 1750. He had a son Abraham, who emigrated to Kentucky and was killed by the Indians. This Abraham was the grandfather of the President, his father being Thomas Lincoln. These well attested facts dispose of the claim that Abraham Lincoln was of German descent. They may be found in chapter 58 of the second edition of my

History of the Manufacture of Iron of All Ages, in which I traced the connection of the Washington and Lincoln families with our colonial iron industry. The Hingham Lincolns were identified with the Bound Brook Iron Works.

With regard to the spelling of the name of some of Abraham Lincoln's ancestors, Linkhorn, from which it is sought to establish the German origin of the family, it is easy to understand how the name can be so pronounced in an unlettered community, just as it was often spelled Lincoln and in various other ways, as Professor Learned has fully shown. I have myself known a member of Congress, who was born and reared in Maine, and who was descended from Puritan stock, who always pronounced Abraham Lincoln's name as if it were spelled Linkhorn. This member of Congress did not have early educational advantages.

Very truly yours,
JAMES M. SWANK,

The Bible and Our Public Schools

Editor, Penna.-German:

Referring to the article in your March number "The Bible and our Public Schools" by S. DeLong, and the short criticism of said article in your April issue, by some unknown writer, permit me a small space of your valuable magazine to express my opinion. I am not acquainted with the author of this very able article but I want to say this that it matters little whether he is a "Penna. Dutchman" or a Frenchman the all-important question is, Does he express true or false doctrine. I have carefully examined his article and find all his assertions upheld and verified by the documents referred to. There is no question in my mind that our Public School system is strictly secular in its intent and that Religion should play no part in its administration. When a man argues that the Bible has no

place in our public schools it cannot be said that he ignores the book as his critic would have us believe. Mr. DeLong simply shows that the Bible is a book that has caused much controversy of a religious nature and our school laws forbid the use of any works that provoke religious or political controversy. The Bible has its sphere of usefulness in the family, the Sunday School the Church. I fully agree when the writer says the teacher is employed to instruct his pupils intellectually and not religiously. Our critic convicts himself of prejudice when he says that the Puritans were driven to New England by the teachings of the Bible as they understood them. Their persecutors it appears, understood the Bible differently. When the Puritans settled in this country, as history teaches, they in turn became the persecutors. We can have all the respect for our ancestors but it is not said we must never get away from their ideas,—religious, social or commercial. We need not go back very far to find that our forefathers believed in witchcraft and ghosts. Our ancestors were as good as they could be under their environment and educational facilities. But things have changed. They lived in their own age, we live in ours. We in our day have the advantage of education that they never had. The world moves and it is our business to move with it. Fifty years ago our public school teachers were mostly foreigners that could not always give a clear account of their sudden departure from their native land. If they could read German, do a little arithmetic and be able to put a point to a quill, besides be able to wield a hickory stick they were considered competent teachers. All these things are changed.

Now, in this connection, I cannot help calling attention to the very interesting and readable article in your April number, entitled "America and Liberty" by C. E. Holmes, of Washington, D. C. I would most respectfully ask Mr. DeLong's critic to care-

fully read and study this article. It is timely and to the point.

I also wish to express my appreciation of your course in allowing articles of this nature to appear in your magazine. I find, in your March number, you encourage "Free Speech" and in response to that invitation I am writing this letter. Mr. DeLong's article needs no defense but I felt that his critic should be criticized. As stated before, I do not know Mr DeLong, but I infer from his article that he is not one of those who button their collars behind. "E."

Benjamin Herr a Pioneer

In the summer of the year 1794, Benjamin Herr a native of Manor township, Lancaster county, Penn., a millwright by trade, gathered his personal effects, including the outfit for a saw mill and grist mill loaded them on wagons with him his newly-wedded wife a native German named Magdalene Lichte started westward, bound for Kentucky cash sufficient to purchase a small plantation, and determined to find or found an industrial community.

At the confluence of Allegheny and Monongahela rivers late in the autumn, he met a silent obstructive barrier. The plan of the journey anticipated the water route from Pittsburg to some landing, on the Ohio river, of the land of Daniel Boone, but it so happened that while dry weather made the mountain roads pleasantly passable, it was not favorable to the water line of travel, and no boat was available for the time being. As has occurred once or twice in the past 60 years. Winter came on without the usual fall rains, and the ice barrier caused an additional impediment. The stork also hove in sight and the intrepid immigrant was compelled to change his program. He secured the use of a building, unloaded his goods, organized a household and prepared for the stork's visit which occurred

early in January, 1795, and during the winter re-arranged his industrial plans and projects bought a mill site on the Allegheny river, including what is now known as Herr's Island, and the adjoining mainland (north side) and erected a saw mill which in 1852 had grown to be known as the "Big Saw-mill" of the several then operating in Allegheny county. The young Lancasterian also engaged in mercantile and agricultural enterprises. He is credited with having erected the first brick warehouse and store in the Smoky City. His garden and melons and vegetables on the fertile island were the temptation for many friendly and unfriendly visits of boys and men of fruit-loving appetites.

The flood of 1812, known as the "pumpkin" flood caused serious loss to the Herr family destroying a large quantity of partly burned brick, and the extensive yards and compelled the residents to seek better locations on the mainland, and then soon after aided by his first son-in-law John Croft he constructed a roadway along a cliff by which his new residence on Mount Troy was reached, overlooking the island and a panorama of the growing Iron City. Here he developed a large orchard, and his pears especially are yet a remembrance to some of the elderly people.

The "Troy Hill" road is now traversed by a trolley line, accommodating a large district of the north side portion of the city. The old "Herr" house is still occupied and a landmark with a pair of pear trees as fruitful witnesses, while their planter rests in a grave in the German cemetery nearby, which was originally the site of the Herr family burying lot. It is now the property of the well-known Swiss church formed by Nicholas Voegtley, the miller of early day recollection of the writer. Benjamin Herr died in the 86th year of his age A. D., 1846, leaving a considerable estate for distribution among a family of five sons and three daughters, all married and several grandchildren. These are

now formed in other localities, and occupying positions of influence as ministers, physicians, lawyers, capitalists, mechanics and farmers in Connecticut, New York, Ohio, Western Pennsylvania, Michigan, Illinois, Iowa, Kansas, Minnesota, and other localities.

C. A. BURROWS.

Reason for Existence of "The Pennsylvania-German"

NOTE.—The following lines were received too late to be inserted in their proper place in the fore part of this issue and are therefore placed in the "Forum".

Observant students of American history cannot help being struck with the one-sided character of histories of the United States. Written as the greater number have been by New Englanders or by historians of New England ancestry, the result has been that every exploit, great or small, of New Englanders in either Colonial or Revolutionary times has been unduly magnified, while similar achievements of equal or greater value to the nation by men of other races have been minimized, and in many instances entirely ignored. Even our school histories and readers echo the same loud pean of Puritan glorification sounded so incessantly in the writings of more pretentious volume and character. We are told over and over again what a wonderful thing the blood of the Puritans was, and what a sacred fountain set by the Almighty in the American wilderness, from which should flow, and did flow, the most precious stream that ever nurtured a race of mankind.

New England worthies of every degree occupy the centre of the stage to the exclusion of every one else. Who has ever read in a history of the United States, of the patriotic generosity of Michael Hillegas, Treasurer of the struggling young republic when he replenished the empty treasury from his own private means, or who ever sees a line concerning the patriotic baker of the Continental Army, Christopher Ludwig, whose honesty and love of country would have won for him enduring fame in almost any other country, certainly in New England had it been his good fortune to have been there? Is mention ever made of the Pennsylvania German riflemen who went post haste to the help of Washington at Boston? Who ever reads in a standard history of the splendid service of the Moravians during the Revolution in caring for the sick and wounded at Bethlehem, or sees aught of their work as civilizers among the Indians—unselfish, devoted missionaries?

How often do you find mention of the Muhlenbergs as able patriotic leaders? Who has ever read a line in our histories in praise or even mention of the ripe scholarship of the pastors of the Lutheran and Reformed churches in America, the equals and often the superiors in learning and culture of the much vaunted Puritan divines? Who has ever seen in any history for the general reader the statement that the first female seminary in the United States was a Pennsylvania German institution at Bethlehem? These are but a few of the things omitted, ignored in our histories.

Isn't it a fact, a psychological fact, that German blood and thought has contributed vastly to the building of the nation, and to the broadening and vitalizing of the narrow creed of New England? Surely the seventy-five thousand Germans and Swiss who came to America between 1683 and 1776 must have impressed their genius and aspirations upon the national character as profoundly and as permanently as the twenty-six thousand Puritans who came to New England between 1620 and 1640 and stamped their cold-blooded theology on the communities they dominated. Much has been written of the "Expansion of New England" but not a line about the expansion of the German blood of Pennsylvania, Virginia and Maryland.

It may be urged that the sources for a proper presentation of the services and influence of German blood on the national character were wanting, or rather were not available. It is probably nearer the truth to say, that the inclination or incentive was lacking. There is much truth in this and Americans of German descent are to blame that this is so. The bibliography of New England is something vast and amazing and should stimulate Pennsylvania Germans to like industry, and to the creation of a like admirable *esprit de corps*.

Only very recently, for the first time in our history, has there appeared a really comprehensive work on German achievement and influence in the United States, written however by a scholar of German stock. I refer to the history of Professor Faust of Cornell University, entitled "The German Element in the United States", published by Houghton, Mifflin & Co., of Boston. If New England historians refuse space in the histories they write to the Pennsylvania Germans, it is something to have so eminent a New England publishing house publish the first, it is to be devoutly hoped, of a long line of histories that shall give full justice to the German race in America.

Prof. Faust's history has proven a revelation to New Englanders and also I must say to many Americans of German ancestry. It

The Pennsylvania-German

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

is an illustrated monthly magazine devoted to the Biography, Genealogy, History, Folklore, Literature and General Interests of German and Swiss Settlers in Pennsylvania and other States and their descendants.

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REPRINTS OF ARTICLES may be ordered during the month of publication. Terms: 50 copies, 50 cents a page; additional 50s at half that price.

EDITOR—H. W. KRIEBEL, Lititz, Pa.

PUBLISHERS—THE EXPRESS PRINTING CO.

OFFICERS—H. R. GIBBEL, President; E. E. HABECKER, Vice President; J. H. ZOOK, Secretary; DR. J. L. HERTZ, Treasurer.

Address all communications, The Pennsylvania-German, Lititz, Pa.

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One Page, one year.....	\$50 00
Half Page, one year.....	27 50
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Eighth Page, one year.....	7 50
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One Inch, one month.....	40
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is the first attempt to put into dignified and ample form, the story of the work done by men of German blood in laying the foundations of our great Republic. It is a record to be proud of and I am sure that future historians will so regard it and weave it into the great national epic. Their work was heroic, patriotic, spiritual, material and will be enduring.

Because of this record of achievement and sacrifice there is every good reason why a magazine like "The Pennsylvania-German" exists, and should continue to exist. It performs a work essential to historic justice and truth. It collects and preserves the precious incidents of German life and achievement in America, so that a future historian, a man like John Green who attempts to write a history of the American people may find ready to hand the material out of which to construct a faithful impartial and authoritative narrative in which the part played by all races

in the formative period of the nation may be truthfully and accurately portrayed.

Every Pennsylvania German should consider it a duty, owed to his emigrant forefathers from the Rhine, Switzerland and France, to support and encourage a publication like "The Pennsylvania-German", devoted as it is to the preservation of the memorials of their forefathers.

JAMES B. LAUX.

NOTE.—

We are sorry that on account of pressure of matter we can not include an account of subscriptions received to date. These will be given in the next issue. We wish also herewith to thank the advertisers for helping us to give a wider circulation than usual to this issue. Each one to whom a special copy may come is heartily invited to become a subscriber. Our advertisers will be glad to forward your subscription.

—Editor.

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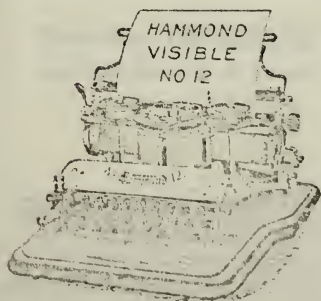
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Publishers: THE EXPRESS PRINTING CO. Editor: H. W. KRIEBEL, Lititz, Pa.

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The Pennsylvania-German

Vol. XI

JUNE, 1910

No. 6

Reminiscences of Penna. Female College

By S. Emma Price Snyder, A. M., Swandyke, Colorado

Now cometh on the reminiscent age,
The pathway leads through reminiscent stage;
And o'er remembered scenes of long ago,
Rises effulgence of the afterglow;

and thinking of penning some recollections of my Alma Mater, it seemed like writing a light and lilted lay,

As when one sings of birds and flowers,
And hillsides greening through long spring-time hours;



THE COLLEGE," as it was familiarly called in my early home, was a household word in our family, from my earliest recollection, as upon the opening of Montgomery Institute, at Perkiomen Bridge, in Montgomery county, in 1851, my sister, Hannah Urner Price, was enrolled a student there, and Mrs. Lu Annie Sunderland, wife of the principal of the then Institute, used often in after years, to say, "She was our first student," she having been the first of the four who arrived on the day previous to the opening morning; the other three being, Elizabeth Shoemaker (of the Hunsicker freundschaft) from Canada, Mary Reiff, of Skippackville, and Mary Kurtz, of Juniata county.

The words "Perkiomen Bridge," "The College," "Glenwood" and "Freeland," and "Freeland Semi-

nary," as well as the names Hunsicker and Sunderland, are always intermingled in my reminiscences. Often—comprehending with the capacity of a little child—I heard the name of the castellated and graceful structure of massive mason-work, whose elliptical arches render it eminent among the artistic bridges of America, and which carries the Germantown pike over the beautiful stream whose name having passed through several changes from the Indian word "Pah-ke-homa," now is Perkiomen, still, as it was in the language of the real American, and in all the stages of its evolution, musical, ah, how musical, and how full of pathos! to one who from the tall trees of the college senior's grove, gazed down upon

The softly flowing river.

River flowing 'mid the homes of friends:
Longing gazed, with heart strings all aquiver,
Quiv'ring from the thought, "My sojourn ends."

Familiarly, we called the place "Glenwood," the name chosen as appropriate to its grand, old forests, but relinquished before charter was applied for, because an educator was seeking for a charter under that name, for a different seminary. Montgomery Institute was a younger sister of Freeland Seminary. The Rev. Abram

Hunsicker—grandson of Valentine Hunsicker, who came from Switzerland to America (Germantown) in 1717—in 1848, founded Freeland Seminary, his son Henry A. Hunsicker, being principal, and upon the advertising of the latter for a teacher of the Classics and Mathematics, Prof. J. Warrenne Sunderland, a native of New England, who on account of climatic conditions, had just vacated a chair in Kendrick college, near St. Louis, being in Philadelphia, replied

with houses of worship, anear, the youths could advance in the sciences, exact and other, and find competent instruction in the classics and the fine arts. It was an institution where competent professors earnestly taught, and without undue strictness, maintained discipline.—and so homelike a place!

Into the mind of the Rev. Abram Hunsicker, came more and more, the thought that there ought to be, in the village growing about his son's sem-



PENNSYLVANIA GERMANS COLLEGE.

to the advertisement, and Mr. Hunsicker engaged him for his school.

This Freeland Seminary, founded rather upon the converse of the adage that "the demand creates the supply," was welcomed with enthusiasm by the Pennsylvania-Germans, and very many others in southeastern Pennsylvania and elsewhere. Eminently opportune for their sons approaching the limit of the schools of their respective localities, was this institution founded by that devout Abram Hunsicker: there, in a location ideal as a hygienic residence, amid the inspiring scenery of the historic Perkiomen Valley, and

inary an institution, affording for young women, equal cultural advantages.

When this idea was presented to Prof. Sunderland, he adopted it, and desired to establish such a school, but he lacked the means: thereupon this same Rev. Abram Hunsicker, patron of learning, advanced the funds, and he and his estimable wife, wisely fostered the infant institution, until it could advance unassisted. That the patronage was (as was the patronage of Freeland Seminary) largely of Pennsylvania-Germans, comes to me forcibly in looking over the "First

Quintennial Catalogue of Pennsylvania Female College."

When Montgomery Institute for young women was opened in 1851, the Board of Instruction consisted of Prof. J. Warrenne Sunderland, Principal, Mrs. Lu Annie Sunderland, his wife—who had been giving lessons in painting in Freeland Seminary, as well as teaching a day school in the neighborhood—teacher of drawing, painting and fancy work, Miss H. S. Pettee, teacher of music, and Miss Emeline Evans, teacher of common branches. Dr. John R. Grigg, of Evansburg, lectured to the school on physiology and the laws of health. In the ensuing year, F. M. Blaufuss was installed Professor of Instrumental Music, Thorough Bass, and Musical Composition. The name of this accomplished German, was almost as familiar to me in my childhood, as that of the Hunsickers or the Sunderlands. This institution prospered, and occupied a field, to say the least, uncrowded. The students, with the exception of those residing in the neighborhood, lived with the Sunderland family in the commodious and handsome edifice upon the grounds of the Institute, and upon a part of the same salubrious elevation where were the grounds and buildings of Freeland Seminary. The early successes of the Institute were such that in 1853, the state legislature chartered it a college proper, the gentlemen of the corporation, being, Wright A. Bringham, Trappe; Matthias Haldeman, Trappe; William B. Hahn, M. D., Limerick; John R. Grigg, M. D., Evansburg; J. Warrenne Sunderland, LL. D., College; I. Daniel Rupp, Harrisburg, Jacob Weidle, Lebanon, and J. Breitenbach, M. D., Myerstown. In the catalogue the title, "Esq.," follows the name of each of these gentlemen, except the "doctors," but as that title conveys no definite meaning to my mind, I omit it. Perhaps in the middle of the nineteenth century, the title "Esq.," conveyed definite significance.

During that same year 1853, the newly-made college graduated a class of three, the commencement exercises being held in M. E. church at Evansburg, and the edifice was crowded with an appreciative audience. The class consisted of Hannah Emma Hahn, Anna Eliza Oberholtzer and Hannah Urner Price. As to the names Hahn and Oberholtzer, methinks a Penna.-German would not be in doubt, but the name, Price, may not have an eminently German look, it having passed through changes since in the second decade of the eighteenth century, the family came from northern Prussia (Witgenstein), seeking for liberty as to the form of religion—liberty secured by Penn and Pastorius.

Upon the graduating of these three maidens—Pennsylvania's initial female A. B's—, two of them, Hannah Emma Hahn, and Hannah Urner Price, were installed, instructors at their Alma Mater. The commencement exercises of 1854, were held in St. Luke's church, Trappe, but in each year thereafter, in Trinity Christian Church, then newly built. I think the name I have mentioned, was the name of the church at Freeland, but in memory, it is always to the writer, as it was, as I think, generally called, "Freeland Church."

By many families, for miles and miles around, and for a long time, it was habitually spoken of as "Hunsicker's church," its first pastors being the Rev. Abram Hunsicker, its founder, German pastor, and English-speaking pastors, his son, the Rev. Henry A. Hunsicker, and the Rev. Israel Beidler, and this house of worship being located in Hunsicker's beautiful village.

As the population increased in Freeland, the post-office at Perkiomen Bridge, was early in the '60s, moved to that place, and its name changed to "Freeland."

As one after another of my sisters entered the Penna. Female College, I was occasionally privileged to accom-

pany some member of the family on a short visit to the institution, and as Dr. Sunderland and his wife, were sometimes visitors at our home, and as my brothers occasionally brought cousins and other fellow-students home from Freeland Seminary, for a sojourning from Saturday until Monday morning, and too, sometimes, cousins and other college students, accompanied my sisters on the occasion of a Saturday-to-Monday visit, "Freeland," and "The college," seemed a part of our life.

There is a day, perfectly preserved in Memory's repository, when my brother, Elhanan Winchester Price, had gone to bring Hannah home from the college, not, as often before, to spend Sunday, or a few vacation weeks; but she having resigned—her "professorship," would we not say today? but Dr. Sunderland had not, I feel certain, been accustomed so to speak of the woman occupants of college chairs—her position as instructor at Glenwood. Sometimes I heard critical remarks regarding the anomalous (?) fact that in the catalogues, Dr. Sunderland was denominated "President," and Miss Hannah Uner Price, "Vice-principal." To return to my brother's bringing her home that day, he brought besides her and her trunk, the boxes of books, etcetera, which during vacations, had been left at the college, and after the gentle commotion attendant upon their arrival, had subsided, Elhanan, then a lad of fifteen, said in a tone (as I thought) of some wonderment, "Mrs. Sunderland seemed very sad when Hannah bade her good-bye, and she said to me, 'I feel as though you are taking part of the house away, for your sister has been with us almost six years.'" "Taking part of the house away!" This simile appeared to me so remarkable that it has remained.

At about that time, my mother received a letter from her brother, and regular correspondent, Samuel Uner, in which letter, Uncle Samuel inquired

as to a suitable school in which his son, Milton G. could continue his studies, and as Elhanan was about to enter Freeland Seminary, my parents invited Cousin Milton to come from Frederick, Maryland, to our home, and the youths entered the seminary together, and were often together brought home to spend Sunday, thus keeping up communication with Freeland.

Occasionally Dr. Sunderland and his wife, visited at our house, and sometimes, with my mother or a sister, I spent an hour or two, amid the trees, the bowers, the statuary, and the profusion of flowers of the college campus. If it were mother, she had with her, bulb or slip, for Mrs. Sunderland—that lady and my mother keeping up an exchanging of the new and the rare in horticulture. Upon one of these occasions, Mrs. Sunderland, to my surprise, presented little-girl-me with a slip from a Smyrna fig tree—surely I should not forget her, should that slip flourish!

As I entered my teens, occasional remarks reached me to the effect that the number of young ladies at Glenwood, was smaller, by many, than during its successful earliest years, and on my entering, as it seemed a natural thing to do, I found scarce more than half the number of resident students, as compared with the number of seven years previous. This was in 1864, that life at Glenwood began for me, and there were then some three or four young ladies there, whose homes were south of Mason and Dixon's line.

Entering upon a Monday morning, I at first occupied a room with three other students, one of whom seemed too far from dignified, and in some unremembered way; I learned that besides the large corner rooms for four, and the rooms for two, there was a room, at that time vacant, for one alone: so, on Thursday evening, betaking myself to the private sitting-room of the president's family, I asked whether I might move into that single

room—"No. 1." Why wish to move? I said I should prefer to be alone. Then followed embarrassing, and very unwelcome questions as to speech and conduct of one of my roommates. I had not intended to complain, and as to the matter especially inquired about, had not any recollection, and I said, "When I first met her, I received a certain impression, such that it would not have been a surprise to me, had she done as those others have told you, but I do not recall any instance of her doing so." Then somewhat to my bewilderment, Mrs. Sunderland clapped her hands, exclaiming, "Hannah Price! Hannah Price!" Then said her husband, "You really think you want to move, do you, Miss Price?" I thought I desired to move. Then said he, "No. — has always had the name of being a place of some turbulence, shouldn't you like to remain there and reform its character?" I desired rather to move into "No. 1," and was given permission to do so.

When Saturday afternoon arrived, and not any urgency of study was apparent to me—did I think of home? Although I had come provided with spoon, knife and fork, towels, sheets etcetera, as per regulation. I had discovered that I ought to have a broom. It did not occur to me—was not suggested to me—that I might arrange to secure such article from Mr. F. M. Hobson's general store, a few hundred feet away. When I desired anything, it seemed that of course I ought to apply to my parents. Saturday afternoon, and all that afternoon and Sunday of leisure—and, besides, the need of a broom! I sought Dr. S. in the study, and told him of my sad lack. Without making mention of a possibility of obtaining such article in Free-land—doubtless feeling certain that I wanted to go home—the president said he supposed me to be homesick, and added, "I advise that if you are homesick, you remain here, but you have my permission to go if you wish." The permission gained, with no very

serious thought for the advice, I started for home. Never had I taken a five-mile walk, but why shouldn't I?

On and on, I walked—drinking in the bracing and inspiring atmosphere, and delighting in the rich and varied coloring of autumn; now passing the "New Store," then the Friends' Meeting House, and the nearby school-house, and then, on Detwiler's hill and quite near the Detweiler residence, I paused; enthralled by a picture that seemed the most beautiful sight as yet vouchsafed me! I saw my home, and all the many windows of its gray facade, were beaming a welcome. The most beautiful spot I had ever seen!

Oh, what a visit that was! I did, among all the welcoming, see a few furtive smiles, that I had had come back so soon. Soon after my arrival, Tige, my large, young gray cat, came to join in the welcoming, and I was told that all the week, he had wandered upstairs and down, seeking for me. So on Monday morning, on the return trip to the college, a broom was purchased at Mr. Hobson's store in Free-land!

Dr. Sunderland seemed to me a well-nigh ideal instructor, and when, as occasionally occurred, he entered a classroom to take the place of some other teacher, I was very glad. I enjoyed traveling in the "road to learning", though sometimes a vast discouragement oppressed me as I sought to master a lesson in algebra, but by strenuous wrestling, I came to regard those seemingly unsolvable problems, as "foemen worthy of my steel." Often, was I sent for to spend the first day of the week at home: except for these visits, on Sunday, with the lady teachers, and with other students. I attended the morning services at Free-land church. The pastor, in those days, was the Rev. Joseph H. Hendricks, a son-in-law of the Rev. Abram Hunsicker. All my life, had I been accustomed to frequently seeing him—geniality personified, he seemed

to me—and his cheery voice, his sincere ministrations, his very presence, contributed greatly to that feeling—to me, one of the strong consolations of this earth-journey—the feeling of being among friends. There would I see the faces of Prof. A. H. Fetteroli, later, and until recently, president of Girard College, and his brother, Mr. Harry Fetteroli.

The members of the congregation, generously left a block of pews for the college contingent, and these pews faced those occupied, in part, by a number of dignified gentlemen whose names were familiar to me, but for two years, I did not even know which was the Rev. Henry A. Hunsicker, in whose seminary my brothers and cousins had been instructed, and only half-surmised which one was his father, through whom, under God, had risen that lovely village, its institutions of learning, and that house of worship. Never at Glenwood, did I hear an allusion to our debt of gratitude to the Hunsickers. Devotional exercises were held daily at Glenwood, and how heart-expanding, when in the congregation, was sung some hymn we had just voiced at the college!

In my student days, I felt that in refraining from questioning as to the names of our fellow-worshippers, I was, though in a negative way, honoring the purpose of our college president, who—upon one occasion within the first few months of my sojourn at Freeland, when with Dr. Sunderland's sanction, Dr. Bowman had taken me with his little daughter—of course Mrs. Ida L. Fenton (nee Bowman) is much younger than I—to Sunday morning services at Green Tree, and after dining and spending the afternoon in my home, had invited me to take tea with little Miss Bowman, at their home on the next Thursday evening, and thereupon, I had as a matter of course, presented the subject of the invitation to Dr. Sunderland—had asked "Whom will you meet if you go?" I supposed, Ida, and her father,

and perhaps the housekeeper. "Will Dr. Bowman's son be at home?" I did not know. Then said he, "Our young ladies are not expected to have acquaintances in the neighborhood, but you are at liberty to go." I do not think he ever knew that I abstained from going—abstained and sent regrets by Dr. Bowman's little daughter—lest in accepting the invitation I might be taking an ungenerous advantage of the fact that I had acquaintances there.

Once, during the early part of my college life, a guest at Glenwood was a Mrs. Walter, the Hannah Emma Hahn, of the first class graduated, and who, for a time had been a member of the faculty. One day as she sat, at the noon recess, in the large hall where she had studied and taught, she remarked, "I find myself decidedly behind the times. I hear one saying, 'Professor,' and others, 'Dr. Sunderland,' and I come along with plain, old-fashioned 'Mr. Sunderland,'" to which my thought responded, for in the time when she and my sisters were part of the college, I always heard the president of the institution, named as "Mr. Sunderland," except when some elderly person, mindful of the term "schoolmaster," spoke of him as "Master Sunderland." When I became a student there, the young ladies were saying "Professor": more and more, too, the title of "doctor" was used.

At the time, my attention had never been called to the crime of hazing in its hideous brutality. Once had I heard of a mischievous prank played by some big seminary boys, upon a new fellow-student, and although that was what might have been called a comparatively innocent practical joke, it had inspired in me a great feeling of horror. When I hear of hazing, I am reminded of the decent custom at Glenwood. Upon the entrance of a new student, one of the teachers would call upon some young lady, and the newcomer was escorted into the study-hall, and made acquainted. To me it

was a pleasure to thus receive a call to make a new companion familiar with the plain and simple life of Penna. Female College. I felt that I was made her protector from any jarring of our ways upon her sensibilities. At such times, too, coteries of Republican girls would commune in this wise, "I think she is a Republican don't you?" "Yes, I think she looks like a republican," or to the contrary. Quite possibly, the Democrats, also, discussed the novitiate's probable politics. Many wordy battles took place on the question of "union, or disunion?" as well as some snow-ball fights. In regard to one of the latter, one of the combatants told me as to herself and one of her colleagues, "I found that S had a bucket of water and was soaking her snow-balls, and I said 'S., those snowballs will hurt,' and S. answered with a vim, 'I mean them to hurt!'"

During my first session, on Washington's birthday, as I came into the study-hall, from an absence of an hour or two spent in "No. 1," a tensity, an agitation, was observable among my companions, and soon one informed me of a heated discussion, just ended, in which, not a maiden from south of "Mason and Dixon's," but a northern girl of sympathy for the confederate cause, had said, "Mr. Sunderland is nothing but a low Black Republican!" meeting the retort, "I am ashamed that I belong to the same school that you do!" The disputants had retired from the scene, but excitement ran high. That evening the ringing of the bell called us together, and Dr. Sunderland addressed us, saying that the unionists were on their own soil, and it was right, and was not to be considered an offense, by those who sympathized with the forces seeking to overthrow the government, when, upon hearing of a union success, joy was expressed by those loyal to their government. That many institutions of learning were closed on account of the high cost of living, and as he continued to

receive students, without increase of charge, these students ought not to disparage him, and assert that his complexion was darker than it was. Dr. Sunderland was dark-complexioned. "And," he concluded, "I have conversed with Miss ——, and she says she did not use the offensive language attributed to her. I consider Miss —— a lady who has regard for the truth." The incident was closed. To me whose brother, Elhanan Winchester, buoyant, vigorous, studious, just upon the threshold of manhood; pondering, "Shall I devote all to the preaching of the word, or shall the general lecture-field be mine?" had deemed the call to defend the union, imperative, and had been slain in the terrible slaughter of December 13th, 1862, the subject was too solemn for snowball-fights or for controversy.

In winter, many of the windows were veritable bowers of leafage and bloom; and vivid in the writer's memory of the beauty and fragrance of those for-winter-doubled windows, is a lemon tree, with its blossoms and ripening fruit. The library was a delight, and there were, to me, fascinating, natural science cabinets, and illustrative apparatus.

At the opening of the final session of my senior year, we found Prof. J. P. Sherman filling the post of president. This gentleman had come to Glenwood from the superintendency of the public schools of Pottsville, and brought to our college, enthusiasm, and the illustrative apparatus which we had been accustomed to view through glass doors, was used to our edification.

As the autumn approached, essays were to be written, and Dr. Sunderland, not having entirely turned the seniors over to president Sherman, we were expected to show our theses to the ex-president. One day, with faltering hand, I gave him mine, and he said, "You may come for it on Saturday, Miss Price." Upon examining it on the last day of the week, I found only one suggested change—an inter-

lineation of four words—but, alas, I could not determine the import! After long and earnest scrutiny, I took it again to Dr. Sunderland, saying in humiliation, that I had been unable to determine what were “those four words.” The gentleman looked intently for several minutes, over his written words and the context; then laying the paper in my hand, he said slowly, and very gently, “Neither can I read it, Emma.”

Three of the senior class were one day entrusted with Prof. Sherman’s horse and light carriage and delegated to ask three trustees to give us the use of the Freeland house of worship for Alumnae evening and Commencement day. We felt like women then not like Seminary Girls.

As in every year, beginning—with the year 1855. Hunsicker’s church graciously gave the college the use of the church edifice for the annual public exercises.

Another errand had been entrusted to us—seemingly a little errand—to buy blue ribbon for our diplomas. Cord-edged blue ribbons, in variety of shades and in various widths, were shown us at different marts, but it must be mantua, or it must be satin, and for a while the quest seemed hopeless, and commencement so few days away! However, we did succeed in purchasing the sought-for silken web, and drove back to Glenwood—surely almost women! Commencement day—how momentous it appears to the candidate for the Baccalaureate degree!

The morning dawned in exceeding beauty, upon the fair village of Free-land, and with great awe of the assemblage, a part of which were my parents and other members of my family, my unmodified address upon “The Nobility and Responsibility of the Teachers’ Vocation,” was delivered, and sometimes now, comes over me a feeling as though again, as on that day, after the close of the public ceremonies, my father’s hand is laid upon my head, and in tenderest tones, I

hear him say, “A Father’s blessing.”

Later in the day, to an assembled number of the Alumnae, the ex-president of our Alma Mater, expressed desire to find some person or persons who would take steps for placing the college (although then provided for a number of years) upon a permanent basis, in line with the original plan, and implying—if not indeed, asserting, that unless we should undertake this work, the buildings, the campus, with its bowers and groves, would in likelihood, within the ensuing five years, cease to be the seat of Penna. Female College. As to me, notwithstanding my usual reverent attitude toward my instructors, his words fell upon half-incredulous ears, much as though he were saying, “It is probable that after to-morrow morning, the sun will never rise,” for to my mind, the college, and at that place, seemed one of the matters of course.

Now were we women! So my parents took me back into the sunshine of cherishing and endless affection. Then came a newspaper letter as to our Commencement ceremony, the reporter stating that my essay showed an early appreciation of an important subject. “Early appreciation!”—and not an allusion to the youthfulness of any other member of the class. Was I not a college woman? About a month later, when promenading near my home, rain began falling, where-upon I raised my umbrella without a thought as to the approach of a light carriage containing a young lady friend of my sisters, with her male escort. The gentleman called to me, “Sissie, please turn your umbrella aside; it scares my horse.” Immediately complying with the request, I mentally exclaimed with vast indignation, “Sissie, indeed!”

Two months later, came a call for me from a Southern seminary, but my father said, “Mother, and all of us, would be very glad to keep you at home; still, if your heart is set upon being an educator, we should not object, only that we think you are too

young to go to a place so distant," and two or three days later, he said, "I have spoken with Dr. Sunderland about it, and I understand he thinks you rather young," so I declined. Another month or two passed, and then came a call from a school, not far from home, and with somewhat reluctant parental consent, I accepted. The assistant in that school, was a young man we had known all the lives of the youth and me. I was to be principal. That was not my father's apprehension of the matter, and when one day some remark was made on the subject, father said, "George is the principal, is what you mean!" No, George was assistant. Then said he, "I had not so understood it—I think you are too young." Surely he was competent! So, my father making explanations for me, I resigned without having assumed the duties of the office.

I had grown a little older by the following summer, and when President Sherman called me to my Alma Mater, although I heard some wailing, very surprising to me, no one in my home urged any objection on the score of my immaturity, and I returned to Glenwood after an absence of about a year, during which period, the Perkiomen railroad had been opened, beginning a new era in that community. As in days before, often my parents kindly sent for me, to give me a day or two at that place like which there is no other. Upon these occasions I always saw my fig tree (they kindly called it "Emma's Smyrna fig tree,") though it was cared for in those days, entirely by those who loved me. In summer it occupied a place on the lawn, and in each autumn, was wheeled into the basement.

As secretary of the Alumnae Association, the finding of a sister who would prepare and deliver an oration upon the occasion of our annual reunion, devolved upon me. Very early, as I thought, I sent an invitation and upon receiving thanks with regrets that circumstances compelled her to decline the honor, invited another and

another sister alumna, with same result, until the appointed time was so near that I felt the matter to be very serious. Then, when one day a member of one of the earliest classes, made us a little visit, I stated the case to her. She seemed not to see anything serious about it, but in a light tone, said, "Often we search in far away places for what we might find at home—the oration is a task for you." At first I could not believe it!—was appalled as the conviction that she was right, fastened itself upon me. Why should it be, I, always seeking an unobserved spot.

Next morning, as I crossed the main front hall, I saw a maiden, one toward whom my heart involuntarily yearned, standing at the open-door, extending her hand to the bell-knot. Inviting her into the study, I endeavored to give her a feeling of at-home-ness. She responded—confidingly, and after making mention of the studies upon which she had been most intent, asked, "Do you study Latin?" I told her I had read a number of books in that tongue, and then my regular daily duties requiring me, that interview between that dear girl and me, ended. I was wondering whether I ought to wear a badge.

Upon the arrival of "Alumnae Evening," I addressed the cultured assemblage, and the only distinct recollection of the evening, that abides with me, is that at the conclusion of the exercises, the Rev. Joseph H. Hendricks took my hand, and in his cordial way, made some kindly remarks, concluding, "I have only one fault to find. It was too short."

About two or three months later, on a perfect September day, as I stood on the front piazza, a distant cousin of mine, with his wife and his youthful sister, approached. They recognized me, although they had not before seen me since my little girlhood. We entered the parlor, and after a little conversation as to the maiden's matriculating, the gentleman said, "Miss Price," for although in the friend-

schaft, he so addressed me, "allow me to inquire whether you are here in the capacity of student, or instructor?" Again I wondered about a badge.

Occasionally, perhaps once or twice in a year, we attended church services at Trappe, a mile distant, or at Evansburg, a little farther away, where collection of money was taken, but at Freeland, not any collection plate, basket, or bag, was passed around at the Sunday services. True, once in so often—I never knew how often, but thought probably it was once in three months, yet not knowing when it would be, never was prepared for the contingency—at each side of the main doorway, as the congregation passed out, stood a church official holding a receptacle, into which offerings were placed, but the college company, with doubtless the exception of the president and his family—as presumably, a gentleman carries money—passed by, apparently heedless of the facts that light, fuel, and janitor's services, cost money, and that if the pastor ministered to us in spiritual things, we ought, in things temporal, to minister to him. The matter weighed upon my mind, and I longed that we should offer a little tribute; so, I mentioned it to Mrs. Sherman, and that estimable lady seemed to me to approve the idea, but desired that I present the matter to the young ladies. That was far from my idea; I had just wished such token of appreciation to come from the institution, without mention of one, who had acquaintances there. However, being told the task was mine, I mentioned the subject to the students, saying that as nothing was asked of us, not any notice, so far as we knew, given of the time when preparation was made for receiving offerings, it was proposed that those who desired to do so, but only those who so wished, contribute toward some sum of money to be tendered to the pastor. Somehow, though in what way I remember not at all, my sister Hannah learned of this, and presented

a Russia leather pocket book to hold the sum that might be offered.

When the pocket-book was ready for delivery, I desired that Prof. and Mrs. Sherman devise some way, any way, of conveying it to the Rev. Joseph H. Hendricks, but was told, I had begun it, and it was for me to complete. Ah, me! I had but desired to start the proceeding, and then retire from observation. Accordingly, one of the other teachers and I, took the little sum to the parsonage, and there met the pastor, his wife, his father, and the pastor's little children, in what seemed their ideal home-life. Something had to be said, and I tried to tell Mr. Hendricks and his wife, something of the feeling of the college, which feeling we were trying, though in small measure, to express. That it was done, gave me a conscience-relieved emotion, though I, all to myself, bemoaned having appeared in the doing; but what was my surprise and discomfiture, when shortly after, a county paper gave an account of the little matter, and stated that "Prof. S. Emma Price made the presentation speech."

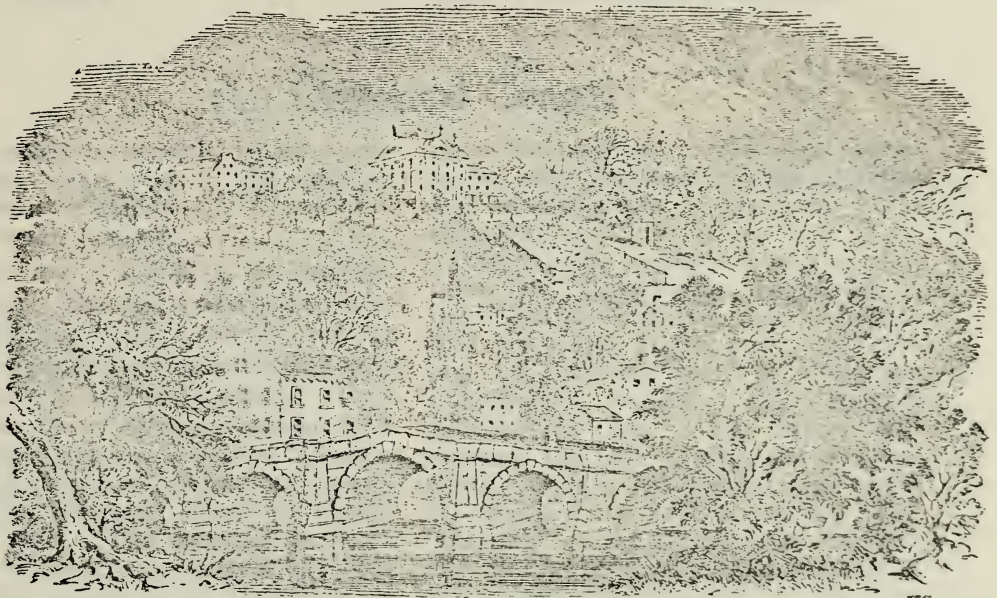
One bright May morning I stepped out upon the campus when a large colored man halted in his pruning of the shrubbery, and inquired whether I was Miss Price! and in a tone, almost a sob, "And is Mr. George Price your father." He was. "They told me there was a Miss Price here, and I said I was goin' t'ask you. I'm Charlie Bone. I guess I didn't know you, but I did know Miss Lavinia. So, Miss Lavinia is married—married long ago. I lived long time with your father and mother, an' I jes' wanted to know if this was their child." I turned away as in a dream: the rich, musical tones of that son of Africa, ringing in my ears.

The man's name was one I had been accustomed to hear spoken occasionally, all through my childhood. He was one of those travelers on the Underground Railroad, who, at my parents' station, had before my recollection

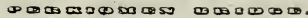
tion, felt himself far enough north, to cease fleeing, and—work for wages.

And the name of Freeland post-office was changed to Collegeville. I know that Collegeville is a spot of surpassing and increasing beauty, an elegant modern college town, and dear friends dwell there, but the changing of the name seemed to me a very grievous fact, as I thought "Freeland" a name exceeding dear to the Rev. Abram Hunsicker and his family.

grove, Juniors' grove, the tree-bordered avenue, and the profusion of flowers—here and there a clump that had come from my home—and gazed out over the Perkiomen, the Perkiomen Bridge, the dwellings—commodious, and fair to look upon—of the residents, Freeland Seminary—then about changing into "Ursinus"—and whose evening bell was sweetly ringing, and, dear to my heart, the house of worship, gazed, while from



"Dear Glenwood"



Very dear was it, too, to many hundreds of men and women, who had lived, studied, enjoyed and resolved, amid the inspiring influence of Freeland's constant industry, and its "noble employment of leisure."

I think it is that gifted poet, Ella Higginson, who says,

"I did not love them overmuch till I had come away

She says it of

"The low brown hills, the bare brown hills of San Francisco Bay,"

And although I loved Freeland, and once as we looked from the observatory at our college, over Senior's

"Bloom of the apple and bloom of the pear
Incense so rare,"

ascended to us, mingled with the perfume of blossoms of cherished vine, and shrub, and bulb, I said, "I should as willingly spend my life amid these surroundings, as anywhere in this world."

Upon a call of duty I came away, and upon my return, later, on a visit to my parents, arrived too late in the season for the Annual Reunion. In 1879, again my footsteps tended toward the home of my parents, and making the journey early in June, I thought myself in time for those ceremonies—thought to visit Glenwood.

And in the places known so well before,
 Sec the fond faces known and loved of yore,

but when I broached the subject to my parents, they said that no longer were public ceremonies held at Penna. Female College. Later, after receiving a letter from Dr. Sunderland, stating that its doors had been closed to the public in the summer of 1880, I for several years trusted we should reopen. Now, that Ursinus carries on the work of educating women, the field is occupied.

I wonder shall I ever see again
 Those dear old haunts I loved in days agone,
 Ever again shall hear Ursinus' bell,
 Whose mellow tones long syne I knew so well.

New ties now bind me to this land so new;
 Oh, land of early loves, adieu, adieu!

Note—The author desires to express her gratitude to Rev. Henry A. Hunsicker, her sister, Hannah Urner Conway; Mrs. Emily Kratz (nee Todd), Mrs. Lizzie Yost (nee Bomberger), Mrs. Ida L. Fenton (nee Bomberger), and Dr. Weinberger and daughter for favors shown in the preparation of this sketch.

An Oratorical Contest

The following incident which occurred many years ago in the state of Ohio, was related to the writer by a Presbyterian minister.

"Two young ministers of considerable ability, the one a Methodist, who had previously been a lawyer, and the other a Campbellite, were serving congregations in the same place. They were on quite intimate terms with each other, and on a certain occasion their conversation drifted to extemporaneous preaching, when the Campbellite said, "You Methodists can't preach without first preparing your sermons," to which the Methodist replied, "I think we can." Where upon the Campbellite challenged him to a trial, which was accepted. They accordingly arranged to meet in a grove, before a public audience, the ministers to furnish each other with texts to preach from after coming

upon the platform. The day proved to be very fair, and a large audience was in attendance to enjoy the moral occasion

After being seated upon the platform, the Campbellite suggested to the Methodist minister that he preach first, to which assent was given, saying, "What's the text," to which the Campbellite replied, "And Balaam saddled the Ass." He arose, announced the text, saying, "the text naturally divides itself into three parts viz. Balaam, the Saddle, and the Ass." "Balaam is the Campbellite Church, the Saddle is baptism, and the Ass is the Campbellite preacher." He then proceed to demolish the Campbellite Church. After finishing his sermon and taking his seat, the Campbellite called for his text, and the Methodist preacher replied. "Oh, take the following connection," "And the Ass opened his mouth and spake." — A. J. F.

From Mountainville to Macungie



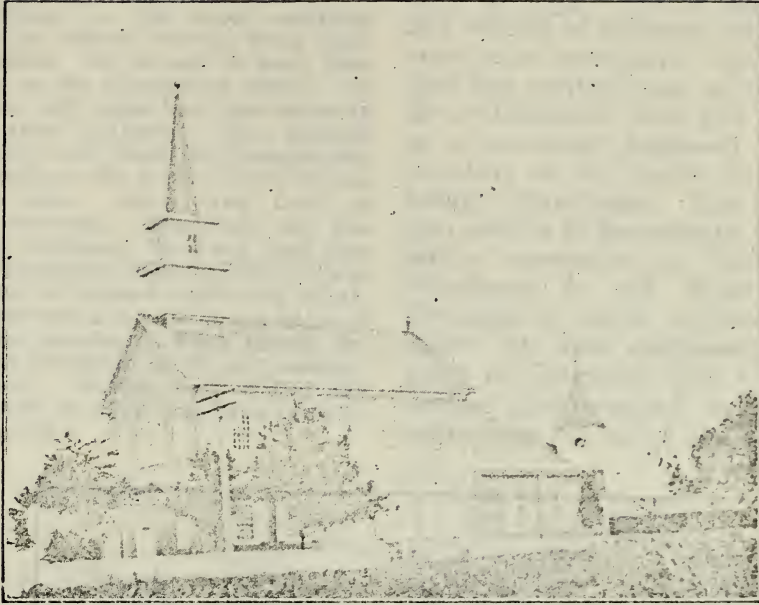
FOR a delightful, tourist, ride, one can scarcely select a trip excelling the one afforded by the trolley line from Allentown to Emaus and Macungie. The road skirts along the base of the Lehigh Mountains, while to the north there stretches the beautiful and fertile valley of the Little Lehigh. The cars leave Centre Square, Allentown and run over the Philadelphia line as far as to Emaus Junction, where the road branches off westward to Emaus and Macungie, passing through the townships of Salisbury, Upper Milford and Lower Macungie.

From the junction to Emaus the line follows the old Bethlehem road which was laid out in 1760 from Bethlehem to Emaus, then known as Macungie, where it met the old Philadelphia road, which is said to follow an old Indian trail leading from Mauch Chunk to Philadelphia. The road passes through land then (1760) owned by George Stouidt, Rudolph Smith, Henry Ritter, Adam Wieder, Adam Plank, Andreas Herz, Sebastian Knauss, Michael Hittel and Lewis Klotz.

Leaving the Junction we soon arrive at the delightful village of Mountainville. This little hamlet is built on land originally owned by the Rudolph Smith mentioned above. Some time prior to 1820 a log tavern was erected by a member of the Smith family, which in 1856 gave way to the present structure. It was also at this time that the original Smith plantation passed into other hands and that a part of it was laid out in building lots. Mountainville is the home of our congenial friend, Dr. H. F. Bean, a well known poultry fancier. Leaving Mountainville we gradually ascend a little knoll, which affords a splendid view of Allentown to the

north, while to the south we see the beautiful campmeeting grove, Waldheim, owned by the United Evangelical Association. Immediately to the west of the grove is the Ritter homestead. Here Martin Ritter settled about the year 1750. He added to his possessions until his plantation comprised more than eight hundred acres. Immediately to the north of the road, near the little stream coming down from the hills, was the original home of Adam Wieder, the progenitor of the Salisbury Wieder family.

As we proceed, we notice to the north, standing on a ridge and overlooking the entire valley, the old Salisbury Union church. This was one of the earliest centers of worship in Lehigh county. The first regular pastor appears to have been John Henry Goetschy (1736-1739). It is quite probable that, as early as 1734, Rev. John Philip Boehm visited the settlers in Macungie as the region was then known, for Salisbury township was not erected until ten years later. In his report of that year he speaks of "the poor sheep at the end of the wilderness in Macungie". In 1741 under the pastorate of John Wilhelm Straub, a native of Gronau in the Palatinate, the first house of worship was erected. The present edifice was erected in 1819. In the cemetery adjoining there rest, side by side, the ashes of both white men and Indians, and there also may be found the graves of heroes of the French and Indian, the Revolutionary Wars, Second War with Great Britain, and the Civil War. Tradition also points out the grave where the massacred Frantz family lie buried. The grave is without a headstone. I will reproduce the story of the massacre as nearly as possible as told by Mrs. Daniel Lehman a descendant of Peter Frantz, Jr., who happened to be in



SALISBURY UNION CHURCH

Philadelphia at the time of the massacre, having accompanied a neighbor with produce for the market.

The Indians approached the house from the creek flowing nearby where one of the daughters, nine years of age, was washing iron pots. She was taken captive and hurried away. The band following massacred four of the family including both parents and burned the buildings. One of the sons who had hid himself in the barn perished in the flames. The charred remains were buried in the same grave with the rest of the family. The Indians in charge of the captive maiden traveled towards the north as fast as they could go. At the end of the first day's journey they had reached the summit of a high hill, where they rested, built a fire and prepared some kind of a soup of which they all partook and also forced their captive to eat some. After this evening meal they all laid down in a circle about the fire to sleep. The young maiden longed for an opportunity to commit suicide, wishing she could cast herself down over the cliffs through which they had ascended the place where they were spending the night. She made no attempt to escape, knowing full well, if recaptured she would surely be put to death. The second day's journey northward was not rapid. At noon they stopped and rubbed her skin with bear oil and compelled her to sit for some time in the sun. This treatment was after-

wards repeated several times, and was probably given to darken her skin so as to make her look more like one of themselves. The journey northward was continued for several days until their home was reached. She was adopted as a member of the tribe, and lived among them for a period of nine years. All this time she was ignorant of the sad fate of the rest of the family. Often she sat and cried and wished she could go back to her parents and brothers and sisters and imagined how anxious her parents were to learn what had become of her. She always knew when the Indians were about to set out on an expedition "to burn and to murder" because of the paint they would put on their faces and the feathers they would put on their heads. She always examined the scalps which they brought back to ascertain if any of her friends had been massacred. One day one of the chiefs brought her a lock of hair and said that he had killed her father, but the hair were red, and the father's hair had been dark, so she was sure that they were not the hair of her father. One day the chief came and told her that she would now be returned to her home. She was very glad indeed, and rejoiced at the thought of being reunited with her family, but, alas, when she came home. She however refused to believe that the company who took her captive had also burned the home and killed the rest of the family. Some time after her return home she married a man named

Woodring and resided near Slatington.

Peter Frantz, Jr., the other surviving member of the family, married Anna Catharine Bachman. He is said to have been a teamster in the Continental Army. To him and his wife were born the following children, Anna Catharine, who married George Keck. They were the grandparents of Mrs. Everhard who is the source of this interesting story. Peter who lived in Whitehall township. Magdalena who was married to Solomon De Long and lies buried at Unionville, Heinrich, Sarah(?) who was married to Leonard Nagle and Sarah, who was married to a man by the name of Eckert. The remains of Peter Frantz, Jr., and his wife lie buried in the old cemetery in Allentown. He was born in 1752 and died 1832 and his wife was born in 1757 and died in 1837.

early as 1734. For in that year we find entries of warrants for lands and records of marriages and baptisms. The first settlers were of the Lutheran or Reformed faith and Moravians as is commonly supposed, and were members of the church on the Little Lehigh (Salisbury). The first Moravian service in the vicinity was a song service conducted by Bishop David Nitschman in the house of Jacob Ehrnhard, a native of Worms, from where he had emigrated in 1739. Early in December 1742 Count Zinzendorf also preached in Ehrnhard's house with the result that five hearers



OLD MORAVIAN CHURCH

We are now approaching Emaus, or Emmaus as the fathers had named the town originally. Emaus has a population of about four thousand, including quite a large foreign element. Emaus is quite a manufacturing town, the leading industries being silk mills and iron works. The Donalson Iron Company are said to be the largest makers of cast iron water and gas pipes in the State. The vicinity of Emaus, known as Macungie (the feeding place of the bears) was settled as

united themselves with the Brethren Congregation in Bethlehem. Through the influence of Zinzendorf a union "trope" or circle was formed and a house of worship erected. This trope was made up according to the records entirely of non Moravians, nearly all being either of the Lutheran or Reformed faith. For the sake of uniformity the sacraments were administered according to the Lutheran custom.

When in 1747 the Synod of the Spirit, which was an attempt to unite the various German denominations and sects into one body, dissolved, the trope of Macungie resolved "in the name of the Lord Jesus Christ" to constitute themselves a regular Brethren Congregation.

In 1746 a boarding school was opened, which enjoyed a large patronage. Students were sent here from Oley, Frederick and Philadelphia. The teaching force at its opening consisted of Christopher Heynes, John Muenster, Anton Wagner. On account of the threatened Indian invasion in the fall of 1753 it was for greater safety removed to Bethlehem.

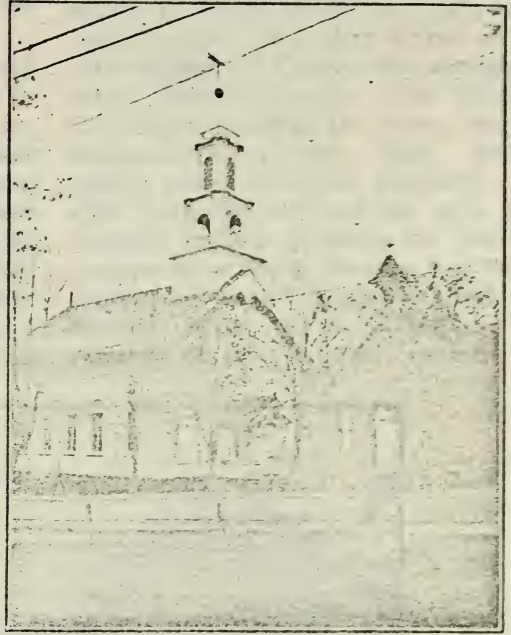
On the 5th of May, 1758, the congregation determined to form a congregational village (Gemein Ort) closed to all but members of the Saltzbury church. These regulations were very rigid and covered the most common of every day affairs such as the entertainment of a stranger for a single night, the discharge of a servant, or even the purchase of merchandise.

The following extracts from the regulations indicate their general character.

Section 1.—It necessarily follows that no one can have leave to reside in this village but those who belong to the Brethren's church, and such who earnestly desire to live a peaceful and quiet life in all godliness and honesty, whereby they for themselves and their own hearts may have benefit; mutually build up each other; have the word of God richly dwelling among them; train up their children for our Saviour; preserve their sons and daughters for Him; become a blessing and advantage to the province; a pleasure to the magistrates and an honor to our Saviour.

A second reason for the building of this village is that its inhabitants in the emergencies and troubles of war (as has been the case since the year 1755) may be in a condition mutually to assist each other as well as generally to render the difficulties incident to human life more supportable.

Nothing shall be taught or preached in Emmaus but what is conformable to the Gospel of Christ. Has any one an opinion,



PRESENT MORAVIAN CHURCH

peculiar to himself, such a person may be indulged therein, provided he seek not to propagate it.

No dancing matches, tipping in taverns (except for the necessary entertainment of strangers and travelers), beer tapping, feasting at weddings, christenings or burials, common sports and pastimes, gaming with cards, dice, etc. (nor the playing of the children in the streets) shall be so much as heard of among the inhabitants. They whose inclination is that way bent, cannot live in Emmaus.

All fraud and overreaching of one's neighbor; likewise any premeditated mischief done to the wood, fences, fields, fruit trees, etc., belonging to the owner of the soil or any other, shall be deemed infamous: as generally all other gross heathenish sins, to wit: gluttony and drunkenness, cursing and swearing, lying and cheating, pilfering and stealing, quarrelling and fighting, shall not be heard of in Emmaus; he that is guilty of such cannot be suffered to continue here.

It is expected that on all occasions that when the congregation is expressly convened, each person appear at the appointed time.

No meetings, either public or private, shall be kept without lights, on any account whatsoever.

The government of the town and congregation was entirely in the hands of the Committee of Arbitrators.

The town was laid out in 1758 and in 1759 two houses were erected. In the spring of 1761 at a love feast conducted by Bishop Spangenburg it was announced that the place hitherto called Maguntschi and Salzburg was now to be known as Emmaus. In 1766 the third church was erected which in 1834 gave way to the present structure. The town remained a closed town until the year 1835 when

and thus gives one a better opportunity to study the farms with their varied crops. We soon arrive at the little village of Centerville sometimes called East Macungie. The hotel is the oldest house in the town, but the associations of this little hamlet cluster about its school property. In 1790 John Wetzel and his wife Jane donated certain grounds for the sole purpose of erecting thereon and maintaining a "united Lutheran and Reformed house of schooling". The revenue of this bequest enables the



WALTER HOMESTEAD

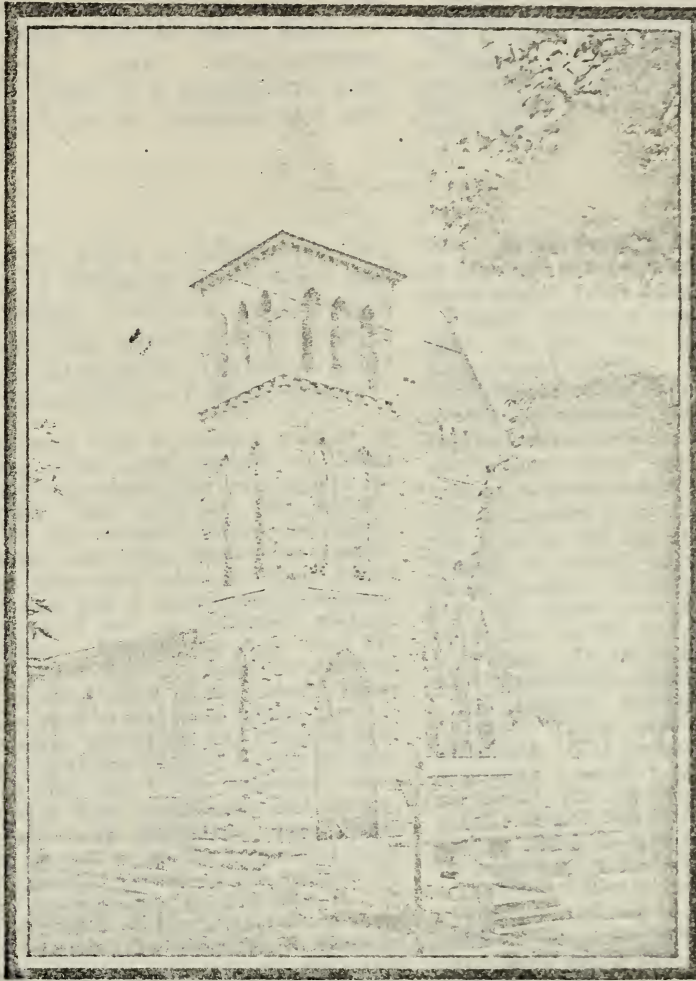
NOTE.—The Walter home, erected in 1763, was built well so as to afford a place of refuge against Indians. It stands across the street from the Moravian church.

members of other denominations were permitted to reside in it. Emaus however remained quaint old Emmaus until the building of the railway in 1858 and the incorporation of the borough in 1859, which marks the close of the congregational period.

We now leave Emaus for Macungie, continuing to skirt along the foot of the Lehigh hills, we leave to the north the fertile valley of the little Lehigh and in the distance the once famous iron ore beds known as the "Flats". The trolley line now leaves the road

district to enjoy ten months of public school. At Centerville the trolley line emerges from the fields and once more follows the public highway, to Main street. Macungie, then turns down and follows Main street until to the Reading railway where the line terminates.

Macungie is located on the great road from Philadelphia to Jeremiah Trexler's public house in Macungie, the first public highway tapping the Lehigh Valley, laid out in 1736.



LUTHERAN CHURCH, MACUNGIE, PA.

Trexlerstown a few miles north of Macungie, the terminus of this road is one of the oldest if not the oldest town in the Lehigh Valley. According to tradition the Trexlers migrated from Oley to the Lehigh Valley on or before the year 1720.

Macungie was formerly known as Millerstown. It is a quite conservative little borough, probably the most aristocratic borough in the Lehigh Valley. The town was founded by Peter Miller in 1776. The town is today noted for two things. First, it was the seat of the Fries' Rebellion

during the administration of John Adams and second as the native town of Mr. Fogel of base ball fame. At the corner of Main street and the road from Centerville stood the old Van Buskirk home. During the Fries' Insurrection several attempts were made upon Rev. B. skirk's life, because he defended the administration. It was from here that Henry Jarrett with his Light Horse Brigade made a raid on Bethlehem and brought back some of Old Millerstown's citizens who had been imprisoned there. Quite a number of citizens of Macungie were ar-

rested during the uprising and a few paid for their folly in heavy fines or by several years' imprisonment. Macungie today is a progressive borough famed for its churches and culture.

NOTE.—This, the second in the series of sketches of "The Historic and Scenic Lehigh Valley" under the general editorship of Charles R. Roberts, of Allentown, was prepared by Rev. J. E. Stoudt of Emaus, Pa. Other articles will appear in subsequent issues.

Mr. D. N. Kern of Allentown, Pa., formerly of Shimersville, whose ancestors settled near the latter place more than one hundred and seventy years ago submits the following, bearing on Indian life in Lehigh county:

"In the year 1742 a veteran warrior of the Lenape nation and Monsey or Minsi tribe, renowned among his own people for his bravery and prowess and equally dreaded by his enemies, joined the Christian Indians, who then resided at Bethlehem, Pa. This man who was then at an advanced age, had a most striking appearance and could not be reviewed without astonishment. Besides, his body was full of scars, where he had been struck and pierced by the arrows of the enemy. There was not a spot of his body which was exposed to view, but which was tattooed over with some drawing relative to his achievements, so that the whole together struck the beholder with amazement and terror. On his face, neck, shoulders, arms, thighs and legs, as well as on his breast and back, were represented scenes of the various actions and engagements he had been in. In short, the whole of his history was there depicted which was well known to those of his nation, and was such that all who heard it thought it could never be surpassed by

man. At his baptism he received the name of Michael and he died July 1756, when about eighty years of age.

Loskiel writes of him: 'In his younger days he had been an experienced and courageous warrior. The serenity of his countenance when laid in his coffin made a singular contrast with the figures scarified on his face when a warrior. These were as follows—upon the right cheek and temple, a large snake; from under the lip a pole passed over the nose and between the eyes to the top of his forehead, ornamented at every quarter of an inch with round marks, representing scalps; upon the left cheek two lances, crossing each other and on the lower jaw the head of a wild boar. All these figures were executed with remarkable neatness.'

Heckewelder describes the process as follows: 'It was done quickly and caused little pain. The designs were drawn on the skin with a powder made from burnt poplar bark. The operator, with a small stick, a little larger than a common match to the end of which needles were fastened quickly pricked over the whole so that the blood was drawn; then a coat of the powder was rubbed on and left to dry. Before the white people had come and gave them needles, they used sharp flint stones, or the sharp teeth of a fish.'

Was ist ein Turner?

Ein Turner ist ein nach Turnsaal laufendes, sich dort raufendes, Beinstreckendes, Arme ausreckendes, Turnfahrten machendes, dabei viel lachendes, nie gern bezahlendes, mitunter prahlendes, Tanzbeinschwingendes, öfter hinkendes, Mädchen poussierendes, mit Turnbausteinen hausierendes, in die Kneipe gehendes, unruhig stehendes, viel Bier schluckendes, bis spät

Nacht huckendes, Lieder singendes, hoch and weit springendes, in Turnschuhen laufendes, Schlapphut kaufendes, in Grau gekleidetes, zahlreich verbreitetes, Individium.

We clip the above from the "Bostoner Turn-Zeitung." Who will send us a good translation retaining sense and form of German as closely as possible?—Editor.

Boehm's Chapel and the Pennsylvania Mennonites

An Unfamiliar Chapter in Early Methodist History

By (the late) John J. Lutz



UT five Methodist Churches, the date of whose erection goes back to the eighteenth century, are yet standing. These five are St. George's in Philadelphia, purchased from the German Reformed Society in 1769; Barratt's Chapel near Frederica, Del., erected in 1780; Rehoboth Chapel, an old, round log structure near Monroe, W. Va., built in 1788 and dedicated by Bishop Asbury; Ashgrove Church at Sandgate, Vt., the burial-place of Philip Embury, erected in 1788; and Boehm's Chapel in Lancaster County, Pennsylvania, erected in 1791.

As Fetter Lane Chapel in the city of London, where John Wesley felt his heart strangely warmed, associates Methodism with that small but devout body of Christians—the Moravian Brethren, so Boehm's Chapel, built on land owned by Jacob Boehm and built largely through the influence of his father, the Rev. Martin Boehm, originally a Mennonite preacher and a warm friend of Bishop Asbury, links Methodism to that devout and somewhat peculiar body of Christians—the Mennonites.

In this little chapel, Asbury and others of the early bishops and the great men of Methodism in the early days preached the Word. The plan of the edifice was furnished by Richard Whatcoat, elder, and later a bishop of our Church.

As early as 1775 a Methodist class was formed in Martin Boehm's house, which was used as a preaching place till the erection of the chapel in 1791. On great occasions, when the house was too small to accommodate the people, the barn was used.

Robert Strawbridge, who disputes with Philip Embury the honor of or-

ganizing the first Methodist society in the New World, preached in this house as early as 1781. Another of the pioneers of Methodism, Benjamin Abbott, who is described as a son of thunder, held a revival in this house, and under his preaching scores fell to the floor as though shot in battle. Martin Boehm was "given to hospitality," and at the great meetings from fifty to one hundred people were entertained at his table.

The Mennonites take their name from Menno Simon, who was born at Witmarsun, Friesland, in 1492. At the age of twenty-four he was ordained a priest in the Roman Catholic Church. Not being in harmony with the doctrines of Roman Catholicism nor with those of Martin Luther, with whom he was contemporary, he resigned his priestly office in 1536, and left the Roman Catholic Church.

Shortly before this, persecution had broken out, Menno's own brother having been put to death. The account given of the beginning of his work is quite similar to that of the rise of Methodism under John Wesley: "Six or eight persons came to him who were of one heart and soul with himself and in life unblamable, as far as man could judge, separated from the world and subdued to the Cross. These earnestly besought him to take upon himself the ministry of the Word." In this little handful of believers we have the first Mennonite congregation and the first Mennonite pastor.

They formed societies in Germany, Switzerland, Belgium, France, and Russia.

Their early history is a story of the most terrible persecutions at the hands of both Catholics and Protestants; and they endured them with the most heroic fortitude. Governor Pennypacker, in his history of the Pennsyl-

vania Dutch, says: "There were nearly as many martyrs among the Mennonites in the city of Antwerp alone as there were Protestants burned to death in England during the whole persecuting reign of Bloody Mary."

The "Martyr's Mirror," a work esteemed by the Mennonites next to the Bible, contains the accounts of the persecutions endured by the followers of Menno. The Mennonites, to escape these persecutions, gladly accepted, in large numbers, the generous invitation of William Penn the Quaker to found homes in the new World, and the first settlement was made at Germantown, near Philadelphia, in 1683.

The Lancaster County immigration was at a later period as the result of Swiss intolerance. These colonists reached Lancaster County in 1709, settling on the beautiful Conestoga, a tributary of the Susquehanna. Here they selected a tract of ten thousand acres.

The Mennonites are a kind, simple-hearted, hospitable, honest, industrious class of people. They are mainly farmers, and always settle in the richest farming sections of our country. Lancaster county, where they are very numerous, has the distinction of being the richest agricultural county in the United States. In no section of the United States is found so large a number of what is known as the "plain people"—Mennonites, Dunkers, Amish, and River Brethren. The latter are so called by reason of their first converts having been baptized in the Susquehanna River in Lancaster county, where the sect originated in 1776. To these might be added another—the German Baptists of the cloister at Ephrata. These denominations all have a prescribed form of dress, and are popularly known as Pennsylvania Dutch.

The Mennonites are nonresistants, believing it wrong to take up arms even in self-defense. They believe all oaths to be forbidden by the Word of God. Nonconformity to the world is

observed not only in dress but in other matters. The men wear straight-breasted coats and broad-brimmed hats, like the early Methodist itinerants. The women appear in church wearing caps, and their bonnets resemble those worn by the Quakers.

Their meetinghouses are built almost square and without any modern adornments. At the close of the service the men obey St. Paul's injunction with an holy kiss." Their preachers, of whom there are usually three or four to a congregation, are chosen by lot, and each in turn exercises his gifts on the Sabbath.

The Boehms have an interesting history. Jacob Boehm, the father of the Rev. Martin Boehm, the friend of Asbury, was born in Switzerland in the year 1693. Originally a Presbyterian, he fell in with the priests, was convicted of heresy and sentenced to prison, but escaping into France he journeyed along the banks of the Rhine until he reached the Palatinate, from which region the ancestors of Philip Embury and Barbara Heck were driven by persecution. Here Jacob became a Mennonite, and was made a lay elder in the society. He emigrated to America in 1715.

Martin Boehm, his youngest son, was born November 30, 1725. He was made a preacher by lot in the Mennonite Church, but, as he says, "had no knowledge of sins forgiven." In 1761 he "found redemption in the blood of the Lamb, became a flame of fire, and preached with the Holy Ghost sent down from heaven."

For this he was exonerated by the Mennonites. He then joined the United Brethren in Christ, became a preacher in that body, was a member of the first conference held in Baltimore in 1789, and in the year 1800 was elected bishop with William Otterbein, the founder of the Church.

Unable to do the work of a bishop on account of age and infirmity, he united with the Methodist class at Boehm's Chapel in 1802, and died a

member of that communion, March 23, 1812.

His funeral sermon was preached by Bishop Asbury. In his journal, under date of Sabbath, April 15, 1812, Bishop Asbury makes the following record: "I preached at Boehm Chapel the funeral sermon of Martin Boehm, and gave my audience some very interesting particulars of his life."

But this most illustrious member of this family was the Rev. Henry Boehm, the youngest child of the Rev. Martin Boehm. Henry was born June 8, 1775, and died a little more than one hundred years later, December 29, 1875. Born about a year before the signing of the Declaration of Independence, he saw the birth of our nation and lived under Washington, its first President, and seventeen of his successors.

Born nine years before the organization of the Methodist Episcopal Church, he knew all the bishops from Francis Asbury to Thomas Bowman, who is yet living. He was a delegate to the General Conference which met just one hundred years ago in Baltimore, the city in which it met one hundred years later. That same year he became the traveling companion of Bishop Asbury, accompanying him on his toilsome journeys across the Alleghanies on horseback to attend the sessions of the old Western Conference, conducting services both in German and English. He knew the bishop intimately, and chapter thirty-nine of his volume of reminiscences contains one of the best descriptions of the rabits and character of the great bishop ever written.

On the eighth of June, 1875, the day on which he reached the century mark, by direction of the Newark Conference of which he was a member, his centennial anniversary was observed in Trinity Church, Jersey City. There was a large gathering of ministers and laymen from all parts of the country.

Upon a recent visit to Lancaster county, the birthplace of my father and

mother, and where my maternal great-grandfather, John Mosser, a Swiss Mennonite, settled in the year 1744, I had as a part of my itinerary a visit to historic Boehm Chapel.

A short ride of four miles on the trolley car south of Lancaster City brings us to a small hamlet called Willow Street, and a walk of three fourths of a mile southward over the limestone roads and through a rich and beautiful farming country brings us face to face with the elegant new church which occupies a commanding position overlooking the beautiful Pequea Valley.

The new church bears the inscription, "Boehm's Methodist Episcopal Church, 1899."

The Rev. W. J. Lindsay is the pastor. Procuring the keys from the sexton, who lives close by, I made my way to the old chapel, which stands some forty rods in the rear of the new church, and in the same yard. The churches face in opposite directions, the chapel standing near a byroad.

Within this venerated shrine the apostolic Asbury, the sainted Whatcoat, Jesse Lee, the apostle of New England Methodism, and other noted men of Methodism, long since gathered to their fathers, "held forth" in the early days.

The building is thirty-two by forty feet, constructed of rough, irregular blocks of native limestone and plastered over—a sort of stucco work. The narrow cornices and small window panes are suggestive of the style of architecture in vogue a hundred years ago. The inscription upon the front reads, "Boehm's M. E. Church, Built A. D. 1791. Reopened November 11, 1881."

The building is in good state of preservation. The galleries with which it was originally furnished were taken out some years ago. The altar rail still remains in place, but the pulpit desk has been moved back against the wall. Within it were some old Methodist hymn books and testaments, the latter dating back to the beginning of

the century. The interior showed some evidences of disorder, and the sexton apologized by saying that a picnic party had occupied it recently.

Bishop Asbury in his journals makes frequent reference to his visits at the home of Martin Boehm, of whom he speaks as his "dear, old friend." Martin Boehm is described as a man of patriarchal appearance, wearing a long, white beard, deeply religious and of genuine hospitality, and here the bishop loved to stop and rest from his long and toilsome journeys. The first entry in his journals bears date of Thursday, July 3, 1783, "Preached at Martin Boehm's to many people." July 31, 1799, he records, "We had a comfortable meeting at Boehm's Church. Here lieth the dust of William Jessop and Michael R. Wilson. * * * Martin Boehm is all upon

wings and springs since the Lord hath blessed his grandchildren. His son Henry is greatly led out in public exercises."

The Boehms, of whom there were a number of families connected with the old chapel in the early part of the past century, have all died or moved away. Careful inquiry failed to find trace of a single descendant. The workman dies, but his work lives on. The old church lives in the new. The commanding structure which crowns the ridge overlooking the beautiful Pequea Valley, and the fact that ten Methodist traveling preachers were raised up in the Boehm neighborhood, are evidence that the labors of our early preachers among these humble Mennonites were not in vain.

—Epworth Herald.

History of St. Henry's Church

By J. C. Shuman, M.D., Akron, O.



SOMETIME in the latter part of the eighteenth century a number of families, members of the Lutheran and the Reformed Churches migrated from Berks county, Pa., to the vicinity of Troxelville, Snyder county, Pa. Among them were the Swartzes, the Fetterlifs, the Moyers and the Bingsmans.

Troxelville is in the northwestern part of Snyder county, near the foot of Jack's Mountain, about four miles north of Beavertown.

Besides those whom I mentioned above there were others who had settled there before.

It is not known when the first Reformed church was organized in that vicinity, but it is known that the Lutherans organized a church in 1807.

Prior to 1814 they worshipped in a school-house and in private houses

with Rev. John Conrad Walter as their first pastor.

In the year 1811 the two congregations, Lutheran and Reformed, by joining together, felt able to build a house of worship.

Henry Swartz at that time owned land a short distance east of where the town of Troxelville now stands. He contributed three acres of ground for a church and cemetery, for a consideration of sixty-seven cents. (So says the deed.) About two acres of it lies on a hill and the third acre lies in low ground. The foundation for the church was laid near the center of the grounds on the top of the hill.

So prejudiced were those old people against the English language that it was stipulated in the documents of the church, that all the services of the church should be conducted in the German language exclusively. The younger generations, however, had some of the services in English. They

arranged at first that every fourth sermon should be in the English language, and later on every other one. During the last years of the old church very little German was heard from that pulpit. Those old people had died, and had been laid in their graves back of the church. The corner-stone was laid April 28, 1811, and the name of the church was "St. Heinrich's Kirch" after Henry Swartz, who had furnished the ground. Henry Swartz was elder, John Moyer deacon and Frederick Fetterolf was treasurer and trustee at the time. Two Lutheran members Jacob Moyer and Adam Kern, with two members of the Reformed church, Samuel Hoch and John Auranđ, were the building committee. On account of the war of 1812, the building was not completed that year. It was erected and put under roof, and was so left until the close of the war. In 1814 it was finished, and in October of the year it was dedicated by the Revs. John Conrad Walter, George Heim, Yost Henry Fries and Isaac Gerhart.

The building was a log-frame, weather-boarded later on. It was built on the same plan as so many churches were built in those days in eastern Pennsylvania, some of which are still standing. It was almost square. On the outside it appeared to be two-story, but inside it was open to the ceiling of the upper story. There was a gallery on the east, south and west sides. The pulpit was against the north wall. The pulpit was one of those high goblet-shaped kind with room in it for only one man. The floor of the pulpit was about six feet above the lower floor of the church. There were two doors, one on the east side and one on the south side. There were two flights of stairs leading from the side of each door to the gallery above. The lower floor was divided by aisles in four sections of pews. Whether there were any stoves at first or not, I cannot say. In some of those churches they had no heat in winter

but what the minister could beat out of the pulpit.

For many years the sexes occupied separate sections of pews. There were the "Alte Menner Stiel" for the old men. The "Alte Weiber Stiel" for the old women. The "Junge Menner" and the "Junge Weiber Stiel" for the young men and young women. The young unmarried folks occupied the gallery. Of course the boys and girls occupied separate sides of the gallery. It was not considered good form, indeed it could hardly be allowed, to have a husband and his wife sit side by side in the same pew, much less unmarried people. On the Sunday following a marriage, the young couple would stay down stairs and each one would go to the section assigned to them, he to the "Junge Menner Stiel" and his wife to the "Junge Weiber Stiel".

Among the Lutheran ministers serving the congregation were the following: John Conrad Walter was the first. He was born in Germany, Nov. 30, 1775, and died Aug. 10, 1819, and is buried in the cemetery of the old Has-singer's church, about two miles west of Middleburg, in Snyder county, Pa. He was one of the old, hard-working, faithful men, who served from eight to ten congregations at one time, and they were scattered over a territory as large as two or there of the present counties, with hardly any way of traveling but on horseback.

Well, Rev. Walter served the congregation from the time of its organization in 1807 and even, it is likely, some years before, until the time of his death in 1819.

Rev. J. P. Shindel, Sr., of Sunbury, preached for them from time to time until Rev. J. W. Smith was engaged. He and his successor, Rev. Wm. German filled that pulpit for the Lutheran side until 1840, when Rev. Gustavus Erlenmeyer took his place. Rev. J. P. Shindel, Jr., succeeded Erlenmeyer in Oct. 1851, preaching his first sermon on the 25th of that month. After

some years he resigned and was succeeded by Revs. Klose, Auspach and Zimmerman.

In 1873 Rev. W. R. Wieand took charge. He served very successfully up to the time of the separation of the Lutheran and the Reformed congregations and a few years after the new Lutheran (St. Luke's) church in the town of Troxelville was built in 1880.

The names handed down by tradition of those who served on the Reformed side of St. Henry's church were: Revs. Isaac Gerhart, Daniel Weiser, A. B. Casper, (they pronounced his name "Koshper"), Schultze, Hackman, Capt. L. C. Edmonds, Roming and Landis. Landis built the new Reformed ("Grace") church about 1884. About the year 1879, the old building having become worn and dilapidated, the Lutherans thought it was time to build a new house of worship. It was put to a vote as to whether to build jointly as before, or whether each should build a church separately. Only nine members altogether voted but they voted unanimously in favor of separation.

It was therefore resolved to dissolve copartnership as far as the building and its contents were concerned. The ground was to continue to be owned jointly as before for a cemetery.

The building with the bell and a reed organ was appraised at \$300. The Reformed agreed to pay to the Lutherans the small sum of \$150 for their share.

It was also agreed that the Reformed should be allowed to worship in the old building until they were able to build themselves a new church. But at that time they would tear down the old building and make room for graves. The space back of the church up to, and along one side of the church had already been filled with graves.

About the year 1884 the old St. Henry's church was torn down and some of the logs were used in the base of the new ("Grace") Reformed church. The new Reformed church, which is of brick was built near the public road at the southern end of the three acres donated by Henry Swartz.

All the churches in that vicinity but one bury their dead in the old cemetery.

There is another thing that I should mention. The history of the old church would not be complete if it were omitted.

When, in 1879 it was decided to sell the Lutheran interest in St. Henry's church to the Reformed, it was discovered that about one half of the Lutheran membership claimed that the half interest belonged to the General Council, while the other half claimed it for the General Synod. There was a great controversy and considerable ill feeling between the two parties. The same question under the same conditions had come up in a church in a neighboring town. In that case the court had decided in favor of the General Synod Lutherans. So then in the St. Henry's church case the General Council party withdrew, under protest, and built themselves a church on ground adjoining the original three acres.

What made it especially bad was the fact that the members of the contending parties to a great extent were descendants of the people who built the old church and had donated the ground, the material and the labor.

Whoever was right in the case, it is about all forgotten and all is peace and harmony in the vicinity, and most of those who so faithfully worked there, now rest near by on that same hill where they had worshiped God.

Germans as Colonizers

NOTE.—The following, a free translation of a part of a chronological table prepared by H. A. Ratterman and published in "Der Deutsche Pionier" illustrates a marked characteristic of the Germans.—Editor.

1683. The first German colony in the United States under Dr. Pastorius lands in Philadelphia.
1685. Founding of Germantown (New Cresheim) in Pennsylvania.
1685. The German Jesuits, Samuel Fritz and Henry Richter arrive in Peru as missionaries.
1687. Charles of Lorraine founds German colonies at Ofen.
1687. Building of the Brandenburg Fort, Groszfriedrichsburg, in Guinea.
1695. Restoration of German divine worship by the evangelical Lutheran church at Klausenburg in Siebenbürgen.
1698. Migration of German Mennonites to North America.
1699. High School of Dorpat moved to Pernau.
1709. Newbern in North Carolina founded by German Swiss under Graffenreid and Michel.
1709. Migration to Pennsylvania by Dunkers of Cleves.
1709. Migration of Protestant Palatines and Hessians to New York, North Carolina and Pennsylvania.
1710. High School driven from Dorpat to Loeden through the advance of the Russians.
1710. Numerous Palatines are prevailed on by Queen Anna to settle in Ireland.
- 1710-1720. German colonies established at Ofen.
1711. Palatine colonists settle in the Schoharie Valley, of New York.
1712. Germanna on the Rappahannock begun by Protestant Germans during the administration of Governor Spottswood.
- 1718-1720. Seventeen thousand Palatines migrate to New Orleans.
1720. The Brandenburg possessions in Guinea sold to Holland.
1721. Livonia and Esthland are acquired by Russia.
1721. The Moravians under Hans Egede establish Lichtenfels in Greenland.
1724. The Jesuit Missionary Anton Sepp has a church of Indians in Paraguay who speak German.
1729. The immigration of Germans into Pennsylvania restricted by a tax. 22,000 Germans in this province.
1729. The Germans under Conrad Weiser leave the Schoharie Valley and locate on the Tulpehocken in Pennsylvania.
1731. Purrysburg, in South Carolina, founded by John Peter Purry and settled by Swiss.
- 1731-1737. Schwenkfelders migrate to Pennsylvania, the main body arriving in Philadelphia, 1734 (The original list erroneously makes the date 1732).
1733. Zinzendorians found New Herrnhut in Greenland.
1733. Salzburg Lutherans migrate to Georgia.
1733. Moravians migrate to Pennsylvania.
- 1734-1736. Founding of Ebenezer, Abercorn and New Ebenezer on the Savannah river by the Salzburgers.
1739. The first German newspaper in America founded by Christoph Saur.
1741. Zinzendorf visits America and founds Bethlehem, Pa.
1741. German colonists move to Mül-lenbach in Siebenbürgen.
1743. Moravian colony in Nazareth, Pa. founded.
1745. The first Bible printed in America (Luther's German translation) by Christoph Saur in Germantown.

1746. First German Reformed Synod held in Philadelphia.
1752. German colony established at Broadbay on the Kennebec river in Maine.
1763. German - Lutheran. Peters school in St. Petersburg founded.
1765. Thirteen thousand helpless and breadless in the streets of London.
- 1765-1785. Fifty thousand Germans settled in Bandt.
1765. The German Society of Pennsylvania founded in Philadelphia.
1767. German churches (Marien and Savoy) built in London.
- 1768-1770. Twenty - thousand Germans migrated to the Volga.
- 1768-1769. Thurriegel leads 7326 German families to Spain.
1770. The German Evangelical Lutheran Church of St. John built in London.
1771. The German, George Jäger, explores northern Kentucky and gives Simon Kenton the first report of the "Kanelands" which the Indians called "Kaintuck-ee."
1772. The German Moravians begin the first four cities in the Ohio territory, Schönbrunn, Gnadenhütten, Salem and Lichtenau.
1773. The German settlement on the Kenebec river in Maine abandons its land and migrates to the southwestern part of South Carolina.
1775. The German fusiliers of Charleston, S. C., founded, the oldest military company in the United State.
1782. Massacre at Gnadenhütten, the Moravian settlement in Ohio.
1783. Joseph II establishes 136 German colonies in Galizien.
1784. The German Society of New York is founded.
1786. The North American Congress confirms the Moravian organization in Pennsylvania.
1788. Frankfort, the present capital of Kentucky, founded by Hessian immigrants.
1792. German Lutheran church built in Warsaw.
1794. Kurland annexed to Russia.
1795. The "Yorker (Pa.) Zeitung," the oldest German existing newspaper in North America, founded.
1797. "Reading Adler," the second oldest (German) newspaper of North America founded.
1797. The Swiss colony (Winzer Vevay) in Indiana founded.
1799. Appearance of the newspaper, "Harrisburg Morgenröthe" in Pennsylvania.
1801. Lancaster, Ohio, founded by Penna. Germans and Palatines.
1802. Restoration of the High School at Dorpat.
1803. Founding of a German evangelical church at Rüschkowa in western Siberia.
1802. Uhrichsdorf (now Uhrichsville) in Tuscarawas county, Ohio, founded by Germans and Swiss under the leadership of Joseph Ulrich and Jacob Tschudi.
1803. The Swiss send a bottle of wine raised in the Ohio valley to President Jefferson.
1803. First attempt to establish a German newspaper in Paris, "Pariser Laufberichte," issued by Seyffert.
- 1804-1805. Founding of Swabian Colonies in the Crimea.
1805. Friedrich Rapp migrates with his adherents to America and founds Harmony in Pennsylvania.
1807. Appearance of the first German newspaper in the northwest of the United States, the "Lancaster, O., Adler."
1808. Saxon and Prussian weavers settled in Poltawa. Tschernigoff and Krementschug.
1811. Astoria in Oregon, founded by the German, John Jacob Astor.
1816. Seventeen thousand Germans migrate to America.

1817. Germantown in Ohio founded by Gunkel.
1817. Thirty thousand migrate to North America.
1817. Bäumber and his associates found the Separatist Colony, Zoar.
1817. German Reformed School founded in Petersburg.
1817. German Protestant church founded in Cincinnati.
1818. Thirty thousand emigrants pass Mayence.
1818. Neu Freiburg in Brazil founded by Germans and Swiss.
1819. Leopoldine in Brazil founded by Freireisz.
1819. Vandalia, Illinois, founded by Hanoverian settlers under Ferdinand Ernst.
1820. Catuca in the province, Bahia, founded by discharged German soldiers.
1822. George Henry of Langsdorff founds the German city Mandioca in Brazil.
1823. The German colony Frackenthal in Brazil founded by Schaeffer.
1824. The Duden colony in Missouri begun.
1824. The German colony San Leopolds Brazil founded.
1825. Economy in Pennsylvania founded.
1827. Theresopolis in the province Rio Grande in Brazil founded.
1827. German church in Makariewa in Western Siberia.
1829. German colony San Pedro de Alcantara in the province of Rio Grande in Brazil founded.
1831. Proli migrates with his adherents from Offenbach to America.
1832. Stallotown (now Minister), New Bremen and New Glandorf in Ohio founded by Oldenburgers and Hanoverians under Franz Joseph Stallo.
- 1832-1833. Large migration of those who took part in the insurrection at the Hambacher festival.
1833. German-evangelical church in Matarowa in Western Siberia.
1833. The Giessen Migration Association under Paul Follenbach migrates to Missouri.
1833. Founding of the colony of the so-called latin farmers at Belleville, Illinois.
- 1833-40. Large settlement of Germans in Cincinnati erected.
1835. North American Academy of homeopathy established in Allentown (Pa.) by Dr. Constantin Hering.
1835. Beinpage and von Festen issue the "Anzieger des Westens" in St. Louis.
1836. Herman, Missouri, founded by German vintners.
1837. German evangelist church in Rio de Janeiro founded.
1837. Nassau Vine dressers settle at Sydney, Australia.
1837. Migration of Silesian old Lutherans to New Silesia in Australia.
1837. Swiss found the colony "New Switzerland" in Illinois and establish the city Highland.
1838. Klemzig and Hahndorf the first two German communities in south Australia founded.
1838. Ferdinand, Indiana, founded by the Catholic priest Ferdinand Kundig.
1838. New Alsace and Oldenburg in Indiana founded.
1839. The Swiss colony "New Helvetia" in southern California established by Captain Sutter.
1839. The company "Germania" founded in New York for founding a German colony in Texas.
1840. The study of German introduced into the public schools of Cincinnati.
1841. The Siebenburgian Geographical Society formed.
1842. Codazzi leads Baden emigrants to Venezuela.
1842. German Aid Society formed in St. Petersburg.

1842. Organization of the Mayence union of the nobility to promote German migration to Texas.
1842. St. Mary's in Elk county, Pennsylvania, founded by German Catholics.
1843. Julius Frederick Köler founds Petropolis in Brazil.
1843. Migration of the Büdinger Separatists to Ebenezer in New York state.
- 1843-1848. Founding of Lobethal, Tamunda, Bethany, Posenthal, Nariutpa, Greenock, Blumberg, Lyndoch, Grünthal and Balhannah, all German localities near Adelaide in New South Wales.
1843. Founding of the Professorship of German language and literature in the New York High School.
1844. Founding of the Belgian-German colony of St. Thomas in Guatemala.
1844. Silesians found various settlements in South Australia
1844. Law school in Hermannstadt opened.
1844. Forming of German Aid Societies in Paris and London.
1844. German Protestant house of prayer erected in Rio Janeiro.
1844. Founding of the German Medical Society in Paris.
1844. Founding of the society for the protection of German emigrants in Texas.
1844. Brazilian agreement with Delrue in Dunkirk for the introduction of German laborers.
1844. The Belgian colony of St. Catharine in Brazil founded.
1844. Founding of the German evangelical Asylum in Constantinople.
1844. The German Western Settlement Association of Cincinnati buys Prairie la Porte in Iowa and founds the city Guttenberg.
1845. German settlements founded near Petropolis in Brazil—Reinthal, Moselthal, Westfalen, Oberpfaltz, Unterpfaltz, Lingerthal, etc.
1845. Valdivia and Chiloe in Chili acquired by the Stuttgart Society for national emigration.
1845. Founding of the German hospital in London.
1845. Founding of the German Aid Society in Lisbon.
1845. German newspaper in Bucharest.
1845. Founding of the society for the Improvement of Agriculture in Siebenbürgen.
1845. Königsberg Emigration Society for Central America founded.
1845. German newspaper in Warsaw.
1846. Landing of 121 Prussian colonists on the Mosquito coast.
1846. Union for German emigration to the La Plata River region formed.
1846. Sixteen thousand Lutherans join the Greek church.
1846. The German and Swiss Aid Society of Pernambuco founded.
1846. Bavadero on the Parana settled by Bavarians and San Jose and Uguiza in La Plata by German Swiss.
1846. Friedrichsburg in Texas founded by Friederich of Griedel in the Wetterau.
1847. Founding of Karlstadt in Nicaragua.
1847. The Vergueiro brothers settle 450 German emigrants on their property "Nova Germania" in the Province St. Paulo in Brazil.
1848. Arrival of 152 German settlers in Adelaide, South Australia.
1848. The German gymnasium of Cincinnati founded.
1848. The colony Australia Felix founded.
1848. German newspaper in Tamunda Australia.
1848. The first German fugitives of 1848 come to England and America.
1849. Walhalla in South Carolina founded by General Wagener of Charleston.
1849. Association for national emigration and colonization founded in Stuttgart.

1849. Kyamba in New South Wales, Australia, founded by Frauenfelder.
1849. The first German Song festival in America held in Cincinnati.
1849. Founding of the German house in the city Mexico.
1849. Two hundred vintner families migrate to Sidney Australia.
- 1849-1850. Large emigration of insurrectionists of 1848-1849 migrate to England and North America.
1850. German settlements at Saginaw, Michigan; Franklust, Frankentrost, Frankenmuth and Frankhilt founded by Bavarian immigrants.
1850. La Union in the province Valdivia, Chili, founded by the Stuttgart Association.
1850. Egg Harbor City, New Jersey, founded.
1850. Blumen in Brazil founded by Dr. Herman Blumenau of Brunswick.
1851. German Evangelical church erected in the province Valdivia, Chili.
1852. The German colony Augustura in Costa Rica founded.
1852. The Wheeling Congress of German radicals resolves on the annexation of Germany to the United States.
1852. Buffalo City, Wisconsin, founded by the German Labor Union of Cincinnati.
1853. Tell City, Indiana, founded by the Swiss Settler Association.
1854. German immigration to America reaches the highest number 215,009.
1855. "Know Nothing" riots in Cincinnati, Louisville and Baltimore.
1856. New Ulm founded by Germans of Chicago.
1857. Germans of Cincinnati move to New Ulm.
1862. Indian Massacre of New Ulm.
1866. German Pioneer Association of Cincinnati founded.
1869. The German Catholic Settlement Association of Cincinnati founds Lawrenceburg, Tenn.
1869. The German-American historical periodical "Der Deutsche Pionier" established by the German Pioneer Association of Cincinnati.
1871. The German Colony of Presque Isle, Michigan, founded.
1872. The German colony Cullman in Alabama founded.
1875. A German paper in the city Mexico.
1875. German Russian Mennonites migrate to America.
1876. Five hundred and eighteen German periodicals appear in North America.
1876. German population of the United States twelve million.

"Sie Hucka Rum"

A dialect poem under the above heading appeared in the May issue (see page 306) which we printed as submitted by a Washington, D. C. subscriber. Unfortunately (or fortunately?) editors are not omniscient and compelled to work in the dark. We would have been very glad to have given the following particulars had we had them at the time supplied by the

author of the poem himself. Since the issue of the May number.

The poem was composed by Dr. E. Grumbine of Mt. Zion, Pa., appeared first in the Lebanon Report of October 1893, edited by his brother the late Lee. L. Grumbine. It was copied later by Reading, Allentown and Easton papers. How it came to be labeled "Bismark, Pa., 1895" and "Author Unknown" the editor is unable to say.

An Abandoned Cemetery

By Wilbur L. King, Allentown, Pa.



WITHIN the same year that the Methodist fathers at Bethlehem, Pa. completed their first church home, they were called upon to consider the selection of a resting place for their dead. The beautiful Nisky Hill Cemetery was not yet in existence and the other cemeteries were denominational in character. The despised Methodists were not rich in this world's goods and they had not the means to purchase a large and well situated tract of land to set aside as "God's acre." The newly built church occupied but a portion of the lot on Centre Street and so when the death Angel entered, for the first time, a Methodist family, it was decided by the Board of Trustees to use the lot in the rear of the church as a burial place. This was only intended as a temporary arrangement as it was hoped at some future time to secure a larger and more suitable location.

The Christian fellowship and brotherly interest so strongly manifested among a band of early Methodists were here shown in the conditions under which interment was allowed in this Methodist cemetery. It was provided that all members and their families should be entitled to burial without any charge for ground space. The church lot was used as a cemetery from 1855 to about 1866. The lot was enclosed with a wooden fence and at the end of about a dozen years there had been laid beneath the sod, according to the best recollections of the older members of the church, about thirty persons. No flower beds or shrubbery ornamented the place but with the simplicity of the early followers of Wesley the tomb-stones were laid horizontal. An evergreen tree and a wild cherry tree stood at the eastern end and a young weeping

willow among the graves and as an occasional visitor passed between the rows he could find among the inscriptions evidences of the Christian's hope.

About 1866, when the building of a new church was agitated, the borough authorities requested that the cemetery be discontinued. This, together with the fact that the place was entirely too small for continual burial for more than several years longer and the further fact that Nisky Hill Cemetery had been opened for burial, caused the Board of Trustees to give the request favorable consideration. Friends and relatives of the dead were requested to disinter the bodies. This was especially desirable inasmuch as the borough proposed to open Wall street between Centre and High streets after the frame church was removed. All but two of the bodies were removed, prior to 1875, the majority by friends of the dead at their expense but some were removed by the Board of Trustees to Nisky Hill Cemetery. After diligent inquiry the writer has ascertained the identity of twenty six persons who occupied twenty four graves. The names are given in the order of death as far as possible.

Morris Miller. The first burial according to the investigation was the baby boy of one of the staunchest and most active members of Wesley Methodist Episcopal church. He died of summer complaint and was the son of Isaac L. C. and Esther Miller. The body has been removed to the family plot in Nisky Hill cemetery where it is marked by a small marble slab with this inscription: "Morris S. Miller, born Jan. 29, 1855, died Aug. 18, 1855, age 6 months and 19 days. Farewell dear Morry, till we meet to part no more. 'Suffer little children to come unto me and forbid them not,' said Jesus."

Molton E. Smith. The marble slab marking this grave reads, "Molton E. Smith, son of Henry R. and Anna Maria Smith, died Sept. 1, 1855, age 8 yrs 8 mo and 27 days. Dearest son thou has left us, Here thy loss we deeply feel."

Erwin Day, son of Rev. Michael A. Day. He was several weeks old and died in 1857 or 1858. The body was removed to a cemetery at Richlandtown, Pa.

Frances L. Ford. Death next claimed the wife of a trustee and class leader of the church. Her maiden name was Lloyd. She died of consumption. The body was removed to Nisky Hill. The grave is marked by a small marble slab reading "Sacred to the memory of Frances L. Ford, wife of Mahlon Ford born August 24, 1831, died July 10, 1858. Her end was peace.

"Faith cheers the Christian through the tomb,

While entering her eternal home,
Removes the gloom, dispels the fear,
And she triumphant enters there."

Edwin Daily, a son of Jacob Daily died of brain fever. He was removed with his brother Morris to the family plot in Nisky Hill. He was born July 18, 1852 and died July 26, 1858.

Morris Daily, a son of Jacob Daily, died of brain fever. He was born October 9, 1857 and died October 18, 1858.

Alfred J. Ritter, a son of a class leader and an exhorter in the church. He died of scarlet fever. The tombstone in Nisky Hill reads "In memory of Alfred J. son of S. M. and P. A. Ritter, born December 20, 1852, died June 10, 1859."

Sleep on dear boy, till God shall bid thee rise.

To meet him in triumph descending the skies.

Horace E. White. From the Bethlehem Advocate of June 18, 1859, we learn that he was an infant of George D. and A. E. White and died June 13, 1859, age 4 months, 16 days.

Sarah A. Kuester. From the Bethlehem Advocate of July 12, 1859, we find she was the wife of Charles Kuester, in the 25th year of her age. She died June 30, 1859.

Emma Jane Ritter. Removed to Nisky Hill cemetery where grave is marked, "In memory of Emma Jane Ritter daughter of S. M. and P. A. Ritter, born January 8, 1859, died July 26, 1859. 'The Lord gave and the Lord has taken, blessed be the name of the Lord'."

Lewis Christian Kluge, a son of John Peter Kluge who was a prominent Moravian. He was a shoemaker by trade and was married to Rebecca m. n. Yost. He moved from Allentown to Bethlehem in 1848 and it was in his home that Rev. Joshua Turner preached when no other place was available. His body was transferred to the Old Moravian cemetery in 1872. His tombstone reads: "In memory of Lewis C. Kluge, born at Bethabara. N. C. July 14, 1808, died at Bethlehem. January 22, 1860, age 51 yrs., 6mo., 8 days. Rest in peace."

Jacob Daily, a faithful member of the Methodist church who died of consumption. His body was transferred to the family plot in Nisky Hill cemetery. He was born February 28, 1813 and died December 26, 1860.

Eliza Baker. She was transferred to Nisky Hill cemetery. The marble slab marking her resting place reads: "In memory of Eliza Baker, wife of Edgar Baker, born October 30, 1815, died October 20, 1861, age 45 yrs., 11 mo., 20 days.

"The last farewells are given,
Death broke the golden chain,
But in yonder starry heaven,
We hope to meet again."

Mary Amelia Ritter. The marble slab in Nisky Hill reads: "In memory of M. Almedia Ritter, daughter of S. M. and P. A. Ritter born October 17, 1860, died October 29, 1861. Safe in heaven."

Mary Emma Bitting. She was born September 26, 1860 and died December 1, 1861 of diphtheria. The body was removed to the cemetery at Flourtown in 1873.

James Brader. This was the only official member of the Methodist church who was buried in the cemetery. He was a steward and Trustee. Born in Hanover township, Lehigh county, Pa., January 4, 1826, died August 9, 1862, age 36 yrs., 7 mo., 5 days. He was transferred to the Union cemetery at Bethlehem. The small slab which marks his grave reads: "In memory of James Brader. Blessed are the dead who die in the Lord."

Emma Switzer, a daughter of Edgar F. Baker. She was transferred to the family plot in Nisky Hill cemetery. With her is buried

Edgar de Forrest Switzer. The tombstone reads: "Emma A. wife of Samuel H. Switzer, died July 18, 1863, born March 10, 1842; also Edgar de Forrest, only child of Samuel H. and Anna A. Switzer, age 1 yr., 10 mo. and 2 days."

Permelia A. Ritter, a daughter of James K. Hillman. Her infant is buried in the same grave. They were removed to Nisky Hill cemetery. The

tombstone reads: "In memory of Permelia A. Ritter, wife of S. M. Ritter, born June 22, 1828, died July 23, 1863 and Carrie P. Ritter, her infant, born July 15, 1863, died July 28, 1863. Absent from the body, present with the Lord."

Ellen M. Klinker, daughter of Jacob L. and Sarah Klinker, died of diphtheria. Body was removed to Fairview cemetery, Bethlehem. She was born in Hamilton township, Monroe county, Pa., November 17, 1850, died December 13, 1863, age 13 yrs., 26 days.

Annie L. Ritter, daughter of S. M. and Permelia Ritter, now resting in Nisky Hill cemetery. The small marble slab reads: "Anna L. Ritter born October 14, 1856 died March 13, 1866. Sleep in peace."

Albert Mohr, son of Tilghman and Martha Mohr, nee Steinberger. He was but a few days old but exact dates cannot be ascertained. Transferred to Nisky Hill cemetery.

Edward Manual. Date of birth and death not attainable. Reinterred at Nisky Hill cemetery.

Kuester. Two infants of Henry Kuester. No dates obtainable. Removed to Nisky Hill cemetery.

Brother Albrecht's Secret Chamber

A Legend of the Ancient Moravian Sun Inn at Bethlehem, Pennsylvania, and What Came of It

By James B. Laux, New York

NOTE.—The writer in the following pages, has endeavored to give definite form, life and color to an ancient tradition concerning the old Moravian Sun Inn, that has drifted down the stream of Time since the perilous days of Indian wars, and the years of stress in the Revolutionary period, in which were enacted many thrilling and impressive events full of moment to the young American Republic.

The stranger who seeks the shelter of its massive walls comes into a knowledge of the old abandoned subterranean passageway that leads from the great crypt in the basement to some long forgotten outlet. Many a fine theory has been spun to account for its existence, in the cool, pleasant atmosphere of the vault by the visitor as he contemplates the narrow entrance from one of the comfortable inviting corners on a hot summer day or evening, but like the bouquet of the fragrant wine he is sipping it lingers only as a pleasant intangible fancy which soon passes away.

The writer has accepted the legend of a secret tunnel as an actual fact, and evolved, with perhaps indifferent success, a not impossible historic background for it, using the license freely granted to romancers. The characters that play their part in it are with possibly two exceptions actual personages who were at one time guests of the Inn, and closely associated with its fortunes: characters that would have given the greatest fame and distinction to any of the great historic old-world buildings had they been as here, actors in the mighty drama of a new-born nation.

An inn that can number among its honored guests such men as Washington, Franklin, Lafayette, Greene, Steuben, Hancock, Pulaski and a host of others of like undying fame, enjoys a distinction unique, unrivalled in the annals of American taverns, and is worthy of all the art that may be bestowed upon the telling of its history by any of the great masters of romance.

The ample foot-notes, the writer trusts may prove interesting as historic gleanings to the reader, throwing light as they do on the epoch and region in which the story is laid.

The writer also asks for the gentle, considerate judgment of the reader, and, moreover, apologizes to the genial landlord of the Inn for the liberties he has taken with him during the explorations of the secret tunnel.

The situations he created for him were essential to the proper movement and logical ending of the legend for without his presence and adventures the story could not have been told as it is given.



“D O N N E R wetter!” exclaimed the astonished landlord, Colonel John Clarence Morgan. The occasion of this sudden outburst of profanity, for which there was ample reason, and for which transgression we feel sure the reader will grant him absolution is given later on.

Mine host, Colonel Morgan, landlord of the ancient “Sun Inn”, most famous of American taverns, located in the beautiful old Moravian town of Bethlehem on the Lehigh, is a happy compound of the traditional boniface, antiquarian and politician, for besides dispensing the hospitality of the historic hostelry to wandering wayfarers he occupies the dignified position of a city Father in the making of laws for the governance of his fellow citizens. He is, moreover, a handsome, vigorous amalgam of pioneer Welsh blood, as his patronymic indicates, with the proverbial Welsh pedigree reaching back to the siege of Troy or thereabouts, and good old German stock from the Valley of the Rhine, where his maternal ancestors came from nearly two hundred years ago; a blend of Celt and Teuton that is producing one of the finest types of the American race today.

Colonel Morgan could not well help becoming an antiquarian and local historian of Colonial and Revolutionary days, even were he not endowed with a natural love of things reminis-

cent of the olden time. The whilom guest of the old Moravian Inn, however brief his stay, inevitably succumbs to the spell that permeates every nook and cranny of the great stone building—"ein feste burg",¹ as well as an inn. He cannot help drink in the atmosphere of romance that envelops the ancient streets, and the quiet sequestered spaces, veritable havens of tranquility, with their gray stone communal buildings, erected by pious hands long since folded in eter-

ings and the air of mediaeval days that clings to their ivy-clad walls. They were reproductions from the Brethren's old Germanic homes, and formed striking contrasts with the prevailing types that obtained in the English settlements during Colonial days.

How complete must be, therefore, the surrender to the influences of the place, of a sympathetic landlord in constant association with the eloquent reminders of the stirring days in

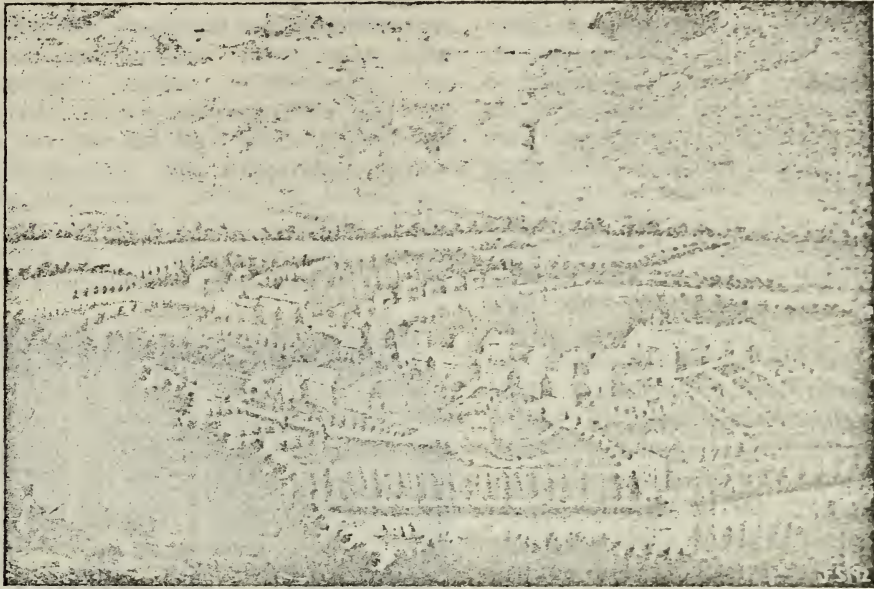


HAVENS OF TRANQUILITY

nal rest, hands that truly "wrought in a sad sincerity", in their earnest endeavor to realize the noble ideals of their consecrated lives. The stranger never fails to be impressed with the quaintness and picturesque quality of the architecture of these old build-

ings which the mighty foundations of the inn were laid, and its roof-tree raised in the dark shadows of the unbroken wilderness; through whose wide halls and spacious chambers swept a splendid pageantry of illustrious men and women of many races: builders of Commonwealths and founders of a puissant Nation; patriots and foemen, conquerors and captives; the dusky Sachems of a race already touched with the virus of decay; the gentle but forceful members of the *Unitas Fra-*

¹"When the Inn was built the immense stone basements were constructed as the casements of a fortress and an inspection fully satisfies one, that they were complete protection against the best artillery of that day. There were port holes for the guns and tradition tells us of secret outlets and grated dungeons."—*The Old Moravian Sun Inn* by Rev. William C. Reichel, p. 44.



BETHLEHEM IN 1784

trum²—the devoted Brotherhood, who, in the New World, rescued from destruction an ancient Apostolic Church by planting it anew in freedom's blessed soil; the proud, brave yeomanry that were transforming vast areas of wilderness into the happy abodes of men, far from the wretched German lands that gave them and their forefathers birth; forever quit of the tyranny and injustice of petty princelings, the despotic rulers of the fragments of a shattered empire³; secure from the famine and pestilence that followed in the wake of the wars of foreign despots⁴, drunk with the

lust of power; forever quit of the horrors of religious wars⁵ and their fearful aftermath.

also invaded the Palatinate and added Alsace to his dominions, but since reconquered by Germany in the Franco-Prussian War of 1870. "Wishing to concentrate his chief efforts upon Roussillon, Italy and the Lower Rhine, Louis decided to evacuate the Palatinate; and by the advice of Louvois, orders were given in December 1688 to devastate the Country. The Rhine district was in great measure ruined." See *The Age of Louis XIV* by Prof. A. J. Grant in the *Cambridge Modern History*, pp. 41, 58.

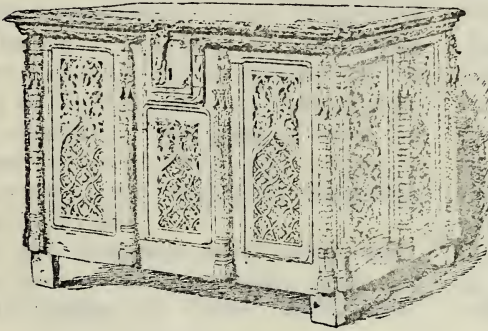
²See Bishop Levering's *History of Bethlehem*, pp. 26-81.

³The integrity of the German Empire was destroyed before the close of the "Thirty Years' War" and thereafter existed only as a loose confederation. "At the breaking out of the French Revolution there were 300 free imperial princes and counts and several thousand immediate barons * * who exercised almost absolute authority on their petty estates, lording it over their little patches of lands and handfuls of vassals."—*Baring-Gould's Germany, Present and Past*, pp. 21-2.

⁴"Unfortunately for the peace of the whole continent the aggressions of Louis XIV in the West which definitely began in 1672 coincided with the attempts of the Turks to dominate Eastern Europe. In 1670 Louis had been resolved to win eventually the Imperial Crown, to secure part of the Spanish possessions and to conquer the United Netherlands."—He

⁵But the political losses and gains which the Peace of Westphalia entailed upon the Empire and its Princes sunk alike into insignificance, and even the undeniable advance towards religious freedom marked by the adoption in that Peace of the principle of equality between the recognized religious confessions is obscured, when we turn to consider the general effects of the war now ended upon Germany and the German nation. These effects, either material or moral cannot be more than faintly indicated; but together they furnish perhaps the most appalling demonstration of the consequences of war to be found in history. The mighty impulses which the great movements of the Renaissance and the Reformation had imparted to the aspirations and efforts of contemporary German life, were quenched in the century of religious conflict which ended with the exhausting struggle of the Thirty Years' War; the main spring of the national life was broken, and to all seeming broken forever.—"It was a religious war in which even the most highminded of those who took part in it could not so much as pretend to be guided solely by the inspiration of religious enthusiasm, while the deadliest promptings of religious hatred were designedly fostered and the whole savagery of religious fanaticism was deliberately let loose upon its prey." * * "During the concluding years of the War no other German land underwent more terrible sufferings than Bavaria, where espec-

Not so long ago, while burrowing among the discarded accumulations of bygone generations stored in a long forgotten limbo, accidentally discovered in an unfrequented part of the inn, our landlord found an old oak chest bearing the Zinzendorf armorials, beautifully carved in the ancient Gothic manner, a fine example of the Mediaeval wood-carvers' art, which once adorned the great hall of the an-



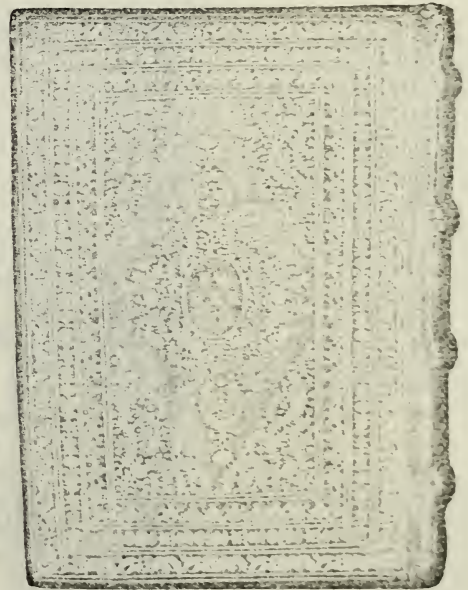
ZINZENDORF OAK CHEST

cestral *Schloss* of Count Zinzendorf, at Bertholdsdorf, in Saxony, a fact disclosed from the perusal of family papers found therein. It was brought to America, with other precious heirlooms to furnish the stone manor house, erected for the Count, at Nazareth, in 1755-6, now known as Nazareth Hall, the famous Moravian Military School for boys. It was a great discovery, and was the beginning of a long series of thrilling adventures in which Colonel Morgan was destined to play a most important part.

The chest was filled with relics of the olden time: quaint garments, vestments, portraits, silver cups and a tea service, the handiwork of Cellini; also a splendid collection of ancient, illuminated manuscripts such as Missals, Gospels, Books of Hours, Latin and Greek classics, the splendid produc-

ially in its eastern part—famine and desolation stalked unchecked. Franconia and Swabia, too, were made desolate by the ravages of war, famine and disease."—*The Thirty Years' War*. Prof. A. W. Ward's Chapter on *The Peace of Westphalia*, *Cambridge Modern History*, pp. 417,33. See also *Guidely's Thirty Years' War*.

tions of the Monastic *Scriptorium*s, and rare *Incunabula* from the presses of the first printers, a collection the sight of which would have tempted a Mazarin or a Brunet, to break or even pawn the Decalogue if necessary to obtain possession of it; or rob of sleep our own Pennypacker had he but suspected its existence. The sight of it would have been enough to wreck a saint's vow of poverty had he been a Bibliophile as well and the desire for possession strong upon him. Here was a copy of the *Biblia Pauperum*, the famous block letter book, not a leaf missing; the *Psalter* of Faust and Schöffer, printed at Mentz in 1457, one of the first dated books in existence; a wonderfully well preserved copy of the *Bamberg Bible* of Pfister, long thought to be the first printed book, older than the famous *Mazarin Bible* a unique copy of *Virgil* from the press of *Aldus*, 1501, the



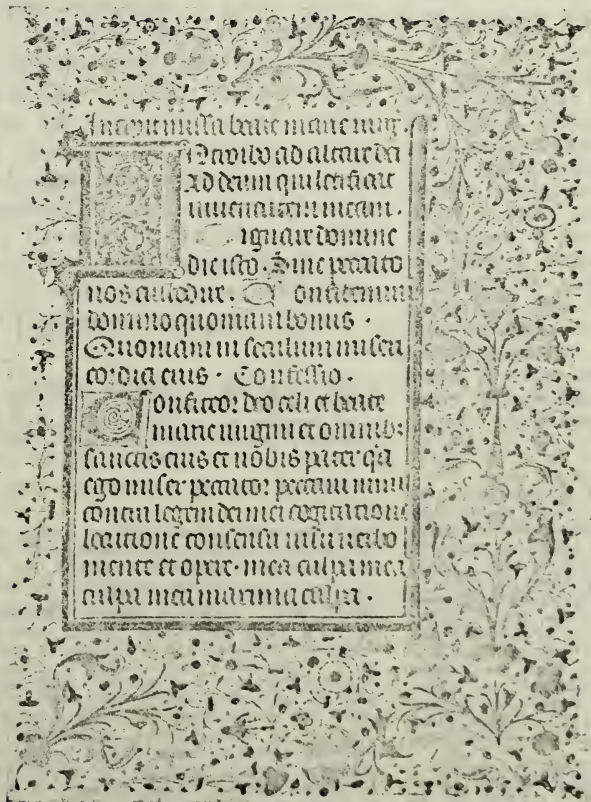
BOOK OF PRAYERS IN FIFTEENTH CENTURY BINDING

first book ever printed in Italics; a priceless copy of *Theocritus* in the original Greek from the same hands; the Naples edition of *Horace* of 1474

called by Dibdin, the "rarest classical volume in the world." Here, too, cheek by jowl, was a copy of the first edition of *Lucretius* of which only two copies had hitherto been known to have been in existence; also a superb copy of *Virgil* 1636, from the press of the *Elsevirs* a miniature copy of Clement Marot's metrical version of *Les Psaumes de David*, a precious possession of the Huguenots of France, in the days of persecution before and after the revocation of the Edict of Nantes. Here were also beautiful editions of the classics from the *Etienne* press of Paris, and a remarkable copy of the celebrated Bohemian Bible of *Kralitz*.

All this treasure bore ample testimony to the rare scholastic taste and artistic nature of Count Zinzendorf,

who took such pains to have these precious outputs of the ancient monasteries and primitive presses brought, as he fondly imagined, to his new home in the American wilds. The devout churchman, the solicitous bishop of a Church, struggling for continued existence is shown also in the carefully preserved copies of the *Ratio Disciplinae Ordinisque in Unitate Fratrum* and the *Historia Persecutionum Ecclesiae Bohemicae* written by Johann Amos Comenius, the last Bishop of the Moravian line in Bohemia, for the purpose of securing against utter destruction, and unforeseen dangers the doctrines and discipline of this ancient, persecuted Church. The wise, brave old bishop had also taken good care to secure against extinction the Apostolic Succession handed down through



ILLUMINATED VELLUM MANUSCRIPT, FIFTEENTH CENTURY

the Waldensian line. These two books therefore to a faithful Moravian were indeed "the precious life blood of a master spirit," and were worthy of all the care bestowed upon them.

Snugly ensconced in the midst of this wonderful collection, Colonel Morgan also found one of the old account books of the "Sun Inn", a stow-away seemingly anxious to get into good company, in which was recorded an inventory⁷ of its equipment as it appeared in the month of May, 1762, and among the items that were of special interest to him as an innkeeper were the following:

"20 gallons of Madeira, 10 gallons of Tenerife, 2 quarter casks of White Lisbon, 10½ gallons of Philadelphia rum, 8 gallons of Shrub, 40 gallons of Cider Royal, 4 hogshheads of Cider and one barrel of home-brewed beer from Christian's Brunn" on the Barony,"

incontestable evidence of good cheer, all snugly stored in the cool vaults of the great cellars, now become a favorite *Raths-Kellar*⁸ on hot summer days and nights for oratorical local statesmen and captains of industry. He discovered also an enthusiastic passage regarding the inn recorded in a diary of a Lieutenant Anburey, a British officer, who spent some days as a prisoner of war within its sheltering walls in the autumn of 1778.

⁷"Many a man lives a burden to the earth; but a good Booke is the pretious life-blood of a master spirit, imbalm'd and treasur'd up on purpose to a life beyond life."—*Milton's Prose Works*, Pickering Edition, 1851, Vol. IV, p. 400.

⁸*The Old Moravian Sun Inn*, by Rev. William C. Reichel, p. 11.

⁹A famous spring on the ancient farm at Nazareth near the Whitefield House, named in honor of Zinzendorf's son Christian Renatus."—*Bishop Levering's History of Bethlehem*, p. 190.

¹⁰An underground Council Chamber. "The Chamber has had only trifling alterations made from its condition when it came from the hands of the master mason, nearly a century and a half ago. It is twenty-two feet long, fourteen feet wide and ten and one-half feet to the center of the arch. The spacious entrance to it from the other casements is the same as originally constructed. Just outside of this entrance is the great iron gate which leads into the dungeon, and inside the chamber are the portholes which furnish a trifle of light. In one corner is the passageway cut through solid rock, leading to an outlet."—*The Old Moravian Sun Inn*, by Rev. William C. Reichel.

"You may be sure," said the Lieutenant, who is revealed in his book as of a thoughtful, kindly nature,¹⁰ 'our surprise was not a little after having been accustomed to such miserable fare at other ordinaries, to see a larder displayed with plenty of fish, fowl and game. Another matter of surprise, as we have not met with the like in all our travels, was excellent wines of all sorts, which to us was a most delicious treat, not having tasted any since we left Boston, for notwithstanding the splendor and elegance of several families we visited in Virginia, wine was a stranger to their tables. For every apartment a servant is appointed to attend, whose whole duty it is to wait on the company belonging to it, and who is as much your servant during your stay as one of your own domestics. The accommodations for horses is equal. In short, in planning this tavern they seem solely to have studied the ease, comfort and convenience of the travelers; and it is built upon such an extensive scale that it can readily accommodate one hundred and sixty persons."¹¹

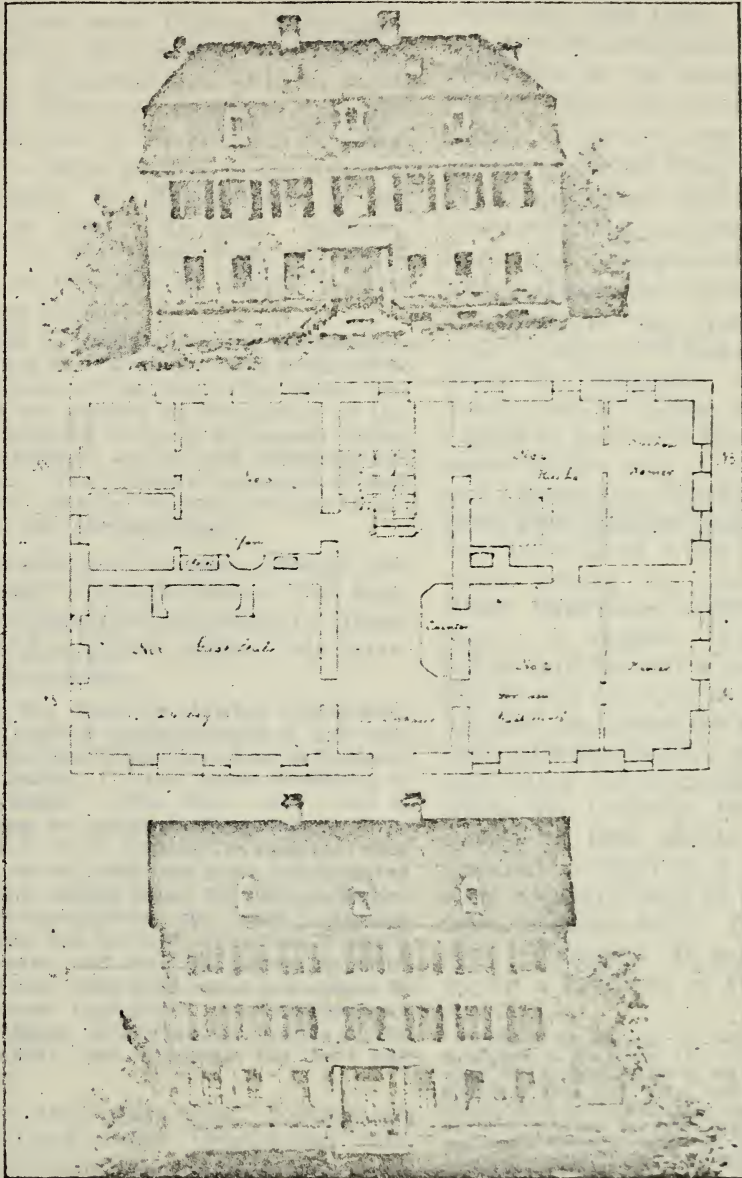
Colonel Morgan gave an impatient grunt as he exclaimed in the *patois* of the Lehigh Valley,

"Now, *was der deihenker* did the blithering redecoat expect from a Moravian landlord? Didn't he know that the children of the Rhine brought a wholesome love of good eating, and an expert knowledge of wines along with them when they came to Pennsylvania, and so help me, their descendants haven't lost their appetites since, or the knack of getting up square meals—no; nor has a Pennsylvania German landlord forgotten the old fashioned courtesy and hospitality due to a guest. Your New Englanders and Virginians were not in the same class with the Pennsylvania Germans when it came to good living, and a lot of other things too. Bethlehem had the first water works in Pennsylvania¹², and the

¹⁰"I could not but reflect, if content was in this life, they enjoy it. Far from the bustle of a troublesome world, living in perfect liberty, each one pursuing his own ideas and inclination, and residing in the most delightful situation imaginable; which is so healthy, that they are subject to few, if any diseases. * * * * As want is a stranger, so is vice. * * They possess what many are entire strangers to, who surrounded with what are termed blessings, those true and essential ones—health and tranquility of mind; and that you may ever enjoy them, though no Moravian, in a high degree is the sincere wish of yours, etc."—Extract from observations on the Moravians in a letter to a friend by Thomas Anburey, dated Sept. 2, 1781 in his *Travels Through the Interior Parts of America*, Vol. II, p. 518.

¹¹*Travels through the Interior parts of America* by an officer (Thomas Anburey) London 1789, Vol. II, pp. 509-11.

¹²See *Bishop Levering's History of Bethlehem*, pp. 288-400.



THE SUN INN

1763-1816

Built 1758-60

1816-1851

first fire engine in America, for instance, as well as the first Female Seminary."

And more of the same sort in praise of the old inn came to the attention of the Colonel, now become thoroughly absorbed in the reading, but perhaps nothing interested him quite as much as the following flattering passage from the pen of the Marquis de Chastellux, a major-general in the army of the Count de Rochambeau, in his "*Voyages dans l'Amérique Septentrionale*" a fine clean copy of which bound in tree calf he found in this amazing library.

"We had no difficulty," wrote the Marquis, "in finding the tavern for it is precisely at the entrance of the town. The house was built at the expense of the Society of Moravian Brethren to whom it formerly served as a Magazine, and is very handsome and spacious. The person who keeps it is only a cashier, and is obliged to render an account to the administrators."

In a foot note to this passage the translator¹³, George Grieve, an English gentleman, who resided in America, at that period, makes this interesting comment:

"This inn from its external appearance, and its interior accommodations is not inferior to the best of the large inns in England, which, indeed, it very much resembles in every respect. The first time I was at Bethlehem we remained there two or three days, and were constantly supplied with venison, moor game, the most delicious red and yellow bellied trout, the highest flavored wild strawberries, the most luxuriant asparagus; and the best vegetables, in short, I ever saw; and notwithstanding the difficulty of procuring good wines and spirits at that period throughout the Continent we were regaled with wine and brandy of the best quality and exquisite old Port and Madeira."

"Now, that reads well;" commented the Colonel, "this Englishman was evidently an honest-minded chap, and had, too, a delicate taste as well as a trained appetite, and, moreover, appreciated good fare whenever he

found it. However after his confessed experience elsewhere he would be an ungrateful, cold-blooded cuss not to praise fare like this. Think of it! no refrigerated commissary here! Everythink just as the Almighty made it. What! Deer shot within a hundred yards of your own dining-room, grouse and quail from your own meadows, live trout from the Monocacy every morning, and fresh shad¹⁴ daily from the Lehigh, when in season, with strawberries¹⁵ growing wild close at hand, to say nothing of bear meat¹⁶, and all he had to pay was six pence for breakfast, a shilling¹⁷ for dinner, and six pence for supper, with a glass of good rum thrown in, and the best wine for only a shilling a pint! and I guess our Pennsylvania German great-granddaddies knew a thing or two about good wines. A thousand years among the vineyards of the Rhine Palatinate ought to tell on a race! A regular Waldorf-Stratford bill of fare for half a dollar a day! I'd like to see Mr. Grieve wake up some fine day, and order the same lay-out at one of George Boldt's palatial taverns, and watch his blooming countenance when his lordship, the waiter, presented his little check. He'd be so grieve-d at sight of it that he would want to hurry back to where he came from without delay. Half a dollar a day! Thunder! It wouldn't pay the tip for a luncheon in Hellertown!"

¹⁴"Before the erection of wing-dams, walls, and flood-gates in the river, * * * the Lehigh was a resort of the shad, which in the spring season found their way from the ocean far up into its fresh waters, there to deposit their spawn. The shad fisheries were followed annually until the early part of this (19th) century.—May 18, 1785, 900 shad were caught at Bethlehem by the Brethren."—*History of the Moravian Seminary* by Rev. William C. Reichel.—See foot notes, pages 111-2.

¹⁵"After two o'clock the inhabitants of the house great and small, went to a plantation over the Lehigh about two miles from Bethlehem, to pick strawberries." Extract from the *Journal of Daily Events*, kept by the young pupils of the Moravian Seminary, June 20, 1789.

¹⁶"Der Lecha Berg" was a favorite resort of bears in Colonial days.

¹⁷See "*The Old Moravian Sun Inn*" by Rev. William C. Reichel, p. 13.

¹³*Travels in North America in the years 1780, 1781, and 1782, by the Marquis de Chastellux, one of the forty members of the French Academy, and Major-General in the French Army, serving under the Count de Rochambeau.* Translated from the French, London, 1787.

The most interesting find of all, as well as the most momentous, however, was discovered in a curious old German manuscript Journal, bound in pigskin, and fastened with a quaintly embossed silver clasp, with the initials J. A. A. engraved thereon.

1767

On page 187, appeared this entry, which translated reads thus:

"I, Johan Andreas Albrecht, have this day, the seventeenth of May, 1768, stored in one of the chambers midway in the secret tunnel that leads from the cellar of the inn to the thicket on the banks of the Monokasy the following belongings of the Brethren,—inasmuch as there is information brought from beyond the Blue Mountains of bands of Iroquois Indians on a warlike and marauding expedition. This is done for the sake of insuring their safety, and in case of need, should our peaceful community be so unhappy as to have the savages assault it: Two barrels of Madeira, three casks of Teneriffe, one cask Canary, one half cask of White Lisbon, ninety-eight gallons of West India Rum, a quarter cask of Shrub, one barrel of cider Royal, four barrels of Beer from Christian's brunn, and one hundred and twenty bottles containing various wines and liquors, besides one barrel of bear meat, forty smoked hams, twenty haunches of dried venison two barrels of salted shad, and one barrel of smoked pigeons¹⁸."

In a postscript this also appeared,

"There was likewise concealed in the hidden vault of the chamber, the place thereof known only to the Bishop, the Schatzmeister and myself, the Brethren's strong iron box containing lb3172 in gold, English money, with 2150 silver florins from Germany."

The reading of this greatly astonished Colonel Morgan, for here at last, was confirmation of the truth of an old tradition, that had been handed down from generation to generation;

¹⁸The wild pigeon (*Columba migratoria*) is of an ash grey color. In Spring they take their passage to the North and in Autumn return to the South. In some years they flock together in such numbers, that the air is darkened by their flight. Wherever they alight they make as much havoc among the trees and garden fruits as the locusts * * * Their flesh has a good taste and is eaten by the Indians either fresh, smoked or dried."—*Loskiel's History of the Mission of the United Brethren Among the Indians of North America*, 92-3.



COUNT ZINZENDORF

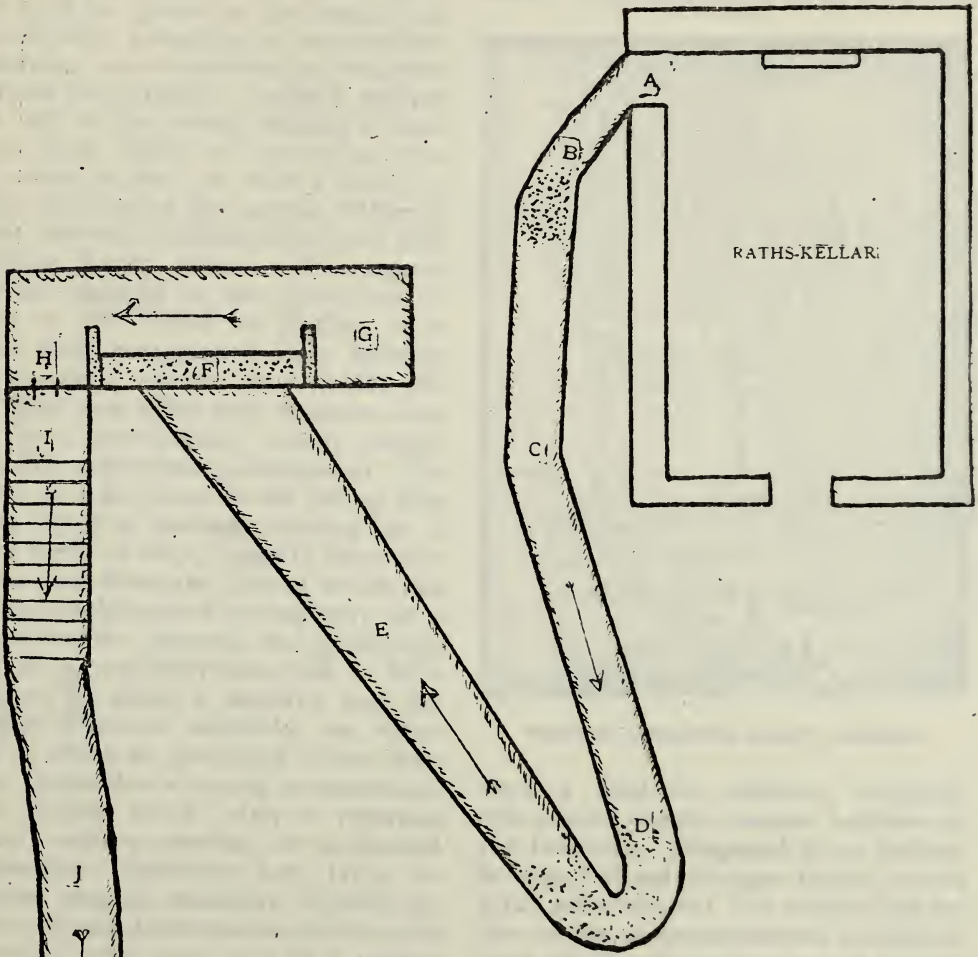
that there existed a secret passage¹⁹ from the inn to a refuge of safety somewhere in the impenetrable forest growth that lined the banks of the Monokasy in ancient days. The thought that it was reserved for him, John Morgan, to discover this old subterranean passageway, and perhaps in the secret chamber described by Albrecht, the innkeeper, find some, if not all of the precious vintages, and brews, with the gold and silver, now surely become treasure-trove, stored away in that far off time for safety gave him such a thrill he hadn't experienced the like of in many a day, not since the summer evening he kissed his first sweetheart down in the Saucon Valley.

With such possibilities staring him in the face, you may be assured that the mysterious gallery leading from the Rathskellar, which had always been a profound problem to the pa-

¹⁹The Old Moravian Sun Inn by Rev. William C. Reichel, author of "A Red Kosa from the Olden Times."

trons of the inn, was to be explored forthwith, and the next day the Colonel, with an air of great importance and mystery about him, disappeared along with a pick, shovel and crowbar, and was not seen again by his friends until many days had passed. His good wife and boy found it difficult to recognize him as late each night he sneaked softly up the

stairway from the vaults looking like a gigantic mole, begrimed and covered with dust. He succeeded however late one afternoon, after strenuous labor amid great clouds of dust, with sorely blistered hands in breaking through a large body of earth that had been tightly packed in an ingenious turn of the tunnel, made at an acute angle, closing it effectually.



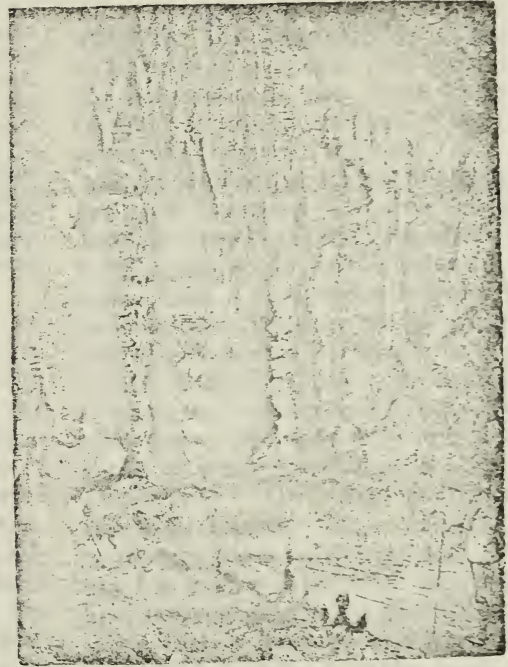
Scale: 1-to inch to foot

PLAN OF LABYRINTHIAN TUNNEL

- | | |
|---------------------------|-----------------------|
| A. Entrance to Tunnel | F. Stone Firing Ledge |
| B. Obstruction of Clay | G. Armory |
| C. Tunnel | H. Doorway |
| D. Earth and Broken Stone | I. Stone Stairway |
| E. Tunnel | J. Tunnel Way to Cave |

and giving it the appearance of a natural barrier, at a distance of about fifty feet from the entrance to the Rathskellar. The tunnel was evidently planned by someone who had intimate knowledge of and experience in military matters, for an enemy could be held at bay with the greatest ease from the vantage secured by the peculiar plan followed in its construction. At a distance of about forty feet from the point of the angle, the tunnel here assuming a labyrinthian character, was constructed a miniature fortress and armory. Leaning against the wall of the armory behind a stone ledge from which an advancing enemy could be fired on were a dozen or more old rifles of the famous ^{19*}Henry make, several blunderbusses and half a dozen heavy sabres. The tunnel was so recessed at this point that a relay of men could be loading rifles while their companions were fighting the invaders. It took time to load the old flint lock rifles and muskets, and an alert, enterprising enemy might rush the defenders if unprepared. He found at a few feet to the left of this firing ledge a doorway leading to a steep flight of steps, roughly hewn out of the rock from the foot of which ran a long unobstructed passageway at a sharp incline towards the Monocasy, and in a southerly direction. At a distance of about a hundred feet the passage widened suddenly, on either side of which at that point he saw two stout oaken doors swung on enormous iron hinges, which, after a vigorous assault with a crowbar, he succeeded in opening, disclosing two large irregular shaped chambers formed by nature in the limestone rock—the two halves of what was once in a remote geological age, a great single cave but which in the course of time was curiously divided by the formation of a stalagmite wall, which the builders

of the tunnel discovered so many generations ago. The roofs and sides were composed of a dazzling white sulphate of lime with stalactites in an endless variety of form, size and color, all translucent, and when lighted up producing a most brilliant and beautiful effect, as if encrusted with magnificent rubies, emeralds and diamonds. No masonry could compare with the walls in strength or beauty. The floors of the chambers were even and



BROTHER ALBRECHT'S SECRET CHAMBER

hard, a kind of concrete, evidently constructed by the master builders of the Brethren. Disposed in an orderly fashion Colonel Morgan beheld to his great astonishment in a chapel-like recess of one of the chambers, a score or more of barrels and casks, all stoutly bound with iron hoops, apparently containing wines and liquors as the lettering burnt into them indicated, with a great number of bottles filled with some kind of unknown liquor, the labels having disappeared generations ago.

^{19*}William Henry of Lancaster and Nazareth the most celebrated gunmaker of his time. *Sawyer's Firearms in American History.*

"*Donner wetter,*" exclaimed the Colonel, greatly excited. "This find beats the Rheingold!" Like every Bethlehemite our landlord was a lover of good music, as well as a clever classical scholar, and he instinctively thought of the *Nibelungen hoard*²⁰ in Wagner's immortal composition. He had moreover a thorough appreciation of rare old wines. He cried out with great enthusiasm:

"Every drop in those barrels and bottles is worth its weight in gold; there is nothing like it in America, perhaps in the world! One hundred and forty-two years! How much older the Lord only knows! *Nun will ich gewiss verdammt sei!* Ach, but it will be a fine throat that makes the acquaintance of the least of this precious stuff. Only the elect, and I think I'll do the electing, will get a taste of it, beginning 'right away quick', as Sam Druckamiller would say, with your humble servant, John Morgan, landlord of the "Sun Inn" successor and heir to wise old Brother Albrecht, just now of blessed memory."

As the Colonel came prepared for any emergency he had no difficulty with the aid of a bung starter, and accessories in gaining access to the contents of the barrels. The ubiquitous corkscrew, which every citizen of the Lehigh Valley is said to carry along with his jack-knife, a wicked slander however, spread by some jealous, unregenerate outlander, presently enabled him also to determine the character of what the bottles contained. Slowly making the circuit of the cave—which in time of danger might have served as a sanctuary, now lighted by an old swinging iron lamp, a relic of the pioneer days of the Brotherhood, which the Colonel found almost filled with oil, and speedily utilized—and critically surveying the formidable array of barrels and casks he exclaimed with sudden energy.

²⁰A mythical mass of gold and precious stones, which Siegfried (*Sage-freed*), prince of the Netherlands, took from Nibelungenland and gave to his wife as a dowry. The hoard filled thirty-six wagons. After the murder of Siegfried, Hagan seized the hoard, and for concealment sank it in the Rhine at Lockham, intending to recover it at a future period, but Hagan was assassinated and the hoard was lost forever.—*Nibelungen Lied*, XIX.

"They say that the proof of the pudding is in the eating,' and by the same token if I am to arrive at a knowledge of the wines and liquors which Brother Albrecht undoubtedly bequeathed to me, I readily see that there will be some multitudinous drinking going on here, and I may as well start in at once, for as Macbeth remarked, when he put up that horrible job on poor old Duncan²¹, 'if it were done, when 'tis done, then 'twere well it were done quickly.' So here goes for this barrel of old Madeira!"

Tapping it gently, almost affectionately, he soon found his way to its imprisoned sunshine and cheer, and filling a wineglass he held it to the light, watching and admiring its rich color as he passed it to and fro; then inhaling its aroma in the most approved fashion of the connoisseur, as if it were the fragrance of some rare and delicate flower; and also inclining his ear as if listening to some song or message from the vineyards that gave it birth on some fair Madeiran hillside. Like a true lover of good wine, he abhorred haste in its drinking. He would not drown its flavor, in a murderous, vulgar gulp, in the manner of a boisterous swashbuckler swallowing stale beer. He would as lief swallow a cup of weak Rio coffee in a Bowery restaurant. On the contrary he touched almost imperceptibly the brimming glass with his lips. Closing his eyes softly, and moving his lips, ever so gently, he seemed to have fallen into a deep reverie from which he quickly awoke to take a sip with an expression that was almost ecstatic. Then another sip and another, and then a smack of the lips that sounded like the crack of a rifle, which volleyed and echoed in the cave like the firing of a platoon. Then came a discourse on wines that displayed a most remarkable acquaintance with the history and virtues of that much abused drink of the Patriarchs,²² a

²¹*Shakespeare's Macbeth—Act I Scene VII.*

²²"And Melchizedek King of Salem brought forth bread and wine, and he was the priest of the most high God."—*Genesis*, 18th chapter, 19 verse.

"Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.—*I Timothy*, 5th chapter, 23d verse.

talk that would have delighted Anacreon²³ and Tom Moore²⁴.

"They call Madeira an old-fashioned wine, no longer cared for;" he said, "let me tell you though that Sherry, the rival that fashion every now and then puts in its place can't hold a candle to it. Madeira possesses rare inalienable virtues, and will always come into its own again no matter what whims for a time may set it aside. Now, here is a genuine wine, rich in natural flavor and color; no counterfeit almond concoction; none of your muslin Madeira, but with a splendid body and matured to perfection. *Himmel!* It didn't have to hurry to do that in all these long years. Old wine drinkers tell us that Madeira has not yet been drunk too old. I'll bet the old roan mare that this is the oldest vintage in the world today; a glass of it would almost raise the dead. So here's to Brother Albrecht! Most loyal of landlords and most faithful of the Brethren. May his memory never grow cobwebbed in this good old Moravian House of Entertainment."

The neighbor to the Madeira was a cask of Malmsey that appealed strongly to our now thoroughly animated landlord. Going through much of the same ceremonious handling of the fine old wine that made his introduction to the Madeira so impressive he continued,

"This old Malmsey has a bouquet like a ripe pineapple; a sort of first cousin to Madeira, I should say. This is the wine they call Teneriffe, a New York *bon vivant*, named Peter Marie, once told me. And come to think of it one of the Lehigh University professors reminded me a year or so ago that Richard, the hunchback king of England, the chap who was afraid of his looking-glass, drowned his nephew, a half name-sake of mine, in a hogshead of this same old Malmsey. Now, that beats having a knife put into your 'innards,' or having your head cut off before breakfast, to which some less favored royal celebrities could testify. Now, if by some unhappy decree of fate I am to die by drowning, let it be by all means in a tank of Malmsey, for this is beginning to make me feel mighty good, and that is what we all should be, good and happy, said my preacher last Sunday. What a grand Missionary old Malmsey would make."

²³"Today is my business: who knows what tomorrow will bring forth? While, therefore, it is fair weather, drink, play and offer libations to Bacchus." Anacreon XV, 9.

²⁴"Press the grape, and let it pour

Around the board its purple shower."—Moore's Juvenile Poems, p. 63.

"These barrels and casks are not as full as they once were, if old Albrecht told the truth in his inventory, but what has been lost in quantity I allow has been more than made up in quality. Old Father Time has a habit of taking toll from wines and spirits. This is surely an enticing wine, and I guess I can hazard another glass, so here's to the jolly good fellows, past and gone, who once passed the flowing bowl in this good old inn. *Ach!* if I only had them around me now, we would make a night of it."

Coming to a curious bit of cooperage stamped "White Lisbon" he cried out:

"*Now, was der teufel, White Lisbon?* From the taste of it, it reminds me of Port, and by Cracky, that's just what it is! A white Port made from white grapes grown near Lisbon, and mighty good stuff it is, too. A bumper of it wouldn't hurt a baby! So here's to Bacchus, the God of the Vineyard, that first from out the purple grape crushed the sweet poison of misused wine. I swiped that toast from a blind man.²⁵ It's classical too. Lucky thing I am alone, for people hearing me might think I was a Pagan, one of those cusses we used to read about, when I went to school at Nazareth Hall. They say they used to make Rome howl, when a thirst overtook them. Do you know these old wines are the greatest thing in the world for a treacherous memory. My schooling is all coming back to me. I'll be talking Greek, the next thing you know, John Morgan, you old reprobate!"

"And what have we here, in this dwarf of a cask with a Spanish name? MANZANILLA. *Himmel!* I'll be quite a linguist if drinking these foreign wines is a short cut to the mastery of their languages. I'll be a fine polyglot, or perhaps something more extraordinary, if there is much more of this. Lord, what a School of Languages I could establish, if the only teachers were wineglasses, and the curriculum, these grand old wines. Lehigh University and Lafayette College wouldn't be in it with me: not for a minute. I'd make Doctors of Languages in short order. This cave would make a great recitation room."

Filling a glass, and sipping it gently, and then executing a graceful *pas seul* that would have done credit to a West Point dancing master, he exclaimed,

"*Caramba!* But this is delicious!—I should call this an absolutely perfect wine with surpassing delicacy and flavor, and

²⁵See Milton's *Comus*. Line 46.

dry as punk! And what a fine straw color! Great thing for the stomach! Finest thing in all Spain! Julius Caesar must have had this for a table wine when he was galavanting around the Spanish peninsula. Another glass of this, and I'll feel like charging windmills, like our old friend Don Quixote, or fighting Spanish bulls in our back yard. Another little nip can't hurt, and it's good, too, you know," winking both eyes, "for the languages. So here's to Sancho Panza, and the prancing Rosanante!

'Gaily the troubadour touched his guitar,
As he was hastening home from the war.'

Colonel Morgan had arrived at that stage where his exuberance of spirits began to find expression in song and poetry; with a decided inclination of his feet to shuffle accompaniments.

"Great Scott! But there's something exhilarating about these spirits come to life again. No, hang it, I mean come to *light* again. I don't mean spooks, John Morgan, though I am beginning to see strange, odd looking things that make faces at you, and to hear queer noises. You can't tell what unearthly things moved into these caves and tunnels during the last one hundred and forty years and living here rent free ever since; but I am going to see this thing through, no matter what the devil I see, or what happens, 'be it goblins damn'd or blasts from hell.' So move on, John, and keep your eyes peeled."

Just then, as if in defiant contempt of the Colonel's courageous manifesto, two enormous bats just grazed his head as they went whirring by with a mighty sweep of wings. In no wise alarmed he shook his fists at their disappearing shapes, crying out: "wait until I get my hands on you, you infernal interlopers."

Stooping over a small cask he found modestly reclining in a niche of the stalagmite wall, he exclaimed, "Here we have something stamped: SHRUB. Well, I'll be hornswaggled! Shrubs! I never knew before that you could drink shrubs. We always make button hole bouquets of them around here. But, let us taste it anyway. Pshaw", turning up his nose, "that's a sweet weak made-up²⁶ sort of drink—something, I should say, expressly concocted for the ladies—God bless them! However we won't linger over that; it isn't

a man's drink, but a Nancy boy's beverage! Your little dudes that lisp when they talk."

Picking up a demure little keg, and tossing it in the air, he exclaimed:

"What a diminutive affair, and so snugly bound? It has an air of great respectability about it though, and its name is LACRYMA CHRISTI NAPOLI. No wonder it is put in so small a package, for this is one of the rarest wines in the world, and none but a '*sourbred*', as my old *gringo* friend Major Horn facetiously would say; none but a gentleman and a scholar, should ever be allowed to drink it. It is a sweet luscious Italian wine with an exquisite flavor, reserved for the most exacting palates, and we have a few of them right here in Bethlehem. It is said that this is the old Falernian, with which Horace²⁷ was wont to regale his dear friend, the good knight Maecenas, and the young blades of Rome, on the famous Sabine farm; and many of the famous Odes, I have no doubt owe their existence to it. It's full of inspiration. I'll be sworn, this was religiously reserved for the sole use of distinguished guests, possibly Count Zinzendorf, who, good pious bishop that he was, yet believed with the Brethren, in sunshine, music and good cheer. I would not for the world miss a taste of this most exclusive of aristocratic wines—the joy and solace of many a prince of the old church. *Bonum vinum laetificat cor homanis!* as some convivial old Abbot would say. These wines are certainly conclusive evidence as to the character, requirements and accomplishments of both hosts and guests of the old Sun Inn, in the early days of its history."

Assuming a rather strained, upright bearing, decidedly military, albeit with considerable effort, Colonel Morgan solemnly exclaimed, pointing to a big barrel:

"We have come to real trouble now, I am afraid. Here is some genuine old West India rum, nearly one hundred and fifty years old, and as fiery and vindictive as the Old Nick! These old piratical spirits never would mix with your aristocratic wines; it's a fierce old drink, full of hurricanes, if you provoke them, and nothing irritates

²⁷"My friends, let us seize the moment as it flies, and while our strength is fresh and it becomes our youth, let the clouded brow of sadness be far away. Bring forth the wine cask stored in the year of my friend Consul Torquatus. Cease to talk of other things; perhaps the Deity will benignly change this gloomy hour and bring back to you the joys of former days. Wine that is mighty to inspire new hopes and able to wash away the bitters of care." *Horatii Opera.*

²⁶A liquor composed of vegetable acid, especially lemon juice and sugar, with spirits to preserve it.

them more than an introduction to polite society, and when you turn your stomach into a drawing-room the devil may be to pay when the introductions begin, for mixed society has its drawbacks. It's a school for scandal, I tell you. I am game though, so here's for better or for worse." Filling a glass, and holding it rather timorously, he continued, "My aristocratic friends, let me introduce my old acquaintance, Jamaica Rum, but for Heaven's sake, don't rile him—he's a cantankerous old cuss! The older they grow, the worse they are, you know. Whew! Wow! Steady, John Morgan! you've got your hands full now for you have turned your stomach into a Donnybrook Fair. There's something wrong too with the law of gravitation in this old cave the way the floor keeps moving up and down."

"Now, for the plebeian beer from Christian's Brunn! I can't go back on this honest old Moravian brew."

"This is truly *lager* beer—something you don't get nowadays, for it has lain here nearly one hundred and fifty years as well as the wine which is a *lager* wine for the same reason."

*"Jetzt schwingen wir den hut
Das Bier, das Bier, war gut!"*

"In its long sleep it has acquired many genuine old fashioned virtues, and talking of sleep I am beginning to feel as if I were being 'rocked in the cradle of the deep,' the way this old cave is rocking. Next thing I'll know some outlandish creature will be singing a lullaby to me, one of those gnomes we used to read about in German story books."

"*Himmel!* Here's another barrel to sample, and then for the bottles. This cave is like a Merry-go-round, the way it's whirling about, and the barrels and casks looking like wooden horses, camels and ostriches; the durned thing won't stop long enough to give a feller a chance to get on board, so there's nothing left but to jump for it. *Blitzen*, I missed it that time! *Wart a bissel du rinds fie!* I'll get you next time," and he did, plus a scratch or two.

"Cider Royal!" he exclaimed, "that's a new one on me, but as Brother Albrecht brought you here, I'll see what you're made of," and a right good drink he found it—better than much of the so-called champagne of today. "And now, for the bottles! If I can only catch them; they seem to be playing leapfrog and having a good time. Whoever saw the like? Watch me get one of 'em. *Eins! zwei! fier!* Mished them all! Guesh I'll crouch behind one of these pillars and interchept 'em! Look a here, John Morgan, I want yoush to understand that I'm not doin' all this hard drinking, because I like it. I guesh I know when I

have enough, be gosh! I want yoush to know that I'm taking an inventory, and musht drink to keep the accounts straight. Can't trust nobody else to do thish. No, not even my brosher. They'd all get drunk. It ish a solemn duty, and I'd be an ungrateful dog not to drink to the helsh of old Albrecht, and all his frents .There's nothing mean about me, and don't you forgesh it, John Morgan, you old Buccaneer."

The reader must not assume that the Colonel was in the habit of tarrying unduly over the wine cup—on the contrary, he was a very Prince of Sobriety, and not given to hilarity. He had extraordinary duties imposed upon him in this adventure, and most manfully and faithfully did he perform them.

The Colonel now began to see things double and treble, and to hear voices. He thought some one was crying out: "Speech! speech!" Rolling a barrel of Canary, which somehow he had overlooked, into the middle of the cave, he succeeded in mounting it after considerable effort, and making a profound bow, began the following oration:

"Mr. Shairman, and fellow citishens, I feel very proud to be permitted to address this august asssembly on this suspicious occasion. I desire to express my appreshiation of the great honor you have imposed upon me by making me the orator of the evening. Now, my dear breshren, I musht asssure you that makin' speeches is not quite in my line. I am devilish sly when it comesh to putting up a politischahl job, and I am no slouch at shamplng old wines and sphirishs ash you all will bear me witness, nevertheless.—

And then the barrel began to wabble violently, and John Morgan incontinently was forced to abdicate.

"Look a here, John Morgan, you've abshorbed about enough of thish inherish-tance of yoursh: don't be a prodigal, leave a little for—well—another occasion. You musht take the resh of the asshets on trust, or you'll get as full ash Billy Heller's goat. I am a little drowsy, too, and I am going to quit, with jush one more drink. I'm going to make a *poosh cafe*, one of them hifalutin things they drinshs down in Ashbury Park, one of those things thash look like hokey-pokey ishcream."

No French *boulevardier* could have done better; the *pousse cafe* was beautifully constructed, but it proved a night cap for Colonel Morgan, who soon found himself peacefully reclining full length in the midst of Brother Albrecht's ancient hoard, oblivious to war, or to the rumors of war, or to any other disturbing element, even to the gold and silver in the Brethren's strong box, the quest for which he had reserved as a *finale*.

Through his brain now floated gorgeous dreams, pictures of the days when these vintages were quaffed by lords and ladies, famous soldiers and statesmen, and carried away by his enthusiasm he swore a mighty oath, that he would celebrate the one hundred and fiftieth anniversary of the ²⁸opening of the inn by giving a grand reception to which he would invite all the celebrated people who were ever sheltered beneath its roof.

"Of course," said the Colonel, "all my Beslehem friends will be there, too, to meet the illustrious guests." It is wonderful what effect a little wine will have on some people's diction and pronunciation, even when taken for the stomach's sake.

Invitations engraved in the best manner of the art and couched in the most punctilious form were sent out at once to all the great folk whose addresses the Colonel could find. Now that he had shot his bolt, so to speak, to which there was no recall, plans for the celebration on a scale worthy of the occasion, and of the guests of honor whom he felt certain would grace it by their presence began to pass in almost endless procession through his brain. That it must be unique, and in good taste withal he insisted at once, and moreover it must be in all particulars an affair in which distinction was the keynote. Colonel

Morgan would have nothing commonplace; he was a true Moravian in that resolve; he would reproduce the ancient environment, the social atmosphere and manners that were in vogue when the ancient Moravian landlords welcomed the coming, and sped the departing guests, with a hearty "*adieu*" and "*komme bald wieder*," which sentiment still obtains, to which the inscription over the arched entrance to the Inn bears testimony.

Very quickly Colonel Morgan had matured elaborate plans out of the multitude that clamored for recognition, and on the eventful day, the greatest ever known in the Lehigh Valley, the old Inn was resplendent without and within. The ancient weather-beaten sign of the Sun, which long had hung on the outer wall eclipsed in the dust of generations, was brilliant in fresh colors, shedding its cheerful rays with a glow and warmth that turned the temper of the town into the most amiable of moods.

The distinguished guests began to arrive early in the morning and continued all through the day. Some had come the day before. Many came by the old-fashioned stage, drawn by four horses; some arrived in Windsor chairs²⁹; others in Curricles³⁰; again, some in Jersey wagons; some in Sopus

²⁹A sort of low wheeled carriage. "In the year 1746, Mr. Abraham Carpenter, a cooper, in Dock street, near the Golden Fleece, makes his advertisement, to hire two chairs * * to this effect to wit:

"Two handsome chairs,
With very good geers.
With horses or without,
To carry his friends about."

—*Watson's Annals of Philadelphia*, p. 158.

Arrived at the Inn August 12, 1801.—"A gentleman in a Windsor chair." See *Register of the Sun Inn*.

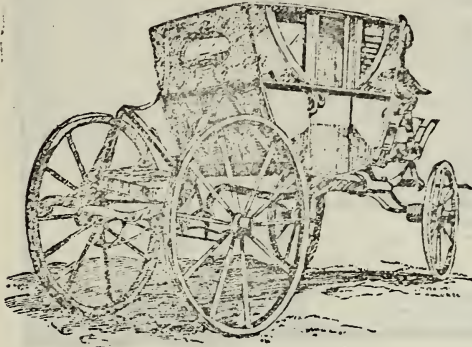
³⁰A chaise or carriage with two wheels drawn by two horses abreast. "A very short trial convinced her that a *curricl*e was the prettiest equipment in the world." *Jane Austin*, Northanger Abbey p. 124.

"The splendid carriage of the wealthier guest,
The ready chaise and driver smartly dress'd;
Whiskys and gigs and *curricl*es are there,
And high-fed prancers, many a raw boned pair."
—*Crabbe*.

Arrived at the Inn, July 15, 1801. "Two gentlemen in a *curricl*e, three horses and one servant."
See *Register of the Sun Inn*.

²⁸"On the twenty-fourth day of September of the aforementioned year 1760 (this day marks an epoch) the first travellers were entertained under its hospitable roof."—*The Old Moravian Sun Inn* by Rev. William C. Reichel.

wagons; and a goodly number of gentlemen on horseback accompanied by their grooms and valets; while others again traveled in great state in coaches drawn by four horses with outriders, and postillions.



WASHINGTON'S STATE COACH.

The arrival of so many noted people soon set the quaint old town into tremors of excitement. The appearance on its streets of so many strangers, appareled in the picturesque costume of Colonial and Revolutionary days occasioned open-eyed wonder among the citizens. The courtly fashion, the bowing and scraping, the snuff-taking, the complimenting, and the stately demeanor of the newcomers was in such striking contrast with the curt, bluff way of the modern town, it was not surprising that it was looked upon as a sort of gala occasion; a masquerade affair—or *meschianza fete*,³¹ such as was once held in Philadelphia in Revolutionary days during the British occupation. The citizens had forgotten that this was the daily fashion of their

³¹"Howe's farewell was made the occasion of a *fete champetre*, which, a splendid folly in itself, has been about as notorious in American history as the Field of the Cloth of Gold used to be in the annals of the three monarchs.—Henry, Charles and Francis. The *Meschianza* was as the word implies, a medley, but the most salient features were imitated from the Masques, such for instance, as Ben Jonson used to get up for the amusement of James I's Court at Hampton Court." The idea of such a *fete* emanated from the brain and fancy of Major Andre a friend and admirer of Lord Howe, Commander of the British Army in Philadelphia. The *fete* took place May 18, 1773. See *Scharf and Westcott's History of Philadelphia*, Vol. I, pp. 377-82-83.

forefathers which had passed away, and unhappily with it much of the old-fashioned charm and formality of manner, the lack of which has made our modern life very commonplace, indeed.

Great, too, was the marvel of the town when twilight fell upon it to see emerging from the old Moravian burial-ground—where bishops and laymen, Indian converts and devout sisters, rich and poor, the forefathers of Bethlehem sleep in true democratic fashion, each under a simple slab of stone, in no order of precedence, giving but the sleeper's name, birth and death, no more; brothers and sisters, truly,—the form of one of its ancient watchmen, garbed in the raiment worn before the war of Independence, and armed with a long spear, swinging a quaint old lantern, and singing the while, ancient Moravian hymns.³² As he approached the old Inn, the clock in the church tower, began striking the hour. Quitting for the moment, his singing, he cried out, "*Die Glocke hat Zehn geschlagen, und alles geht wohl. Gott sei dank!*" and then proceeded slowly to make the circuit of the town, which on this night the venerable Brother found a fatiguing, as well as a bewildering and terrifying task. The town was no longer the village he knew in the old days, when the watchman's beat was no great affair and when a

³²The watchmen would also sing verses composed specially for them in old Herrnhut, Saxony by Count Zinzendorf.

9 o'clock.

"Hear, Brethren, hear! the hour of nine is come; Keep pure each heart and chasten every hour."

10 o'clock.

"Hear, Brethren, hear! now ten the hour-hand shows; They only rest, who long for night's repose."

1 o'clock.

"The hour is one! through darkness steals the day; Shines in your hearts the morning star's first ray!"

4 o'clock.

The clock is four! wher'er on earth are three. The Lord has promised He the fourth would be."

6 o'clock.

The clock is six! and from the watch I'm free, And every one may his own watchman be."

—James Henry's *Sketches of Moravian Life and Character*, pp. 50-1.



ANCIENT MORAVIAN WATCHMAN

drink of wine, or ale, in the evening, and another at dawn, at the old inn, was the custom, the gift of the *Unitas Fratrum*. The custom held good this night, too, and Brother Felsenbach was served with the best, landlord Morgan could boast, which was no better, however, than the beverages the ancient watchman was accustomed to, as mine host, would willingly admit.

Well it was for the old man to be fortified with spirits for he wot not of the unearthly ordeal awaiting him on his nocturnal rounds, for as he approached the rear of the town, in the neighborhood of Nisky Hill, along the bluff overlooking the Lehigh, he caught sight of the great steel works across the river, vomiting myriads of brilliant sparks of incandescent fire, falling like the stars of heaven from autumnal skies; belching forth huge

volumes of smoke, intermingled with blazing tongues of flame, colored with all the hues of the solar spectrum, while over the shining waters of the swiftly flowing river, came the mighty clangor of gigantic hammers; the rumbling and rattling of machinery; the puffing of steam engines; where he saw, too, the forms of busy workmen running to and fro in the light of the furnaces, who he thought were imps of Satan, intent on some hellish task, and hastily concluded that he was in the neighborhood of the bottomless pit. He was more than ever convinced of this fact, when, in the midst of his terror, one of the night express trains, with its flaming headlight, spitting fire and sulphurous breath from the engine's smokestack; its long sinuous line of coaches brilliant with light went dashing up the valley, with a deafening roar and thunder; its whistle shrieking and howling as if in titanic pain and rage; sights and sounds alien to his simple life and generation. Dropping his spear and lantern, and lifting his outstretched hands to heaven, the devout old brother exclaimed, "*Allmaechtiger Gott im Himmel!*" The great dragon of the Apocalypse, Apollyon, the old serpent has broken down the gates of hell, and escaped, to wreak destruction on the faithful. Woe is me, O my beloved Bethlehem! What fate is thine. O home of the Brethren!"

Then hurrying and stumbling in the utmost terror, he fled to the old church he knew so well, to rouse the citizens with the ringing of the great bell, and to apprise the Brethren of a great and imminent danger, whose presence he had just discovered.

(To be continued in the next number)

The Emmenthal

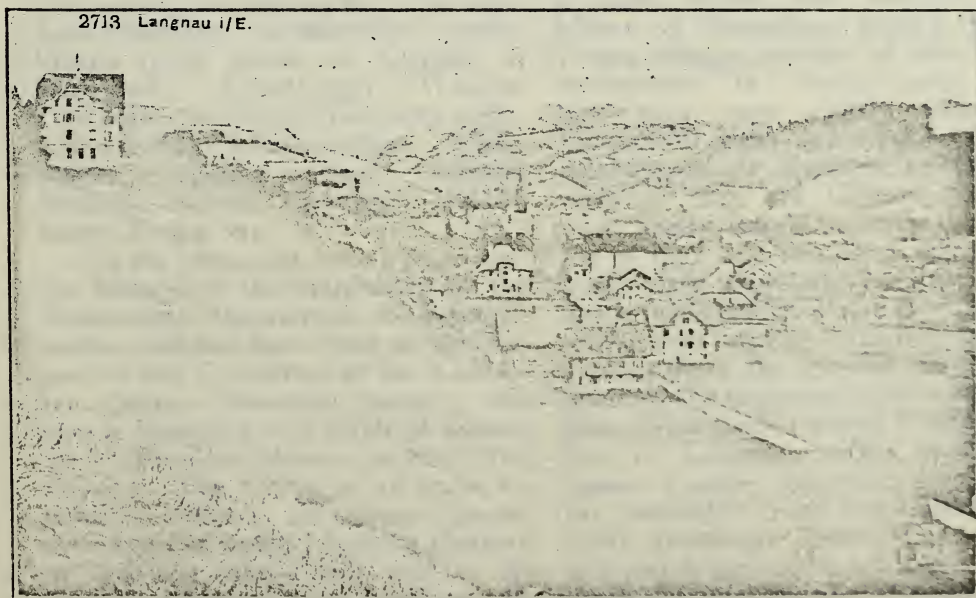
Canton Bern, Switzerland

By Prof. Oscar Kuhns, Middletown, Conn.



THE Lancaster Historical Society is going to celebrate next fall the coming of the first settlers to Lancaster county. As the report of the Committee of the Society recently stated that many of these settlers came from the Emmenthal, I have thought it might be of interest to give a brief description of this ancestral valley of ours. For the writer of this article, though he was brought up in Brooklyn and has spent the most of his life in a New England College, yet is proud of the fact that he was born in Lancaster county, and for two hundred years not one of his ancestors, on father or mother's side were born outside of that county. It was a natural interest in the Herrs, Mylins, Kendigs, and other ancestors of mine that has led me to visit

Switzerland many times, and to study her history. The results of all these studies are to appear the coming Summer in an illustrated book on "Switzerland, its Scenery, History and Literary Associations". In this book (published by T. Y. Crowell & Co.), for the first time in a popular book will be discussed briefly the facts concerning the Early Swiss Settlement to Pennsylvania. I give here the first fruits of this chapter of my book. But before doing so I will give a brief description of the Emmenthal itself. The Valley, so named on account of the river Emme, which flows through it, is one of the most fertile in Switzerland. Beautiful meadows are seen on every hand, large flocks of fine cattle and picturesque and comfortable houses bear witness to the prosperity of this, the "Garden Spot" of Switzerland. It is interesting to note that



LANGNAU

Lancaster county, the "Garden Spot" of the United States, was settled largely by people from the Emmenthal. The history of the Emmenthal runs back to the Middle Ages, and all the villages of the present time were once merely the houses of the peasants grouped around the Castle of the Lord—such are the villages of Signau, Lützelflüh, Trachselwald, Schangnau, and others.

I have before me, as I write, a book by Pastor Imobersteg, entitled "Das Emmenthal, Nach Geschichte, Land und Leuten." In this book we find many interesting facts about this ancestral home-land of so many of us, such as its gradual absorption by the government Bern, the history of its Churches, the Peasant Uprising in the 17th Century, which shows that not only religious conditions brought about emigration of the natives, but material and physical conditions as well.

In Chapter 6 we have a discussion of the old families of the Emmenthal, and here we meet with many well-known Lancaster county names, such as Aebi, Burki, Burkhardt, Fritschi, Joder, Kunz, Oberli, Galli, Brechbühl (from parish in Eriswyne), Flückiger, from Flückigen (in Rohrbach), Aeschlimann (from parish of Aeschli, in Diessbach), Eichelberger, Wenger, Hoffstetter, Zürcher, Neuenschwander, Krähenbühl, Schallenberger, Rüeeggsegger, Widmer, Boss, Strahm, Schürch, Bichsel, Habegger, Haldermann, Zaugg, etc.

It is not necessary for me to go into the history of the emigration of the Emmenthal Mennonites to Pennsylvania—that has been done in the Report of the Committee of the Lancaster County Historical Society, and also is appearing in a series of articles by H. Frank Eshleman, in the Lititz Express. The source of all these articles is Müller's *Die Berner Täufer*, the author of which I had the pleasure to visit and take dinner with in his home at Langnau, some years ago. In Herr Müller's book we find that the

Emmenthal emigrants came from the villages of Bolligen, Rüderswyl, Eggwyl, Röthenbach, Diessbach, Hochstetten, Aifoltern, Sumiswald, Trachselwal, Lützelflüh, Trub, and especially Langnau. These are undoubtedly the places where for hundreds of years lived the ancestors of many Lancaster county families.

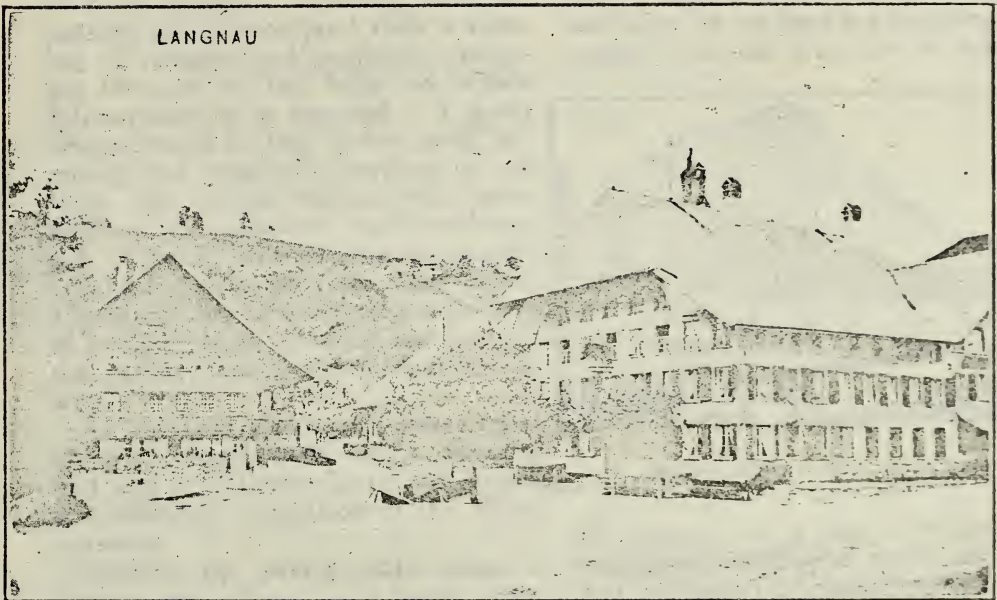
I have visited this country a number of times. I give here a description of one or two of my experiences.

One trip I took will long linger in my memory, that on a bright October day to the village of Langnau, where I was invited to dine with the village pastor, in the quaint old Swiss chalet, in which he lived, surrounded by his children like a patriarch. As I have already said it was from this village, or rather the Valley of the Emmen in which it is situated, that many of the earliest settlers of Lancaster county, Pennsylvania, came in the beginning of the eighteenth century. And as I sat in the cheerful sunny room of the town-hall, where the archives were kept, I found as I turned over the old family records, running back to the sixteenth century, many a name which has become well known in American history today. I have already spoken of the Swiss settlements in Pennsylvania, and how they came chiefly from the Cantons of Bern and Zürich. These Anabaptists, or Quakers or Mennonites as they are variously called, were finally forced to leave the Canton of Bern and sail down the Aar in boats made especially for them, then down the Rhine to Rotterdam, and so to the new world. I cannot forbear quoting here the graphic description given of the departure of this fleet, by Herr Müller, with whom I dined that day in Langnau, in his book *Die Berner Täufer*, inasmuch as among the passengers were the ancestors of many prominent Pennsylvania families, and it may be of not a few of the readers of this article. "It has been frequently described," says Herr Mül-

ler, "how the exiled Salzburger Protestants, laden with their scanty possessions, crossed the mountains of their native land, and with tears in their eyes, looked back to the valleys of their home; it has been described how the bands of French emigrants wandered over the frontiers of their native land singing psalms. Our friends from the Emmenthal and the Oberland found no sympathy among their fellow Swiss, as the towers of the cathedral of Basel and the wooded heights of the Jura faded in the dis-

not forget. Despite the comforts of religion, their sadness could not be overcome, and from time to time some one would begin to sing

"Ein Herzensweh mir überkam,
Im Scheiden über d'Massen,
Als ich von euch mein Abschied nam,
Und dessmals müst verlassen.
Mein Herz war bang
Beharrlich lang;
Es bleibt noch unvergessen.
Ob Schied ich gleich,
Bleibt's Herz bei euch,—
Wie solt ich euch vergessen?"¹



SCENE IN LANGNAU

tance. Sitting on boxes and bundles, which were piled high in the middle of the boat, could be seen gray-haired men and women, old and feeble; yonder stood the young gazing in wonder at the shores as they slipped by. At times they were hopeful, at others sad, and their glances moved alternately, now to the north, now to the south, toward their abandoned home, which had driven them out so unfeelingly, and yet whose green hills and snow-capped mountains they can-

But the most enjoyable of all trips I took in this leisurely kind of way, was to the little old town of Schwarzenburg, on the frontier between the Cantons of Bern and Freiberg, high up among the hills. Formerly this beautifully located place was almost inaccessible; but now a railroad brings

¹Deep sorrow came over me as the time came to depart, and I was forced to say farewell and leave you. For a long time my heart was full of anxious thoughts. What matter if I go now, my heart remains with you:—how could I ever forget you?

it to the very gates of Bern. It is surrounded by the finest of meadows, pasture lands, and cultivated fields, and with a flourishing centre for raising the best breed of cattle. It contains many quaint and picturesque old buildings, in the genuine Bernese style of architecture, town hall, private houses, churches and a sunny, friendly little castle.

It was a bright and beautiful day in late August when I took the train at Bern and slowly moved out across the country, passing the suburbs, leaving behind us the loftily situated city, with its cathedral towering over all, passing the Gurten, and then a number of villages, and gradually mounting the side of the hills on which Schwarzenburg is situated. I spent several hours in this lovely place, admiring the beautiful country on all sides, the quaint houses, the barns built on the side-hill, each with its pile of wood, and its pile of manure around it, but saved from disagreeable appearance by the numerous flowers of brilliant hues, growing not only in the garden, but at the windows as well.

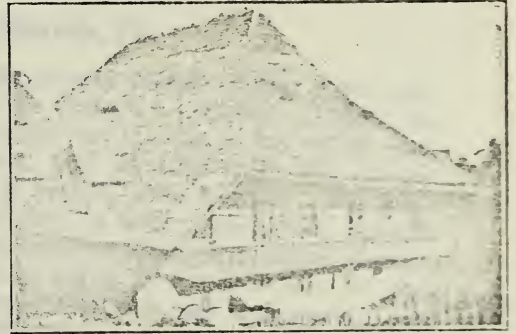
As I walked along men, women and children would give me a friendly nod, and say "Grüss Gott!" the simple but touching salutation of the Swiss peasants.

Outside the pretty little castle a woman was sitting on a bench, sewing, while her children were playing at her feet. The day was cool, bright and clear; the sun shone softly on the weather-beaten chalets and on the white schloss, making altogether an exceedingly pleasant scene.

All around was green grass, clear running water, numerous groups of children playing with the men in the fields, and gardens, or walking along with their rakes over their shoulders. It was an idyllic picture of the primitive life of the Swiss peasants, absolutely free from the intrusion of tourists, the only modern note I saw was a boy on a bicycle. Involuntarily, I

murmured to myself, "If God ever made a fair country, out of rolling hills and pleasant valleys, green meadows and pastures, and pure free air, surely Schwarzenburg is such a country."

The most conspicuous object in the landscape is a little white church situated on an isolated round hill, and visible from all points of the horizon. Thither I made my way, directed by a peasant woman, who pointed out a narrow "waag" across fields. It was a hard climb, but well repaid the trouble when I arrived there. Never have I seen a more variedly beautiful landscape of an idyllic character than is seen from the hill. On the horizon



HOUSE NEAR BERNE. A CHALET

all around was a line of mountains; the rolling landscape nearer at hand was composed of many valleys, hills and amphitheatres, all different from each other, and each one attractive in its own way. Here and there comfortable houses—some with red roofs,—and stately barns dotted the scene; the green of the meadows was dotted by fields of gold of the harvest, men and women were working in the fields, and through the still air came up the sound of bells striking the hour, the sharpening of the scythe on the stone, the cawing of crows, and the shouts and laughter of children in the distance.

I wandered through the quiet graveyard that surrounds the church on all

sides, covering completely the plateau which formed the summit of the hill. A gentle melancholy stole over me, as I read the names and inscriptions on the tombstones where

"Each in his narrow cell forever laid,
The rude forefathers of the hamlet sleep."

Suddenly I saw a marble pillar in striking contrast to the humble graves around it, and approaching read this inscription: "In loving memory of Robert Sydney Hunt, captain Royal Navy, suddenly called home August 3, 1907, aged 63: Au revoir. I Thess. IV. 16-18."

How was it that this distinguished Englishman came to be buried in this little graveyard, so far away from the "Madding crowd's ignoble strife"? I know not, but surely no more beautiful place can be imagined than this delectable mountain, from which to be called home.

NOTE.—For a detailed discussion of the Early Swiss Settlements of Pennsylvania, see my German and Swiss Settlements of Colonial Pennsylvania: A Study of the So-called Pennsylvania Dutch.

The Frederick Scholl Family

By Mrs. C. D. Fretz, Sellersville, Pa.



HE distinguished American, Edward Everett wrote "There is no man of any culture who does not take some interest in what was done by his forefathers" and as the aim of your magazine is

to encourage historic research and perpetuate the memory of the German and Swiss pioneers, a short history of the Frederick Scholl family is submitted herewith.

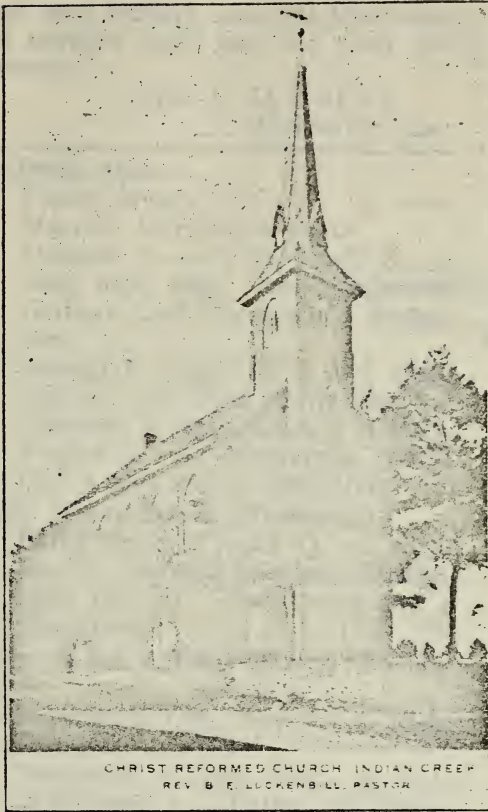
In 1734 Frederick Scholl and forty-five other German inhabitants of Bucks county petitioned to be naturalized, so as to hold land and transmit the same to their children. He had arrived at Philadelphia in the ship James Goodwill from Rotterdam, September 11th, 1728. He came from the Palatinate, and first settled in Milford township, Bucks county. Peter Scholl was also a resident there at the same time, and some of his descendants think he was a brother of our ancestor.

Some years later Frederick Scholl bought a tract of 230 acres of land near the village of Morwood, Montgomery county, Pennsylvania, on the plateau between the Indian Creek, and the East branch of the Perkiomen.

The second owner of this tract was his son George. October 5, 1801 he conveyed two tracts to his eldest son Tobias, and he sold it to his cousin Philip Scholl, June 8, 1812. Michael Scholl was a later owner, then Joseph Scholl sold 50 acres to Monroe Housekeeper, when it passed out of the family. This last sale was made April 16, 1860.

The old house stood, a little below the present residence. The place should be considered "The old homestead", being in the family so many years. It is the birthplace of the children of George Scholl, and where his wife, Anna Maria nee Shunk, died.

Frederick Scholl, the pioneer had four sons, Philip Henry, Michael, George and Hanyerk, who have many descendants. In General Davis' History of Bucks county, he gives the names of men, who met to drill, during the Revolution. Among those from New Britain is the name of Tobias Shull; as that is quite a favorite name in the Frederick Scholl family, we think he was one of the Pioneer's children. George had two sons, who were ministers of the Reformed church. Frederick A, who preached in York county, Pa., died in Green-



castle in 1852, and Jacob, the first settled Reformed minister in Perry county, Pa., died in New Bloomfield in 1847, and is buried at Saint Peters Reformed church near Landisburgh, Pa. The Scholls belonged to the Indian Creek Reformed church. Many were buried there. Our ancestors lived God-fearing lives and when their allotted time was passed, were put to rest at the place they loved. Those we have never seen, have stood with weeping eyes around these graves. George Scholl, his wife Anna Maria, their eldest son Tobias, and his son Samuel, are side by side. The mother died Nov. 1797 at the birth of Jacob. The little motherless babe was taken to the home of his married sister, who lovingly cared for her little brother, along with her own child. Her name was Elizabeth. The descendants of Jacob Scholl should treasure her name in grateful remembrance. Major George

K. Scholl, a veteran of the Mexican and Civil wars, wrote some incidents he remembered hearing his father say. His grandfather George Scholl had saw and grist mills, and had three teams attending the Philadelphia markets, and was quite a rich man for those times. The Hon. Noah Shull, member of the Legislature during the sessions of 1851-'52-'53 and four years in the Custom House, Philadelphia, a son of George, Jr., was very much interested in his family. He related that his grandfather would not cut his timber, but bought pieces here and there, for firewood, fearing the supply would be exhausted, and his descendants suffer for fuel. That was before coal was discovered. If the beautiful grove of evergreen trees, east of Morwood, that remind us of Longfellow's Forest Primeval, with the "murmuring pines and the hemlocks", has been allowed to stand through his influence, they are an appropriate and substantial monument to his memory. He has many descendants to honor his memory. He also believed in giving his children good educational advantages.

George, Jr., was sent to a Quaker school, and there his name was changed to Shull. The old Quaker said Scholl did not spell anything in English like the way they pronounced it, so that is the reason this one, spelled his name differently from the other brothers.

It will be interesting to the family to know that Frederick Scholl's Bible, and the chest in which he brought his possessions to this country, are owned by his great great granddaughter, Mrs. Mary Shull Jackson of Norfolk, Virginia. The chest is no little thing either, as it takes two men to lift it when empty.

What great events have taken place in the history of our country since the arrival of our great great grandfather Frederick Scholl! We feel a desire to open the book of the past, and read the record of our ancestors, and thus preserve from oblivion what they did for

their own welfare, and the kind care, and thought they had for their descendants.

MRS. C. D. FRETZ,
Sellersville, Pa.

Frederick Scholl.

Phillip Henry, b. —. d. —.
Married Margaretta Dietz.
Michael, b. — 1742, April 8. d. 1825, Sept. 16th, m. Margaretta Gerhart. Had 6 sons and 3 daughters.

George, b. 1749, March 9. d. 1824, July 17. m. Anna Maria Shunk.
Hanyerk, b. 1755, Sept. 9. d. 1817, August 9. m. Margareta Ganff. Had 5 sons and 10 daughters.

Philip Henry Scholl (Frederick).

Philip, b. 1762, April 23. d. 1817, Jan. 19. married Elizabeth Hange, 1784, Dec. 21. Had 8 sons and 4 daughters.

Philip Scholl (Philip Henry, Frederick).

Michael, b. 1789, Nov. 8. d. 1843, Dec. 22.

Frederick, b. 1791, Aug. 23. d. 1878, June 2. (Father of Philip Scholl of Mainland).

Joseph, b. —. d. —. Had one daughter Elizabeth.

Jacob, b. 1800, October 30. d. 1829, July 15.

Jonathan, b. —. d. —. Had 9 children.

Polly, b. —. d. —. m. Geo. Frederick.

Michael (Frederick).

Jacob, b. 1781, April 11. d. 1857, August 26. m. Catharine, dau. Jacob and Veronica Leidy. Had 6 sons and 3 daughters.

John, b. —. d. 1821, October 10.
Abraham, b. —. d. —.

George (Frederick).

Tobias, b. 1775. m. Catharine Alt-house, 2 children.

Elizabeth, b. 1777. m. M. D. Bleiler.

Magdalene, b. 1779. m. Jacob Sechler.

George, b. 1782. m. Elizabeth

Jacoby.

Michael, b. 1784. m. Mary Hoot. Frederick, b. 1787. A Reformed minister, preached and died in York. m. — Everhardt.

Henry, b. 1791. m. Mary Keipel. Catharine, b. 1794. m. John Kulp. Jacob, b. 1797. A Reformed minister, preached and died in Perry county. m. Catherine Keller. 2nd wife, Catherine Schaeffer.

Hanyerk (Frederick).

Jonathan, b. 1781.

Maria, b. 1782. m. Isaac Gerhart. Susanna, b. *1785. m. H. Dreisbach.

Madgaline —. m. Isaac Gerhart. Tobias, b. 1788.

Benjamin, —.

David, —.

Frederick, b. 1779, April 15. d. 1837, Oct. 18.

Catharine, m. G. Shellenberger.

Elizabeth, m. W. Dreisbach.

Hannah, m. Jonas Barndt.

Margaretta, m. John Barndt.

Savilla, b. 1783, Sept. 9. d. 1862, Jan. 14. m. John Miller.

Sophia, m. Jacob Gerhart.

Catharine, d. in infancy.

Michael (Phillip, Phillip Henry, Frederick).

Henry D., b. 1822, Dec. 8. d. 1867, Jan. 8. Had two children.

William, b. 1826, March 30. d. 1889, Nov. 10. Had one child.

Michael, b. 1835, Jan. 14. d. 1864, July 14.

Jacob (Michael, Frederick).

Samuel, b. 1812, Dec. 23. d. 1889, May 21.

Tobias, b. 1807, May 21. d. 1880, Dec. 12.

Elizabeth, b. 1808, October 12. d. 1890, August 26. m. Jacob Ratzel, had 2 children.

Jacob, b. — d. — had one child. Leidy, b. — d. —.

Francis, b. 1819, May 17. d. 1880, Jan. 13, had 2 children.

Thomas, b. 1821, Nov. 19. d. 1886, Dec. 8, died single.

Maria, b. 1825, May 19. d. 1895, Dec. 18. m. John Sheip. Had 2 children.

John (Michael Frederick).

Michael B., b. 1812, May 12. d. 1894, Nov. 4, had 4 children.

John, b.—, d.—, had wife, son and three daughters.

Elizabeth, b.—, d.—, m. Samuel Leidy had four children.

This Genealogical table was prepared by W. H. Moyer, Telford, Pa.

The Genealogical Register

The Genealogical Register Company, Philadelphia, publishers; edited by William M. Mervine, member of the Historical Societies of Pennsylvania, New Jersey and Maryland and the Genealogical Society of Pennsylvania. With an introduction by Dr. John W. Jordan, Librarian of the Historical Society of Pennsylvania.

Under the above title will be published, collections of authentic family histories, contained in a series of volumes of about five hundred pages each. It is the intention of the editor and publishers to have the histories enlivened by engravings of ancestors or descendants, views of residences and reproductions of heirlooms.

The data will be carefully edited and verified, as it is the purpose of the publishers to make the Register a permanent and authoritative repository of authentic American genealogies.

Many students of genealogy have collected records of their families and possess invaluable original papers, deeds, Bible records, etc. By arranging and publishing such collections, they will be permanently preserved in an accessible and correct form. Copies of the Register will be placed in the

historical and general libraries throughout the country, so that the histories will be recorded for all time.

The workmanship on the volumes—paper, type, binding and illustrations will be of the best quality. Each subscriber will receive a copy of the Register, bound in half morocco, containing the genealogy of his family.

Subscription price, \$50.00, which will include the arranging and editing of material submitted, not exceeding ten pages of the printed work. Cheque for the full amount must accompany subscription. Where collections are incomplete, researches will be made by the editor at a nominal charge and the results embodied in the collections.

Prices of engravings and illustrations on application.

Those wishing their genealogies recorded in the initial volume should respond at the earliest date possible. For further particulars write to the editor,

WILLIAM M. MERVINE.

Box 198, Philadelphia.

NOTE.—The foregoing needs no explanation. We commend the Register to our readers and hope it may meet with success.—Editor.

HISTORICAL NOTES AND NEWS

Lancaster County Historical Society

The Lancaster County Historical Society has recently issued Vol. XIV, No. 2 of its "Papers Read" containing a Committee "Report on the True Character, Time and Place of the First Regular Settlement in Lancaster County." This report in the words of the Committee "contains much matter of permanent local historical value." It traces the European Historical Background or the causes that drove the first settlers to leave their ancestral homes and tells who they were and when and where they settled. The Committee proves conclusively that the first settlement of Lancaster county was made October 1710. The interesting fact is brought out that the 10,000 acres bought then for £2,433 are now worth at least \$1,000,000. The report is accompanied by three valuable maps, locating the original tract and showing present ownership.

The Committee on Observance of Bi-Centennial of Lancaster County's Settlement met May 13th in the Rooms of the Historical Society building—Chairman, F. R. Diffenderfer, presiding.

Reading of the minutes was dispensed with and report of the sub-committees called for, whereupon L. B. Herr, Chairman of the Committee on Grounds, reported that the authorities of the Brick Meeting House, east of Willow Street, were agreed, the exercises might be held on their premises; which is in the heart of the original tract.

Upon this report, it was decided by unanimous vote that the Bi-Centennial exercises be held on the large yard surrounding the Brick Church on the afternoon of Thursday, September 8,

1910, and that if possible there be an evening program in the Martin Auditorium, Rocky Springs Pavilion, Fulton Opera House or other suitable place in Lancaster City.

There were no formal reports by other sub-committees but the members of them stated that there was progress being made.

The main committee then went into the subject of program and general directions to the program committee were given.

The names of prominent sons of Lancaster county in other parts of the world were called for and listed, as possible material for speakers. Professor Oscar Kuhns of Wesleyan University and E. K. Martin, Esq., of Brooklyn, were mentioned, among others.

On the program it was also suggested that the school children of West Lampeter and adjoining townships take part in the afternoon and Lancaster school children in the evening, if there be evening exercises.

But the working out of a program was left to the Program Committee—Mr. F. R. Diffenderfer, D. F. Magee, Esq., A. F. Hostetter, Esq., Judge C. I. Landis and Mrs. Mary N. Robinson, to report on the same, in due time.

Mr. J. Aldus Herr was elected chairman of the local committee to have charge of publicity in the neighborhood to secure co-operation of the large body of descendants of the original families, who settled on the Pequea and to spread interest throughout the county.

In addition to the twenty-five members heretofore elected on that committee, the following were elected this evening:

Maris B. Weaver, Clayton Mylin, Edward Stauffer, Theodore Herr, Paul

Heine, C. A. Burrows, Rev. Emanuel Meister, Ephraim Hershey, Alfred Schneebeli, J. W. Brenneman, James Shand, Harry H. Herr, Aldus C. Herr, Esq., Emlin Mylin, D. H. Landis, D. H. Bausman, Hon. D. W. Graybill, A. B. Hess, Dr. J. L. Mentzer, Howard A. Johns, Abram Kendig, Jacob B. Miller, Silas S. Herr, Robert Oswald, Martin Oberholtzer, Jacob Bowman, H. S. Williamson, Dr. R. L. Clark, John F. Weaver.

Chairman Herr, whose address is Lancaster R. F. D. No. 4, stated that he will meet from time to time such members of his committee as can conveniently be done and will fix stated times of meeting at Lampeter and at Lancaster, when and where conferences can be had upon the matters in their charge.

It was expressed as the sense of the meeting that the Chairman of the Local Committee should at once hold a meeting with the nearest and most convenient members near Lampeter and take up the subject of participation by the school children—the subject of communication with descendants of original settlers—ways and means of general diffusion of interest through the agency of this large committee—the securing of a register to receive signatures and addresses of

strangers and others who attend the anniversary, etc.—the matter of the speakers' stand, music and other necessary arrangements—also that together with their wives, daughters, etc., they be a reception committee to meet strangers and to show all who arrive in sufficient time before the program and remain afterwards, the old historic points (Christian Herr house, the oldest in the county—the Hans Herr grave, the Miller and Mylin graves in the Tchantz or Musser cemetery—and the Kendig graves, etc., all near by), to arrange with any persons who may desire to transfer by teams, sightseers to these points as well as give trolley information, how best to see such points and also how to view the whole original tract,—this committee also, to compile such facts (in brief form) of local history only in possession of the immediate families of the pioneers themselves, who first settled the tract (to submit to the program committee), and to arrange for any exhibit they can provide, of tools, utensils, ancient patents or deeds and relics connected with the original families.

It was decided that in the near future the main committee would meet the Chairman and as many members of the local committee as possible, on the grounds.

GENEALOGICAL NOTES AND QUERIES

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

Origin of the Dillers

Concerning the origin of this family, referred to in the May issue by Dr. Diller of Pittsburg, in which he expresses doubt as to the origin of the family being French. Stapleton's book on Memorials to the Huguenots of America gives some information. He has discovered from some source or

other that Casper Diller who settled in Lancaster Co. was the son of Jean Dillier, a refugee of Holland, who was the descendant of a Huguenot author and minister. This is doubtless information to many descendants as the Diller Book does not give this fact, or any other data concerning Caspar's forebears. The book states else-

where that Jean Dille, an author and minister was a collaborator of Drelin-court. I am unable to state whether Dille might have been the author referred to as the ancestor of the Dillers, but nevertheless, the spelling Jean Dillier would certainly indicate French origin. Moreover, a large number of French Huguenots settled in Lancaster County about this time, many of whom even changed their names to the German meaning of the word, while others simply were given a German accent.

Dr. Diller states that he found the name Diller in the present spelling in a Heidelberg Directory. The name appears in various foreign catalogues, reference books etc.. Reitstap's Armorial General gives Diller (Frankfort on the Main) and Diller, (Austrian Barons,) which families of course would be German and Austrian.

The appendix gives Dille, altho' I have no reason to believe that Dille might be the original name.

Probably within a year the writer expects to glean considerable data concerning the origin of the family in research in France and Germany, or wherever such proof might be found.

Imhoff Family—A Correction

In May Penna-German p.313 second paragraph, second column—the grandmother and not the daughter of Magdalene Imhoff was married twice; p. 314 third paragraph, first line of first column—read Mr. instead of Mrs. Ross.

Information Wanted

Reiff Family

Isaac Reiff, (son of Abraham and Barbara (Meyer) Reiff, of North Co-

ventry, Chester Co., Pa.) removed to Leacock Township, Lancaster Co., Pa. When was he born, whom did he marry, and what were the names of children?

Abraham Reiff, brother of the above Isaac Reiff. When was he born, whom did he marry, where did he live, and what were the names of his children?

Abraham Reiff, (Grandson of Abraham and Barbara (Meyer) Reiff of North Coventry, Chester county and son of Christian Reiff, lived near Audobon, on the Perkiomen, in Upper Providence, Montgomery county, Pa. When was he born, when did he die, whom did he marry, and what were the names of his children?

Any information respecting the descendants of the above families with names and post office addresses of members of the families will be thankfully received.

Rev. A. J. FRETZ,
Oak Ridge, N. J.

Boeckel (—Beckel—Bickel) Family

Mr. Clarence E. Beckel, Bethlehem, Pa., is engaged in collecting material for a history of the Boeckel-Beckel-Bickel family, and invites correspondence from any persons in a position to give information about the family."

Roush, Breon and Heinley Families

Miss Jessie E. Roush of Lena, Illinois, is interested in the history of the above named families and invites correspondence from subscribers in position to give data about the families or sources of information. She expects to make a trip to Snyder, Union and Center counties, Pa., during the summer.

THE FORUM

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

MEANING OF NAMES.

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

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

43. CLOSE

The surname CLOSE is derived from the Anglo Saxon CLYSON, the Latin CLAUSUS and the German SCHLIESEN, meaning to enclose. The Middle English form of this name was CLOOS and the Old French form was CLOS.

As an English legal term the word CLOSE meant any piece of land held as private property whether actually enclosed or not. In the English common law of pleading it was technically used of any interest (whether temporary or permanent or even only in profits) in the soil, exclusive of other persons, such as entitles him who holds it to maintain an action of trespass against an invader.

A second meaning of CLOSE was that of the precinct of a cathedral or abbey or minster yard and a third meaning was that of a narrow passage such as leads from the main street to the rear of a building containing several tenements,—an entry to a court. Finally the word CLOSE had a fourth meaning which was that of an enclosed place such as is enclosed by a hedge.

Coincident with the etymological history of the word close, the surname had four successive primary meanings, to wit,—the owner of private property in realty, the resident of a minster

yard, the resident of a tenement and finally a nobleman living in an enclosed country estate.

The fundamental idea of "enclosing" gave to the surname CLOSE three secondary meanings, to wit,—a reticent or secretive man, a strictly logical man and a stingy man.

44. BAVER

The surname BAVER is an old form of the English BEAVER, which in Anglo Saxon is BEOFER, in German BIBER, in Latin FIBER, in Italian BEVERO, in Spanish BIBARIA and in French BIEVRE. It is the name of a small rodent quadruped found in North America, Europe and Asia. Its fur is used principally for hats and furs. The name was applied to a hunter of this animal, to a dealer in its fur or to one who wore a hat or gloves manufactured of it. The beaver is also popularly considered a very industrious animal and the name was in modern times often given as a complimentary nickname to a very industrious man or woman.

In medieval armor the beaver was the protection for the lower part of the face and cheeks, fixed securely to the armor of the neck and breast, and sufficiently large to allow the head to turn behind it. In English armor it was a movable protection for the lower part of the face while the vizor covered the upper part. It is therefore nearly the same as the aventaille. In the sixteenth century the movable beaver was confounded with the visor. It is likely that in some cases the surname BAVER is derived from this armorial BEAVER.

LEONHARD FELIX FULD

The Pennsylvania-German

(Founded by Rev. Dr. P. C. Croll, 1906.)

is an illustrated monthly magazine devoted to the Biography, Genealogy, History, Folklore, Literature and General Interests of German and Swiss Settlers in Pennsylvania and other States and their descendants.

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EDITOR—H. W. KRIEBEL, Lititz, Pa.

PUBLISHERS—THE EXPRESS PRINTING CO.

OFFICERS—H. R. GIBBEL, President; E. E. HABECKER, Vice President; J. H. ZOOK, Secretary; DR. J. L. HERTZ, Treasurer.

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Apology

We owe an apology to our readers for departing from our regular routine of reading matter. We believe the "Notes" and "Dialect Matter" omitted will be compensated for by the richness of the contributions that crowded them out.

Questions in the May Issue

We inserted in the May issue two colored leaves with questions pertaining to the magazine. If you have not answered these questions, kindly favor us by doing so at your early convenience—the sooner the better; you are not so liable to forget and we can the sooner profit by your suggestions and answers. The more hearty the responses sent it, the better we can serve

the readers of the magazine. Let us hear from you.

Family Reunions

We shall be pleased to announce in our July and August issues family reunions that are to be held this year. Officers and committees will confer a favor by sending us without delay particulars— name, date, place, program and items of special interest. Members of associations who are not officers, will oblige us by sending us names and addresses of parties who can furnish the particulars called for. Act promptly.

The Diller family will hold a family Reunion June 17 at New Holland, Pa. and the Laux— Loux— Lauck— Laucks— Loucks family at York, Pa. June 18. Both promise to be notable occasions.

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