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BUCKS COUNTY HISTORICAL SOCIETY.

Organized November 20, 1880.
Incorporated February 23, 1885.

For Charter, Constitution and By-Laws, see Vol. I.

OFFICERS
For the Year Ending January, 1918.

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Dr. Henry C. Mercer

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Dr. B. F. Fackenthal, Jr.

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                        (Term expires January, 1919)

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Thaddeus S. Kenderdine.....................Newtown, Pa.
                        (Term expires January, 1920)

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Dr. Henry C. Mercer  Warren S. Ely

Secretary and Treasurer
Clarence D. Hotchkiss
Games and Plays of Children.

BY ELY J. SMITH, DOYLESTOWN, PA.

(Doylestown Meeting, January 19, 1909.)

If one would make himself acquainted with the character of a people, he must closely observe not alone their political proclivities, their industries, their literature and plastic art, but he must look especially to the manner and matter of their festivities on holidays; for a people celebrates its deepest conviction on such occasions of mad joy and revelry. It celebrates, in the most external way, perhaps, the very innermost phase of its civilization. * * * In work, man sacrifices ease and momentary convenience for rational ends; he adopts the social order. In play, on the other hand, he gives full reign to individual whim or caprice." At other times, in most situations of life, he poses in a self-conscious effort to make others see him as he wishes to appear; in play he reveals his true self unreservedly. A comparison and analysis of the forms in which this revelation manifests itself will give us, therefore, a method of identifying human characteristics under different conditions.

Our first discovery will be that games, which we think are of recent origin, may be found in substantially similar forms in the remotest antiquity, resembling in this respect the legends of history, as of Tell, which have been handed down with slight alterations from one civilization to another. We shall find on one hand ancient games which shade imperceptibly into fairy-lore or religious rites, like the symbolic buffoonery of Hallowe'en, the origin of which, like that of the House of Douglas, no man may know; on the other hand, games of chance or skill, almost identical with those of to-day. This is not surprising, as symbolism, gambling, and athletic prowess, are all characteristic of primitive peoples. In fact, the most remarkable conclusion at which we must arrive, is the modern lack of invention in forms of amusement. It would be difficult to mention a single game of to-day in America which is not the legitimate offspring of one played for centuries by other races.
Times and manners change, but the game of ball is as popular to-day as in the far-off ages when the Chinese represented it on porcelain, the Greeks upon their earthen water-jars, or Tacitus wrote of its being played in German villages in the intervals of forays against decadent Rome. It is said that a form of the game exists among the Esquimaux; and we know that it has always been a favorite of the American Indian. American baseball, like our football, is a development of the scientific possibilities of the game to the extreme limit, and is probably the best combination of skill and science in the annals of sport. It has its language—the jargon of the fans—comparable only to that of the racing-stable and the prize-ring, albeit less vividly picturesque. It is an outgrowth of townball (sometimes called townsend-den), and bears little relation to English cricket, which is at best a struggling exotic in this country. Corner-ball and "sock-up" were common public school games until recently; the latter consisted in the players "choosing sides," after which one side ranged itself along a wall, the other parallel to it at good throwing distance. The first in the outer line threw the ball at the first in the line against the wall; if the shot struck, the next in line threw in turn; but if it missed, the sides exchanged positions, the original attackers then receiving the fire. Tennis and croquet are French importations, constant in popularity, Lacrosse, played for years by Indians and French-Canadians, is becoming increasingly popular with us. It is a swift and brilliant game, combining a perfect exercise with marvelous individual skill. Our football is a development, although scarcely recognizable, of the English game. The great English public school game of "fives" has curiously never been imported except in its modified form of racquets. It consisted in striking a light ball with the flat hand against the walls of a specially built court; and took its name from the five fingers of the hand. The English game of trap-ball has been ingeniously changed in America. It was practised in England as long ago as the fourteenth century, by placing a ball on one end of a short board pivoted in the middle, and then striking the other end of the board with a heavy stick, throwing the ball up in the air. Here the game is called "tippy-cat." A small wooden rod about 4 inches long is balanced on a step or rock, and the projecting end is struck with
the stick, causing it to fly viciously outward. Our game of bowling is not bowling, but ten-pins or nine-pins. The ancient English bowling green, which formed the center of nearly every village, was a large, perfectly level grass-plot, like a putting-green. A heavy ball, called the "jack," was thrown by the first player to a certain position, the contestants tried to roll their balls so that they would come to rest as near to it as possible, and the counting was then done from the relative positions. There is reason to think that marbles is a descendant of this game, played by the children with smaller equipment than their fathers used. In some forms of marbles the method of playing is strikingly similar. The game of marbles shares with baseball the chief devotion of Young America; and an interesting monograph might be written on "Marbles as an Ethical Factor in Developing the Business Instinct in Captains of Industry." No doubt every other boy in America, to make a conservative estimate, has been punished for "playing for keeps;" but it is safe to say that the whippings never hurt so much as the reproach of his mates that he "shot cunnychumb." Played at the age when slang appeals, the argot of the game is as a language apart. The "sport" talks in metaphor; but the idiom of marbles is not even figurative. Mr. Henry C. Mercer tells me that "fen dubs" is Norman French; and there are a host of other expressions which are, at least, not English.

Golf is not "shinny," but a "gowff" is the stick with which one plays "shinny;" and "shinny" as we know it, is really the Irish game of "hurling," which has a whole literature of song and story awaiting the Gaelic revival. Our game of hockey is practically the same, made somewhat more formal than the diversion of Donnybrook Fair. We err, however, in calling the disk of rubber which receives so much attention the "puck." The object struck is the "shinty," the stroke is a "puck." One should therefore speak of "taking a puck at the shinty" to be correct.

Battledore and shuttlecock is an ancient game of which we frequently hear. We sometimes see the game in toyshops at the present day. It is difficult to see how it could have served as a game for competition, and it was probably an opportunity for individual "showing off"—"gallery play"—in polite circles. Our game of quoits—or as the Scotch call it, "penny-stanes"—is the
direct descendant of the Greek discus and the Roman cestus. It was a badly flung quoit which killed the young Hyacinthus; and one of his claims upon posterity was the prowess of this game of Andrew Jackson. I understand that even to-day there are one or two members of the Bucks county bar who are experts at "pitchin' quates," so that the ancient game is being worthily upheld.

Tag is always with us—stone-tag, and cross-tag, and wood-tag, and various tagging games, such as "fox and geese," "prisoner's base," and "puss in the corner," and, last but not least, "drop the handkerchief" and "Copenhagen." Most of these were imported bodily from England.

"Hide and seek,"—"hide 'n whoop,"—is an old favorite, just how old, we do not know. It came to us from England, but the children of many other nations play it as we do. "Kick the Wicket" (or "Rickey"), and "Still pond, no more moving," are variations of the same theme; and there are games under different names involving the finding of lost objects. One of these is "hot buttered blue beans, please come to supper;" where one is encouraged or discouraged by being warned "hot" or "cold," as the case may be. It is also called "hunt the slipper." "Blind buckie davy" is another name for "Blind man's buff." "Slip the ruler" and "Buttony, buttony, who has the button," "Post office," "clap in and clap out," and "spin the plate" furnish hilarious amusement in farm-house gatherings on many a winter evening. Nearly all are English, mainly from Yorkshire.

"Jackstones," "jackstraws," "mumble-peg," are quiet games of individual skill, for summer afternoons on cool porches or under shady trees. The "top" has never been as popular in Bucks county, as in the cities, doubtless because smooth pavements were more conducive to its use. English leap-frog is seldom seen in this country except in gymnasiums, the American boy apparently preferring games where there is scoring or competition. Our game of "duck on davy" has, so far as I know, no counterpart abroad; it is an exciting, though somewhat dangerous game. Each player is provided with a stone; the one who is "It" places his upon a large rock, and the other boys, from a fixed distance endeavor to strike it with their stones and knock it off, when they may run and in and recover their stones before it is re-
placed, he who is “It” trying to replace it quickly enough to catch someone in the act of moving. The “tug of war” and “snap the whip” are occasionally seen. When I was a boy nearly all of us had stilts, and used them considerably, but I see very few in Doylestown, now. The doll, the jumping rope, and the hoop are world-wide and constant in popularity.

There is a game played by smaller children called “Grandmother hippety-clink” or “Grandmammy tippy-toe,” in which one, simulating old age, knocks on the door of the “house,” where live the mother and children. Asked what she wishes, she replies “a child” and a long dialogue ensues, the process finally resulting in her getting all the children, which come up, concealed behind her, on each visit. At last the mother asks, in reply to the request for a child, “What are those behind you?” The old woman answers, “Chickens, shoo!” and they all scamper, to begin the game all over again. In another game different birds are asked for, they fly away, and, being caught and brought back, clasp their hands under their knees and are swung by the arms. If their grip holds during the swinging they are called “good eggs” and may play again; if it breaks they are “bad eggs” and are thrown contemptuously aside. “London bridge is falling down” is old and familiar; and “ring around the rosy” with its many variations. “Playing house” is a never-failing resort among the girls, although the principal objects seems to be to build the house and then “go visiting.” “Coming events cast their shadows before,” and it may be that this is only a prophecy of the neglect of household duties for social triumphs of the American woman. The fascinating game of “Tit-tat-to,” which appears by magic whenever the teacher is not looking, is probably Chinese, and is one of the oldest of them all.

In closing, I wish to read part of a curious Act of Parliament in relation to games. It is Act 33, Henry VIII, c. 9. The title “A Bill for the maintaining Artillery and debarring unlawful games” resembles one of our appropriation bills with an irrelevant “rider” attached; but in this case the two objects had more in common than at first appears. It recites that “crafty persons have invented many and sundry new and crafty games and plays, as loggetting in the fields, slide-thrift, otherwise called shove-goat * * * by reason whereof archery is sore decayed, and
daily is like to be more and more minished, and divers bowyers and fletchers, for lack of work, gone and inhabit themselves in Scotland, there working and teaching their games to the great comfort of strangers and detriment of this realm. The prohibited games are backgammon, tennis, dice, cards, bowls, clash, coyting, loggetting." It will be noticed that the object was not to discourage the vice of gambling, but to stimulate the practice of archery; just as the Puritans did not prohibit bear-baiting because it gave pain to the bear, but because it gave pleasure to the spectators.

Betsy Ross and the United States Flag.

BY OLIVER RANDOLPH PARRY, PHILADELPHIA, PA.

(Doylestown Meeting, January 19, 1909.)

The Bucks County Historical Society is greatly indebted to Mr. Parry for his exhaustive, painstaking and carefully prepared paper, read before the society, containing an account of Betsy Ross (born January 1, 1752) and the history of the United States flag, as well as of the "Flag House," 239 Arch street (old number 89), Philadelphia, where she lived and carried on her business that of milliner, and where she made the first flag with stars and stripes. She made this flag at the request of the flag committee who called upon her, consisting of Robert Morris and George Ross. This committee was accompanied by George Washington who it is claimed suggested the design of stars and stripes.

The society is also indebted to Mr. Parry for presenting it with a piece of the original flooring from the room or shop where the flag was made, the only relic of its kind in existence. The authenticity of this floor-board is certified to by the affidavit, bearing date May 1, 1909, of Charles M. Wallington (Philadelphia Correspondent of the Commercial and Financial World of New York City) which sets forth the fact that the floor-board was given to him November 7, 1881, by Philip Mund who at that time owned the house. This is the same piece of floor-board referred to by the Philadelphia Press in its issue of September 11, 1887, and by
BETSY ROSS AND THE UNITED STATES FLAG

the Evening Bulletin in its “Penn” column of January 18, 1908. Mr. Parry had recourse and refers to articles which appeared in the Philadelphia Record and Evening Telegraph of September 12, 1908. The statements made by Mr. Parry in reference to the piece of pine flooring (6 3/4 inches wide by 1 1/4 inches thick) are also accompanied by letters from Mr. Wallington bearing date February 20, 21 and 28, and March 3, 1908.

Mr. Parry’s paper also refers to the genealogy of the Claypool family: saying that Betsy Ross (nee Elizabeth Griscom) was married three times, first to John Ross; there were no children by this marriage, and it was during her first widowhood when as Betsy Ross, she made the first flag with stars and stripes. Her second marriage, at the age of 24 years, was to Captain Joseph Ashburn, by which union she had two children, one dying in infancy. Her third marriage was to John Claypool by whom she had four children.

Mr. Parry also refers to a paper read March 14, 1870 before the Pennsylvania Historical Society and to an article in the Philadelphia Ledger March 15, 1870, also to publications in the Frankford Herald of February 26, 1896, and the Philadelphia Inquirer of December 13, 1908.

Mr. Parry’s paper contains statements and copies of many affidavits from the descendants of Betsy Ross, supporting the statements that are made in reference to her having made the first flag, and the incidents connected therewith. Among these is an affidavit from her daughter, Mrs. Rachel Fletcher, bearing date July 31, 1871. Others are from her granddaughters, grandson, great-granddaughter, nieces, nephews, grandnieces, grand-nephews and a number from other descendants and friends.

This valuable paper was printed in full in the Bucks County Intelligencer of March 13, and April 3, 1909 and a copy placed in the library of the Bucks County Historical Society where it can be seen mounted in the scrap book of the society.
The Hulme Family of Bucks County.

BY MISS REBECCA PRICE, PHILADELPHIA, PA.

(Hulmeville Park Meeting, May 25, 1909.)

The family of Hulme from which the village of Hulmeville in Bucks county derives its name, was an ancient family in England whose history dates from William the Conqueror, and was of Norman origin, of the name De Houlme.

The main branch of the family, Randolphus De Houlme, settled in Lancashire, England, principally in or near Manchester, near which the Manor of Hulme, or Hulme Hall, is situated. A smaller branch of the family about the seventeenth century, went into Yorkshire, near Manchester, and dropped the "u" from the original name De Houlme, and spelled the name Holme, the families of Manchester and Chesire retaining the "u," Hulme.

The family in America came from the Chesire family, who settled in Tillston, Chesire, in 1630, and about the beginning of 1700 settled in Middletown township, Bucks county.

George Hulme, Sr., and his son, George Hulme, Jr., in 1705 purchased land of Robert Heaton, between Core creek and Newtown, some two hundred and more acres, for which they gave eighty pounds. This is recorded, 9th month 12th, 1705, with "Quit rent paid to the Chief Lord." George Hulme, Jr., bought 134 acres adjoining, of Jeremiah Scaife, conveyed to George Hulme, Jr., "with all the ways, water courses, woods, meadows, orchards, gardens, houses, edifices and buildings, with all the fishing, hunting rights, etc., with a quit rent to the Chief Lord." Deed, 12th month 10th, 1712.

George Hulme, Sr., died in 1714, his son inheriting his land. George Hulme, Jr., married Naomi Palmer, daughter of John and Christian Palmer of Makefield township, at Falls Meeting, 10th month 2d, 1708. Their child James was born 1709, died 1709. Naomi Hulme died in 1709.

John Palmer came from Yorkshire, England, arrived in Pennsylvania 9th month 11th, 1683, and settled in Falls township in 1704. He was possessed of a thousand acres of land in Make-
field township, and much land in other parts of the county. He had fifteen children.

George Hulme, Jr., married Ruth Palmer, sister of Naomi, and daughter of John and Christian Palmer, 10th month, 1710. Their children were Hannah, born 1711; Naomi, born 1713; Eleanor in 1714 and John in 1722.

George Hulme, Jr., resided on his plantation near Newtown, Middletown township, Bucks county until his death. His will, made June 9, 1729, was signed by Joseph Kirkbride, and Thomas Pugh. The inventory of goods and chattels is signed October 2, 1729, which will be found recorded in Doylestown, and amounts to nearly one thousand pounds. This is independent of his real estate.

George Hulme's daughter Hannah, married John Merrick, son of John and Eleanor (Smith) Merrick, of Middletown township, at Falls Meeting in 1731. His will is also recorded at Doylestown. They had a number of children. Robert, married Priscilla Milnor; George married Rachel Van Sant, 4th month, 1759, and Phebe Kirkbride, 5th month 18, 1768.

Naomi Hulme, daughter of George and Ruth Hulme, married John Whitacre, at Christ Church, Philadelphia, June 24, 1734, and afterwards moved to Virginia.

Ruth Hulme, widow of George Hulme, who died in 1729, married William Shallcross at Falls Meeting in 1732. Their children were William, Ann who married a Clark, and Ruth who married a Danforth and was disowned by Friends.

George Hulme left all his property in trust to his "dear wife Ruth," for the support and education of his children, and appointed with her, as executor, her brother Jonathan Palmer. If it should be necessary to sell his plantation, his wife should have one-third share, and the rest equally divided among the children. Some years after two of his grandsons sued Ruth Shallcross for the proper distribution of said property.

John Hulme, son of George and Ruth Hulme, married Mary Pearson, daughter of Enoch and Margaret (Smith) Pearson, 3d month, 1744. Their children were: Rachel, married William Parsons. John, married Rebecca Milnor, daughter of William Milnor, of Fallsington, in 1770. Mary, married Josiah Haines, of Burlington, N. J. George, married Jennet Neale, of Burling-
ton, N. J. William and Thomas both died young. Margaret, married James Nelson, at Falls Meeting, 5th month 13th, 1787.

John Hulme located on the farm of John Watson, Surveyor, on the York road in Buckingham on his marriage in 1744, and resided there until 1759, when he removed to Philadelphia. In 1763 he and his wife Mary and five children returned to Buckingham, where Mary died about 1769. He married his second wife, Elizabeth Cutler, December 20, 1770, she was the granddaughter of John Cutler and Margery Hayhurst, who came from Woodhouse, England, with his brother Edmund, wife and three children and servants—early settlers in Middletown township.

John Cutler married Margery Hayhurst, who came to Philadelphia in the “Good Ship Welcome.” John and Margery Cutler had three children: Elizabeth, who married William Croasdale; Mary, who married Daniel Palmer, and Benjamin, who married Mary Biles, whose daughter, Elizabeth married Mahlon Hibbs; William, who died at sea, and Thomas, who removed to Kingston, Jamaica.

In 1773 John Hulme Sr. removed from Buckingham to Wrightstown, and a few years later to Falls, where his son John Jr., had removed on his marriage in 1770.

He and his sons commenced the business of weaving, at Fallsington, operating several looms, and for a time, carried on quite a large business, until 1796, when John Hulme, Jr., purchased the village of Milford, Middletown township and removed there. He established mills, built houses for his employees, and as his sons grew up established them in business around him.

He soon became connected with the public business of the county, and was at one time member of the Assembly. He was the means of establishing the postoffice at Milford, the name of which was changed by the Legislature to Hulmeville, in compliment to him and his family.

He was the first president of the Bank of Bucks County located at Hulmeville, and afterward removed to Bristol. “He was a man of great benevolence and strict integrity, and respected by all who knew him.” His father, John Hulme, Sr., died at Fallsington in 1796, and his step-mother died at his house in Hulmeville.

The following is an extract from the memoirs of Mrs. Eliza S.
M. Quincy, printed for the family only, of which a volume was kindly presented to one of Mr. Hulme’s descendants:

"In the autumn of 1809 Mr. and Mrs. Quincy made arrangements similar to those of preceding years, to leave Boston for Washington. Passing through New Jersey into Pennsylvania, they stopped for the night at Hulmeville, a town situated on the Neshaminy, four miles from its confluence with the Delaware river.

"In the evening Mr. Hulme, the chief proprietor of the place, a venerable man in the plain dress of the quaker, called on Mr. Quincy, attended by two of his sons, and informed him that he had often read his speeches, and came to thank him for the views and principles he supported in Congress.

"In replies to inquiries, Mr. Hulme said: ‘When I purchased the site of this village fourteen years ago, there was only one dwelling house upon it, now there are thirty, besides workshops and a valuable set of mills, and a stone bridge over the Neshaminy. Here I have established a numerous family. I might have educated one of my sons as a lawyer, or set up one as a merchant, but I have not property enough to give them all such advantages, and I wished to make them equal, attached to each other, and useful members of society. One of them is a coach-maker; one a farmer; another a miller; another a storekeeper, and another a tanner—all masters of their respective employments, and they all assist each other. I have been rewarded by their good conduct, and grateful affection. No one of them envies another. We live like one family. I have never heard a word of discontent, and my children and grandchildren are the comforts of my old age.’

"The master of the hotel afterward said that Mr. Hulme was the benefactor of all around him. For several years he would not allow a public house to be opened, but received travellers in his own residence without accepting remuneration, until the growth of the town forced him to alter his arrangements, when he built a public house according to his own plan, not allowing any bar room for the sale of liquor.

"The next morning Mr. and Mrs. Quincy, attended by Mr. Hulme, went to see his mills and improvements. They were delighted with his arrangements, and when the hour of parting came, took a reluctant leave of their new friend, who had highly excited their admiration and respect. Mrs. Quincy often recurred to the incident, and always said that Mr. Hulme was one of the best men, and the most practical philosopher she had ever met with, that, ‘his virtues proved him a truly wise man.’"

I am indebted to the History of the Commoners of England for the early history of the family; to public records at Doylestown, and to the records of the Friends Monthly Meetings in the Pennsylvania Historical Society, at Philadelphia, for other valuable information.

John Hulme, Jr., and Rebecca Milnor’s children were: Wil-
liam, who married Rachel Knight; John, born in 1773 and died in 1793; Samuel, married first, Mary Knight, and second, Mary Watson; George, married Sarah Shreve, of Burlington county, N. J.; Isaac, married Rebecca Shreve, of Burlington county, N. J.; Mary, married Joshua Cary Canby; Amos, born in 1782 and died in 1793; Joseph, married Beulah Canby; Rebecca, married George Harrison; John Hulme, died in 1817, his wife, Rebecca Milnor, in 1816.

William Hulme, the eldest son of John Hulme, Jr., and Rebecca (Milnor) Hulme, married Rachel Knight, daughter of Joseph Knight, the son of Giles Knight, who was the great-grandson of the famous Giles Knight, who came from England in 1682. William Hulme was the father of Rebecca Hulme Grundy, who died in 1895, aged ninety-one years and six months, the widow of Edmond Grundy.

Samuel Hulme, the third son of John Hulme, married, first Mary Knight, sister of Rachel Knight, and daughter of Joseph Knight; and married, second, Mary Watson, widow of Marmaduke Watson, and daughter of William Richardson, and Elizabeth Jenks, descendants of Thomas Jenks and Mercy Wildman.

Their son, Samuel Hulme, Jr., married Rachel Kirkbride, daughter of John Kirkbride and Elizabeth (Story) Kirkbride, their descendants residing in or near Philadelphia. Samuel Hulme, Jr., died July 27, 1895. Rachel Hulme, his wife, died in 1902.

George Hulme, son of John Hulme, Jr., married Sarah Shreve, daughter of Joshua and Rebecca Shreve, of Springfield township, Burlington county, New Jersey, moved to Mount Holly, New Jersey. He was the father of Judge James Hulme, of Burlington county, deceased. Sarah, the oldest daughter of George Hulme, married Samuel Levis. After her decease he married the youngest daughter, Maria Hulme, now widow of Samuel Levis, deceased. Mrs. Maria Levis is now eighty-eight years of age and resides in Mount Holly. Franklin B. Levis, their son, is a prominent lawyer of Mt. Holly. George Hulme died in Mount Holly in 1850.

Isaac Hulme and Rebecca (Shreve) Hulme's children were: Joshua, William and Richard S.

Joshua, married Elizabeth Page Green. Their children were
Samuel Hulme, who married S. J. Howard, and resides in Trenton, Howard county, Iowa; James Page Hulme, who married Eliza Dennison, and resides in San Francisco, Cal., lately of the firm of Hulme & Hart, commission merchants, and Charles Allen Hulme, of San Francisco, Cal.

William Hulme, married Margaret Thornton, and lived near Bristol, Pa., now deceased.

Richard S., married Anna M. Paul, of Bensalem. Their only child living is Annie R. Hulme, of Philadelphia, Pa. Richard Hulme died in January, 1887.

Mary Hulme, eldest daughter of John and Rebecca (Milnor) Hulme, married Joshua Cary Canby, son of Thomas Canby, and their son, Joseph, married, first, Margaret Paxson, and second, Margery Paxson, sisters, and daughters of John and Sarah Paxson. Their only living descendant is Joseph Canby, of Bensalem, near Hulmeville.

Joseph Hulme, son of John and Rebecca (Milnor) Hulme, married Beulah Cary Canby. Their descendants reside in and near Pottsville, Pa. Their daughter, Mary, married Thomas Hayes, whose son Alfred Hayes, is a prominent lawyer in Lewisburg, Pa. Their daughter, Elizabeth, married Samuel J. Potts.

Rebecca Hulme, youngest daughter of John and Rebecca (Milnor) Hulme, married George Harrison, son of Captain John Harrison, of the Revolutionary army. Their children were: John Hulme, Mary, who married James Hayes; Robert Henry, Samuel Hulme, who married Jennet Joyce; Edmund G., who married Fannie Trump.

Samuel Hulme Harrison's children are: John Henry, a veteran of the Civil war; Mary, who married Jesse H. Knight; George, editor of Delaware Advance, in Hulmeville; Jennet R.; S. Hulme, farmer near Hulmeville; William Kennedy, farmer near Hulmeville, and Edmund, the youngest son.

Edmund G. Harrison, youngest son of George and Rebecca Hulme Harrison, married Fannie Trump. Their children are: Charles T., who married Laura Curtis. He is in the good roads division of the U. S. Agricultural Department; William E., who married Margaret Wilson, and resides in Asbury Park; Mary Rebecca, who married Dr. E. Huntsman; Alice and Frances, who reside in Hulmeville, and T. Herbert, who is studying in Europe.
At the dawn of the nineteenth century, Doylestown was composed of about a dozen dwellings, a tavern or two, a store, smith-shop and a weekly newspaper and among its residents were Dr. Hugh Meredith, Enoch Harvey, Joseph Fell, George Stewart, Nathaniel Shewell, Robert Kirkbride, Josiah Y. Shaw and Jacob Thomas, who together with the other residents, must have foreseen bright prospects and the necessity for educational opportunities.

To most of these men must be ascribed the honor of founding the first educational institution in Doylestown, which, by steady advances, but not without difficulties, however, has become one of the best equipped public schools in the State of Pennsylvania, if not in the United States.

The erection of Union Academy, or Doylestown Academy, as it was later known, was commenced in the year 1804 upon a piece of ground donated by John Hough, but not completed that year because of insufficiency of funds, the State coming to its rescue with the Act of Assembly of February 11, 1805, authorizing the raising of $3,000 by lottery. This method, however, did not accomplish the purpose, and although the building was first occupied in 1804, it was not completed until 1809, when the legislature made an appropriation for that purpose.

As soon as the building was ready for occupancy, which was in July, 1804, pupils were sought and as an inducement for them to attend, its accessibility was advanced, also the fact that “the Bethlehem and Easton mail-stages run through the town twice a week.” At this time the principalship was offered to Rev. Uriah DuBois, the then pastor of the Deep Run Presbyterian Church, which he accepted. Upon moving to Doylestown, later in the year, he entered upon his duties, becoming the first principal of the academy.

The founding of this institution of learning was not the consummation of a mercenary scheme, but the result of deep and patient planning for the well-being and advancement of the youth of the vicinity and country at large. It was the all-absorbing topic of the time, as is evidenced by the fact that as an item of news in the Pennsylvania Correspondent, a newspaper published in Doylestown, by Asher Miner, it shared equal prominence with such events as Burr’s trial and acquittal, the impressment of American seamen, which ultimately brought about the war of 1812, exciting and momentous questions emanating from English, French and Spanish courts, the victories and defeats in the French and Spanish wars and Fulton’s experiments with his steamboat on the Hudson river.

Union Academy, even when first founded, was not an ordinary country school, with opportunities only to the resident youth of mastering the elementary branches, but was conducted with the end in view of a high and polished education for the youth at large. The academy’s advertisement, appearing in Pennsylvania Correspondent of September 4, 1804, bears this out, it reads: “Course of Instruction, Latin and Greek Classics, Grammatical Knowledge of the English and French Languages, Geography, including Astronomy, and the use of the Globes, Oratory and the Belles Lettres; Practical Mathematics, and the Rudiments of Natural Philosophy,” also, “Editors of papers throughout this and the adjoining States, who are inclined to promote the instruction of youth, are requested to give the above article an occasional insertion.”

The public interest in the success and advancement of the academy continued unabated for several years, which was rather remarkable and unlike most events of local and general interest, which, after the first throb of excitement has passed away and the newness worn off, settles into a position of repose and gives place to others. This continued interest was, in all probability, due to the indefatigable energy of the principal, Rev. Uriah DuBois, who was held in great esteem by his cotemporaries and whose interest in anything would always be joined in by them. To illustrate this continued interest the following excerpt from the Pennsylvania Correspondent of May 21, 1807, is given:

“The academy established at Doylestown, which has flourished, in an
unprecedented manner, for three years in the midst of difficulties and discouragements, without funds, or any adequate resources, is at present happily relieved from its embarrassed and perplexed state, by the generous support of the Legislature; and is in a fair way of becoming more extensively useful, than it has been heretofore. * * * It is presumed, therefore under these circumstances, that our infant institution, will from this time assume a more dignified and distinguished appearance; and that under the fostering smiles of public patronage, it will rise to that eminence, to which the healthiness, beauty and convenience of its situation, seem naturally to entitle it, in preference to many other public seminaries."

During Mr. DuBois' régime, public examinations, debates and oratorical contests were of frequent occurrence and were eminently popular in the community. Of this phase of his school life, Charles Lombaert, Esq., the first pupil to attend the academy, in a letter, specially referred and he mentions the two years spent at the academy, as "one of the bright spots of my life."

Union Academy is not only famed as an educational institution, but as a meeting place of religious assemblies and the birthplace of the Doylestown Presbyterian Church, the meetings of which were held there until the erection of its own edifice in 1813. Union Academy and the Doylestown Presbyterian Church occupied most of Mr. DuBois' time until his death, which occurred September 10, 1821, and as a summation of his life as an instructor, the words of the Rev. Samuel Aaron, a cotemporary and later a principal of Union Academy, are quoted:

"He has no peculiar, far-fetched modes of thinking or of teaching. He seems to me now, to have adapted, with sound common sense, his workmanship to such tools and materials as he had. He succeeded well, I think in educating, that is drawing out, the powers of almost all who had anything in them; whether he toiled enough to fill up empty or leaky skulls, I dare not undertake to say. Perhaps his greatest error as a teacher was, the too great admiration that he showed for those who had talents and improved them well. If this was a fault, it surely leaned to 'virtue's side.'"

Although a brilliant scholar, energetic to the extreme and closely allied with Union Academy, Uriah DuBois' death did not affect the progress or standing of the academy. The death of thousands, be they exalted or humble, is but momentarily felt, there seeming to be so many to occupy the places made vacant thereby. But as he lived, so he died and in his prayer he must surely have said, "May Union Academy prosper and may the intellect of the young always be cared for."
Between the years 1821 and 1828 Union Academy was under the principalship of Ebenezer Smith, a graduate of Yale University, who was assisted by George Murray, born and educated in Scotland. Both were learned men and capable instructors and maintained in the academy the same standard of excellence attained by their predecessor. Nothing of interest, of which there is any record, occurred during their incumbency and in fact no mention of Union Academy is made in the town’s periodical, except than in the issue of October 6, 1821, George Murray “returns his sincere thanks to the inhabitants of Doylestown for their liberal support during the last and preceding quarter and begs leave to inform them that last Friday he commenced another quarter.” Ebenezer Smith left the academy in 1828 and died the following year. George Murray left in 1829, but lived to the ripe old age of 96 years.

During the incumbency of Mr. DuBois there entered the academy, as a student, a youth of brilliant intellect, Samuel Aaron by name, who remained several years. In 1820 he left the academy, only to return the following year as assistant to Mr. DuBois. He again left and again returned, this time succeeding Ebenezer Smith as principal. Mr. Aaron was a brilliant scholar and an exceedingly good teacher. He dissolved his relations with the academy in 1834 and took charge of a school at Burlington, New Jersey. During Mr. Aaron’s principalship Robert P. DuBois, son of the academy’s first principal, acted as assistant, he leaving the academy to teach school in Chester county, later studying for the ministry and receiving a call to the New London Presbyterian Church.

In 1835 Rev. Silas M. Andrews occupied the position vacated by Mr. Aaron and performed his duties at Union Academy together with the duties devolving upon him as pastor of the Doylestown Presbyterian Church, of which he was pastor for almost fifty years. It is unnecessary to comment upon his success as an instructor. His whole life was a brilliant success and the halo encircling his name will be a living monument of his good deeds.

John Robinson and Silas H. Thompson were the next principals, the former’s administration commencing in 1839 and ending in 1844, and the latter’s ending in 1846.
Besides being the meeting place of religious assemblies and the birth-place of the Doylestown Presbyterian Church, Union Academy was the home of several organizations, namely, The Doylestown Library, the Academy of Natural Sciences of Bucks county, the Doylestown Grays, Aquetong Lodge No. 193, I. O. O. F. and Doylestown Lodge No. 94, and had the honor of being the building in which the first Fourth of July celebration took place, during which the Declaration of Independence was read, three orations delivered and seventeen toasts drunk. This celebration took place July 4, 1804, after which the senior class of the academy dined at Worman's Inn.

From its founding to the year 1827, Union Academy was a private enterprise, it becoming by the act of April 14, 1827, a corporation with its real estate vested therein. Although the system of schools throughout the Commonwealth was changed by the act of April 7, 1849, and Union Academy made a public school thereby, the title of the real estate remained unchanged until the year 1889, when the school directors of Doylestown Borough, by formal resolutions and with the approval of the court of common pleas of Bucks county, purchased the real estate from the Board of Trustees of Union Academy, after which purchase the old building was demolished and the present magnificent edifice erected.

Besides the principals already named, the following acted as teachers at the academy at different times: Thomas Gibson, Mrs. Mary Jarvis, Maria McGlauphlen, Alfred Magill, Jacob Price, Sarah M. Kuhn, Mary Dunlap, John G. Michener, Rev. James P. Reed, Jacob F. Byrnes, George Winslow, Rev. Samuel Nightingale, Joseph Patterson, Stephen Phelps, Lewis P. Thompson and Elias Carver.

It is said upon good authority, that four thousand pupils received a portion of, if not their entire, school education at Union Academy, some, after leaving, following the humbler walks of life, many others, in after life, achieving fame and fortune. Be that as it may, their posterity, in this great length of time, must be legion and all must have a common interest in the old academy, which was a land-mark in Doylestown for almost a century and which cannot be referred to to-day except as one of the historic monuments of Bucks county.
Samuel D. Ingham, Secretary of the United States Treasury.

BY WILLIAM A. INGHAM, PHILADELPHIA, PA.¹

(Levitsville Park Meeting, May 25, 1909.)

Jonas Ingham, the great-grandfather of Samuel Delucenna Ingham, emigrated from England to New England in 1705, where he remained for some time, but nothing is known of his life there. He probably had with him some other relatives as there is a family of that name in Connecticut from whom are descended the Inghams of Central New York.

He probably came from Yorkshire, where the name is still to be found. But being a member of the Society of Friends, it has been impossible to trace his ancestry by the usual methods of parish records and baptismal certificates.

He was by trade a fuller, and there is a tradition that after leaving New England he operated a fulling mill at Trenton, N. J., on an island at the mouth of the Assunpink in the Delaware river, which island is now washed away to a mere gravel bar.

Thence he came to Bucks county with his only son Jonathan and in 1747 Jonathan purchased the Great Spring tract in Solebury township, Bucks county, from James Logan and built a fulling mill on the stream and carried on the business of fuller and farmer. Jonathan filled the office of justice of the peace and judge, and as a member of the colonial assembly, took an active part in the contests of that body with the proprietors.

Jonathan had three sons² John, Jonas and Jonathan, who received the best education which the country afforded, but at the same time were carefully instructed in their father's business. They were quite different in their intellectual tastes. John the eldest became a religious enthusiast and wrote largely on speculative theology. His father was an uncomprising sectarian, and contrary to the opinion and wishes of his other sons, particularly the youngest, he considered the heretical doctrines promulgated

¹William A. Ingham was 82 years of age when he prepared this paper. He was born in Bucks county, May, 1827, and died at Philadelphia, September 23, 1913. See also paper by Rev. D. K. Turner, Vol. I, page 450, of these transactions.
²Jonathan Ingham married Deborah Bye at Buckingham Friends Meeting in 1735.
in John's books to be proofs of a disordered mind and made them the pretext for John's confinement in an insane asylum, where he soon after died.

Jonas, the second son, manifested a decided inclination towards the exact sciences. He held that nothing ought to be considered true unless demonstrated and beat every effort to overcome the objection to this axiom in philosophy. He cultivated natural philosophy, was an excellent mathematician and the author of many useful inventions in mechanics. He seriously offended his father by an unsanctioned marriage, and is supposed to have removed to Bradford county, Pennsylvania, where many of his descendants still reside. He died at the age of 82.

Jonathan, the youngest son and father of Samuel D. Ingham, at an early age showed a strong predilection for the study of languages. He read the Greek and Latin classics and had some acquaintance with Hebrew. About the age of nineteen he, like his brothers, offended his father and left his home. He engaged as an assistant on the farm of Dr. Paschal near Darby. The doctor was attracted by the young man's studious habits and offered him a situation as a student of medicine. Having completed his medical course and having become reconciled to his father, he was invited home and placed at the head of the establishment instead of his brother Jonas. At the age of twenty-five, he married Ann Welding, of Bordentown, N. J., and was soon enabled, with the aid of his wife's dowry, to purchase the family estate. In a short time he became a practicing physician of ability, his practice covering a wide territory on both sides of the Delaware river. At the same time he managed the farm and fulling mill. He was a great athlete and there are stories told of his mowing a swath down hill from the road to the dam, and at the bottom plunging into the water without undressing, and of his swimming his horse across the Delaware on a visit to a patient in N. J. He continued his favorite pursuits, became a good Latin and Greek scholar, a proficient in German, and tolerably versed in Hebrew, French and Spanish. Among his manuscripts were found translations of many of the Odes of Pindar, and Theocritus and some of the books of Fenelon, turned into English verse. He engaged as instructor, a foreign gentleman named Anthony Delucenna, to whom he became so much attached that he named his son
Samuel partly in his honor. He was a strong partisan of the cause of the colonies in the Revolution, though he did not enter the military service like his brother Jonas, who was an officer in a volunteer corps. When Washington's army crossed the Delaware at Coryells' Ferry and encamped on his property, he was active in the hospitals established there. On the close of the Revolution he took an active part on the side of the Republican Whigs and wrote with force and effect against what he thought to be monarchical tendencies in certain proposed measures. He also boldly denounced the scheme of funding the war debt for the exclusive benefit of speculators while the poor soldier for all his privations, sufferings and services was to be content to receive two shillings and six pence in the pound for his certificate. To many of his neighbors, the doctor's politics were anything but palatable, but his assailants were easily silenced by the pungent satire of his burlesque pindarics, the only mode of retort of which he deemed them worthy. During the prevalence of yellow fever in Philadelphia in 1793, the doctor made a visit to the city for the purpose of studying the new and dreaded disease. He had scarcely returned home when hearing of its extended ravages, and of the flight of many of the physicians, he exclaimed loudly against the conduct of those gentleman as inhuman and a disgrace to the profession. He immediately returned to the city and with his friends Dr. Hutchinson and Mr. Samuel Wetherell, Jr., visited, advised and ministered to the sufferers in the most infected districts. Soon after he returned home he was attacked by the disease. He had strong belief in the curative power of the water of Schooley's Mountain springs, and for that and for the benefit of a change of air, he started for Schooley's Mountain, N. J., in his farm wagon, accompanied by his wife and her brother. On the way they were refused admission at all houses, and he died in the wagon by the roadside at a point about a mile west of Clinton, N. J. He died on October 1, 1793, and was buried in the neighboring graveyard of Bethlehem Presbyterian Church. He left a widow and four sons, of whom Samuel was the oldest, and three daughters.

Samuel D. Ingham, the special subject of this sketch, was born September 16, 1779. His father undertook his education, and before the boy could well read English, placed in his hands Rud-
riman’s Latin Grammar. But the doctor was a very busy man, and his son, boy-like, preferred play to study, so that the father’s plan of conducting the son’s education was abandoned, and Samuel at the age of ten was sent to a school at a distance and commenced the Greek grammar. After three months his father was dissatisfied with his progress, and sent him to a school near Durham at the northern end of the county to learn German. He was making rapid progress in German, when at the end of six weeks the school was closed, and his father, making one more effort in behalf of the classics, sent him back to his Greek and Latin.

Before he attained his fourteenth year, the death of his father seemed to terminate his course of classical studies. The various branches of the doctor’s work was interrupted and deranged and the widow was left to care for her young children. She necessarily adopted the advice of their experienced grandfather, and the young scholar was apprenticed to a paper maker, on Pennypack creek, with a view to the future erection of a paper mill on the Solebury property.

The admonition of his bereaved mother, coupled with a full realization of his altered circumstances seemed to change him from a pleasure loving, somewhat idle boy, into a thoughtful, hardworking young man, and he immediately adopted that course which he afterwards inflexibly pursued.

His new place of abode was at a mill on the Pennypack some twenty miles from home, and about fifteen miles from Philadelphia. One of his first cares was to secure a share in a library about four miles distant. Here he spent a part of every Saturday afternoon in reading. Finding a translation of Cicero’s Orations, he ventured to refer to the original, and went through the whole book. This was followed by a general view of the Latin classics. During the course of this probation, the derision of his companions was avoided by a total absence of affection of superiority, a deportment of unchanged civility, and by pleading unavoidable absence or an important engagement as an excuse when asked to join in any scheme of frolic or mischief.

Being left to pursue his studies without interruption, he would naturally have resumed the study of Greek, once so distasteful, but for the arrival in the neighborhood of a teacher of mathematics, John D. Craig an emigrant from Ireland, and a person of
great ability. An acquaintance was soon formed which grew into friendship. This strengthened young Ingham's predilection for the exact sciences. During the summer he devoted to the school all his spare time, and in the winter attended the teacher at his own house. He read the best elementary treatises on mathematics with their applications to mechanics, surveying, navigation, astronomy and natural philosophy.

The unremitting application of the scholar and the unwearied attention of the teacher combined to create a strong friendship between them, and though separated for many years, the pupil never forgot his preceptor. Long afterward when the apprentice-boy had become Secretary of the Treasury of the United States, the obscure mathematician (the teacher) was appointed by President Jackson to a position for which he was well qualified, that of superintendent of the patent office.

After being deprived of his instructor, young Ingham pursued alone with untiring zeal the path he had pointed out. While the warm months of summer permitted, he studied in a retreat he had contrived in the midst of a thicket of laurel and green brier, on a point of land projecting into the mill-dam, but in winter time he was obliged to study in the midst of a numerous family.

His time being valuable, he invented an expedient to save time. He prepared large diagrams of problems in geometry and conic section with the demonstrations. Placing these before him while engaged at work, he found that he could readily follow Euclid while his hands were employed. But this devotion to study was never allowed to interfere with his regular work.

His guardian was General VanHorn, of Zanesville, Ohio, an intimate friend of his father. The general generously advanced from his private funds, the means of purchasing the necessary books. The severity of his master continually placed impediments in his way. In order to get the books the apprentice was compelled to walk to Philadelphia, a distance of sixteen miles, after the completion of his task on Saturday afternoons. On one occasion he was refused leave of absence unless he would agree to return the same night, and he actually walked the thirty-two miles, bringing back his quarto volume of astronomical tables before the family had retired. In the performance of this feat there may have been a little pique mingled with his love of learning,
but it strongly exhibits the determination of his character. These arbitrary acts on the part of his master, were soon to terminate. A discussion arose as to the legal right of an apprentice to a certain portion of tuition, which resulted in an amicable cancellation of the indenture. He was now nineteen years of age. The first year of his freedom was passed chiefly in assisting his mother at the homestead and the second in managing a paper mill near Bloomfield in East Jersey. Here he became acquainted with his future wife, Miss Rebecca Dodd. On attaining his twenty-first year he took possession of his patrimonial estate charged with numerous legacies. The long contemplated paper mill was now built. This was erected under his sole direction, every part of the machinery being constructed by the ordinary workmen of the vicinity from models which he furnished.

Having married immediately after he became of age, and taken up his fixed residence at the family farm, his known political sentiments secured him a cordial welcome from the Democratic-Republicans of the neighborhood, and he was soon called upon to represent them in the political meetings of Bucks county. He there embraced the opportunity of defending his guardian against aspersions and of promoting his election to congress. He was for several years, secretary of the Democratic county meetings, was an ardent supporter of Thomas McKean for governor of the state, and in the same year was elected from Bucks county to the general assembly. To this he was returned the two following years. A project was started at this time to amend the constitution of the United States by making the appointment of judges of the supreme court for a fixed term of years, and so rendering them dependent on the executive. In this Mr. Ingham took ground in favor of an independent judiciary.

This period was remarkable as the commencement of the system of internal improvements in Pennsylvania, which was subsequently so extensively accomplished. It was also remarkable for an unusual violence of party feeling stimulated by the personal enemies of Governor Thomas McKean. Mr. Ingham declined a re-election in 1808, and remained at home, and applied his efforts to restoring harmony among the Republicans of his county.

He received from the governor, unsolicited, a commission as
justice of the peace, and though retired from political life, he was active in local matters of public interest. Among other things, he contributed largely to secure the erection of the Delaware river bridge at New Hope. This was the first of the bridges between Easton and Trenton and was a remarkable piece of engineering construction.

After the declaration of war in 1812, he was elected by a majority of two thousand votes to the thirteenth congress of the United States, and took his seat at the May session of 1813. He became chairman of the committee on pensions and revolutionary claims and was a member of the select committee to consider the policy of establishing a national bank to finance the country during the war. He introduced a resolution for a general revision of the tariff. This he renewed at the next session through the committee of ways and means, which produced the report of Mr. Dallas, the basis of the subsequent tariff law of 1816. In the session following 1814-15, he was placed on the committee of ways and means. The treasury department was practically vacant through the illness of the secretary, the loans had failed, and when the committee commenced their labors to restore the public credit, the finances of the Government were in the worst possible condition. In this crisis, the appointment of Mr. Dallas to the treasury, while it inspired confidence to the country, imparted to the committee an impetus which enabled it to accomplish the most arduous duties. With the aid of the secretary, they rearranged the whole internal revenue system, extending its scope considerably beyond the supplies for a peace expenditure, and the payment of the war debt.

The state of the public finances had induced many members to consider the subject of a legal tender. To this Mr. Ingham was opposed, and in lieu of it he proposed in his committee, an issue of treasury notes, not bearing interest, but liable at all times to be funded in small sums at such a rate of interest as would withdraw from circulation the redundant issues. This plan was adopted by congress and became a law. The restoration of peace prevented a trial of its general effect, but so far as it went, it was well received, and the treasury notes fundable at seven per cent., circulated more freely than those bearing interest. They were in a short time all funded or reduced and withdrawn from
circulation. The army, revenue and bank bills were the principal measures of this session. Every inch of ground was obstinately contested by a numerous and talented opposition, and the duties of the several committees in charge of these measures were peculiarly arduous. A contemporary writer says of Mr. Ingham:

"Having but partially cultivated the art of public speaking, Mr. Ingham seldom ventured deeply into debate. His strength lay in the committee room, where in investigation of facts, he was prominent. He enjoyed the full confidence of his associates, but he did not conceal his opinions and his frankness openly condemned some of the policies of the friends of the administration, such as concealing from the people the actual necessities of the Government, and charging the blame for its failures upon the opposition. He contended that the majority were responsible to the country, and this responsibility should never be unfelt or disavowed."

The labors of this session were nearly closed, and most of the means for the next campaign were provided, when peace took place.

Mr. Ingham had been elected to the fourteenth congress by an increased majority. In the two succeeding sessions he continued to serve on the committee of ways and means, which revised the whole impost and internal revenue system, and reported the bill for the tariff of 1816. He was also chairman of the committee on postoffices and post roads, and as head of a select committee, conducted a laborious investigation of the fiscal affairs of the general postoffice. The laws relative to the postoffice were revised, the rates of postage reduced, and the policy adopted of applying the entire revenues of that department to extension of mail routes and improvement of conveyance. He was re-elected to the fifteenth congress without opposition, resumed his station at the head of the postoffice committee, and as head of a select committee, assisted in regulating and fixing the compensation of the clerks in the office, which had previously depended on caprice or favoritism. At the close of this session he resigned his seat, principally on account of his wife's health, and accepted the position of prothonotary of the court of common pleas of Bucks county, and in 1819 was appointed by Governor Findlay, secretary of the commonwealth. His wife died in that year. He spent the next two years at home, busied at his farm and paper mill.

In 1822 he married Miss Deborah Kay Hall, of Salem, N. J.,
and in October of that year he was elected to congress. He again
was appointed on the committee of ways and means, and chair­
man of the post office committee where he remained, being re­
turned to every congress until March 4, 1829.
In 1824 there was no election of a president by the people, and
the election devolved on the house of representatives. The three
highest candidates were Adams, Jackson and Clay. Adams and
Clay combined their forces and elected Adams. Hence arose the
famous charge of "Bargain and Sale" with which the country
rang for the next four years. It was charged that Adams agreed
in consideration of Clay’s support, to appoint Clay secretary of
state. This charge was publicly made before the election in
the house and was investigated by a committee, but whether there
was or was not a bargain prior to the ballot, as a fact Clay’s votes
were cast for Adams and Adams did appoint Clay secretary of
state. The storm or rage on the part of Jackson’s friends which
swept the country for the next four years, is almost incompre­
hensible in these days of political deals. We would not now call
such men “traitors to the constitution, an illegal unconstitutional
minority usurping office, etc., etc.”
About this time Mr. Ingham issued a pamphlet on the “Life
and Character of John Quincy Adams,” in which he showed from
speeches, letters and other public utterances, that John Quincy
Adams was at heart a monarchist. This pamphlet is alleged to
have had great influence in the next presidential campaign (1828)
which resulted in the election of Andrew Jackson.
For this, Adams never forgave Mr. Ingham. He was of a
vindictive temper and revenged himself by inserting in his diary
items of Washington gossip and scandal which were daily current.
This diary was published without revision by his son, Charles
Francis Adams, twenty years after the death of every one in­
volved.
On the arrival of General Jackson at Washington after his
election in 1828, he consulted with the members of the Pennsyl­
vanian delegation and they recommended Samuel D. Ingham for
the treasury department, which recommendation was approved
by John C. Calhoun, vice president-elect, a personal friend of
Mr. Ingham of long standing. Though Mr. Ingham’s preference
was for the postoffice department, he accepted the position of
secretary of the treasury. His associates were Martin Van Buren, of New York, secretary of state, John H. Eaton, of Tennessee, secretary of war, John Branch, of North Carolina, secretary of the navy, John McPherson Berrien, of Georgia, attorney general, William T. Barry, of Kentucky, postmaster general.

When in 1831 President Jackson changed his previously announced intention not to be a candidate for re-election, being urged thereto by some of his confidential advisers, among them Martin Van Buren, he found in his cabinet many personal friends of Mr. Calhoun, the vice president, a rival candidate, and not being yet ready for open warfare which would have broken out if he had removed only Calhoun's friends, he decided to change his whole cabinet. This reason for the change was often mentioned to the writer by Mr. Ingham. But there was a great public scandal in Washington which was made the pretext for the change. The president tried in every way to force Washington society to recognize the wife of his bosom friend, Major Eaton, secretary of war. This was refused by the wives of the other secretaries, who declined to call on Mrs. Eaton, or to meet her socially in any way and in this they were sustained by their husbands. What this scandal was and whether true or false, is immaterial. The fact is that it was made the pretext for the dismissal of the cabinet.

As Mr. Ingham's successor, Louis McLane, of Maryland, was unable immediately to take office, he remained in charge temporarily during part of the summer of 1831. While staying in Washington, Major Eaton tried to fix a quarrel upon him by demanding an apology and challenging him to a duel. Mr. Ingham declined both and it was reported that Major Eaton sought to provoke a street brawl. Mr. Ingham armed himself and went ahead accompanied by his son. Nothing came of this and shortly afterwards Mr. Ingham left Washington. On his returning home he was greeted by a meeting of his constituents to whom he made a speech, which was printed in the county newspaper. This speech the writer has read, but has been unable to procure a copy of it.

After Mr. Ingham's resignation from the treasury, he ceased to take any active part in politics, but devoted his energies to his farm, paper mill, lime-kiln and other private affairs. He became
interested in the development of the anthracite coal fields, was one of the founders and for a time president of the Beaver Meadow Railroad Company, and afterwards assisted in forming the Hazelton Coal Company. These coal interests turned his attention to the Lehigh Navigation and the Delaware Division canals, and he spent much time at Harrisburg in advocating improvement and in opposing injurious suggestions before the legislature. He was especially earnest in opposing an outlet lock at Black's Eddy to enable boats to pass into the head of the Delaware and Raritan canal feeder, contending that this would practically dry up the canal between Black's Eddy and New Hope, where water is lifted from the river to replenish the canal. The opposition was successful and the site of the outlet was fixed at New Hope, where it now is.

He also wrote much about the tariff from the point of view of an ardent protectionist. Thus his time was fully occupied in his private affairs, and in the management of the corporations above mentioned. On one occasion he spent five months at Beaver Meadow, writing every day to his wife, “I expect to start for home to-morrow.” As he grew older he became tired of the long stage journey to Philadelphia, and the three days across country to the coal fields, and decided in 1849 to remove to Trenton. Just before his removal he spent several days in going through his accumulation of letters, and destroyed almost everything of interest. He said that he had seen so much mischief caused by the posthumous publications of private letters, that he could not allow his correspondence to remain. This idea seems highly commendable, but if it had been universally practiced where would be the materials for modern history? At any rate I have always regretted that I was not present at this holocaust. I might have retrieved some invaluable papers.

After his removal to Trenton he continued his activity in business, became interested in the Mechanics Bank and, for his private amusement, purchased an old brickyard and spent much time in converting it into a wheat field.

He took an interest in the election in 1856, and wrote a speech which was read at a Fremont meeting in Philadelphia.

His later years were spent on a sick bed and after a long illness, during which his mind was perfectly unimpaired, and he
was always cheerful, and though suffering, uncomplaining, he died on June 5, 1860.

He was buried in the cemetery of the Solebury Presbyterian Church, now the Thompson Memorial Church, which he had regularly attended during the later years of his residence at Great Spring.

In person Mr. Ingham was of medium height, with broad shoulders and strong. His forehead was broad and high, his eyes rather small, light blue and keen in expression. His manner was grave and dignified, though he was not without a sense of humor. He was not a person with whom liberties could be taken, not even by his children. Yet he was warm-hearted and devoted to his friends. He was universally respected by his associates and passed through a long life without a strain.

His surviving family was his widow, Dr. John Howard and Jonathan, sons by his first marriage, and Mrs. Eliza Rebecca Hale, Mrs. Mary Louisa Emerson and William A. Ingham.

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German Games and Plays.

BY A. EUGENE LAATZ, DOYLESTOWN, PA.
(Hulmeville Park, Hulmeville Meeting, May 25, 1909.)

In response to the request of Mr. Mercer, I take pleasure in presenting this paper giving an account of some of the games, plays and folksongs of the children of Germany, but more particularly of the city of Breslau, Silesia, where I was born. These were popular 30 years ago and are still being played and sung there.

In making up this list I have been aided by Emil Peiter, Frederick Wendts, Sr., Michael Hewser, Annie Kuentzer and Matthias Moll. I am also indebted to Mr. Mercer for the free translations which accompany the rhymes.

Many of these games are played by children of Pennsylvania in exactly the same way that they are played in Germany. Among these may be mentioned:

- Stelzen laufen (Walking on stilts)
- Reifen springen (Jumping rope)
- Reifen treiben (Rolling hoops)
- Kreiseln (Spinning tops)
- Kugeln (Playing marbles)
- Drachen fliegen (Flying kites)
Like the children of America, when they cannot get scientifically made hoops to roll, they substitute barrel hoops or hoops of any other kind. The kites of Germany have a different form from those which the boys fly here.

*Kegel schieben (Bowling).*—This game is played in Germany with nine kegels or pins, whereas in America ten pins are used.¹

*Ball speilen (Playing ball).*—This is played the same as in this country, but the American games of baseball, football and basketball were not played in Germany when I lived there.

*Der Plumpsack² (The Clumsy Fellow).*—In this game the players from a circle with their faces toward the center, and holding their hands behind them, one of the players is chosen to run around outside of the ring carrying a rope with him and singing "Der Plumpsack geht herum, der Plumpsack geht herum" (The clumsy fellow is running around). He then, unknown to the others, gives the rope to one of the players who leaves the ring and runs around on the outside; the one who stood next chases after him and so on until all have hold of the rope and are chasing around.

*Eierspiel (Rolling Eggs).*—This is an Easter game, which was very popular in Birkenfeld, Grand Duchy of Oldenburg. It is played by rolling eggs down a hill or terrace three or four feet high, into holes dug into the ground or turf about three feet from the base. These holes should be at least two feet apart, one hole for each player. Each child has a number of colored eggs. The child who first rolls its egg in its hole wins the eggs of those who have previously tried and failed.³

*Der Günsedieb (The Goose Thief).*—An uneven number of children play this game. A circle is formed, all taking hold of hands and circle around singing:

Wer die Gans gestohlen hat,  Who stole the goose?
Der ist ein Dieb,             He's a thief, we'll strike him.
Wer sie aber wiederbringt,  Who brought him back?
Den haben wir lieb.         Bully boy, we'll like him.

¹Mr. Laatz evidently does not know that nine pins were formerly used in America, and were changed to ten, to avoid some law against the game of nine pins.

²A Plumpsack is literally a whack-bag, i.e., a piece of cloth twisted so as to be used in striking (whacking).

³This game of egg rolling is one of the amusements of children at the White House at Washington, D. C., on Easter mornings.
After finishing this song they grab for partners, the odd one left over is the goose thief, and is required to sing or say, “Da steht der Gänseziebel” (Here stands the goose thief). This was a favorite game in Thuringia, and was played in 1894.

Boltzen schiessen (Arrow shooting).—This is a favorite sport for boys in Germany, and is sometimes played by the girls. It is played with a hollow tube about three feet long, made of wood, called a Blaserohr, blow-tube, and a tack, or nail about one inch long, covered with wool called a Boltzen oder Pudelzwecken. The Boltzen is placed in one end of the tube, and then blown through to any target that may be selected. In Birkenfeld, in the Grand Duchy of Oldenburg, it is played with peas, and the favorite target is a window pane or any object made of glass.

Bohnen spiel (Playing Beans).—Any number of children can play this game. A circle about five inches in diameter is drawn on a floor or on the ground, the players stand about six feet away and endeavor with the thumb and forefinger to snap their beans into the circle. The one whose bean is nearest the center of the circle has the first privilege of snapping the other beans within it, and is entitled to all snapped in. When the first one misses the next nearest one plays, and so on until all the beans are within the circle. Small beans of all colors are used.

Der wandern Thaler (The wandering dollar).—In this game the players sit in a circle holding fast to a rope or string on which is strung a ring, or medal with a hole in it, to represent the wandering dollar. One of the players is chosen, by counting out rhymes, and is then placed within the ring; the medal is then moved on the rope from player to player while they sing:

Thaler, Thaler du must wandern,       Dollar wander, dollar wander,
Von dem einen ort zum andern,          Here and there and over yonder,
Ei wie schön, ei wie schön,            Open fist, shut fist,
Lässt man sich die Nase drehen.        And give your nose a twist.

The medal is passed along so that each player has an equal chance of getting it in his or her hands. The one blindfolded and within the circle must guess the one into whose hands the medal is. If the guess is correct that one must take his or her place. This was a favorite game in Silesia and Thuringia.

Der Vogel händler (The bird seller).—Any number of children can play this game. They are lined up in a row and one
child is selected to be the seller and another to be the buyer. The other children represent the birds, to each one of them the name of some bird being given. The buyer approaches to buy a bird, the seller asks which one he wants to buy, if, for example he chooses a nightingale, the seller will sing:

Nachtigal, Nachtigal, fliege aus, Nightingale, nightingale, fly away,
Und komme glücklich wieder But come back safe another day.
Haus.

After the bird is paid for, the buyer chases after it, and if caught it belongs to him, and the one caught becomes in turn the buyer. If the bird is not caught, the same player must continue as buyer.

Häschen in der Grube (Rabbit in the Hole).—In this game a circle is formed, the children holding hands, and one child is chosen to be the rabbit, goes inside of the ring, and assumes a stooping position, jumping around in imitation of a rabbit. While the players circle around they sing:

Häschen in der Grube, Bunny in the hole,
Sass und schlief, Sit there and sleep;
Armes Häschen bist du krank? Poor bunny are you sick,
Dass du nicht mehr huepfen Why can't you leap?
kannst?
Häschen hüpf', Häschen hüpf'. Jump, bunny jump.

While this is being sung the rabbit endeavors to jump through the ring. If successful another player takes his or her place. This game was played in Thuringia, Grand Duchy of Saxe-Weimar.

A RIDDLE IN RHYME.

A RIDDLE IN RHYME—ANSWER IS MUSHROOM.

Es steht im Wald ein Männlein, Little man in the woods
Auf einem Bein, On one foot,
Es hat auf seinem Haupt Little cap on his head
Ein schwartz Käpplein klein, Black as soot,
Sagt wer mag das Männlein sein, Little man, black cap,
Was da steht im Wald allein, Down by a tree,
Mit seinem kleinen Guess what his name is
Schwartzen Käpplein. And come tell me.
Ein, zwei, drei, vier,
In dem Clavier,
Sitzt eine Maus,
Die muss raus.

Ich und du, Müllers Kuh,
Müllers Esel, Der bist du.

Der Sandmann ist da,
Der Sandmann ist da,
Er hat so schoenen weissen Sand,
Drum ist er auch so wohl bekannt!

Der Sandmann ist da.

Sommer, Sommer, Sommer,
Ich bin ein kleiner Pommer,
Ich bin ein kleiner Gernegross,
Moechtes gern eine Pfeffernuss,

Ihr Kinder was spielen wir Heut,
Auf dem herrlichen Platze von Gras,
Ich dachte wir springen herum,
Denn das sitzen macht träge und dumm.
Rasch, rasch, augefasst,
Frisch herum gesprungen,
Hübsch, hübsch, angepasst,
Ein munterers Lied gesungen!

The following rhyme is from Dürenstein on the Danube, Upper Austria, 1886. Information of Mr. Mercer.

Wünsche, wansche, weisst was, Winny, wummy, something funny
Hinterm ofen hookt a Haas, Back of the oven sits a bunny,
Greif' in Sack und gieb' mir was. Grab in your bag and give me money.
Mr. President, members of the Bucks County Historical Society and their friends:

The people of the upper end of Bucks county are very much honored by your visit here to-day, and in bidding you welcome to our church and village,* we want you to know that there is in our hearts the feeling of genial hospitality.

It is well known that Bucks is one of the richest if not the very richest county in historical matter, of all the counties of Pennsylvania, and your historical society has done a splendid and monumental work through the study and research, and in the collection and preservation of those valuable historic data. Every man and woman, every hamlet and village, every town and city should appreciate the splendid work that you have done and are doing. There is to-day no class of people, even in the most remote districts, in which there is any degree of pride in intelligence, which we all claim to have some pride in, wherein there is no glory on behalf of the interesting things that mark the way of progress, whether in the remote district or in the center of civilization; and to gather up and preserve every scrap of information that pertains to the lives, the habits and customs, and labors of our ancestors, whether in war or in peace, whether in domestic, industrial or agricultural pursuits must be viewed not merely with respect, but even with profound veneration. Therefore, on behalf of the people of this congregation, on behalf of the people of this village, we feel very much honored to greet you, almost the pioneers; and in historical research you should deserve the banner at least in Pennsylvania for the results you have obtained.

The congregation which occupies this building, and worships here from Sunday to Sunday, was organized in the year 1849, and was chartered in the year 1890. Three of her former pastors resigned and afterwards became presidents of institutions of higher learning. Rev. Dr. Bomberger became president of Ursinus College at Collegeville, Pa. The Rev. Dr. Apple became president of Franklin and Marshall College at Lancaster. The

* Riegelsville was incorporated into a borough April 17, 1916.
Rev. Dr. Aughinbaugh resigned to become president of Heidelberg College at Tiffin, Ohio. He returned here for the second pastorate, and resigned a second time to become president of Palatinate College at Meyerstown.

The congregation, as I have learned from its record, has never numbered more than 328 members; during part of this time, it has fallen below 300; and yet, this small number of people have always been very loyal to the call of its denomination in all matters of benevolent church work. During the past 10 years they have modestly and quietly laid upon the altar, for the work of her church, more than $65,000.

Under the care of the congregation, there is maintained on the campus, north of the church, a library, which is open to the people of the village, and which contains over 4,000 volumes, and to which are added every few months new volumes. In that same building there is maintained under the care of this same congregation, an academy, for the preparation of the boys and girls of this vicinity for college. In this academy only men of the highest qualifications for teaching have been and are at present employed.

The stones which were used to construct this church, as well as the academy, and the parsonage, and many other buildings in this vicinity, are taken from Bucks county stone quarries, which are known to you as the triassic or new red sandstone. The terrace which the church stands upon, which extends about half a mile to either side of the church, north and south, is without doubt a remain of the glacial floods which washed this district during the receding and the melting of the so-called ice age of North America. At the lower extremity of this deposit, there are several sand quarries opened, and there one may see and easily study the various strata and formation of this peculiar deposit. As you pass over the campus, on your way to luncheon at the residence of Mr. Fackenthal to-day, you will perhaps observe two large cannon standing near the academy building. These guns were formerly used by the Government in the Portsmouth navy yard, and were some years ago given to the Colonel Croasdale post, G. A. R., which is established in this village.

Bucks county has always been loyal to the call of her country in all military pursuits. In this respect Riegelsville and Durham
towship have not been found wanting. If you choose to take
the time to walk through the cemetery just back of the church,
you will find that there are 46 little flags marking the last resting
places of those who responded to their country's call. Of those
46 men, two were veterans of the War of 1812; 41 served in the
War of 1861-65; one in the Spanish-American war, and two in
the navy of our country. The one who served in the Spanish-
American war was the son of our efficient sexton, Mr. John E.
Buck, a veteran who served through the Civil war, and was one
of the few men who, in that great battle of Gettysburg, defended
that peculiar locality known as the "bloody angle" and one of
the very few that came out of that terrific slaughter of human
life without a mortal wound.

The hill which lies to the west of our church, is known locally
as Morgan Hill, the name undoubtedly being adopted because
just beyond the hill is the location of the birth-place of General
Daniel Morgan, of Revolutionary fame. Col. George Taylor was
a citizen of Durham township when he signed the Declaration of
Independence. As you well know we are almost in sight of the
historical Durham furnace and the old Durham cave. While at
the foot of the village, beyond the towpath, stands the old stone
house, wherein Henry Quinn wrote his book called the "Temple
of Reason."

There are many other things to which I might refer, that are
of particular interest to the people of Riegelsville, and because
of their historical association, I take it, of interest to you, who
are pursuing historical research, but time to-day forbids further
reference to those things of interest. There is one thing, how-
ever, which, in our locality your eyes will not see and your ears
will not hear; but you may find it through the ear of the soul or
your intuitive faculties. It is that genial warmth, that sincere
hospitality, that cordial welcome which beat in the hearts of the
people of Riegelsville, and which to-day, joining with the sun-
shine and God's free air, all unite in extending to you a most
cordial welcome.

When our pilgrim fathers were trying to establish at Plymouth,
that little colony from which has come much of the pride and
stock of our land, they were, as you know, frequently harrassed
by tribes of Indians. Upon one occasion, there came rushing
through the trees a half-clad Indian. While the Puritans were hurrying to get their arms, this Indian, upon meeting them broke off the point of his arrow, and expressed in stammering words, "Welcome Englishmen," one of the first speeches made on this continent, and still one of the best.

I count it a very high privilege and a great honor, on behalf of the congregation which worships in this place, and on behalf of the people of this village, and on behalf of your host and hostess to-day to say, "Welcome Bucks County Historical Society."

SAINT JOHN REFORMED CHURCH OF RIEGELSVILLE, PA.
Congregation organized in 1849. This building erected in 1872-73.
(From photograph taken October 25, 1910.)
Bucks County Historical Society; Its Aims and Purposes.

REPLY TO REV. SCOTT R. WAGNER’S ADDRESS OF WELCOME.

BY HENRY C. MERCER.

(Riegelsville Meeting, October 5, 1909.)

In part answer to Rev. Wagner’s kind welcome, it might be well to say that many of us should remember the meeting held at Durham cave under the auspices of our kind host, Mr. B. F. Fackenthal, Jr., on which occasion he chartered a special car to bring us to and from Lambertville, N. J., to attend the meeting; and still more of us should bear in mind the public spirit and generosity with which Mr. Fackenthal has presented us with three volumes, printed at his own expense, containing a complete record of all our proceedings, and thereby putting us upon permanent record before the world. All of us who remembered these things, can have had no question about the welcome we would receive on going to Riegelsville to-day.

On the other hand, however, it might be questioned whether we as an historical society are going to justify that generosity and the generosity of other friends like Mr. Elkins, who presented us with a museum and helped us in many ways; whether we are practically an educational body doing useful service in uplifting and elevating the community in which we live. Doubts have flitted through the minds of many of us since the beginning of the society, on occasions when practical men, successful, much-lauded men, who have been given a high place as leaders in newspapers and elsewhere, who have told us how superior we are to our great-grandfathers, how much better in fact, better fed, better housed we are than they were; how much more rich and powerful, progressive and masterful we are in many ways than our ancestors were, doubts have occurred to some of us lest after all, this was a sort of dilettant proceeding, a kind of game of croquet, or something which would fill the odd hours, perhaps, of a man occupying more serious positions in the real concerns of life.
But the real answer to that sort of discouragement lies in the fact that the great army of human progress in its advance tramples down corn fields in an unnecessary manner; it frequently stables horses in churches, when the horses might as well be stabled in neighboring barns; it destroys picture galleries in a gratuitous and wanton manner. When the French mob captured the Bastile in 1786, there was no need to destroy that venerable building, which they did. Who can doubt that if the Bastile had been saved, no man, woman, or child who visits France, would have failed to examine it from top to bottom, obtained from its ancient walls more vivid pictures of the past than might be gathered from the complete reading of Carlisle's French Revolution.

We believe in progress, and we are optimists. We are reasonably convinced of the advancement of the human race, but when the Arabs captured Alexandria, it did not help matters to burn down one of the greatest libraries the world has ever seen. When the Spanish got possession of Central America, it was a very necessary matter to colonize it, and civilize it more or less; but that did not justify the act of Bishop Zumarraga when he got possession of all the priceless manuscripts of the ancient priests of Yucatan that he could lay hands upon and destroyed them in a huge bonfire. Cromwell's revolution might have succeeded just as well, without blowing up so many of the old castles of England, and damaging so seriously so many of the splendid Gothic cathedrals.

We all admit that it was a very necessary matter for our immediate ancestors to colonize, settle and develop the United States west of the Mississippi river, but why did they exterminate one of the noblest animals in the new world, viz., the American bison, or so nearly exterminate it, that a few benevolent individuals at present are doing their utmost to save a small herd of these animals on the public reservation in Montana.

We are here to protect humanity from these mistakes, and if we do nothing better than this, we thoroughly justify our existence. If this is not education, and if this is not practical work in that field, then the instructor of public school or the superintendent of public schools, who draws his salary from the public purse, is not a practical worker in the field of education. The
fact is, we are as well justified as any institution of learning could be or expect to be, and we need have no fears upon this score.

But there are other doubts, somewhat nearer home, which have passed through the minds of some of us. Are we alive; have we sufficient energy among ourselves to keep up the Bucks County Historical Society? Are there a number of young men stepping to the front, willing to read papers and do work for its cause? So far as young men are concerned, it might be well questioned whether the crop at present is not rather small; but an antiquary is not made, but born. You cannot teach a man to be an antiquary; nor can you teach him not to be one. He springs up suddenly; and if the present crop of young men does not suffice, we may cheerfully look ahead to the incoming new generation.

On the other hand, there is no reason why we should confine ourselves to Bucks county for active membership. Let us look outside, and gather in workers from Boston, New York or Baltimore, or anywhere else, who have the leisure and interest to help us. Let us whisper in their ears that we do not want their money, but we want their brains. If they fail us, we have still something in reserve, which gives us ample cause for confidence in the future. We, as an historical society, have yet a new point of view.

We have found out that history may be written from the standpoint of objects, rather than from laws, legislatures, and the proceedings of public assemblies. We have a splendid collection in our museum, but has it been described; has anyone written about all those implements and tools, which stand for the building up and colonization of the United States, in that building? They have not. There is nothing on the subject in the encyclopedias nor the histories thus far written. Therefore, the matter is absolutely fresh, and new, and all our own. What we want to do is to call in laborers, mechanics, artisans and farmers of the older generations, who can look back upon their youth and give us descriptions of what these things mean, and get those descriptions on record. When we have done this by means of the publication fund which we hope to start shortly, through the sale of our present volumes of proceedings, the last one of which is within your reach at this meeting; when in this
or some other manner, we have got together a fund sufficient to
print any record of any value that comes within our reach, and
when, by this means, we call in active members from elsewhere,
and failing this, proceed to get on record these oral statements
describing the immense and very valuable collection of tools and
implements which we possess, we will have enough to distinguish
ourselves above all the other historical societies in the country.
Here then is something which should command full attention.
It is a subject in itself sufficient to keep alive ten historical
societies for the next 100 years.

We thank you, Rev. Wagner and the people of Riegelsville,
for this cordial welcome.

Bucks County North of the Lehigh River.

BY WILLIAM J. HELLER, EASTON, PA.

(Riegelsville Meeting, October 5, 1909.)

While William Penn's famous treaty with the Indians at Shack­
amaxon created a boundary between the white man and his red
brother, the extravagant manner of surveying land in those days,
left an indefinite line for the guidance of the future settler. The
Lehigh hills designated as the northern boundary of the purchase
as entered into upon that great occasion, is a wall of hills, eight
miles in thickness and over one hundred miles in length, in which
are many fertile valleys abounding with excellent springs and
running brooks. The hardy German emigrant was quick to note
that these hills were capable of the very best cultivation and, re­
gardless of all consequences, staked his claim anywhere through­
out their length and breadth, erecting his log house wherever
there appeared a convenient supply of water. This created land­
scapes with a chaotic array of habitations and erratic roadways.
Early travelers through these hills, noted with surprising com­
ment, the fact that it made no difference how far up the slope a
settler had erected his home, the soil was just as productive as
those located lower in the valley. This peculiar feature is notice­
able even to the present day. Probably, there is no other place
on the western hemisphere where like condition exists. These
pioneer settlers were very numerous and lived in happy contentment long before the land officials were aware of this invasion of the white man on Indian rights.

The Lehigh river was recognized by these pioneers as the boundary between the white man and his red neighbor and considered their possessions as being within the bounds of the Durham tract, known as Durham township until the formation of Northampton county, in 1752, when the northern portion took the name of Williamstown in honor of William Penn, Jr., grandson of the founder. Here then fringed along this west branch of the Delaware, were these hardy frontiersmen with their rapidly increasing numbers in plain view of the land of promise, awaiting the day when the red man would vacate and the white man take his place.

James Logan, who was the land agent of the Penns, was part owner of the Durham tract and considered the northern boundary of the tract as the line designated as Lehigh hills in the deed as entered into at the treaty. However, he made a compromise line four miles below the Lehigh river and refused to sell land above that point. This line was the northern boundary of the Schumacher plantation, now belonging to the estate of the late Robert S. Brown.

From the highest point in these hills, one has an extensive view of many miles in any direction. Far to the north, like an amethyst barrier, the Kittatinny hills seemingly mingle their peaks with the clouds. Far to the northeast, thirty miles or more, these hills are cut in twain by the historic Delaware. Far to the northwest, forty miles or more, the Lehigh, known in the early days as the west branch of the Delaware, burst through the hills, and, meandering first to the south and then to the east, unites with the main stream at our feet below.

This triangular territory was known for ages as the Forks—so named by the red man—not because it was included between two confluent rivers, but from the Indian trails forking in different directions after crossing the west branch, one at Yeisilstein's island and the other at the Buffalo ford. Afterwards, it was known to the white settlers as the "Forks of the Delaware."

About the year 1730 and later, the fertile valleys of this land of promise were a temptation to the settlers, an invitation to a
home, but for twenty years or more, it was forbidden ground. At this time, it was a vast treeless plain, the only vegetation to be seen being that which fringed its numerous small streams, the favorite hunting ground of the red man.

Midway between the two rivers, there is in the mountain, a natural defile known as the Wind Gap through which the Indians chased the game by burning the undergrowth between the two rivers and despatching the game as it passed through the Gap. Owing to the yearly destruction of the vegetable growth, it had the appearance of a vast desert plain called by the Philadelphians, the Drylands, and by the Jerseyites, the Barrens, and by the Hollanders who first explored it, Blanveldt which, in English, is plain field.

From this high point of vantage could be seen 'way to the south, the home of William Fry at Fry's run; next, the ferry of Peter Raub; up the river, a short distance further, the settlement of his brothers, Michael and George, the northernmost village in the province and the stopping place of all emigrants going northward, now known as Raubsville; then, the plantation of Michael Schumacher; further northward, Phillip Meixsell on the river bank with George Henry Seibert on the hill; then Lawrence Merkel, Balser Hess, Anthony Albright; then around the point, up the Lehigh, John Rush; next, Jeremiah Bast at the Buffalo ford, now the Glendon valley; then the Reesers, Hartzells, Schencks, Sloughs and the hundred or more families scattered 'round about. Some of the emigrants, more adventurous than others, penetrated the forbidden ground where they remained, apparently un molested, principally by reason of the Indians of the Forks taking up their abode in the territory bordering on the west branch of the Susquehanna. These venturesome people lived in perfect peace with a few Indians who still remained within the Forks but when emigration reached to the valleys above the Blue mountains, in the country of the Minnesinks, there was a relaxation of this peaceful tension and protests against the encroachment, were in evidence everywhere.

For a number of years after the walking purchase, the land officials were apprehensive of trouble and did not grant land titles above the Lehigh until 1741. The land, however, had been well surveyed into large tracts, many years before this period,
to Philadelphia land speculators, Wister, Page, Langhorne, Graeme, Allen, Boone, Peters and the Penns themselves. Chief of these was William Allen. It was he who assumed the initiative in disposing of his rights as soon as they were acquired and before they were legally free from Indian claim. One of these tracts Allen sold to Nicholas Depui. This was the plantation on which Depui was living and had purchased from the Indians nearly fifty years previous.

From 1740 to 1752, is the period when all of this territory was a part of Bucks county. North of the mountains in the Delaware valley were many people as early as 1665. This section was vacated by the Minnesink Indians prior to 1720, they having gone to the west branch of the Susquehanna. The Indians remaining along the Delaware, from the Water Gap northward, were the Shawnees, who were not directly concerned in the land deals as they were only living in the province through suffrage of the Delaware and Six Nations and with the consent of the proprietary government. This was one reason why they were not included in Cannassattoga’s chastisement of 1742.

The Shawnees were forced back from the Potomac river by white encroachment about 1720. They had four settlements in Pennsylvania with seat of government in the largest of these, the town and council house being located on an island in the Delaware river above the Water Gap. Their chief man was called “Emperor” and his name was Kakowatchy, noted as an honest man and a good friend of the white settlers. His nearest white neighbor was Nicholas Depew, who had a very extensive plantation on both sides of the river.

The land office, always hungry for money, accepted applications for land warrants from actual settlers. Anthony Lee applied for one of his sons, Richard Henry Lee, for a tract on the Lehigh, in 1732. Henry Antes secured 500 acres in the Irish settlement along the Lehigh for the purpose of erecting there a mill, in 1734. Peter Knauss secured a tract on the opposite side of the river. Thomas Smalley acquired 500 acres along Smalley’s creek, on which he built a mill in 1732. This mill is still standing in the town of what is now Martins Creek. Martin Delamitor made application for an island in the Lehigh, in 1734, now known as Island Park. Solomon Jennings had already settled along the
Lehigh before 1728. He made application and received warrant for the 200 acres in 1736. This was the tract that he was supposed to have received from Thomas Penn for his part in the famous walking purchase. These tracts were all located below the Blue mountains. Above these mountains, the country had been peopled long before William Penn had received his charter for the colony. Garret Brink lived along the upper Delaware in 1680.

As early as 1690 there was living in the same locality on both sides of the river, the Van Campens, Van Normans, Van Ettas, Westlakes, Schoonoven and many more under the leadership of Schmidt, after whom, the country above the mountains took its name Schmidtvelt, now Upper and Lower Smithfield township, Monroe county. These ancient settlers secured their rights to their property from the Indians, previous to the time that this was considered as part of Bucks county.

The Minnesink Indians had already migrated from this section to the country in the Susquehanna forks, to which place they were later followed by many of the Shawnees. Indian ownership to land along the Delaware was vested in rights of their king, Lapawinzo, who was a Fork Indian and lived at what is now Catasauqua. That period, now in view, was previous to the walking purchase, in 1737, at which time settlement was fast being made both below and above the Blue mountains.

Thomas Quick, in 1734, secured a hundred acres on the Matchepacong, on which he built a corn mill. This is the present site of Milford, Pike county. Thomas Quick was the father of Tom Quick, the avenger, who made a vow over the body of his father to kill one hundred Indians to avenge his murdered parent, devoting his entire life to the cause, making his name a terror to all Indians and, to this day, the name of Tom Quick is the god of fear to all Indians on the North American continent.

One of the later comers to the Minnesink country was Daniel Brodhead, an Indian trader, who, desiring to become a land owner, made application for a tract of 600 acres on Analomink creek. This was then in possession of another Indian trader, John Mathers. Warrant for this application was granted the same day it was received by Thomas Penn himself. Brodhead, evidently feeling elated over his success, made another applica-
BUCKS COUNTY NORTH OF THE LEHIGH RIVER

tion for 600 acres. This second tract included an island in the river Delaware, then in possession of Nicholas Depui. Depui had not included this island in his deal with William Allen a few years previous. Daniel was quite up to what, in modern times, is known as “ring movement,” and secured title to the island, which considerably disturbed the old time plantation gentleman of leisure, Nicholas Depui, who in turn devised a scheme to oust Brodhead by petition to the board of property, signed by Lapawinzo, then king of the Delawares and the names of several other Indians. At a meeting of the board, in March, 1737, with Thomas Penn present, the petition was read, setting forth the fact that Nicholas Depui had been their trusty, loving friend and had often redressed and relieved them from the wrong done to them by the said Brodhead and, therefore, they had given him the same tract of land that they might have liberty to give away what was their own without molestation and that they were resolved that neither D. Brodhead nor any other should settle the said land in peace except N. Depui, etc., etc. To this petition, the names of Lapawinzo and five other Indians are subscribed. Depui in pursuance of his petition, appeared before the board with Lapawinzo and Corse Urum, an interpreter. Brodhead, happening to be in Philadelphia at the time, was sent for, as was also John Scull, to act as interpreter. The petition was distinctly read by paragraphs and rendered into the Indian language and thereupon Lapawinzo was asked if he knew the contents thereof, and when it was procured from him. To this he answered that Depui had sent for him and showed him the paper or petition and told him that he must sign it, which he did, but the other Indians whose names were also on the petition were not there except one which he called his cousin. That he knew nothing of the contents of the paper nor had he anything to say against Brodhead, only that some match-coats which he had from him were not so good as he expected. Thomas Penn, the proprietor then, through the interpreter, told Lapawinzo that as his father, William Penn, had always been kind to the Indians, purchased and paid for their lands, he did not take it well that they should sell any to other people because, as it was unjust so to do, a law of the Province was provided to prevent the sale and render such purchases void and, therefore, to continue the friendship that had always ex-
isted between the proprietors and the Indians, it would be necessary to fix the bounds of former purchases by walking out the distances according to the deeds passed by the Indians to the late proprietor, William Penn. To this Lapawinzo answered that it was his desire it should be done but that some other Indians were opposed to the walking purchase scheme, meaning Nutimus and the Jersey Indians who had, sometime previous, settled near the Durham iron works.

The proprietor further told Lapawinzo that, as it was the first time he had seen him in Philadelphia, he was welcome to his house, and, afterwards, at parting, he gave orders that a present of Indian goods should be delivered to Lapawinzo. Perhaps this was the time when the portrait of Lapawinzo was painted for Thomas Penn as preparations were then being made to steal the Forks of the Delaware from the Indians, the walking purchase taking place a few months later. This, the greatest event in the annals of Bucks county and so well told by W. J. Buck in his "Story of the Walking Purchase." Thomas Penn, with nothing to lose and all to gain, unmindful of the apprehension of the officials who looked after the detail of affairs, consummated the famous land steal in the year 1737, causing a cloud of discontent to overshadow the opening days of the last decade of Bucks county, north of the Lehigh.

Of the many early settlers who had made their habitations in the Forks country, only a small number of them are entered on record as making application for land grants, the majority of them having settled on the pre-empted land of the speculators. The overflow of the great German exodus was noticeable in the Forks country about 1730 and while many of these emigrants lived in comparative isolation, others formed communities. It is to these communities that we must look for the first historical data north of the Lehigh and not to the lone dweller in the wilds who lived as much in fear of the Philadelphia authorities as they did of the Indians.

Of these communities giving precedence to those of the Hollanders along the upper Delaware, north of the mountain, next in point of settlement would be the Swiss, at Egypt, now Whitehall township, Lehigh county. The precise time when these Swiss Reformed began settling this exceptionally fertile district will,
probably, never be known. It was only the more prominent whose names are chronicled that enables us to determine the time of settlement. This would make it 1730 to 1732 as on record at Egypt Reformed Church. Yet there are well defined graves at this ancient burial ground that indicate prior dwellings in this community. Eastward from Egypt and within the Forks were the Scotch-Irish known as Craig's settlement which began probably, in 1733. Historians, through collateral evidence, endeavor to establish the time as 1728. There was another Scotch-Irish community in what is now Upper Mount Bethel township, under the leadership of Alexander Hunter. This was known as Hunter's settlement. The precise time of their arrival is not definitely known but it was before 1733. Another community of Scotch-Irish settled southward from this point, along the Indian trail and bordering the Delaware river. Their main headquarters were on Smalley's creek, now Martins creek. These were under the leadership of James Martin. They were located here in 1730, but in what numbers, cannot be determined. Smalley, under the name of Smedley, had already erected a mill in 1732, indicating that there were people living 'roundabout or there would be no use for a mill. This settlement may have been the Scotch-Irish who were banished from Connecticut about 1710 and thrown on the hands of Governor Hunter, of New York, who furnished a location for them in the wilds beyond civilization where they disappear from history. It is not beyond probability that the name Hunter's settlement may mean this community and the term applied as Governor Hunter's settlement in the wilds.

The next in point of arrival and of more importance than all the others, were the Moravian pilgrims at Nazareth. Their arrival here from the colony of Georgia was in 1738 and this was the beginning of Moravianism in Pennsylvania. Their history cannot be told better than that which is found in Bishop Levering's History of Bethlehem. The Moravians who found an asylum within the confines of Bucks county, their promulgation of the teachings of the Christ in the wilds of America, accords them first place on the escutcheon of religious progress in the western hemisphere.

The Spanish invasion of 1747 into the lower Delaware bay caused the colony of Pennsylvania to make its first war prep-
aration in defense against an enemy. The call for a volunteer militia was responded to very patriotically by the several counties. Bucks county, notwithstanding the fact that the greater number of its inhabitants were Quakers and Moravians who were non-combatants, promptly furnished its full quota of men. The first of these to respond were the hardy Germans and the Scotch-Irish from the valleys of the Lehigh and Delaware, in sufficient numbers to head the third regiment which was the first one out of the twenty, to be formed north of Philadelphia.

These first defenders from the Forks of the Delaware, under the leadership of Alexander Hunter, William Craig, James Martin, George Gray, Thomas Armstrong and Daniel Brodhead, reached Philadelphia and were part of the procession of the twenty regiments in the review. Their ensign was a blue flag with the device of a dove flying from the cloud. Underneath this, was a scroll, containing the Latin inscription, "A deo Victoria." The army disbanded as this formidable array caused the enemy to retreat. Several of these companies from the Forks country, however, were retained and their services were hired out to the Governor of New York by the Pennsylvania authorities, for the purpose of strengthening the army of that colony, in their Canadian war where they took part in the battles, at the fall of Louisburg. Shortly after the return of these troops from the north, political influence caused a new era to take place in the Forks country and the mantle of jurisdiction passed from Bucks county to that of Northampton.

Pennsylvania German Stoveplates in Berks County.

BY B. F. OWEN, READING, PA.*

(Riegelsville Meeting, October 5, 1909.)

I do not know why Mr. Mercer invited me to come here today to talk about stoveplates, except on the principal that "a prophet is not without honor save in his own country." All I know about stoveplates I obtained from him; in fact four years

* B. F. Owen died at Reading, January 17, 1917, aged 84 years.
ago I knew nothing about five-plate stoves, I did, however, know there was a straight sided ten-plate stove, the kind you are all familiar with, but I now know that the five-plate stove was its predecessor. I suppose the real object Mr. Mercer had in inviting me is because I am an outsider; I am free to say that I would not appear before the Berks County Historical Society, which is composed entirely of men, to discuss this subject, but you have so many ladies present that conditions are different, they are sympathetic and if I make mistakes will be too charitable to criticise me, and even if they do I will not be here to hear it.

About four years ago, I was compelled through an unfortunate investment to take off of the hands of a land company the remains of a farm, on which there was a magnificent old colonial mansion. As this was unoccupied my daughters conceived the idea of spending part of the summer there. They invited quite a number of their friends to go with them and I sent down a dozen or fifteen cot beds to sleep on. They took cooking utensils along, and had a jolly good time for four or five weeks. While there they ransacked everything in the old place, and discovered among other things, a peculiar old iron plate in the back of the fireplace. This they hauled out and I scoured it and developed the plate called “Marriage of Cana.” In the center of the plate is the wine glass pulpit, with a preacher in it wearing a wig, on one side is the man coming out of a door; on the other, a woman with a bouquet in her hand. I offered this plate to the Berks County Historical Society, but they refused it, saying “What do we want with that junk?” Not knowing what it was neither could I tell them. Sometime after that Prof. M. D. Learned and Mr. Albert Cook Myers came to Reading hunting material for the museum for Founder’s Day in Philadelphia, I showed them this plate, and they said they wanted it for exhibition. They seemed to think it had some value; the fact is, they rejoiced over it. When the plate was returned, with the endorsement of the Philadelphians, our Berks County Historical Society was ready to receive it. Sometime later Mr. Mercer came to Reading to look for stove plates. He also rejoiced over it, which made me feel very proud of this particular plate. Mr. Mercer with his text book took me through primary, secondary, grammar and high school. I do not think that I graduated; at any rate I did not receive a diploma,
but I got orders to hustle, and started out to search for stoveplates.

The Berks County Historical Society gave an outing in 1908 at the old Moravian Meeting House in Oley township. In searching through the house, I discovered an iron plate in the fireplace; and shortly after that I went back to the house and discovered three more plates, and during a third visit, I gathered up six more all of which I purchased and sent to the Berks County Historical Society's rooms at Reading. I went there the fourth time to see whether there were any plates in the old bakeovens, but that visit was unsuccessful. It seems to me that I have been "hustling" about for plates ever since, consulting old ladies, and trying to inspire men whom I met, asking them if they had any stoveplates with pictures on them, or, in fact, if they had seen any. I received many encouraging replies, but when I came to look for the stoveplates, found that they had been sold to junk dealers.

Elmer E. Billingsfelt of Adamstown, a curio collector, became interested through me, and he told me of a complete stove that had lately been torn out. I requested him to buy it for me, and after a week or so, he wrote that he had purchased it and was going to present it to the Historical Society on his own account. I noticed a very fine plate in his yard but did not have the nerve to ask him for that after his generosity in presenting a full stove to the society.

I was told of a stove in Exeter township which I went to see, and found a "Jonathan and David" plate also three pieces of a ten-plate stove, all of these were cheerfully presented to me for the society, and were gathered together preparatory for shipment. I was therefore surprised next day to have him telephone me that he would keep them for himself. However, I consider that one object of my visit had been accomplished, as I had interested him enough to start him in forming a collection of his own.

Early last spring I was told, by another man whom I had aroused, of a stoveplate in Lebanon county, and on going up there a week ago, I was met at the door by a beautiful young woman. On making known my errand she said: "You are Mr. Owen." She then showed me through what was in 1752 a magnificent
and model building, containing carved wood work of many descriptions. She then took me over into the mill to show me a stoveplate over there, which I found was a front plate. She said there were others in the washhouse, and there I found three. She said there is another out here in the chicken house; there I found another front plate, and in going out of the chicken house, I found a portion of a stoveplate leaning up against the chicken house. I explained to her that the Historical Society had no money; that we wanted these stoveplates for our museum, and there were only three ways of getting them—either as a gift, or a deposit, or I would pay for them and present them myself. Her brother then joined us and after I had made the same statement to him, they very readily consented to deposit them. I then gave them some account of these five-plate stoves, saying that they had been cast at many furnaces in Eastern Pennsylvania about 1741 to 1760, that they were not stoves at all in the sense that we regard stoves, but simply radiators, built like a store box, but made of cast iron, with one end open—they have a top, bottom, end and two side plates. In one room there is built a fireplace with an opening into another room, through this opening the five-plate stove is projected and radiates heat into the room by this arrangement; one fire serves three purposes: first to warm the room containing the fireplace; second, to use the fireplace for cooking and third to warm the room into which the five-plate stove projects. It is a German idea that was brought over to America. After 1760 the ten-plate stove became popular, and these old five-plate stoves were thrown out and the plates used for lower steps, to cover drains, make walks, put in the bottoms and sides and tops of fireplaces, and some of them on tops of chimneys. After hearing my explanation, the young girl immediately looked to see if there was a plate covering their chimney, but there was none there. Her brother and I then went back to the mill to examine more carefully the plate that was found there and while doing so she came out and announced “There are three plates in the kitchen fireplace.” This made eleven plates in all that I found that day. It was then about time to leave and her brother agreed to pack and ship them to me. On my return I wrote him a letter in which I stated, that I came to his house expecting to find one plate and I found eleven, from which with the three
that he said had been carried away, might possibly make three full stoves when set up. I regretted that I did not get all of them, but I certainly got my full share.

The Berks County Historical Society has all the stoveplates it needs, and if we want more, I should have no difficulty in gathering single plates for them; but the great state of Pennsylvania has a meagre collection, that she has no means of enlarging, and I requested him to send them to the State Museum, under the same terms that he gave them to me, that they would be considered his property and be returned to him if he ever asked for them.

I am not going to detain you any longer. I advise all of you to read Mr. Mercer's book, where you will find more information than I can give you; for he is as enthusiastic on this subject as I am. The embellishments on these stoveplates are mostly to illustrate scripture scenes. Among them are Adam and Eve, Cain and Abel, David and Jonathan, the Marriage of Cana, Joseph and Potiphar's wife and many others. The later ones, however, discard scripture subjects, and are illustrated by hearts and tulips, sun dials, and very many others of that kind, but the inscriptions on all of them are in German. Some of them have the name of the furnace, some the initials of the proprietor of the furnace and some have no date or name. Generally you find the date on the front.

I have several front plates without a date and have a great many side plates; in all, I have about fifteen plates, and a complete stove. I have with me a picture of several stoveplates (exhibiting photographs); you will notice they are not particularly remarkable for their beauty. These stoves were made from at least twenty different patterns, many of them with designs to illustrate the manner and domestic economies of those early days. They appear to have been used almost entirely by the Germans. The Franklin stove, used mainly by the English families, was invented about the same time. I never found one of these German stoves in an English family; neither have I ever found a Franklin stove in a German family.
Classification and Analyses of Stoveplates.

BY B. F. FACKENTHAL, JR., RIEGELSVILLE, PA.

(Riegelsville, Pa., Meeting, October 5, 1909.)

It would be interesting to know where these old stoveplates, to which Mr. Owen has referred, were cast. It is a well established fact that at that early day all castings made in Eastern Pennsylvania, whether stoves, pots, pans or other articles, were made with molten iron taken direct from the blast furnaces. The iron was doubtless first run into ladles and then transferred to the moulds. No castings were made at Durham except when the blast furnace was in operation. I have not examined a colonial stoveplate, but that shows evidence of having been cast in open moulds. i. e. the patterns were placed in the sand with the picture or face side down. This is indicated by the rough surfaces on their backs which were the tops of the moulds. Into these moulds the cast iron was poured. There was an overflow to regulate the thickness of the castings, but this crude method was sure to produce plates that varied in thickness and consequently in weight, even when made from the same pattern, which would not have been so marked if they had been cope. The temperature of the iron also doubtless controlled the weight to a small extent, and moreover, the quality of the iron varied from day to day, sometimes it was gray and the castings soft, at other times it was quite hard. This latter quality would not now be considered suitable for castings—it is known as mottled and white iron—but all low silicon charcoal pig iron has a tendency to chill. The different grades of iron used for stoveplates are quite noticeable when boring them for analyses, some are so chilled that it is with difficulty they can be drilled.

No definite date can be fixed to show just when cast iron, as distinct from wrought iron, was first made. Prof. B. Osann in his book on the iron foundry states that Newmann in “Geschichte der Metalle” (Knapp, Halle), mentions a “Massenhütte” (blast furnace) in existence in 1311. Prof. Osann states that 1300 is the time when definite information is had about cast iron made in the blast furnace, deliberately, and not accidentally by some other process. This was made in the Siegerland of Westphalia.¹

¹ Information from Dr. Richard Moldenke, Secretary of the American Foundrymen’s Association.
Dr. Rossiter W. Raymond, in his article on Iron Manufacture, in Appleton’s Encyclopaedia (Vol. IX, page 389, et seq., 1874 edition) says: “According to Verlit, cast iron was known in Holland in the thirteenth century, and stoveplates were made from it in Alsace in 1400. Ancient ornamental castings have been found in Sussex, England, which have been referred by Lower to the fourteenth century; but Karsten says that the systematic production of iron for foundry purposes cannot be traced with certainty to an earlier period than the end of the fifteenth century. According to Lower the first cast iron cannon made in England were cast by Ralph Hogge in 1543.”

The first casting known to have been made in America, was an iron pot, made at the Saugus Iron Works, Lynn, Mass., in 1644. This casting has been preserved, a cut of it is shown on the margin hereof. It weighs but 2 pounds 13 ounces; its capacity is 1 quart less 1 gill; its inside measurements are 4½ inches wide by 4½ inches deep. It is not likely, however, that a casting so difficult to make was the first to be cast in America. Castings of cruder workmanship were doubtless made earlier, and likely at the same furnace.

James Logan, Penn’s secretary (who at that time owned one-fourth part of Durham), wrote that, “In 1728 there were but four blast furnaces in Pennsylvania.” One of these was certainly Colebrookdale, built in 1720; another was Durham built in 1727. The other two were probably Samuel Nutt’s Redding furnace (Christine-Redding) on French creek, and Sir William Keith’s furnace on Christiana creek in the present state of Delaware; or this fourth one may have been Kurtz’s furnace in Lancaster county. Other blast furnaces followed in succeeding years but there were never any large number of them. The operation required water-power, an ore bed and abundance of wood for making charcoal.

If any colonial stoveplate or fireback contains the name of any iron works other than a blast furnace, it is certain that such name was put on as an accommodation by the blast furnace where they were cast. The cupola for remelting cast iron (pig

¹From Dr. James M. Swank’s “Iron in All Ages,” second edition, page 119.
iron) now in universal use, was not used and doubtless not known in the early days of these stoveplates, and therefore the number of places where they were made was limited by the number of what are technically known as "blast furnaces." This was also true of the other early castings to which reference has been made.

The Durham books show shipments of pig iron to forges in Berks and Montgomery counties. They also show shipments of castings, but I do not find that stoveplates were shipped to that neighborhood. Some of the stoveplates found there may however have been cast at Durham, and many of those found in Bucks county were cast at other eastern Pennsylvania blast furnaces. From May 1787 to December 1789, shipments of pig iron were made regularly to Valentine Eckert at Moselem forge in Berks county near Reading. Later Mr. Eckert had a blast furnace of his own.

I have endeavored to determine, by chemical analyses, the blast furnaces at which some of these stoveplates were made. This is made possible by knowing the analyses of the ores used, for the blast furnaces were usually situated at or near the ore mines, e. g. the ores used at Durham came from the opening on Mine Hill. This Durham ore is low in phosphorus, entirely free of copper, and contains but a trace of manganese. This latter element, however, might have been added to the Durham iron if ores were used from any of the near-by brown hematite ore deposits, and these limonite ores would also increase the phosphorus; but there is no evidence of such ores having been used during the Backhouse administration from 1780 to 1790. Neither is it likely that any soft ores were used at any other of the Pennsylvania furnaces at that early day. It is well known that the mines in Lebanon county contain ores high in copper, and that some of the Berks, Montgomery and Chester county mines also contain small amounts of copper. These facts enable one, in some cases, to determine where the castings were or were not made. Moreover, some plates have the names of the furnaces cast on them; this enables one to standardize the cast iron from which they were made. The amount of carbons, sulphur, and silicon in cast iron is controlled mainly by the furnace practice and is of no value in the classification of which I am speaking.

Since the Riegelsville meeting in 1909, when the above paper
was read and discussed, I have been able to get borings from a number of firebacks and stoveplates, of which I will append the analyses hereto.

Mr. Owen very kindly sent me borings from seven of those referred to by him. The analyses of all show the presence of copper, and my deduction, therefore, is that they were not made at Durham. In all analyses given below, the following symbols are used:—Cu. for copper; Mn. for manganese; P. for phosphorus; Si. for silicon; and S. for sulphur.

Analyses made from borings sent by Mr. B. F. Owen:

<table>
<thead>
<tr>
<th>Number</th>
<th>Cu.</th>
<th>Mn.</th>
<th>P.</th>
<th>Si.</th>
<th>S.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.106</td>
<td>.098</td>
<td>.136</td>
<td>.447</td>
<td>.024</td>
</tr>
<tr>
<td>2</td>
<td>.112</td>
<td>.131</td>
<td>.132</td>
<td>.353</td>
<td>.026</td>
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<td>.124</td>
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<td>1.128</td>
<td>.026</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>.400</td>
<td>.152</td>
<td>1.105</td>
<td>.026</td>
<td></td>
</tr>
</tbody>
</table>

No. 1—"The Wedding Dance," date 1746. An end plate. Referred to in Dr. Mercer's "Bible in Iron," page 58, figure 70.
No. 2—"The Wedding." Referred to in "Bible in Iron" page 57, figure 69.
No. 3—"Temptation of Joseph," date 1749—"Bible in Iron" page 46, figure 46.
No. 4—Part of a ten plate stove.
No. 5—Part of a ten plate stove, different design from No. 4. Underree & Company. "Bible in Iron" page 111, figure 187.
No. 6—From a complete stove referred to by Mr. Owen.
No. 7—Marked "Retting Fornes." Note the high copper, which is more than found in any other plate. The silicones too, are higher in numbers 6 and 7, than in any other tests. This would indicate an iron softer and more fluid.

There are eight firebacks in "Stenton," the home of James Logan, Penn's Secretary, built in 1728; these are all cast from the same pattern, although some of them are without dates and initials. As Durham furnace began producing iron the very year Stenton was built, and as James Logan owned one-fourth part of Durham, he without doubt had these firebacks made at Durham. The analysis bears this out: they are free of copper, and one only shows a trace of manganese; the phosphorus is just what should be expected from Durham ores. One of these fire-
 backs is shown in "Bible in Iron," page 119, figure 209. The analyses of three of them are as follows:—

<table>
<thead>
<tr>
<th>Number</th>
<th>Cu.</th>
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<th>P.</th>
<th>Si.</th>
<th>S.</th>
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<td>.092</td>
<td>.68</td>
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<td>10</td>
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<td>trace</td>
<td>.092</td>
<td>.61</td>
<td>.029</td>
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</table>

A fireback, bearing date 1728, in "Graeme Park," built by Sir William Keith, resembles in shape those in Stenton but is made from a different pattern and was probably not made at Durham, as the phosphorus is too high. This plate is shown in "Bible in Iron," page 119, figure 208. The analysis is:—

<table>
<thead>
<tr>
<th>Number</th>
<th>Cu.</th>
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<th>Si.</th>
<th>S.</th>
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<td>.96</td>
<td>.034</td>
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Col. Henry D. Paxson very kindly allowed me to take borings from the stoveplates in his collection at Holicong, Pa. None of the eleven selected can be claimed for Durham, in fact with the exception of Nos. 12 and 13, they are all marked with the names of other furnaces. Only one of them (No. 14,) comes within the Durham specifications. The analyses of these eleven plates follow:—

<table>
<thead>
<tr>
<th>Number</th>
<th>Cu.</th>
<th>Mn.</th>
<th>P.</th>
<th>Si.</th>
<th>S.</th>
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<td>trace</td>
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</tbody>
</table>

No. 12—Cain and Abel, 1741—a side plate.
13—David and Goliath—a side plate.
14—S. F. (Samuel Flower) of 1756.
15—Despise not Old Age, J. P. and S. P. (Pots) 1758.
16—Good for Evil of 1758 (Pots furnace).
17—God's Well has Water aplenty, (Martic Furnace).
18—in combangni vor Elisa (Eliza furnace).
19—Henrich Wilhelm, Elizabeth furnace.
20—Colebrookdale Furnace, 1763. (See also No. 36 below.)
21—Mark Bird, Hopewell Furnace.
22—Thomas Maybury of 1767.
Dr. Henry C. Mercer also permitted me to drill his stoveplates of which ten were selected for analyses. Two of these were doubtless cast at Durham, *viz:* No. 30, an Adam and Eve 1745 end plate, and No. 32 which contains the name of Durham furnace. It was a great disappointment not to find No. 25, an Adam and Eve 1741 side plate, come within the Durham specifications, but the presence of copper excludes it, as it also does all the others, except the two I have pointed out. In giving the titles of these stoveplates I have followed the nomenclature in Dr. Mercer's "Bible in Iron." The analyses follow:

<table>
<thead>
<tr>
<th>Number</th>
<th>Cu.</th>
<th>Mn.</th>
<th>P.</th>
<th>Si</th>
<th>S.</th>
<th>Figure in &quot;Bible in Iron&quot;</th>
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<td>23</td>
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<td>.308</td>
<td>.28</td>
<td>.063</td>
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<td>26</td>
<td>.18</td>
<td>.033</td>
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<td>.52</td>
<td>.100</td>
<td>46</td>
</tr>
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<td>27</td>
<td>.14</td>
<td>.132</td>
<td>.142</td>
<td>.66</td>
<td>.053</td>
<td>54</td>
</tr>
<tr>
<td>28</td>
<td>.08</td>
<td>.132</td>
<td>.140</td>
<td>.66</td>
<td>.042</td>
<td>65</td>
</tr>
<tr>
<td>29</td>
<td>.04</td>
<td>trace</td>
<td>.200</td>
<td>.94</td>
<td>.032</td>
<td>71</td>
</tr>
<tr>
<td>30</td>
<td>nil</td>
<td>.066</td>
<td>.066</td>
<td>.42</td>
<td>.037</td>
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<td>.19</td>
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<td>.112</td>
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<tr>
<td>32</td>
<td>nil</td>
<td>.066</td>
<td>.080</td>
<td>.85</td>
<td>.034</td>
<td>188</td>
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</tbody>
</table>

No. 23—The Tenth Commandment, 1760.
24—The Family Quarrel.
25—Adam and Eve, 1741, side plate.
26—Temptation of Joseph, 1749.
27—Samson and the Lion, end plate.
28—Coat-of-Arms of Germany.
29—The Swarm of Bees.
30—Adam and Eve, 1745, end plate.
31—The Wicked Borrower, Retiding Fornes.
32—Ten plate stove Durham (R. Backhouse).

Seven other plates tested were of the following analyses: Where no figures are given no determinations were made:
<table>
<thead>
<tr>
<th>Number</th>
<th>Cu.</th>
<th>Mn.</th>
<th>P.</th>
<th>Sl.</th>
<th>S.</th>
<th>Figure in &quot;Bible in Iron&quot;</th>
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<tbody>
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<td>33</td>
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<td>.320</td>
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<td>37</td>
<td>.032</td>
<td>.310</td>
<td>.56</td>
<td>.022</td>
<td>211</td>
<td>211</td>
</tr>
</tbody>
</table>

No. 33—End plate of 1749. Property of P. E. Wright.

34—The Prussian Grenadiers. To Bucks County Historical Society by Mr. Fackenthal.

35—Martic plate of 1761. Property of Dr. Wm. T. Sharpless of West Chester, Pa. Note the excessively high phosphorus. This is quite different in that respect from any of the other plates, and suggests that it may have been made at a New Jersey furnace out of bog ores, which as a rule are very high in phosphoric acid.

36—This is another Colebrookdale Furnace, 1763, side plate, the analysis of which is quite similar to No. 20.

37—Fireback 1734, like the one at Valley Forge. Property of Dr. Sharpless.

38—Fireback, John Potts, 1741. Property of George H. Potts, Pottstown, Pa.

39—One of 4 firebacks in the George Taylor house at Catawau, Pa. G. T., Date 1768. The one tested is the property of Lehigh County Historical Society.

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**DURHAM FURNACE, COMPLETED 1876, DEMOLISHED 1912.**


(Photograph by William F. Witte.)
The following historical sketch of the Excelsior Normal Institute at Carversville, Pa., was prepared for and read at a well-attended meeting of its former students and teachers, held upon the grounds of that institution September 11, 1909, to celebrate the fiftieth anniversary of the opening of the school. During its short career as a school it was an important factor of the educational scheme of its time, and it therefore becomes an important part of the history of our county. Although this paper was prepared for another purpose, I have been requested to read it before this society in order that it may become part of its record, but as time for reading papers at this meeting is limited I will present it by title only. It can then be printed in our proceedings. The paper is as follows:

Prior to 1859 the young people who resided in and about Carversville, when they had gone through the curriculum then in vogue in the public schools, if they wished further to educate themselves, must needs go from home to some neighboring county or state to find an institution where their wants could be supplied.

About the year 1858 there were a number of such young persons in this vicinity and the matter of further educating their children and the most desirable places to which they might be sent was very naturally discussed among the parents.

In one of these conferences Mrs. Elizabeth Stover, wife of Isaac Stover, both long since deceased, said: "Why don't we build a school of our own and keep our children at home?" That was the sensible thoughtful mother's timely hint; a seed sown upon good ground, where it took root, sprang up and bore abundant fruit in the Excelsior Normal Institute, the fiftieth anniversary of the founding of which has just been observed.

Mrs. Stover's idea having found a lodgment was much discussed and very generally approved of. The neighborhood was canvassed; subscribers were secured and a stock company was organized and chartered December 16, 1858, when Daniel M.
Smyser was president judge of our courts. The petitioners were Lukens Thomas, Samuel A. Firman, Isaac Stover, Morris L. Fell, William R. Evans, George B. Fell and Charles Holcomb, as substantial and enterprising a body of men as the county could then produce. All of them are long since dead.

No time was wasted. The grounds were purchased; foundations were put down and the building, splendidly adapted to the purpose, was pushed rapidly to completion.

In its issue of October 4, 1859, the Bucks County Intelligencer contained the following notice:

“The large and beautiful edifice, erected during the past summer for the use of the Normal School Association of Carversville, is now nearly completed and will be entirely ready for occupancy by the 17th of October, the time fixed upon for the opening of the institution. Meanwhile the proprietors of the school design holding an educational meeting in the building on the afternoon of Saturday next, the 8th inst., at 2 o'clock and an effort will be made to please and instruct all who may favor the occasion with their presence.”

The meeting took place as advertised and your historian can do no better than read the following extract from the local history column of the Doylestown Democrat of March 29, 1909, for which he is indebted to the courtesy of Senator Webster Grim:

“The Excelsior Normal Institute for both sexes, one of Bucks county's leading educational institutions, was in the prime of its usefulness in 1871. This school edifice, still standing, crowns a bold and graceful slope which sweeps up from the bed of Paunacussing creek at Carversville and overlooks a charming sylvan scene. The building was erected in the summer of 1859 at a cost of about $10,000. It was regarded in that day as 'an imposing and spacious edifice that does credit to the enterprise and liberality of its projectors.' It was built by a stock concern and the money required was mostly subscribed by persons living in the vicinity. On Saturday afternoon, October 8, 1859, though not quite finished, it was thrown open to the public and dedicated at a notable reception attended by 300 ladies and gentlemen. The ceremonies, of an informal character, took place in the spacious assembly hall. The venerable Dr. Isaiah Michener presided. The exercises opened with vocal and instrumental music by several ladies and gentlemen from Freeland Seminary, Norristown. The Rev. Dr. F. R. S. Hunsicker, the principal, briefly explained the objects sought by the founding of the school and made an earnest plea for its support. Then came the intellectual treat of the day, an address on education by the late Attorney General George Lear, of Doylestown. Mr. Lear at that time had been 16 years at the bar and was in his prime as an orator. His address was a strong plea for better
educational facilities. It was a scholarly effort, illumined with wit and humor, and added much to the attorney's reputation as a forcible speaker. At the conclusion of the exercises the audience dispersed into groups to inspect the buildings and grounds, which seemed to impress all very favorably as to their general plan. The school was opened on October 17, of the same year, with a large number of students. It had six departments: Preparatory, in which pupils were qualified to enter college; normal department, for special instruction in methods of teaching; commercial department, which offered advantages similar to those of the present-day business college; musical department; ornamental department, in which were taught drawing and painting, and the making of wax fruit and flowers, fancy work and embroidery, accomplishments essential to the finished education of a young lady of that day, and an eclectic course. Hundreds of students graduated from this institution and some of the ablest men in the State were its pupils. Among them were Judge D. Newlin Fell, soon to be elevated to the chief justiceship of the supreme court of Pennsylvania; President Judge Henry W. Scott, of Northampton county; Judge David J. Pancoast, Camden, N. J.; Professor S. S. Overholt, for some years its principal and superintendent of Bucks county schools 1860 to 1869; former county superintendents Hugh B. Eastburn, 1870-1876; and William H. Slotter, 1887-1902, and many others who have since become prominent citizens. The venerable Dr. Hunsicker, its first principal and some time its proprietor, still resides at Carversville in the enjoyment of good health in the evening of life."

And may the gods grant that this mellow twilight of his life may yet run through many years, full of health, comfort, happiness and the calm satisfaction which is too often the only reward of those whose years are mostly spent in the service of their fellowmen.

The foregoing report of the meeting of October 8, 1859, accords with the recollection of your historian, who was present on that occasion. That was a red letter day for Carversville and its people. Prior to his coming to this institution Dr. Hunsicker was, for some years, one of the faculty of Freeland Seminary, now Ursinus College. With large ability and ample experience he came well equipped to perform efficiently and successfully the arduous duties which he then assumed. He was supported by a corps of instructors as able, industrious and efficient as ever essayed to pilot the buoyant but erratic craft of youth through the shoals and breakers into the haven of knowledge. These were William W. Fell, William T. Seal, A. M. Dickie, Mary R. Hampton, Lizzie H. Hunsicker, H. W. Stover, A. H. Fetterolf, Sara E. Fell, Caroline C. Paxson and Eliza Thompson. Having
conducted the school successfully for three years—until the autumn of 1862—and having had under his care during that time, a large number of students, Dr. Hunsicker's health succumbed to the constant mental and physical strain, incident to the thoroughly conscientious performance of his onerous duties, and he was compelled to vacate his position as principal. He was immediately succeeded as principal by William T. Seal. The school continued to be well attended, there being near 200 students upon the rolls, and under the able management of Mr. Seal and his highly efficient corps of teachers, viz.: A. M. Dickie, G. Passmore Betts, D. Newlin Fell (later Chief Justice Fell), W. P. White, S. Eva Bolton, Ursula Cushman, Fanny Whitaker and W. P. M. Todd, everything went on well and prosperously for the pupils until the spring of 1865, when owing to a concatenation of unfavoring circumstances, for the occurrence of which he was not responsible, Prof. Seal retired from the principalship.

William R. Evans then, on July 24, 1865, leased the property for the term of five years. He occupied the building as general superintendent and employed G. Passmore Betts as principal for the winter, and J. G. Fish in the same capacity for the summer term of 1865-6. W. P. M. Todd, S. Eva Bolton, Mrs. Sarah Fish, S. B. Carr, Miss Fannie Olmstead, Robert Alexander and Harry C. Dean were instructors. The attendance in 1865-6 was 155, which, while somewhat less than formerly, was fairly good. For the year 1866-7, still under the general superintendence of Mr. Evans, Samuel B. Carr was principal, and W. P. M. Todd, Robert Alexander, S. Eva Bolton, Fannie E. Olmstead and William F. Overholt were teachers. For this year no record of attendance is at hand, but from statements of persons conversant with the facts and conditions it appears that the number of pupils was considerably less than formerly. This state of affairs came about because of a combination of circumstances not here necessary to be stated. But whatever the causes the old institute seemed to have entered upon a period of decadence.

But at this juncture Dr. Hunsicker came again upon the scene, and Mr. Evans having surrendered his lease, Dr. Hunsicker purchased the property on November 27, 1867, and the school was again opened under his supervision. During his last incumbency the average yearly attendance was about 150, not under the circumstances, by any means, a bad showing. Then
late in 1870 or early in 1871, (the exact date is not known), when payment for the property came to be tendered, misunderstandings developed due, apparently, to a state of mind which our confrères, now upon the "wool sack," would probably label "animus." Because of this Mr. Hunsicker did not take title to the property and again retired from the principalship. That important position was then assumed by Simeon S. Overholt, late superintendent of public schools, who conducted the school for two or three terms, when he fell into financial chaos and disappeared.

Henry O. Harris, Esq., now of Doylestown,* who, during the Overholt régime had been instructor in mathematics, bookkeeping and French, then, in the autumn of 1872, took charge of and conducted the school for nearly a year, when he surrendered his post and departed. The attendance during the incumbency of Messrs. Overholt and Harris probably did not at the greatest, exceed 60, most of whom were day pupils. To this complexion had it come at last. No longer did students from our own and neighboring counties and even from our neighboring States, New York, New Jersey, Maryland and Delaware, throng these halls and drink in knowledge at the feet of the Gamaliels of the time. The busy spider could, unmolested, spin his web in the dormitories erst occupied by youth and beauty and these halls no longer re-echoed the springing tread and joyous laugh of the students released, for a time, from their daily grind of mental toil. The exit of Mr. Harris was, so far as the Excelsior was concerned, an "exeunt omnes." About the time or soon after the retirement of Mr. Harris, William R. Evans purchased the property and employed one, S. N. Walker, to conduct a school. It is understood that the attendance was very small and after about six months it was discontinued. So far as can be learned, nothing further was done for about two years, from the spring of 1874 until 1876, when Mr. Evans made an effort to rehabilitate the school. Martin Scheibner was made principal and the school was opened again, but the attendance was insignificant and less than a year demonstrated the futility of the effort to revivify the once very much alive but then hopelessly defunct Excelsior Normal Institute.

This brief and imperfect sketch of this institution will be still more incomplete if some reference be not made to a contem-

* Mr. Harris was born July 10, 1850; died at Doylestown, January 18, 1917.
porary and dependent organization which, simultaneously with the institute came to an untimely end, *viz.*: The Baconian Literary Society.

Not the least important adjunct to an institution such as the Excelsior is a well organized and conducted literary society.

For the purpose of organizing, a meeting of teachers and students was held on October 29, 1859, twelve days after the opening of the school. A committee, consisting of Rev. F. R. S. Hunsicker, William W. Fell, Sarah E. Fell, Mary R. Hampton and D. Newlin Fell was appointed to draft a constitution and by-laws and report at a meeting to be held one week later. Of that committee of five, four are still living. At the next meeting, November 4, 1859, the report was received and adopted; officers were elected and appointments were made for the next meeting and the Baconian was launched upon its successful, but all too brief, career. Of the first seven officers of this society six are still living. Of the 24 persons whose names appear as active participants in these first two meetings, sixteen (two-thirds) are still living. After 50 years that, as a matter of vital statistics, is certainly a remarkable showing. During its existence of about twelve years there were inscribed upon its rolls the names of 559 persons, as active members, and 80 others were accorded honorary membership. If time and circumstance permitted, numerous pages might be filled with reminiscences, incidents and stories of the hotly contested debates; of the squabbles over parliamentary proceedings, the felicitous remarks of the critics; the reams of poetry, description, etc., which saw the light in the society paper, and the musical, elocutionary and historical pyrotechnics displayed at the society's entertainments. No one can say for just how much forensic eloquence and pulpit oratory membership in that society was responsible, but, no doubt, it contributed its share to the success of those who adopted the ministry or the law as their profession. Upon those of us who tag along in the rear of that procession the effect is not so obvious. Probably because of lack of practice we fail in glibness of speech and, hence, remain more or less in obscurity.

The life of the Baconian depended upon the continued existence of its parent—the Excelsior. When the parent fell into "innocuous desuetude" the offspring could do no otherwise than follow. Both are dead. They are only a memory—a dim and fad-
ing memory in the brains of those of us who yet live but who, forty or fifty years ago, came here to quaff as deeply as we might from the fathomless well of knowledge.

During its all too brief existence this institution played a most important role in the history of this county but has had scant notice at the hands of the county's historians. In, through, and out from its portals passed a long procession of earnest, ardent young men and women—presumably much more than a thousand of them—some of whom have attained to positions of honor and have made their mark upon the time. Many other—more than 260 of them, alas! are asleep under the daisies.

Fifty years—forty years must show many vacant places in the ranks of even the armies of peace. But despite the assaults of time and the rough and tumble struggle for a livelihood, many still survive—near half a thousand of them whose names and abiding places are of record—and of these there are still many who, while they face the fast descending sun and tread the downward slope of life are yet erect, alert, and ready to meet cheerfully and bear with fortitude whatever "slings and arrows of outrageous fortune" fate may still have ready in her quiver.

EXCELSIOR NORMAL INSTITUTE, CARVERSVILLE, PA.
Opened 1859. Discontinued as a school 1874. Now called "Hillside" and owned by Harry W. Worthington and his sister Miss Kizzie T. Worthington.
(Photograph by B. F. Fackenthal, Jr., July 25, 1917.)
The history of the lime-burning industry in Bucks county, its rise and decay, as a commercial and domestic industry, is deserving of a much more careful consideration than can be given it in this brief paper.

The burning of lime for domestic use, quarried from the limestone ledges in middle and upper Bucks county began with the first settlement of these respective sections by Europeans.

In a deed from Lawrence Pearson to his brother Enoch in 1703, for a tract of land part of which is included in the little village of Buckingham, the grantor reserves and excepts “the privilege to get limestone from the within granted premises, for the use of the said Lawrence and his children, their heirs and assigns forever.”

This 200 acres of land included the site of the Buckingham hotel at the intersection of the York and Durham roads, and extended out the former road northeasterly, beyond “the pond” which has long since disappeared, near the site of the Buckingham Valley creamery, and extended southeasterly to the top of Buckingham mountain. A long abandoned quarry hole still marks the spot from whence the stone was quarried, but the kilns have long since disappeared. The grant from which the privilege was reserved, included the present Joseph Anderson farm, fifty acres of the Broadhurst farm and a lot of village properties including the hotel and all the properties on the southeast side of the York road east of the Durham road.

This shows that at that early date when Buckingham was only sparsely settled and all north of that township was a primitive wilderness, still covered with virgin forests, the original settlers were already interested in the production of lime. But a few years had elapsed since this very land included in 1,000 acres conveyed to Richard Lundy, by Jacob Telner, was described in the deed as “back in the woods” and was exchanged for 200 acres on the Delaware below Tullytown.

For probably over a century, lime-burning was of very little
importance as a commercial industry in Bucks county. The limited building operations requiring its use were far from extensive and the demand for it as a fertilizer was merely local and largely supplied by co-operation among the farmers or by individual production. No long line of kilns, such as appeared in the second quarter of the nineteenth century, were then in existence. Isolated kilns were erected on the farms, often far from the ledges where the limestone was quarried—sometimes miles away—and the stone hauled to the kiln, either by the owner of the kiln, or his neighbors, or both on the co-operative plan, at leisure times as the farm work permitted. The wood necessary for its burning was prepared in the same way; the product above what was used on the farm being sold to the neighbors or divided among those who contributed in labor and material, the former being the chief outlay as neither the rock deposit nor the wood was then considered of much value.

Born and reared in a community where, in my childhood days, limestone-burning was a thriving and profitable industry, employing hundreds of men and a considerable outlay of capital, I remember distinctly my boyish inquiries of my elders how these isolated limekilns, then already crumbling ruins in an advanced stage of decay, came to be located miles away from any limestone deposit. Cropping out of some hillside on land unavailable for cultivation, these limekilns were a familiar sight to many people now living, and the remnants of a number may yet be seen in middle and upper Bucks in rugged hillsides or woodland patches, where the demand for cultivation of the land has not called for their demolition. Personally, I have known of a number of these kilns located on farms where there was no limestone deposit, some of them miles distant. There was, however, a reason for this, for these kilns were either located close to heavily wooded districts or directly in them, and the immense amount of wood required incurred almost as much labor in hauling as the limestone did. Interesting reminiscences have been given by the old men of a generation now practically gone, of nights spent at the kiln mouth, it being necessary to feed the fire night and day until the whole kiln of stone was burned. A limekiln, long in use, was located on the northwestern border of our borough (Doylestown) and gave the name to the "Limekiln
road," though the limestone had to be hauled from central Buckingham. Another kiln was located a little over a mile east of the borough, and there were several in upper Buckingham and Solebury where the limestone had to be hauled for miles over hilly roads.

Two or more important developments led to the building up of the lime-burning industry in Bucks county, in the second quarter of the nineteenth century. In the first place, farmers outside of the limestone belts were beginning to realize the benefits obtained by an application of lime on heavy soils and farms long fed by vegetable fertilizer alone, and scores of them came from Plumstead, Bedminster, and New Britain to the Buckingham and Solebury kilns for lime, making "frolics" as they were called in those days. From a dozen to twenty farmers joined in conveying the lime from the kilns to a farm—enough for a field in a day (forty bushels per acre being the quantity usually used) only to have the compliment returned later, either in lime-hauling or other enterprises. These frolics continued to a period within my recollection, and many a jovial crowd of farmers, often from New Jersey, have I seen drive up to the old limekilns, unhitch their horses and feed them from the wagon-bed, the loading of the wagons continuing meanwhile, and too often the free circulation of "liquid refreshments" increased the joviality to a dangerous point, leaving the men unfit to guide their teams on the return trip over many miles of hilly and none too good roads.

Another incentive to the development of the lime-burning industry, was the discovery of anthracite coal and its adaptation to lime-burning, doing away with the night vigils at the kilns and stopping the rapid depletion of the forests which had become somewhat appalling to the land owners in the limestone districts at that period. The man who is given the credit for introducing the use of anthracite coal in lime-burning was James Jamison, of Buckingham, a farmer residing south of the mountain. He was a man of much energy and enterprise and rented the kilns of Aaron Ely just below Holicong on the present Paxson farm, and altered them for the use of coal. He built up a large business but was killed by a premature blast in his quarry; his son, Robert, and Mark Wismer, a workman, were severely injured.

Another prosperous and popular lime-burning establishment
was on the Street road below Lahaska, many years owned by John Walker, whose widow is still a resident of Doylestown. The lime burned there was considered the best in the township and farmers came from Plumstead, Bedminster and New Britain, as well as from townships lower down the county. Henry L. Courson succeeded Walker and made a fortune, for that day, in burning lime.

The greatest stimulant, however, to the industry in Bucks county was the opening of the Delaware Division of the Pennsylvania canal in 1832. It brought the coal direct from the mines to the limestone region lying along the Delaware from Easton to New Hope, at small cost, and also furnished cheap transportation for the lime to points further south in Bucks county and New Jersey. Extensive lines of kilns were at once erected all along the river front in these limestone ridges.

In upper Bucks, in Springfield and Durham, from the time of their settlement, conditions had been much the same as in Buckingham and Solebury. Isolated kilns were located all over this section for the purpose of supplying the local demand. They were somewhat more numerous along the river where the demand from New Jersey required an increased output. At Durham, where the extensive deposits of limestone were largely used at the furnace for the smelting of iron ore, kilns were also erected for the burning of lime before the advent of coal or the canal. A limekiln stood for many years in what is now the center of Riegelsville, where the News office now stands; and in Springfield, the ruins of ancient kilns may yet be seen scattered over a wide area.

With the coming of the canal and coal, however, all was changed; plants were greatly enlarged and new lines of kilns erected contiguous to the canal with wharfage for loading direct into the boats for shipment. Extensive kilns were erected near the mouth of Durham cave and the limestone, quarried directly from the cave itself. An extensive lime business was also carried on at Springtown on into the '80's, supplying the farmers in the adjoining parts of Northampton county, and the section of Bucks county lying westward in Milford and Rockhill, and southward in Richland, Hilltown and Haycock. A large lime business was carried on by Michael Uhler, of Uhlertown, in later years,
but the kilns and quarries from which his supplies were drawn were in Northampton county, in fact they were located within the present limits of the city of Easton.

In my native township of Solebury, an extensive business was done at what was long known as Limeport, between Centre Bridge and Phillips' Mill on the River road, where there were two extensive plants, one of them on the Eastburn farm (still in the name) where Phineas Kelly was the tenant in the late ’30’s and until about 1850, doing a large business in supplying neighboring parts of New Jersey, and shipping large quantities by boat to South Jersey. The late George A. Cook, of New Hope, was a clerk for Kelly, and about 1850, in partnership with Jacob Eastburn, the owner of the property, took charge of the plant, the firm did a large and profitable business, and at the death of Jacob Eastburn in 1863, his son, Robert, who died at Yardley within the past two years, succeeded to his father’s interest, and was also a partner of Mr. Cook for several years, the firm having an office and agency at Yardley, and doing a large business.

Practically no business is done at either of the Limeport plants at this time. In the limestone valley extending westward from the Delaware above New Hope to the Buckingham line at Lahaska, a large amount of lime-burning was carried on until about thirty years ago. Probably the most extensive business was done at the kilns about the present village of Aquetong, and at the later Stavely kilns near Canada hill, but a considerable business was done on the Ely and Pownall tracts nearer the river. During my boyhood days large quantities of cement were manufactured in the latter named locality.

The advent of manufactured commercial fertilizers and the general use of cement for building purposes, have aided in destroying the lime-burning industry in Bucks county, and where a thriving business was done a half century ago, giving employment to a great number of men and bringing in a large revenue, most of the kilns and quarries are entirely abandoned, and others are burning a few kilns a year where they formerly burned hundreds.

The wisdom of farmers in entirely abandoning the use of lime as a fertilizer is very questionable; for a time it was probably used to an extent beyond its real efficiency, but as an adjunct
in the decomposition of certain salts in vegetable matter, forming the basis of plant food, it cannot be surpassed. Its effect as a base to neutralize the acid condition on overfed or neglected land, in which a vegetable matter has accumulated, is extremely beneficial in producing crops.
Interesting New Hope Relics.

BY JOHN A. ANDERSON, LAMBERTVILLE, N. J.

(Doylestown Meeting, January 18, 1910.)

In addition to the valuable collection of implements and other objects of historic interest belonging to the Bucks County Historical Society, the albums of pictures showing old time scenes and processes are also becoming of increasing value.*

Among recent additions to these are some which seem worthy of more than a passing notice.

THE HYDRAULION.

The first to be mentioned is an old machine, fortunately preserved by the Eagle Fire Company of New Hope, which marks a distinct phase in the evolution of fire fighting apparatus, from the primitive bucket to the efficient steam or chemical engines of the present day.

This machine is known as the hydraulion, a name now so far out of use that it is not found in Webster. It consists of a narrow box six and a half feet long, in which is a force pump operated by levers mounted on a structure in the middle of the box. The box is mounted on four wheels, having a tongue for horses, under which is retained the original tongue for hand use. The levers extend lengthwise and have cross bars by which they are operated, by firemen standing on the ground.

This hydraulion was a part of the earliest fire apparatus of New Hope, having been bought at the same time as the first hand engine, in 1832. The latter was replaced by a new engine, bought in 1864, in which year the Eagle Fire Company was incorporated.

The ordinary use of the hydraulion was to draw water, by a short pipe, from any convenient supply, and force it, through a line of hose, from which it was thrown directly on the fire or supplied to the engine which performed that office.

The two machines did not differ materially in construction, except that the engine usually had more power, some being fitted with levers and standing boards so arranged that a part of the operating force stood on the box. These were called “double

* For complete list of these photographs see pages 745 et seq.
deckers” on which as many as twenty-four men could work at once. Either machine could be used independently or at either end of the line as circumstances required.

It is stated that the first apparatus, including this hydraulion, was bought by New Hope and Lambertville jointly. In 1871 the hand engine of the New Hope company was succeeded by their first engine operated by steam, which, in turn, was superseded by the present machine, in 1896. About 1880 the hydraulion was taken and used without an engine, by a new company, which, however, had but a brief existence.

For the particulars respecting the early history of the New Hope fire apparatus the writer is indebted to Mr. Oscar A. Burd, now of Lambertville, N. J.

In supplying water to the engine the hydraulion superseded the bucket line of earlier days, a method which many now living can remember. The writer recalls seeing it in use in Doylestown, as well as in Lambertville, and, doubtless, the bucket was the original fire apparatus.

Buckets were kept on hand by citizens and, on an alarm of fire, were caught up and carried to the scene, where a line of persons was formed to fill and pass them from a pump or other source of supply. The water thus conveyed was thrown directly on the fire, or supplied to the engine after such machine came into use. The empty buckets were returned by another line, in which the ladies were often willing volunteers. It is recalled that, at a fire in Lambertville in 1861 a woman of social prominence served in the bucket line, in which she was probably not the only female. It is also recorded of a number of prominent ladies of Easton, Pa., that they stood, at one time, in the icy waters of the Lehigh, filling and passing buckets.

Easton had an ordinance requiring citizens to provide fire buckets, which were usually of leather, and men called rowmen were appointed to arrange the lines. A like requirement existed in Philadelphia, with the further provision that each citizen should take to the fire a sack, in which portable articles might be cared for.

The interest of the subject may warrant a further departure from county limits to recall some incidents which now seem amusing.
We read of the city fathers, in Philadelphia, gravely discussing the cost of buckets and "hand squirts," and of a home contract for one hundred buckets and the importation of two hundred and fifty from England. Also of the importation of two hand engines which, with the one on hand, were assigned to certain places in church yards and at street corners. In 1711 the Mayor of Philadelphia informs the council that in his opinion it is "our duty to use all possible means to prevent and extinguish fires for the future, by providing buckets, hooks, engines, &c.," to which the council agrees that "the board thinks such instruments should be provided and the manner of doing it is referred to the next council." Mention has also been found of the use of hydraulions in Philadelphia and of bronze hand squirts in London.

We find the following interesting item, respecting early Philadelphia methods, which, doubtless, presents a fair picture of what occurred elsewhere, including Bucks county.

"The present manner of subduing fires presents an aspect quite different from former doings in such cases. When there was no hose in use and no hydrants, the scene was much more busy than now. Few or no idlers could be seen as lookers on. They made long lines of people to 'hand along the buckets' and if the curious and idle attempted to pass, the cry was 'fall in—fall in.' If disregarded, a bucket of water was discharged upon them. It was quite common to see numerous women in the ranks and it was therefore provoking to see others giving no help, but urging their way to the fires as near as they could. Next day was a fine affair for the boys, to look out all the buckets they knew, of their several neighborhoods, and to carry them home. The street posts too, along the streets far from the fire, could be seen capped here and there with a stray bucket, asking for its owner."

This certainly presents a lively picture of old time methods which gave way to the engine and the formation of volunteer fire companies.

Philadelphia was noted for its volunteer companies and their fights. Seldom were they brought together at a fire without much cutting of hose and cracking of heads, although these same contestants, with apparatus gaily decorated and with wonderful rivalry in display, joined peacefully enough in frequent grand parades, to the delight of multitudes who came from far and near to see the show.

There came, at last, a day when the volunteer system in Phila-
Philadelphia gave place to that of a paid fire department, which event was signalized by one final, peaceful parade of the old time belligerents, to the number of one hundred and ten companies, marking the going out of a system still in satisfactory use in New Hope and many other places.

This parade took place on March 15, 1871, in which year, as already stated, the old hand engine of the New Hope company was superseded by steam power, and it would be difficult to find a more efficient organization and apparatus than those of which New Hope can now boast.

**THE INDIAN FIGURE.***

We turn now to the second relic of our paper, the Indian figure which, for nearly a century, was a prominent and interesting object, on a tall pole by the Logan house, in New Hope, and which has since, for upwards of thirty years, reposed in the hay mow of the hotel stable.

This figure, of heavy sheet iron, strengthened by bars of the same metal, is ten feet in height, representing an Indian in warlike attitude, with bow fully drawn. The pose and proportions indicate a good degree of artistic skill in the designer, whose identity the writer has been unable to discover. When taken from their long resting place the "remains" were found to be somewhat broken, although all the parts were there except the rods representing the arrow and the bow strings.

A photograph of the hotel made before the removal of the pole, shows the height of the pole and the figure to have been considerably greater than that of the hotel and the position to have been not far from twenty feet north of the cannon which now guards the ferry against any adventurous foe attempting a landing at the historic spot. As nearly as can be ascertained the pole was twice renewed, and it was finally taken down by Timothy T. Eastburn, in 1874.

Respecting the origin of the "Indian," Richard Randolph Parry states that he has understood that it was put up in 1829. The late Charles W. Crook at the age of 91, stated, a short time before his death, that it was about 1828, and that the painting was done by Samuel Moon, father of the artist Moon. Gen. Davis, in his

* Both the hydraulion and the Indian figure have since been deposited in the museum.
History of Bucks County, states that the figure was made by Samuel Cooper and was put up February 22, 1828. Assuming the accuracy of the date given by Gen. Davis, it would appear, from the selection of the birthday of the father of his country that considerable importance was attached to the event. The wars of the Revolution and of 1812, by which our independence was secured and maintained, were then too recent for the patriotic spirit they aroused to have lost its fire and we may be sure that it found full expression in the speeches of the day. Unfortunately no mention has been found of the orators of the occasion nor of the manner of its celebration.

The original of what is now the Logan Inn was built before the Revolution and was known as the Ferry Tavern and, so far as the writer has been able to learn, it was not until after the erection of the Indian pole that the name of Logan was applied to the hotel, as well as to the figure.

Davis states that the hotel which has undergone some alterations was the first ferry house and that in it was the first banking room of the New Hope Delaware Bridge Company. Also that in 1804 the company of Capt. Samuel D. Ingham of the 31st Regiment Bucks County Brigade, celebrated the Fourth of July at the hotel.

As to how the figure came to be erected, it was stated by Mr. Crook, that the idea was that of Abraham D. Myers, the landlord of the hotel at the time and others. Mr. Parry, however, has understood, from his great-uncle Daniel Parry, that a Mr. Steele was landlord at the time and was succeeded by Myers. Mr. Parry was informed by the late William H. Murray that the figure was paid for by private subscription and was put up in honor of the famous Indian chief, named for James Logan. The fact that the stream running within sight of the hotel had borne the name, from part of it having been owned by James Logan, may well have led to the conception of the idea.

The name of Logan is inseparably connected with the history of Pennsylvania and of Bucks county. Upon Penn's second visit to the province in 1699, he was accompanied by James Logan as his secretary, who was, from that time, his constant friend and adviser, and attained great distinction in the province, holding
many important offices and exerting great influence in the affairs of Pennsylvania.

Logan was of Scotch descent, although born in Ireland, to which country his parents had removed. The name of his birthplace, Lurgan, is borne by a small hamlet on the south side of Bowman’s hill, where, it is stated, there was, at one time a school house, at which some prominent men of the county were educated.

Very soon after Logan’s arrival Penn made him a grant of a large tract in Bucks county known as “The Great Spring Tract,” which, a few years later, Logan transferred to the Ingham family, as set forth in papers in the records of our society, which also mention the fact that the property is subject to a perpetual ground rent which goes to the support of the library which Logan gave to the City of Philadelphia.*

Logan’s ownership of the spring and of much of the stream therefrom, gave to both his name, until, after the change of ownership, they became known as Ingham’s. Both names have now given place to that of Aquetong, which is said to be the original Indian name although, whatever may be said of the last syllable, the others hint suspiciously of a latin derivation.

There has been much question respecting the personality of the Indian Logan. In fact, the various accounts which the writer has been able to consult indicate that there may have been two or more Indians who bore the name.

A well-known tradition of Stenton near Germantown, Pa., where James Logan resided, has it that a young Indian named Wingahocking (some say Wigahockonk), becoming attached to James Logan, proposed, after Indian fashion, to exchange names. Mr. Logan made no objection to his name being assumed by the Indian, but gave good reasons why he could not very well take that of the red man, which, however, he proposed to give to a neighboring stream. This proved acceptable and the stream has since borne the name, although some doubt is thrown upon the manner of its christening, by the assertion that it bore its present designation before this changing of names.

Several accounts state that a celebrated chief of the Cayugas named Shikellamy (spelled in different ways), named a son after

James Logan, which son became distinguished for qualities of a very high order and for great love for the whites. When Logan was living near the Ohio river he was led to take up arms against the whites, by the unprovoked murder of some of his family. Upon the conclusion of peace he sent to the council, which he refused to attend, the speech which has become famous for its eloquent pathos. This speech was much admired by Jefferson, who asserted that neither Greek, Roman, nor modern oratory has any passage that surpasses it.*

* SPEECH OF LOGAN THE CAYUGA INDIAN CHIEF.

There is quite a difference in this speech as reported to the Governor of Virginia in 1754, and as published by Thomas Jefferson twenty years later in 1774, as the following will show:

Speech of Savage Lonan in a General Assembly as it was sent to the Governor of Virginia, Anno 1754.
“Lonan will no longer oppose the proposed peace with the white men. You are sensible he never knew what fear is—that he never turned his back in the day of battle. No one has more love for the white men than I have. The war we have had with them has been long and bloody on both sides. Rivers of blood have run on all parts, and yet no good has resulted therefrom to any. I once more repeat it—let us be at peace with these men—the interest of my country demands it. I will forget, but difficult indeed is the task! Yes, I will forget—that Major Rogers cruelly and inhumanly murdered, in their canoes, my wife, my children, my father, my mother, and all my kindred. This roused me to deeds of vengeance! I was cruel in spite of myself. I will die content if my country is once more at peace; but when Lonan shall be no more, who alas, will drop a tear to the memory of Lonan?”

From Thomas Jefferson’s “Notes on Virginia,” published 1774.
See also Hazard’s Register, Vol. XIII, pages 94 and 110.
“I appeal to any white man to say if ever he entered Logan’s cabin hungry, and he gave him not meat; if ever he came cold and naked, and he clothed him not.
“During the course of our last long and bloody war, Logan remained alone in his cabin, an advocate for peace. Such was my love for the whites, that my countrymen pointed as they passed, and said, ‘Logan is the friend of the white men.’
“I have even thought to have lived with you, but for the injuries of one man. Col. Cresap, the last spring, in cold blood and unprovoked, murdered all the relations of Logan; not even sparing my women and children.
“There runs not a drop of my blood in the veins of any living creature. This called on me for revenge—I have sought it—I have killed many—I have fully glutted my vengeance. For my country I rejoice at the beams of peace. Do not harbor a thought that mine is the joy of fear—Logan never felt fear—He will not turn on his heel to save his life. Who is there to mourn for Logan? Not one.”
Logan was killed a short time after this conclusion of peace.

In the “Annals of Buffalo Valley” is found the statement that Shikellamy was chief of all the Iroquois on the Susquehanna, and that “the most celebrated of his sons was Logan, the Mingo chief, who lived near Reedsville, in Mifflin county, near a large spring and that his name was given to the spring, and to Logan’s branch of Spring creek, Logan’s path, etc.”

Writers state that both Shikellamy and Logan were converted to Christianity through the instrumentality of the Moravians.

The Historical Collections of Pennsylvania mention the meeting, by a traveler, with “Logan the celebrated Mingo chief,” at a spring called the “Big Spring,” about six miles west of Logan’s spring. From Samuel Drake’s History of the Indians, 1837, we learn that the name of Logan “is still perpetuated among the Indians.” Thomas’ Biographical Dictionary has a brief account of Logan, stating that he was a chief of the tribe of the Cayugas, whose original name was Tah-gah-jute, born about 1725 and killed in a skirmish with a party of Indians in 1780, and that a granite monument was erected to his memory in Fair Hill Cemetery, near Auburn, N. Y.

In the authorities consulted are found many discrepancies in the statements as to Logan’s tribal relations. These are readily accounted for by the fact that writers differ much in the application of Indian names. Logan is spoken of as a “Mingo chief.” This term is sometimes applied to the whole of the Six Nations and Cooper states that it was so used, as a term of contempt, and represents it as so applied by his principal character.

Mention has been found of one other Indian Logan. This was a boy of some ten years of age, taken prisoner in 1776 by Gen. Logan, of Kentucky, whose name he bore, after having received some education and being set at liberty. This Logan was also very friendly with the whites. He was a nephew of the famous chief Tecumseh, who was killed in our Indian warfare in the northwest in 1813.

To quote all the accounts of Logan would exceed the proper limits of this paper, but a comparison of them leaves no doubt but that the Indian who took the name of James Logan and is known as “The Great Logan,” was the son of Shikellamy referred to. It was doubtless his prominence and his connection with
Penn's friend that led to the erection of the memorial at New Hope.

No record has been found of the presence of Logan in Bucks county although several accounts agree in stating that there were many Indian settlements in Buckingham and Solebury, as well as other parts of the county, including one, as late as 1690, at the Great Spring, which place is stated to have been a favorite resort of the Indians.

The spring which gave name to the Logan tract has well been termed "Great." It has long been known as one of the most interesting and remarkable natural features of the State, supplying a large and never failing source of power to the mills below. There has been much speculation as to whence comes the great volume of water, gushing from beneath the roots of the large overhanging walnut as many remember it, in its original beauty, now concealed by a dam built around it some years ago, for utilitarian purposes.*

About the spring, as we have seen, the original inhabitants pitched their primitive dwellings; here, it is stated, the great Teedyuscung was born; visitors find the beauty of the spring and its surroundings a constant source of attraction; and, at this spot, on July 5, 1813, while the American forces, by land and sea, were, for the second time, in conflict with those of the "mother country," a notable company gathered for the celebration of Independence Day.

Mr. John Ely, Jr., presided over the assembly; the Declaration of Independence was read by the secretary, Dr. Richard R. Corson; and Mr. Lewis S. Coryell read the act of congress and the proclamation of the President, declaring war with Great Britain. An address followed, by Mr. William Sitgreaves, in which the speaker ably set forth the conditions which justified the resort to arms to maintain the rights of the United States as an independent nation.

Following the address a banquet was served, prepared by Mr. Hugh Dunn, at which a number of toasts were drunk, whether in the pure limestone water of the spring or in something more exhilarating, history does not disclose. One of the toasts was to Hon. Samuel D. Ingham, the owner of the spring, near which he was born, and one of Pennsylvania's most distinguished citi-

* For etching of Ingham Spring see Volume III, page 564.
zens, then absent in attendance upon his duties as a member of congress.

All these actors have passed from the stage; the wigwams have disappeared from about the spring; Logan and Ingham belong to history; the "Red Man" of the latter name has gone to the "Happy Hunting Ground;" but the sparkling waters, the mystery of their source unsolved, and with volume undiminished, flow on, murmuring the music of the past; and the metal figure of our story, though rusted and broken, and long deposed from its lofty station, remains, a mute memorial of a noble member of a vanished race.

The Swamp of Tinicum and Nockamixon.

BY ROBERT K. BUEHLRE, PH.D., LANCASTER, PA.*

(Doylestown Meeting, January 18, 1910.)

"Let not ambition mock their useful toil,
Their homely joys and destiny obscure
Nor grandeur hear with a disdainful smile,
The short and simple annals of the poor."

In that portion of Bucks county consisting of the greater part of Nockamixon township and the northeastern part of Tinicum township, lying between the Delaware river and the road leading from Kintnerville to Revere, formerly known as Rufe's Tavern, and continuing on down through a portion of Tinicum township southward as far as the road leading from what was formerly known as Headquarters, now as Sundale, to Erwinna, lies a territory known as "the swamp." This region then, as now, is thickly strewn with rocks of a peculiar formation, the most famous of which are known as "the ringing rocks," (from the characteristic sound which they emit when struck with stones,) situated on the brow of the hill between Riegelsville and Upper Blacks Eddy. My father, Joseph Buehrle moved with his family in April of the year 1848 into this territory. The log cabin which became our home was situated on a knoll in Tinicum township near the line that separates it from Nockamixon township, about half a mile south of the schoolhouse now known as Cedar Grove, but formerly called Mount Misery, in Nocka-

* Dr. Buehrle is City Superintendent of Schools, Lancaster, Pa.
mixon township. Previous to my father’s arrival the log cabin had been tenanted by a family by the name of Grey who had built it on land belonging to a Mr. Hoffman, who now claimed it and rented it to my father. At that time there were very few foreign Germans in this region. I can recall such names as Frantz, Steckel, Shafer, Franklin, Witman and Frueh (Fre). But from this time forth until 1858 a steady stream of immigrants poured in almost without exception from the Grand Duchy of Baden, who were mostly Roman Catholic in faith. They came in such numbers as to justify the building of a church among the rocks in the heart of Nockamixon on the road leading to Milford, N. J. Provision was also made for a parochial school in which the children of the faithful were to be educated in the doctrines of their church.

The older inhabitants among whom this German colony settled, on the west and south were Pennsylvania Germans, on the east English Quakers and Irishmen. I recall such names as McCarty, Cochran and McEntee as Irish, and Villains, Pursel and Smith among the Friends or Quakers. Among the Pennsylvania Germans, the Lears, Hillpots, Frankenstein and Stovers may be mentioned.

The German colony transformed what had been practically a wilderness of rocks, morasses (hence the name “swamp”) and forests (therefore frequently called the “bush”) into well-cultivated fertile lands well fenced with stones taken from the land in the process of clearing. This process was often hastened by what was known as a “frolic.” When a frolic was proclaimed, the neighbors would congregate soon after noon with axes, crow bars and cant-hooks,* picks, grubbing-hoes and teams with heavy wagons, and sleds known as “stone-sleds” and all go to work under the direction of the owner of the field to be cleared or fenced. This clearing of “a lot” as it was called consisted of removing stones and rocks and stumps of trees, and building fences. At the setting of the sun all would repair to the owner’s house to partake of a sumptuous repast freely moistened with whiskey, very cheap before the Civil War—8 to 10 cents a quart. This beverage was also freely passed around among the “frolicers” while at work during the afternoon. It was, however, not

*A cant-hook consisted of a straight bar of wood about six feet long, from near one end depended a curved bar of iron ending in a hook.
often that any of them became so intoxicated as to be unable to continue at work until evening. After supper a dance was often indulged in.

Thus the woods were cut down and the soil on which they stood converted into small farms known as lots. The log cabins were occasionally replaced with buildings of stone; frame houses were rare and brick houses still rarer.

MEN AND BOYS BECAME BOATMEN ON THE CANAL.

After the opening of the Delaware Division canal in 1832, the men and boys, almost without exception, became canal boatmen, following the canals during navigation season, from about April 1 to December 10, often entire families with the women and children would accompany the men and boys and live on the boats during the entire season. The system of canals included the Lehigh canal from White Haven to Easton; the Delaware Division canal from Easton to Bristol, with an outlet lock at New Hope, where boats were ferried across the Delaware river and entered the Raritan canal for New Brunswick, and from there by tow-boat to New York and other tide points. At Bristol there is another outlet lock for boats to pass in to the Delaware river at tide from whence they are towed to Philadelphia, Camden, Wilmington and other tide points. At Easton boats were ferried across the Delaware river and entered the Morris canal, which runs across the state of New Jersey to New Jersey and New York tide points, but Morris canal boats were smaller, they rarely entered the Delaware Division canal, except to carry iron ore to Durham iron works, and were not manned by crews from the swamp.

The principal freight carried was anthracite coal from the Lehigh coal fields. A large tonnage was also made up of iron ore, pig iron, sand, lumber, and general merchandise. The boats were usually drawn by mules, quite often by horses. At first the boats had square fronts, and were called scows, but about 1850, the round bows came into vogue, and the scow shape gradually disappeared. The capacity of the boats at first was about 60 tons. This was gradually increased to 100 tons.* The families,

*In 1907 the Lehigh Coal & Navigation Co., lessees of the Delaware Division canal, built two boats of steel, but the experiment was not a success, at any rate they discontinued building them. Later they put tugs on the canal to tow the boats in place of mules and horses, which proved quite satisfactory,
when not living on the canal boat, lived on their modest little homesteads and grew up into an industrious and vigorous race. The women-folk, as might be expected, performed most of the little agricultural labor, to which they had been accustomed in "the fatherland," and acted as managers for the heavier work—they hired such help and teams as were needed from the owners of larger farms.

The schools chiefly attended by their children were known as Mine-Spring, on the hill opposite Milford, N. J., Rapp's near Rapp's store, Rufe's near Revere, and Mount Misery, all in Nockamixon township and Rocky Ridge in Tinicum township. The school term lasted four months, but the boat boys as a rule rarely attended more than three.

Of the teachers I can recall only the names of Warford, John M. Pursell, Brice Weaver, Algernon Walton, and John Monaghan, an Irishman. The books were a medley—few had readers, for almost all read from the New Testament, a verse, one after another, in class. I can, however, remember Lindley Murray's English Reader and the introduction to the same and Emerson's Second and Third Class Reader. Of other books I recall Peter Parley's First Book of History and Frost's United States History which I often borrowed surreptitiously as far as the master was concerned from the girl that was my older brother's first flame. The book was passed from one side of the school-room to the other literally behind the teacher's back.

To the best of my recollection I was the only pupil who recited from a geography and atlas which my father had purchased in Philadelphia in 1849. It was Mitchell's first edition. Our spellers were Bonsall's edition of Comly's Spelling-book and Comply's Spelling-book itself. My arithmetic was the Columbian Calculator bought for my brother in South Easton where we had formerly dwelt, but most of the pupils used Rose's or Pike's Arithmetic. The latter dealt in English money: pounds, shillings, and pence, and was consequently not in high favor because that currency was no longer in use, the terms unfamiliar, and the solution of the examples very laborious. Rose's and my Columbian Calculator on the other hand contained very few examples in British currency. I was also presented with a copy of Warren Colburn's mental arithmetic, but my teachers had no use for it.
Spelling schools and debating societies concluded the course and of these the latter were my better educational agencies, and I was passionately fond of them, letting no opportunity to attend them pass by. In penmanship our copies were set by the master—no printed ones were seen if indeed any existed anywhere. Quills were just going out and steel pens coming in.

Sunday Schools except at Rapp’s a few months in the summer, were unknown institutions until about 1859 or 1860 when one was opened at Rocky Ridge, of which I was superintendent in 1860 for a few months when home during vacation.

THE POTTERIES.

Of the manufacturing industries I can recall the making of bricks by the Danels and a pottery owned by McEntee, and one near Kintnerville owned by Herstine. Splint and willow basket making was also carried on and my sister knitted cotton thread lace which she sold at from three to four cents a yard. She was then from ten to twelve years old and my mother often worked all day in the field for fifty cents a day. The picking of whortleberries, blackberries, and elderberries in their season was quite a business also.

The amusements during the summer were watermelon frolics, battalions, and so-called Sunday School celebrations, but in the winter, parties and frolics—dancing to the music of the violin or the accordion were frequently held. The most eminent violinists were William and Samuel Weaver, especially the latter, and the artist on the accordion was Ulrich Meyer. On such occasions the sport was often prolonged far into the next day. The usual time for dances was New Year’s day and Shrove Tuesday, known as Fassnacht. Cider was the favorite beverage although beer was occasionally imported. In swell affairs a clarinet and sometimes even a band was engaged to furnish the music. This was especially the case when a ball was held at Kinter’s at the annual battalion which was otherwise known as a military review.

But with the advent of the railroad all was changed. The boating on the canal gradually became less active; many of the boatmen became railroad employees—engineers, firemen and brakemen—and moved away into the towns along the railroads,
their lots became merged into farms owned by those who were too old to enter this new occupation and therefore took to farming, and to a large extent the region is again returning to its former wild state.

Thomas Hicks, Artist, a Native of Newtown.

BY GEORGE A. HICKS, PHILADELPHIA, PA.

(Doylestown Meeting, January 18, 1910.)

Thomas Hicks, son of Joseph and Jane (Bond) Hicks, was born at Newtown, Bucks county, Pennsylvania, October 18, 1823. According to Volume III, second edition of the History of Bucks county, edited by Warren S. Ely, the antiquarian and genealogist.

"The Hicks family of Bucks county descend from Pilgrim stock, their first American progenitor being Robert Hicks, who landed at Plymouth, Massachusetts, November 11, 1622, having sailed from London in the ship ‘Fortune,’ which followed the ‘Mayflower,’ and brought over those left behind the two years previous by the famous vessel. The family of Robert Hicks were natives of Gloucestershire, England, and traced their ancestry back in an unbroken line to Sir Ellis Hicks, who was knighted by Edward, the Black Prince, on the battlefield of Poitiers, September 9, 1356, for conspicuous bravery in capturing a stand of colors from the French.

"Robert Hicks settled at Duxbury, Massachusetts, and died there at an advanced age. His sons, John and Stephen, in 1642 joined an English company which acquired by patent an extensive tract of land about Hempstead and Flushing, Long Island. Stephen Hicks purchased several thousand acres at Little Neck, Long Island, and erected a large mansion where he lived to an advanced age and died without leaving male descendants.

"John Hicks settled at Hempstead, and from him are descended the extensive family of the name on Long Island, in New York, Philadelphia and Bucks county, as well as in many other parts of the Union. He was educated at Oxford, and was a man of intelligence and natural force of character, and therefore soon became a leader in the youthful colony, and took an active part in public affairs, his name appearing in nearly all the important transactions of the time."

Without quoting further in detail from the History of Bucks County, it may be stated that the line to Thomas Hicks, the artist, descended down through Thomas, only son of John Hicks, who inherited his father’s intellectual ability and became the first
judge of Queens county, New York, and Isaac, eldest son of the judge by his second marriage to Mary Doughty, to Gilbert, fourth son of Isaac and Elizabeth (Moore) Hicks. Gilbert, fourth son of Isaac and Elizabeth (Moore) Hicks, who was born in Queens county, New York, September 19, 1720, married Mary Rodman, April 24, 1746, and was the ancestor of all the Bucks county Hickses. Gilbert Hicks was a man of superior mental ability and was a prominent justice of the peace of Bucks county. He was the great-grandfather of Thomas Hicks. Joseph Rodman gave the youthful couple as a wedding present 600 acres of land in Bensalem township, on the Neshaminy creek, which he had lately purchased. Gilbert and Mary Rodman Hicks settled upon this tract in 1747. They subsequently sold it and purchased 100 acres at what is now Langhorne, upon which they erected a commodious brick house in 1763, which is still standing.

Joseph Rodman Hicks, grandfather of Thomas, was Gilbert and Mary Rodman Hicks' fifth and youngest child and was born November 12, 1756. He married his cousin Margaret Thomas, an approved minister among friends at Makefield meeting. They lived in Upper Makefield township upon a farm adjoining the meetinghouse.

Joseph, the father of Thomas Hicks, was the second of eight children of Joseph Rodman, and Margaret (Thomas) Hicks. He was born June 12, 1780, died October 4, 1827, married January 2, 1804, to Jane Bond, of Newtown, Bucks county and had nine children, the seventh of whom was Thomas Hicks, the artist. At the age of fifteen Thomas Hicks entered the employ of his father's cousin, Edward Hicks, the eminent minister among friends, to learn the trade of coach painting. He immediately developed a natural talent for art, having previous to reaching the age of 16 years painted his master's portrait from the rough colors he found in the shop. In 1837 he entered the Pennsylvania Academy of Fine Arts, Philadelphia. The following year he went to New York City, where he continued in the study of art at the National Academy of Design.

His first important picture, "The Death of Abel," was exhibited at the academy in 1841. He studied in Europe in 1845 to 1849, and in 1847 he painted "Italia at Rome." He possessed talent of a particularly high order, which continued to a career
that made him one of the most distinguished artists of his time. When a student he had copied a "Hunt," by Diaz, and the two pictures stood side by side. Amy Scheffer entered the studio, and to his own surprise confessed his inability to select the original. Later at Rome he was ordered to change certain details in the dimensions of the chair in his copy of Raphael's "Pope Julius" for the reason that the reproduction was so successful that it was considered undesirable to have its minor features agree with those recorded, in the archives of the collection.

Mr. Hicks studied chiefly under Couture, and the great French master's breadth of style and powerful appreciation of humanity were strongly reflected in his pupil's work. Some of Mr. Hicks' portraits are among the very best productions of the country. Indeed, there is one which would stand the contrast with the best in art.

He was elected Academician of the National Academy of Fine Arts, New York City, in 1851, and was president of the Artists' Fund Society from 1873 to 1885.

Mr. Hicks studied chiefly under Couture. He painted portraits of Booth, Fisk, Halleck, Dr. Kane, Holmes, President Lincoln, Longfellow, Seward, Bayard Taylor, Harriet Beecher Stowe, Verplank and hundreds of others of America's most prominent men and women. He also painted the famous picture—everywhere known by engravings—of the authors of the United States, and another representing the governors of New York state.

A fine example of his work in Philadelphia is the full length portrait of General Meade, which is noteworthy for its natural and unconventional treatment of a military subject. The head of General Meade on the national bank note, and one of the pictures of the Century War Book, are copies of the bust of the Hicks portrait, and in many of the Meade Grand Army Posts throughout the country are full length photographic copies of the same painting.

Two of his works adorn the walls of our Historical Society building, viz.: a full length portrait of Hon. John Jay and a smaller portrait of Martin Johnson Heed.

Thomas Hicks died at his country home "Thornwood," Trenton Falls, N. Y., October 8, 1890, leaving a widow but no issue.
The parents of Thomas Hicks and their issue given below show that there is none retaining the name of Hicks:

Joseph Hicks married Jane Bond. Born June 12, 1780. Married January 2, 1804. Died October 14, 1827, and had:

- Ann W., married Jonathan Heston; Charles, died unmarried;
- Rachel T., married Jonathan Heston, her deceased sister's husband; Margaret, died, age, 1 year; Levi N., died a baby; Hannah B., married Thomas Bond; Thomas, married Angeline King, no issue; Priscilla, died unmarried; Edward L., married Ellen Colby, no issue living; Caroline S., married Samuel S. Owen.

Friends Old Meeting-House in Bristol, Pa.

BY JOHN C. MAULE, BRISTOL, PA.

(Bristol Meeting, May 24, 1910.)

While these short and simple annals of the old meeting-house in Bristol, where this meeting is being held, the oldest, with one exception, now standing in this part of the country, may to the twentieth century era of hurry and bustle appear but of little worth, it is yet well in this day to "gather up the fragments that remain that nothing be lost," and these somewhat fragmentary notes may shed some light upon the persevering zeal of our forefathers, to which this venerable building is a monument.

Nearly all the first settlers of Buckingham, now Bristol, as well as of other parts of the "lower end" of our county, were members of the Society of Friends, and the writer acknowledges his obligation for much of the data in this paper to the late Edwin J. Burton, a lineal descendant of Anthony Burton, one of these pioneers, who was greatly interested in the early records and history of the Friends' meetings in these parts.

Meetings for worship were established about "The Falls of the Delaware," some time before the country had received the name of Pennsylvania, the members belonging to a Monthly Meeting held at Burlington, dating from 1674. In 1683 a Monthly Meeting was established at the house of William Biles, in what is now known as "the manor," of which friends living at Bristol and at Neshaminy, now Middletown, became members. The governor
and his wife, while in Pennsylvania, were members of this Monthly Meeting. Phineas Pemberton, whose name as clerk of the first orphans' court, frequently appears upon our early county records, was its recorder of birth and deaths. The first Bucks Quarterly Meeting, composed of the original Falls Monthly Meeting, and a new one set off therefrom called Neshamine, (now Middletown Monthly Meeting at Langhorne), was held at the house of William Biles on the 7th of 3d month, 1684.

For nearly twenty years friends at Bristol were not allowed any regular meeting of their own, and growing weary of being thus deprived of religious privileges they petitioned Falls Monthly Meeting in 1702 that they might be allowed to hold a meeting sometimes among themselves, but it appears that they were not granted this favor until 1707, when permission was given them to hold a meeting for worship bi-weekly, on First-days and once a week on week-days.

In 1706 Samuel Carpenter, a wealthy friend, offered to give Falls Monthly Meeting a “piece of ground for a meeting-house and burying place, and pasture at Bristol,” and the gift having been accepted by the meeting, the same was ordered to be deeded to Joseph Kirkbride and others for the uses aforesaid. There now began a most striking example of that procrastination which is said to be the thief of time. The trustees appointed by the Monthly Meeting seem to have been most unaccountably derelict in their duties, for we find that in 1710 a minute of the Monthly Meeting stating that “Bristol friends renewed an application, first made in 1706, for the building of a meeting-house. Agreed with and forwarded to Quarterly Meeting for their concurrence and assistance.” In the following month comes a minute stating that as several of the trustees appointed to hold the title to the lot given by Samuel Carpenter were either deceased or gone from the Province, William Croasdale and others, should be appointed in their places. The following quaint minute of the Quarterly Meeting gives evidence that the request of Bristol friends for a meeting-house was soon to be granted. It is as follows: “At a quarterly meeting held at Middletown, ye 22d of ye 12th month, 1710. This meeting having under consideration the building of a meeting-house at Bristol, it's concluded there be a good, substantial house built either of brick or stone, and the Friends
appointed to take the dimensions, and for the convenientest place is Joseph Kirkbride, Joshua Houpes, John Satcher, Thos. Stevenson and Adam Harker, together with such Bristol friends as they think fit, who are likewise to compute the charge as near as may be, and to appoint whom they may think fit to manage the work, and give an account of their proceeding to the next meeting.” Three months later, “The Friends appointed to take care about the meeting-house at Bristol report they have made some progress therein, having obtained a grant of a lot land from Samuel Carpenter to set the meeting-house on, likewise has agreed for the dimensions, first ye carpenter work has computed the charge of ye whole, and thinks it will be about 200 pounds.” The meeting appointed Joseph Kirkbride and others “to undertake the first, and the rest of ye work belonging to it, and take care to see it well and carefully done, and with what expedition may be.” The meeting also urged friends to make collections in their respective meetings for the new building, and appointed trustees to hold the title for the Quarterly Meeting to the ground given for the meeting place and burial ground, this being a rare instance of title to property held by other than Monthly Meetings.

After seven years of delay the meeting-house project was in fair way to be accomplished, and in Twelfth month, 1713, the Quarterly Meeting was informed that “the committee to settle Bristol meeting-house report they have completed the same,” from which it would appear that this ancient landmark lacks but two years of being a bi-centennarian. The bricks used in its construction were brought from England, and this doubtless added to the delay in its completion. It would appear that “jerry-building” is not of recent date, for in 1728, only fifteen years after the house was finished, it had to be partially taken down and rebuilt, being in danger of falling. In 1735 or 1736 an addition was built, greatly enlarging its capacity, and in 1756 it was finished in the upper story. Previously to 1839-40 the entrance was in the Market street end of the house, the galleries being at the east end facing the entrance, and the aisle running lengthwise of the building, probably passing through a doorway into the addition in the rear. During the Revolutionary War the house was occupied as a hospital, as appears from the following minute, “9th. Mo. 15th, 1778. Joseph Church, William Bidgood, John
Hutchinson and Phinehas Buckley are appointed to get the meeting-house cleared of the troops in the little end of the house so that it may be fit to meet in." A number of the patients in this hospital are believed to have been buried in the lot now occupied by Mohican Hall, on Otter street. In 1820 a school was kept in the upper story of the house taught by Dr. Henry Lippincott, afterward many years in practice at Fallsington, and by Mary Prosser, Letitia Swain and Hannah Coleman.

This little account of the old meeting-house would be incomplete without some mention of the generous donor of the ground upon which it was built. Samuel Carpenter was a native of Surrey, England, and came to Pennsylvania from Barbadoes. He was an intimate friend and associate of William Penn, and a partner with him and Cileb Pusey, in the establishment of the first mill in the province at Upland near Chester. At the end of the 17th century Samuel Carpenter was a wealthy shipping merchant in Philadelphia and reputed to have been the richest man in the province. He owned nearly two thousand acres of land contiguous to and including much of the present site of Bristol, also two islands in the Delaware, and is believed to have been the founder of the Bristol saw and gristmills. In or about 1710 or 1712, he removed his residence to Bristol, having a summer home on Burlington Island, the dwelling being still standing in 1828. He was largely interested in public affairs, being a member of the council and assembly, and treasurer of the province, and was highly respected by all who knew him. It is somewhat singular that in Bristol, where he had such large interests, there is nothing to keep alive his memory save this meeting-house.

And while we cannot here show any long-drawn aisle or fretted vault, and while no pealing anthem has ever, within this ancient house, swelled the note of praise, yet, could these walls become vocal, they could tell of many soul-stirring messages of exhortation, of earnest entreaty and encouragement to well-doing, and they could bear witness also to many silent meetings where, as Charles Lamb wrote, the dove sat visibly brooding upon the worshippers.

The saintly Woolman doubtless often met here with his fellow-believers, coming from his humble Mount Holly home, clad in those garments worn the natural color of the wool, as a testimony
against superfluities. Here also came Thomas Chalkley, riding up from "Chalkley Hall" at Frankford—He of whom Whittier wrote:—

"Gentlest of skippers, rare sea-saint!—
Who, when the dreary calms prevailed,
And water-butt and bread-cask failed,
And cruel, hungry eyes pursued
His portly presence, mad for food,
With dark hints uttered under breath,
Of casting lots for life or death,
Offered, if Heaven withheld supplies,
To be himself the sacrifice.
Then, suddenly, as if to save
The good man from his living grave,
A ripple on the water grew,
A school of porpoise flashed in view.
'Take, eat,' he said, 'and be content,
These fishes in my stead are sent
By Him who gave the tangled ram
To save the child of Abraham.'"

It seems as though this account could have no more fitting ending than the following quotation from Charles Lamb's essay upon A Quaker Meeting:

"Nothing-plotting, nought-caballing, unmischievous synod! Convocation without intrigue! Parliament without debate! What a lesson dost thou read to council and consistory! If my pen treat you lightly as haply it will wander—yet my spirit hath gravely felt the wisdom of your custom when, sitting among you in deepest peace, which some outwelling tears would rather confirm than disturb, I have reverted to the time of your beginnings and the sowing of the seed by Fox and Dewsbury. I have witnessed that which brought before my eyes your heroic tranquility, inflexible to rude jests and serious violence of the insolent soldiery, republican or royalist, sent to molest you, for ye sate betwixt the fires of two persecutions, the outcast and off-scouring of church and presbytery. I have seen the reeling sea-ruffian, who had wandered into your receptacle, with the avowed purpose of disturbing your quiet, from the very spirit of the place receive in a moment a new heart, and presently sit among you as a lamb amidst lambs. And I remember Penn before his accusers, and Fox in the bail-dock, where he was lifted up in spirit and, as he tells us, 'the judge and the jury became as dead men under his feet.' . . . O when the spirit is sore-fretted, even tired to sickness of the janglings and nonsense-noises of the world, what a balm and a solace it is, to go and seat yourself for a quiet half-hour upon some undisputed corner of a bench among the gentle quakers. . . . Get the writings of John Woolman by heart and love the early quakers."
Industrial Growth of Bristol Borough.

BY JOSEPH R. GRUNDY, BRISTOL, PA.

(Bristol Meeting, May 24, 1910.)

The west bank of the Delaware river, we are told, was first settled in the neighborhood of Chester by a body of Swedes about 1677. Shortly following that settlement, another group of pioneers—the ancestors of some of us—found their way farther east and established for themselves a home within what is now the county of Bucks. So numerous had this settlement become that at the end of twenty years we find the provincial government petitioned for the establishment of a market town upon the present site of Bristol. Four years later, or in 1701, Samuel Carpenter, described as a wealthy merchant of Philadelphia, attracted by the water-power furnished by Mill creek, settled at this point and established mills for the grinding of grain and the sawing of timber. This enterprise marked the beginning of considerable activity, as it afforded the settlers a medium of profitably clearing their lands and also of grinding the grain which they were then beginning to grow upon the lands already under cultivation.

This industry undoubtedly was responsible for the fact that there followed the establishment of ship-building upon Mill creek, the timber for which the local mill aided in preparing, and further aided in providing cargoes for the ships when built to carry. Thus it was that for practically a century the industry of our neighborhood consisted in the building of ships, the sawing of timber and the grinding of grain, which was freely exported to various parts of the world.

In 1815, history informs us that a woolen mill was established along the banks of Mill creek but its existence was of short duration, a quarrel having occurred in the firm which resulted in the removal of the machinery to Groveville, N. J.

The year 1827 saw the beginning of the construction by the State of the Delaware Division of the Pennsylvania canal which was opened for navigation in 1832, providing an outlet from the anthracite coal regions of the north to tidewater. This development gave a tremendous impetus to local shipping and much labor found employment in handling the cargoes of coal
which were brought to market through the new waterway, the outlet lock for tide points being at Bristol.

In 1853 a body of capitalists gathered together the sum of $12,000, and in the neighborhood of the junction of Beaver Dam road and the northwestern side of the canal established what was known as the Bristol forge, for the purpose of making wrought iron.

About this time, however, the borough met with a severe setback; in the extension of the Philadelphia and Reading railroad from Bethlehem to Philadelphia, by which route thereafter they shipped the coal to their yards in Port Richmond on the Delaware. Thus taking from our town the employment and business which had for a quarter of a century played so important a part in its growth and prosperity. From 1855 to 1860 was a period of great depression due largely to this cause. It will be noted that up to this period substantially all the activity and business development had been created by the handling and exporting of raw products either of the mines or of the soil. The requirements of our people in all other than food products were then imported from abroad.

The year 1860 was one of general turmoil and alarm. A man had been elected president of the United States who was not in sympathy with southern traditions and the south, which for many years had been in charge of the government, was upon the verge of secession. With the control of the government in their hands and with secession in their hearts, it was but natural that ships, arms and munitions of war should have been transferred by those in charge, to points south of Mason and Dixon's line, in anticipation of the coming struggle. When Abraham Lincoln took up his heavy burden, the United States was not only confronted with civil war, but it had been stripped of the means of prosecuting it. To provide and equip the army and navy huge expenditures were necessary. The treasury was as depleted as were the arsenals. Enormous loans—at least, enormous for those days—had to be negotiated on the faith of the government, and to provide for the interest and principle of these obligations every method of taxation was resorted to, including heavy import duties upon all kinds of manufactured products imported into our country.
The import duties on manufactures from abroad, high as they necessarily were, were not the only drawback to procuring goods from foreign lands. Many enterprises of a privateering character were entered into in the name of the confederacy by unscrupulous men who preyed upon the shipping of the northern states.

The effect of the government’s being a very large purchaser of all commodities, such as clothing, boots and shoes, arms and armament, coupled with the domestic requirements of our people and the great abundance of money due to the unusual expenditures on the part of the government, created unprecedented opportunity for American industries. Under this stimulus, mills and factories sprang up and flourished on every side and the industrial strides made by the north during the civil war were prodigious.

The close of the war in 1865 brought many problems to those in charge of our government but none that they approached with more serious consideration than that of restoring the revenue of the government to a peace basis without disturbing the splendid industrial development which had been created by the conditions before described. To prepare for this the congress of the United States appointed a revenue commission consisting of David A. Wells, of Connecticut; S. S. Hayes, of Massachusetts, and Stephen A. Colwell, of Pennsylvania. The work of this commission covered a period of two years and proved to be a masterly review of the revenue laws of the land. Its recommendation and the legislation that ensued of a revenue character all had for its purpose the preserving, by protective duties as far as possible, of the American market to the American producer.

In the industrial uplift following 1860 Bristol shared.

The Bristol forge located on Buckley street, became the scene of great activity. Its original capital of $12,000 was raised to $125,000, and its products found a ready market both for government and domestic uses. The prosperity of this company led to the erecting of a similar concern known as the Keystone Forge Company. In 1864 the Bristol Woolen Mills were established in Buckley street for the manufacture of knit fabrics. This property passed through several hands and afforded, until recent years, employment for many hundreds of people.

The year 1868 is notable in Bristol’s industrial history as mark-
ing the return of Joshua Peirce to Bristol after several years residence in the western part of Pennsylvania. Impressed by the favorable location of Bristol for industrial development and the opportunities which the Morrell tariff act created, he established the Livingstone mills for the manufacture from wool of felt products. Actively and enthusiastically he entered into the industrial development of Bristol and in 1871 was instrumental in establishing the Bristol foundry, since operated by ex-Burgess, Thomas, B. Harkins. The sash and planing mills now operated by Messrs. Peirce & Williams were located in Bristol in 1873, and in 1875, likewise through Mr. Peirce's efforts, the Bristol rolling mills were built by Messrs. Nevegold and Scheide.

In 1876 Mr. Peirce organized for the further industrial development of Bristol the Bristol Improvement Company, and the same year this company erected the worsted mills which were leased to the firm of Grundy Brothers and Campion. In 1877 the Bristol Improvement Company erected for L. M. Harnerd & Co. the plant known as the Keystone Mill, for the manufacture of fringe and braids. In 1880 the same company erected the Star Mill for a firm engaged in the manufacture of knit goods, and in 1882 the wall paper mills which have since been operated under various managements were erected by this company. About this time Samuel Appleton erected the mill located on Buckley street near Beaver Dam road now operated by Henderson & Co. as a carpet mill, and in 1887 the Improvement Company erected the fine property of the Bristol Carpet Mills for the firm of Thomas L. Leedom & Co.

In 1899 the leather factory, now known as the Corona Leather Works was established by Boston capitalists, and in 1906 the Bristol Patent Leather Company engaged in a similar line of work to that of the Corona Leather Works was established by its enterprising president, our townsman, Mr. C. L. Anderson.

The year following the Standard Cast Iron Pipe and Foundry Company erected the large works in the township just east of the borough line. This last mentioned plant about completes the industrial enterprises now in existence in our district. It is interesting to note some of the deductions which may be drawn from Bristol's industrial development.
The fact is that from the settlement of our neighborhood in 1677 to 1860, a period of 183 years, the population had grown to only 2,500 people, and the assessed valuation the borough reached a property valuation of slightly under $500,000. During the last fifty years the industrial conditions which led to the development of Bristol up to 1860 have entirely passed away. The business of the canal for the most part was diverted elsewhere, the gristmill has long since passed out of active operation, and with it the sawmill. In their place industrial activity was found in the manufacture of iron, of carpets, of hosiery, of leather products, mill-work, and yarns and cloths for the clothing of our people.

In the 183 years since the settlement to 1860 our population had grown to 2,500. Fifty years later we approximate 10,000 souls. The assessed valuation which in 183 years had reached nearly $500,000 in 1860, since has grown to $3,000,000, and the number of people employed in the mills in 1910 approximate 3,300; the wages annually paid to these operatives total $1,750,000, while the value of the manufactured product amounts to substantially $12,000,000 annually.

The past decade in Bristol especially has been one of marked prosperity in its industrial development; its population has increased 40 per cent. over that of 1900, and never in the history of the borough has there been a year when public expenditures were as great as that of the year 1910.

There is under way this year one enterprise, that of changing the lines of the Pennsylvania railroad, which will involve an expenditure of more than $1,000,000, twice as much money as the entire borough was worth half a century ago. Also we find in the development and extension of mill operations already located within our neighborhood contracts made for the expenditure in new buildings and equipment approximating $750,000. In building operations for homes for our people probably not less than $50,000 additional will be expended, while many more homes would find ready rental if constructed, all directly reflecting a condition of business activity and industrial development much to be desired and encouraged.

Those of us who have been identified with Bristol’s growth during the last generation, naturally take much pride in what
has been accomplished. But however gratifying the past may have been we feel that should there be no change in the fiscal policy of the government which has made our growth possible, the future of our neighborhood is very bright. We believe the work now under way by the Pennsylvania Railroad Co. will be a great factor in this direction, as it will open up some three miles of lands for development along their new lines which heretofore has been inaccessible, owing to physical difficulties. The removal of passenger tracks at grade crossings from the heart of our town, affording free access and communication to all sections, is something greatly to be desired, and the development which naturally will follow in trolley service will bear an important part in our future expansion.

In all of the problems affecting our development our local government is deeply interested. The question of our future water supply, a question of great importance to every industrial town, is being solved in the direction of municipal control of this important utility. A complete sewer system for the better sanitation of the borough will shortly be installed. Never was there a brighter horizon for our people than that which at this day confronts them.

In all ages the valor and bravery of men who have borne arms in the defense of their country has been the subject of grateful appreciation by their fellow man. If this be true in a general sense, when applied to those who fought on the side of the union in the civil war it should have a double significance. Not only did the patriotism of these men preserve our national integrity and deliver unto freedom millions of men who had previously been held in bondage, but perhaps unknown even to themselves it fixed in the minds of patriotic statesmen of that day, what has since become known as the American protective tariff system. The advantages and benefits of the system are directly evidenced by the development and prosperity of this community and our entire country during the last fifty years, and the example set has led to the adoption of the system as part of the fiscal policy of every civilized nation in the world but one. Surely it can be said of the patriotic soldiers of '60 to '64, "They builded more wisely than they knew."
Historic Sketch of Ottsville and Vicinity.

BY GEORGE M. GRIM, M. D., OTTsville, PA.

(Red Hill Church Meeting, October 4, 1910.)

This vicinity has the distinction of having had two names for almost a century, Red Hill and Ottsville. The original name was Red Hill. It is one of the oldest villages north of the Tohickon, and one of the principal stopping places in the early history of Tinicum, notably so, when the old Durham road became the principal line of travel between Philadelphia and towns north of the Lehigh river.

The fact, that hotels existed at four different places in the village, is pretty fair proof that it was well patronized by those needing temporary accommodations. The village took its name from natural condition, being the most prominent red hill between Doylestown and Easton.

Early in the last century, (about the years 1800 to 1820,) the Ott family was quite in evidence in this section and appeared to have taken a prominent part in the affairs of the township. When the first postoffice was granted in 1814 it was given the name of Ottsville in honor of that family, and Michael Ott was its first postmaster. The selection of a name, other than that of the village, was made necessary from the fact, that a postoffice by name of Red Hill had already been established in Montgomery county. The first postoffice was on the hill, as we call it, and for a great many years that section was known as Ottsville, and the part below the hill toward Doylestown, was called Red Hill.

Some years later the postoffice was moved down into the village proper, and the names as applied to the two sections were abolished. The villages were united under either Red Hill or Ottsville. The postoffice has occupied four different locations, but for the past fifty years, with the exception of a very short time, has been in the village store. Besides the postmaster, Michael Ott, there were numerous other members of that family, prominent in the early history of the village: John R. Ott, held a county office; Dr. Isaac Ott, was a physician of some note, he was father of Immanuel Ott and Henry C. Ott, late of this section. The other early members of the family, moved away,
one branch moving to the neighborhood of Doylestown, and the family name is now almost extinct in Tinicum township.

Notwithstanding the fact that the postoffice was called Ottsville the village was almost universally referred to as Red Hill up to quite recent years, or to the advent of the trolley line in 1903, and the name Red Hill will doubtless soon become but a matter of history.

Beside the Ott family there were a number of other families, equally prominent in the early history of this neighborhood. This was the early home of the Welder and Summers families, all gone now these many years; the Kachlines, Weavers, the Smiths, (of the Smith plowshare fame, although the factory was at Smithtown, 1783;) the Wolfingers, Burgstressers, Mills, Hillpot, Yost, Sassaman, Fretz and Shupe. Jacob Shupe kept hotel at the old Headquarters stand shortly after the organization of the township in 1738. He died there in 1799 and was succeeded by Peter Barndt. Beyond this on the Dark Hollow road, we find John Wilson, then a prominent landlord in this section, licensed as early as 1744, losing his license in an altercation with James Carrell. Wilson afterwards (1765) conducted a hotel in Nockamixon township.

The Shively, Steeley, Haney, Hager, Fluck, Frankenfield, Boileau, Scheetz, Gruver and Harpel families were residents here. The Harpel family was among the most prominent of recent years, Philip and Samuel Harpel earlier, and Thomas Harpel later, being in business here for fifty years, thirty-five of which was spent as proprietors of the village hotel. The family sticking best to the locality and being longest identified in this section are the Haneyes. Gen. Davis in his History of Bucks County, mentions them as among the earliest settlers in Tinicum, how early he does not know, but Michael Haney bought 150 acres of land in Tinicum in 1745. Jacob and Catharine lived here prior to 1769. A Michael Haney, born 1756, and died, 1830, was probably a son of the former, and Anthony and Sarah died prior to 1780. Our present Michael Haney, a son of the last named Anthony, is the present owner of the farm adjoining the church in which this meeting is being held, and as successor to Samuel and Jonas Yost, was the village blacksmith since 1864 up to a few years ago. He is still in vigorous health and was in-
instrumental in organizing the first Haney family reunion only a few weeks ago.

A detailed history of the old hotel on top of the hill, one of the first in this section, would fill a small volume. It was the gathering place of the neighborhood for many years and many a fight occurred there. Here was developed the vigorous youth, the strenuous life, needed to carry on the early development of the country. Later it was rubbing mind against mind, but now it was muscle against muscle, developing the physical properties of Young America, for the country’s future defense. What the young man of to-day gets in the college hazing, to stiffen his temper, and develop his manhood, was then received, with equal effect, at these hostleries. Fully a dozen different landlords held forth there, among its first were a Mr. Shilling, Nathan Riale and Hank Haney. It was near there that Edward Marshall and party in 1737 took their first rest after a few hours’ walk from Wrightstown, and where, no doubt, Jennings gave out. A suitable marker was erected by James Emery in 1900 to commemorate the spot, Charles Laubach, of Durham, delivering an address.* Other hotels were located in the old house now occupied by William Shupe, and one, conducted by Issac Wolfinger on the Horace Yost property. This later was a favorite stopping place for the trains of Contestoga wagons on the north and south freight line.

The present well-known Ottsville hotel was erected in 1871 by Thomas C. Harpel. Sol. Mills, who occupied it the first year, failed to get a license and Mr. Harpel moved in himself in 1873, was given a license, and made it a very popular and well patronized hostelry. It has been for years the principal cattle and horse market in upper Bucks, where John Rich, Nathan Fretz and Andrew Shaddinger sell at public sale their huge droves brought from New York State, and is still well patronized in this line. It also has an enviable reputation as a social centre for young people's gatherings of various kinds, the Red Hill dances having had many patrons coming from as far south as Doylestown, Centreville and Pineville.

*It is unfortunate that the inscription on this monument should be misleading; it reads: “Edward Marshall, Walker of Pa., Sept. 20, 1737, Gov. Wm. Penn.” The walk covered two days, Sept. 19 and 20. The walkers reached Red Hill in two and one-half hours, therefore the date on the monument should be September 19. William Penn died July 30, 1718, or 19 years before the great walk took place.—B. F. F., Jr.
Fully a dozen physicians have resided here during the past century, and the vicinity being noted for its healthfulness may account very largely, no doubt, for the fact that none of them were able to remain very long. Among the earliest we find Dr. James Martin, 1792-1854, an Irishman of some witty peculiarities, who is still remembered by a few, who picture the little Irish doctor with high hat and pony traveling across fields and fences with graceful ease. He is buried in the village cemetery. Dr. Laubach who is still living and keeps a drug store at Easton, is still remembered. He is a brother of William Laubach, the senior proprietor of the Laubach store at Easton. Dr. Wildermuth, 1816-1864; Dr. Burgstresser, Dr. Clinton Hough, 1876-1897; Dr. Tom Hough, Dr. Cowdrick, Dr. Arndt, Dr. Grier, Dr. S. Jones and Dr. A. B. Nash, all resided and practiced here prior to 1888.

A store has been kept here as far back as can be remembered, its location has changed from time to time, but has principally been located on its present site. Among those conducting it over the past century we find the names of Samuel Harpel, Charles Scheetz, Thomas Harpel, John Z. Rufe, Harpel & Connell, Ziegler & Myers, Austin McCarty, John O. Snyder and J. S. Snyder, the present owner.

An industry of importance that flourished here some fifty years ago, was the Kachline tannery operated by Aaron and Edward Kachline, the tannery was situated on property adjoining the present home of William Wolfinger, but all evidence of the buildings has long since disappeared. The long flat stone upon which the hides were scraped, and which during the long winter evenings often formed a favorite card table for youthful entertainment, now occupies the approach to this church.

The church itself is a landmark of no little interest, the first one north of Deep Run. The old log church of which this building is the successor, and the one at Clay Ridge, long since gone, were the centres of all religious activities of the original settlers. The Irish Presbyterians and Dutch Reformed people early joined hands in making this a common place of worship, and before the building of the Tinicum Brick church and the Nockamixon church this was largely attended. During the past fifty years most of the remaining members have made their church home.
elsewhere, and all we have left of a once flourishing congregation is the church building. No church-body consistory or trustees have existed to my knowledge during the past twenty-five years. The Reformed pastor of Lower Tinicum Church up to the past year, held services under the auspices of the Sunday school, once a month, and possibly in this way has retained a right in the property. The Sunday school here, has used the building for years and often invites neighboring pastors to preach after the close of their Sunday school services.

The old graveyard adjoining the church is even more historic than the church. It contains the graves of many prominent families which resided here one hundred and fifty years ago, some of them were pioneers of the original Tinicum settlement. Among the markers we find such names as Bennett, 1782; Blair, 1749; Vanderbilt, Wilson Carrell, McElroy, Weaver, Summers, White, Welder, Weidemoyer, Pratt, Boileau, Bissey, Sassaman, Yost, Wolfinger, Heller, Bean, Emery, Wildermuth, Hoppock and Martin.*

Much could be written about some of these early families, as well as other points of interest concerning the past of this vicinity, but this would take us beyond the limitations of this paper.

Properties in this neighborhood are changing ownership so frequently, that in a few years the old homesteads will be owned by a people who know nothing and may care but little for the history of the early settlers.

It would be commendable if the teachers of our public schools of Bucks county would interest their scholars in the study of local history, in order that important details of the past may be preserved.

*During the summer of 1916 Miss Abbey Emery of Philadelphia (now Mrs. Rich), who was spending the summer at Red Hill, collected money to rebuild the tumbled down walls surrounding this cemetery, which had been built in 1835.
Seven years ago to-day, when this society met at Tohickon Park, I gave some account of the first settlement on the Tohickon. As that paper has since been published in our archives,* and many now present heard it at that time it is unnecessary to repeat any part thereof or further refer to these early settlements except to again state that almost all the early settlers of the land lying between the Tohickon and the Delaware, comprising the present township of Tinicum, except a small English settlement around the ferry at the mouth of the Tohickon were recent arrivals from the North of Ireland of Scotch parentage, generally referred to as Scotch-Irish. A few of the same nationality had taken up land on the western and southern side of the Tohickon in the township of Bedminster, but most of the settlers in that township were Germans, the Durham road as later laid out nearly marking the line between the land taken up by the Scotch-Irish and Germans from the upper line of Plumstead to the lower line of Durham township.

These settlements were made during the latter part of the fourth decade of the eighteenth century, immediately succeeding the Great Walk of 1737. A few adventurous spirits had located on the banks of the Tohickon prior to that date, some of them an overflow of the Scotch-Irish settlement of the Neshaminy in Warwick and Warrington, but principally of later arrivals from the North of Ireland akin to the Scotch-Irish settlers in Makefield and about Newtown.

Among the collections of the Presbyterian Historical Society, is a little manuscript account of the founding and history of Tinicum and Newtown Presbyterian Churches, supposedly in the handwriting of Rev. James Boyd, pastor of the Newtown Church, 1769-1814. This narrative states that the Tinicum congregation was organized "about ye year 1738, under ye instrumentality of Mr. (James) Campbell, a Licentiate from Scotland, who was ordained for ye congregation and continued for about twelve or

* See Volume III, page 296.
thirteen years. The congregation was composed of about 55 families chiefly from Ireland.” Mr. Campbell met with considerable success, and the congregation grew and prospered until about 1748, when dissentions arose in reference to the proposed removal of the church to its present site on the Durham road, (at Red Hill where this meeting is being held), which Mr. Campbell strenuously opposed, and as a result of the decision to remove, resigned about 1750, and went to the Carolinas.

Mr. Campbell was at first pastor of Newtown as well as the Tinicum Church, but continued the joint charge but a few years. He preached also at Durham and the “Forks” near Easton. Close relations were maintained with the Newtown Church during all the active years of Mr. Boyd’s pastorate and he frequently ministered to the Tinicum congregation.

In the minutes of the Synod of Philadelphia for 1740, we find that “a supplication came into the synod from the congregation of Tinnacom and Newtown respectively, desiring to be dismissed from the Presbytery of Philadelphia and to be joined to the Presbytery of New Brunswick, and it was readily granted.”

From the minutes of the Synod of New York in 1751, we learn that “A petition of a Number of Inhabitants of Tinicum or Tohickon praying for Liberty for supplies at the place called the Old House. The synod after hearing what they had to offer in support of the said Petition, after consideration thereon do unanimously reject the Petition.” This was an effort on the part of the disaffected portion of the congregation under Mr. Campbell to maintain a church at the old meeting place after a majority had decided to remove to Red Hill.

During the interval between the resignation of Rev. James Campbell in 1749, or 1751 the date given in the Boyd MS., the congregation at Red Hill was supplied “occasionally by members from New Brunswick Presbytery and First Presbytery of Philadelphia, and several years of ye Ministry by ye Rev’d Dr. Treate as Stated Supply every 4th Sabbath.”

Rev. Richard Treate and Rev. James Campbell, of “Tohickon” were both so much affected by the preaching of Rev. George Whitefield in 1739, that they classed themselves as “self deceivers and soul murderers” and both abandoned the ministry for a short time. In the division which shortly followed they both adhered
to the "Old Side," and Treate resigning the pastorate at Abing­
ton in 1742, labored at different points in Pennsylvania and New
Jersey, under the New Brunswick, Presbytery, which adhered to
the "Old Side." He was located for some time at "the Forks"
in Allen township and preached on special occasions at many
neighboring points until his death in 1778.

According to Webster, the Presbyterian historian, Rev. James
Campbell was a native of Argyleshire, Scotland and coming to
America in 1730 was licensed by the New Castle Presbytery in
1735, and was well received by the Philadelphia Presbytery May
22, 1739, and "after preaching for four years, part of the time
at Tohickon, he became convinced that he was still unconverted
and ceased to preach. After conference with Whitefield and Ten­
nent he resumed his labors. After his reordination in 1742 he
divided his time between Greenwich (N. J.) and the Forks of
the Delaware. On the division, he adhered to the New Side,
and was sent to preach to the vacant churches." The above
would place his appearance at Tohickon as early as 1735, when
he was first licensed, as his qualm of unconversion, came in 1739.
and it was doubtless then that he "was well received by Phila­
delphia Presbytery." While his reordination in 1742 was under
the auspices of the "New Side" much has been said of his good
work in the Carolinas. He was transferred to the Orange (N.
Y.) Presbytery from South Carolina in 1774 (Hist. of Presby­

Rev. Alexander Mitchell who was called to Tinicum in 1768,
resigned in 1785 and went to Octarora Church, where he labored
until his death. At the time of his incumbency of Tinicum
Church the congregation numbered 70 or 80 families. His divi­
sion of time with Solebury lasted but a short time after which he
gave his whole time to the Tinicum charge.

The location of the original church is unknown, but it was
doubtless located near the graveyard alluded to in 1774 as be­
longing to the "Presbyterian Congregation of Tinicum," now
generally known as the "Stewart Burying Ground" for the reason
that it was located on the plantation of Robert Stewart.* If this
were true it accounts to some extent for our inability to locate
the site by record of legal conveyance, as up to 1761, all the upper part of the township of Tincum was included in the manor of the Pennsylvania Land Company of London who did not convey land to actual settlers but leased it, under the English manorial system, with a title to “improvements.” When the London Company was dissolved by Act of Parliament in 1760, and trustees appointed to sell the land it was surveyed in large tracts numbered consecutively and much of it was purchased by representatives of families residing many years earlier on the “Dutch” or Streiper tract adjoining, and comprising nearly the whole balance of Tincum township. Many of the purchasers among whom Robert Stewart was one of the largest were probably actual settlers long before. That this was true of Robert Stewart and a number of others active in the Tincum congregation later we know from the fact that they signed the petition for the organization of Tincum township in 1747, and were not residents upon the Streiper tract, as were however a majority of the signers.

There has been a much reiterated tradition that the first congregation of Tincum was possessed of 300 acres of land, which was held in the name of the pastor, who on getting into a dispute with the congregation sold the land and converting the proceeds to his own use was “called” to ministerial work elsewhere. No foundation can be found for this tradition, but it is possible that Rev. James Campbell held a leasehold and had acquired a title to improvements on a tract on which the early church stood, which he sold when he left Tincum, and which some members of the congregation may have contended belonged to the congregation. The name of James Campbell appears among the petitioners of 1747, but there is no record of a deed to or from him.

Though the deed for the property upon which the church and graveyard is now located bears date 1762, the removal to this site was made in 1749, as shown by the M.S. record before referred to and also by the tombstone of James Blair, the inscription upon which you have doubtless noted recording his death as occurring on “Ye 9th day of February, 1749-50.” and his age as 83 years.

On February 16, 1762, the trustees of the London Company
conveyed to William Wear, of Springfield, and Robert Patterson, John Heany, and James Patterson, of Tinicum, thirteen acres and four perches of land, including the present site of the church and graveyard. On November 16, 1762, these parties made a deed to "Robert Kennedy and James Blair, of Springfield, John McKee, Robert Smith, James McGlaughlin and James Bayley, of Tinicum, and Nicholas Patterson and Alexander McCalmont, of Nockamixon, members of the Protestant congregation of Tinicum aforesaid, with the townships adjacent of the Denomination of Presbyterians according to the Professed Doctrines, Worship Government and Discipline of the Church of Scotland as set forth in the Westminster Confession of Faith, Catechisms & Directory for Worship and Government, in trust for the members of the congregation aforesaid, which Congregation have ordinary Assembled for public worship at their Public Meeting House erected on a part of the land aforementioned and described, and to be for their use for ever to erect another House for the Worship of God when they shall judge necessary, on part thereof to bury their dead and for other such uses as the majority of the congregation shall from time to time judge necessary for their common benefit and use forever."

The tract thus purchased was almost square, the northeast line, part of which is still the boundary line of the present lot, being 48½ perches and the northwest line 43 perches. It extended across the Durham road opposite the church 10 perches on its upper line, the southeast line again crossing the road near the lower corner of the present lot. In 1791, the then trustees made an exchange, by direction of a resolution adopted at a congregational meeting, with Philip Harpel, conveying to him 92 perches lying on the westward side of the Durham road, and he conveying to them one acre and two perches lying between the said road and the other part of their tract.

This tract thus enlarged the congregation held until 1805, having erected a house thereon, which with the land was for a number of years leased to John London for six pounds a year and a further consideration that he should cut enough wood for the use of the congregation. On May 18, 1805, they sold all but two acres and 141 perches, the present lot, to Elias Gruver.

The surviving records of this old congregation recently de-
posed with the Presbyterian Historical Society in Philadelphia, begin with 1768. They comprise three somewhat dilapidated books, chiefly records of the session, the oldest labeled “Book of Tinicum Consistory—Red Hill Presbyterian Church,” contains some records of baptism, deaths and marriages.

The first leaf of this book upon which was begun a list of the members of the church on May 9, 1769, is unfortunately missing. The second leaf marked “continued” gives the names of the following members of the congregation:


On the next page is the account of the call of Alexander Mitchell, as pastor, which is as follows:

“Mr. Alexander Mitchell, a candidate belonging to New Brunswick Presbytery, having by God’s infinite Mercy & Goodness preached sometime amongst us and from the Blessing of God attending his own means we are encouraged to by our ability and finding the whole congregation to a person unanimous for a call to be presented to Mr. Mitchell for his settlement among us & the taking the charge of us as a Gospel Minister & we came to this Resolution. That in the name of God we would give Mr. Mitchell a call & Accordingly waited on the P’y. At Kingwood April 1768 we presented the following call to be put in the hands of Mr. Mitchell.”

Here follows the call, closing with these words:

“And we do appoint our Trusty Friends, & Brethren John McKee, Robert Patterson, Esqr., Abraham Van Middleswarts & William McIntyre or any two of them our Commissioners to wait upon ye Rev’d. P’by. & Prosecute yt our Call & do everything that may be needful & Relative thereto. In Witness Whereof we have here Subscribed our several names hereunto—Tinicum March 26, 1768.


Following the record of the call is that of a “Petition of Inhabitants of Solesbury to the Presbytery of Philadelphia, Sitting at Tinicum,” dated November 23, 1768, praying that the said Alyexander Mitchell may serve them as minister one-fourth of his time. This petition was granted.

The signers from Solebury were: John Seabring, John Seabring, Junr., Roelofs Seabring, Frederick Tucker, James Anderson, Josiah Winter, Philip Tempbin, Henry Smith, John Mire, Joseph Kelley, Thomas Phillips.

All of these were residents about Carversville, and probably had some sort of a church edifice at the site of the old graveyard now practically destroyed on the Carversville and Aquetong road below Carversville, where there were a few years ago tombstones bearing the names of John Sebring, Senr., John Sebring, Junr., and quite a number of other names mentioned in the latter records of this branch church, recorded in the book.

The baptisms during the years 1769 and 1770, include the names McConnaghey, Loughrie, Giles, Jones, Sebring, Mulligan and McNeely.

The next record of interest in the old church book is that of the erection of a new church, and bears date,

Aug. 8, 1769—It recites the fact that the “Congregation has long been destitute of a comfortable House to meet in to Worship God; that sometime ago we sett about building one & Having the good hand of our God upon us got our House so far carried on as to have seats on ye lower floor & pulpit erected, and have this day met to chose a committee to settle the seats & places decently.”

Therefore there was “chose by Vote,” John Kelly, Robert
MacFarland, Samuel Wilson, James McGlaughlin, William Armstrong, John Patterson, Robert Wilson, and James Kennedy. Of these William Armstrong lived on the Tohickon in Bedminster near Church Hill, and was the ancestor of the Armstrongs now resident in our county; Robert MacFarland lived in Plumstead; Samuel and Robert Wilson in Nockamixon; James Kennedy and James McGlaughlin in Tincum, the latter on the Streiper tract.

On August 1, 1770 another congregational meeting was held for the same purpose, when Arthur Irwin, Nicholas Patterson, Abraham Van Middleswarts, John Kelley, James Loughrie, Joseph Blair, William Kennedy, Junr., and Robert Smith were appointed, with the trustees for building the house, who were, William McIntyre, Robert Stewart, John Thompson, John Wilson, George McElroy and Robert McFarland.

On the retirement of Mr. Mitchell in 1885, the services of Rev. James Grier of Deep Run were secured for one-third of his time. This arrangement was renewed in 1787 and probably continued until his death in 1791. Rev. Nathaniel R. Snowden was called in 1792 and probably served two years. He was succeeded by Rev. Francis Reppard and the latter by Rev. Robert Russel, and Rev. Uriah DuBois was installed over Deep Run and Tincum, Dec. 16, 1798, resigning the latter charge on his removal to Doylestown in 1804. Rev. Alexander Boyd had charge in connection with the Bewtown Church later, and Rev. Nathaniel Urwin of Neshaminy supplied them intermittently. There were 36 members in full communion in 1846, after which the congregation rapidly dwindled.

By 1843, the congregation had so diminished that it was too small to support a minister, and the church building being much out of repair, it was decided to convey a one-half interest to the Reformed and Lutheran congregations and the church was rebuilt, probably with their assistance. The old building of 1768, was entirely remodeled externally, the old stone stairway leading up into the gallery from the outside obliterated and a number of other changes made.

The deed of James Carrell, Stephen Bennett, Daniel Boileau, William B. Warford and Jacob Vanderbelt, trustees of the English Presbyterian Church in Tincum township at Red Hill, to Philip R. Harpel and John Rufe, trustees of the Lutheran con-
PRESBYTERIAN CHURCH OF TINICUM AT RED HILL

The old Scotch-Irish families that established the church in the Indian township of Tinicum one hundred and seventy-five years ago are hardly represented among the present residents of Tinicum or elsewhere in Bucks county, having long since removed westward with the tide of immigration, first to middle and western Pennsylvania, later to Ohio, where at least two descendants of one of the patriarchs of the first Tinicum congregation are still preaching the Gospel, while numbers of the descendants of that early flock are scattered far and wide over the United States. Numbers of them still feel some interest in the home of their ancestors and visit it occasionally.

NOTE BY B. F. FACKENTHAL, JR.

The Stewart burying-ground to which Mr. Ely refers, known locally as Bunker Hill Cemetery, and near which he believes to have been the site of the first Tinicum Presbyterian Church, (of which the church at Red Hill is the successor,) is located in Tinicum township 2½ miles, in a direct line, northeast from Ottsville, and one mile, in a direct line, southeast from Revere. I visited this cemetery during December 1910, and found it badly overgrown with weeds, briars and many saplings. It contains about half an acre; the north and south walls are 120 feet long, and the east and west walls 178 feet long all on the outside. It is enclosed by a stone wall 4½ feet high, now partly tumbled down, which originally had a substantial stone coping; the iron gate entrance is still in splendid condition, and the gate swings on its hinges very easily. There are evidences of hundreds of graves, many of which are marked with small sandstone markers without inscriptions, but 25 markers with inscriptions were found; some of these were not in position and some were badly broken. The following is a memorandum of all that remained. These few records show burials as early as 1744, and as late as 1859, but none between 1831 and 1858. They are as follows:

I16 PRESBYTERIAN CHURCH OF TINICUM AT RED HILL
John Baxter—Died July 18, 1744, aged 85 years.
James Smith—Died September 25, 1758, aged 40 years.
Joseph McFarland—Died November 6, 1759, in the 55th year of his age.
Robert Kennedy—Departed this life March ye 26th, A. D. 1776, aged 83 years.
Mary Kennedy—Departed this life June ye 3d, 1773, aged 73 years.
Thomas Kennedy—Died January 24, 1794, aged 65 years.
Samuel Stewart—Died December 28, 1782, in the 19th year of his age.
Jain Stuart—Died April 2, 1786, aged 20 years.
Robert Wilson—An aged man who departed this life September 23, 1783.
Jane, wife of Robert Wilson—An aged woman who departed this life August 12, 1794.
William McIntyre—Died September 29, 1784, in the 54th year of his age.
Andrew Campbell—Died April 21, 1790, in the 34th year of his age.
Mary Kerr—Died May 21, 1792, in the 38th year of her age.
John Bailey—Died June 26, 1806, aged 59 years, 4 months, 14 days.
Isabella, wife of John Bailey, Sr.—Died September 8, 1822, in the 76th year of her age.
John Bailey, Jr.—Died August 13, 1831, in the 56th year of his age.
Jane Abernethy—Died December 12, 1811, in the 35th year of her age.
Esther Abernethy—Died March 10, 1819, about 75 years of age.
James Wilson—Died September 17, 1823, in the 78th year of his age.
Ann, wife of James Wilson—Died October 23, 1798, aged about 36 years.
William Weaver—Died March 11, 1858, aged 68 years, 9 months, 10 days.
Sarah, wife of William Weaver—Died November 15, 1859, aged 68 years, 9 months, 25 days.
Franklin Weaver—Died June 2, 1811, aged 2 years and 5 months.
Rodolphus Weaver—Died September 19, 1826, in the 10th year of his age.
Nancy H., wife of Moses Weaver, Jr.—Died August 17, 1829, aged 37 years, 8 months, 12 days.
The following copies of papers, the originals of which are in the library of the Bucks County Historical Society, show that Col. Richard Backhouse rented a pew in the Presbyterian Church at Red Hill, on June 1, 1780, which was two months after he moved to Durham furnace, April 1, 1780.

In Committee June 1st, 1780.

Sir:
In Pursuance of your Application for a Seat in our
Church—You are Appointed To The Front seat on the Right hand of the Pulpit——

I am in behalf of the Committee,

YR. HUBLE SERVT,
G. McELROY.

7th. February 1791, Received of Mrs. Backhouse for James Steel Collector of upper Quarter of Tinicum Congregation the Sum of ten Shillings in full of the Assessment for Pew rent from Nov. 1790 to April 10, 1791 per me.

JOHN THOMPSON.

Saint John the Baptist Church of Haycock.

BY J. H. FITZGERALD, MECHANICS VALLEY, PA.

(RED HILL CHURCH, OTTSLIVE MEETING, OCTOBER 4, 1910.)

The Church of St. John the Baptist, of Haycock, (Roman Catholic), is located at the eastern base of Haycock mountain in Haycock township, Bucks county, Pa. A few hundred yards east of the church flows the waters of a creek called Haycock run, Haycock Run post-office is about one mile distant. The Durham road passes through Nockamixon township about a mile east of the church. Surrounding the church edifice, (some within a few feet of it,) are tombstones marking the graves of many who worshipped there more than a century ago. The church is built of native stone plastered on the outside. Its dimensions are 30 ft. by 70 ft. with belfry or bell tower 12 ft. by 12 ft. at the base and 55 ft. high.

An old tombstone in the graveyard bears the following inscription:

"Here lies the remains of Unity Casey, wife of Nicholas M'Carty; departed this life the first day of June, A. D. 1745, aged about 70 years. R. I. P."

There are a number of tombstones that were evidently erected at a previous date but the inscriptions are not legible having been effaced by the elements; about forty graves in this section are unmarked.
Inasmuch as the mission at Haycock was established in 1744 and was attended for a period of over one hundred years from other churches, St. Joseph's Church, Philadelphia, and St. Paul's Church, Goshenhoppen (now the Church of the Most Blessed Sacrament, Bally, Pa.) a brief reference to the founding of these two earlier churches will not be out of place here.

Although Catholic missionaries had labored in Pennsylvania for a number of years previous, Rev. Joseph Greaton, S. J., from Maryland, founded St. Joseph's Church, in 1734. He and his co-workers established many missions and founded churches throughout the Middle States. They were of the religious order of the Society of Jesus, the members of which are called Jesuits. Following the Franciscans and Dominicans they were very successful in this country. Their names have been given to natural and political divisions and a statue of one of their number, Father Pere Marquette, has been placed in the Capitol at Washington by a western state.

In 1741 Rev. Theodore Schneider, S. J., established a mission at Goshenhoppen, took up his residence there and built a church and school. From this point many missions were established throughout eastern Pennsylvania and in New Jersey. Haycock was one of the missions established by him.

In every parish or center of missionary work there is kept a sacramental register of baptisms also of marriages. From these the movements of Father Schneider and his successors can be traced and much information obtained relative to the early history of the territory embraced by Haycock parish. Copies of the registers at St. Joseph's and at Goshenhoppen have been published in the records of the American Catholic Historical Society. The first entry made by Father Schneider was of the baptism of Albertina Kohl, daughter of George and Barbara Kohl, at Falkner's Swamp, Montgomery county. This George Kohl died July 3, 1779. His wife Barbara died September 7, 1779. Their tombstones can be seen in the graveyard at Haycock. Their daughter Albertina Kohl married Nicholas, son of Edward and Catharine McCarty, January 20, 1767, at Haycock. They were married by Rev. Ferdinand Farmer of St. Joseph's Church Philadelphia, and a record of the marriage is on the register there. Mention of this marriage is made here because Father
Schneider established the first permanent mission at Haycock in the house of Edward McCarty where mass was celebrated. Subsequently the mission was conducted in the house of his son Nicholas McCarty, until the erection of the first church in 1798. This Nicholas McCarty and his brother Edward were baptized by Father Schneider on May 27, 1742, in Christian Haug's house in Tinicum. The tombstone of Nicholas McCarty informs us that he died August 7, 1808. The house of Nicholas McCarty is in Nockamixon township, and is now (1910) occupied by Roscoe McCarty, a son of Thomas Y. McCarty. The latter is a director of the poor in and for the county of Bucks.

It may be of interest to relate here the history of the site of the first permanent mission in Haycock. From an old deed now in the possession of Rev. John Neuenhaus, rector of Haycock Church, Edward McCarty, under date of March 11, 1737, secured a warrant from Thomas and Richard Penn for a tract of land containing 250 acres. The land was surveyed April 19, 1738. In giving the boundaries the deed mentions lands of John Durham and Thomas McCarty. The consideration was thirty-eight pounds, fifteen shillings and a yearly rent of one-half penny per acre.

The John Durham mentioned in the deed had a son John who was baptized on May 27, 1742, by Father Schneider who wrote the name on the register "Dorm." The same error was made by Father Schneider in writing Durham Furnace, where he baptized two on March 17, 1743. Other names apparently misspelled were: "Lery" for Leary; "Comins" for Cummings; "Fitzcharroll" for Fitzgerald and "O'Nayl" for O'Neill.

Father Schneider died July 10, 1764, and on November 18 of that year Father Farmer from St. Joseph's visited Haycock. In 1765 Rev. John B. DeRitter, S. J., began his charge at Goshenhoppen and continued the mission in Edward McCarty's house in Haycock. Father DeRitter died in 1781, and was succeeded by Rev. Peter Helbron. The latter was transferred in 1791 and from that date until 1793 Rev. Nicholas Delvaux was in charge. From the registers of St. Joseph's, Philadelphia, we find that Rev. Ferdinand Farmer was at Haycock on May 1, 1781, and again on May 1, 1786. Father Farmer was a trustee of the University of Pennsylvania and died August 17, 1786, in Phila-
On September 13, 1791, Rev. L. Graessl from St. Joseph’s, Philadelphia, baptized the following at Haycock: Nicholas Kohl, son of George and Catharine Kohl; Anna Heaney, daughter of Anthony and Sarah Heaney; Elizabeth Buck, daughter of Nicholas and Magdalen Buck; Rebecca McCarty, daughter of Nicholas and Elizabeth McCarty. On October 2 of same year, Rev. F. A. Fleming from St. Joseph’s, baptized at Haycock, John, son of James and Elizabeth Kohl. In September, 1792, Rev. C. V. Keating from St. Joseph’s baptized at Haycock, John, son of John and Elizabeth McCarty. These baptisms are recorded in Philadelphia. Fathers Graessl and Fleming died of yellow fever in 1793 and Father Keating returned to Ireland in 1795.

On April 19, 1793, Rt. Rev. John Carroll, Bishop of Baltimore, was at Goshenhoppen and administered the sacrament of confirmation.

From 1793 until his death in 1818 Rev. Paul Erntzen was in charge at Goshenhoppen and early in this period the church was built at Haycock. Under date of May 16, 1796, John McCarty and Elizabeth, his wife, conveyed to “Rev. John Carrell, Bishop of Baltimore, LL.D.” one acre of land in Haycock township, “for a consideration of encouraging the worship of God and the further consideration of the sum of five shillings.” Recorded, Bucks county, deed book 30, page 210. Bishop Neumann, of Philadelphia, is authority for the statement that the church was built in 1798.

Rev. Paul Kohlman, S. J., attended Haycock from 1819 to 1829 when he was succeeded by Rev. Boniface Curvin, S. J., with Rev. E. McCarthy as an assistant to care especially for the English speaking people. About this time, according to the Catholic directory, Haycock was detached from Goshenhoppen, and from the same source we learn of the following subsequent appointments for Haycock. Rev. John J. Curtin of Milton, Northumberland county, officiated once a month in 1833; Rev. H. Herzog of Easton, attended twice a month, 1834-1837; Rev. James Maloney of Easton, once a month, 1838-1844; (Father Maloney also attended missions at Nesquehoning and Tamaqua); Rev. Hugh Brady of Easton, once a month, 1845-1847; Rev. Thomas Riordan of Easton, once a month, 1848-1850.

About this time a rectory was built at Haycock on land deeded
by Francis McCarthy by deed dated March 2, 1850, conveyed to "Francis Patrick Kenrick, Bishop of the Catholic Church of Philadelphia, in trust for the use, occupancy and benefit of the Catholic congregation of Haycock" 85 and 86-100 perches of land, consideration, twenty dollars. Rev. Francis X. George succeeded Father Riordan, completed the rectory and became resident pastor. In 1856 he was transferred to Doylestown. Under the direction of Father George and while he was at Haycock a new church was built on the site of the old one.

Rev. John Tanzer, from St. Joseph's, Easton, 1857; Rev. Henry De Lipovsky, 1858; Rev. Francis J. Wachter, 1859-1862; Rev. Francis L. Neufeld, 1863-1866; Rev. Clement A. Koppennagel, 1867-1869; Rev. John H. Loughran, 1870; Rev. Francis J. Martersteck, 1871. Father Martersteck was transferred to Manayunk, Philadelphia. He died at the St. Charles' Seminary, Overbrook, July 2, 1901, while attending the spiritual retreat of the priests, and was buried in the cemetery of his church at Manayunk.

Rev. Henry Stommel, October 6, 1871, to November 19, 1875.

On March 27, 1873, Rt. Rev. Jeremiah Shanahan, Bishop, of Harrisburg, administered the sacrament of confirmation to 213 persons at Haycock.

Father Stommel was succeeded by Rev. Benedict Istman, who remained but a few months when Rev. Martin Walsh was appointed pastor.

Rev. Gerard Henry Krake, 1877-1899, who died January 21, 1900, at Haycock, and was buried in the cemetery near the entrance to the church.


MISSIONS.

When the mission at Haycock became a parish its pastors in turn became missionaries.

Rev. F. X. George established missions at Durham furnace and Doylestown, attending these places once a month. Mass was celebrated in the house of William Martin at Durham furnace.
and in Beneficial hall, Doylestown. On July 31, 1855, the cornerstone of Our Lady of Mt. Carmel church, Doylestown, was laid by Rt. Rev. Bishop Neumann, of Philadelphia, assisted by Very Rev. Edward J. Sourin, Chancellor of the Diocese. Rev. Francis L. Neufeld established a mission at Sellersville. On December 1, 1872, Sellersville was made a parish with Rev. Hugh McLoughlin as its first pastor.

In 1872 the Church of St. Lawrence at Durham furnace, was erected under the direction of Rev. Henry Stommel the land having been donated by Messrs. Cooper & Hewitt, at that time owners of the Durham iron works. On September 20, 1872, it was dedicated and mass celebrated in it for the first time. The church was solemnly blessed by Rt. Rev. Aug. Toebbe, Bishop of Covington, Sunday, September 21, 1873, at 7 A. M., after which Father Borneman, of Reading, Pa., celebrated high mass. Samuel B. Kohl was the contractor and builder.

On August 11, 1872, Father Stommel laid the cornerstone of St. Joseph's Church, Marienstien, in Nockamixon township, which was dedicated on the Feast of the Immaculate Conception, December 8, 1872, when mass was celebrated in it for the first time. The solemn blessing of the church took place Sunday, September 21, 1873, at 10 A. M., by Bishop Toebbe, of Covington, Ky., solemn high mass was celebrated by Rev. Father Rosenbauer, C. S. S. R., of Philadelphia. After the mass Bishop Toebbe administered the sacrament of confirmation.*

The mason work was done by Sebastian Swar, the carpenter work by Samuel B. Kohl, of Bucksville; the altars and interior work were built by Joseph Shuman. The lumber was purchased from Jacob Housel. In 1875 a hall for St. John's Beneficial Society was erected opposite the church.

* The writer was present at the solemn blessing of St. Joseph's Church, Marienstien, and recalls an incident that caused considerable delay and not a little disappointment and confusion. Early in the morning Bishop Toebbe blessed the church at Durham Furnace, after which a handsome team of horses and a new carriage was at hand to convey him to Marienstien, the congregation of which had made elaborate arrangements to meet him on the way, extend a welcome and escort him to the church. On one of the roads and nearly a mile from the church, arches were erected which were trimmed with evergreens and flowers. A procession was formed led by the girls followed by the boys, women and men in order, but alas through some misunderstanding the driver, John Hollihan of Upper Blacks Eddy, brought the Bishop by a different route and arriving at the church found only a few persons present to receive our distinguished visitor.
On Sunday afternoon, October 5, 1873, Father Stommel laid the cornerstone of the Church of St. Rose of Lima, Piusfield, in Tinicum township. The church was dedicated and the first mass celebrated there on Sunday, December 28, 1873. The land was donated by Patrick McGee. As there were no names for the sites of the churches of St. Joseph and St. Rose of Lima, Father Stommel named them. “Marienstein” is the German for “Mary’s Stone.” “Piusfield” was so called in honor of Pope Pius IX, at that time the visible head of the Church.

Father Stommel also established a mission at Quakertown on Sunday, September 29, 1872, when mass was celebrated in the house of James Fox. There were but nine persons present, priest and altar boy included. The altar boy was Aloysius Fretz, now pastor of the Church of the Holy Ghost, South Bethlehem. Quakertown has since become a parish with Rev. Aloysius Scherf as pastor.

At present the missions attended from Haycock are: Durham, Marienstien and Piusfield. The parish includes the whole or in part the townships of Haycock, Springfield, Durham, Nockamixon, Bridgeton, Tinicum and Bedminster and is about fifteen miles square. By special arrangement a number of Catholics residing in Hunterdon and Warren counties, N. J., assist at services conducted in the churches at Durham Furnace and Piusfield as it is more convenient for them than going to their parish churches at Lambertville and Phillipsburg.

EDUCATION.

With the building of churches, wherever the means and facilities were ample, schools were provided for the education of youth where care was taken that the children would grow with a knowledge of God and the teachings of His Church. The first mission house built at Goshenhoppen served as a school and residence and since that date a Catholic school has been maintained there. Many years before a church was built at Haycock there was a school conducted by the congregation. On the register of marriages at Goshenhoppen under date of July 11, 1784, there is the following entry “Wagner-Creutzer, Ferdinand Wagner, our schoolmaster at Haycock, to Anna M. Creutzer, born Grandjean.” Attached to the first church at Haycock was a room used as a
school. Philip O'Connell, who emigrated to this country from Longford county, Ireland, in 1828, was a master in this school. He subsequently taught in the public schools of Bucks county for many years. He died June 25, 1891, aged 84 years. In 1861, Father Wachter, with the assistance of a legacy from the estate of Patrick Mulvaney, erected St. Theresa's Academy at Haycock. It was maintained for a time as a boarding school. On September 1, 1873, under the direction of Father Stommel a parish school was opened there by the sisters of St. Francis; sisters Stephane, Clotilda and Gregoria.

Former pastors at Haycock, now living and attached to the archdiocese of Philadelphia, are as follows: Rev. Henry Stommel, permanent rector, St. Alphonsus Church, Philadelphia; Rev. Joseph A. Assmann, rector, Our Lady of Mt. Carmel Church, Minersville; Rev. Edward G. Werner, rector at St. Mary's Church, Beaver Meadow; Rev. Anthony M. Koos, rector, St. Bartholomew's Church, Paterson; Rev. Joseph A. Schaefer, rector St. Stanislaus' Church, Lansdale.

The Indian Walk From Red Hill to the Blue Mountains.

BY J. I. Cawley, M. D., SPRINGTOWN, PA.*

(Red Hill Church Meeting, Ottsville, Pa., October 4, 1910.)

The father of William Penn was an admiral in the British navy, and was a creditor of the King to a large amount which he was unable to pay. He therefore compromised the matter by issuing the grant of a large tract of land in America to his son William Penn, in liquidation of the obligation.

It appears that no consideration was given to the fact that the natives, the original owners of all the lands in America, might object to being summarily dispossessed of their lands. The fact that they did seriously object to the proceedings of the white people soon manifested itself along the entire eastern coast of the American continent wherever colonization was attempted. William Penn upon assuming the proprietorship of his estate in America, agreeable to his spirit of conscientiousness and humanity, purchased from the natives every acre he took possession of.

*Dr. Cawley was born October 6, 1853; died December 11, 1915. He was serving as Register of Wills for Bucks county at the time of his death.
He was always absolutely fair and honest in his dealings with the Indians, and instead of experiencing the bloody scenes that befell others he possessed their full confidence, love, and esteem, and by that course established protection for his people who were never molested. He died in England in 1718, and his sons John, Thomas and Richard Penn became the proprietors of Pennsylvania. During their administration of the estate, many settlers located beyond the territory obtained by treaty from the Indians, and for the first time there was discontent shown by the tribes who saw their favorite hunting grounds and best land taken from them. Their dissatisfaction became more and more acute, and when they became threatening, John Penn, after being urged for three years, was finally induced to come to America, to arrange for another treaty for more land, including that unwarrantably occupied by settlers. The Delawares and Shawnees were peaceable, but the six nations and other tribes were also to be appeased. The first conferences were held at Durham in 1734. In 1737 another was held at Philadelphia. These conferences were attended by a large number of chiefs and delegates from the tribes.

The policies of William Penn were not adhered to by his successors, and the Indians were deceived by inaccurate drafts of the territory and other sharp practices, not at all in harmony with the course of the first proprietor. After much discussion the treaty was concluded at the Philadelphia conference, with the Indians believing that the rich land in the forks of the Delaware and north of the West Branch (Lehigh) was still theirs. The deed, however, showed that the walk was to extend along the Neshaminy to its head waters and to continue in a direct course for the distance to be covered in a walk of 1½ days and the territory to include all land between the western end of the walk and the Delaware river.

This walk was not conducted with the scrupulous honesty which characterized the conduct of William Penn. A preliminary walk or survey ordered by John and Thomas Penn in a somewhat secret manner, was entrusted to Sheriff Timothy Smith and Surveyor General John Chapman, who were to secure three men “who could travel well,” and several on horseback with provisions and refreshments. This was in 1735. Trees were
blazed along the way as a guide for the subsequent walk. The course of this preliminary walk was from Wrightstown, practically northwest reaching the head waters of the Perkiomen creek, passing what are now Strawntown and Applebachsville, in Haycock, Pleasant Valley in Springfield, Leithsville and Hellertown in Northampton county, reaching the famous ford of the Lehigh about a mile below Bethlehem, at Jones' Island, where they crossed and then to the northwest, passing through the Lehigh Gap, and ending about 8 or more miles beyond it. The time consumed in this walk was 10 days, from April 22 to May 2.

Matters relating to this treaty were suspended for over two years when the real walk was made. It started from Wrightstown at a point now marked by a tablet, proceeded along the Great road (now Durham road) to near Gardenville where the walkers took a more northerly direction from the preliminary survey and followed that road to the Tohickon creek, where Deep run joins it, where the road ended but continued as a wagon trail to Durham furnace. On reaching Stony Point in Springfield township, they turned off the wagon trail, and struck a smaller trail through Bursonville to Springtown and in a more westerly direction partly over trails, and partly guided by marked trees till they reached the preliminary route which they had left near Gardenville. This was at the present village of Leithsville, about 6 miles south of the Lehigh river. These two routes nearly paralleled each other and they were at no point more than 3 or 4 miles apart.

The reason for this diversion from the trial-walk or survey was to avoid the rocky territory of Haycock, Springfield and Saucon, and the longer distance over a smoother road or trail was more favorable for gaining time than the rough woods of the trial-walk presented. We must bear in mind that after leaving Stony Point, the route was through a perfect wilderness to its end.

I beg leave here to insert a quotation from my paper read June, 1891, at a meeting of the Buckwampum Historical Society at Springtown.

"Picture, in imagination, Springtown, all woods and underbrush, the only streets being Indian paths, and deer trails leading to the Durham creek, with whose sparkling waters they slaked their thirst. The forests
and meadows overgrown with luscious berries growing in wild profusion. The waters of the creek alive with speckled trout, and no one but the savage Indian to catch them. The quail, pheasant, duck, turkey, deer and rabbit holding high carnival because the crack of the hunter’s rifle had not yet been the knell of doom to them. The song of myriads of birds, the cry of the wolf, the growl of the bear, and the war whoop, song and dance of the Indian, and perchance the funeral dirge, as some loved brave, who had been called to the ‘Happy Hunting Grounds’ was laid to rest in the old Indian burying ground, now known by a clump of trees, near the residence of George Seifert, were the only sounds to disturb the deathlike stillness which reigned here from the time the world began.

“This tranquil repose was broken in upon by an English man named George Wilson who came up the creek from Durham some time about 1728. He made himself at home in the meadows, now owned by Henry S. Funk, Esq.

“He built the first house we have any knowledge of, and was the first resident of the place. The plans and specifications of the structure cannot be found; he left no photograph nor description of it to posterity and we are therefore unable to describe the building; but the fact that the land did not belong to him; that carpenters, and saw and planing mills were scarce, and logs plenty, leads us to suppose that it was a log hut of the rudest description.”

George Wilson opened a store at once and did a thriving trade with the Indians. All we know of his stock in trade is that he is mentioned in the Bucks county records as a retailer of rum in 1730.

On September 19, 1737, he was surprised by the arrival of white visitors. They were the famous walkers of the great “Indian walk.” They left Wrightstown at sunrise, came up the Durham road to Stony Point, in Springfield; there they branched off and came through what is now Bursonville, to the residence of George Wilson, not 200 rods from where we are now assembled, where they took dinner. So says George Furness, of Wrightstown, who accompanied the walkers. After dinner the walk was continued through the present town of Springtown to the Lehigh river near Bethlehem.

After this purchase of lands from the Indians by the Penns, settlers came pushing into the township of Springfield very rapidly, so that by 1743 there were about 40 families in the township, and Saucon adjoining.

Edward Marshall, James Yates and Solomon Jennings, all ex-
pert walkers, were employed, their recompense was to be a prize of 500 acres of land to be selected by the winners from any lands not already occupied in the purchase, and £5 in money, to the one who reached the most distant point at the termination of the walk. Two of these men, followed by men on horseback and Indian witnesses, strode into Springfield that September 19, 1737. Jennings had already given up the task before reaching Springfield. It did not take them long to strike the first and only house they saw in the township that day, that of George Wilson. It was probably the only house in the township, and Wilson was the only white resident within the borders of Springfield at that time so far as is known.

It is pretty well established that Wilson's shack stood within 100 feet of a large spring about 40 feet from the walls of Funk's flour mills at the eastern end of Springtown. Tradition in the Funk family has that as the location. It is on the route of the Indian trails leading by the ford at Jones' Island toward Durham, toward the great road at Stony Point, and toward the westward to the great trail from the country of the Susquehannas to Pennsbury and it stood on the banks of Cook's (now Durham) creek, which was the highway over which Wilson conveyed his merchandise to his place of business, and his furs taken in exchange, to Durham on their way to market.

It was in a meadow, as all writers agree, and as Marshall himself has affirmed, and was the logical spot for him to locate. This land was sold by the Penns to Caspar Wister, a land speculator and manufacturer of brass buttons of Philadelphia, in 1738. A few weeks later is was sold by him to Stephen Twining, who built a mill and conducted it, besides farming the land, till in 1763 he sold it to Abraham Funk. The property has remained in the Funk family to this day. As it came into their possession at so recent a date subsequent to the walk, and at a time still more recent to the departure of Wilson, who in all probability remained till after the land was sold to Twining, there can be no reasonable doubt but that Abraham Funk knew the exact spot where Wilson had lived and that the information transmitted to his descendants from one generation to another is correct.

The late William J. Buck who was on the spot many years ago
corroborated the claim. It would be within the province of this society to perpetuate the spot in some way, so that its location may be preserved to posterity.

After a dinner, consuming, it is said, 15 minutes of time, they continued the walk due westward through what is now Springtown, gently toward the north around the base of the hill called Coleberg, till several miles farther on they reached the great trail to Philadelphia at or near Leithsville in Lower Saucon township, Northampton county, about 6 miles from the ford near Bethlehem.

The distance from Stony Point to Springtown was 4 miles, and from there to what is now the line of Northampton county, 2 miles, a total of about 6 miles. The preliminary walk crossed through about 5 miles of Springfield territory over what is now the old Bethlehem road, and through the present hamlet of Pleasant Valley.

The walkers spent but little more than an hour in crossing Springfield, for it is said they were at the ford near Bethlehem at about 1 o'clock. Thence they continued to the Blue Mountains; the Lehigh Gap being generally claimed to have been the objective point, which was reached at the suspension of the walk on the first day.

There are various different claims made as to the course taken after leaving Jones' Island; some claiming they crossed the mountain at Lehigh Gap, others at Smith's Gap, and still others at the Wind Gap, the two last going by way of Nazareth and Bath. A study of the walk on the half day of September 20, is not intended for this paper, but it may be stated that Yates fell into a creek on the west side of the Blue Mountains and was stricken blind and died three days later. Marshall continued the walk till noon and reached Stillwater in Monroe county.

The length of the walk is variously estimated from 60 to 110 miles—"66½ being the nearest correct" (Buck). The surveyors of the route all give the distance from Jones' Island to the Gap, whichever gap they passed through, at 9½ miles. This is certainly not correct, as the distance to either gap from Bethlehem is about 20 miles; so the chances are that the distance is nearer
to from 72 to 79 miles. From the terminus of the walk, the return trip to the Delaware was made in a line at right angles with the course of the walk, which reached the river at the mouth of Lackawaxen creek in Pike county, thus securing about 500,000 acres of land through the transaction; while the idea of the Indians was that the line would not reach further north than the Lehigh at Easton. They protested they had been cheated, and many a bloody massacre in Northampton county was the result of the dissatisfaction with the sharp practice of the Penns. Marshall's wife and son were victims of their thirst for revenge, and Marshall on several occasions barely escaped.

The prize which he won he never received. He finally settled on Marshall's island in the Delaware, in Tinicum township, and died there at the age of 79 years, in 1789. He was 27 years old when he made the walk and was a native of Bustleton, Philadelphia. Yates was a New Englander and lived at Newtown in Bucks county. Jennings lived on what has for years been known as the Geissinger farm 2 miles above Bethlehem on the south bank of the Lehigh, and died there. I beg to acknowledge valuable assistance received in the preparation of this paper, from George W. and Samuel H. Laubach, of Durham, who has given this subject much careful study.

There has been much speculation as to the length of this great walk, and some little difference of opinion as to its exact route. It should be no very difficult or costly matter to have a survey of the route made, using the best information available. It would be commendable if the historical societies of Bucks and Northampton counties would, jointly, have the route laid out and marked with appropriate monuments.—B. F. F., Jr.

Memorial Tributes to General W. W. H. Davis.

SOLDIER, HISTORIAN, AUTHOR, JOURNALIST.

From the Bucks County Intelligencer.

(Doylestown Meeting, January 17, 1911.)

Not many men in Bucks county, whose lives have covered nearly a century and whose participation in the history making events of times when feeling ran so high, have been honored with such a memorial meeting as was on Tuesday accorded the late General W. W. H. Davis by the Bucks County Historical Society which devoted the afternoon of its annual meeting to the purpose.

It was the first time in the history of the society when such a meeting has been held, although its life has covered a period of 30 years. It was one of the very few times when its founder was not an active spirit in its meetings. The addresses were made by ex-Judge Harman Yerkes, who had known him as a friend and neighbor during his lifetime; Alfred Paschall, for many years his opponent as editor of The Intelligencer; William C. Ryan, who gave reminiscences as one of a later generation who viewed his career as one of the greatest men of the county, and Henry C. Mercer, his associate in making the historical society the success it has reached.

Ex-Judge Harman Yerkes said:—

I have not had the time to give to the preparation of what I
shall say this afternoon, but shall speak from the recollections of almost my entire lifetime of the former president of this society. The few reminiscences which I shall recall, I feel personally I owe to him—his merits, his character, his friends—to local history and to this society of which he was the founder, and of which he was so proud.

When your president called upon me to say something, I felt that I could not decline, because while of the dead it is easy to speak in the commonplace remarks and usual complimentary terms, when it comes to speaking of one who has been a friend and neighbor during a lifetime, there is more expected and to be considered. There must be observed some delicacy in controlling what one would say, and yet at the same time frankness in doing justice to the subject; before this society, even that truth may seem harsh. I feel that if propriety and duty combine to impose upon anyone to commend the virtues of the dead, this occasion calls upon me to say something of my knowledge of General W. W. H. Davis.

General Davis' father and my father were near neighbors and good friends. In fact, his father was much older than mine, and really he was the friend and supporter of my grandfather, who, in the early part of the last century was the pastor of the old Southampton Baptist Church. My grandfather, Rev. Thomas B. Montanye, organized the first Sunday School in that church about 1820, and General Davis was its first teacher. Upon the night of the marriage of General John Davis to Miss Amy Hart, my grandfather, who performed the ceremony, returned from the wedding, and my mother, who was then a babe, was named Amy Hart Montanye, after the bride of that occasion. And once in each year during my boyhood days, that birth and the wedding were commemorated by a family dinner, at which General John Davis and his children attended.

I can recollect and recall with much feeling, a later occasion, when, as a half grown boy, I had become disabled by an accident, and it was determined that I could not through my life follow the plow, and must select some professional calling. General John Davis was called into the family council, and with his daughters and son Watts, there in the old sitting-room down home, with me in the cellar listening through the floor to what
was going on above, my fate was settled by the advice of John Davis. The question was, and it was an important one to the boy in the cellar, whether he should be a minister, which my father favored, where everybody might be his slaves, or whether he should be a doctor, where everybody should be his victims, or whether he should be a lawyer, and the slave of other people. It was then and there determined that for the future of his life he should prepare for slavery.

I knew the family of General John Davis intimately. It was the custom every Sunday morning for us all to go over to the Baptist church and listen to an old-time, hard-shell sermon of an hour or more, when we were told, as I once heard Rev. Dr. Beebe, of New York, say, that there was no way of getting into the Baptist church by the windows or by the cellar—they must all come through the door of baptism by water. And then on the way home General Davis invariably rode to his home with us, always discussing the events of the day, for in those days there were other subjects than "bridge," football and gowns, for after-church conversation.

No sketch of the life of W. W. H. Davis can be intelligently given without referring to his father General John Davis, who for nearly three-score years was his constant mentor and guarded his every step. The father of our former president was an extraordinary man. I think he was one of the most remarkable men that this county ever produced—without much beginning in the way of means; he was a hard worker. Though without early education, he became a close student, an intelligent and accomplished disputant and effective debater, who met, and it was conceded, vanquished some of the strongest debaters of the period in the discussion of great public questions, one of which still remains with us, and of which we speak much if we know little. I refer to the tariff. I can remember him enjoying with the utmost pleasure any opportunity to engage in debate and discussion upon that and kindred subjects. He met such men as Edward Joy Morris, Josiah Randall, E. Morris Davis, and later, on the slavery question, Lucretia Mott, Charles C. Burleigh, Robert Purves, and others of that time. One of the most noted contests in which he engaged, was with Caleb N. Taylor over his attempt to create a new county, to be called the County of Penn,
and to be carved out of the lower townships of Bucks, Montgomery and a part of Philadelphia, in which he was victorious.

General John Davis had but this one son, and with an ambition that characterized every movement and action of his life, he determined that that son should be prepared by hammering, if necessary, to make his way in life, to acquire prominence and win the commendation of his fellowmen; for without disparagement, rather as a commendation of merit, I wish to say that there could not have been a family more possessed with ambition than this family. The son was schooled by father, mother and sisters in the line of rectitude, hard work and family love and loyalty by discipline as hardly any other boy of his time experienced. 

"Watts" Davis, in his neighborhood, was regarded by people who did not know the family well, as being a pampered and petted child, but those who knew the truth, were aware that he was compelled to walk the chalk line from rising in the morning until retiring at night, and this made its impress upon his character and his future accomplishments, as recognized by those of us who have known him long; for those of you who have only known him within the last ten or fifteen years, did not know General Davis as he was in the prime of his life. His age and the labor that he performed told upon him, and he became, compared to what he once was, but a mere child, and, I regret to say, became, especially in his financial affairs, the victim of unprincipled scoundrels, who deceived, flattered and stripped him of a greater part of his well earned competence.

He was early imbued with the idea of an army life and military success. In those days, politics centered around military affairs, and the militia camp was the stamping ground of the politicians.

If there ever was a politician, General John Davis was such, and he knew it was through military association that men climbed up in the political world, and incidently formed combative habits.

Illustrative of that characteristic of the times, I recall very distinctly that my first impressions and observations of the political movement of that day was when, as a boy, I went with my father and brothers to a pole raising—the raising of a hickory pole, (General Jackson was lovingly called "Old Hickory") up on Carrell's field, on the site of the Old Log College, and after the pole was raised, the meeting adjourned to Leedom's Inn at the
corner of York and Street roads, where the Fitch Monument stands. The orators of the occasion were no common men in their day. They were the Hon. Henry Chapman, Hon. Thomas Ross, Hon. Stokes L. Roberts and E. Morris Lloyd, and every one of these speakers commenced his speech, and almost to the termination of it, aroused the voters and inspired the enthusiasm of the audience by dwelling upon what the Democratic party had accomplished in the Wars of 1812 and the Revolution.

There appeared even then through the crowd a survival of the bitterness of factional strife and old party lines, as displayed by the criticism of the speakers. One could hear two or three men saying "Well, Harry Chapman is making a good speech, but I can't forget that he descended from the old Federalists." And others would say "Tom Ross has a good deal of assurance to come here, where was one of the first Masonic Lodges destroyed, and to talk Democracy in the face of his Anti-Masonic record and his attacks upon us in his newspaper, The Jackson Courier, and something of the same kind was said of Mr. Roberts, more particularly referring to his indecision, and disposition to be non-committal upon any subject, and poor Mr. Lloyd, the youth of the party, who had been an Old Line Whig—"He just came over to the Democratic party because he wanted to become district attorney, and if he failed, he would be found seeking other party associates." He was later defeated by such feeling and left his party. I remember it all very distinctly, and refer to it only as illustrating the difference displayed then and now in the method of treating political questions and leaders by the rank and file of the parties. The parties were divided into factions, and in their own camp like the old Roman soldiery, the leaders of the respective legions rivaled each other, learned the art of war by contesting with friends, and bitterly denouncing, almost to the point of an open breach, each other, but when they met the common enemy, like the solid phalanx of the old Roman army, they became invincible against that enemy.

It may be interesting to digress here to narrate some incidents which, although not strictly germane to my subject, are of sufficient interest to preserve as a part of the unwritten history of our county during the period which made it memorable in the political strifes, which in the days of Andrew Jackson attracted the
attention of the whole country, and in which General John Davis
and his son were active participants.

Forty years ago, it was common to hear upon our streets,
wherever political discussions occurred, reference to the Fox and
Chapman factions. I was curious to learn of the origin of the
contentions which contained enough of bitterness to keep alive
the fires of faction for so many years, and once asked Judge
Chapman to give me the cause of the political troubles referred
to. He informed me that as a young man, he was an ardent fol­
lower and supporter of Judge John Fox, as against the fol­
owers of Judge John Ross. There had arisen, after the election
of Governor Wolf, quite a rivalry between these judges for the
control of affairs as the recognized leader of Governor Wolf. It
resulted, to some extent, in a drawn battle. Judge Ross succeeded
in having his son appointed Deputy Attorney General, and in be­
ing himself transferred to the Supreme Court, to be followed
almost immediately by the disappointment of seeing Governor
Wolf appoint John Fox as the local judge to succeed him.

In a brief time there arose the discussions in the cabinet of
President Jackson, growing out of the marriage of General
Eaton, his secretary of war, to one Peggy O’Neill, the daugh­
ter of the hotel keeper with whom Jackson had boarded. To
many of the ladies of President Jackson’s cabinet it was not con­
sidered in good form to bring into the cabinet family the daugh­
ter of a mere boarding-house keeper, and at once there arose a
social conflict at Washington over the recognition of Mrs. Eaton
by the wives of the other cabinet officers.

Samuel D. Ingham, of this county, was then secretary of the
treasurer. Judge Fox, General John Davis, and some others,
were his ardent lieutenants. Mrs. Ingham succeeded in making
herself obnoxious to President Jackson by her hostility to Mrs.
Eaton, whose cause the President espoused, the result being that
Mr. Ingham was compelled to resign from the cabinet. When he
returned to his home, his followers attempted to make a martyr
of him. They received him with military honors, Mr. Chapman,
then captain of the Doylestown military company, going out on
the road to the Fox Chase to escort him into the county.

As the next election approached, the strife became embittered
between the Jackson and Anti-Jackson men. It was at this time
that General John Davis wrote a letter, somewhat famous in the traditions of the county, to his friend William Purdy, then prothonotary, in which, after referring to the division of the party, he said that others might do as they chose, but for himself he did not propose to go to an election at which General Jackson was a candidate. That letter was carelessly left in one of the pigeon holes of the prothonotary's desk by Mr. Purdy, and found there later by William D. Ruckman, who whether carelessly or purposely, as they charged, or out of spirit of mischief, delivered the letter to E. T. McDowell, the great leader of the Whig party in the county. When General John Davis became the nominee for the office of Congress in 1838, many bitter things were said, and the campaign became quite personal, and this letter was used, as I may later state.

Prior to this time, Henry Chapman had been nominated by the Democratic party as a candidate for Congress, running against Matthias Morris, his brother-in-law, and the breach which led to the formation of the Fox and Chapman factions occurred during this campaign, as narrated by him as follows:

At that day there was but one daily newspaper received in the town from Philadelphia. It was delivered at the old Intelligencer office late in the afternoon by the local stage driver, and there, in the evening, all the notables of the town would assemble to hear the news read. On one occasion there was an incident related of a fight in Philadelphia by two men over a card table, at which it appeared the everlasting Jackson feud was discussed. It resulted in one of the disputants being shot. Judge Fox and Mr. Chapman were both present, Judge Fox sitting behind the desk, near the door of the office, nursing a broken collar bone, caused by a fall from his gig. He remarked "There, the Jackson men murdered that man." Mr. Chapman, realizing that he needed the votes of both factions of the party, deprecated this remark, saying he thought it rather severe. Whereupon Judge Fox said to him "And you have gone over to the Jackson men too, and deserted your friends?" Chapman replied "No, I merely say that the remark is not justified," Whereupon Judge Fox became very denunciatory. Mr. Chapman walked from the room, and as he passed Judge Fox, said to him, "Judge Fox, it is well for you that you met with that unfortunate accident, or I would
punish you for what you have said.” That was the parting of the ways between these high-strung men, and Judge Chapman remarked to me that from that day the Ingham-Fox people including Davis and Lewis S. Coryell went to the Whig leaders, and combined with them to defeat him, resulting in the election of Mr. Morris to Congress. This unfortunate misunderstanding did not end there. Within a short time, General John Davis was the candidate for Congress, when it became the turn of the Chapman men and they became the supporters of Mr. Morris for re-election and were active in circulating the broadside containing the letter of General Davis attacking General Jackson, which resulted in the defeat of Davis for Congress, and the triumphant election of Morris. It was in an earlier campaign for Sheriff that the following characteristic handbill was circulated by Stephen Brock against his opponent, General Davis:

“To the German Electors of Bucks county:

“One letter stating truths, with a real name to it, is worth a hundred lying letters without a name. My enemies have already published a number of such letters, pretending to be written by somebody in the townships of Milford, Springfield, etc., in Rogers paper, without any name. Now it is an absolute fact that these letters were smuggled up in Rogers office by Davis and others, to slander and run me down, and praise up Davis, who is a stranger to you, who can neither say how d’ye do or good-bye to you, much less speak and explain business to you in German. They say I have had the office and got rich. And who is it prefers this charge against me. Why Pugh, Watts, Bennet and Ingham, who have been in office all their lives. I own the old Cross Keys Tavern and 70 acres of land, and this is all I own, and on this I owe $2,400, as may be seen of record in the office, and so far as I have been enabled to improve it I feel grateful to my German friends for their kindness and support. Now my German friends, you know where I live, at the Old Cross Keys, and if I don’t answer to all the charges truly you can easily tell me of it. After I went out of office I did not put on big airs—I put on no ruffled shirts nor long tailed coats. If my neighbor wants a vendue cryed, I hallow O yes! and am at his service. If he wants his stumpy ground ploughed, Brock is the fellow can do it with his big black oxen that eat the turnip top. Steve can’t be idle; when the season promises good pasture to the farmer he jumps on his horse, gallops up the Susquehanna, gathers together a drove of cattle of all sorts and sizes, drives them down to Bucks county through hot sun and dust, thunder and hail storms, stops to see his German friends, sells them cows and calves, and all to make an honest penny. But because I do these things and because I wore home-made trousers when I was sheriff before, and because the common people vote for me, the fellows about Doylestown say I am unfit for
sheriff, and further my friends, these big fellows, these grandees and
their lordly candidate from Maryland, the land of slave drivers, the same
squad of half-cocked officers who told you at Camp Marcus Hook that
stinking beef was good enough for common soldiers, the same fellows,
who say they can make Saml. Smith lead the Dutch by the nose. I
understand that they are secretly circulating a story that I have not
settled up my old sheriff's business. Now this is a thumper. If I owe
any man a cent on my docket, I am ignorant of it. I challenge any man
to an examination of it. Now who is John Davis? About the beginning
of last war he came from the State of Maryland to this county and vio­
lently opposed all the war measures. But his uncle Watts told him that
he must turn Democrat and hallow for the war and then he would get
an office and he did so. He is one of your big Irish blooded fellows and
Judge Watts says he is the very fellow for sheriff, because he is to
appoint Joe Burrows his jailor and that's what we want; they have been
bothered with the Dutch long enough. These Lords of the Manor have
made their brags, that they could make the Dutch vote for any Irishman,
even from Maryland. They laugh and say no man can be sheriff without
their consent. They say Gen. Dungan must wait till they give him the
nod. What are Davis' claims? He has been but a few years in the
county. What has he ever done? He is rich, he owns one of the best
plantations in the lower section of the county, a valuable mill and has a
large store, and where I am worth $100, Davis is worth $500 or $700.
Davis would feel himself insulted to tell him he was a poor man, he
hardly looks at Brock, he thinks he is one of the big would be Lords of
the Land. And this accounts for his carrying a petition all over the
lower end of the county for the passage of a law to prevent poor men
from shooting a blackbird or woodpecker on his and other great men's
plantations. It also accounts for his saying that Brock would get all the
poor people's votes who wore linsey pantaloons and roundabouts. These
facts I have thought proper to state to you in my own name. More of
your slanders without a name. Come out above board or not at all, that's
my way. Great exertions are making to set my German friends against
me. * * * A hundred lies are afloat. I was born and brought up
among the Germans and can talk German as well as English. I am at
home among you, give me your fat pork and sourcrout, none of your
grandee roast beef and lobster for

STEPHEN BROCK.

"N. B.—Look out! The Junto are this minute in Rogers' office, and
were overheard by a friend of mine. They say Brock will sweep clean
in the lower end, and if he can't be killed among the Germans, he is
sheriff in spite of intrigue. They say any lie to kill him among the
Dutch. They have agreed to print a handbill, stating, that Brock said
he could buy the Germans' vote with a gingerbread or by sticking his
tongue out at them. It is said they have hired a vagabond to swear to
these things. If I ever uttered such a word, may I never be sheriff! Is
There a man in the county will believe it. They have been heard to say they will get up any thing to kill Brock among the Dutch. I caution all my friends to examine their tickets before they vote. I am informed they have got my name on their tickets spelt Brok. Look out. Any devilment to kill."

This is a fair sample, more humorous than elegant, of the political literature of that time. How much of it was written by Brock, or how much by McDowell, at this day, no one can say. It was shrewdly addressed to the prejudices of the Germans. The "ginger bread" handbill was already in circulation by the Davis partisans.

A few years later, by a change in the constitution, it became necessary for Judge Fox to be continued in office by a reappointment from Governor Porter. Again the unfortunate encounter referred to, had its effect. Chapman, Rosses, McDowell, the whig leader, and others of the bar, arrayed themselves against the selection of Judge Fox, and in order to secure his defeat by the refusal of confirmation by the senate should he be appointed, it was determined to select a senator hostile to him. As a result, Mahlon K. Taylor was nominated by the Whigs as a dummy candidate. General Samuel A. Smith was nominated by the Independent Anti-Fox Democrats, Taylor was withdrawn and Smith supported by the Whigs, which resulted in his election, and finally, in compelling Governor Porter to withdraw the name of Judge Fox as the nominee. Broadsides again figured effectively in the Smith campaign. This action resulted in the appointment of James Burnside to the judgeship in this district, Governor Porter remarking that as the Bucks county lawyers insisted upon quarrelling amongst themselves, he would give them a judge who would discipline them as they deserved.

Many characteristic stories are told of the methods resorted to by Burnside in order to bring about harmony at the bar. While there was no harmony, the result was that all learned to admire Burnside, and when he was transferred to the supreme bench, there was no more popular man in the county.

In 1851, when Judge Chapman received the nomination for judge in the district, the old feud was revived, and Mr. Fornance, of Montgomery county, was nominated as an independent candidate. General Davis was most active in this fight and new political alignments were made. The three-cornered fight resulted
in the election of the Whig candidate, Daniel M. Smyster and deprived the county, for a period of ten years, of the able services of Henry Chapman as judge, who elected at the next term, filled the position with such honor to himself, and satisfaction to the people, that he left a record surpassed by none who have occupied that exalted place.

General Davis received his youthful impressions amidst such surroundings, and his combative father rejoiced in the opportunity to bring his son up in that school. At the militia encampments or turnouts, the father and son were together, the father in his regimentals, and the son an obedient follower, both in the thick of the fight in every battle of words, or even ready to give or take harder knocks. He was sent away to a Military School; thence to the Mexican War, as aide-de-camp to General Cushing, and there rendered honorable service. He came back from that, and in a short time afterward, having practiced law here for the period of four or five years, he was sent to New Mexico, and his career there, in my estimation, has always been the most interesting portion of his entire life. He went into that newly acquired territory, and with intelligence and virility he reorganized or rather organized, one of the first territorial governments in that large district acquired from Mexico, performing the duties of most of the territorial officers. He studied the conditions and habits of the people, acquired their language, and followed his work up by writing a history of the conquest of that country, entitled "The Spanish Conquest of New Mexico," that has received the commendation of the highest historians of our country. In that work he first acquired his thirst and aptitude for historical writing.

He returned to Bucks county, and through a disappointment in his father's ambition for him, became involved in a contest in his own party over the issue involving the terms of the admission of the State of Kansas, joined upon the question of the adoption of the Le Compton Constitution. As I have said, his father was very ambitious. He had been a devoted follower of Mr. Buchanan and after Mr. Buchanan had become president, he applied for an appointment for his son. I had it from one who was present, Mr. Buchanan said to him, "General Davis, you have been in office four years under President Polk, your son has been in
office four years under President Pierce, and I think you and your family should stand back and let somebody else have something. You have had enough." I don't refer to this in disparagement of the man, because it is commendable for men to be ambitious for place, and this is the way men rise, but as characteristic of the father of this man, and of the spirit which he imbied from him, James Buchanan, from that day, could not count upon the friendship of John Davis, because he was not built that way. These old timers, our forefathers, were fighters, and they either went along in the fight with the leaders, expecting the reward of the soldier, or if their friends would not recognize the obligation, they would turn around and fight them, and consequently the Doylestown Democrat was purchased, upon the urgency of Colonel Forney of the Philadelphia Press, who also had a grievance, having been refused the recognition he expected by Mr. Buchanan, and then bitter and relentless war was made upon the administration over the Kansas issue. Here, the fight was taken up by the other faction of the party, and another paper, The Standard, was started, and then there was a disruption in the Democratic party to which Mr. Roosevelt's blustering fight in the Republican party don't hold a candle. It was submerged under the tremendous issues of the Rebellion. General Davis was glad to buy in the rival Standard, its editors volunteered in his company, and the Democrat became further identified until now, in more than one sense, with the life and subsequent career and prominence of its owner.

The War of the Rebellion, to this soldier who had been through the Mexican War, who had had those hardened experiences in New Mexico, was just the opportunity his family longed for to win new honors in the army. His record there is known to everybody here, and I do not propose to refer to it at this time, because, partially for want of time, and because I think that the Committee on Biographies should prepare a brief memorial, including his military record, to be spread upon the minutes of the association, of the first president of this society.

After he came from the war, and after doing good service in his newspaper, not only to his party but to his community, he began to age, and in his later days, mellowed. He was a different man from what he had been when I first knew him, his
abrupt temperament greatly changed. But he was always loyal to his friends, and he never showed, and I hardly think he ever cherished, resentment toward his enemies. He was ready to forgive, but he had too much feeling to forget much of the injury that was done him, and many of the hard things that were said of him. Even in the history of this society, there were occasions when he felt and deeply regretted some surviving spirit of that old-time animosity which, through him, attacked the good name and success of this society.

I remember on one occasion, and I have this from the interested parties, it was proposed by Mr. Longstreth to contribute a large amount of money for a building for the society in Doylestown, and the lot upon which it was to be erected had been selected, when some one, or two or three, entertaining some of the old distrust and hostility, went to Mr. Longstreth, and dissuaded him from engaging in the enterprise, saying, "This is merely a fad of Watts Davis to exploit himself, and after he is gone, the Historical Society will be a thing only to be remembered." It hurt him. He said nothing, but he felt that what had become the cherished object of his life had received a killing blow because of personal animosity to him. We are here today to commemorate his memory, and with a view of proving that assertion untrue, of taking up his work here where he has left it, of upbuilding it, and extending its usefulness as an educational institution and historic center in our county, so that not only the society shall last, but the name of William Watts Hart Davis will always be cherished and remembered as its founder. And it is for us to unite here now as we do, to continue this work of his creation, more impressive because he was not of a creative nature and bent of mind.

Before I close, and go to my agreeable "slavery," I want to say one word of the development of the character of General Davis, because we must take lessons, all of us, from those who have gone before, and from the example which they have set. Now I have said, that the success of General Davis was not due so much to unusual natural talent as it was to inspiration of ambition and energy and persistence in the work which he undertook. Where did that inspiration come from? I have spoken of his father, but it was not all due to him. In the old days, when
there were such women, the sisters of General Davis would have been the leaders of the Amazons. Women had much to do with the formation of the character, the successes in his life and in the history of this man. They were a noble lot of women, and the sacrifices that they made, the stimulation which they put into his actions and into his ambitions, contributed far more to his success than anyone not thoroughly acquainted with the history of the family can imagine.

When he was off in the field at the head of his regiment, with his neighbors and county associates as his followers, contesting, offering his life, if necessary, for the preservation of the country and the nation, they at home were doing their work, and one of them, Miss Lizzie Davis, organized in our community, at Hartsville, a Ladies' Aid Society, which gathered in the community far and wide, and she and her sisters and other noble women with energy and persistence, in season and out of season, through storm and in sunshine, worked and labored and agitated to the aid and support of the men who were in the field fighting, encouraging in that way their brother and his followers, and creating in the community a feeling of loyalty and devotion to the Union which will ever redound to their honor.

Then again, I will not forget the wife. You know a wife has a good deal to do with a man's career, and as I recall her, Mrs. Davis was a domestic woman—she believed in her husband, and whatever he undertook, she encouraged and supported. She was not of the whining, selfish sort, she never held him back by the coat-tails, but she was willing to make every sacrifice to aid him in his ambition. The first example of her devotion to his interest, was immediately after their marriage, when, in a prairie schooner, she trecked all the way to New Mexico, encountering dangers and privations which many of our women of to-day would turn their backs upon rather than think of undertaking, or preferably would fret their husbands into surrendering the duty to pander to their own social enjoyments, to woman's fads. But the degeneracy of the Republic had not then begun to show the early signs common in history, of the weaker sex essaying to usurp the functions of State.

I have heard General Davis tell the story that when, out on the limitless prairie, they were surrounded by the Arrapahoo Indians,
one of the most villainous tribes that ever troubled the plains; they were compelled, Mrs. Davis being the only woman in the party, to cover her up in the bottom of the wagon, under the blankets, for fear that an attempt to have a peaceable solution of the meeting with the Indians would be defeated if they discovered that there was a woman in the party. And she, with courage and devotion, passed through that experience to aid her husband. This illustrates the character of woman she was. And when again, in the course of events, he devoted himself to the service of his country in going into the army, did she not take up her part, and raise the little family while he was away promoting the good name and ambition of the family?

Now I have said that this man was a good friend. He was a devoted friend to those whom he knew and who knew him. He had those qualities of a friend which are shown in quiet and unostentatious effort to assist the weak, the struggling and the friendless, and he was not, as we all know, a bitter enemy. He was forgiving; he felt it his place in society to help upbuild and promote the welfare of all and the well-being of the community in general.

I think, Mr. President, that this society could not perform a more appropriate act than what is being done here to-day; in devoting at least one day and one meeting of this association to commemorating the character of its founder and president. And how significant is it of the levelling effects of time? I think it was Mazarin who said: "I and time against the world."

To have referred to the incidents I have mentioned a few years ago would have set this whole community by the ears. Now these events are regarded by the descendants of the acting participants, in them, as illustrative not of personal animosities or shortcomings of their respective forebears, but of the strenuous times in which they lived.

One of the most distinguished of these vigorous and able men once said to me: "I thank God I have lived to survive and forgive all the bitterness of those unpleasant days and to actually recognize the great worth of my most violent personal and political enemies."

What recks it that three-quarters of a century ago our oldest and best families were at swords' points socially and politically,
since to-day their descendants respect their worth and fine spirit and honor and dwell in peace with each other; and a half century later General W. W. H. Davis, the son of one of the active contestats dedicated his greatest work, the “History of Bucks County,” to Henry Chapman, his father’s political opponent, and in this society the son of one of the combatants of those fierce days is succeeded as its honored president by the grandson and namesake of another, whose intelligent active interest in its work and future is fated to raise the name of the Bucks County Historical Society to a level with the greatest of similar institutions of the land? The world moves on, a new generation demands its attention; the dove of peace soars above, even though the vultures of political corruption and false pretenses may circle about in undisturbed security as too often indicates the absence of strong and the presence of weak men. The dead have made the good fight and here is the end.

“Requiescat in Pace.”

WILLIAM C. RYAN.

District Attorney William C. Ryan, of Doylestown, spoke of the impression made upon him as a boy when he first met General Davis, and of the fact that the late president of the society was a link between the present and the far-off past that to most men now living is merely history. Mr. Ryan mentioned the fact that General Davis once told him that it took him forty years to collect the material for “The Fries Rebellion.”

REV. J. B. KREWSO.

Rev. J. B. Krewson, of Forest Grove, who knew General Davis a lifetime, also spoke briefly, expressing the opinion that nothing voiced by any of the speakers was too high praise for the late president.

ALFRED PASCHALL.

Mr. Alfred Paschall said:—

To attain advanced age has always been held a matter of congratulation among men. To have attained long life with the
years filled with work has been regarded an enviable record of honorable service. To have attained long life, with the years filled with effort, actuated by pure motives, is the unsurpassed attainment of those whom we most revere.

It was the lot of General Davis, the founder of the Bucks County Historical Society, to have been conspicuous in each of these relations—to have reached many years, filled with earnest work, backed by unquestioned motives.

The years of his life have by a score exceeded the age allotted by the Psalmist. The hours, even the minutes, of his days were industriously occupied. His motives, in the varied and numerous relations of four-score and ten years, were most excellent. That he made no mistakes would be beyond the attainment of mankind, but that he bestowed of his time, effort and purpose, in behalf of that which he knew to be wrong, is no part of General Davis' record.

As soldier of two wars, the Mexican and Civil war, editor and historian, in many undertakings as a man and a citizen, for his community and for his country, in the varied relations which he sustained toward his fellowmen and our common institutions, he was always a devoted worker, earnest and sincere in his purposes and industrious and ceaseless in his energy; and the successes which he won and the esteem and respect he received were earned and compelled by the virtues of fidelity, integrity and untiring industry.

It was my privilege to have known General Davis intimately in two relationships—in the publishing of his newspaper, and in his service in and for the Bucks County Historical Society. For the period from 1873 to the termination of his editorship of The Democrat I saw General Davis almost daily and in our lives and business there was much in common.

The general had taken charge of The Democrat in 1858, near the time when Prizer and Darlington acquired The Intelligencer. Both publications were of the popular county-weekly type. Both were leaders of their respective parties in Bucks county and both were well and favorably known throughout the State. This identity of work and interests created an intimacy that was close and constant. The general was not a practical printer, but had able lieutenants in Major John Harton as bookkeeper and John P.
Rogers as literary and local editor. This arrangement left General Davis free to devote himself to the editorial work and to the compilation of his History of Bucks county, which was in process of preparation for many years before its publication in 1876. As early as 1873 a mass of manuscript had been written, painstakingly, by hand, for in those days stenographers and typewriters were not available in Doylestown. Early in the morning the general was at his office—often the first to be at work within the building. His newspaper work occupied the early hours, and it was rarely that he was absent from the little rear office, on the first floor, wherein the editorial work of The Democrat was done. At a southern window, where the morning sunshine flooded the desk, the veteran soldier-editor was accustomed to do his daily work. Here it was that the gospel of staunch democracy was supported, wherein the party's creed was taught, its principles upheld and regular and complete devotion to the ticket was enjoined. Here visitors found the general with a cordial greeting and the solicitous inquiries about their neighbors and communities, which were the outcome of wide and close acquaintance in every section. No doubt the inspiration also from these visits was a source of the personal familiarity of much of the local news and individual political appeal which were a feature for many years of the columns of The Democrat. There was certainly evidenced also the intimate interest of the editor, in the affairs of every district, from Durham to Bensalem, which made the weekly visits of The Democrat of a personal character in the homes to which it was sent. The traditions of the paper were sustained, and its interest in the affairs of the community were exemplified by the policy pursued and developed under General Davis' editorship.

A part of the general's editorial connection was his membership in the Pennsylvania State Editorial Association, of which he was one of the early members, if not indeed one of the founders. General Davis was also a member of the Schoeffer club, a limited organization comprising a few contemporaries, Darlington of The Intelligencer, Wills of the Norristown Herald, Coleman of the Philadelphia Ledger, Cooper of the Media American, Walter of the Chester Republican, Evans of The Record, and Moore of The Republican in West Chester, with perhaps a few others.
All these gentlemen were leaders of their respective publications and interested in much the same relationships in their respective communities. All were closely acquainted through their newspapers and the meetings at which they gathered each month, and with their wives enjoyed an hour at dinner, were held as exclusive events of rare good fellowship and lasting pleasure. In later years the general was a member of the Bucks and Montgomery County League, but the infirmities of age were upon him, few of his old acquaintances remained, and he took little part in the last named organization, though interested always in what concerned the craft and his associates in the newspaper fraternity.

In his newspaper life General Davis was direct, sincere and a voluminous and interesting writer. His administration of The Democrat occurred during a time when partisanship was strong and when politics were often bitter and personal. He gave and took hard blows when in the midst of campaigns, but he always fought in the open. The democracy was the reliance of his patriotism. He believed in the principles he upheld. He fought a losing fight as ardently as when his party was sure of winning, and his victories and defeats alike were unsullied with the taint of self-seeking or the degradation of graft.

Under General Davis' charge The Democrat was at its best as a newspaper and as a property; and his stewardship of the popular old paper was acceptable to the community and creditable to the controlling head.

Among the specially prominent interests of the community to which General Davis lent personal and editorial encouragement were the public water service of Doylestown, the erection of the present county buildings, the building of Lenape Hall, the celebration of the bi-centennial anniversary of the founding of Bucks county, the centennial of Doylestown, and last and perhaps closest to the general's heart, the founding and conduct of the Bucks County Historical Society. In behalf of each of these purposes General Davis gave a support which was of public influence and value.

In reference to the introduction of a public water supply in the borough of Doylestown, it is scarcely to be realized to-day what an opposition existed just preceding the building of the works. There were meetings and petitions, protests and indignation,
prejudice and ultra conservatism; the plea of increased taxes was urged and even the spectre of danger and damage. General Davis realized that a public water supply was one of the future necessities of Doylestown and believing the time was ripe for its introduction stood steadily in encouragement of progress.

So too in behalf of the present county buildings, when the courthouse and jail of 1812 had passed their usefulness. There were interests enlisted against the new buildings, on account of increased taxes and even more selfish considerations. The new accommodations were, however, a necessity and Editor Davis again stood in behalf of sound public interests.

When the present constitution of Pennsylvania was adopted a charter for improvements in Doylestown was in danger of becoming obsolete by lapse of time. General Davis was one of those who undertook to obtain subscriptions and who by their work and contributions made the charter available, and was later one of the directors and served as chairman of the building committee in charge of erecting Lenape Hall in place of an old and fast decaying hostelry.

The bi-centennial celebration of the founding of Bucks county may be said to have been started by General Davis. He drew the attention of the court to the date of the first formal court of record, and was thus instrumental in having a minute made of the anniversary, by order of Judge Watson. Next, General Davis caused to be brought before the historical society, in the autumn of 1881, the fact that the succeeding year would witness the two hundredth anniversary of the legal existence of the founder's county, and thus set in motion the proceedings which culminated in the celebration, covering three days and three evenings, at the county capital, in August-September, 1882, and to which the general himself contributed a most important feature in his historical address.

The centennial of Doylestown was also due to General Davis' research, which fixed the first date of the naming of the place, in a revolutionary despatch, as March, 1778. For the celebration of the centennial in March, 1878, the general lent his encouragement and assistance.

The founding of the Bucks County Historical Society, in Jan-
uary, 1880, was solely the result of General Davis' initiative—born of his deep love for Bucks county, his sympathy with and almost reverence for whatever was of historical interest, and the deep and constant patriotism which has been an inheritance with him only to be fostered and developed by his military services and experiences and his historical study and researches.

Before leaving the period of General Davis' newspaper life there are two topics deserving of a word:—The publication of the History of Bucks County comes first. During a large part of the early period of his editorship he had been gathering material for this county history. The accumulation of matter was from all sources. Nothing was too trivial for examination, all was winnowed over with painstaking and even laborious care, county records were consulted, church archives were searched, family records examined, traditions investigated; even rumors and reports were noted to be run out and confirmed if possible. Thoroughly straightforward himself the general expected other men to be the same, and was often put to much unnecessary trouble and wearisome work by the inaccurate matter furnished to him by those of whom he sought information. He never wearied, however, and succeeded in producing, in 1876, the most comprehensive history of his native county that had ever been issued, a labor of love, an enduring monument to his memory and a lasting evidence of his patriotic and filial devotion to the county of his birth.

Doubtless growing out of the preparation of the History of Bucks County, certainly largely influenced by the same spirit as impelled the undertaking of that work, came the idea of founding the Bucks County Historical Society.

For a considerable period previous to January, 1880, the thought of a formal organization had been close to General Davis' heart. He had discussed it with many friends in a social and informal way, and while many cordially assented to the suggestion no one was found willing to make any move toward founding the society or manifested any disposition to engage in the work which might and should claim the attention of such an organization, and therefore General Davis, from inherent motives, undertook the work singlehanded. He it was, who, upon his own initiative, and out of his own ideal, invited together individually
the persons who, in January, 1880, united to form the Bucks County Historical Society.

General Davis himself called this first meeting to order, and suggested that for the purposes of organization Josiah B. Smith take the chair. General Davis then stated the object of the meeting, and urged upon the willing and sympathetic audience the need for a historical society in the founder's county, pointed out the rich field for historical research, the splendid history bequeathed to the present by the preceding generations, described briefly the material interests which were worthy of preservation, told of the sowing of the seeds of patriotism within the county and their watering with the blood of patriots, referred to the rich legacies within the county's borders in the sites of revolutionary interest, mentioned the settlements of Penn's friends and the German emigrants, touched upon the custodianship of Washington's Crossing, Coryell's Ferry, the Durham iron mines, the Washington headquarters near the Eagle and at Hartsville, the beginning of the walking purchase, recalled the marches and countermarches of the continental army within our borders, and extolled the names of those who had been wise and eminent in Pennsylvania's and in the nation's history.

Not only with the interest and education of the trained historian, but with the love and fervor of the patriot, was the work and service of a historical society urged. And conviction was carried and enthusiasm was aroused among those who were General Davis' associates, and the Bucks County Historical Society was determined upon.*

By right General Davis was chosen president; and because of his devotion and zeal was re-elected from year to year for thirty successive years, filling the office of president at the time of his death.

As president of the society he was faithful in his attendance at the meetings which were usually held quarterly, weather conditions, and distance from his home did not deter him; I can, in fact, recall but few occasions when General Davis was not in the chair at the meetings, with unfailing punctuality and undimmed enthusiasm, and the minutes bear out this most remarkable record of devotion.

* For full account of the formation of the Bucks County Historical Society see preliminary part of Vol. I.
Practically, in the first dozen years, the president was the society, for not only was he most regular in attendance but on not a few occasions had he not presented some literary work the meetings would have been without such exercises. Indeed there were occasions, when he feared a dearth of material adequate to the occasion, and prepared more than one article with the intention of having others read them, so that the hours of literary work might be supplied as he felt they ought. The extra work to himself and the difficulties of different kinds of research, and the additional time and labor bestowed were ignored, in the devotion to his labor of love, and endured that his beloved society might be the gainer.

Two of the remarkable meetings of the early years were the gatherings on the William Penn farm, and the meeting in Durham Cave, at both of which places extensive exercises were held, at both many recruits for the society were obtained, and in both of which the local history of the place was made most interestingly conspicuous. The meeting at Newtown previously referred to, in 1881, was also most satisfactory and noteworthy for itself, and as being the inception of the very comprehensive and successful bi-centennial of the founding of Bucks county which was held later. On the other hand at not a few meetings—of which doubtless too many were undertaken—there were but a handful present and the lack of interest would have been a discouragement to a person less earnest and devoted than the veteran who for a generation lead Bucks county's historians.

It had long been a prediction of General Davis that the Historical Society was destined to become the social center of Bucks county as well as the nucleus of patriotic interest and the basis of historical study and research. A very few years after the society was incorporated in 1885 these conditions began to be manifest. In 1895, at the time of the January meeting, there had been some fifty certificates of membership issued. At this date several women in Doylestown conceived the idea of making the meeting more of a social occasion, and entertaining the out-of-Doylestown members and guests. The first entertainment was a pronounced success, and there was a new and most delightful feature in the luncheon hour, when greetings of individuals and introductions and social intercourse were general. These social sessions were
continued, and increased rapidly in interest and attendance, and the enlarged membership in the society and the broad acquaintance which was fostered were most helpful and pleasant. In these social hours General Davis had an especial pleasure, in the hand-clasp of many whom he might scarcely have seen in the formal sessions. He felt also a boundless enjoyment in what he regarded as a broadening of the membership and interest in the historical society and a furthering of its work and purposes.

A little later, after the opening of Mr. Mercer's collection of Tools of the Nation Maker, General Davis had profound satisfaction in the manifestation of away-from-home interests, and in the visits of students and observers, from outside Bucks county, to see and study the collection. His attitude toward visitors to the society museum was that of a gracious host, proud for Bucks county and the historical society of what was comprised in the collections, yet solicitous that the guest should see and be gratified with whatever his interest drew him to observe. In the latter years of his life, so long as health permitted, General Davis was completely identified with the society and its collections and was most happy while at work upon historical subjects surrounded by the collections which represented to him the lives and characters of Bucks county’s people, the patriotism and traditions of those who had been settlers here and dwelt upon the soil and the staunch love for their native county of all who had been so fortunate as to be born within its borders.

From the date of incorporation until the time of his decease General Davis was one of the board of trustees, and in this relation his attendance was constant and his interest was solicitous for the society's welfare. In the late nineties, a large portion of his work was done at the room in the court house which the society was permitted to occupy, and wherein he wrought ceaselessly in research, surrounded by the material evidences of the history and existence of the home people—the Bucks county portion of the nation makers.

In the more recent past General Davis had the gratification ardently earned and richly merited, of seeing his historical society suitably established in an appropriate building, and it is not to be doubted that the housing of the Bucks County Historical Society, in its commodious and impressive new home was
of more profound satisfaction to the president than any event which could have affected him merely as an individual.

For other county historical societies besides his own General Davis gave a very timely and considerable service in the preparation of a bill, later made a law, which allows county commissioners to appropriate yearly, to such organizations, an amount not exceeding $200 upon the fulfilment of certain conditions. The original draft of this law was made by the general's own hands, and was discussed by him with various officers, trustees and other members. With very slight modification the bill was presented and passed as the general had conceived it, and its introduction and the securing of its enactment was due to another member of our society Hon. Hampton W. Rice. The measure might well have been named the Davis law.

It is impossible in such a meeting as this to present any adequate review of a life of fourscore and ten years. It matters little what might be said in any case; the life-work stands for itself and will carry its own impressive influence and lesson. I feel to have merely touched upon some of the familiar relations where the currents of General Davis' and my own life ran together. My sturdy opponent in newspaper conduct, we fought our partisan contests without malice, and in all beyond the political differences there was utmost neighborly craftship between the respective offices. My most devoted colleague in the historical society work, for more than a quarter of a century. I present no biographical sketch nor eulogy—simply a few fragments from the files of memory wherein are recollections of a life of ardent industry, brave sincerity and ceaseless application to the services undertaken.

As president of the historical society the general gave of his best. He contributed of himself, unweariedly, continuously, devotedly. The foundations which he established in the past, are safe to build upon for the future. The light of his experience may well be the guide of our course in the Society's coming years. The same earnest devotion of President Davis, as consistently followed as was his work, by his fellow members of the society, will be the utmost honor that can be given to his memory, and will insure the successful continuation of the progress that for so many years was mainly upon his shoulders.
In the fullness of years, with sincere tributes of respect and esteem from his fellows and associates, for the successful accomplishment of the end for which he had borne the heat and burden of the day, General Davis has gone from works to rewards as one who wraps the draperies of his couch about him and lies down to pleasant dreams. His personal participation in material affairs will cease, as life's fitful dream terminates, but his example and devotion are the historical society's inheritance, and his deeds and efforts will long endure for the uplift of the objects of his solicitude, for the support of the patriotism which he maintained, for the preservation of the history which he valued, for the advancement of the society he founded and which is ours to perpetuate.

HENRY C. MERCER.

Vice-President, Henry C. Mercer said:—

Our President, who founded this society thirty-one years ago and who has worked devotedly for it ever since is gone.

As I listen to the words of friends which impress this loss upon us, my own memory goes back many years, to the time, when, as a little boy, I saw him ride out of our town to the war, at the head of the 104th Pennsylvania regiment. I can still see the early morning light, the train drawn up at the station, and still hear as I have recalled it to him, the tune the band played as they marched away.

If that is my first memory, my last is of a scene hardly less dramatic, when his aged form, clothed in black, stands before the picture which hangs in our library, as he narrates, rather by his presence, than by his brief words, the story of the rescue of the flag of his regiment, at the battle of Fair Oaks.

But even before the years of interval between these two scenes, in which many of you knew him better as a soldier and public man than I did, he had distinguished himself among scholars of American history, as an antiquary, by rescuing from destruction, and himself translating, a number of Spanish manuscripts, afterwards published, embodying a lost narrative of the earliest Spanish discoveries in New Mexico.

When, holding a public office in Santa Fé, among soldiers and
desperadoes, at a time of difficulty, danger and official activity, he seized the opportunity to do this thing, which had nothing to do with his office, or the men and times around him, he did it because he was an antiquary, born not made—born with an enthusiasm which remained with him all his life. It carried him from facts to ideas, from the present to the past. It took him away from money, from his regular business, sometimes from friends, and even family. But it gave him back a panacea for happiness, that might weather most of life's storms. It opened to him the gates of that city of the mind, inhabited by a favored few, and unknown to the multitude.

On the other hand, he was a soldier who volunteered to fight through two wars. But there were other soldiers, men whose names remain upon the records of both these conflicts, and among many contested claims as to who was first in war; it seems well for our town to remember the time when General Davis was first in peace, when he honored his country and advanced the Christian religion by returning to the City of Charleston a war flag which he had captured from one of its ships during the struggle that was over.

This leads us to a trait of his character observable in his later years at least, which must have impressed others as it did me, namely his refusal to look at the dark side of things.

In contrast to many, who seeking to fulfil the contract in the Lord's Prayer, and refusing to allow themselves personal enemies, nevertheless become exasperated at the trend of public affairs, or at the triumph of the wicked, or because they suspect or fear the approach of evil in persons and things, and become bitter or perhaps cynical, General Davis in the later years of his life when I knew him was never bitter, never exasperated, never cynical. No use to come to him full of anger or vituperation against monopolies, yellow journalism, labor unions or political corruption. He would not take it in that way. He turned away, or changed the subject with a word of palliation, excuse or hope.

The thirty-seventh Psalm says "Fret not thyself because of the evil doers" and an American scholar, after study among the religious teachers of India and Thibet, when asked what they had
taught him, recently said, that he had learned how to live from them in four words: Eliminate, anger and worry.”

Had General Davis, with much difficulty and training established his philosophy of life on these maxims, or did the attitude come to him without effort as the personal birthright of one oblivious to the appearance of evil. I leave this question to be answered by those who knew him, as I did not, in his younger days.

Another impression left upon me by General Davis was that of industry, excessive in degree, something more than most men would endure or attempt. Many people are ready to “chat” in the morning. The General worked. Others read the newspapers at length, or sit restfully gazing at the world. The General wasted no such time. He worked. If not by the midnight oil, then in the peaceful light of dawn, in the late morning, in the afternoon, he sat, pen in hand, amidst things printed, pictured or written, collecting, compiling, composing. If you interrupted him he was not rude. But he declined to be stopped. He never lost the point, and the point was work.

Shall we ask why he thus worked on beyond the scope of his editorial labours and his management of this Historical Society, and whether the work was always effective, always valuable. These are indeed important questions, but they involve an impartial criticism of his histories, his numerous historical papers and his arrangement of private memorials which should belong to another occasion.

If General Davis were here, he would not urge upon us a moral lesson on this subject. We would have to have known him, in order to have gathered from his example the inspiration of work. It is the significance of a great number of acts, which compels us to reflect upon what it may mean to a man, who pretends to do anything in the world, and yet ventures to waste his time.
Home of the Paxsons, Bycot House, England.

BY EX-CHIEF JUSTICE EDWARD M. PAXSON, BUCKINGHAM, PA.*

(Doylestown Meeting, January 17, 1911.)

During a recent brief trip abroad I made a visit to the Paxson homestead in England. By request I have prepared the following account of my visit which may interest some of the numerous descendants of that family in this county and elsewhere:

Henry Paxson, the elder, James Paxson and William Paxson were brothers, and came to Pennsylvania in 1682, in the ship Samuel, of London. Henry came from the Parish of Stowe, Oxfordshire, England. His certificate was from the monthly meeting of friends at “Biddlesdon,” in the county of Bucks, or Buckinghamshire, as it is usually designated upon the maps, and bears date Second month 24, 1682. He called his home “Bycot House,” and from what I can learn this was the old homestead of the Paxsons.

James Paxson and his brother, William, came from the Parish of Marsh Gibbon, in the county of Bucks, which parish is contiguous to, or at least is in the immediate neighborhood of the Parish of Stowe. James and William brought with them a certificate from the monthly meeting of friends at Coleshill, in Bucks, which bears date Second month 3d, 1682.

The writer is a lineal descendant of the James Paxson above mentioned and there are numerous other descendants of his scattered through Bucks, Montgomery, Chester, Delaware and Philadelphia counties, with not a few in New Jersey and other states.

The town of Buckingham, in the county of Bucks, is about two hours’ ride from London by rail. It is an old town, reminding me in this respect of York, Chester and Warwick. Many of the houses are only one story high, with very thick walls, and the small windows which mark the period of the Plantagenets and Tudors. I reached Buckingham in the evening and found my way to the “Swan and Castle,” and ancient hostelry, which came well up to my idea of an English inn before the age of railroads and

* This paper was written by Judge Paxson, September 29, 1884, and read at the Doylestown Meeting, January 17, 1911, by Miss Mary Paxson Rogers, of Bristol.
cheap travel had revolutionized country inns in England as they have in this country. I found the landlord a live man, which is a rare thing abroad, where the landlord is a sort of mythical person, and you are obliged to make all your inquiries of the female clerks at the office, or of the hall porter. The latter is usually a well-informed person, and his information is of a practical useful kind. He knows everybody and is fully posted as to all the trains, besides being really civil and accommodating. I will state as a curious circumstances that the landlord of the "Swan and Castle" recognized me as belonging to the Paxson family from my appearance, and in response to my inquiry whether there were any of that name in the neighborhood, answered cheerily: "Plenty of them; why Henry Paxson dined with me to-day, he dines with me every week; he is president of a farmers' club which meets at my house weekly; I wish you had been here a few hours sooner you would have seen him." I then asked about Bycot House, the old Paxson homestead; was it still standing? Had he ever heard of it? He laughed and said: "I will send you out there in the morning; it is only two miles out of town." And so I retired for the night, well pleased with the result of my day's inquiries. The next morning with a carriage and an intelligent driver I started on my little voyage of discovery. It was a glorious July day, bright, clear and cool, and a charming ride of twenty minutes brought me to Bycot House, which I found to be an old manor house, in a good state of preservation, about the size of my own modest country residence, which I have named after it. Bycot Manor, to which it belongs, had originally 340 acres; at the present time there are about 200 acres attached to the house, which is now a part of the princely domain of the Duke of Buckingham. "Stowe House," the principal estate of the Duke, is in sight of Bycot House; the farm of the latter crosses and forms a part of the magnificent avenue which leads to "Stowe House." The Duke was from home at the time or I would have called upon him, as my letters would have given me access to any person in England of whatever rank.

The "avenue" to which I refer is about 400 feet wide and three miles in length in a perfectly straight line. On either side is a double row of magnificent old trees; the rest is lawn closely cut and constantly green in this moist climate, with a smooth,
hard gravel drive in the center. We have nothing like it in this country.

To return to Bycot House. Its present occupant is Langton Bennett, Esq., who has resided there for over twenty years, and is a good type of the English yeoman. When I told him who I was, and the object of my visit, he treated me with the greatest courtesy, and took me over his house and farm. The house is built of thick stone walls in the most substantial manner, overgrown with ivy and vines. The outbuildings are extensive for an English farm, where they have no barns, but merely one-story stables for the stock, and sheds to protect their wagons and agricultural implements from the weather. The land is fertile, rolling, and the country around as beautiful as I saw anywhere in rural England, where the eye is always delighted with the charm of the landscape. A pretty flower and vegetable garden in front of the house completed the picture, and after looking long and wistfully at the home from which my ancestors came over two hundred years ago, I plucked a rose as a souvenir of my visit, and with many kind expressions of interest from my host, took my leave of Bycot House, the elder.

I had still a few hours before my train left Buckingham for London, and I employed it in visiting one or two of the Paxtons in the vicinity. I may remark in passing that they spell the name here Paxton, not Paxson, as we do at home, or at least in this part of Pennsylvania. It is spelled indifferently here, however, but the original name was Paxton. A drive of twenty minutes from Bycot House brought me to "Shelswell," the residence of Henry Paxton. He has a fine farm of several hundred acres, and near by is the farm of his brother, Edmund Paxton, containing 400 acres. I did not see the latter, but Henry was at home, a large, fine looking English farmer, who spends much of his time in driving over his extensive domain in his dog cart; looking after his workmen, and in nursing his foot with the gout. He is extremely Paxtonish in his appearance and looks very much like one of my deceased uncles. My reception was most cordial on the part of his family and himself, and declining with much regret a pressing invitation to pay them a visit, I left his hospitable mansion and returned to Buckingham. On my way I stopped at Finmere church, an ancient structure, well covered
with ivy, where Henry Paxton informed me many of the family
lie buried. I was fortunate enough, as I was looking among the
graves, to meet the rector of the church, who had just dropped in
to see to some repairs, and who kindly inquired if he could be
of any service. I acquainted him with my errand, and where I
had been, upon which he informed me that Henry Paxton was a
vestryman in his church, and that the family had been buried
there for many generations. He pointed out the graves of several
where the inscriptions on the stones were wholly illegible from
the ravages of time. He also informed me, which information
interested me most of all, that the Paxtons in that neighborhood
were all of them my relatives; that our common ancestor had
settled there about the time of the Norman conquest, and a por-
tion of his descendants have been there ever since. It was the
oldest, or at least among the oldest families in that portion of
England. One place in the neighborhood which he pointed out
has been in the family and occupied by them for over three
hundred years.

With many kind wishes on the part of the rector and an offer
to be of any service in the future in supplying copies of records
from his church I left this, to me exceedingly interesting spot, and
retraced my steps to Buckingham, arrived there in time for the
train and two hours later was once again in mighty London.

I may remark in conclusion that Bycot House is in the near
vicinity of many scenes of great historical interest. Among these
may be briefly mentioned Woodstock, at one time a royal resi-
dence, and immortalized by Sir Walter Scott in his novel of that
name; Kenilworth, the magnificent seat of the rich, vain and
imperious Robert Dudley, Earl of Leicester, and the lover and
acknowledged favorite of Queen Elizabeth. Kenilworth has also
been immortalized by Scott, and its massive walls and ruined,
ivy-covered towers are still a great attractions to the tourist.
Crumnor, where poor Amy Robsart, Countess of Leicester, met
her sad death at the hands of her faithless husband, and there is
too much reason to believe with the knowledge of Queen Eliza-
beth; Warwick, and Stratford-on-Avon, the home of Shakes-
ppeare, while Oxford, the great seat of learning in England, is at
no great distance.
Too often, as the aged look on death, it is with a sort of cynicism at thought of the little note made of their exit; little more than a nine days' wonder at their going, the talk concerning which begins with the saving phrase "How he will be missed," or "Who is going to take his place?" the feeling slowing down to wondering if the deceased made a will, and then as to what he was worth, and then, through surmise and comment, until the ninth day, when the social surface of the neighborhood is as little ruffled by the sinking of one who was a prominent figure thereon as a mill-pond an hour after a stone has been cast into its depths. There are times when one who has made his departure from this life remains long in the memory of the thoughtful who realize how few there are to fill the vacancy made. The memory of Captain William Wynkoop comes fittingly into this suggestion.

The subject of this sketch was the son of Thomas and Elizabeth (Torbert) Wynkoop. His father was of Dutch descent; his mother of Scotch-Irish parentage. His death occurred October 12, 1910, so that he was a few months beyond the three-quarter century mark, he having been born in July, 1835. Next to the late General W. W. H. Davis, Captain Wynkoop was the
most prominent of the officers who were in the Union army yet living in Bucks county, so that at the time of his death he was the most active, although never pushing himself forward as much, and never holding a rank above that of captain, to which he rose from the ranks. He was at times on the brigade staff, serving under Brigadier General Davies in Gregg’s Cavalry Division, as provost marshal, ordnance officer and assistant adjutant general. Besides being wounded in the foot by the explosion of a shell, he afterwards received two minor wounds, one in the hand, the other on the ear from a rifle ball, the last the closest call of all. He was home but once during his over three years’ service, which was after his most serious wound. Coming to Philadelphia on the cars, he had difficulty to get from there to his home at Newtown, on account of the lack of traveling facilities. Connected with this event, he once related to me a rather striking incident pertaining to the attribute of inconsistency of those civilians who held pronounced opinions relative to the war. In the city the captain met a farmer who was down to market whom he asked for a ride home, his wounded foot preventing him from walking. This farmer had been the advocate of strenuous means for carrying on the war for the union, although at the same time, like many others, being perfectly willing to let others do the practical part of crushing the rebellion. He at this juncture told the wounded captain that it would inconvenience him to comply with his request. Shortly afterwards the captain made application to another farmer who was as glad to help him as the other was reluctant. Now the point is this: the second farmer was one of the opponents of the war and had done what laid in his power to obstruct its successful close. Another question is, that any one, no matter what his proclivities were, would hesitate for a moment to do all he could for a wounded soldier, who had left everything, family, friends and home to fight for his imperiled country. He was at home for but a few weeks when he was again on the firing line in the Army of the Potomac, a matter to be remarked, when for far less serious casualties officers made use of their privileges of resignation to get out of their dangerous vocation. He had already lost one brother in the service, which would have made a serviceable plea for his coming home, inasmuch as the wounding of one of the family and the death of
another might have been exoneration enough from further service in the war for that branch of the Wynkoop family; and other branches had also done their full share, for the name of Wynkoop frequently occurs on the rosters of the rank and file of those who battled for the Union. The brother who lost his life was Thomas H., who having been detailed to gun-boat service in the west, was killed in an explosion. His body was never found.

William Wynkoop, at the opening of the Rebellion, was engaged in farming near Johnsville, Pa., on a farm his father bought for him and where he expected to make his permanent home. But the Civil War came on and, full of patriotism of a practical sort, he left his family of a wife and two little girls, his farm and all its belongings and joined a cavalry company then forming from recruits around Hatboro under the leadership of John Shelmire.

Major Shelmire was a miller, as his father was before him. Their mill was on the Pennypack creek, and as you pass along this stream on the Newtown railroad you will see signs of the dam and the walls of the old mill. Shelmire was a lover of his country, as well as was William Wynkoop, and as the last “left his plowshare in the mold,” as was spoken of the New England Continentals, so did Shelmire shut down the gate of his mill and go to gathering food for powder in the way of cavalry recruits till he got a round hundred.

Major John Shelmire, for he had been promoted from captain, had a good record and was the kindest of officers. The death or wounding of any of his men cut him to the heart, and he was always looking to the comfort of the living. When there was disorder in the camp his “Tut, tut, tut” was enough to even quiet the men of the more obstreperous companies. His end was tragic. At the battle of Brandy Station a charge on the enemy was ordered, but, knowing that the major was sick, the colonel sent word to him to stay in camp. For once he disobeyed orders and, mounting his horse, was soon in the “rapture of the strife.” The charge was repelled and the retreat left the major, with other dead, on the field. Some time afterwards Captain Wynkoop revisited the scene of the conflict and there learned from an old colored man that two Union officers, one a major from his
CAPTAIN WILLIAM WYNKOOP AND HIS COMPANY "A"

Insignia, with other dead, had been thrown in a well. As the latter was a large man, this was doubtless the sad ending of this "bold miller of the Dee."

CAPTAIN WYNKOOP'S COMPANY "A."

The subject of our sketch is so identified with the captain and his company, that at the expense of deserting him for awhile I will say something of them. Of the hundred composing the troop, there were so many Quaker boys that it was sometimes identified by that title, which is not to be wondered at when the names of the townships they came from are mentioned—Moreland, Horsham, and Upper Dublin, and some of the names of the boys—Hallowell, Twining, Roberts and Kirk. Two of the companies of the regiment they were afterwards placed in, were made up of Trenton mill men, rough fellows from foundries and rolling mills, though they made good soldiers, and they had their fun listening with wondering ears to the "thees" and "thys"; the "First-days" and "Second-days" of the Company A boys. One of these was Edward H. Parry, who went out as a corporal and came home a first lieutenant. He is now in business on Chestnut street, Philadelphia. He had a cousin, John Parry, who lost his life in the service. John had a nervous disorder which would have exempted him from the service, and the boys when in action, though he never shirked his duty, sometimes wished that he had stayed at home, his carbine pointed so many ways. "Take care, John," his neighbor would say, "how thee points that gun, for the way it is handled, thee is as likely to hit a Yankee as a Reb." To hear these Quaker boys using the plain language while at their grim work would have had a comical sounding but for the awful surroundings. For instance: one would say after a shot, "Did thee see me fetch that Johnnie?" as if they were engaged in a pigeon-shooting match. Did we not know that many of George Fox's followers had been soldiers from Cromwell's Roundheads, we might wonder at such inconsistencies in their religious descendants. The warlike spirit seems to have died out of these people for a time, and then, through a species of atavism jumped a generation or two. One of these boys was a son of Elias Kirk. He had a brother to visit him while his regiment was at the front and just as it was starting off on a
It was CAPTAIN WILLIAM WYNKOOP AND HIS COMPANY A raid. He wanted to go along, and so, to humor him, a carbine and revolver were belted on him, and on a borrowed horse he was soon on his way. But not for long. Before they had gone far an engagement ensued, and the bullets whistled around the head of the venturesome brother so he made this his last scout, and thinking that he was needed more at home than in such volunteer service, was soon on his way back to Horsham. But as for the rest of the boys, they rather enjoyed their work. The reversal of the peaceful attribute of friends, in their life-long opposition to war, is strongly emphasized by the appearance of their graveyards on memorial day when, abloom with flags, they show that if they practically supported the Union in its terrible distress, and that if this meant patriotism, the Quakers had it. I remember as a boy, that Friends, as a body were looked upon by the outside world as lacking in courage and love of country because they opposed joining military companies such as were then numerous in Bucks county, particularly in the upper end, sixty years ago, and because they refused to pay military fines, even allowing constables' levies and sales in preference. I lived to see the time, at the coming of the Civil War, when such supporters were needed, for the brilliantly uniformed militia with their gold-laced commanders, melted away as the mist before the sun, and those who had shown no war-like preferences made up the rank and file of those who went to the front.

Captain Shelmire was ambitious. He wanted his company in the first cavalry regiment of the State, and to be Company A at that. But there was already a First Company in the First Pennsylvania, so he was barred from it. Any subsequent letter was offered him, but he declined. Then hearing that there was a First New Jersey cavalry regiment just in process of formation he applied for the coveted position and it was willingly given him, the quality of his men being a great factor in the transaction. This was in a measure afterwards regretted by the Pennsylvania boys as it cut them off from State organizations formed after the war, and the many consequent reunions, as well as whatever benefits might come from pension legislation by their native State, for the Bucks county boys have been since looked on simply as Jerseymen. At the recent dedication of the Gettysburg monument to the Pennsylvania soldiers engaged in the
battle, and whose names were all engraved on bronze tablets, and whose railroad fares were all paid from their homes to the scene of that historic conflict, the Keystone boys in the regiments of other States were totally ignored, although fighting for their country on their own soil.

Captain Shelmire, as I stated, was a miller, and as was the case in the times of 50 years and more ago, he had a mill team for hauling his flour to the city. This, a four-horse one, he took as a commissary outfit for use in his Hatboro camp, and as soon as his regimental assignment was made and his men had their horses ready, the cavalcade started for Trenton, going by way of Newtown. Pemberton Webster, a son of the late Jesse G., of Hulmeville, was driver, and to see him on his near wheel-horse, whip in his right hand and lead-line in his left, his four horses and his Conestoga wagon, the scene was as a whiff from the plains of the far west, doubly emphasized by the cavalry escort of 100 men, as if guarding the wagon and contents from the Indians. I will here say that Pemberton drove his team all the way to Virginia, where horses and all were eventually obliterated in the "wreck of matter and the crash of worlds," as exemplified in army life, till there was nothing left of it to send back to the Pennypack mills "when the cruel war was over" and Pemberton himself seems to have been obliterated with the outfit. The steady old mill horses were not equal to the stress of martial life, and they died one by one, in fact the whole outfit, horses, wagon and driver, seems to have evaporated from the face of men. The last seen of them, as adjoints of the Army of the Potomac, was at Camp Custis, near Mount Vernon.

While on the march to Trenton, at which the "second crossing of the Delaware" was made, the 101st recruit caught up to Company A, but his lateness made him "a man without a company," he being one too many. He, however, found a haven of refuge at last in Company C, but as Captain Wynkoop afterward commanded it, he was made to feel at home.

Our Captain was so identified with this company that I make no apology for dwelling so much on what apparently does not concern him. And he was one of Company A. Even when an officer and entitled by the privileges of his rank to what may be
termed palatial quarters, he tented and messed with his old neighbors.

The Company A boys owned their horses, and many a trooper had with him the colt he raised and had assigned him by his father, and the boys took pride in having them well groomed and fed, that is, when rations were at hand. How it cut them to the quick when by bullet, shell and disease they went to earth, we can well imagine! Not one of the horses came back home. As for the boys themselves, there were but fifteen to muster out at the close of enlistment of the original 100, death and discharges having eliminated the rest. As for the whole regiment, from the start to the finish at Appomattox, of the 272 cavalry organizations in the Union Army, it stood sixth in point of losses, 228 having been killed outright, while 189 died from disease and 35 met death in Southern prisons. The total losses in killed and wounded were 457, so the story of the scarcity of dead cavalrmen will not hold good, at least as far as the First New Jersey is concerned. By a rule of the time troopers furnishing their own horses were allowed $120 apiece for them if they wished to sell them, or $12 per month for their use. Should their horses get killed they could pick others out of the government drove. This bore rather heavily on those who lost their mounts early in the service, and which they were to get a monthly pay for, as this ended when the horse died. But war is a game of chance and these boys took their risks, and took their remounts sometimes in the same off-hand manner, whether it was a riderless horse coming off the field or from a plow team some poor old colored man was using in turning over the red sacred soil of old Virginia. War is cruel any way you take it. Even one of the Company A boys, with all the good bringing up, despoiled a poor darky of his plow horse as he was at work, his own mount having been killed by a shell.

Returning to the statistics of Company A, we find that from first to last it had in its ranks 266 men. Of these 13 had been discharged, 2 transferred, 30 had been lost by death, 43 by desertion and 33 were listed "unaccounted for." Leaving out the deserters, and Company A had a large percentage of them, and assuming that a part of those unaccounted for met death in the service, the percentage of those who lost their lives was heavy.
Another fact worthy of mention is, that if the Hatboro company did not get into the First Pennsylvania, that and the First New Jersey were brigaded together, and fought side by side until Appomattox.

Retuming to our Captain, he from first to last did his duty as a soldier. His peaceful country life he dropped with the past, and for over three years he made it his business to reduce the number of rebels by the usual means of warfare. The Union saved, he returned home, and again entered the pursuits of peace, finally moving to the borough of Newtown, where he entered a business career, to emerge from it successfully, and then to retire from its care as advancing years told on him. But whatever he had taken hold of were successes, whether it was school teaching in his younger days, farming, soldiering or church work, various as these avocations were. In a literary way, he could not be taken amiss. As political speaker, debater, the addressing of lyceums or educational assemblages or Grand Army reunions or as toastmaster at banquets, it was all the same. A staunch Republican, he was never rewarded with a remunerative office. He should have gone to Congress, and there was a hiatus adapted for such a purpose, but the Captain was one of those who wanted the office to hunt him up instead of him running after it. At this time I thought fit to write a suggestive article tending towards his nomination, but it went before heedless eyes. Those who made and unmade Congressmen did not notice it, and a man who was old enough to have shouldered his musket the same as our Captain, was boosted into the vacancy. The great Republican party, the party which of all others should have rewarded a soldier of the Civil War with a seat in Congress, in the forty-six years, following, has never in this district nominated or sent one to Congress; the more shame be unto it.

Still, perhaps our Captain was happier without such position. As a member of his local school board, an official in the Bucks County Historical Society, as a church trustee or Sabbath school superintendent, but, above all in his Grand Army work, he filled the metes and bounds of his usefulness. The first commander of the post he organized he had held the position for many years before his death, and as a subordinate, though seated at his right hand, I will never forget his zeal in looking up details of work.
It is worthy of remark that the plantation, which Captain Wynkoop occupied at the breaking out of the war was once known as the “Hart Farm,” and covered the site of the present borough of Ivyland, and that the plow which Captain Wynkoop left in the furrow had for years turned over the soil which in a generation would be streets and building sites for homes, and that a railroad would divide the homestead in twain. After being sold by Thomas L. Wynkoop, from his son going to war, the farm was eventually bought by Edwin Lacey, of Wrightstown. This was in the middle seventies, and here was tried a second “Holy Experiment,” in which there was an attempt to inaugurate an exclusive temperance town. Laying out streets, he flanked them with forty-foot lots, for homesteads, and larger areas for business places, and calculating as the maid did on her road to market with her eggs on her head he showed too much optimism, for as she tumbled with her marketing, so he stumbled with his calculations. The acres developed lots of lots, but the auction did not show a corresponding number of buyers, perhaps because there was in each deed a proviso for forfeiture of title if liquors were ever sold on the grounds. But alas for the promoter’s ideas, these provisions did not hold the purchasers from selling to those who might wish to break them, for a large temperance hotel, which he built to accommodate World’s Fair visitors in 1876, eventually got a license, in spite of efforts to prevent it. This hostelry sunk thousands of dollars before it was sold from its original intentions. It was a stock concern, and Edwin got many temperance
people to subscribe with this idea. I doubt if there was a single centennial visitor who ever got there.

Mrs. Wynkoop, who was the daughter of the late Joshua C. Blaker, and whose mother is still living, for the rest of the year stayed on the farm, her brother putting in the crops. She eventually went to live with her father-in-law on the old Wynkoop homestead, on the west shore of the Neshaminy, below Newtown, near the Campbell bridge. Here she remained until the Captain returned from the army, when he turned his cavalry sword into a plowshare and went to farming his ancestral acres like a veritable Cincinnatus. Those who care to remember know that it was a literal truth about the merchant leaving his counter, the bookkeeper his desk, the blacksmith his forge and the carpenter his bench for the war, but when the farmer left his holdings with his crops ungathered or the seed unsown, and a family behind, he did his full share and more. In the words of the poet:

"He left his plowshare in the mold,
His flocks and herds without a fold,
The sickle in the unshorn grain,
The corn half garnered on the plain,
Mustered in his simple dress,
For wrongs to seek a stern redress,
To right those wrongs, come weal, come woe,
To perish or o'ercome the foe."

and that for $13 per month, with a chance for promotion, or the chance of the brave miller-captain of Company A, who, shot down by the rebels, was thrown in a well by their rear guard. But, as according to the maxim, a well is the abiding place of Truth, Major Shelmire had deserved company. I sometimes think, in admiration for the deeds of the ancient Greeks and Romans, or, to come down later, if such a thought is not heresy, towards the "ragged Continentals" of the war of the Revolution, that we sometimes forget the sacrifices of the men of the first half of the late sixties, although they are so near in touch.

As he leaves this world of action for another where its good deeds will be surely rewarded, we say in memory of Captain William Wynkoop, hail and farewell.
Selecting the Site of the County Seat.

BY ALFRED PASCHALL, WEST CHESTER, PA.

(Doylestown Meeting, January 17, 1911.)

The center of population has been the factor in each of the determinations of locating Bucks County's Capitals—in Falls township in 1684, at Bristol in 1705, at Newtown in 1725 and at Doylestown in 1812. In the latter instance the geographical center of the county was also a consideration—Bradshaw's Corner, now Pool's Corner, a mile east of Doylestown borough, being conceded to be the central point.

Agitation, by meetings and petitions, for the removal of the public buildings, from Newtown to a more central location in the county, began as early as 1795, but were not very industriously pushed until some ten or twelve years later. By 1808 formal organization was had and committees appointed in the various subdivisions to urge the proposition. The petitions which were signed were probably sent to the legislature, as an evidence of public endorsement of the proposed removal, and there was some support of a plan to select the new county seat by ballot.

In the legislative session of 1810 an act was passed, and signed by Governor Simon Snyder, on February 28, which provided for the selection of a site for the proposed new county buildings. Under authority of this act three commissioners were appointed, any two of whom were competent to make choice, and none of whom were residents nor real estate owners within Bucks county's limits.

Notification of appointment was made by James Trimble, Deputy Secretary of the Commonwealth.

I have here the letter of notification to Edward Darlington, of Chester county. The letter has been in my possession many years, coming into my hands with a mass of other papers in The Intelligencer office, after the death of the late Henry T. Darlington, who was a grandson of Commissioner Edward Darlington. The letter is as follows:
SIR:

I have by directions from the Governor to inform you that he has under the authority of an Act of the General Assembly of the 28th of February last appointed you a Commissioner, in conjunction with Gabriel Hiester, Junior, of Reading in the County of Berks, Esq., and Nicholas Kern, Esq., of the County of Northampton, to fix upon a place for holding Courts of justice in the County of Bucks; and that the Commission issued to you as such, and an authenticated copy of the Act of Assembly, under which you are to act have been forwarded to William Hart, Esq., Recorder of Bucks County at Newtown—a copy of the Commission, and an extract from the Act are herewith forwarded for your information: I will thank you to acknowledge the receipt of this letter.

I am Sir very respectfully
Your friend and obedient servant,

JAMES TRIMBLE,
Deputy.

EDWARD DARLINGTON, Esq., of the County of Chester.

In the Name and by the authority of the Commonwealth Simon Snyder Governor of the said Commonwealth To Edward Darlington of Chester County, Gabriel Hiester Junior of Berks County and Nicholas Kern of Northampton County Sends Greeting:

Whereas in and by an Act of the General Assembly of this Commonwealth passed the twenty eighth day of February last entitled &c. the Governor is authorised and empowered to appoint three discreet and disinterested persons, one from the County of Northampton, one from the County of Chester, and one from the County of Berks not holding any real estate within the County of Bucks whose duty it shall be to fix on a proper and convenient scite for a Court House prison and County Offices to be erected not more than three miles from Bradshaws corner where the road leading from Wilkinsons tavern to the cross keys intersects with the public road leading from Doyls Town to Vanhorses tavern admitted to be the centre of the said County NOW KNOW YE that reposing full confidence in your integrity skill and impartiality I the said Simon Snyder Governor of the said Commonwealth have appointed and by these presents do appoint you the said Edward Darlington Gabriel Hiester Junior and Nicholas Kern Commissioners to do and perform the duty herein before mentioned and all other matters and things enjoined upon you in and by the before recited Act of General Assembly according to the true intent and meaning of the same; hereby requiring you with all convenient dispatch to proceed in the execution of the trust reposed in you as aforesaid—Given under my hand and the Great Seal of the State at Lancaster this thirtieth day of March in the year of our...
SELECTING THE SITE OF THE COUNTY SEAT

Lord one thousand eight hundred and ten and of the Commonwealth the thirty fourth.

By the Governor

JAMES TRIMBLE,
Deputy Secretary.

Extract from "An Act providing for the removal of the Seat of Justice in the County of Bucks from Newtown to a more central place and for other purposes.

Section 1. Be it enacted &c. &c. That the Governor be, and he is hereby authorised and required on or before the first day of April next ensuing to appoint three discreet and disinterested persons one from the County of Northampton, one from the County Chester, and one from the County of Berks not holding any real estate within the County of Bucks whose duty it shall be to fix on a proper and convenient site for a Court House Prison and County Offices to be erected not more than three miles from Bradshaws corner where the road leading from Wilkins tavern to the cross keys intersects with the public road leading from Doylestown to Vanhornes tavern admitted to be the centre of said County, and the said persons or any two of them having viewed the relative advantages of the several situations contemplated by the people shall on or before the first Monday in June next ensuing by a written report under their hands and seals, or under the hands and seals of any two of them certify describe and limit the site or lot of land which they shall have chosen for the purpose aforesaid, and shall transmit the said report to the Commissioners of said County, and a duplicate thereof to the Recorder of Deeds for said County to be filed and recorded in his Office.

Section 2. And be it further enacted by the authority aforesaid That the County Commissioners shall allow the said persons three dollars per day for their services in executing the duties assigned them by this Act to be paid by the Treasurer on a warrant drawn by the Commissioners out of the County Stock. A true Extract from the Law.

JAMES TRIMBLE,
Deputy Secretary.

The commissioners named met in Doylestown on May 12th, listened to the arguments of those interested and viewed the various localities suggested. The Act of Assembly prescribed that the site be within three miles of Bradshaw's Corner—tradition says to include within its scope the village of Centreville or Buckingham. At any rate Centreville was duly considered, also Bushington and the Turk, a mile south of Doyle's Tavern. The Turk made the most plausible and earnest arguments perhaps, but the commissioners finally decided upon the two-and-a-half acre lot whereon the present courthouse stands.
This site was in what was then New Britain township, and the real estate was the property of Nathaniel Shewell. When the deed from Shewell to the Commissioners of Bucks county came to be drawn it was dated as of May 12, 1810, the date of the locating commissioners' meeting. One of the provisions of the gift of Mr. Shewell was a perpetual restriction of the ground to county uses; and so jealously has this provision been guarded that a proposition to locate on one corner a building for the Bucks County Historical Society, made some years since, was abandoned because of lack of authority for such use.

The original report of the State's Commissioners has come into my hands. I read from it:

TO WHOM IT MAY CONCERN.

Whereas in and by an Act of the General Assembly of Pennsylvania, approved February the twenty eighth, one thousand eight hundred and ten, entitled "an act providing for the removal of the Seat of Justice in Bucks County, from Newtown to a more central place, and for other purposes," it is, among other things, enacted in the manner, words and form following, that is to say, "that the Governor be, and he is hereby authorized and required, on or before the first day of April next, ensuing, to appoint three discreet and disinterested persons, one from the County of Northampton, one from the County of Chester, and one from the County of Berks, not holding any real estate within the County of Bucks, whose duty it shall be to fix on a proper and convenient Scite, "for a Court-house, prison and County Offices, to be erected not more than three miles from Bradshaw's corner, where the road leading from "Wilkinson's Tavern to the Cross-keys, intersects with the public road "leading from Doylestown to Vanhorn's Tavern, admitted to be the centre "of said County; and the said persons, or any two of them, having "viewed the relative advantages of the several situations contemplated "by the people, shall, on or before the first monday in June next ensuing "by a written report under their hands and seals, or under the hands and "seals of any two of them, certify, describe and limit the Site, or lot of "land which they shall have chosen for the purpose aforesaid, and shall "transmit the said Report to the Commissioners of the said County, and "a duplicate thereof to the Recorder of Deeds for said County, to be "filed & Recorded in his Office." And whereas, in virtue of the powers to him thus given, the Governor did, by a Commission under his hand & the Great Seal of the State, bearing date the thirty first day of March last past, appoint Edward Darlington of Chester County, Gabriel Heister of Berks County and Nicholas Kern of Northampton County (none of whom hold real estate in the said County of Bucks) Commissioners for the purpose of performing the duties aforesaid, NOW KNOW YE that
we the said Edward Darlington, Gabriel Heister Junior and Nicholas Kern, having met in the said County of Bucks, after being duly sworn and affirmed faithfully to perform the duty assigned us, proceeded, In Obedience to said Act, to view the relative advantages of the several situations contemplated by the people, and having considered the same, we hereby do Report, that we have fixed upon a lot of land, herein after described situated in the Township of New Britain, in the said County of Bucks, in or near the Village commonly called Doyls Town —— —— — — — as a proper and convenient Scite, for a Court-house Prison and County Offices, for the said County of Bucks; which lot is within the limits mentioned in said Act, and is described and bounded as follows, to wit. BEGINNING at a corner in the middle of the Post Road, leading from Philadelphia to Easton, and extending thence along the middle of a street bounding on Septimus Evans's land, South, forty eight degrees East, thirty two perches to a cornerstone, in the middle of a public road, being also a corner of land appropriated toward a public Academy, and of Nathaniel Shewell's land, thence along the middle of the said last mentioned road, South, forty two degrees west, eighteen perches and eight tenths, to a stone for a corner, being also a corner of other land of said Nathaniel Shewell; thence along the middle of another street, bounding on the said last mentioned land, North, forty eight degrees West, fifteen perches to a corner in the middle of the said post road; thence along the same, North, twenty five perches and three tenths to the place of beginning, containing two acres, and one hundred and twenty one perches of land, be the same more or less; of which lot, a draught is to these presents annexed. CERTIFIED and given under our hands and Seals at Bucks aforesaid, this twelveth day of May, in the year of our Lord one thousand eight hundred and ten, 1810.

EDWARD DARLINGTON,
GAB. HIESTER, JII,
NICK. KERN.

WILLIAM HART Esquire Recorder of Deeds for Bucks County.

Where this report has been is uncertain. It appears to have been sent to William Hart, then recorder of deeds, and duly recorded on the 29th of May. A fine impression of the county seal is attached. I surmise this report may have been sent by Edward Darlington, one of the commissioners, and returned to him, or perhaps to Henry T. Darlington, at later date. I am inclined to think the latter supposition is correct because upon the margin I find these words “Report of Commissioners Locating public Buildings” in the handwriting of the late Judge Richard Watson. I presume the old report was duly recorded and left with unclaimed instruments, and later found and turned over to the person representing the commissioners who presented it for rec-
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...ord. Possibly also the report may have been made out in duplicate or triplicate, and this may have been one of the extra copies.

Assuredly the record was made—See Book No. 39, page 449. A receipt was also certainly given by Nathaniel Irwin, deputy recorder, for the report and accompanying draft of the plot of land.

Work upon the public buildings was begun as soon as practicable, but the structures were not completed until the spring of 1813—the first court being held May 12th.

Probably the major portion of the work was done in 1812, as this was the date recorded upon white marble slabs set above the entrance porch.

The two venerable and time-stained papers which have been read, and which evidence two phases of the proceedings which made Doylestown the capital of Bucks county, are herewith presented to the people of Bucks county, so far as I have any power to present them to those to whom they should belong, in the care of the Bucks County Historical Society. They came to me with other newspaper memoranda, papers and records many years ago. How they came into The Intelligencer office I cannot tell, but I think they should be preserved as part of the official history of our county, which is every day getting further in the past, and I feel sure that any persons who in any way may have had them in charge would approve of this disposition of them and provision for their future safety.

A word now about the porch date-stones:—When the 1812 courthouse was torn down, in 1877-78, these slabs were removed along with other materials. They were taken down intact and probably lay with the rubbish for a year or two. Later, when finishing and drainage were being done, they were used as cover stones for a dry well northwest of the courthouse. The workmen either did not know their interest and value, or were indifferent, and the inscribed slabs were placed beneath the earth. Some years later the well was opened and the date-stones came to light again. They were again interred before any arrangement could be made to secure them for preservation, and apparently forgotten. In 1905, probably at least twenty-seven years after their original interment, permission was asked of the county commissioners to have these date-stones taken up and to
place them in the present historical society home. Consent was given conditioned upon making no expense to the county, furnishing other cap stones and leaving the earth in good shape. The 1812 date-stones were accordingly dug up about the 20th of November, 1905, one of them in two pieces, but otherwise little the worse for their long burial. They are in possession of the historical society, and mounted as all are aware in this building—a pleasing memorial of the fourth of Bucks county's series of courthouses, and an interesting record in our collection.

Robert Winder Johnson.

BY OLIVER HOUGH, NEWTOWN, PA.

(Menlo Park, Perkasie, Meeting, May 23, 1911.)

Robert Winder Johnson (known as R. Winder Johnson), was elected to membership in this society January 20, 1903, as an honorary life member. He was among about forty such members, fully half of whom are now deceased.

He was the ninth of the ten children of Lawrence and Mary (Winder) Johnson, and was born on Sunday, May 7, 1854, at 727 Pine Street, Philadelphia.

His father, Lawrence Johnson, was born in Hull, England, January 23, 1801, and when a young man removed to New York city, and afterwards to Philadelphia, where in 1833 he bought an interest in the type foundry established by Binny & Ronaldson, in 1796, of which he afterwards became sole proprietor and conducted very successfully. He died April 26, 1860. The Johnson ancestry back of Lawrence ran as follows: Edward Johnson (1772-1843) married 1796 Ann Clayton (1771-1855); Robert Johnson (1747-1774) married 1771 Catherine Hill; John Johnson (born 1720) married Isabel—(died 1796); Lawrence Johnson (1690-1737) married 1715 Ann Page (died 1732); Robert Johnson (died 1713) married (about 1684) Mary Ledgard Hall.

Mary Winder, the mother of R. Winder Johnson, belonged to a Bucks county family of high standing. She was born in Lower Makefield township, June 18, 1814, married Lawrence Johnson, May 29, 1837, and died February 16, 1877. She was the daughter
of Aaron Winder (born Sept. 14, 1759, died July 2, 1824) and Sarah Van Horn (born Feb. 29, 1796, died Jan. 27, 1838) his wife. On the Winder side her descent ran back through John Winder (1707-1770) who married Rebecca Richards (1714-1788) to Thomas Winder who came from England to New Jersey about 1703 and afterwards moved to Bucks county, where he died May 23, 1734; his first wife, by whom he was ancestor of the Winders of Bucks county, was Sara Bull, whom he married in London, June 5, 1704.

Mr. Johnson was greatly interested in his Bucks county ancestry and pursued extended investigations into its various lines. Through his maternal grandmother, Sarah Van Horn, he was descended from the Bucks county branches of a number of Dutch families, whose founders in America were settled in New Netherland at the dates given below. He was ninth in descent from Frederick Lubbertsz, who was in New Netherland, in 1625; eighth from Jan Thomassen Van Dyck, 1652; Jan Vankerk, 1663; Dirck Claessen, 1655; Jacob Leendertsen Vandergrift, 1648; Christian Barentsen Van Horn, 1653; Harman Janse Van Borkelo, 1657; Tielman Van Vleck, 1658; Tennis Jansen Vanpelt, 1663; and seventh from Garret Stoffelszen Vansant, 1651; and Gabriel Tomesz Stridles, 1662.

R. Winder Johnson attended Mr. Gregory’s private school on Market street, near Eleventh, Philadelphia, for a number of years, and was there prepared for college. He entered the Freshman class (class of 1874), College Department, University of Pennsylvania, in September, 1870, and left in the Spring of 1871, having meanwhile joined the Δ.Ψ fraternity. He then accompanied his mother to Europe, where he studied and traveled until October, 1874; and traveled abroad again in 1875 and 1876.

In July, 1879, he became a member of the firm of Lawrence Johnson & Co., merchants and bankers, of which his brother Lawrence Johnson was the head, remaining in the firm until his death.

Mr. Johnson was elected a member of the Rittenhouse Club, of Philadelphia, in 1883; of the vestry of St. Peter’s Prot. Epis. Church, Phila., 1891; Board of Managers of Christ Church Hospital, 1892; Society of the Prot. Episcopal Church for the Advancement of Christianity in Pennsylvania, 1897; Board of Man-
agers of the Children's Hospital, Phila., 1897; the Colonial So-
ciety of Pennsylvania, 1897; and the Netherlands Society of
Philadelphia, 1899. He was also a member of the Philadelphia
Cricket Club (non-active list), the St. Anthony Club and the
Quaker City Motor Club. He joined the Historical Society of
Pennsylvania in 1874, becoming a life member in 1877. He was
elected to membership in the Genealogical Society of Pennsyl-
vania April 11, 1892, and became a life member March 19, 1900.

His winter residence from about the time he joined this society
until his death was on Graver's Lane, Chestnut Hill, Philadel-
phia, but in the late spring, summer and early fall (perhaps the
greater part of the year) he lived at his country seat, called
"Lansdowne," in Bristol township, this county, an estate bought
by his father in 1851, having a fine situation on the bank of the
beautiful Neshaminy, and in the near neighborhood of many fine
estates owned by his relatives, and by the Taylor family, his con-
nections by the marriage of one of his sisters. Two of his
brothers well known in Bucks county, were the late Walter R.
Johnson, of Bensalem township, and Alfred Clayton Johnson,
still a large landholder in the county.

R. Winder Johnson was married November 10, 1887, in St.
Peter's P. E. Church, Third and Pine streets, Philadelphia, by
the Rev. Thomas F. Davies, D. D., to Rosalie Morris, (born
January 17, 1864, died August 5, 1903) daughter of George Cal-
vert Morris and Elizabeth Kuhn his wife. They had four chil-
dren: Morris Winder Johnson, Lawrence Edward Johnson,
Robert Winder Johnson, Jr. and Rosalie Eugenia Johnson. Mr.
Johnson published The Ancestry of Rosalie Morris Johnson,
the memory of his deceased wife. In this book are set forth at
great length, all the lines of her ancestors, which included the
Anthony Morris family, the Willing, Hamilton, Lyle and Franks
families of Philadelphia; Luke Watson, Samuel Richardson,
John Guest, William Hudson and other eminent statesmen of
early Pennsylvania; the Lords Baltimore; and many families of
the Dutch and French nobility.

On December 26, 1910, while crossing the street at Eleventh
and Chestnut streets, Philadelphia, Mr. Johnson was run down
by an ambulance of the Women's Pennsylvania Society for the
Prevention of Cruelty to Animals, and died early the following morning in the hospital of the Jefferson Medical College nearby. This deplorable accident seems to have been absolutely unavoidable, and not due to negligence on either side. *The Journal of Zoophilia* published by the W. P. S. P. C. A. together with the Anti-Vivisection Society, in the next number issued after the accident, said, in part:

"No one more readily than Mr. Johnson himself—who held high place as a Christian gentleman and public-spirited citizen—would have admitted the necessity of active ambulance service on the city ways that day, when, because of the holiday interregnum, an extraordinary number of horses were so stricken as to require immediate attention. Any fair-minded person understanding conditions as they existed at the moment, could understand" * * * "that no skill or effort, however strenuous, could have saved Mr. Johnson from injury, once he had passed ahead of the trolley car, which for the whole width of the street crossing hid the ambulance entirely from view of those on the other side of the narrow street."

The funeral services were conducted in St. Paul's Episcopal Church, Chestnut Hill, by the Rev. J. Andrews Harris, on Friday, December 30, and the interment was made in the yard of St. Thomas's Church, Whitemarsh. The honorary pallbearers were the vestry of St. Peter's Church, and the board of trustees of Christ Church Hospital, of both of which bodies Mr. Johnson had been a member.
The Grier Family.

BY MISS MARY L. DU BOIS, DOYLESTOWN, PA.

(Menlo Park, Perkasie, Meeting, May 23, 1911.)

James Horner Grier, who died May 12, 1902, aged 82 years, was the son of John Stewart Grier and Mary Long Grier; grandson of John and Jane Stewart Grier; and great-grandson of Matthew and Jean Caldwell Grier.

Matthew Grier emigrated from Ireland prior to 1740, married Jean Caldwell. Matthew died in 1792; Jean in 1799. They were buried in the cemetery at Princeton, N. J. A son, John Grier married Jane Stewart, a daughter of Robert Stewart of Warrington township. They had six children, four reached maturity. After the death of Robert Stewart, 1768, the farm in Warrington came into the possession of John and Jane Stewart Grier.

The story is told and seems to be well authenticated that Robert Stewart and one son lost their lives in their attempt to rescue another son who had descended into a well on their farm and had been suffocated by the poisonous gases. John Grier died in 1814, aged 71 years; his wife in 1831, aged 83 years. John Stewart Grier, their son, married Mary Long, daughter of Andrew Long of Hartsville, in 1807. They resided in the old home at Warrington, had eight children: Robert B., married Martha C. Rich; John, married Jane Dunn; Jane and Andrew, died young; Mary S., James H., Ann L. died Jan., 1874 and Elizabeth J., who never married.

John Stewart Grier died in 1870, aged 87 years; his wife in 1843, aged 56. They were buried at Neshaminy churchyard. Her tombstone bears this testimony: "An affectionate wife, a tender mother, and for many years a member of the Presbyterian church." She was a daughter of Andrew Long of Hartsville, Pa., who died March 19, 1824. He was the son of Captain Andrew Long, who commanded a company in the regiment of Col. Robert Magaw of the Revolutionary army, and was afterwards one of the judges of Bucks county, he died in 1812, leaving
THE GRIER FAMILY

children: John Long, Andrew Long, above named; William; Isabella, wife of Solomon Hart; Mary, wife of Barnet Van Horn; Margaret, wife of Harmon Yerkes, and Letitia, wife of William Yerkes.

Ann, daughter of Andrew Long, and sister of Mrs. John S. Grier married James Horner. James Horner Grier, the subject of this sketch was educated at Rev. Mahlon Long's classical school at Neshaminy. He resided many years at Norristown, was a member of, and a generous contributor to the First Presbyterian Church of Norristown. He never withdrew his membership from that church, although his later years were spent at the Warrington farm, where he erected a new house on the opposite side of the pike, where he died. He was buried in the Neshaminy churchyard. In his will he bequeathed $5,000 to the Bucks County Historical Society, which was used for purchasing additional land for the society, where the building now stands.

ELIZABETH J. GRIER.

Elizabeth J., daughter of J. S. and Mary L. Grier, and sister of James H. Grier, was born at the old homestead in Warrington township, was educated at J. Grier Ralston's seminary at Norristown, where she remained as teacher from about 1850-1881. She returned to Warrington on the death of her brother John's wife to care for the two daughters, Jennie and Mary Grier. She was a trustee of the Bucks County Historical Society from 1903 to 1907. In 1893 she founded the Grier Library Fund with a gift of $2,000. She died in Philadelphia of paralysis, April 20, 1907, and was buried in the family lot at Neshaminy of Warwick.
The tall clocks that have since come to be known as grandfathers clocks first came to notice about 1660, but I do not know whether they were first made in England or on the continent. They came into existence through the invention by Thomas Tompion, of the long swinging pendulum or balance movement in 1658. The first clock was made of walnut with a hood and base. Later the case had a hood, waist and base which is the more familiar kind, with a metal face, the dial being square and marked off into tenths and squares of the hour, with only one hand. The oldest clock known in this vicinity is now owned by Mrs. J. Carroll Molloy of Pineville. It was made by John Ogden earlier than 1681. It has but one hand and is handsomely decorated with thistle designs. There were few clock-makers in America in the early part of the eighteenth century. In 1712 the Boston News-Letter, advertised a man who made all kinds of clocks and in 1716 carried an advertisement for a lot of imported clocks. This was about the period of the finest English clocks. The early clocks were not over seven feet tall. But at this time they were lengthened and some were ten feet tall. Very few clocks were imported after 1725. C. H. Magill of Doylestown, has a beautiful mahogany clock made by Joshua Wilson of London. From 1740 all the clocks were made with the broken arch until 1815. In 1740 they began to get the moon phases and Mr. Magill has a collection that covers all periods of development of tall clocks except the more modern. Other beautiful specimens of clocks are in the possession of Mrs. Isabel Kephard and Dr. Frank B. Swartzlander of Doylestown. Among the more prominent clock-makers in this vicinity were the Sollidays, Benjamin Morris, and Richard Owen of Hilltown, Solomon Park, Joseph Ellicott of Solebury; Seneca Lukens of Horsham and Peter Stretch of Philadelphia, about 1750.
Pottery of the Pennsylvania Germans.

BY HENRY C. MERCER, DOYLESTOWN, PA.

(Menlo Park, Perkasie, Meeting, May 23, 1911.)

The exhibition of the art of making pottery which has survived here among the descendants of the German settlers of Bucks county should be of interest for several reasons.

First. Because although it involves a subject of historic importance, and which has attracted a great deal of attention, it is probably the first exhibition of its kind ever shown at any historical society in the United States.

ARTS BROUGHT FROM GERMANY.

Second. Because the sight of this ancient process, may make us remember that our ancestors, the German colonists, who came to Pennsylvania at the beginning of the eighteenth century from the Rhenish Palatinate and Western Germany, ought to have more consideration than they have received, for introducing three if not four kinds of art into the household, namely the art of pottery in a very ancient, free and original form, the art of illuminating manuscripts which has been referred to before, the art of music in an advanced form (among the Moravians at least) at a time when advanced music was not generally understood in the United States, and the art of highly decorative iron casting as shown by our own large collection of stove plates, decorated with patterns illustrating the Bible.

Let it not be forgotten that the architecture of a good many churches, public buildings and private houses stood for one of the great fine arts at that period, which the modern architect has seized upon in the form of so-called colonial architecture and developed, and which we are all now proud of. And it ought to be remembered that we had then what might be called household art in the making of house furniture and clocks after the English model, and that our Catholic and Church of England or Episcopal ancestors, brought with them from Europe, the ancient art of the church, in the form of Gothic buildings, stained glass,
decorated altars, carved woodwork, etc., and I would not forget
that some of our great-grandmothers embroidered decorative
conventional patterns in good colors with mottoes and inscriptions
upon pieces of fabric now known and valued as "samplers," and
that there might have been here and there a little weaving in pat­
terns that could pass for good design, and that a great many of
the wrought iron apparatus pertaining to the open fire was ham­
mered out by the blacksmith in what might be called an artistic
though unornamental manner.

But in a general way it might be said that neither the Catholic
nor the Protestant of British or Continental origin, nor the Pur­
tan of New England, nor the various Anglo-Saxon Protestant
sects who settled North America, introduced art into the house­
hold at the time when these German pioneers, equally pious and
devoted, and generally Protestant, brought it with them and prac­
ticed it in the instances above noted as part of their daily life.

Why they never developed these things, and how they came to
lose hold of, and forget them, save in such rare cases of survival
as this, are questions elsewhere to be considered. But they as
colonists ought to be remembered for having introduced them.

SURVIVAL OF POTTERS CRAFT.

Third. This exhibition is of much interest, because it shows
you the survival, without a break, of the great potters' craft of
Christendom. Here might be related one of the most interest­
ing incidents in the whole history of pottery, and which marks
its turning point in modern times—namely the discovery of por­
celain in the year 1718. A chemist named Bottcher had been im­
prisoned for alchemy by the Elector of Saxony at the Castle of
Meissen, near Dresden. Somehow he had prevailed upon his
captors to permit him to make experiments upon the production
of an imitation of Chinese porcelain, a thing which at that time
and for a century or more before, had occupied the attention of
the potters of Europe, who had long looked with admiration
and envy at the hard, white, translucent ware of China and tried
in vain to imitate it, at Venice, at Paris, and at other places. A
certain important ingredient, a thing which the Chinese are said
to have called by the word "Petunse," was missing and could
not be identified with any known substance. Bottcher in his
prison, by a most thrilling and dramatic chance found the missing ingredient to be a white powder which was a china clay used for powdering his wig, dug up in one of the forests of Saxony. With this he made the first porcelain, that is to say in a successful and practical manner as compared with the earlier efforts. The discovery aroused Europe. The Elector immediately established the porcelain factory at Meissen as a monopoly with a process which was to be kept a profound secret. But the secret leaked out. Workmen broke their oaths and ran away. They told it at Vienna and at Sevres and the art of pottery underwent a great and sudden change. The makers of Italian Majolica, of the richly enameled earthenware of northern Europe, of the brown wares of Flanders, the burners of red clay or of yellow clay, the decorators with fluid slips who had worked with a potter’s wheel, with the old white enamels and the donkey’s tail paint brush, might be said to have thrown away their tools. They then and there took to copying the Chinese and they have been copying them ever since. So much have the modern potters their descendants forgotten and more or less despised the art of pottery as practised by their own ancestors, that if it had not been for the fact that in a few remote corners of Europe this ancient art had survived in the old way, in the way known to ancient Rome, Egypt, Assyria and Mediaeval Europe. If it had not thus survived in the German Palatinate in such places as the town of Zweibrücken whence Mr. Headman’s ancestors emigrated to Pennsylvania, if it had not continued to exist there and at other places so as to be brought over to Pennsylvania and established in our backwoods it would have died out and been lost entirely.

This brings us to the fact that when this ancient pottery was thus transferred to America early in the eighteenth century the artistically decadent, so called chinaware of various makes and forms which we know to-day, and which was the immediate result of Bottcher’s discovery, as the great and only, remarkable, fashionable, elegant household ware of the day came over with it. It was this latter ware which delighted our great-great-grandmothers. They filled their corner cupboards with it as the fashionable product of the British or Anglo-American china factories. They delighted in it, at Mt. Vernon, all through New England and in Colonial Pennsylvania. I think the Colonial Dames and
Daughters of the Revolution love it yet. Antique dealers have show-rooms devoted to it. The prices go up, and some of our antiquarian friends write books about it.

Nevertheless, as in a fair discussion, where the critic is prepared to give all his reasons, it might be objected to as bad in form, bad in color and bad in decoration. Bad in form because generally not thrown on the potter’s wheel but poured into ill-constructed moulds, like plaster-of-Paris. Bad in color because its nearly invariable white body had the cream chilled out of it with cobalt, while the patterns were painted in a monochrome and frequently “poisonous” blue or washed out pink. Bad in decoration because the patterns were not painted directly upon the ware but printed on paper and transferred to it as products rather of a printing press than the potter’s laboratory. If this old colonial machine-made, blue and pink printed ware is artistic, then the pottery which Mr. Scheetz has arranged to have shown here is of very little real importance, and might as well be allowed to die out, but with an apology for referring to my own efforts in the field of pottery I cannot help saying that if I had depended for my inspiration upon this chinaware of our great-great-grandmothers or upon the chinaware of to-day as rolled out of the machines at Trenton, East Liverpool and elsewhere at so and so much a car load, I would probably have avoided the subject, and remained in ignorance.

But it was the thing that you see to-day, the manner in which mother earth grows out of the human touch into bowl or vase, the manner in which it was painted, baked, dried, slipped and perhaps most of all let alone, that fired to my imagination.

Red, with which nature has gloriously tinted most of the clays of the world, is a wonderful color. Don’t abolish it with a patent body of chilled white. Let it alone. Clay shrinks. Don’t eliminate shrinkage by Prossers celebrated dry dust process. Let it shrink. Clay moves at every slightest human touch. It moves in the sun, in the air, in the fire till you put the fire out. Let it move. Clay lives, don’t kill it by pouring it like white molasses into a mould. Clay sags, on the wheel, plastic to the strong or easy touch. Don’t stifle it by returning it and trueing the life out of it half dry on a lathe. These potters painted clay with clay,
they let the colors of nature alone and burnt them into the very life of the object.

The late Mr. James G. Blaine said once in my hearing, "that real things have no show" and perhaps what you are going to see will strike you as a process too primitive, too cheap, too simple to be remarkable. But it is a process which greatly stirred me. I saw things here which as an archaeologist I had seen on the ancient walls of the Tombs of Egypt, in the magnificent pottery of the Moors, in the Gothic tiles of old England, and the bonfire-baked product of the Mound builders, or the painted potsherds which I had dug from the caverns of Yucatan. Whoever wishes to study, practice, or develop pottery should overlook the modern factory, and begin here. At this point I might go at much length into my own experience, but I am done now. What you are about to see, the last survival here in our midst of an ancient art with a brilliant history, reaching back to the beginning of civilization, inspired me, and changed the current of my life. Perhaps one reason why it has lost ground consists in the fact that the ware is not hard enough for a great many household uses to which pottery has been applied. But there are other uses, such as the decoration of architecture which might well reward its restoration.

Shall it die? Thirteen years ago I said not, when I began a work which I hope will continue after me, namely an attempt to restore and develop it in the making of tiles.
Many years before American Indians saw the ships of Columbus, or before Rome was known as the mistress of the world, or even before the building of the Tower of Babel, earthenware had been manufactured and used by the inhabitants of the world. In short it was one of the first trades known unto man. Holy Writ informs us that ancient Israel used earthen cups and pots, while the Museum of the University of Pennsylvania contains earthen pots and vessels taken from the tombs of the Pharaohs of Egypt which date over six thousand years B.C.

While the moulding and shaping may differ slightly in its construction, we learn that the very early ancients used the same potter's lathe or wheel still in existence in upper Bucks county, Pa. There are two kinds of potter's wheels in use. One was made with a large wooden wheel which was turned with the bare foot, with an upright piece extended therefrom, to which was attached the potter's lathe or wheel at the top, upon which the pot or dish was formed. The other kind were operated by a crank made of wood or iron to which was attached the lathe or wheel while to the crank in the center was attached a strap which led to the treadle and was operated by the foot. The potter's wheel was unknown to the aborigines unless in Yucatan and is unknown among the savage tribes of Africa.

While the clay, preparatory to moulding or shaping, is practically the same as used by the ancients, the ancients used their feet to mix and knead the clay and work it into the consistency of dough. In later years the horse was used as power to grind the clay through what was known as a clay mill in upper Bucks county, which consisted of the upright, smooth, wooden wheels similar to the old apple mill used in making cider, after which enough water was added to make the clay work smooth and of the consistency of dough. As late as 1905 the clay was still mixed or kneaded with the bare feet. All gravel, small stones and peb-
bles, should be picked out by hand, to leave them in the clay to be baked, means a hole in the vessel.

After the clay was properly tempered it was cut out in squares with a piece of wire, to the required size wanted and sticks placed upon each edge to regulate the thickness; it was then smoothed and rolled out the same as the good housewife rolls out her crust for pies.

For the making of a pie dish the clay was laid upon a mould placed upon the lathe or wheel and then pressed, and rubbed down with a piece of leather. The mould was also made of clay. Here is where the decorations were placed upon the dish. At times the white slip was scratched with a hard sharp stick or iron instrument until the earth showed through, and which, upon being burned, showed the rich earthen red. This white clay or slip was brought from Maryland.

To shape the handles the clay was put in a large wood squirt gun, and forced through the hole in the end which usually was used plain, round or grooved. After being forced through this hole the clay was stuck upon jug, pot or cup, and thus formed the handle before being burned. Oftentimes this style of handle was worked by thumb and forefinger plain round and placed upon the article to be handled.

At times a certain glaze or slip was used to simply show the figure on the surface which was put on by goose quill or small brush, after which they were placed upon racks for a few days to dry. For pie dishes the light colored clay was used, as some of the dark clay would cause the pastry to have a peculiar taste which could not be described nor eradicated. After they were left to dry from three to five days, they were glazed on the inside to prevent cracking and leakage, they were then ready to be placed in the oven to be burned. All kinds of earthen vessels were made such as pots, kettles, collanders, pans, cups, plates, mugs, dishes, cakebakers, saltcellars, sugarbowls, teapots, jars, jugs, stoveblocks, pipeholes, drainpipes, bottles, toys, in fact everything that is made in the iron, stone or chinaware of to-day.

The glazing was made from clay and sand and Galena ore or red lead which was ground in a stone mortar. This same kind of mortar was used by the ancients. Mr. Samuel Diehl, the father
of William, who will demonstrate the making of pottery to-day, used to go to New Galena from Rockhill for his ore for glazing. After glazing, they are ready to be placed in the oven to be burned.

Primitive man first baked his earthenware in the sun. Not being fire-burned, the contents often were lost by leakage. Later he burned his earthenware in a brush fire and finally in an earthen oven. At the present time the burning is done in an oval or round oven built of stone, in which the pots are placed in rows, one upon the other. The dishes and plates are put upon racks and placed in the top of the oven as they do not require the same amount of heat as the pots, and in all direct draft ovens, the heat was greater at the bottom than at the top. All ancients had up-draft kilns. In the top of the oven a piece of clay three inches by ten inches was hung upon a hook, which could be removed to test the heat of burning. When this piece was burned sufficiently, the whole oven was ready, the fire could be drawn and the contents left to cool. The burning usually required from four to five days. The fuel used in burning was usually oak wood and before firing, the door was walled up with stones and clay. In many instances horse manure mixed with clay was used to close up the door of the oven.

Mr. Diehl always used stones and clay or common red brick. The ovens used by William and Josiah Diehl have been in use for nearly one hundred years and are still in good condition, being built round and lined with common red bricks.

There were quite a number of potteries in upper Bucks county, among which were the following: Herstine's, near Kintnersville, Nockamixon township; Simon Singer's in Haycock township; Kinsey's and Jackson Moore's, at Quakertown; Peter Headman's and Samuel Diehl, now, William and Josiah Diehl, in East Rockhill township. There were several potteries located near the Diehl potteries before the Diehls came to America, but their names cannot be obtained except the one located near Almont, known as Long Tail Hair Nace pottery.

In the year 1825, Samuel Diehl, whose ancestors came from Zweibrucken (Two Bridges) Germany, the father of William, Joseph and Josiah Diehl, opened a pottery on the present site,
which comprises one of the finest beds of clay in Bucks county, which before firing is colored white, red and gray. The ovens previously referred to are still occasionally used by William Diehl, who though seventy-one years of age has kindly consented to move his tables, wheel, clay, etc., with many articles in earthenware, to Menlo Park in Perkasie borough to show his handwork and demonstrate to this society the mode of manufacturing earthenware as it was done in the early days.

On May 15, 1904, the pottery house of William Diehl with his collection of pottery, figures and moulds, were totally destroyed by fire, only a few of the finer articles which were in the dwelling house being saved.

In concluding this part of my paper, would say that on account of stoneware coming into the markets of the world, the manufacturing of earthenware has become practically extinct or so to speak, a lost art.

PERKASIE MANOR.

The property upon which the Diehl kilns are located, also Perkasie, Sellersville, Hagersville, Blooming Glen and Silverdale was known as Perkasie Manor. It was originally in 1734 a grant of 10,200 acres. Hiram Keller of Doylestown is my authority for saying that Perkasie derived its name from the first German settlers who came to this section, who looking over the beautiful rolling Perkasie valley from the top of now Tunnel Hill, exclaimed with rapture, Bergasaa or Berga-funsaa, meaning the rolling waves of the sea or hills of the sea, hence Perkasie and Blooming Glen were first known as Perkasie, and when a railroad station was established in the year 1869 the name of Perkasie was adopted for the new station. In 1870 or 1871 the post office was also established under that name.

In looking up the old archives for which we are also indebted to Hiram Keller, we give an abstract of a portion of a quadripartite deed or deed of partition as follows: A portion of a deed from Linford Lardner and Joseph Shipper attorneys in fact for John Penn for a tract of land sold to John Benner of which the property known later as the Henry N. Groff property, was a part in his deed, it gives the date of a quadripartite deed
between the four surviving children of William Penn as July 2, 1734, as follows: Isaac Morris, son and heir of Isaac Morris, late of Fairhill, in the Northern Liberties of the city of Philadelphia “merchant” dec., of first part containing 2,500 acres dated August 6, 1735, Record Book F, Vol. 8, p. 338, Philadelphia, No. 2. John Penn, one of the sons of William Penn by Hannah his wife, of second part. Thomas Penn, another of the sons of William Penn by Hannah his wife, third part, dated July 30, 1735. Record Patent Book A, Vol. 7, page 221, at Philadelphia, containing 2,780 acres. Richard Penn, another of the sons of William Penn by Hannah his wife of the fourth part mortgage deed, dated September 22, 1740. Thomas Neme and Margaret, his wife, she being the only daughter of the Hon. William Penn, Esq., late proprietory and governor in chief of the province of Pennsylvania. Fifth part being part of the manor or reputed manor of Perkasie, containing 10,000 acres and part of certain bonds adjacent thereunto.

MR. DIEHL GIVES A PRACTICAL DEMONSTRATION OF MAKING POTTERY.

Mr. Mercer said:

Before Mr. Diehl proceeds with his demonstration of making pottery, I wish to say concerning Mr. Scheetz’s paper, that the town of Zweibrucken, from which Mr. Diehl's ancestors came to America, is about thirty-five miles southwestward of Kaiserslautern, in the Rhenish Palatinate and in the midst of that region from which many of our early German settlers brought their habits, customs and language to Bucks county.

It is also worth noting, that when we speak of the fact that this clay, of black character, was not used on account of imparting a disagreeable taste to the pies or bread, baked in the dishes, another interesting and very little known tradition in the history of earthenware is recalled, namely that what has been thought to be naturally perfumed pottery existed among the ancient Romans and Greeks. The Greek writer Athenaeus (Banquet of the Learned, Book, 11) asserts that the ancient potters obtained certain clays on the Island of Rhodes and also at Koptos (the modern Kuft) in Egypt, which, if lacking aroma when excavated,
after being baked into water vessels developed a pleasing perfume. In America today at Cuernavaca, near the City of Mexico, the Indian potters are digging a clay from which they make vases and vessels for cooling water, which also are said to exhale a natural perfume. So that here we have the idea of clay retaining a scent after it is burned.

Of further interest is the fact (according to information obtained by me from Mr. Herstine of the old Herstine pottery in Nockamixon township) that our Colonial potters obtained the green color here shown on the slip and in blotches on the sgraffito ware, by heating copper pennies in a blacksmith’s forge, after which the scale was hammered from the hot coin. This copper oxide dissolved in vinegar produced a solution which was then applied to the pottery and which on burning, made the green.

Presentation of a Log House by the Citizens of Doylestown to the Bucks County Historical Society

(Doylestown, Pa., October 6, 1911.)

An old log house, unpretentious and weather beaten, but having the honor of being the oldest house in Doylestown, was an object of veneration and homage on Friday afternoon, October 6, 1911, on the occasion of its presentation by the citizens of Doylestown, to the Bucks County Historical Society.

This cabin which has been of historic interest for many years, stood on the east side of North Main street, opposite Clear Spring Hotel. It was carefully taken down, the logs and other parts marked, and then moved and rebuilt on the south-east end of the Historical Society’s grounds, where it now stands restored to its original condition.

Log houses, which at one time were a common sight in Bucks county, are fast disappearing, and will soon be known only in history. It was, therefore, quite timely that this building, fast going into decay, should be preserved as one of the landmarks of a generation that has passed away.
The thanks of the people of Bucks county are due to those who have aided in this undertaking, especially to two ladies, Mrs. Henry A. James and Miss Mary L. DuBois, who organized the work and were instrumental in collecting money for its purchase and removal to the new site.

This log house was probably built by John Byerly in 1799, or by Thomas Roberts in 1803. An etching of it in its restored condition, taken after its removal and erection on the present site is herewith shown. The building is 15 feet 6 inches by 23 feet 5 inches on the outside, and is one and one-half stories high.

The meeting for the purpose of presentation held in the open air on the grounds of the society near by the reconstructed log house, was presided over by Mr. Henry A. James. After prayer by Rev. George H. Lorah, Chairman James explained the object of the meeting, and on behalf of the citizens, formally presented the restored building to the Bucks County Historical Society, on whose behalf it was accepted by Henry C. Mercer, president of the society.

ACCEPTANCE BY PRESIDENT HENRY C. MERCER.

In behalf of the Bucks County Historical Society, I take great pleasure in accepting the log house and in thanking two ladies, Mrs. Henry A. James and Miss Mary DuBois, who have worked hard from the first, and all friends of the Bucks County His-
PRESENTATION OF A LOG HOUSE

A celebrated saying of Jefferson always impressed me, namely, that if a man gets angry, he ought to count ten, if very angry count a hundred, and I think that some of us concerned in the rescue and reconstruction of this ancient heirloom, this last typical log house in Doylestown, have counted a hundred two or three times.

First came a long series of negotiations with the owner lasting about two years, in the endeavor to keep the house upon its original site. They all failed.

Second, came the placing of a descriptive tablet by myself in front of the house, intended to rouse regret and patriotic interest. It also failed.

Third, came the efforts of Mrs. Henry A. James and Miss Mary DuBois who raised a fund and the generosity of all our friends who contributed to it, which at last resulted in the purchase of the house for fifty dollars.

Fourth, came a lot of estimates for its removal from builders and contractors which were so expensive as to be prohibitive. They threw a damper over the whole project, when Mr. Seth Good, whom I wish to thank warmly at this point, saved the day by pulling down the house as far as the cellar wall (not one stone of which we were allowed to use) and removing it to this site for twenty-five dollars.

Next came the work of Mr. Patrick Trainor who supervised the whole matter in an efficient way, the generosity of Mr. Joseph Blair, who gave us a lot of telephone poles and the assistance of Mr. George Hart who drew a plan to scale, with the logs all numbered, which, with my own photographs, enabled us to put back everything not rotted, and replace lost logs with railroad ties, four cement piers, and a chimney reconstructed with cement, for about one hundred and fifty dollars ($150), so that the whole purchase, removal and rebuilding has cost about $225. But it is all over now, the loghouse is safe from the hands of the destroyer. No one will probably call it an eye-sore again.

The late James G. Blaine once said a thing that greatly impressed me, that "real things have no show."

Perhaps this old house has no show for you. You may class it as...
with the broken-down sheds, wagon houses and small barns of the town. But if you look closer your opinion will change.

There is nothing to be ashamed of here. This is the ancient home of all of our ancestors, the birthplace of most of the force brains and devotion that began at the beginning to make the country what it is, the first house built by the first comer into the Great Forest, and there is not a great man in the United States to-day from one end of it to another, who would not take off his hat to it.

In the whole matter of reconstructing it nothing impressed me more than the fact that one day, when down here, a little colored boy asked me if Lincoln was not born in a house like that. Yes, he was. And so was Henry Clay and a hundred more of the great men on America's roll of fame. Not in colonial mansions.

This log house came first. It is true that the pioneers made preliminary shelters by leaning brush and earth roofs against horizontal ridge poles resting on forked sticks, or felled trees, and fronting bonfires, and that they made trenches, called caves roofed with logs and earth against the sides of banks. But this was the first permanent dwelling.

Captain John Smith and Henry Hudson did not live in colonial mansions neither did Miles Standish or the Pilgrim fathers. But they lived in cabins like this. Forty Fort at Wyoming was built of logs, so was Logtown or Penns Park, one of the oldest settlements in Bucks county. William Tennent's school, probably the origin of Princeton College at Hartsville, which they are going to try to reconstruct next summer, was built of logs.

There is no humbug here, no jigsaw work, no concealment of construction, no lath and plaster ceiling. Everything is real in this first house of the pioneer, that ought to send a thrill through the heart of every American, this house built with an axe by notching together or dovetailing logs in a very strong, practical and ingenious manner learned hundreds of years before the discovery of America by our Anglo-Saxon and Germanic ancestors in the forests of Scandinavia and Northern Europe.

Boys, when you go to New York and look at those lofty buildings rising into the clouds, so wonderful at a distance, yet so commonplace inside, when you look at Baldwin's Locomotive Works or Cramps Shipyard or the Brooklyn Bridge and wonder
at the material greatness, riches and power of our country, think
of the log house and you will be wiser. If your life should not be
a worldly success, if at the end of the story you find yourself little
better off than at the beginning, still surrounded by dangers, hard­ships and difficulties, think of the old log house and the ancestral
struggle that went on there, and it will do you good. If on the
other hand you rise high in wealth and power, if you ever find
yourself in control of the policy of some great corporation that
may effect the welfare of large communities or even States, if you
ever reach the point where the pride and power of riches tempts
you to become a monopolist or oppressor, think of the old house
of your own ancestors and you will deal with the great struggle
of humanity for existence in a kindlier way.

But I am done. Others are here who lived in this house or
houses like it, or who remember it in the older past of Doylest­
town better than I do. They will tell you things that will make
you realize these facts better than anything that I can say.

Mrs. Conrad Elf, an aged resident of Doylestown, the last oc­
cupant of the old log house, then gave some personal reminis­
cences of the time she lived there. She spoke of her old home
as a cherished memory of her childhood, saying she had lived
in it for many years, from the time when she was but a few
months old, and had spent many happy hours under its roof.
In her early days, she said, there were partitions both on the
ground floor and on the second story, also a kitchen on one side.
She recalled the splint matches and tallow candles her mother
made, also the fluid lamps of a later day, and the high post bed­
steads and ten-plate stove in which wood was burned.

Mr. William Rahme, of Flemington, N. J., a nephew of Mrs.
Elf, also gave a few recollections of the old house, among which
he referred to the old door latch, used in the absence of locks,
the string of which was pulled in to lock the door. He explained
that the two strips on the sides of the door were to hold a board,
which was intended to keep the baby from getting out of doors.

Mr. Arthur Chapman, of Doylestown, Pa., said:
I have a recollection of many buildings and landmarks along
North Main street near where this old log house stood in that part of the town called “Germany.” At the foot of the hill there was an open lot and next to the lot was this old log house, in which Caspar Rhoades lived with his wife, and four children. One son, Harry, died as the result of an accident. Conrad Rhoades was a barber and died in Philadelphia. Mrs. Elf, who has just given us some of her reminiscences of the old house, and her daughter, Catharine, (who was my nurse), took me on my first visit to this cabin. I have, somehow, gained the impression that it was built by Elijah Russel. Further up the street there was an open field and then about where Frederick Constantine’s house stands, was the frame residence of “Jimmy the Tanner,” and adjoining him there was a log house under an immense willow tree, in which Jimmy and Nancy Wood, natives of the Emerald Isle, lived. Jimmy is distinctly remembered by the fact that he nearly always wore a “stove-pipe” hat. Their log house was of a different pattern from the other one. Where the house of Theodore Werner now stands was an old building which probably ante-dated this restored log house, for it was even then doted and rotting away. The dwellings of Davis Brower and John Livezey came next. Where Stacey Weaver now lives was the house of John Weisel, a man of note, who had a livery stable back of Kram’s hotel, and who started a brick-yard in the rear of his home. Later the excavations he made were used for ice ponds. He “ran for” sheriff at one time, and on one occasion after returning from a canvass was asked how he made out and replied: “Well, not so well in New Hope, but in Lambertville, everybody’s for me.”

In “Gypsy Lane” or East street, and going up on the other side, was a field, as at present, the maple trees having been planted by Independence Mosier at the instance my father, Henry Chapman. John Constantine had the brick-yard above this field and Charles Mertz later operated it. I recall that near this point lived an old hero of the American Revolution, Captain Valentine Opp, whose acquaintance I made. At one time Opp was persecuted by witches, as he imagined, and called upon my father to dispel them, which he did by drawing a chalk line around Opp’s bed when the witches left.

The next building after the tanyard was the Clear Spring
Hotel, as it is now known.* At this tavern Thomas Dyer and Aaron Worthington sold Canadian horses. The greatest attraction at that place was the spring, which was enclosed in a small space, and had in it the largest brook trout I have ever seen. Above the tavern, on the site of Hartman’s store was the home of Benjamin Vanluvanee, a shoemaker, fisherman and hunter, in whose company I have spent many happy hours. Vanluvanee told me that he had been acquainted with the Doane outlaws, who had visited him.

Hon. Harman Yerkes, said:

I am surprised that the previous speakers have forgotten to mention the romance connected with this old log house. I will not, however, vouch for the story which is that: Many years ago when old man Russell occupied the house there was a handsome pair of antlers on one end of the cabin. It seems that one morning Russell and his wife and daughters found an Indian by the spring sorely wounded and they nursed him back to health. After that he paid them annual visits and on one occasion presented the antlers. On his last visit, however, he ran off with his benefactor’s daughter.

This house is nothing but what it represents, a relic of the formative period of this country, and recalls the primitive hardihood of the early settlers. Are we not neglectful of the virtues which were compulsory with the men and women who occupied such log houses? They did not use these abodes because they wanted to, but because of necessity, and the credit for much of their sturdy lives should be given in a measure to the conditions which developed in them their industry, usefulness, honesty and frugality. This old house brings to us doubts as to whether we have not reached a dangerous period of extravagance, whether we are doing our duty to the children by instructing them about the necessity of being frugal, honest and truthful and of aiming to become good men and women. The men, women and children of the old days had their pleasures in quilting parties and the like, and doubtless enjoyed them as much as do the gossips of to-day their more fashionable bridge-whist parties. For the women,

*The original name of this tavern was “Spring House,” later it was called the “Bucks County Farmer.” Capt. Valentine Opp, of Springfield township, bought the tavern in 1815, and it remained in the Opp family until 1843.
too, there were apple paring parties and for the men the athletic games which developed better physical and, perhaps, better moral training than some of the refinements we follow and the fashions we ape. The old log house presents food for thought. Do the refinements and extravagances, and inventions of this age, bring the true happiness and peace of mind of our ancestors? Such are the questions which the old house leads us to ask.

An interesting part of the exercises was the singing of “Home Sweet Home,” by the older persons present and “My Old Kentucky Home” by the smaller children of the public schools.

The exercises closed with the reading of an original poem in honor of the old house and its memories by Mrs. Findley Braden.

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Log Houses of Bucks County.

BY COL. HENRY D. PAXSON, HOLICONG, PA.

(Newsntow Meeting, October 10, 1911.)

It is with considerable hesitancy that I attempt to present a paper upon a subject that is by right of priority the acknowledged field of your President, a pioneer who has blazed the way through the woodlands of tradition to a new and pleasing light upon many phases of the American beginning. Years ago he gathered from the Delaware Valley the artifacts of the Redman, and with the argillite blade from Gaddis Run and yellow jasper from Durham and the Lehigh Hills, he presented in Madrid an exhibit that enlightened the archaeologists of Europe as to how, in the stone age, the aborigines of our country made their implements. Then, following in quick succession, we are fascinated with the art impulses from the stove plate and earthen jar and are delighted at the melody from the illuminated hymn books of the Pennsylvania German; then from the attic and dusty loft spring forth a heterogeneous collection of wood and iron, implements of the Pennsylvania pioneer, each eager in its turn to relate its part in the story of the founding of a new nation. But still further, permit me to recount that I recently saw in the city of Mexico, that ancient capital of the Montezumas, tiles marked with this inscription, “Manufactured in Doylestown, Pennsylvania.” Surely when
Bucks county shall receive suitable mention in Baedeker none will be more entitled to the credit than your President, Mr. Henry Chapman Mercer.

It is with the same indefatigable purpose of investigating and preserving now fast fading evidences of our early civilization that the log house has been made a fixture in history by restoring a typical specimen and placing around it the protecting arm of the Bucks County Historical Society, where it may remain for all time as a monument to the hardihood, steadfastness and sacrifice of those who went forth to build our nation.

I have been asked by Mr. Mercer to present in this paper some of the details of construction of the log house with the view of differentiating the various types.

To go back to the beginning, we can readily understand that when the pioneer family landed on the wooded banks of the Delaware the outlook for board and lodging for the first night must have been anything but propitious. In many instances, we are told, families were temporarily sheltered in the wigwam of the then friendly Indian, others made for themselves rude dwellings, the so-called caves. Little is known about these preliminary shelters outside of Watson's Annals, from which we learn that:

"Preliminaries settled, the men and boys choose out their several grounds for their temporary hut or cabin, called a cave. While some dig into the earth about three feet at the verge of the river bank, others apply the axe to clear away the underwood or to fell trees, whose limbs and foliage may supply sides and roofs to their humble dwellings. In other cases, some dug sods, and of them formed the sides of their huts. To these, chimneys of grass and kneaded clay were set up, and lo, their rude house was finished."

Another type of the cave home is given by Doctor John Watson, in his account of the first settlers of Buckingham and Soleburg, as follows:

"One of the first dwelling houses yet remains in Abraham Paxson's yard, on the tract called William Croadsdale's, now Henry Paxson's. It is made of stone, and is dug into the earth where there is a moderate descent, about twenty feet by ten or twelve. At the end fronting the southeast was a door leading into the dwelling-room for the whole family, where there was a sort of chimney; and a door at the other end, also level with the ground, led into the loft, which must have been the lodging room."
The pioneer having completed his temporary shelter, the next step was to get his warrants of survey and locate his land, upon which he subsequently built his more permanent home, the log house, few examples of which now remain.

They were constructed, says Alice Morse Earle, in Home Life in Colonial Days:

"of round logs, halved together at the corners, and roof with logs, or with bark and thatch on poles; this made a comfortable shelter, especially when the cracks between the lows were 'chinked' with wedges of wood, and 'daubed' with clay. Many cabins had at first no chinking or daubing; one settler while sleeping was scratched on the head by the sharp teeth of a hungry wolf, who thrust his nose into the space between the logs of the cabin. Doors were hung on wooden hinges or straps of hide.

"A favorite form of a log house for a settler to build in his first 'cut down' in the virgin forest, was to dig a square trench about two feet deep, of dimensions as large as he wished the ground floor of his house, then to set upright all around this trench (leaving a space for a fireplace, window and door), a closely placed row of logs all the same length, usually fourteen feet, for a single story; if there was a loft, eighteen feet long. The earth was filled in solidly around these logs, and kept them firmly upright; a horizontal band of puncheons, which were split logs smoothed off on the face with the axe, was sometimes pinned around within the log walls, to keep them from caving in. Over this was placed a bark roof, made of squares of chestnut bark, or shingles of overlapping birchbark. A bark or log shutter was hung at the window, and a bark door hung on with hinges, or, if very luxurious, on leather straps, completed the quickly made home. This was called rolling-up a house, and the house was called a puncheon and bark house. A rough puncheon floor, hewed flat with an axe, or adz, was truly a luxury. One settler's wife pleaded that the house might be rolled up around a splendid flat stump; thus she had a good, firm table. A small platform placed about two feet high alongside one wall, and supported at the outer edge with strong posts, formed a bedstead. Sometimes hemlock boughs were the only bed. The frontier saying was, 'A hard day's work makes a soft bed.' The tired pioneers slept well even on hemlock boughs. The chinks of the logs were filled with moss and mud, and in the autumn banked up outside with earth for warmth.'"

This describes the types of the Pennsylvania log house, except that Miss Earle fails to state that the chimneys were of stone and built inside of the house, which distinguishes them from the negro cabin of the South where the chimneys are of logs and built on the outside of the cabin.

Through a South Carolinian, I am able to present a minute description of the Southern cabin.
The site usually selected for the cabin is in the woods where the logs when cut can easily be rolled to the building. The sizes of such building vary, but 14 feet by 16 feet predominates. The logs are cut about two feet over the length required to allow for the lap at the corner. All that holds these logs in place is simply a notch at both ends and after the logs have been piled to a sufficient height, usually 8 or 10 feet, the cracks are filled in with chips and daubed with clay that is dug near the building, and which is mixed with sage grass. In the course of construction three openings are usually left on the sides of the building, one for a door, usually about 5 feet wide and seven feet high, the second is an air hole which might be termed a window, but is never closed with glass and is an opening of about 2 by 2 feet, which is closed by a sliding board in cold weather. The third opening is at one end and is about 4 feet or 5 feet wide by 4 feet high; this is for the fireplace. The chimney is built on the outside and is constructed by sticks placed one on top of the other similar to the construction of the main building. The chimney is also cemented or lined both on the inside and outside by a mixture of clay and grass. The roof is constructed of riven pine boards about 2 feet long placed upon poles and held in place by binding timber; all without the use of nails. Lamps are a luxury; light is usually secured by burning pine knot or what the inhabitant terms “light wood.” The room is never partitioned, the whole family, and any company that perchance may happen, eat, sleep and live in the same room.

LOG SCHOOL HOUSES.

Alice Morse Earle, in Child Life in Colonial Days, says:

"Full description exists of the first country schoolhouses in Pennsylvania and New York. They are universally made of logs. Some had rough puncheon floors, others a dirt floor which readily ground into dust two or three inches thick, that unruly pupils would purposely stir up in clouds to annoy the masters and disturb the school. The bark roof was a little higher at one side that the rain might drain off. Usually the teacher sat in the middle of the room and pegs were thrust between the logs around the walls, three or four feet from the ground; boards were laid on these pegs. At these rude desks sat the older scholars with their backs to the teacher. Younger scholars sat on blocks or benches of logs. Until this century many schoolhouses did not have glass set in the small
windows, but paper greased with lard was fastened in the rude sashes, or in holes cut in the wall and let in a dim light. At one end, or in the middle, a 'cat and clay' chimney furnished a fireplace.

LOG COLLEGE.

The most noted log school was the Presbyterian Academy established about 1726 by the Rev. William Tennent in Warminster township, Bucks county, and popularly called "Log College." Archibald Alexander, D. D., writing about 1851, said: "This edifice, which was made of logs, cut out of the woods, probably from the very spot where the house was erected, was situated in Bucks county, Pennsylvania, about 20 miles north of Philadelphia." Watson's Annals fixes the location "at the forks of the Neshaminy," but the late George G. Maris, of Buckingham, in a footnote in an old edition of this history says: "This is a mistake. It was situated on the Old York road one-half mile below Hartsville. Part of the foundation was standing in 1832. It was about 30 feet to the north of Moses Cooper's shop." Davis' History confirms this latter location and gives the size of the building as 20 feet square and built upon a tract of 50 acres of original timber land given by his kinsman, James Logan. I am inclined to accept this location since Miss Matilda M. Ruckman, of Solebury, told me recently that her grandfather had lived near this site and she remembers when a little girl being shown the ruins of the foundation of the college.

Apparently there is no true picture of the Log College in existence. Those that have been figured have points which bar them from the true Pennsylvania type. One, for instance, the frontispiece in Dr. Murphy's Presbytery of the Log College given as the original Log College building, has an outside log chimney and was the conception of an artist who drew the picture from a description given third handed.

But however opinions may differ as to its precise location and construction, this much is clear, that from this college in 1746, grew the great College of New Jersey, now Princeton University, and, in 1783, Dickinson College, at Carlisle, Penna., and that from this simple log college went forth many men who became makers and uplifters of a great nation.
LOG MEETING HOUSES.

Some of the earliest places of worship were constructed of logs; notably the first meeting house built in Buckingham, begun in 1705, and, which, not being finished in 1708, the builders thereof were admonished by Falls' Meeting "to get done with speed." During, or shortly after the construction of this building Friends petitioned to have glass windows put in and Joseph Kirkbride and William Biles offered to pay the expense thereof.

LOG TAVERNS.

The road house or tavern of these early days was often built of logs and though rude and simple dispensed to the traveler a hearty good cheer. One of these taverns by its peculiar construction with a chimney in the middle and rooms on either end gave it the appearance of a double building, from which it was called Double Inn, whence the name of the present village of Dublin, Bucks county. During the Revolution this tavern was said to have been a rendezvous of royalists, associates of the Doans.

GUN POWDER PLOT IN BUCKINGHAM.

An interesting historical incident of my native township of Buckingham, was the so-called Gun Powder Plot,—a favorite Guy Fawkes story and told in whispers around many a fireside in by-gone days.

Captain Bailey relates the incident as follows:

"Two hundred yards west of the Hughesian schoolhouse on the upper side of the road stood a Revolutionary relic, a log house. In the upper end of the town on the turnpike was an old frame shanty called Black Horse. A vigilance committee composed of many of the leading citizens decided it should be tenanted no longer. On the afternoon of the 31st of March, 1856, the tenants were quietly moved away and in the evening Black Horse was blown up with gunpowder, and at the signal of explosion, which shook the town, the log house was torn down by a number of active workers."

Time will not permit me to pursue the subject further or to go into that more interesting topic,—the home life of the pioneer,—fraught with so many stirring and romantic incidents. May we preserve, where we can, these remaining homes of our forefathers and record and cherish the worthy example as told in their lives.
A Century of Chairs.

BY FREDERICK J. SHELLENBERGER, DOYLESTOWN, PA.

(Newtown Meeting, October 10, 1911.)

My title is perhaps misleading. I am sure you would not have the patience, even had I the time, to listen while I described a hundred chairs. I do not intend to do so. What I shall attempt is to give a general sort of outline of the characteristics, changes and development of the chair for a hundred years—from about 1715—or thereabouts, to 1815 or so.

I have always thought chairs had more “personality,” if I may use the term, than any other article of furniture, more than tables, or beds or cupboards—for the chair is really a throne, and they were not at all common before 1600, upholstered ones indeed quite rare until a hundred years or so later.

And now to get to my subject, it may be, perhaps, well to give just the barest look at the chairs of the late seventeenth century. Though they are so rare in this country as to be of comparatively little interest to us, particularly here in Pennsylvania, which is not so old a country as the New England States. And here it may be well to say, that generally speaking, the finer and more elaborate the chair, the easier it is to give it an approximate date, say within 10 or 12 years, and conversely the simpler and plainer the specimen, the more difficult it will be to even come that close to the time when it was new.

Now we were an English colony and almost all of our furniture is of English derivation, some little imported, most of it made here from English models, for the Dutch and Swedish settlements had little effect on our household goods. Much of our early furniture, to be sure, is “Dutch” in spirit, but it is “Dutch” by way of England and William III of Orange, and not (this is important) directly inspired from Holland examples or designs.

Now the fine chair of King William’s time was an elaborate production and exceedingly rare if not to all intents and purposes unknown among our early settlers. The only one I know
of is the Penn chair in Independence Hall, Philadelphia (a very plain example of its type, by the way), and I think not at all of interest to us on account of its rarity, so I will begin by describing the plainer form of Dutch William's chairs, and those of the earlier years of Anne's reign, the so-called Spanish fiddle-backs.

The Spanish fiddle-back is rare enough. I have seen but three or four undoubted examples, but it gives us our starting point, or rather, our introduction. Firstly, it is a turned chair; that is, the lathe, not the chisel, was foremost in its making. Imagine a tall, rather narrow backed chair, its legs strongly braced all around, the turning more or less elaborate, particularly the stretcher between the front legs, the seat of cane or more often rush, with a rather narrow center splat joined to a rail between the stiles, shaped somewhat like a violin, more like a vase, and you have a rough picture of the Spanish fiddle-back of 1685-1700. The fancied resemblance of the splat to the musical instrument accounts for the second half of the name—while the Spanish foot supplies the first half. The Spanish foot, found on our chairs, tables and other articles of furniture of the Orange-Stuart period is a hoof-like foot, always turning out, perpendicularly grooved or reeded. As a matter of fact, most of these chairs have the plain turned ball foot, the usual foot of the preceding 50 years or so. Ninety-nine of a hundred are of walnut and almost all the remainder are maple (as is the Penn chair). We are almost at the beginning of the years of walnut—say 1700 to 1750. Some of our plainer chairs of this type are of hickory or ash—perhaps very rarely one is oak, which is probably an English chair.

Now a chair very similar to this (describing a chair which was shown to the audience), but with a most important difference, is much more common. The early Fiddle-back chair with rush or cane seat, and here is the great difference, the bow, bandy, or as I prefer to call it, the cabriole leg. As I will show you, this on the next chair I will describe really my starting point, I will pass on—these transitional chairs were made between the years 1695-1710, of the same woods as their Spanish forerunners.

And now we are at our starting point 1705-1720, and here we note two significant changes, the splat joins the seat and
the front stretcher instead of running between the front legs, is now recessed; that is, joined to the side stretchers. The chair I have here is a splendid, rather elaborate, example of this type, made of English walnut, undoubtedly of English manufacture. Notice the graceful curve of the stiles and splat, and particularly, the hooped top rail with a tendency to roll over at the top—very typical also is the scroll pendant on the front rail of the seat as is the beaded edge. Note well the little turned finial on the shoulders of the legs, not joined to the seat. The feet are of the early turned type which was to be used on fine furniture for fifteen years or so and on that of a plainer sort for twice as long, called indifferently Dutch, club or spoon. The carving on the knees of a shell with "hare-bell" pendant, although well executed and of interest is not particularly typical. Chairs of this sort are also found with "web" or duck feet (the same foot with vertical groovings and usually without the pad) and rarely the older Spanish foot. When this last is used the front of the leg is brought to a sharp edge.

Let me say here, that all these cane and rush seated chairs were used with loose cushions like the early wooden seated chairs, the fewer chairs of the early 17's, with upholstered seats were made with a soft wood seat frame, over which webbing was braided and then stuffed with hair or wool and covered—the edges were finished with gimp or fringe—sometimes of gold or silver thread. I make these remarks concerning seats because 1710 or thereabouts is the date of a very noteworthy improvement in this respect—one of those unknown important inventions that have such great influences, namely—the slip in or box seat—a method of chair seating that is so familiar to all who have the slightest acquaintance with antique furniture and whose names (for once) are so explanatory as to need no further description.

About 1715 to 1725 is also a most important date, because about that time were first made the bannister back, slat-back and Windsor or wooden seated chairs, so familiar to us all. All these are persistent types; with very little change these patterns lasted quite a hundred and twenty years. We all know the tall, narrow, straight-backed chairs, the stiles ending in little turned finials and turned ball-feet, the legs braced all around with turned struts, the front one often of the handsome bulbous turning we
found on the Orange-Stuart chairs (a Portuguese detail in its origin), with four or five more or less curving slats cross the back. Made in ash, in maple, ofteest in hickory, this type lasts quite until 1845 or so, a record that is far and away beyond that of any other chair—sometimes one finds them with cabriole legs, with club or web feet and these we can easily date as from 1720 to 1750—but the others, with the plain turned legs one can only approximate and that very roughly, anywhere from 1720 on. A rough but fairly accurate rule is, the higher and narrower the back and the more elaborate the turning, particularly on the stiles, the older the chair—rockers were made in this pattern after 1760 or so, and, alas! many of the others converted into rockers. They were all either rush bottoms or with seats of hickory-splint and though sometimes painted—black, dark green or red—were, and I like this much better, merely rubbed with oil which has imparted a color and tone that time alone can give.

The bannister back is of much the same type with one marked difference, instead of slats across the back, it has three or four perpendicular bannisters forming a sort of splat between the two rails, the top rail frequently showing considerable scrolling. They are much commoner in New England than in the Middle States. They were not nearly so long lived as the slat backs—1770 I should say would see the last of them. Like the slat backs they are made of various woods, hickory predominating, and again like them they are rush and splint seated, I consider them a descendant of the English Yorkshire chairs of the mid-seventeenth century and occasionally one finds them with wooden seats like their foreign prototypes.

Now for the Windsor or wooden seated chairs, the third of these persistent types, the simple homely chairs of the kitchen and of daily use as distinguished from, the finer, the parlor chairs. They are not quite so early as the bannister and slat back chairs, as they show a strong tendency, in almost all cases to the saddle or stirrup shaped seat of the fine walnut chair of 1720-35. They divide roughly into two types, those with top-rails and those with a curved continuous back. Both types have spindles, from seven to ten, running from the top to the seat (always of wood), turned legs and recessed stretchers. Those with the top-rail are the earlier. They lasted about as long as
the slat back, gradually growing less pleasing in form and are just as difficult to date accurately. The same rule, however, that applies to the slat back holds good with the Windsor, *viz.*, the higher the back and the finer the turning, the older the chair. They are made, practically exclusively, of hickory, though some have ash or maple spindles and seats. Windsor rockers date from 1760 or so on, and many chairs have been converted into rockers in a desire for our national vice in furniture, the rocking chair. Like the slat backs, they were frequently painted black, dark green and red often picked out with white or yellow, but the most pleasing are those in the mellow, natural color. I am sure none of these persistent types, bannister-backs, slat backs or Windsors was ever made in fine wood.

To return to the more elaborate and costly chairs, I have spoken of the introduction of the box or slip-in seat, about 1710. This great improvement in chair seats is as its name implies a sort of box formed of the seat rails, with blocks at the corners for the seat proper to rest upon, the rails joined to the stiles and front legs with mortise and tenon joint, and a detachable slip-in seat. Now although this was a great improvement over the pull over seat, the latter lost ground slowly—the earliest box seated chairs show the upholstery pulled over the side rails and fastened with gimp or brass headed tacks about half way down—not a slip-in seat at all. But the great convenience of the slip-in seat ousted this method and by 1720 or so, the loose seat was supreme. Now there are a couple more important changes, in this chair of 1720, first, the stiles are broken, that is, turned in sharply, a fashion that did not last more than fifteen or twenty years, as it made a weak back. Second, the saddle shaped or stirrup seat, called from some fanciful resemblance to these articles, in which the side and front rails to the seat are curved, an expensive and rather uncomfortable fashion that lasted about fifteen years. Third—the claw and ball feet. This, the most admired foot of the early Georgian chairs, comes to England by way of Holland, from China and is the familiar Dragon claw grasping the pearl so often found in oriental decoration; its life is thirty-five years or so. Side by side with the claw and ball go the club and web foot, usually on less elaborate chairs, but the Spanish foot disappears forever. Shortly after the introduction of the eagle's
claw, English craftsmen brought out a lion's claw foot, not nearly so effective which lasted for approximately ten or fifteen years. They are much rarer than the bird claw, and as they are only found on this 1725 chair many people suppose them to be earlier than the eagle-claw which is not the case. The splat is much like that of our earlier chair—somewhat wider and showing a tendency toward carved detail at the edges and frequently a shell at the top rail; a detail also often found on the front of the seat instead of the simple scrolled pendant of the chair of 1710. The back as a whole is, proportionately somewhat lower and wider and the legs stouter; knee carving, usually the escallop shell, is not uncommon. These chairs are practically exclusively of walnut and the seats are of leather, rep, needle-work, in silk or wool, and that old enemy black hair cloth.

Looking now at the walnut chair of 1730-45, we find some significant changes, the stiles have lost the angle and show a tendency to turn outward. The splat has become broader and more complex in form with more decorative detail and the box seat has become more rectangular. Two more important changes are: first, the top rail gets outside the chair, the cupid’s bow top, and second, the discontinuance of the under-framing and an increased sturdiness of the legs, particularly the little applied shoulder pieces on the front legs. The feet are generally claw and ball or club, the web-foot is growing rare and the lion's claw has vanished. This is the so-called Hogarth chair named from William Hogarth, the English painter and satirist of the period, who held the mirror up to town and showed its sins and follies, about this time. It is not a particularly appropriate name as Hogarth, as far as we know, never designed furniture. Almost all Hogarths are of walnut, but the later ones from, say 1740, are found in mahogany, which was now beginning to oust the earlier wood, transitional chairs, Hogarths, with a hoop-back but without stretchers, and others with a cupid's bow top rail with braces, are fairly common. These usually with the club or web feet, in both walnut and mahogany, showing how old models hang on in remote places. But one can state as a definite and invariable rule that a walnut fiddle-back chair with stretchers is prior to 1725 and one with broken angle-posts and hooped top is certainly earlier than 1730.
Now in the later Hogarths we notice a significant change in splat decoration. The specimen I have in mind has perforations in the splat, a key-hole and a heart. These mark the beginning of an important change, the elaborately pierced and decorated splat, brought about by the influence of the great eighteenth century designer whose name has been given as a sort of trade-mark to a whole class of furniture—Thomas Chippendale.

Thomas Chippendale, the great, the second Thomas Chippendale was the son and grandson of a master joiner, born in Worcester, England, early in the eighteenth century. From 1735 to 1770 he was the shining light among English cabinet makers. He died in London, November 13, 1779.

To him was due the great difference that there occurs, which we saw foreshadowed in the Hogarth chair we last examined, namely, the beautification and elaboration of the central splat. Other changes there were, but of minor importance. The legs became more slender and more elegant, rococo scroll carving, largely, took the place of the escallop shell, the backs show a tendency to curve more outward and less backward than the Hogarth type and lastly his top-rails steadily ended to get back within the stiles as in the Queen Anne hooped chairs.

I may say here that Chippendale, as well as the names of the great masters of cabinet making I shall hereafter name, is only a generic term. Very few if any of the chairs, so-called, originated in the shop in St. Martin’s lane, London, but the impress of the man’s work on his period is so strong as to be a splendid title for a whole class of furniture, from the year 1735 until 1770.

I have shown the minor divergences between the earlier Chippendale chair and its predecessor. Let us now examine the marked peculiarity, i.e., the splat. Chippendale and his school, changed the simple open perforations of the Hogarth chair into an amazingly intricate scheme of carved and sawn decoration. The number of different patterns is stupendous, hardly ever do we find two chairs, except those made in sets, exactly alike, and herein lies Chippendale styles great merit—its intense individuality.

Where this great designer received his original impulse is uncertain; perhaps from Tudor strap-carving, perhaps from Louis XIV design, perhaps from gothic window tracery. He
borrowed right and left and remarkable as it seems he improved on practically every one of his sources of inspiration.

Mahogany by 1740 was practically supreme for the finer classes of cabinet work, though we do find early Chippendale furniture in walnut, as for some years, say until 1750, it was used in the commoner sort of cabinetry. After the latter date practically everything is mahogany, the deep bronze or claret-colored, close grained wood of the West Indian Islands. It is the king of all woods for the carver and carving was the keynote of the Chippendale school. Alongside of the fine mahogany claw and ball chairs we find some of a plainer sort with little or no carving and the earlier club foot, but the web or duck foot has gone. These plainer chairs are quite often walnut, rarely a very plain one is found made of birch or cherry, very rarely in curly maple —this, by the way, is quite likely to be an elaborate claw-foot type. The seats are practically all box seats with a few pull-overs; these have the seat frame of soft wood, usually pine. I may say here that most infrequently indeed one finds a Chippendale pattern with French feet mostly the Louis XV roll-over scroll, but sometimes the Louis XIV club foot with carved decorations. There is also a type with a hooped back, very uncommon, with Chippendale style splat and detail; this is not a transitional type as one might fancy, but is of the period of 1745-60 founded on the design of a contemporary firm of furniture makers, Ince and Mayhew.

In 1754 Chippendale published his famous book, The Gentleman and Cabinet Maker's Director. And here occurs a marked change indeed; the disappearance of the cabriole leg, and the substitution of the square Chinese one. Unlike the cabriole which came from England via Holland, the square leg comes direct from the Flowery Kingdom. Brought over by Sir William Chambers, the architect who built the Pagoda in Kew Gardens, London. Sir William returned from China in 1755 and England went Oriental mad, some chairs were made in almost pure Chinese taste and pretty bad they are even if Chippendale did design them, but so nearly unknown on this side of the ocean as to be unimportant.

Besides the square, straight leg, absolutely revolutionary in its scope, the Chinese craze brought two minor changes, the
decorative embellishment known as relief carved lattice or card cut lattice, exceedingly rare on our native made chairs, and the little brackets at the angles of the leg and seat, rather uncommon. Also with the square straight leg we find a return to under-bracing which, we have seen, went out of fashion on the curved leg chairs about 1730. Instead of being turned, however, the struts are now squared. About 1760-65 we notice a tendency away from the cupid’s bow and though still outside the stiles the top rail turns down at the ends. Another peculiarity of these straight-legged chairs is, that the carved decoration is entirely on the splat and back—except, rarely, an ornamental moulding down the angle of the front legs. The straight legged chair is a bit lower both in back and seat than the bandy-legged type and about 1770 begins to have ogee moulded legs and stiles, while pull-over seats increase in numbers often with serpentine fronts. The chairs grow smaller and lighter and since 1780 another violent change occurs, the classic revival of the Adam school.

Before taking up this phase, a word on one more type of Chippendale chairs, the ladder-back. Founded on the old slat-back design, these chairs have no center splat, but instead show rungs horizontally across the back—they are of the latest period of Chippendale inspiration 1770-80 and of interest because in one rather common type, the so-called Chinese ladder-back the top rail gets back within the stiles. As a final word all straight-legged Chippendale chairs are mahogany, except a very occasional plain one in cherry or a still more unusual one in walnut. I might mention also that the little block Chinese foot is sometimes seen though it is commoner on tables.

Before we look at the classic revival of the brothers Adam, let us consider a most interesting transitional chair—the early Hepplewhite type of 1775-1785.


We have seen how the later chairs of the Chippendale period showed a tendency to more lightness and delicacy. Some of the very late models, particularly the ladder type chairs, have quite
often a leg that tapers toward the foot instead of being square. Also in one of the ladder types the top rail is entirely within the stiles. Now these two changes, the taper leg and the joined top-rail give us the salient character of the early Hepplewhite school, in other respects the early Hepplewhite chair is simply a refined and more delicate Chippendale chair.

Hepplewhite’s school was all for lightness and delicacy. He had a tendency to whittle his wood down to the smallest possible dimensions consonant with strength; the legs taper sharply. They are usually ogee moulded or reeded, and the strappings of the splat are much more cut out. When Sir William Schenck Gilbert says in his topical song, satirizing the collecting mania:

“Of course you must buy old Chippendale,
So spindle shanked and slender and frail
That every time you sit down in a chair
Your legs go wandering into the air.”

The author was evidently thinking of Hepplewhite, not being a connoisseur.

It is now time to consider the work and design of the brothers Robert and James Adam, architects. They were not furniture makers, their work being done by a firm named Gillow & Co., a concern that it may be of interest to remark, exists at the present time under the name of Waring & Gillow, Oxford street, London, W.

The Adam brothers were not very successful as chair designers, and their typical designs are quite few with us. Being architects they confined their attention for the most part to the more substantial pieces of furniture, cupboards, bookcases, high chests of drawers, and so on. But their intimate knowledge of Greek and Roman architectural detail was to have an immense effect on the furniture of the years 1770 and on. Now Hepplewhite from 1780 on borrowed their classic ornamentation, adapted their wheel, oval and shield-back chairs and beat them at their own game. The wheel-back circa, 1780-85, is very rare, and the name is sufficiently descriptive. The oval back, 1780-90, is more common. It has a central splat within the oval. The shield or heart-shaped back, Hepplewhite’s most characteristic form, was in vogue from 1780 to 1795 or so. Sometimes it shows a center splat, sometimes curving balusters occupying the en-
tire field, sometimes feathers or wheat stalks carved, the carved detail being of Greek or Roman derivation. They are, usually made of mahogany with a very occasional plain example in walnut or cherry. These elaborately-shaped backs made another change in construction imperative, whereas in all the earlier chairs the stiles were continuous from the foot to the top-rail. In the oval and shield-back types, they stopped after curving sharply inward, bringing the feet closer together behind, 3 or 4 inches above the seat. The spade foot, a little block of wood for strengthening an unduly slender leg, was fairly often used on the Hepplewhite style chair.

Along about the same time, perhaps a little later, 1785-1805, still another school was competing with that of Adam and Hepplewhite, that of Thomas Sheraton. Born at Stockton-on-Tees, England, in 1750 or 1751, he died in Edinburgh about 1810. He published in 1791 The Cabinetmaker's Drawing-Book.

There are two marked differences between Sheraton's school and that of his predecessors. First—about 1790, carving as a form of decoration began to be supplanted by inlaid, painted or gilded embellishment. The later Hepplewhite chairs are sometimes inlaid or slightly gilt, but it is rather rare, though common enough on other articles of Hepplewhite furniture. Sheraton used carving alone, carving with inlay or painting, and inlay or painting exclusively. The second marked difference is that Sheraton was a straight-line man. Every other chair we have seen since the Spanish fiddle-back of the late seventeenth century, was based on curvilinear lines. Sheraton's treatment of chairs, in his first and best period, is decidedly rectilinear. His chair backs are lower than Hepplewhite's and generally rectangular in form, though he sometimes used an oval or shield-shaped back, narrower and lower than the earlier models. The stiles are again straight and the top-rail generally a straight piece joining them, sometimes with a curve in the center. It is interesting that Sheraton top-rails show, of course, in a greatly reduced scale, just such lines as the side-boards of the period exhibited.

Another unmistakable point of his straight-line work is the reappearance of the brace between the stiles 2 and 3 inches above the seat, the splat running from this brace to the top-rail. Again this is a return to the Orange-Stuart school of 1690.
Sheraton’s early chair legs are usually square tapered, sometimes hexagonal or octagonal, rarely carved or moulded, but frequently enriched by inlay down the front face—his inlay is nearly always geometrical, straight lines predominating. The pull-over seat is more common, often curved in front, sometimes nearly circular, soft wood of course. And with these we find a round turned leg, often reeded, usually ending in a ball and thimble foot. Most of his chairs are underbraced, as were Hepplewhite’s, but some of the turned legged models are not. The wood is mostly mahogany, of a lighter color than that utilized by the mid-eighteenth century joiners, mostly from Mexico and the Central American mainland. A few are cherry; rarely we find one of walnut. The woods used in inlaying were holly, rosewood, dark mahogany, sometimes satinwood, and rarely the fine tropical woods, like king, tulip and partridge woods. The detail is mainly Greek, by way of Robert Adam. The key pattern, Walls of Troy, Egg and Dart, Honeysuckle, Husk and Harebell patterns being all quite frequent.

At the same time there was a lighter, daintier chair made, mostly for parlors and bed-chambers, with a cane or rush seat. This has almost always turned legs with spade or thimble feet. The decoration is painted and gilt, the designs the same as were used for inlaying. Some of these chairs are cherry, some ash, or poplar, painted, but most of them are of our beautiful curly-maple, the American substitute for satinwood, which was the material par excellence for fine furniture in England during the years 1785-1805. An American satinwood chair is a rare bird indeed.

Around 1805 we find a curious transitional type of chair, prophetic of what was to come. The top rail becomes far larger than heretofore, and curves in toward the front. The legs are almost all turned, sometimes with lion’s claw feet, another reversion, made sometimes of brass. Brass spade or thimble feet are also found. The seats are almost all curved and the pull-over seat predominates. The painted maple chair is commoner than the mahogany model, and the decoration tends more to Roman than Greek models, though derived from the same source, Robert Adam. Ladder-back types are frequent, often with X-shaped pieces between the rungs, sometimes a band of diamond-shaped
lattice work across the back. The splat, after a life of a hundred years practically vanishes. To this transitional phase of construction and decoration, 1805-15, the names of Adam-Empire and Sheraton-Empire are indifferently applied; I much prefer the latter, and the style approaches that of the cabinet maker much more closely than that of the brother architects.

All these changes show the influence of the First Empire style of decoration then in vogue in France, but our Empire design is founded on English Empire rather than French. The bronze-gilt, or brass ormolu work so typical of the First Empire in France, with us is more often water gilt on the wood and carving in Roman, rather than Greek detail is common. Laurel wreaths, torches, lyres, etc. The Empire chair is much lower in the back, some of them are extremely low and the typical shape shows but one rung, usually carved between the stiles. The top-rail is the heavy concaved one of the Sheraton-Empire chair, sometimes carved, more often gilded, frequently enriched with a little inlay, sometimes of brass, more often of ebony wood. Some chair legs are turned rather heavier than Sheraton's work, but most of them are concave curved or Egyptian cabriole. The seats are a modification of the box-seat, and although the cushion is mostly screwed to the rails, it is, to all intents, a slip-in seat. These chairs are practically all dark mahogany and are our usual parlor chairs from 1815-30.

The cane and rush seat chairs of maple or soft wood with gilt and painted decoration take the same form, though turned legs are commoner than on the mahogany chairs. A splat, lyre or oval shaped, between the top-rail and back-brace, is not uncommon.

And now we have reached our destination. After 1830 comes the deluge of stock-patterns and factory construction that swamps the individual design and fine carpentry of the foregoing hundred years. Let us not forget, too, that with these elaborate chairs I've been describing, the persistent types, the Windsors and the slat-backs, were being made and used every day.

And now, just a few words on arm-chairs. All the chairs above described are side or single chairs. Arm-chairs are much rarer, one arm to twenty singles is a fair estimate, though in the chairs of daily use the proportion is far less—say one to three.
Every period has its typical arm, but it is possible to date approximately every chair without reference to the shape of the arms. For the sake of brevity I will not pursue the subject further. Let us remember, however, that on account of the greater scarcity and utility of arm-chairs and the consequently higher prices paid for them that dealers in antiques often convert sides into arms. We can foil them by the almost invariable rule that the arm-chair is always larger than its corresponding single chair.

Before closing I shall look briefly at chairs with upholstered backs. They are far rarer than those with wooden backs, and as these chairs were made for ease and comfort, the number of arm-chairs is quite equal to that of single pieces. In fact one finds arms predominating. In outline and decoration they followed roughly the wooden back chairs of their period. There are two marked types; the first and more usual with solidly upholstered arms and often with wings, the Fireside or Grandfather chair, and second, the small-arm or open-arm type which has a wooden arm like the simple armchairs, either with, or without, upholstered elbow pads. In dating them remember what I may call the Golden Rule of Chairs, the taller and narrower the back, the heavier and stronger the legs and under framing, the older the chair.

All these chairs of a century are beautifully constructed, whatever we may think of their design, their cabinetry, at least, is worthy of all praise. It is strong, direct, honest, usable. And the design is good, usually because it is individual. A man did not go to the warehouse of a great merchant and choose something, or worse still, order something by telephone or mail. He went to the cabinet maker, the creator, stated his preference and between them, he and the craftsman, while following predominant design, evolved something that expressed them personally. If we produced no great designers, no Chippendales, or Adams, no Sheratons or Thomas Hopes, we did produce some splendid adapters and translators, whose design was often first class and whose work was always admirable.

CHAIRS USED FOR ILLUSTRATIONS.

Orange-Stuart walnut side chair, 1680, one of three in possession of the Newtown Library Company. William and Mary

The gratitude of the author of this article is extended to the owners of these typical, beautiful chairs, for their great kindness in allowing him to use them as examples when delivering his address.

Notes on the Penn Chair—Presented to the Bucks County Historical Society by the Will of Mrs. Alfred G. Blaker, of Newtown, Pa.

BY FREDERICK J. SHELLENBERGER, DOYLESTOWN, PA.

It is always a peculiarly disagreeable duty to upset local and family traditions, but it is one that appears, to the writer, necessary when an article is left to a public museum. Ascriptions and claims are of no harm as long as the article is in private hands. No matter how palpably wrong they may be to the expert and connoisseur, if the family chooses to believe them and to tell them to their friends that is their own affair. With the contents of a public museum or gallery, the case is radically different. Persons desiring to study the various exhibits and by so doing learn the intimate history of past times, are misled and misinformed by incorrect labels and descriptions and so form totally incorrect and erroneous pictures of the past. For this reason it
NOTES ON THE PENN CHAIR

seems advisable to protest against labeling the beautiful chair left the society by Mrs. Blaker, as "having belonged to William Penn." The chair has merit enough to stand on its own legs—there is not in the writer's opinion a museum of furniture or objects of art that would not be glad to own it—but it could not have belonged to William Penn any more than a brass bedstead or a mission library table could have.

I used this chair as an example in my address before the society at Newtown, October 10, 1911. I described it then as I describe it now as an exceedingly good example of the rare "fringe and tassels" chair of Chippendale type. It is a very elaborate piece of furniture and therefore can be dated quite accurately, unlike the plain, persistent type pieces of furniture which present such difficulties to the antiquarian. I have no hesitation in stating that the chair was certainly not made prior to 1745, more likely not earlier than 1755 and at latest, say 1765. I should say 1750-1755 would be a very close approximation if the chair were English made, with an additional five years added if it were an American piece. I incline to the former view, though there is no way of telling to a certainty. Mahogany is not a native wood of either country and though there were but few cabinet makers in this country in 1750-60 who could have produced such a fine chair as this, there were some and the best of them in Philadelphia.

A chair of the time that William Penn was living in this country was about as different in design and ornament from this chair as can well be. Anyone wishing to see such a William Penn chair can do so, as there is an armchair with an unbroken documentary history in Independence Hall, Philadelphia, that belonged to him. Moreover the three very rare and interesting Orange Stuart chairs in the possession of the Newtown Library Association were about what Penn would have owned, though his chairs would probably have been more elaborate.

As to the Pennsbury tradition that is quite another matter. The chair is surely a first class piece of furniture, it could have been made only by a first class craftsman; it would have been expensive even in the days of low priced labor. It is just such a chair as a gentleman of means and culture would have in his dining room or withdrawing room in the year 1760; why then not from Pennsbury? Traditions always have some basis of
fact, they are rarely wholly fictitious, and this chair was likely
in the Manor House, but that it was there during William Penn's
occupancy is absurd.

I beg leave to suggest the following as an accurate, trustworthy
label for the chair:

"Mahogany side chair, of Chippendale type, fringe and tassels
pattern, with claw and ball feet, probably made in England about
1745-1760. Reported and believed to have been in Pennsbury."

Penn in the County of Bucks, England.

BY OLIVER HOUGH, NEWTOWN, PA.

(Newtown Meeting, October 10, 1911.)

The paper which I am requested to present at this meeting was
written by Miss Emily Hickey, but before reading her paper it
may be best to refer briefly to the very probable and generally
accepted, though not positively proven, connection between the
family of William Penn, of Pennsylvania, and the Penns of
Penn, in Buckinghamshire, England.

In "The Family of William Penn," by Howard M. Jenkins,
(Phila. 1899), it is stated (page 3) that "The arms born by
William Penn, the Founder, 'Argent,' 'on a fesse Sable three
plates,' are the same as those of the Penns of Penn, in Bucking­
hamshire, according to the Heralds' Visitation of that
county, 1575-1634." Also (page 4): "On the tomb of Sir Wil­
liam Penn, father of the founder, it is stated that he was the son
of Giles Penn, 'of the Penns of Penn-Lodge' in the county of
Wilts, and those Penns of Penn, in the county of Bucks, and
this inscription, it is fair to presume, was made with adequate
knowledge. The author of it was doubtless William Penn,
the Founder. His intelligent acquaintance with his father's
career, and devotion to his memory, * * * * his ability in
composition, and his right as eldest son, heir and executor, make
it unlikely that the work would be intrusted to any other hands."
Miss Hickey notes both the main points made above, but without
the details.

*The full inscription on his tomb in Redfield Church, Bristol is given in Granville
Penn's "Memorial of Professional Life and Times of Sir William Penn Knt." above re­
ferred to on page 580 of Vol. II.
Again, Granville Penn in his "Memorials of the Professional Life and Times of Sir William Penn, Knt." From 1644 to 1670, (London, 1833), says (vol. II, page 575): "Relation of kindred, was always mutually claimed and acknowledged between the family of Sir William Penn and the Penns of Penn in Bucks, now represented by Earl Howe; but the genealogical connection, does not appear on record."

It will be seen in Miss Hickey's paper—though the fact may have no great significance—that Thomas Penn, son of the Founder, constructed a large family vault in the parish church at Penn.

Miss Hickey mentions that the first positively known ancestor of our William Penn, was a William Penn, of Minety (where his house was the Penn's Lodge above mentioned) who died in 1591. The proof of this is embodied in the researches of J. Henry Lea, published in the New England Historical & Genealogical Register, Vol. 54, pedigree page 325.

As to the location, etc., of Penn, the third edition of Lewis' Topographical Dictionary of England, 1838, says:

"PENN (Holy Trinity),* a parish, in the hundred of Burnham, county of Buckingham, 3 miles (N. W. by N.) from Beaconsfield, containing 1103 inhabitants. The living is a discharged vicarage, in the archdeaconry of Buckingram, and diocese of Lincoln."

The fifth edition of the same book, 1845, adds that it was in the union of Amersham, and then had 1,040 inhabitants, and was 3,889 acres in area. The poor unions were a new institution in 1845, but the name of Amersham carries a significant reminder of the step-family of William Penn's first wife, Gulielma Maria Springett—the Peningtons.

I would say in conclusion that I obtained this paper through the courtesy of the Rev. Herman J. Heuser, D. D., of Overbrook, Pa.

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PENN IN THE COUNTY OF BUCKS, ENGLAND.

By Miss Emily Hickey, West Hill, London.

It is always a pleasure to speak of what we love; and I, loving Penn, am glad to send across the sea these words about it and some of its associations, especially its associations with the days when the Faith was the unquestioned possession of man, wife

* Name of parish church.
and child. I am fresh from a little stay there, not the first that I have made, a sojourner at my friends’ pretty cottage, with its walls rose-covered in front, and ivy-covered at the side. Over the garden I looked out on blue hills, the hills of Berkshire; and on fair woods, mostly beech. My last evening there, the nearly full moon shone on the laurel at the gate, and turned it into a lovely silver tree.

Penn lies high, some five hundred and sixty feet, with the Thames valley to the southwest. It was only four days since I had walked there from the station, some two miles off, I went between hedges that were sending out trails of wild roses and honeysuckle, in beauty of colour and sweetness of smell; the oak and maple were still keeping their delicate spring tints; the black briony was just unfolding its bloom; and when I sat down, inside a gate at the foot of one of the last slopes that I had to climb, long lush grasses were near me, and the dear bracken fronds were uncurling, and the fresh young leafage of the larch was quick and fair against the darker mass around it. Oh, but it was a lovely walk, with the larks singing high above me, and the cuckoo crying in the changed note of June. The sun was shining, and the stars of the white-blossomed stichwort looked up at him, and the willow-weed was there, and the little wild geranium with its strong-scented pink bloom, by-an-by to make the bank gorgeous with its vivid scarlet leaves. There were plain-tains too, the creatures we used to call “fighting cocks” when we were children, having a handful apiece, and each of us taking turns to strike with a fighting cock at another brave bird held in the playmate’s hand; keeping on till failure came. Whoever struck off most heads won the victory. Well, the walk had to come to an end, and this attempt at a description must do likewise. Yet I cannot but set down how the sound of the hoofs of a galloping horse and the sight of him and his rider, as they sped on, was dear and pleasant to me, who am country-born.

Coming up the hill from Beaconsfield, which they call Beckonsfield, into the outskirts of Penn, you pass a picturesque old tavern, where you can get cider—or something stronger—an you will. Going on to the village, you have the church on your left, and the two old trees, or rather one old tree, and the remains of the hollow trunk of the other, which are known as the Stock
Elms. In old days, the stocks were set between these, and the culprit sat there in full view of his fellows, sympathetic or otherwise. I do not know how long it is since this punishment was used at Penn; but a relative of mine, who died very recently, remembered that she and a younger sister of hers had seen a man sitting in the stocks at a village in Berkshire, (which county, needless to say, is next door to Bucks) some time between 1849 and 1856. The man had been stocked for drunkenness, but he was then drinking beer, which had been brought to him, and also enjoying the fellowship of his pipe. My relative remembered very clearly the impression made upon her when she noticed the feet, with large thick-soled shoes, protruding from the holes. It began to rain, and a lady who was passing by, handed him her umbrella, saying, "Here, my poor man, you want this worse than I."

The Penn culprit, as he sat in the stocks, would have had a good view of the little church with its tower and its grand old yew-trees, and its fine elms. There are two great yews in the church-yard, and one in the vicarage grounds adjoining. Once a journalist, evidently given to highfalutin, wrote about the "grove of yews, many thousand years old." Perhaps the grove was suggested by the numbers of the fine old elms on the north and west of the church-yard. But for the thousands of years old, who shall plead? The culprit of the eighteenth century could not, I think, have measured the time of dreerling his weird by the curious one-handed clock, placed on the tower in 1715. What a sense of oldtime leisure the thought of that clock gives one! Think of its being needless to mark any division of time smaller than that of an hour!

On, past some pretty houses, you go down to the village, with its postoffice and shops. You probably stop a minute or more, on your way, to read the legend, in very large letters, on the wall of a farm-building at your left hand: "Prepare to meet thy God."

A great point of interest to Catholics* should be the open gate of Rayners, Sir Philip Rose's country house, which has the honor of enshrining the Blessed Sacrament; so that here, in a sense

* This paper was originally for a Roman Catholic publication.
different from that taken by the good man who put up the text on his wall, we may prepare to meet our God. The father of the owner of Rayners built a church at Tyler's Green for the English establishment; Tyler's Green lies just below, and formerly formed part of the parish of Penn. The convert son has fitted up a Catholic chapel in his house and had it licensed for public worship.

A little further down, there is a branching of the road, the right branch leading to the postoffice, near which there is an elm curiously cut into an oblong. Further on is the village green, with its pond, and below is Tyler's Green. It will be remembered that the first wife of William Penn, of Pennsylvania, Gulielma Maria Springett, is described in the notice given of the intended marriage, as "of Tiler's End Green, in the Parish of Penn, in the county of Bucks." Coming back from the village, we stop to look at the large-lettered notice on the wall of a little low-roofed building which was once a schoolroom belonging to the Established church. It is now the seat of the

HOLINESS MISSION.

Here meetings were held weekly, and missions are sometimes given. It was the chief promoter of this mission who put up the text I have told of; and it is he whose cart-horses may be seen with forehead- straps bearing in brass letters the word HOLINESS, with an odd literal application of Zacharias xiv:20. A mission was beginning during my visit to Penn, and the good woman who saw to my needs, was one of those attending it. She told me that an evangelist was coming for a week. "He has been dreadful wicked," she said to me, "he's had delirium tremens three times." "And he is going to tell you all about his wickedness?" I asked. "Oh, yes," was the reply, "he's going to tell us all about his wickedness, and then he'll tell us what the Lord done for him. It's wonderful what the Lord can do for 'em when He picks 'em up." So it is, good Mrs. ——.

The old village industry of lacemaking, so long associated with Buckinghamshire, seems to have quite disappeared from Penn, though I made acquaintance there some time ago with an old dame who had been used to work on a pillow. Her daughter told me that "she" preferred domestic service.
The children of this neighborhood do not follow the example of William Penn, but cap to you. The little girls made nice rustic curtseys. It was pleasant to hear their voices and their gay laughter, as they came along, with big posies in their hands. It was holiday season come earlier and to stay later, because the school buildings were being set in order; so I saw more of the children than would normally have been the case in June. One of them presented me with a great bunch of ragged robin and purple orchises. (I do object to calling the "long purples," "orchids.")

How to be at Penn without thinking of the founder of the great State washed by Delaware waters, and wishing that the missing link could be found which would give certainty to the belief in his connection with the place that has his name; that connection for which there so much probability, though at present no positive proof. In the Friends' burial-place at Jordans, only three or four miles away, they laid him when his troubled and weary spirit had passed away from earth; as they laid here, in the vault under the green of the church-yard, the six little children of his sons; that same church-yard that must have seen so many a child of the Faith borne to be christened, and walking to be wedded, and again borne to be buried. Yes, the name Penn at once brings to mind that of one so distinguished in history; one whose memory is held in honour as that of the founder of a great State; and one who endured not hardness only, but sharp persecution. It is a pathetic story, that story so well known here in England, and in the great English-origined country over the sea; the story of the lad of fifteen who proclaimed himself as belonging to a religion differing from that of his kindred and his friends; of the young man banished from his University; of the return from abroad, and the time of being a fine gentleman; of the renewal of former impressions when the great plague had smitten and stricken the City of London; of the time in Ireland, as gentleman and officer; and finally, as preacher of the doctrines of the Quakers. We know how his father, after vain expostulation, turned the young man adrift; receiving him by-and-by in the fatherly love that nothing could alienate. We know the story of the grant to the son of the fine old Admiral who had so well served his country, in ack-
nowledgment of that father's claims on that country, of the Delaware territory; and we know, and gladly know, how he, who had suffered sorely from its lack, gave liberty—civil and religious—to his colonists. What a curious piece of irony it was, by which this man, to whom the church was but a mere derelict, was actually accused of being a Jesuit! He had influence at the court of a Catholic King, an influence used for the obtaining of the release of over a thousand imprisoned members of his sect; an influence enough to give him, with the vulgar-souled and jealous-minded, the reputation of being that which to the ignorant to this day, is a name for one false and full of deep-laid dishonest schemes. We think of the sorrowful ending of his life, a life clouded by family griefs and much pain, and more than these things; and we trust that, like many another who has loved things good and true, he may have found in the soul of the church that which, in belonging to her body was unpossessed by him.

Was there a connection, and if so, what was it, between William Penn of Minety, ancestor of the Proprietor of Pennsylvania, and the Penns of Penn? There are certain things that point to such a connection, but at present it is not possible to prove it. Let us see what foundation of probability there exists for this belief.

First:—There is the statement of the monument of Admiral Sir William Penn, in the church of St. Mary Redcliffe, Bristol, that he was the “son of Giles Penn, of the Penns of Penn Lodge, in the county of Wilts, and those Penns of Penn in the county of Bucks.” It has been thought that this inscription was written by Pennsylvania Penn, and if this could be proved, we should be certain that the connection was at least a family tradition.

Secondly:—We have the burial of six of William Penn’s grandchildren at Penn. The burials of five of these children are thus entered in the Registers of Penn Church:

William Penn, son of Thomas Penn, Esq., Proprietor of Penna. and Juliana his wife, Sept. 13, 1753; Thomas Penn, Esq., son of Thomas Penn, Esq., Proprietor of Penna. and Juliana his wife, Sept. 1757; Master William Penn, son of Richard Penn, Esq., and Hannah his wife, of the parish of St. James, Westminster, was buried Feb. 12, 1760; Master William Penn, son of Thomas Penn, Esq., and Lady Juliana his wife, was buried April 30, 1760;
Louisa Hannah Penn, daughter of the Honorable Thomas Penn, Proprietor of Pennsylvania, June 16, 1766.

The date of the death of each of these children is on his or her coffin in the vault; the burial took place about a week after the death. One little coffin is simply marked with the letter P. It would look as if its baby tenant had died unbaptized. The William Penn who died in 1753 has a memorial slab in the central aisle of the church. It was probably as the eldest son of Thomas Penn, who, through the death of his elder brothers, the sons of his father by his first wife, had become the head of the family, that a special memorial was made of the boy. The name of William was given to a second boy, who followed his brother seven years later; and another child, cousin to these, also called by the name which all the family would naturally wish to perpetuate, was buried here a few weeks afterwards.

Thomas and Juliana Penn appear to have conformed to the Established church as four of their children were buried in Penn church, and they themselves at Stoke Poges. The fact that Richard Penn's little son was also buried at Penn, his parents at the time belonging to St. James' Parish, Westminster, looks as if Penn were thought of as the old home of the family. (Other children of William Penn were buried at Jordans.) It will be noted that Thomas Penn is not set down as belonging to any parish, but merely as Proprietor of Pennsylvania; the name of his "property" being variously spelled, as will be seen above.

This is the inscription on the slab in the central aisle:


Thirdly:—There is the suggestion that Penn named his house in Pennsylvania, Pennsbury Manor in the County of Bucks after the old home.

And, fourthly:—The arms of the families are the same.

Mr. Roscoe, in his "Buckinghamshire," says,

"There were Penns of Penn long before those whose names and features are preserved to us in the time-resisting brasses, and in the fourteenth century the lords of the manor were the Berkeleys, whose home was Berkeley Castle, on the banks of the Severn. It may well be, therefore, that some one of the Penns of Penn passed with his lord into the west country, from whom descended the Penns of Minety. Of these the
first of whom we have knowledge, is William Penn, a yeoman, who died in 1591."

The little old church of Penn, dedicated to the Holy Trinity, was built in the Thirteenth century. It belonged to the Priory of Chaucombe, in Northamptonshire. When Henry VIII dissolved the monasteries, he gave the benefice of Penn to Sybil, governess to his daughter Elizabeth, on her marriage with David Penn. The monetary value of the gift was £8. 13s. 4d. a year, somewhere about £100 of our money. I have seen in the old register, kindly shown me by the vicar, the entry of the burial of "Mr. David Penn," in February, 1564. The church, as has been said, is small, with a west tower, from the top of which, on a clear day, parts of twelve counties may be seen. The doors are north and south, that at the north side being of old oak, the side-posts unhewn stems, black with age. When the present vicar came to Penn, he found that manifold layers of paper notices had formed a considerable depth of hardened material, one notice having been placed over another for many and many a day. And as to the nails that had to be removed, their name was truly legion. The west door, under the tower was removed by a predecessor of the vicar, and the entrance blocked up. The reason of this was that the ringers, or at least some of them, now and then used the facility of the very near-at-hand door to slip away from the church and slip into the fairly near-at-hand public house. But alas, that vicars, however, well intentioned, should have the power to deal thus with such possessions as these.

In connection with the ringers, a quaint set of rhymes may be quoted, which are set up on a board close to the fine eighteenth century peal of five bells:

"My friends, if here you please to ring,
Keep time and order for the thing;
It's—to be brief—without demurs,
Pull off your hats, your belts and spurs.
Take then a bell, ring while you can,
Silence is best for every man.
For if you swear or do amiss,
Or turn a bell, the rule is this:
You shall pay sixpence or be dismist,
For each offense we do insist.
God bless the King in everything,
The realms, and all who here shall ring."
We must by no means forget to look at the fine woodwork of the roof of the nave. The arch near the chancel was enlarged in the eighteenth century. This little church was a favorite with Queen Anne, whose hatchment may be seen on the north wall. The beadle's staff, with the royal arms, was given by her; it is not used now. It was in her reign that the young men and maidens who had learned to "sing Psalms" were allowed to fulfill their wish to build a little gallery over the south aisle. Happily, this defacement has been removed, as likewise that of the gallery at the west end.

A certain Mrs. Dorothy Page, wife of one of the vicars, gave to the church in 1744, brass candelabra, "out of a sincere regard for God and for religion."

At the bottom of the south aisle, there is a stone coffin, probably dating from the thirteenth century, on the lid of which, a cross and mitre were once discernible. It was found in a field near by, having sunk through the solid soil by sheer weight, and disappeared. In getting it up, the lid was broken and the coffin was found to be empty. There is a theory that when the body which it contained was being taken to its place of burial, an attack was made on the convoy by robbers, who possessed themselves of everything valuable in the shape of vestments, etc., which the coffin contained and showed no respect to the body of the dead. But conjecture is of course vain.

The church has a very interesting old font, a plain leaden bowl. It is reared on what is said to have been probably a font of Saxon days; a stone bowl filled in with cement, having the base as it is supposed to have been, reversed in order to support the later one. The scribblers of former days have scratched their initials and other interesting pieces of caligraphy all over it, photography revealing marks not recognizable to the naked eye. This is a practice not wholly unknown in days more modern.

Near the south door I pause before a framed list of the "Incumbents of Penn" set up in the fond claim of the succession being "without a break." There were seven rectors from 1215 to 1314, and twenty-two vicars down to 1530. One of the rectors Gilbert De Segrave, became Bishop of London in 1313. Thomas King comes in 1553, and John Blower in 1557. Did this last named "conform" in the next reign? and what of the vicar be-
tween 1530 and 1553? Did he conform in Edwardine—or rather, Somersetian days, and was he replaced by Thomas King for special reasons, at the significant date of 1553? Robert Rudrope was vicar in 1596, and has been succeeded by nineteen others, down to the present incumbent.

The Penn brasses are in the south aisle, along with an older brass, to which we shall turn by-and-by. The oldest Penn brass is that of Sir John Penn and his wife, Ursula. The day of the husband's death, and the entire date of the wife's are unrecorded, the spaces left for them, being empty. The knight is represented with a pointed beard, and he wears a ruff. He is in plate armor; but the lower part of his figure and that of his wife have been broken away. Here is the inscription:

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"Hic jacent corpora Joannis
Pen armigeri quond m Domini
huius Manerij de Pen qui
obiiit die Octobris Anno
salutis 1597 et aetatis suae 63
at Ursulae uxor is elius que
obiiit Anno salutis et
aetatis suae
Horum terrena clauduntur membri sepulchro,
Sed capiunt animas sydera sola pias,
Quid Amor univit, mortis seperare potestas
Non valuit, junctos cerimus hoc tumulo."
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We see, beneath where the feet of the effigies were, the figures of their mourning children, symmetrically grouped, according to size, on either side.

The next in date, is the brass of William Penn, Esq., who died in 1638 and with whom is commemorated his wife, Martha, who died in 1635. At their feet, their three children in effigy bewail them; the son on the left, the two daughters on the right. This is the tomb for which some travelers—I must not say from what part of the world—make a rush, in the belief that the body of Pennsylvania Penn lies below. Regardless of the fact that the great Quaker was buried at Jordans, and regardless of the impossible date, they ask for relics, even in the shape of little pieces of the coffin; so that it has been found advisable to bar access to the tomb, by the use of cement.

This brass is below Sir John Penn's and above the knight's is
that of John Penn, Esq., who died in 1641. We notice here, the change in the armor, which had begun to take place, as John Penn wears jack-boots instead of jambs. At the left side is a brass to the memory of Lady Susan Drury, John Penn's mother-in-law, who died in 1640.

The latest of the Penn monuments are the stone slabs in the central aisle to the memory of Roger Penn, (who died in 1713) the last male representative of the Penns of Penn with whom the name died out, and to that of his unmarried sisters.

Passing from the older to the newer, we take a look at other monuments on the church walls. Almost every one commemorated during the last two or three hundred years, and especially in the eighteenth century, is described as being of the most excellent of the earth. The maxim, Demortius nil nisi bonum is certainly well carried out, and virtues are writ in brass, not, as the poet says, in water. There is a very quaint inscription on a marble on the wall of the chancel, which it is worth while to quote:

"To the memory of Esther Curzon and Dorothy Curzon, both buried here (two excellent women as ever blessed the marriage state) this marble is inscribed by their affect. and loving husband, Assheton Curzon, deep read in sore affliction's book. They were both cut off in the prime of life, the former by a putrid disease caught in attending her sick son; the latter in childbed, 23 February, 1744."

Truly Assheton Cruzon's sense of humor was sadly undeveloped when he wrote himself down as "their" "affect and loving husband."

Here is the eulogy of a lady who died a few years ago: "She possessed in the highest degree, the genius of friendship."

So we go back to the little south aisle, not to look again at the Penn brasses, but to kneel by a memorial of an earlier date. It is the effigy of a lady in a shroud, the face uncovered, with a scroll over her head, the ends of which are broken away: "...... day of judgment Lorde d. . . . . . . . " We know that it must have read, "In the day of judgment Lord deliver us." This woman's virtues are not sounded, nor is there a bewailing of her loss. But on the brass beneath, with its beautiful bordering, we find that she asks that for her, may be prayed the prayer which the faithful use to this very day. It is in Gothic characters; the inscription is:
"GOD WHICH ART CREATOUR & REDEMER OF ALL FAITHFUL PEOPLE GRAINT UNTO YE SOULE OF ELIZABETH ROK THY SERVAUNT & ALSO TO THE SOULES OF ALL TREW BILEVERS DEPARTED REMYSSYON OF ALL THEIR SYNES THAT THROUGH DEVOUT PRAYOURS THEY MAY ATTAYNE THY GRACIOUS PARDON WHICHE THEY HAVE ALWEY DESIERED BY CHRIST OUR LORD AMEN."

9 AUGUST 1540

Yes, we can pray now as Elizabeth Rok and her friends prayed three hundred and seventy years ago.

Little dear church of Penn, you no longer belong to your rightful owners. No priest now stands before an altar within your walls, to lift up Him who draw men to His feet. He abides here no longer, in His little dwelling, whether it be dove-shapen or tabernacle-wise, where He, the infinite charity, wills to hide His infinite splendor, and let the children of His love keep watch before Him. For this we must grieve, and pray for the day when He will come once more to our old churches, such as you. But we thank Him that your old walls are now safe-guarded, and your old treasures carefully kept; and we ask for His blessing on the separated brethren who have learned to show this faithful care, and we are sure that it will one day meet with its reward.

Good-bye, little dear church. Good-bye, dear Elizabeth Rok, whom we bless because you have left upon your tomb the witness to our unity, our continuity in Faith and Hope and Charity. We will pray for you as you ask, though it well may be that you no longer need our prayers, the "Creator and Redeemer of all faithful people" will use them for the needs of those whom He is waiting to bring into the fullness of His light and the perfection of His rest.
Lumbering Days on the Delaware River.

BY THADDEUS S. KENDERDINE, NEWTOWN, PA.

(Newtown Meeting, October 10, 1911.)

Perhaps it is because I am one of the "Last of the Mohicans," speaking figuratively, one who for two score years lived on the shores of the river of the Lenni Lenapes, a good part of which time I was in business for myself, or assisting my father, who had been lumbering since 1832, that I am assigned this subject. In my early days, or in the beginning of the forties, from my home overlooking the Delaware, in a clearing surrounded by primal woods, which ran a half-mile inland and two miles down the river shore, I awoke daily to see that beautiful stream, either in its summer quietude or in its winter fury, or in time of spring freshets when raft after raft passed down its waters or when they were whitened by the sails of Durham boats. The last ceased their voyages about 1850, the lumber floats, continuing fewer and fewer were a small factor by 1880, a scant few lingering ten years longer.

Eighty years ago, to ambitious people in a lumber business way, living as far inland as the eastern edge of Montgomery county, the Delaware valley seemed a paradise for their exploitage; its water power and the wealth of pine and hemlock trees around its northern branches, whose logs had only to be cut and rolled in the water, or taken there by short hauls to float to market, appealed to those desirous of profitable trade. From the section named my father left his milling and mill wrighting, and located in a bend of the Delaware river to carry on a business which he thought might be continuous, at a place he named Lumberton in Bucks county, there was a ferry across the river, a river wharf, a canal landing and water power for two mills which eventuated in three. He did not live to see it, but the time came when the building of the North Penn railroad and the reaching of its spurs toward the river took away all of the back country trade, and finally the deforesting of the upper Delaware left no business for the river mills to even supply the adjacent country. And now
with mills long silent, their dams filled with mud and their head races overgrown with weeds, and with not one of the names of their builders around them, Lumberton is but an epitome of the uncertainties of human and business life. The mills at Lumberville, but a mile above, and which with its neighbor shared its enviable propinquity for back country trade, shared much of its loss, although its sawmill is still in operation on local hardwood timber, but its sash and door factory has been idle for over 30 years, and its lumber business greatly dwindled.

John Burroughs in his "Pepacton" gives a refreshing sketch of a ride in a rude boat he made for himself 20 years ago for a journey down the east branch of the Delaware, the Pepacton, his desire being to first explore the river from a naturalist's standpoint; to ride over rapids and placid reaches where none but the Indians and raftsmen had passed, the starting point was from the suggestively named town of Arkville. It is interesting to know, that perhaps, emulative of Burroughs, a party built a craft, Durham-boat shape, to hold a dozen persons to make a similar journey. The boat still lies overhead in one of the old sawmills 10 miles below Arkville, one left of the many which in days of old, deforested the valleys and mountains of the upper Delaware. The ownership of the boat and mill is now a former resident of Newtown, the Rev. Charles G. Ellis. The boat was never dampened with the waves of the Pepacton, nor the eye and minds of its naturalist owners gratified by the sights and sounds which greeted Burroughs. They intended to go all the way to tide water, but got out of the notion, from loss of inclination, fear of danger, or perhaps because the river never rose to their expectations so that their craft would float, for what we call the noble Delaware is here wadable at ordinary stages. Conditions in the times of those voyages, actual and projected were much more primitive than now; for there were unsold woods in being, there were trout for the fishing and bear and deer for the hunting, and, while not everything, there was much for that nature-lover to feast on, and the few natives of the country were not excluded from his delights, as, idling along he stopped at their farm houses for milk, where his upturned boat made his home for the night, and where truant boys sometimes shared his craft.
business way, I had a chance to know them as year after year they rode their rafts of logs and sawed-stuff to market. But they were not in the receptive mood of Burroughs, and they passed over gentle reaches, down swirling rapids, by frowning rocks, under beetling crags and shadowing wooded projections, unimpressed with their sights; the danger of wreckage on shoal or rock, and the desire to reach a friendly eddy by night occupying their minds instead. The heads of minks projecting from their lairs along the shores; the muskrat disporting in a shadowed nook; the wild duck paddling around an eddy in thoughtless security, or the squirrel leaping from branch to branch, appealed to our naturalist friend's love of animal nature, but not to the rude raftmen's sentiments. His only thought when he could keep his mind off the Scyllas and Charybdes he was passing between, in the shapes of rocks and bars, were the value of the furs of the one, and the hunger-satisfying flesh of the others, for mink and muskrat, squirrel or duck, were but beast and bird, as in the case of "The primrose on the river brink, a primrose was to him and nothing more." These rivermen, farmers or woodsmen, were as unsentimental as Markham's hoe-man, but if their minds soared but little above the clods of the valley which raised their buckwheat, rye, potatoes and cabbage, they were practically well attuned to the nature which kept their physical systems going. Better their rude self-satisfied lives than the conditions of sentimental starving for want of the coarse food their exalted systems could not digest. Hardy, honest and unsophisticated, they were a peculiar people, and some of the raftsmen so ignorant they could not write their names as their receipts show. Farming on a small scale such crops as their begrudging soil and climate yielded, it was only a side line; the hay and grass they raised to partly feed their working cattle; for getting out logs and running sawmills was their profitable business. Their crops in, the farmer, his boys and his hired men, hied them off to the woods, and cutting down the trees in valley and on upland logged them off, and, if hemlock, barked them and piled the product up for the tanners in the neighborhood. With but the little schooling they got in the winter months the boys helped their fathers when large enough and often sooner, or when able to drive oxen, these cattle being of general use for hauling logs to the mills or shore,
where on the first spring freshet they could be rafted. On the larger streams running into the Delaware were the sawmills where boards, joists and frame timber were cut and piled up ready for the first spring rise of suitable height. This gave the lumber time for seasoning and to an extent lightening the loads for the oxen.

In getting up data for this subject, I feel that I am “in some banquet hall deserted,” from a loneliness peculiar to the ending of an industry of which I was a part, and the passing away of my contemporaries, not one of whom I can call on for information or substantiation of statement. The Philadelphia commission merchants who had lumber yards on the north wharves and which were full of lumber from the headwaters of the Delaware; the Trumps, Malones, Taylors, Betts, Pattersons, Lippincotts, Croskeys and Rileys, or their combinations in firms, are gone, and the comparatively small stocks they have now weakly replace the vast amounts of Delaware, Lehigh and Susquehanna lumber over-weighing down their docks in the old days of plentiful timber at the headwaters of these rivers. White pine and hemlock from the far west, with other soft wood lumber unheard of in those times, some even from the shores of the Pacific, are drawn on now to replace these woods. And with them have gone all the old time retail lumbermen who had yards and mills from Morrisville to Easton; the Taylors, Martins, Browns, Neeleys, Sollidays, Thomas’, Dillworths, Stovers, Tinsmans and Riegels. Not one of them to answer rollcall, who for years did a profitable business at river or mouths of mill streams, if called for responses. My own name, which for 40 years was identified with the trade, is the only one left, and that has for as long been out of connection with it.

In my time there were sawmills at Morrisville, Yardleyville, Taylorsville, Brownsburg, at both Hendricks’ and Eagle Island, just above Centre Bridge, Lumberton, Erwinna, the Narrows, Monroe, Quinn’s Falls, Riegelsville, Carpentersville and Easton, and before that at Lumberville and Smithtown, on the Pennsylvania side, where they were put out of commission by the building of the Delaware Division canal, while on the New Jersey side there were two mills at Tumble Falls, and others above. The one at Eagle Island was washed away, the second one there,
in the '41 freshet, and had just been rebuilt, the first log ready
for the saw the night before the flood came. There was also a
sawmill on Laughrey's or Wyker's Island at Lynn's Falls built in
1812 by Michael Fackenthal which was carried away by the flood
of 1841. A sawmill on a neighboring island, once Paxson's,
then in succession, Johnson's, Armitage's and Hendricks' island
had its first mill burned, and the second, built by the latter met
the same fate, luckily for the owner, it being insured and its
business gone. This enterprise was started in the late '60's and
was the last river mill built. The late Lewis H. Coryell, in con­
junction with Dr. George Huffnagle started the foundation for
what was to be a large manufacturing plant on the same falls, but
on the mainland side of the island creek, but the stringency of
money at the beginning of the war and the deaths in succession
of the promoters was the end of the project, and the massive
walls, I presume, are there yet. There is one mill still running
along shore, which sawed raft logs, that at Lumberville, and per­
haps two, the second being the Stover mill at Erwinna, but both
must now depend on a local supply.

To begin at the beginning of this article, as well as at the head
of the Delaware, a liberal supply of logs in flush times depended
on a liberal supply of snow, for log wagons and timber-wheels
could not be depended upon in the rough mountain lands or
swampy valleys for hauling the logs to the river. Sleds drawn
by oxen or slow, heavy horses were required. The logs were
sledded to some point suitable for raft building, a level stretch
at an eddy, when, before a rise of the river, they could be lashed
together in shape for floating to market. The appliances for this
were slender saplings cut into what were called lash-poles, or
haliards, the last nautical term, used because ropes were scarce
and dear; these with pins and withes could be used for fastening
the rafts at landings. They were laid across the logs when ar­
ranged for floating, and fastened to the logs with wooded staples
called bows, made of ash. From two to four oars, according to
the width of the raft completed the outfit.

The lash-poles were from 2 to 4 inches in diameter, and chan­
eled out at the large ends to suit the bows and generally made
from water-birch or iron-wood, or whatever wood which best
held its size. The bows were of ash, split out 16 inches long and
1\frac{1}{4}" inches wide, and half that thickness, and then steamed and bent. The logs were in units of length generally 16 and 18 feet, the joints being "broken" by lengths of a half more or double, that the float might be stiffened for going through rough water at the falls or rapids. The lash-poles being regularly spaced, holes were bored on each side into the top of the log with an auger with an iron shank over 5 feet long with a crank near the top like that on a brace-stock. With this the holes were quickly bored, the bows inserted and fastened with wedges, and soon a raft from 100 to 200 feet long and from 16 to 36 feet wide was ready for the oars. These were monsters, and gotten up as for use of Titans and not for mere men. The shafts were 30 feet long, tapering up from a hand-span to 8 inches across, with blades 15 inches wide and as many feet long, and were hung on stout headblocks with projecting pins, and nicely balanced. Of course, with the float going with the current all the "steersmen" could do was to force it to and fro sidewise when passing obstructions like rocks or bridge piers or in making landings. With a box of cold victuals and a rude wigwam, sometimes, on mid-deck for protection from the weather for the men not on duty, and three to six men for oarsmen, the raft left on the first sufficient rise, taking the chances of being wrecked in rocky rapids, or of being knocked out by unmanageable companion rafts at night moorings. Sometimes the logs were run through to city markets, but they generally stopped at selling eddies, such as Titusville, Lower Black Eddy, Upper Black Eddy and Easton, to where buyers from below came and where bargaining and dickering began. It was not to the advantage of the sellers to put their logs worst side up, nor bow lines up or down, but vertically crooked and "fair side to London," so the buyer had to use his Yankee wits against the woodsmen's guile. He had also to look for evidences of "shake" and rotten cavities in the ends of the logs, somewhat difficult where they were butted together, for after the sale was made there was no redress. The spaces between the logs had to be agreed on mutually, as these must, when subtracted, determine the width of the raft. This arranged, the number of feet was worked out by a peculiar rule, apparently by guess-work multiples, found in no "lightning calculators," but which went. This was to take three cross measure-
ments of the raft to get the average width. From this was de-
ducted the spaces, and by dividing the width in inches by the
number of logs, the average diameter was arrived at. Then the
courses were divided in lengths, making, say, 126 logs 16 feet
long and 21.4 inches across. The rule was to square this diam-
eter, multiply this by the length and this again by twice the av-
erage diameter. This would make 320 feet for each log and a frac-
tion, then multiply this by the double diameter and you had the
contents of the raft. This may not have been as good a rule as
the golden one or that which worked both ways satisfactorily,
but it obtained along our river until it was as fixed as the laws
of the Medes and Persians. There had been some previous dick-
ering as to the throwing in of the landing ropes and the delivery
of the raft by the seller, as there was risks in non-experts in
making landings in high water. This being fixed and the raft at
its destination, the seller was paid in cash or notes, for checks
were unfamiliar then, and the seller went on his way home. You
would think, naturally, up the river, but no! Even when the
Belvidere railroad was continued to Easton the raftsmen started
down stream with his money and ropes, if he missed selling the
latter, for his up-Delaware home. This was because he had to
go by the Erie railroad, which he could only do by going to
Trenton and then to New York.

At some of the river water powers, such as at the Narrows and
at Riegelsville, log rafts were run and cut into bill timber, re-
rafted and sold to retail yards below. This branch of the busi-
ness was risky from the logs stored in the river being knocked
loose by other rafts in time of freshets or from canal boatmen
stealing the ropes which held them. To avoid this wires were
woven in the strands of ropes so as they could not be cut, or the
old-fashioned halliards were used for fastening the floats to the
trees along the towpath. This letting loose of logs caused serious
losses from the difficulty of proving property when caught and the
amount of salvage claimed when proven. Sometimes a raft
would get away in the effort of landing at the unloading wharf.
My old receipt book mentioning "$600 received on account of
runaway raft" brings up the matter of a lumber float missing
landing, and, as it swung around, breaking an oar and leaving
but one other for its guidance. There was only my father and
one man on board, and thus crippled they must pass between the
piers of perhaps four bridges and two falls. At Centre Bridge a
man put out in a boat and was a great help in plying the one
oar. In this crippled condition they safely passed under the
Centre Bridge and New Hope bridges and, dodging the rocks of
Wells Falls, made a landing at Titusville. The home anxiety was
great, for in the then absence of telegraph and telephone we did
not hear from them until night.

Comparatively few white and yellow pine logs were rafted, as
it paid better to cut them up at the local mills and raft the sawed
lumber. The bark from this wood, being worthless for tanning
purposes, was not removed.

Getting sawed lumber ready for market and rafting it is an­
other story. The up Delaware sawmills were of the primitive
“up-one-day-and-down-the-next” class, for band saws, large cir­
culars and gang saws had not come into use. Boards were sawed
without reference to paralleling them, and with what were known
as “stumpshot” ends, as the saw did not go all the way through,
which had to be hewed down to a smooth surface, the logs having
to be given that much extra length. On account of the taper the
boards had to be measured in the middle, which, when flooring
machines came in use, caused loss, as the taper had to be ripped
off, as well as for the jointing and tongue, which now are in­
cluded in measurement. This taper also occasioned loss when
flooring was worked by hand, for a knot cut out of a tapering
board prevented the ends meeting evenly when coming together.
I would here mention that hand-worked flooring was in vogue
until the early ’50’s in our neighborhood, when my father bought
a planing machine and the sole right to its use in Bucks county,
Pa., and Hunterdon county, N. J., paying $1 per 1,000 for the
right on all he planed. The carpenters were so opposed to this,
which they termed “taking the bread and butter out of their
mouths,” that they threatened a boycott, and which for a while
they carried out, but not long, for as 100 square feet was all a
man could work and lay in one day, or but a space 10 feet by 10,
the employers soon got on to it and bought their flooring ready
to lay.

In sawing lumber ready for rafting, chalk or lead pencils would
not do for noting dimensions, as the water would wash the marks out, so a knife-edged hook was used which gouged them out in Roman characters, some of them modified; thus a perpendicular under the cross of an X made a 9, and under the last X in a 20, 19. A down stroke from the top of an X or an XX made 15 or 25, and a perpendicular under the reversed V took 1 off. Those were the days of large pine logs, and boards and plank came from the mills 2 feet and more wide. The first were set aside at the retail yards for coffin case boards.

White pine boards, so scarce now as to be precious, particularly for making patterns, for which it has no good substitute, from its freedom from resin, the presence of which causes the sand to adhere to the wood, was plentiful in the '40's at the headwaters of the Susquehanna, Delaware and Lehigh. The first was the most valuable, the Delaware and Lehigh following. Before the Susquehanna lumber could get to Philadelphia by water, shingles and choice panel boards and planks were hauled to rafting points on the Delaware where the other river circled nearest to it, and then loaded on log rafts and floated down to the city. After the Delaware and Chesapeake canal was made boats came through from Williamsport. Coming down the Susquehanna canal and on to Delaware Bay, the horses were put in stalls in the stern of the boat, and there had a rest until they again took the path of duty on the cross-country canal to the Susquehanna. Sometimes the lumber was rafted to the western end of this canal and thence boated to Philadelphia.

When the country was yet well wooded at the beginning of the last century, and even before, it was not with all suitable building timber, lacking, as it did pine and hemlock, it seems that as early as 1796 a raft was run down the Delaware from Cochecton. The pioneer raftman was named Skinner, and his first mate, or bowsman, Parks. So delighted were the Philadelphians with this soft-wood shipment that they figuratively gave Skinner the keys of the city and actually the title of "Lord high Admiral of the Delaware." The navigation was found to be too dangerous, however, for further encouragement of rafting, when seven hundred and fifty pounds were spent to make Trenton Falls navigable, Philadelphia raising three hundred of the sum. This was also for the benefit of coal arks, as well as Durham boats which
last were being extensively used for hauling flour and whiskey from the upper Delaware. This was before the Revolution.

The rafting of sawed stuff, as well as its preparation, was essentially different from that of logs. The lumber was hauled to a smooth shore, as gently sloping as could be found, and a skeleton keel laid. This was made from "grub-plank," so called from the "grubs," or uprights used for holding them together and keeping the lumber in place, and these in turn were probably named from being small saplings grubbed up that the roots might be used. These were cut off 3 feet long, and dressed to 2 inches in diameter to the swell of the root, which was made into a head. Hickory or iron-wood was used for this. On these placed up on end were slipped the already bored plank, placed in squares of 16 feet, and these connected on other squares until a raft 16 x 192 or longer was made. These squares were called "cribs." Once started, layer after layer of boards or scantling were placed crosswise or lengthwise of the float, other grub-planks or boards were slipped on the standards every half-dozen courses, and secured with wedges, and made doubly secure with cross plank when the raft was topped out. Headblocks were then placed on each end, oars made and shipped, the float was tied up with ropes or halliards and made ready for the first freshet. Sometimes two such rafts were lashed together and as many more oars added. When branches like the Pepecton and Lackawaxen were too small to float a raft, what were called "colts," of half size, were put together, and either run all the way down as such, or doubled up when the main river was reached, when they might be called a span of colts or a tandem team, and as such went running down the river. Floats of logs were similarly put together on minor streams. On still smaller streams like Broadhead's creek still smaller floats were formed of joists, which in up-edged groups of a dozen or so, with their ends bored were connected with "grubs" run through the holes and then run down the creek to the river where they were rerafted. Riding these down through rapids made exciting work for the hardy woodsmen, equal to "bronco-busting" in the wild west, and with nothing but a pike-pole for guidance, the riders often came to watery grief.

These rafts sometimes had deck-loads of unfloatable lumber, or what sank so deep that they were nearly covered with water,
such as ash, maple or white-oak, as well as cherry boards, hoop-poles, shovel-handles and hemlock bark. Still we got one raft of cherry, ash and basswood, which came in port like a submarine, with the raftmen almost web-footed from continuous wet feet.

In the sale of a sawed raft a distinct understanding was necessary as to the counting; what were to be called “cullings,” and allowances for defects, such as “shake,” and knot-and-auger-holes; each of the latter requiring a deduction of a superficial square foot. The grub-plank had a special price, and were sold for bridges and driveways. The seller could not wait for the unloading of his raft, so, after a counter was agreed upon, the greater part of its value was paid him, and he went the usual course of down the river to get up to his home. The lumber unloaded, a statement and note was forwarded him and the incident was closed.

There were lively times during spring rafting freshets. I can see one float after another going down the river, the men looking like dressed up ghosts as they silently swung their brobdignagian oars, and as if going to some mysterious country, from which there was no returning. In some instances, although but few, the raftsman would have some of his family aboard. When our particular float was swung in it was when all preparations were made for its unloading; a dozen men or so, a pair of horses and three wagons. The boards run clean until those below the watery surface appear, when they need scrubbing from the roily current which has soaked among them. Then four men with splint brooms are needed to scrub the boards with the water they float in, while two others drag them away and slide them onto the wagon backed against the raft, each calling out in a loud voice the Roman numerals on them to the professional counter. For years this was an aged man, named Thomas Wall, but familiarly known as “Tommy,” whom I can see even now with his tally-board. On the right hand edge of the paper tacked on this were figures from five to twenty-five, which would generally include all the measurements, and when a number was called, Tommy would make a down stroke, the same as if he was tally-man at a spring caucus. For the culls he had another set of figures, always placing the fifth line diagonally over the four
preceding ones as the tally-man aforesaid. What Tommy put
down, went with both buyer and seller. The men on the raft
had a cold, wet job of it. Besides these were the unloaders and
driver, the former running the wagons, when empty, back to the
raft, going down the wharf full tilt that a sufficient momentum
might be got to carry the wagon around a circle at the foot of the
incline to be in position to back against the raft. The opposite
shores of Jersey were mainly depended upon for the help, for
as fishermen and “stone-hackers” they were used to dampness,
as well as to assimilating the liquid for its cure. They were as a
class hardy but ignorant, hence the markings on the boards came
within their comprehension from their resemblance to the chalk-
marks they used to keep their time and the tavern scores back
of the bar they patronized, while they would have balked at ordi-

tary figures. Their wages were $1 per day of sun to sun, after
whose close some of them rowed across the river and walked a
mile or more to their homes. After the boards had drained off
which took a week or two, came the piling, which took the same
number of men as the unloading of the raft. A sorter with a
miniature boat-hook drew the board towards the waiting carrier
who bore it off on his shoulder, while it sprung up and down
in unison to the wide brim of his home-made straw hat. Pro-
fessional pilers took the boards and in even projecting lines, of
a slant equal to that of “Pisa’s leaning miracle,” carried up square
cribs to the height of 20 feet or more. These were stripped
with the narrowest boards, but in the long periods of seasoning
the boards sometimes rotted at the crossings, for it generally
took a year for water-soaked lumber to dry. Thus from keeping
up two stocks of lumber extra capital was needed to carry on
the old time lumber business.

From an old memorandum and receipt book in my possession
dating back to 1847, I find some interesting information pertinent
to this paper, even if referring to business done at a minor place.
This was at my native village, Lumberton, of but three houses
and two mills, and within a mile of another stand at Lumberville
where there were better wharfing facilities and for getting to the
back country, as well as water power and yard room. There
was an easy graded road from the river direct to Doylestown,
while we had to go a half mile to the lower edge of that town,
and then climb a heavy grade to the back country of near a mile. At that stand double the business could be done as at Lumberton from these advantages. But these two yards did the leading business along the river from their nearness to market. The Lumberville mill was owned by John E. Kenderdine in 1832, and transferred to Lukens Thomas by lease in 1842, the latter selling out his stock to Quinby & Webster in 1847. There was but about an acre for two mills, board-yard and log-pond. I find that before the spring stocking up, and besides the manufactured, seasoned lumber in the yard, there was a transfer of 230,000 feet of logs, by estimate, lying in the pond, a place now filled with mud and connected with an idle mill, as has been the case for years, so that it is a wonderment where that amount of logs could have been stowed. But the water then was deep. In addition to this 150,000 more feet of logs were bought that season of nine months during which over 400,000 feet of boards and scantling also was bought, the boards for seasoning and selling the coming year, the sawed lumber of the former tenant being available for present use. The boards were mainly white pine, the floating ranging in bulk from 160,000 in double rafts, to frisky “colts” of 26,000 to 40,000 feet. In the seven following years the amounts bought went from 400,000 to 900,000 from rafts, besides shingles and the better lumber from the Susquehanna which came around by Philadelphia. During the time mentioned, seven years, the yard had dealings with sixty-three up-river lumbermen, mainly rafting from the New York counties of Broome, Orange and Sullivan, although Wayne and Monroe counties of this state furnished a few rafts.

The cost of the material, in these days of scarce and high priced lumber makes interesting reading. The logs mentioned in the dam, including cost of hauling, were billed at $4.50 per M, while those bought during the season in the raft ranged at from $4.75 to $5.50 per M, low figures counting the cutting, hauling, rafting and risk. White and yellow pine logs sold at $10 per M. Hemlock boards and scantling were $7.50 to $8, for the best; the culls and “grub” plank $6. White pine boards sold from $10 to $14. Yellow pine scantling, heart, were $18. Plastering lath, 4 feet, sold at from $1.50 to $2.

The coming of the North Penn railroad inaugurated a struggle
between railroad and river traffic. The cheapness of water transporta­tion for awhile held out, but gradually weakened as the supply at the head waters of the Delaware became exhausted. Then, in 1862, came the freshet which put out of commission the canal on the upper Lehigh, which we had depended on for lumber from that region and which came without being water-soaked, and better for competing with the carred lumber which came inland by rail. Next came the spur to Doylestown, followed several years afterwards by the branches to Hatboro and New Hope. Then the river lumber stations, in the language of the prize ring, threw up the sponge, and gave up competing for the back country trade, some going out of business altogether, others holding on for the little local trade available. The yards at Taylorsville, Brownsburg, Lumberton, Point Pleasant, and two or three others were those which went down and out entirely. Yardley and Lumberville are still in being.

I now conclude my paper. It may seem tedious and unnecessarily full of particulars, but the details are of a nature that would soon be lost, and I deem it wise that they should be gathered before they are overtaken by oblivion.
Alfred Paschall Memorial.

RESOLUTION OF RESPECT ON THE DEATH OF ALFRED PASCHALL.
REMARKS BY HON. HARMAN YERKES AND DR. B. F. FACKENTHAL, JR.

(Doylestown Meeting, January 16, 1912.)

REMARKS BY EX-JUDGE YERKES.

I am sure the members of the Bucks County Historical Society who have just learned of the passing away of Alfred Paschall, have received the sad intelligence with feelings of sorrow and regret. His death occurred suddenly at his home in West Chester, early this morning. I therefore desire to say a few words on this occasion in reference to his life, particularly to his faithful services as an officer of this society. I had known Mr. Paschall for very many years, from the time he came to Bucks county, I think about 1870, until the time of his death; and he was known to all of you, who are residents of the county, either personally or through his newspaper; and he was intimately known to the citizens of Doylestown. He was a gentleman of high character, and of more than ordinary attainments as a writer and editorial manager of a newspaper. I doubt very much whether in the history of journalism in this county there was any man who possessed qualifications for the position of editor of a country newspaper superior to those shown by Mr. Paschall. He was in
every sense an independent man. He sometimes erred in his judgment, as all men do. In fact, it is only those who sometimes err in their judgment and in the attitude which they take toward public affairs that accomplish anything. Mistakes go hand in hand with great success; and in the case of Mr. Paschall, as editor of the *Bucks County Intelligencer*, I think we can freely admit that during the period of his incumbency of the editorial chair of that paper, the people of this county reaped benefit, conceived high moral and even high political ideals, which, unfortunately, so seldom occurs as the result of the management of newspapers, which, of course, in communities of this kind to some extent find their dependence upon political support. He was a friend of the household, and believed that the structural foundation of good society and good government began in the family; and it was his object to instruct his readers that the education at home, that the love of home, the love of the history concerning the homes of the people of the community would result in the ennobling of the citizens themselves, and in the advancement of good government and improved social conditions. And in these times, when we observe so much of selfishness, so much of the disposition of men in positions of influence and control to subvert the public good and enlightenment to personal advancement or advantages, it is well to commemorate and to honor the memory of one, who in a position where he might many times have served himself, always elected to do what, according to his method of thinking, was to defend those principles and those rules of conduct which he considered were for the public and general welfare; that he was not the owner or conductor of his journal for his personal advantage, but that he represented his readers, the people dependent upon him for information, advice, and proper thought in the course of life. And as a member of this society, we can fully appreciate what he has done for this county, and for the preservation of our local history. The least event that took place in its management or in its conduct was faithfully recorded and transmitted to the people through the journal which he controlled and for a long time edited; and as a matter of fact, Mr. President, many of the records which we now have with us, are due to his fidelity as secretary and as editor, in their publication; and I have no doubt that the Vice-
President of this society, Mr. Fackenthal, who has devoted so much energy in perpetuating and publishing the records and the papers of the society, can make his acknowledgement that his way was made more easy through the records of the Bucks County Intelligencer, which Mr. Paschall had preserved. It is for that reason, and because I feel that we have lost a useful and interested member that I offer this resolution, and move for its adoption, and that a copy be spread upon the minutes of this society.

Resolved, That we learn with profound sorrow and regret the passing away of Alfred Paschall, his death occurring suddenly at his home in West Chester. For a period of twenty-eight years Mr. Paschall filled the office of secretary-treasurer of this society, faithfully performing his duties, and with general satisfaction. From its organization in 1880 until his death, his interest and loyalty in the welfare and advancement of the society was unabated. As editor and citizen, he contributed zealously towards arousing public interest in the subject of local history, and in perpetuating historical facts through the work of this society; and in his death the Bucks County Historical Society has sustained a serious loss.

Dr. B. F. Fackenthal, Jr., in seconding this resolution said:

My acquaintance with Alfred Paschall dates back to the year 1873, before he became editor of the Bucks County Intelligencer, when as a reporter on that paper he came to Durham iron works with a letter from some mutual friend, and called upon me with the view of writing up an article on the furnace plant and mines. At that time I occupied a subordinate position at the works, not having been made manager until July, 1876. I remember very well the pleasure I had in showing him around the works. I can fix the very day of his visit (May 20, 1873) as I have preserved his article in my scrap-book.

I can also bear testimony to the methodical and painstaking manner in which he preserved the papers read before this society, and the careful manner in which they were mounted in the scrap-books. Our minute book bears testimony to his long and faithful services as an officer. He was present at the first meeting for organization, November 20, 1880 and became one of the found-
ers of the society, and was at that meeting made its treasurer and on March 17, 1885, was elected its secretary, and continued to fill these positions until he removed from the county when he was succeeded January 15, 1907, by Clarence D. Hotchkiss, our present efficient secretary and treasurer. Mr. Paschall continued as a member of our board of directors, and his death early this morning leaves a vacancy in our board.

Mr. President I take pleasure in seconding the resolution offered by Judge Yerkes.

President Henry C. Mercer, then asked for the adoption of the resolution, which was carried unanimously.

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Our Quest for the Seckel Pear Tree.*

BY ANTHONY M. HANCE, PHILADELPHIA, PA.

(Doylestown Meeting, January 16, 1912.)

Picture to yourselves a wide expanse of land being reclaimed from river silt by man’s genius and mastery of engineering; high fort-like dykes encircling an irregular arc, the chord of which is several miles long; tide-water on the arc, thus enabling the great centrifugal dredges to “blow” the liquid mud over the land; and after the gravel and sand have settled at low tide, the supernatant water is allowed to flow back to the river by opening sluice-gates in the dykes; grasses, weeds, pools; old trees, mostly dead; a main highway (Broad street) running to a point of the arc (League Island); cars electrically driven over both the new and old roads of the plain; a few old farm-houses scattered here and there on the higher ground; grain elevators rearing their dizzy heights to the skies, with docks at which ocean steamers are loading the grain of American farmers to feed the people of lands across the seas; the Old Rope Ferry road leading up to a modern drawbridge across the river, and from the roadway of which a view is obtained of the Navy Yard, a mile to the southeast, with glimpses here and there of Uncle Sam’s modern dogs of war in commission, with many others of now antiquated types kept in reserve, in the “back channel.”

* This Seckel pear tree is referred to by Judge Henry C. Chapman. See Vol. I, page 148, of these papers.
Imagine this farming section of the city of Philadelphia and going over it in the face of a strong March wind and you will have an idea of the environment of what was left of the original Seckel pear tree, only the top of the buried stump of which was visible.

Watson says in his Annals of Philadelphia:

"The Seckel pear was cultivated by Lawrence Seckel, and the original tree stands on the place in the Neck, once his and afterwards Stephen Girard's, about five miles from Philadelphia and about one mile above the confluence of the Delaware and Schuylkill rivers. * * * He told the father of C. J. Wistar (my informant) when he gave him some of the pears, that he knew not how the tree came there."

Watson then ventured the suggestion that where the tree was growing might have been a Dutch or Swedish plantation of early days. (Incidentally Watson also speaks of Lawrence Seckel, but who is spoken of by other writers as Lorens or Lorenz Seckel.)**

** Lorenz Seckel was a well-known wine merchant of Philadelphia, and the farm on which the tree stands was his country seat, in a then somewhat fashionable rural district, now given over to the growth of plethoric cabbages, endless tomatoes, and onions infinite."—The Gardener's Monthly, January, 1865.
We had heard it rumored that the tree grew at League Island, which was about as vague as Watson’s statement, but the League Island of to-day is in itself a very large tract of ground, and so many changes in its topography have occurred since it came into possession of the Government, some thirty-five years ago, that we despaired of finding the tree there. Later on, an inquiry of naval officers stationed at the yard failed to elicit any data, and we made no attempt to start the search there.

By consulting a map of the lower part of the city, we decided to strike out first by way of the Old Rope or Penrose Ferry road. The short March afternoon was half gone when we started from Rittenhouse Square, but the trolleys soon brought us to the Schuylkill river. Alighting we lost hope of getting any information, for the few people we saw were strangers—men and boys building, patching and painting row, sail and motor boats to get them ready for the coming summer. We finally found an employee among those in the office of the trolley power house, who had taken refuge from the keen, high wind; and he thought that “a man what lived in the last house down the fust lane to the

OLD SECKEL HOUSE (SOUTHERN EXPOSURE).

Exactly as seen by Dr. Mercer and Mr. Hance at the time of their visit.
left, knowed sumpen about it; ef he didn't, nobody else knowed nothin' about it.” So hurrying down the lane (the Fort Mifflin road) we came to the house and found its worthy occupant at home, who very cordially asked us into his “best” room and told us all he knew of the Seckel pear tree, which was very little, but how we could get to see what was left of it on the other side of the river—“right beyont them air elevators at Girard Pint”—his extended arm, hand and finger indicating the exact direction.

His apparel indicated his vocation as that of a “trucker” who spent most of his time on his knees on the ground (at that time of the year at least, and somehow recalling Millet’s “Angelus”) planting and carefully nurturing his spinach, early onions and “garden sass.” A little holly tree in his front yard we regarded as a rather auspicious omen, hollys being unusual in and about Philadelphia, except where they have been transplanted by man, and in commenting on it, he said it had been brought to him by a friend from Mount Vernon, Va.

Retracing our steps, we were just in time to catch a car, that
came along most opportuneiy, and carried us eastward a mile or so, for the sun was setting lower and lower, and we thought we might not find the site of the tree before dark. Along a crooked lane—Sheaf lane—we waded up to our shoe-tops in mud and truck, with a single white-washed farmhouse before us, the great Girard Point elevators looming up on our right by the river, and we made as good time as we could, dressed as we were; that is, not prepared for anything quite as rough as this. The strong south wind was again in our faces; and the music of innumerable little frogs in our ears, singing their song of spring, told us plainly—like the classic frogs described by Aristophanes—that winter was over. Dr. Henry C. Mercer, who was my companion on this trip said: "It was all the world like Holland—all it needed was a few windmills"—when our backs were turned on the grain elevators. Then I told him of the Old Cannon Ball House, (a mile or so below us and on the other side of the Schuyl-

"CENTENNIAL," PHOTOGRAPH OF ORIGINAL SECKEL PEAR TREE.

Looking east. Photograph furnished by grandson of John Bastian who rented the farm from the Girard Estate. The illustrations in "London Garden," October, 1880, and "The Gardener's Monthly," September, 1886, were evidently made from this photograph.
kill) through which a ball had passed from a gun, probably aimed at Fort Mifflin by one of the British men-of-war in the Delaware during the terrific bombardment the garrison sustained for twelve days and nights before its gallant commander evacuated it in November, 1777, and crossed over to Fort Mercer on the Jersey shore. The point of exit of the ball is conspicuously painted on the north wall of the old mansion, and we laughingly recalled the story of the Dutch loading their carronades with round Edam cheeses when short of shot. And a fitting setting for these recollections of wars and strife are the names of the roads we passed or crossed—Murder lane, Beggarstown lane, Gallows lane and Magazine road.

We finally came to a curious old farmhouse entirely bereft of its fences and porches, and in going “around back,” we were greeted by a family of grovelling, yapping puppies, whose owner came out to see the cause of their alarm. A few words sufficed to explain our mission, and as the day had shortened into twilight, we could just dimly see across a stubby cornfield where the Seckel pear tree site was marked by a white painted post. We reached it in a few minutes in spite of the mud, which we avoided as well as we could by jumping from clump to tussock, on new
ground that was being made by hydraulic dredging, which had submerged by several feet the trunk of the old Seckel pear tree, or rather of all that was left when it blew over in 1905. We broke off a chunk of the decayed stump, which is now preserved in the museum of the Bucks County Historical Society; and our pilgrimage—I take it the last that was ever made to the old Seckel pear tree*—came to an end.

We then took a look at the interior of the old house, in search of old iron firebacks, but finding none, we hastened eastward in the dark along a railroad track to quickly reach the cars, running from the Navy Yard gate back to the city, their lights, with the stars, being our only beacons.

Having located the tree, the next thing was to take photographs of the site, which we had to postpone for a more favorable opportunity. This did not occur until Saturday, April 30, 1909, when after a terrific thunder storm had passed over the city (the earliest I can recall of such violence) Dr. Mercer, Dr. Washburn and I, armed with a letter from Mr. George E. Kirkpatrick, superintendent of the Girard estate, and with camera and pruning knives, went back to the dilapidated and depleted old farm to take grafts from another Seckel pear tree, said to bear very good fruit. This, now standing nearer the farm house, we were told, had been grafted from the original old tree, whose adjacent stump was all but buried in the mud. From this younger tree we took twelve grafts, which Dr. Washburn carried back to Doylestown, where on December 10, 1911, (a spring-like day, too warm for overcoats) I saw the two fine grafts made by Mr. Stacey L. Weaver—one on a pear tree back of his house, and the other on a Keiffer pear tree in the small orchard (west corner, fronting East street and River road) at "Fonthill," the home of Dr. Mercer.

So much for the interesting "find," all in the open, without going to stuffy libraries and hunting through dusty archives. The question is, where did this tree come from? How did it get where it was found bearing the delicious fruit that, as one writer

* This was March 14, 1909, and before Dr. Henry C. Mercer had any information as to its location other than that vaguely given by Watson (Annals of Philadelphia, Vol. 2, p. 487). Mr. Gould did not send me his note on "The Present Status of the Seckel Pear Tree" (prepared for the records of the U. S. Department of Agriculture) until the year after our "quest."
enthusiastically puts it, "has delighted the people of two hemispheres for over a century?"

Let us first take a look at an old map to see what the environment of this tree was, in, we will say, 1750, the time the Scull and Heap map was made, and assuming that the Seckel pear tree was growing at that time. While that map was inaccurate as compared with our 1909 map (which as plotted puts the old tree between 24th and 25th streets on 42nd avenue, in the 36th ward) there are water courses that both maps still have in common near the location of the old tree's stump. Going by the old map, the tree must have grown up about four furlongs due west of Hollander's creek, and very likely on the eastern bank of a little tributary that once flowed into the Schuylkill, marked as River's creek, and into which the tide flowed and ebbed. This land was all owned at one time by the Holland Land Company, but in 1750 there was no house marked in that part of Passyunk township, bordering on the Schuylkill and the Delaware, because the ground was low and marshy and easily flooded by high tides, especially when accompanied by winds backing the water up the Delaware river. The first brick house near the pear tree, with an extension more than double its size added at some later period, was evidently built after the Dutch had begun to put dykes around this land to reclaim it and protect it from the tides; for Hollander's creek was large enough to easily harbor the largest vessels in those days, and a brig was seen in there, loading or unloading, as late as 1840.

Turner's place, Wilton, a famous watering place before the Revolution, was located north of Hollander's creek, east of the present Broad street. Half way between that and the pear tree was the Davy house near a branch of Hollander's creek, known as Ship creek, and between the two houses was a larger creek—Shachem-sin. About two miles northeast of the pear tree was the Lorenz house, and about two and a half miles up the Schuylkill, Bartram's garden. On the opposite side of the Schuylkill near its mouth was Province island, and flowing around and making the island, was Minquas or Mingo creek. In Smith's History of Delaware county (facing page 321) is a map which shows the location of Adam Guyer's house, and an item from Pennsylvania Archives refers to a letter of General Potter's who...
saw—at the time of the Revolution—what he calls “an abbess work thrown up in Guyer’s orchard.” There is also a very interesting biographical notice (page 459) of John Evans who, with John Bartram and Humphrey Marshall, completed a trio of self-taught American botanists, all born within the limits of old Chester county. John Evans farm, where he cultivated and grew a great variety of plants, was purchased by Mr. W. Hinickle Smith, several years ago, and is now all in the latter’s estate on the Ithan creek. The latter is a tributary of Darby creek, which in turn flows into the Delaware a mile or so below the mouth of the Schuylkill. I mention these by way of suggestion as to how a pear seed might have gotten to the mouth of the Schuylkill, and been carried by the tide into one of these creeks or coves with the flotsam and jetsam at its mouth, in that part of the Delaware, north of old League Island, known as the “back channel.” But in Bartram’s garden and in John Evans’ are Seckel pear trees which may have been grafted directly from the original Seckel pear; it being so near. If that pear had been produced by any of these early botanists, they surely would have given it to the world; but as so many pears, as well as other fruits of great popularity, have come from seedlings whose origin is equally obscure. if not absolutely unknown, it is not unlikely that the forerunner of the Seckel was another seedling which might have been cultivated or originated by some of the many people who were so interested in fruit, but whose orchards were too remote from market to successfully bring the pear out.

On the other hand, the Seckel as found was so close to the then largest city in the United States, that when Lawrence, Lorens, or Lorenz Seckel brought it to his friends in the city, its success was immediate, and news of the discovery traveled rapidly. If a forerunner of the Seckel, and it must have been a forerunner something like itself, was originated, in what was then the fruit center of the New World, within, say, fifty or one hundred miles of Philadelphia, it might have started from the core of a pear rejected there; or the core might have gotten into the Delaware or the Schuylkill or some of their tributaries, after the fruit had been eaten. It might have been planted by a bird; by a rail-bird whose migratory arrival on the Delaware marshes in the autumn is so mysterious, or a crow may have
carried the seed many miles, for Seckel pears are special favorites of the wary old crow.

We must not lose sight of the fact, however, that—with the exception of a few very wealthy "proprietors" and Wm. Penn's followers—the first settlers brought little with them, and it was not until the middle of the eighteenth century that people with more means began to emigrate and bring their household goods and chattels along. Then with the gradual increase in wealth of the community, other things were imported—luxuries in those days—from different parts of the old world, and it was about this period that many kinds of plants, flowers and fruit-trees were popularly introduced. Not only were the Germans, Swedes and Dutch great lovers of all fruits and fond of growing the best varieties, but the fact of our early botanists being Philadelphians would seem to have been more of an incentive to others in the vicinity to undertake the propagation of plants, flowers and fruits in their endeavors to emulate these worthies.

Downing says (in his Fruit & Fruit Trees of America, page 640):

"The high flavor of the Seckel pear, an American variety, as yet unsurpassed in this respect by any European sort, proves the natural congenialty of the climate of the Northern states to this fruit."

And again (page 853):

"We do not hesitate to pronounce this American pear the richest and most exquisitely flavored variety known. In its highly concentrated spicy and honeyed flavor, it is not surpassed, or indeed equalled by any European variety. * * * It was sent to Europe by the late Dr. Hosack in 1819, and the fruit was pronounced by the London Horticultural Society, exceeding in flavor the richest of all their autumn pears."

In The New American Orchardist, published in 1833, there is an article by William Kendrick, in which he says, in speaking of the Seckel pear:

"The time when or the place where this pear originated, is involved in obscurity. Dr. Hosack has stated in his letter recorded in the London Horticultural Transactions, that it was first introduced to notice near Philadelphia about 70 years ago. It was found on the grounds of either Mr. Seckel or Mr. Weiss."

Mr. Gould of the United States Department of Agriculture, informs me that referring to the transactions of the Horticultural Society of London, which is mentioned in the above quotation,
he found the letter of Dr. Hosack, which was read before the meeting of the society on January 5, 1819, and addressed to the secretary. It is as follows:

"The Seckel pear, eighteen plants of which I have forwarded to the horticultural society, is so named from Mr. Seckel of Philadelphia, who has the credit of having first cultivated it in the vicinity of that city. It is generally considered to be a native fruit of this country, accidentally produced from seed sown by Mr. Seckel; and the original tree is said to be still standing on the estate of that gentleman."

"An account, however, essentially different from this, has been lately communicated to me by my friend, Judge Wallace, of Burlington, to whom I recently paid a visit. He stated to me, on the authority of a correspondent in Philadelphia, that the pear was grown in that neighborhood sixty years ago by a person named Jacob Weiss, who obtained the tree, with many others, at a settlement of Swedes, which was early established near Philadelphia, where Mr. Weiss had built a house. The judge suggested the probability of Mr. Weiss, and the father or grandfather of Mr. Seckel, having been intimate, and as both families were Germans, and of that rank of society, which might be likely to lead to such an acquaintance, the conjecture, therefore, is, that under such circumstances, Mr. Seckel's family obtained grafts from Mr. Weiss's tree."

Mr. Gould suggests the interesting deduction from both of these quotations is, that as early as 1819, the exact origin of the Seckel pear tree was then a matter of some doubt and conjecture. By making the calculations suggested by these quotations, as well as the footnote in Downing's Fruits and Fruit Trees of America,*** which was published in 1845, and in which by inference it is to be concluded that the Seckel pear was bearing eighty years prior to that time, the origin of the Seckel pear would appear to be placed as far back as the middle of the eighteenth century.

*** The precise origin of the Seckel pear is unknown. The first promologists of Europe have pronounced that it is entirely distinct from any European variety, and its affinity to the Rousselet, a well-known German pear, leads to the supposition that the seeds of the latter pear, having been brought here by some of the Germans settling near Philadelphia, by chance produced this superior seedling. However this may be, the following morceau of its history may be relied on as authentic, it having been related by the late Bishop White, whose tenacity of memory is well known. About eighty years ago, when the Bishop was a lad, there was a well-known sportsman and cattle-dealer in Philadelphia, who was familiarly known as "Dutch Jacob." Every season, early in the autumn, on returning from his shooting excursions, Dutch Jacob regaled his neighbors with pears of an unusually delicious flavor, the secret of whose place of growth, however, he would never satisfy their curiosity by divulging. At length the Holland Land Company, owning a considerable tract south of the city, disposed of it in parcels, and Dutch Jacob then secured the ground on which his favorite pear tree stood, a fine strip of land near the Delaware.—Edition 1889, p. 853.
But Dr. Hosack's statement differs from Watson's, who had it from C. J. Wistar that Lawrence Seckel told Mr. Wistar's father "he knew not how the tree came there and that while for many years the fruit had been used by the tenant, its excellence had been unknown to Seckel himself until by the chance of his eating several of them at the time of their maturity."

Thus there have been many traditions of the origin of this remarkable tree; one is that "a German sportsman in pursuit of water fowl, drew his boat upon a grassy mound rising above the water and threw the seeds of a pear which formed the dessert of his simple meal, upon the soft ground, where one germinated and grew." Another that a slender seedling, floating on the river was washed by the tide or blown by the wind to the shore, where it took root in the sedgy mould and grew to be this tree.

Mr. David Woods Bastian (of 156 Melrose avenue, E. Lansdowne, Pa.) who had many a luscious pear from the old tree that he climbed twenty-five years ago—in telling me of his youth spent on the old Seckel farm which his grandfather (John Bastian—died in 1893) rented at that time, said the story he had always heard was that a French ship was once in the river (Hollanders' creek?) and one of the sailors while ashore ate a pear he had, and threw the core where the Seckel pear tree grew. But I think this no more probable than of its having grown from the seed of a core thrown over-board from some ship while passing the back channel, and one conjecture is no better than another. Mr. Bastian also informed me that there was another tree smaller, near the old Seckel, but harder to climb as it was so thick and thorny, bearing a fine flavored pear which was known as the Bergamot. And the tree shown on the left in the picture of the original Seckel pear tree—right by the post and rail fence—was a sugar pear, also bearing delicious fruit. These trees have both disappeared since his boyhood spent in the old farmhouse with its pretty gardens and old pump house.

While Mr. Bastian told me that these and one or two Keiffer or winter pear trees were all he knew of, while ranging as a lad all over the lower part of the neck, there were also many peach trees and cherry trees, but no apple trees. The cherries might have been planted by birds, but old pear and peach trees rather confirm Watson's thought of a plantation there. I have
mentioned the Lorens House—indicated on the Scull and Heap map—have alluded to Wilton, and believe there must have been other old watering places with their summer gardens and fruit trees where the Seckel pear grew, and it may be that Dr. Hosack's conjecture is nearer the truth than any other. But does not Mr. Bastian's experience also raise the question: Were the pears that "Dutch Jacob" was so mysterious about and from the tree that he afterwards acquired, actually the Seckel; or some other delicious pear, that we know even less about than we do of the Seckel?

However, the references mentioned give the most concise historical accounts of the Seckel pear that Dr. Mercer, Mr. Gould and I have been able to find in print (except what may be in the Congressional Library, Washington, D. C., which we have not yet had time to search for). They contain the principal facts that are known regarding its early history. Throughout the American pomological literature relating to the Pear, many references to the Seckel are made, yet as no historical information, that I am aware of, is given, other than already mentioned, its origin is yet to be discovered, but which I regret to say seems to be as remote as ever, or lost in the mysteries of the past, if, indeed it ever will be known.

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The Grave of Tammany.

REMARKS BY PRESIDENT HENRY C. MERCER.

(Doylstown Meeting, January 16, 1912.)

Before we proceed to the next paper, "The Last of the Lenni­Lenape," by Mr. William J. Heller of Easton, I wish to say that you are probably aware that according to our well-known tradition, the celebrated Delaware Indian Chief Tammany was buried by white men on the north slope of Prospect Hill, in New Britain township in the eighteenth century, and that you also know that, in the hope of erecting a monument to Tammany at that spot, this society, after several previous unsuccessful efforts, has at last purchased the alleged site of his grave.

In 1892 I identified this place and discussed some of the evidence concerning the life, death and burial of Tammany in a paper called "The Grave of Tamanend," published in the proceedings of our society, Vol. II, page 58. Whether Mr. Heller has read this paper or not I do not know, but I think it very important that we should weigh carefully any new evidence which he may produce to show that we have made a mistake in buying the land, or that this monument ought not to be built.

The two points that concern us are, first—that there can be no doubt that an aged Indian called Tammany was buried at this spot about 1750 by Walter Shewell; second—that Sherman Day, in his well-known "Historical Collections" though admitting the burial, denies that the Indian was Tammany, supposing that Tammany, who was last officially noticed in our State Archives in 1697, could not have been alive in 1750, because the Moravian missionaries, who had then been preaching for eight years (since 1742) in our backwoods do not mention him. For reasons given in my paper, I did not regard this negative and inconclusive sup­position of Mr. Day's as of sufficient weight to discourage our land purchase. On the other hand the Shewell family tradition is very positive that the Indian buried by their ancestors was Tam­many.

Thomas Fassitt Shewell, born 1810, and great-grandson of
Walter Shewell who buried the Indian, and whom I questioned very closely at Bristol in 1891, had not the slightest doubt that the Indian was Tammany; neither had Miss Mary Shewell, the last of her family in Doylestown, born in 1844, and whom I visited and questioned on January 11, 1912. She remembered that her grandfather, Nathaniel Shewell (born 1770, died 1860) had frequently told her the tradition in her girlhood at Painswick Hall. She could say positively that there was no question whatever of the name of the Indian being Tammany and supposed if that had not been the case very little would have been made of the matter. She was also very certain that the tradition ascribed great age to the Indian.

Mr. William J. Buck, in his paper on Tamanend, thinks that the county tradition first became common through a letter written by one E. M. from Bucks county to Watson about 1842 and quoted in Watson’s Annals, Vol. II, page 172. This would infer that Mr. Buck had supposed that the Shewell family had thus lately invented the tradition or appropriated some general untraced story of this sort, but Thomas Fassitt Shewell told me, as I explained in my paper, that he had heard it from his ancestors about 1816.
Lenni Lenape Departure from Delaware River.

BY WILLIAM J. HELLER, EASTON, PA.

(Doylestown Meeting, January 16, 1912.)

At the Newtown meeting of our society, October 11, 1911, I placed myself in rather an antagonistic position in regard to the burial place of Tamanend; my thought then was that we should get all the information we could on this question and make sure of our position before erecting a monument. I am now under the impression that the grave in New Britain township is the resting place of Saint Tamanend. Traditions handed down by participants in the burial have led me to this conclusion. I have laid the statements, as Mr. Mercer presented them, before the leading men of the Delaware Nation, as it exists to-day, and they are of the opinion that that is his burial place. They can go back a long time by their traditions, although much of their history has been lost. I had expected to have much more data to present with my paper to-day, but owing to the snow storms in the West, travel has been difficult, so the full investigation must be delayed. We can, however, bring the date down to satisfy ourselves that 1750 would be about the proper date of his death. They all know that he was over one hundred years old when he died, and that would make him a man of suitable age to transact business of importance in 1697 when he signed the great treaty with William Penn.

My paper while not bearing on this subject as I had announced, is culled from collateral data, and much of it is original. I have therefore changed the title, which is somewhat different from that announced on the program.

There are many thousands of pages written on the subject of the American Indians and very many of these are devoted to a theoretic discussion of the origin of this primitive people, and these theories are just as varied and numerous as the writers themselves. Regarding the present and the future of the Red Man, these writers are generally of one mind, based on the old rule that an Indian is an Indian and the best Indian is the dead
Indian. Novelists write to please white men—to gain their approbation—and they know that race prejudice is strong enough that the presentation of the white man as the hero and the red man as the villain is more acceptable than if they were placed vice versa. Consequently we lack a correct conception of the true type of the American Indian. J. Fenimore Cooper was the only novelist who had the moral courage to depict the Indian in his true character, for which he was woefully criticised, and his "Cooper's Indian" was always held up to ridicule.

The Indian is a natural warrior, a natural logician, a natural artist. We have room for all three in our highly organized social system. It is a mistake in the process of absorbing him, of washing out of him whatever is distinctly Indian! It is absurd to consider him as a white man with a red skin and then try to make him white! Our aboriginal brother brings as his contribution to the common store of character, a great deal which is admirable and which needs only to be developed along the right line. All the Indians, both full-blood and those intermingled with cheap white within our borders to-day are civilized. What some of the latter need is a refining influence. They detest a preacher but respect a teacher, so the missionaries find it just as difficult to convert an Indian as to convert his white neighbor, but they appreciate the school, as they can here see results for the good. This is an instance where one school teacher is worth a dozen preachers. The policy of the government is not to forcibly uproot his strong traits as an Indian, but to induce him to modify them; to teach him to recognize the nobility of giving without expectation of return and to show true chivalry in good faith toward an active foe and mercy for a fallen one. Unfortunately the government treats all Indians as one class, no matter whether he comes from the north, the south or the east. Just why this is so is not quite clear. Then there is the ever present missionary, intent on making converts in short, quick order merely to enable him to report home his success and the fact that he is up and doing, utterly overlooking the fact that the Indian receives his greatest impression of the deity from the cow-boys and the rough border men, and parrot-like, gives expressions utterly unlooked for. Thus when a new Presbyterian minister was urging an Indian to come and hear him preach, the Indian replied: "May-be
so, to-day you heap preach God dam; to-morrow you steal Indian's pony."

The Indians' lack of confidence in the white man is more fully illustrated by another incident. An Indian consulted an agent concerning the signing of certain papers. The agent told him it was all right, he should sign it. He asked the missionary, also the trader, and finally he appealed to the U. S. Commissioner, who also advised him to sign it. Finally the commissioner lost patience and said: "You won't believe your agent, nor the merchants, nor the missionary, and you won't believe me!" Who will you believe?" The Indian replied: "May-be-so, nobody."

The result of experience has fully demonstrated that the Indian has as distinct an individuality as any type of man who ever lived, and he will never be judged right until we learn to measure him by his own standards, as we whites would wish to be measured if some more powerful race were to usurp dominion over us. We must not judge him by the hanger-on about the edges of an agency or by the lazy fellow who lounges all day in a gambling room of a frontier town, or from the screen of the motion picture show. To get at the real Indian we must go back into the wilder country, where white men have not yet penetrated. There we find him as a man of fine physique, a model of hospitality, a kind parent, a genial companion, a staunch friend and a faithful pledge-keeper and of this kind are to-day the descendants of that best clan of all North American Indians, the Lenni Lenape (which in English means "men of men") commonly called the Delawares, with whom our forefathers lived in peace and friendship for more than 50 years.

The Indian that is pictured in our mind's eye is that type which is found between the Mississippi river and the Rocky Mountains, the wild rovers of the plains, and not that superior people who were banished from Bucks county in 1742, when we took his land and gave him in return land that belonged to him, and, to ease our minds and appease his wrath, we added a few bushels of rusty nails, tin trinkets, broken glass and gaudy calico.

Incomplete would be a written history of the American Indians if it did not contain some reference to Bucks county. However, it is the purpose of this paper to record the doings of these people from the time of their disappearance from the valley of
this, their grand national river to the period of modern times. This paper at this time is very appropriate by reason of there having been recently established a great confederation of all Indian nations of North America. The objects of this brotherhood are to teach, obtain and maintain rights, liberties and justice for all Indians equal to that of any people and inferior to none; to preserve and perpetuate the ancient traditions, arts and customs of North American Indians; to encourage industry and thrift among Indian people; to collect, secure the preservation of and to publish the records, papers, documents, and traditions of historical value; to mark places historic and sacred to the American Indian, etc. This organization was perfected at Washington, D. C., December 5, 1911, by full-blood Indian men of prominence, wealth and education of all the Indian nations and tribes of America. This grand aggregation is under the leadership of a master mind; a man of exceptional, intellectual attainments; a lineal descendent of a long line of ancient Delaware kings; endowed with all the virtues, poetical and oratorical capabilities, of his famous ancestor St. Tammany. This modern, aboriginal Moses is in full accord with his people, moving along a line of policy in decided contrast to that of other famous Indian leaders who figure in our 300 years of American history.

Our story opens at a period when the different clans of the Delawares were becoming amalgamated through the encroachment of white settlers east of the Delaware. Then we find that the Turtle tribes had disposed of the greater portion of New Jersey and migrated across the Delaware and affiliated with the Turkey tribes below the Lehigh. A few gypsied around in the forks of the Delaware, below the Blue Mountains, and directly east of these latter were the Pompton tribes, covering all of upper Jersey. North of these, and above the Blue Mountains, were the Wolf—or as they called themselves, the Minnisinks—and known to the others as Minsi and Monsey. Out of these different tribes, several hundred converts had been gathered by the Moravian brethren.

These German Moravians in their efforts to christianize these Indians, were strenuously opposed by the Scotch-Irish Presbyterians, who displayed considerable fanaticism. They professed to believe that the Indians were the Canaanites of the western
world, and that God's command to Joshua to destroy held good with regards to the American Indians. Therefore, these men were always ready to exterminate the red man, regardless of age or sex. Toward the Christian Indians their greatest animosity was shown and these poor, inoffensive people were murdered whenever an opportunity presented itself. The Moravians experienced less difficulty in taming these savages than the government did in subduing the Scotch-Irish, who, discovering the weakness of the government, formed themselves into lawless, armed bands, murdering the Indians wherever they were to be found. Thus in 1763, after the massacre of the Conostoga Indians in the Lancaster jail, the Lenni Lenape deemed it advisable for their safety to withdraw altogether from the interior of the white settlements, and make their abode in the territory along both the east and west branches of the Susquehanna.

The government, conscious that they no longer could protect any Indians, whether Christians or not, whom they had with difficulty prevented from sharing the fate of the Conostogas, requested them to retire into the back country. The Christian Indians settled at Wyalusing, fully 100 miles from the white settlers. All the other Indians of the several tribes living in the Forks of the Delaware and the regions round about, migrated still further northward and westward. In these localities they lived quietly, built houses, planted fruit trees and cultivated the land. But, while they were flattering themselves with the most favorable prospects, they were informed that the six nations had sold their entire country, including the land just settled to the English. This was in 1768. The Christian Indians migrated to the head waters of the Ohio river, above Pittsburgh, where some straggling bands of Delawares had located some years previous. The Turkey tribes under Tamaqua had migrated at a period between 1742 (the date of the banishment) and 1750 to the Allegheny river, north of Pittsburgh, and later to the territory that is now Western Ohio and Eastern Indiana. A few bands of Minnisinks, who had been very active in the depredations along the upper Delaware river in 1754 and 1758, had pushed their way northward and settled in Canada where they affiliated with some other stragglers from the six nations and finally lost their original identity.
About the year 1772 all the Delawares, including the Christian Indians then living within the confines of the present state of Pennsylvania, moved further into the Indian country, settling on the Muskingham river, now the Tuscarawas, in the present state of Ohio. Here the Moravian Indians occupied a settlement called Schoenbrun or Gnadenhutten and at Newcomerstown and Coshocton were two capitals of the Delaware nation, Turtle and Minsi, and here the advance in civilization which had been made by the entire nation was always a matter of favorable comment, and in many diaries of travelers through these sections, are expressions of surprise at what was found. Here the various forces became united as one nation under the following rules promulgated by the Grand Council of the Nation in 1773:

1. Liberty is given to the Christian religion which the council advises the entire nation to adopt.
2. The Christian Indians and their teachers are on an absolute equality with other Delawares, all of them together constituting one people.
3. The national territory is alike the property of the Christian Indians and of the native Delawares.
4. Converts only, and no other Indians, shall settle near the Christian town; such as are not converts, but are now living near such towns, shall move away.
5. In order to give more room to the Christian Indians (Gekel-Emuk-Pe-Chunk) is to be abandoned, and a new capital founded farther down the river.
6. The Christian Indians are invited to build a third town. Netawatwes, the then ruling king of the nation, expected to see the entire population converted within five years and the Christian settlements became famed throughout the entire west. They were built on a new order and were conveniently governed without the aid of Colonial magistrates by a complete code of laws. On questions of great import decisions were made by vote of all the people. (These were the first “Votes for Women” in Ohio.)

These people raised grain, cattle and poultry. Their plantations covered hundreds of acres and few farm yards in Pennsylvania had poultry in greater variety. Politics were represented by two parties, the principal one was for peace, under the leadership of Captain White Eyes, a Turtle, and the other was the war
party under Captain Pipe, a Minnisink. During the Revolutionary War, Captain White Eyes was a firm ally of the American Government, under which he held a commission of colonel, and was very desirous of having the new congress elect his lands and his people as the fourteenth state in the new union. Unfortunately he died at a period when the British were putting forth great effort to win over the Delawares. The other Indian nations of the west sent emissaries to condole with the Delawares in the loss of their famous chieftain. To these, Captain Pipe of the war party made overtures and successfully created sympathy for the British cause.

At this time, one of the great war chiefs of the Delawares, a renowned orator, although not in sympathy with the Christian Indians, held them in great respect and knowing that the Moravian teachings would prevent them from resisting if they were attacked by an enemy, visited them in 1781 during the most troublesome time of the war, for the purpose of requesting their removal to a place of safety. After delivering an extensive outburst of oratory, recapitulating the most extraordinary events which had happened from time to time for more than 300 years, he concluded in these words:

"I admit that there are good white men, but they bear no proportion to the bad; the bad must be the strongest, for they rule. They do what they please. They enslave those who are not of their color, although created by the same Great Spirit who created them. They would make slaves of us if they could; but as they can not do it, they kill us. There is no faith to be placed in their words. They are not like the Indians, who are only enemies while at war, and are friends in peace. They will say to an Indian, 'My friend; my brother.' They will take him by the hand and at the same moment destroy him. And so you will also be treated by them before long. Remember that this day I have warned you to beware of such friends as these. I know the long-knives. They are not to be trusted."

Eleven months after this was delivered by this prophetic chief, 96 of these Christian Indians, about 60 of them women and children, were murdered at the place where these very words had been spoken, by the same men he had alluded to, and, in the same manner that he had described. This murder was perpe-
trated by a band of Scotch-Irish bordermen, under the command of one Williamson. They arrived at Gnaddenhutten where the day was passed in an interchange of courtesies; the poor Indians never dreaming of treachery. Williamson drew his men up in line during the evening and requested the men to vote whether the Indians should be killed or taken to Pittsburgh. All but 16 men voted for death. The poor, astonished Christians were made captive and when told that they were to be killed, said that if it was God's will that they were to be destroyed, they were ready to die. They only asked for time to prepare, and devoted the entire night to song and prayer. In the morning, these murderers, impatient to begin their work of blood, selected two buildings which they styled "slaughter houses." One in which to kill the women and the other for killing the men. The captives, who continued to sing and pray in exultant tone, were brutally told to kneel and in this position they were killed and scalped, two at a time. When all the men and boys were dead, the women and small children were brought out two by two, taken to the other house and dispatched with the same systematic barbarity. One was a woman of education and refinement, who could speak English and German fluently, a graduate of the Moravian College for Women.

On her knees she addressed Williamson in English and begged for her life, but was refused.

This act on the part of the Americans was the darkest blot of the Revolution, and nearly caused us to lose the respect of all Europe. It scattered the entire Delaware nation and all the good work that was done by the Moravians was lost. The Delaware tribes made this offense a crime for which there was no atonement. In this they were joined by all the affiliated nations of the west and their revenge was terrific, costing the United States thousands of lives and millions of dollars and a war that lasted for over 100 years.

After this event the remnant of the Moravian Indians located at Fairfield, Canada, while all the other tribes of the nation retreated to what is now Indiana. In the war of 1812, General Harrison was sent with an army to invade Canada and Fairfield, becoming a battlefield, was laid waste and for the third time the Moravian settlement was destroyed. Again a new town was
started near the scene of the old, but on account of certain conditions it did not prosper, and they later joined the main body. In the year 1818, the Delaware nation ceded to the United States all of their lands in the state of Indiana, the Government promising to provide a country for them; which they did, by giving less than 2,000,000 acres of Kansas land for their 4,500,000 acres of Indiana land. Finally in 1829 they began locating in the forks of the Kansas and Missouri rivers, and by the year 1833 all of them had reached their new homes. Here they became very industrious; the Indian girls spun and wove excellent cloth, made shirts and other clothing; while on more than 2,000 acres of land there was cultivated grain and vegetables. Great quantities of hogs, cattle and horses were also produced.

Hardly had they become accustomed to their surroundings, when they became encompassed on every side by settlers, and the history of their difficulties and discouragements was again repeated. Their lands were trespassed upon, their timber cut and destroyed, and they were denied the protection of the law to either their property or persons. In the year 1854 the Government compelled them to relinquish their 600,000 acres of land for $1,000,000 and defrauded them out of 1,000,000 acres more for $10,000 dollars. The railroad then made its appearance and this also proved to be a menace to the poor Lenni Lenape. This new enemy demanded of the politician at home and the administration at Washington the removal of the Delawares to some other and more remote place, in order that it might have the benefit of their possessions for speculative purposes. The railroad and the settler pressed the politician, the politician pressed the administration and the administration pressed the Indian. The government did not pay over the purchase money until many years afterward, but gave the railroad company the land gratis. The railroad company sold it for from $20 to $50 per acre, realizing over $5,000,000 on the Indians’ land without a cent of investment. Thus harassed and irritated beyond further endurance, the Delawares determined to again put themselves, if possible, out of the reach of their tormentors. In May, 1863, the Commissioner was requested to grant permission to withdraw $800 of their invested funds with which to defray the expenses of a delegation of their people to the Rocky Mountains, in the forlorn hope that in those
wild and rugged fastnesses they might succeed in finding a harbor of refuge. At this time, out of a fighting force of 217 men, they furnished 185 for the United States army in the rebellion. Finally on the 4th day of July, 1866, the Government removed the Delawares from the state of Kansas to the Cherokee Reservation in the Indian Territory, now Oklahoma, and with their purchase money of $1,000,000 and the other paltry sum of $10,000, they purchased a small tract of land, sufficient to give 160 acres to each Delaware. When the contract of purchase between the Delawares and the Cherokees came to be made, the exact location of the lands was left subject to future determination. However, as always, their rights were guaranteed by the government, but, unfortunately the government, as in every other contract with the Delawares, became a defaulter. And the poor Delawares to-day are minus their money and minus their lands.

And here on a narrow strip of land in the Cherokee Reservation in the state of Oklahoma, there is living to-day the last remnant of this once numerous people, their numbers reduced to less than 2,000. Out of this population four-fifths can read and write, one-third are full-bloods and half of these adhere to the old faith, while about one-third of the nation profess the Christian religion. This is remarkable considering the 200 years of persecution they received at the hands of the race that taught them that faith.

In a recent conversation with one of their prominent men, a leader of the old faith, he accounted for this by the reason of missionary work done by Christians, while the adherents of the ancient religion do no soliciting whatever. The reluctance of the Indian to give the world a full view of his religion and faith is, perhaps, one of the reasons why he is greatly misunderstood. He holds these things so sacred that he will say but little about them outside of his place of worship, and less to one not of his own blood. If you should ask for an explanation, you would likely be told that the white man's religion appeals more to the selfish interests of the individual, and suits many of the young people better and by following the white man's faith you can do as you please until you are ready to die, then by repenting can escape all responsibility for your acts, and so go to Heaven without any efforts of your own. According to the ancient faith you must
follow the dictates of your guardian spirit of conscience, which is the connecting link with the Great Spirit and thus improve yourself in each sphere you pass through until you have finally reached the Happy Hunting Ground and have in some manner merited a reward yourself.

The Delaware Indians have kept no written records, but have from time immemorial trained certain young men as teachers, who are to succeed the older men as they die, and at the annual meetings these young men assist in conducting the ceremonies and finally take their places as leaders themselves. One of these bright young men and the first of whom we have any facts of record was Charles Killbuck, who, at the age of eight years began the course of instruction, and when ten years old could relate from memory the legends of the history of their nation for several hundred years previous. He became the head counselor; the custodian of the papers, documents and treaties; and also treasures of the nation, and as such, passed through the period of the Revolutionary War, while yet in his teens. He and his brother John, the hereditary chief of the nation, were among those Moravian Indians whom the government authorities at Pittsburgh shortly after the massacre of the Muskingham had placed on Killbuck's Island above the fort as a means of protecting them from their white enemy. But even this proved a very insecure place, as the Government's offer of $60 for an Indian scalp was still in force and those Indians on the island were attacked one day by their old Presbyterian foe. Charles and John in attempting to escape, upset the boat, Charles, to save his life was compelled to relinquish his hold on the precious treaty bag, which dropped to the bottom of the river and was never recovered. And thus was lost forever all records, documents and treaty belts of the Delaware nation.

John Killbuck graduated from Princeton College prior to the Revolution and Charles some few years after the close of that war, graduating from the same institution. Charles, about the year 1848, then an old man, reduced to writing all that he could remember of the history of his people. The Delaware nation produced many men of prominence and these are on record in all the published archives of the Government. To-day, among their principal men is one who enjoys the greatest distinction.
ever accorded any American Indian. This is Richard Connor Adams, son of Rev. William Adams, son of Mut-tee-tut-tees, son of Pa-mar-ting, son of Pa-kan-kee, son of Win-ge-non, Chief of the Minnisinks. Mr. Adams' paternal grandmother was Nancy Connor, daughter of Elizabeth Connor, daughter of Ak-ke-long-un-a-qua, a daughter of Captain White Eyes, alias Ko­qua-hag-ech-ton, a grandson of Tammanend, alias St. Tammany. Mr. Adams was unanimously elected great sachem of the recently established Indian Brotherhood. Certainly an honor most worth­ily bestowed—a prince of the Lenni Lenape—King of all Indians of the North American continent.


BY JOHN A. ANDERSON, LAMBERTVILLE, N. J.

(Doylestown Meeting, January 16, 1912.)

The history of civilization is largely found in the story of streams, and there are few great centres of population which are not in the vicinity of streams or other bodies of water. Along the water courses industrial expansion finds its way. In war and in the peaceful arts they have always been powerful factors. As a barrier to progress or as a means of easy transit, each has its tale of adventure and of growth. The Delaware river is no ex­ception to this, and has made its mark in the history of our land, although in extent of flow it is not classed with the great rivers of the earth. By means of this river Penn and his predecessors, who were the founders of a state, found access to their new homes, and the stream became the boundary between two prosp­erous commonwealths.

Washington, with his little army, followed across the Jerseys by a powerful foe, found security only when he had placed the river between him and his pursuers, which later also afforded the means of approach for his successful attack upon the enemy's forces at Trenton.

The early navigators, entering the Delaware, found a broad bay, into which flowed the water from a thousand distant hills, forming a noble stream with a tidal flow easily navigable for more
than a hundred miles to the rocky rapids now known as "Trenton Falls," from their proximity to the Capital City of New Jersey.

A pamphlet published in London in 1648 refers to these rapids as "The falls of Charles River," as the Delaware was then called in honor of King Charles, and described as being "near two hundred miles from the ocean."

When the name of the river was changed these rapids became known as, "The Falls of the Delaware," a name now superseded by that of "Trenton Falls," which in a distance of 3500 feet have a fall of ten feet, and consist of a rocky channel, presenting a serious impediment to navigation, and which constitute the natural division between the tidal river and the "Upper Delaware."

Sixteen miles above Trenton Falls is found a succession of rapids, of which perhaps the most formidable is Wells Falls, where, in a distance of nearly 5000 feet there is a fall of twelve feet, the most of the descent being in the upper part, through a tangle of rocky masses which have often brought disaster to those attempting the passage. These falls get their name from John Wells, who at an early day, held the ferry-right, half a mile above, on the Pennsylvania shore, where the borough of New Hope is now situated.

With the rifts and rapids of a more or less difficult character, and intervening stretches of more quiet water, there is a descent of 160 feet in the 49 miles between Trenton and the "Forks of the Delaware," by which title the early comers designated the point where the Lehigh river enters the Delaware, at Easton, Pa.

Above Easton there are also a number of places where the navigation is attended with much risk. Of these, perhaps the most noted is "Foul Rift," about three miles below Belvidere, N. J. Another dangerous passage is at Rocky Falls, half a mile above Riegelsville, where the river has cut its way through South Mountain.

There have been various means of transportation on this stream. Mention is made of the Indian canoe, and of other small boats used by the early white settlers, but for a long period, we hear of no navigation worthy of the name. The current flowed by, unused, until necessity led to methods for the transfer of commodities between the different localities on the river,
and especially to and from the principal market, the city of
Philadelphia.

The chief means of such transfer was found in the raft, the
cCoal ark and the Durham boat, of which only the last could be
used for returning to the starting-point, with goods exchanged
for the cargoes carried down stream.

Demands for the lumber of the forests from the "Head Wa-
ters," brought naturally into use, as on other streams, the easy
transport by the raft.

In his History of Bucks County General W. W. H. Davis
records that the first raft to navigate the Delaware started from
Cochecton, some 40 miles or more above Point Jervis, in 1746,
under the management of one Skinner, aided by a man named
Parks. The hazardous run of nearly two hundred miles brought
the adventurers to Philadelphia, where the importance attached to
the event was such, that the two men were given the "freedom
of the city," of which they doubtless made good use, and that
Skinner was created (by what authority it is not stated) "Lord
High Admiral of the Delaware," a title which he is said to have
borne until his death in 1813.

Davis further states that this raft consisted of six pine trees,
or logs, seventy feet in length, to be used as masts of ships then
building at Philadelphia. Holes were made through the ends of
the logs and all were strung on poles, called spindles, with a pin
at each end to keep the logs from spreading apart. This proved
to be the beginning of an enormous business to supply the ever
increasing demand.

The woodman with his axe invaded the forests of the upper
streams. When the winter cutting was over and the rafts were
prepared for the voyage, the lumberman floated away on the
rising waters, swelled by the melting snows.

During the height of rafting season there was seldom a day in
which, at almost any time and place, a number of rafts might
not be seen floating lazily by, with now and then, a gentle touch of
the long oars, swung on pins on front and rear, to keep the rafts
in the proper channel, or with alert and vigorous work, on ap-
proaching points where projections or hidden rocks threatened
disaster. What were known as "single rafts" had one oar at
each end, "double rafts" had four oars, two at each end. The
steersman or pilot worked the rear oars and with a double raft
the rear right hand oar as he faced down stream.

It was the business of those who were engaged in "running the
river" to be familiar with all the difficulties to be encountered,
and to many of the rocks the waterman gave special names, which
usually bore some relation to the current or other features of the
navigation. At Easton, in boating times, the "Forty Barrel" rock
and the "Sixty Barrel" rock each indicated (when covered with
water) the number of barrels of whiskey that a Durham boat
might safely take. The most comprehensive list which has come
to the knowledge of the writer is that comprising the rocks in and
near Wells Falls, which are considered the most dangerous rapids
on the river. At the head of these rapids, the "Entering" rock
often caused disaster to the unwary or unskillful navigator. A
little farther on the "Hundred Barrel" rock, (when covered with
water) indicated that a Durham boat, carrying a hundred barrels
of flour, might pass through the channel safely.

The only rock in the Falls which, at all times had grass grow­
ing on it, was known as the "Grass" rock. At low water foam
produced by one of the rocks gave it the name of the "Foamer,"
which was then dangerous for boats and rafts. Below the
"Foamer" at the foot of the swift water, upward bound boats
stopped at the "Dram" rock, for a rest for the men, and an in­
vigorator from the whiskey jug, which always found a place on
board. Very appropriately this rock has a gravel-worn cavity
which somewhat resembles a punch bowl.

On the New Jersey side of the channel and below the "Dram"
rock, are "Rodman's" rocks, where a raft conducted by a Capt.
Rodman was wrecked and Rodman was drowned. Farther down
and only seen at low water, was the "Bake Iron" a flat and
rounded rock now partly removed. Near "Rodman's is "Buck­
wheat Ledge." The origin of this name is unknown, but my in­
formant states that when fishing near that place, he has seen
floating about the ledge, hulls of buckwheat, at a time when this
grain was being ground by the mills on the river.

Below the last named is "Fish" rock, over which falls a cas­
cade, producing an eddy which is liable to draw under the fall
any small boat approaching in the unskilled hands of a would-be
fisherman. A short distance above "Entering" rock, (so termed
by the watermen) an iron ring in a rock gives it the name of “Ring” rock, and a little farther up is “Corneel's” rock, so named from the habit of fishing there of one Cornelius Coryell, an old-time resident of the vicinity.

During the busy season the rafts would run in “strings,” following each other closely, and if one were stopped by rock or shoal, the next would sometimes attempt to get it off by striking it. If the attempt failed, or if the passage was seriously obstructed by the first raft, the next would often be brought to a sudden stop. The writer has often seen a number of rafts thus stranded at one time, in Wells' Falls. No record is at hand of the quantity of lumber floated down the Delaware, but partial data and the recollections of many persons still living, show that the amount was very great.

Hazard's Register of Pennsylvania states that it was estimated that in the spring of 1828, as many as a thousand rafts, containing fifty million feet of lumber, descended the Delaware during the rafting season.

In a paper read before the Bucks County Historical Society by Mr. B. F. Fackenthal, Jr., and printed in the records of the society, Vol. 3, is found on page 630 the following statement:

"In a manuscript found among my father's papers, the late B. F. Fackenthal, Esq., of Easton, Pa. (born 1825, died 1892), he says that rafting on the Delaware was at its height in 1840 to 1845 and that it began to decrease in 1855. The season was generally about four weeks long, during the spring freshets. For the first two weeks nearly all the rafts were of sawed lumber and during the last two weeks they were mostly of logs. During the middle, or height, of the rafting season he frequently stood on an elevation back of his residence, in Durham township, and could count often as high as fourteen and occasionally as high as twenty rafts in sight at one time. Rafts now on the Delaware are a rare sight. I saw one during the spring of 1907, and am told that there were several others during that season."

These statements accord entirely with the observations of the writer, whose knowledge of the river dates from 1843. A statement has been met with that there were a good many log rafts on the river in 1903, and one observer mentions that in 1908 or 1909, he saw two log rafts passing Lambertville.

The life of the raftsman was one of hard work and exposure, and required hardy men. As a rule the raft carried no shelter,
from sun and storm. The need to be constantly on the alert
would have forbidden its use, the frequent rifts and rapids call­
ing for constant watchfulness.

Night necessarily brought rest at one of the numerous stopping
places which grew up under the stimulus of the traffic. Of these,
on the lower part of the river, were Upper Black's Eddy, op­
posite Milford, N. J., Lower Black's Eddy, near Point Pleasant,
Pa., the Old Red Tavern, at Lambertville, N. J., Mershon's at the
foot of Wells' Falls, and another Red Tavern near Trenton. At
these and many other convenient landings rest and refreshment
were to be found. The trip ended, the raftsman threw his pack
over his shoulder and tramped his way homeward or used the
railroads when available.

The men who started with the rafts did not always complete
the trip. Some were not acquainted with the lower river, and at
some point turned the task over to others. Often rafts were laid
up at some point for a considerable time, awaiting sale, and the
men who came with them would return. Favorite places for
tying up were the two Black's Eddies. Here, at times, the ac­
cumulation was such that for long distances, the collection of
rafts extended nearly across the river. At New Hope they would
sometimes extend for half a mile or more along the river bank,
two or three deep. Men living along the river made a business
of running these delayed rafts to destination or of piloting rafts
through difficult places. A fee of five dollars was often paid for
conducting a raft through Wells' Falls. With the extinction of
the forests and the opening of other transportation channels, and
the denuding of the forests immediately along the streams, the
raftsman lost his calling, and a raft upon the river is now a rare
sight.

Many interesting reminiscences of the rafting days are pre­
sented in a paper on "Lumbering Days on the Delaware River," read at the Newtown meeting of our society by Mr. Thaddeus S.
Kenderdine. (See volume IV, page 239, ante.)

Somewhat akin to the moving of lumber by the raft, was the
plan adopted for carrying anthracite coal to market, in the earlier
days of its production. A long period elapsed, after the dis­
covezy of anthracite coal, before its usefulness was demonstrated
and a demand for it at Philadelphia and other distant points made
necessary some more efficient means of reaching a market than carrying small quantities overland. Until canals were provided, the rivers Lehigh and Delaware formed the natural channel for its movement from the Lehigh region, and any account of navigation on the Delaware must necessarily include what was done on the tributary river, the Lehigh, which supplied so large a part of the traffic. The difficulties of navigation were much greater on the Lehigh than on the Delaware, and accounts of the labor and ingenuity, expended in overcoming them form an interesting chapter in the annals of those early times.

The vessel first used for transporting anthracite coal was known as the “Ark.” This was at first a rectangular box, made of heavy planks spiked together. The tightening of the joints by the swelling of the wood was evidently relied upon for adequate flotation, although mention is found of securing added buoyancy by placing lumber in the bottom, and, also of a double bottom with space from which leakage could be conveniently pumped out. At first these boats were forwarded singly, but later, advantage was found in hinging a number together, thus forming a long, flexible craft, which passed readily over uneven currents, guided by end oars in the same manner as the raft, the end boats being somewhat pointed, to facilitate the movement. An ark run singly was also sometimes pointed on the ends.

The plan of hinging a number of boats together required a less number of men than was needed when each had a separate crew. A similar method is seen in the canal boat of to-day, which usually has two boxes hinged together, which may be separated for convenience in loading and unloading. The lumber of the ark was sold at destination, but the iron work was carted back for further use.

Mr. M. S. Henry, in his History of the Lehigh Valley, published in 1860, gives the following account of these vessels:

“The boats used on this descending navigation (on the Lehigh) consisted of square boxes, or arks, from 16 to 18 feet wide and 20 to 25 feet long. At first two of these were joined together by hinges, to allow them to bend up and down in passing the dams and sluices, and as the men became accustomed to the work, and the channels were straightened and improved, the number of sections in each boat was increased, till, at last, their whole length reached 180 feet. They were steered with long oars like a raft.
Machinery was devised for jointing and putting together the planks of which these boats were made, and the hands became so expert that five men could put one of the sections together and launch it in forty-five minutes. Boats of this description were used on the Lehigh until the end of the year 1831, when the Delaware Division of the Pennsylvania canal was partly finished.

Other accounts of transporting coal on the Lehigh by arks, also indicate that but a single box was used at first, and an experienced waterman, whose father was engaged in running arks, has told the writer that in the "string" afterwards adopted, the front and rear boxes were pointed.

A drawing of a single-ark, in a publication by the Wyoming Historical and Geological Society, shows both ends pointed and a small cabin perched on a floor above the cargo.

In Watson's Annals of Philadelphia is found the following brief mention of the practice in ark building on the Lehigh.

"The boat building is a curiosity. Here four men make a coal ark for twenty-five tons, in thirty minutes. They plane the points of the pine boards with a plane of nine irons, turned, to give it power, by a crank. Twenty spikes, of six inches length, are driven home, at a single stroke, one at a time."

In Davis' History of Bucks County it is stated that

"William Trumbull built the first ark at Mauch Chunk in 1806, which made her first trip to Philadelphia that year, with 300 bushels of hard coal. * * *"

"Jacob Van Norman started from Mauch Chunk August 9, 1814, with an ark loaded with two or three hundred bushels of coal. After many vicissitudes in going down the Lehigh, among which was staving a hole in the bottom, into which the men stuffed their clothing, she reached the Delaware and floated safely down to tide water."

Henry mentions the dispatch of several arks in 1813, part of which reached Philadelphia, and of one in 1814, which was 14 feet wide and 65 feet long, carrying 24 tons of coal, which met with many difficulties by the way in its passage, but finally reached its destination. The passage through a difficult rapid, by this singular namesake of Noah's vessel, must indeed have been interesting and exciting.

For the material required in building the arks, the Lehigh Coal & Navigation Company secured a timber tract at Lowrey-town, 17 miles above Mauch Chunk, where arks and also rafts were constructed. It is related that sometimes pleasure parties
of ladies and gentlemen would ride down to Mauch Chunk on the rafts, seated in boxes for protection from the waves in the rough waters encountered on the way.

The consumption of lumber in the arks became so enormous that efforts were made to transport the coal to Philadelphia by boats which could be returned. These efforts, referred to more particularly elsewhere in this paper, were but partly successful. They appear to have been conducted during the interval of about three years between the completion of slack water navigation on the Lehigh, in 1829, and the opening of the Delaware Division of the Pennsylvania Canal, from Bristol to Easton in 1832. Owing to the difficulties encountered, especially on the Lehigh, the loss of an ark was a not unusual occurrence, and improvements in the channel, at some of the dangerous places, were made by the companies interested. At some points on the Delaware also considerable expenditures were made by the corporations and the neighboring states.

To facilitate the passage of the difficult places on the Lehigh, as well as to supply a sufficient flow, at times of low water, resort was had to what has been termed “Artificial Freshets.” A rough dam was constructed, with an opening having a gate of peculiar character which when closed caused the water to accumulate at the proper moment the gate was removed and the arks and other crafts in waiting were carried through by the rushing water, to the level below. This plan proved very effective for a limited business, but was eventually superseded by the improved methods required for the rapidly increasing traffic.

In an extended notice, in Henry's work, of Josiah White, one of the pioneers and engineers of the early anthracite coal operations, the following appears:

“Messrs. Hazard and White were their own engineers. They waded in the stream; they sounded the channels; they took the levels of the rapids; they directed the blasting of the rocks; the building of the wing dams, and the removal of the bars. But something more was needed to make a good descending navigation, and this was effected by a system of flushing called ‘artificial freshets.’ These artificial freshets were produced at stated intervals, and generally during the season of navigation, by storing the water in the pools of dams built across the river, of log crib work filled with stone. Wide sluices for passing rafts and coal arks were made in these dams, and they were readily opened and shut
by one man, by means of hydrostatic pressure, acting on a contrivance of Josiah White, known by the name of the ‘Bear Trap Lock.’ The arrangement was very simple and ingenious and fully answered the purpose. By means of this descending navigation, the Lehigh trade was started in 1820, two years in advance of that on the Schuylkill, and the coal continued to be carried in arks until after the Lehigh canal was constructed and ready for use."

The use of artificial freshets on the Lehigh is understood to have been the only application of this method, of anything like a permanent character, in this country, although somewhat similar plans have been used on many rivers for the flotation of lumber across shoals. Henry also mentions an instance of its employment by Gen. James Clinton, in moving his forces from Otsego lake into the Susquehanna, on his way to join Gen. Sullivan, in his operations in 1779, against the Indians who had been concerned in the Wyoming massacre.

He states that an easily removed dam was placed at the outlet of the lake and taken away when the water had risen sufficiently, allowing the waiting boats to float down with the released waters. General Clinton’s operation is fully described in the introduction to an early edition of Cooper’s “Pioneers,” as well as in the appendix to his “Deerslayer” of the same edition. In the latter work the name ark is applied to the floating habitation of one of the characters of the tale, and in the appendix, is given some account of the craft so designated, as used on the Susquehanna for carrying wheat and other products.

The ark was also used on the Ohio and Mississippi, and doubtless on other rivers, but no mention has been found of its use on the Delaware except in the coal traffic from the Lehigh. The demand on the latter river for improved methods and the consequent inauguration of canal navigation, brought about radical changes, and the crude and clumsy vessel, having like its great prototype, fulfilled its mission, vanished from the scene.

As before stated, a short time before the canal along the Delaware came into use, efforts were made to provide boats which might descend and return by the river. In Hazard’s Register, mention is made under date of November 7, 1829, of an iron boat, built by the Lehigh Coal & Navigation Company, which is said to have made her first voyage from Mauch Chunk to Trenton and back to Easton, up the channel of the Delaware, to complete
satisfaction. Experiment was also made with a boat built of wood, which Hazard also mentions, but he adds:

"The experiment made with the iron boat, however, is decisive as to the value of the channel and there need be no suffering the coming winter, along the Delaware for want of coal, as the Durham boats can, by having a constant business, carry down coal to good advantage and the larger boats, such as tried by the company, to still greater advantage."

No record has been found of the further use of this style of boat for ascending the Delaware. That large boats could be successfully taken down the river is shown by the fact that, at a later period, this was done at times with the "Red Line" boats which ran on the Pennsylvania canal, but these could not be returned by the river. Several attempts have been made to provide means for navigating the Delaware other than by simple rotation and manual power. Davis speaks of an invention having this object in view, which was tried in 1824, which he describes as follows:

"It was intended for a tow boat and was propelled by the action of the water on a number of buckets attached to a wheel on each side of the barge. It drew a Durham boat and a large ark containing sixteen persons up through the rapids at Trenton, at the rate of one and one-third miles an hour, and it was supposed it could make three miles an hour, with the machinery properly adjusted." Nothing further appears to have been heard of the invention.

A paper read by Rev. D. K. Turner, before the Historical Society of Bucks County, Pa., describes the early experiments, in that county, by John Fitch, in connection with his efforts to perfect navigation by steam power. The paper states that

"Lewis Rue and John Shaffer gave a certificate that they set out from Philadelphia, June 5, 1790, at four o'clock in the morning, and went in the steamboat to Trenton and thence to Lambertville, and back to the city in the afternoon, at a speed of 7½ miles an hour."

Considering the extreme difficulty of passing Wells' Falls, which are below Lambertville, especially with this imperfect craft, it would seem as though there were some error here, as to the upper terminus of the trip. In addition to the difficulty of ascending these rapids, the writer, who has known the place for more than three score years, and whose relatives resided there
at the time of the alleged occurrence, has never heard any men­tion of the event, which could not have failed to produce an im­pression, which would have long remained. That the boat may have proceeded as far as the foot of the falls below Lambertville is the more likely supposition.

In later days several attempts were made to introduce steam navigation on the river, above tide. The Belvidere Delaware Railroad was opened from Trenton to Lambertville, February 6, 1851. In the following year the “Major C. Barnet,” a steam­wheel steamer, for some time made regular trips between Lam­bertville and Easton, in connection with the trains. The frequent rocky rapids and the changes in height of water interposed diffi­culties which led to the exchange of the Barnet for a smaller boat, the “Reindeer,” which, however, ran but a short time. Henry states, in his History of the Lehigh Valley, that previous to the advent of the Barnet, several unsuccessful attempts were made to navigate the upper Delaware by steam. The present writer has found no other mention of these. Respecting the Barnet, the following items are taken from the diary of the writer: On July 22, 1851, he started from Vine street wharf, Philadelphia, on the steamer, Major William C. Barnet, Captain Young for Lambertville. Stuck in Trenton Falls and returned to Trenton, to wait for higher water. Here the writer left the boat. There was great excitement at Lambertville and New Hope and much disappointment with the assembled crowds, at the non-arrival of the long expected steamer. On November 17 the Barnet ascended the river as far as Yardleyville, and on the 19th as far as Scuder’s Falls, where she broke some paddles and returned to Trenton. Her first arrival at Lambertville was on November 24, about 6 P. M., amid the shouts of the people and the firing of cannon. On the 26th a trip to Easton was attempted but failing to pass Howell’s Falls a short distance above Centre Bridge, the boat returned to Lambertville and went into winter quarters. On March 11, 1852, the Barnet made an excursion from Lambertville to Black’s Eddy and return, with 150 persons. On the next day regular trips to Easton began, and on April 19 she brought from Easton 120 persons to take the train at Lam­bertville, for the Kossuth reception at Trenton. No note is found of the discontinuance of the trips of the Barnet, but there
is mention of the first trip of the “Reindeer” from Lambertville to Easton, on April 28, 1852. She ran up the Canal Feeder and entered the river at Bull’s Island.

In 1860 a steamboat, the Alfred Thomas, was built at Easton for some parties at Belvidere, who designed running the boat between the latter place and Port Jervis. On the first attempt to ascend the rapids a short distance above Easton, the boiler exploded, causing much injury and loss of life to those on board, and the partial destruction of the boat. The experiment was not renewed.

An account of the river transportations should include some reference to the ferries, which afforded means of transferring persons and property across the stream, before the construction of bridges. Unfortunately the history of the ferries is, in a great measure, lost. They, as the necessities required became very numerous, one being found every three or four miles, until superseded by the bridges. The ferry was usually known by the name of the person who operated it, and as the ownership frequently changed, it is often difficult for the student of local history to determine the location of a ferry mentioned. A further complication arises from the fact that the right of operation from opposite sides of the river was not always held by the same person.

Thus, we find that in the year 1733, John Wells held the ferry-right at the present site of New Hope, on the Pennsylvania shore, while one Coates held it on the New Jersey side, where Lambertville now is.

Thus Wells and Coates were operators on opposite sides, at the same part of the river. In the year last named, His Majesty King George II granted the ferry-right on the New Jersey side to Emanuel Coryell whose name the ferry on that side bore until the establishment, in 1812, of a post office, to which was given the name of Lambertville, since changed to Lambertville. The two shores came under one designation when, some years after the advent of Emanuel Coryell, Wells sold out to Emanuel’s son John, and the name “Coryell’s Ferry” was applied to both sides of the stream. As such the locality became known as the scene of important movements in the Revolutionary struggle, and with McKonkey’s ferry, where the ever memorable “Crossing” oc-
curred, holds a permanent place in the annals of those stirring times. Washington and the Patriot forces were several times at "Coryell's" and the "General's Headquarters" still stands in Lambertville, not far from where the ferry boats landed.

Much of interest would be found in the recital of the history of other ferries on the river, if it could be brought to light. The early ferry boat was the canoe, either that of the Indian or fashioned from it. By this the traveler, with his saddle-bags, was conveyed across the stream, while his beast swam behind.

With the opening of roads and the advent of wheeled vehicles came the ferry with its commodious "flat." This was a long, narrow boat, with flat bottom and vertical sides. The flat bottom sloped upward at the ends, to the height of the sides, which were parallel and about a foot high. At each end was a flap or "apron," so hinged as to be turned in-board while crossing, and outward at the landing, to make connection with the shore forming a short bridge for the passage of teams. The usual mode of propulsion was by means of "setting poles." The operation of the ferries was often difficult and hazardous. Floating ice and high water interfered seriously with the passage. A disaster in which there was loss of life and property, occurred at Lambertville, in an attempt to cross, during high water, in the interval between the partial destruction of the bridge, by the freshet of 1841, and its restoration. At some ferries, where the river was narrow, the movements of the ferry boats were controlled by ropes attached to pulleys running on ropes or wires stretched across and usually overhead. By means of the ropes the boat was placed diagonally to the current, and carried across by its force. The method is still in use at some points on the upper part of the river. It is the plan used for the canal boat crossing between the outlets below Lambertville and New Hope, where a heavy wire rope carries the pulleys.

We now come to a particular consideration of the most important and interesting feature of the transportation methods of the Upper Delaware. This is found in the craft known as the "Durham Boat," which until the canals came into use, was the sole means of moving commodities in both directions, on the river between Philadelphia and points above tide. This boat was well-known on the Delaware for more than a century, even after
the building of the canals, it was used on them as well as on the river, to a considerable extent. The local histories give little precise information respecting the form and the method of operation of this important means of transporting the commerce of the upper river. To the writer's own recollection he has been able to add much of interest gleaned from various sources. Much information was obtained from some who had known something of the boat, as from some who had operated it. Of the latter, the one to whom the writer is most indebted was the late Wilson Lugar, of Lambertville, Pa.; who, at the age of 78 years, retained a remarkable recollection of details of the construction and operation of these boats.

In his History of Bucks County General Davis states that the last trip of a Durham boat to Philadelphia was made by Isaac Van Norman, in March, 1860. Mr. Lugar stated that he, himself, made the last trip to that city, with a Durham boat, in 1865, with a load of shuttle blocks, and that the boat used on that trip was the last used on the river. It is frequently stated that the Durham boat was modelled after the Indian canoe. Both were pointed at the ends, but in other respects there were marked differences. In fact, the name "canoe" has been applied to a variety of dissimilar craft.

In section, the sides of the Durham boat were vertical, for the most part, with slight curvature to meet a like curvature of a part of the bottom, which, for the most of its width, was flat. Lengthwise, the sides were straight and parallel until they began to curve to the stem and stern posts, at some 12 or 14 feet from the ends, where the decks, fore and aft, began, the rest of the boat being open. The partly rounded form of the hull was preserved at the ends, instead of being hollowed, as was usual in the Indian canoe. Perhaps the craft most like the Durham boat, in general shape, would have been the "dug-out," a log hollowed out and pointed at both ends, with the bottom and sides slightly flattened. The ordinary length was 60 feet, although shorter boats were built, and, in some instances, the length was extended to even 66 feet, with sometimes a foot or two added to the ordinary width of 8 feet. The usual depth, from top of gunwale to the twelve-inch keel plank, was forty-two inches, with additional height of some ten inches at the ends, this
THE CONTINENTAL ARMY CROSSING THE DELAWARE RIVER.
at McConkey's Ferry, December 25, 1776. From tablet on
Trenton Battle Monument.

THE DURHAM BOAT
ON THE RIVER DELAWARE.

DRAWING OF DURHAM BOAT BY JOHN A. ANDERSON.
This sketch was made by Mr. Anderson in 1911, when 87 years of age, from
his recollection of their shape and size, and from information
obtained from others.
and other minor features depending upon the fancy of the builder. The draft, light, was from three and a half to five inches, and loaded, about twenty-eight inches. A boat 60 feet long would carry 150 barrels of flour or about 600 bushels of shelled corn. Some of the largest boats would carry 20 tons, although the load for the ordinary boat was from two to five tons less. The back load up stream was about two tons.

The movement down stream was by floating with the current, with the aid, when necessary, of a pair of eighteen-foot oars. Moving up stream the boat was usually propelled by “setting poles” 12 to 18 feet long and shod with iron. On the thwarts was laid, on each side, a plank, twelve inches wide. On these “walking boards” two members of the usual crew of three, starting at the forward end, with poles on the river bottom and top ends to shoulders, walked to the stern, pushing the boat forward. While they rapidly returned to repeat the process, the captain, who steered, used a pole to hold the boat from going back with the current, or when necessary pushed it forward by “setting” with a pole, in the short distance which the length of the stern deck permitted.

For the better footing of the captain in this process, as well as for drainage of the stern deck, this deck was built with a slight incline backward. The forward deck was even with the gunwale and the surface was slightly rounded, so as to shed water. The steering oar was 33 feet long, with a blade twelve inches in width. It is possible that the shape of the oar may have slightly varied, according to the necessities of builders. A so-called “keel plank,” twelve inches wide, was a part of the hull, there being no keel. The boat, as a rule, was painted black, and was without special name. A movable mast, six inches in diameter and 33 feet long, with a boom of the same length and a three-cornered sail, enabled the boat to sail up stream, when the wind favored. Being without keel or center board, it could only sail with the wind astern but with a favorable wind the progress was very rapid.

Sometimes the nature of the banks admitted of drawing the boat along by catching hold of the overhead bushes, a process known as “pulling brush.” In Foul Rift, a particularly difficult rapid, the remains are still seen of iron bolts, in the rocky face
on one side of the river, in which rings were attached, by means of which boats were drawn up, by boat hooks or ropes.

In descending some of the rapids the walking boards were set up on edge as splash boards, to keep out the water which would dash over the sides. To admit of bailing out any water which might gain access to the hull, "bailing places" were provided at the ends of the decks. Water falling on the stern deck was carried below by a drain pipe.

The furniture was of the most limited character. A large iron pot, with a side hole near the bottom for draught, served as a cook stove, with pieces of flat iron to hold the pan. There was a coffee-pot and a water bucket, and for each member of the crew a tin cup and plate and a knife and fork, and for all, the unfailing gallon jug of whiskey, from which, an old boatman stated, drinks were taken only at certain places. The men slept on "barn feathers" or straw, in the forward cabin, when the weather did not admit of sleeping in the open.

Mr. Lugar, from whom these particulars were learned, wrote,

"The Durham boat was the most beautiful modelled boat I ever saw. Her lines were perfect and beautiful. Her movement through the water was so easy, with such a clean run aft, that she left the water almost as calm as she found it. It appears they never could improve on the model of the original boat, as it was so perfect as far as light running was concerned. They could outsail any boat I ever saw sail, with a fair wind. Of course they could not work to windward, as they were too long and had no centre board. We could sail up any falls on this river. It took two men to steer them in sailing up those awful currents, such as Wells Falls, Foul Rift, Cape Bush, Rocky Falls, Eagle Island and many others."

Mr. Lugar stated that in some details there were slight variations made by different builders. Some made the ends higher than indicated in the plan and the lengths varied from the usual sixty to as much as 66 feet, and in the longer boats, there was sometimes the addition of a foot or two to the ordinary width of 8 feet. Some observers recall seeing a much shorter length than 60 feet and boats having both ends precisely alike in curvature, and sometimes not quite as sharp as indicated in the plan. Different statements have also been met with, as to the exact curvature of the hull in cross section. In all essential particulars, however, the type was preserved, and as Mr. Lugar pointed out,
it was most admirably fitted for the service on the Delaware in which it was employed.

When the work of shipping on the river was at its height there were several hundred of these boats engaged in the service. The largest fleet belonged at Easton, from which port large quantities of grain, whiskey, and other products were shipped. At Lambertville and New Hope a number of the boats were owned, these points being centres for a considerable population producing materials for transportation to Philadelphia. Many others were owned at various points on the river.

A man now living informs the writer that he has seen as many as a hundred Durham boats laid up for the night at Lambertville, on their way up the river. In some recollections of the late John H. Horn, published a few years ago, he states that these boats would often go in fleets of as many as twenty-five, and that in sailing in line they made a beautiful sight.

One observer states that he has sometimes sat on the river bank and watched a considerable number of Durham boats waiting for a favorable breeze, when a "puff" would suddenly come up and "off they would go like a flock of sheep." Going thus in fleets the crews frequently aided each other in getting through difficult places by doubling up.

The life of the Durham boatman was very laborious, and, moreover, the descent of the rapids was often attended with considerable danger, requiring constant vigilance, and the ascent of the stream was accomplished only by hard work. The crew must be always on the alert, and they were subjected to severe exposure. In the earlier days, Wells Falls was passed by a channel between the Pennsylvania shore and the narrow island known as Malta. By this route the rocky channel of the river was avoided. The swiftness of this interior channel was such that it gained the name of "Horse Race." The locality still bears the name of Malta, although no longer an island, the inside channel having been closed by the encroachment of the Pennsylvania canal, while being dug in 1827.

Some old documents speak of locks as among the appurtenances of the Prime Hope mill property on the New Jersey side, by Wells Falls, and an old gentleman, recently deceased, stated that there was a lock there, through which Durham boats might
pass, but the writer has been unable to learn anything definite as to its character. Mr. Lugar stated that a gate of some sort existed at one time at Lynn's Falls (at the Nockamixon palisades), through which boats could pass and avoid the rapids.

In connection with his inquiries respecting the Durham boat, the writer has met with some incidents, both interesting and amusing, some of which it may be well to relate. In the year 1809, the Hon. John Lambert, United States Senator from New Jersey, writes to his wife, living near Lambertville, that "the table fare at his Washington boarding house was pretty fair, but that the table drink was beer, which he did not fancy, and, as he did not like spirits, he wished her to send him a barrel of cider by Pidcock's boat, to the Philadelphia Navy Yard, from which place it would be forwarded." Some further correspondence indicates that the cider went astray. Pidcock's boat was a Durham boat run by one Pidcock, between Coryell's Ferry and Philadelphia, which also figures in the following incident, drawn from a paper by the late Martin Coryell:

"In the year 1825 two young men of New Hope were moved to go to Philadelphia, one Sunday afternoon, to see the Fourth of July next day. The walk of some thirty odd miles during the night brought them to 'town' a little before breakfast time and pretty tired. At Watson's Hotel, where they proposed stopping, the landlord was not seen when they arrived, and one of them found an inner room in which to rest awhile. After a time he was aroused by a passing band, with a military company, and coming out met the landlord, and inquired of him when breakfast would be ready. The landlord accused him of being crazy, and informed him that it was about supper time. The other fellow, who was a batter, took the opportunity to go out and buy some furs, which he needed, and took them to the river to forward by Pidcock's boat, which happened to be lying at the wharf. No one being at the boat he crawled into the sleeping cabin to wait until some one should come, who could take charge of the furs. He was roused some time after by the taking down of the mast in passing Trenton bridge, on the homeward trip. His amazement and that of the boatman may be better imagined than described. Some breakfast and reflection brought resignation to the conditions, and the furs and their owner reached New Hope before night, the boat making one of the quickest trips on record, owing to a favorable wind all the way. Thus the two young men 'saw the fourth.'"

An account by Mr. Lugar of his trip to the Brooklyn Navy Yard, is sufficiently entertaining to be quoted in full:

"In 1863 I took a Durham boat load of ship's knees to the Brooklyn
MALTA ISLAND NEAR MCKONKEY'S FERRY.
Where boats were hidden prior to the crossing of the Delaware river by the Continental Army.

CANAL BOAT ON DELAWARE DIVISION CANAL.
Successor to the Durham Boat.
NAVIGATION ON THE DELAWARE AND LEHIGH RIVERS 301

Navy Yard, and sold them to Uncle Sam. I cut them in the Blue Mountains, and along the river. We lived on the boat, and worked up as far as Columbia, where we loaded what we got in the mountains, and the other part we picked up as we went down the river. At Lambertville we went into the Feeder, and from thence to New Brunswick. We were towed from Brunswick to the Brooklyn Navy Yard, and when we got there the boat was nearly full of water, but I knew she could not sink if she filled full. We had to report our boat to the Naval Officer, and give her name, so as to have her entered on their list of arrivals. I told them she had no name. 'Can't you give her one?' 'Yes, we call her the Monitor.' 'Where do you hail from?' 'Blue Mountains of Pennsylvania.' They wanted to know how I got from the Blue Mountains to New York. I told them I came across the country on the dew. There were 7,000 men working in the Navy Yard at the time and they all came down to see the boat and its captain. The boat was a great curiosity, and it kept me busy answering questions. They all wanted to know where I hailed from, and what the boat was for, and if there were any more of them. I found one man who knew what it was. He came from the Delaware. So you see a Durham boat made a trip to New York and returned."

The Durham boat played an important part in the history of our country during the Revolutionary struggle. When Washington, abandoning the line of the Hudson, and making his way across New Jersey, was preparing to put the Delaware between his little army and the British under Howe, he wrote from New Brunswick, directing that boats be collected for his expected crossing at Trenton. His order directed that Durham boats be secured, mentioning that one could carry a regiment, a fact indicating the depleted state of the army.

Again, when preparing for the historic crossing at McKonkey's Ferry, for the attack on Trenton, these boats were brought into requisition. In "The Battles of Trenton and Princeton," by Gen. Stryker, it is stated that the boats for crossing at McKonkey's were collected by Captains Jacob Gearhart, Daniel Bray and Thomas Jones, of the New Jersey Militia, assisted by John Clifford. Some local historians mention others as helping. The boats, with others previously collected, were stored behind the thick woods of Malta Island, before mentioned, and at the mouth of Knowles' creek, a short distance above the point of the projected crossing, at which the men of Marblehead navigated the boats across the icy current. Gen. Stryker states that there were about forty Durham boats on the river at the time.

In the historical painting by Emanuel Leutze, of "Washington
Crossing the Delaware,” the boat shown bears no resemblance to the boats used at McKonkey’s, the aim being evidently, as in most historic paintings, for artistic effect rather than literal representation. The form of boat shown on the tablet on the Trenton “Battle Monument” is more nearly that of the Durham boat. An etching of this is shown on page 296.

Of the hundred of these boats once on the river not one is now known to exist. In his investigation he has succeeded in finding but one survivor of the hardy men who, for so long a period, carried by these boats, the products of industry to market and brought back needed supplies, and this man passed away before the completion of this account.

It appears that at one time there were boats on the Delaware of a type somewhat similar to the Durham boat, of which the writer has been able to gain but scant information. In Smith’s History of New Jersey, under date of 1765, (page 486) occurs the following:

“Delaware river, from the head of Cushietunk, tho’ not obstructed with falls, has not been improved to any inland navigation, by reason of the thinness of the settlements that way. From Cushietunk to Trenton falls are fourteen considerable rifts, yet all passable in the long, flat boats used in the navigation of these parts, some carrying 500 or 600 bushels of wheat. The greatest number of these rifts are from Easton downward; and, those fourteen miles above Easton, another just below Wells’ ferry and that at Trenton, are the worst. The boats seldom come down but with freshets especially from the Minisinks.

“These boats are made like troughs, square above the heads and sterns, sloping a little fore and aft, generally 40 or 50 feet long, 6 or 7 feet wide and 2 feet 9 inches or 3 feet deep and draw 20 or 22 inches of water when laden.”

In some particulars this description corresponds pretty nearly to that of the Durham boat, differing, however, with respect to length and square ends. This, and their designation by Smith as flat, would indicate a different type of boat, although probably managed in much the same way as the Durham boat.

Mr. J. M. Van Etten, of Milford, Pa., informs the writer that the boats described by Smith had a bottom slope at the ends to allow them to run easily over slight obstructions. In this connection Mr. Van Etten mentions having seen, some years ago, an article stating that the Durham boats had been seen on that
part of the river prior to the building of the Erie railroad, and
that they came from Easton or below. He also mentions having
himself seen on the river within 4 miles of the mouth of the
Lackawaxen, Durham boats which brought up merchandise and
took away the products of the country.

Although the boats mentioned by Smith are stated by him to
have made trips to Philadelphia, the writer has not met with any
tradition of such boats having been seen on the lower river.

Regarding the use of the Durham boat on the extreme upper
river, the following is found in a small volume by the late L. W.
Broadhead, on the "History and Legends of the Delaware Water
Gap," published in 1857. Mr. Broadhead says:

"Long before any facilities, other than the rough wagon roads, were
afforded the people, both north and south of the mountain, for the trans­
portation of the products of the Valley of the Delaware, to market, the
old furnace at Durham, on the Delaware, a few miles below Easton, had
constructed, about the year 1770, a class of boats, somewhat longer and
narrower than the present canal boats, and in shape somewhat resembling
a weaver's shuttle. The deck extended a few feet only from stem to
stern. The 'captain' or steerman, stood on the stern deck, and guided
the boat with a long rudder. A narrow planking on either side afforded
a walking place for the pikemen, who, with long poles or pikes propelled
the boat up the current. These were called Durham boats and soon came
into general use on the river. They were used as early as 1780, by John
Van Campen, for the transportation of flour to Philadelphia, manufac­
tured from wheat grown in the Minisink. Mr. Van Campen's mill was
at Shawnee, and stood near where Mr. Wilson's mill is now located. In
1786 one Jesse Dickinson came from Philadelphia and laid out a city in
Delaware county, New York, called 'Dickinson City.' It was situated near
what is now called Cannonsville. Mr. Dickinson brought his men and
material up the Delaware in Durham boats (Gould's History of Delaware
County). The old firm of Beel & Thomas, of Experiment Mills, known
for their energy and integrity, and pleasantly remembered by many still
living, used the Durham boats extensively in their day, both in the trans­
portation of flour to Philadelphia and in bringing up supplies for the
neighborhood. The boatmen were a strong and hardy set of men, and
seemed to enjoy their laborious occupation. The 'Captain' feeling the
responsibility of his position, bore himself with great dignity, especially
on his arrival at 'port;' and the boys who collected the wharf, when the
vessel hove in sight, were terror stricken at the imperious manner of
the 'Captain' and the stentorian tones by which he commanded all alike, on
board and on shore. After the completion of the Delaware Division of
the Pennsylvania canal, the Durham boat began gradually to disappear,
so that one is now seldom seen on the waters of the Delaware."
Of the places mentioned in the foregoing, Shawnee is 4 or 5 miles above the Delaware Water Gap, Experiment Mills is on a small stream flowing into the Delaware a few miles above the Gap, Minsi being at its mouth. Cannonsville is a few miles above Deposit, New York, nearly 100 miles above Port Jervis.

Boats known as Durham boats have been used in a number of different localities, a fact which has led to inquiry as to the correctness of the statement that the boat, so called, originated on the Delaware.

In his History of Bucks County, Gen. Davis says:

"The Durham boat came into use to carry the iron made at Durham furnace to market," and again, "The product of the furnace was transported to the river and there loaded into Durham boats, and taken to Philadelphia. These boats carried the greater part of the freight between Philadelphia and the upper Delaware, before the days of canal and railroads. The testimony of Abraham Haupt says that the first Durham boat was built on the river bank, near the mouth of the cave, by one Robert Durham, the engineer and manager of the furnace, and that the boat was nearly in the shape of an Indian canoe, and the works were possibly named after the builder of the boat. This was before 1750. As early as 1758 Durham boats were used to transport flour from John Van Campen's mills at Minisink, to Philadelphia. The Durhams were in this county (Bucks) as early as 1723."

It appears that Haupt had a blacksmith shop near the original Durham furnace, which was at some distance from the river, and that in his shop was found the date stone of the original furnace, in use for nut cracking. This opportunity, therefore, for getting information respecting the matter may be taken as being good. The date on the stone is 1727. It can be seen in the museum of our society at Doylestown.

The records of Durham furnace throw no light on the subject, but the statement quoted would seem to be conclusive as to the origin of the boat. This statement is in entire conformity with the tradition among the river men, although unfortunately, it is indefinite as to the time of building the first boat. The account has been repeated by other writers, and has been generally accepted as correct. Indeed, it is not to be supposed that so careful a writer as Gen. Davis would accept the statement without being well assured of its accuracy. The early product of the furnace, built in 1727, must have been carted to market, over
extremely rough roads, or carried by the river in quite inadequate craft, until a more efficient water transportation could be provided. The necessities of the case would seem to have led to the construction of a suitable boat.

The use elsewhere of boats known as Durham has led the writer to make inquiries regarding the matter of similarity, as well as priority of construction.

In the introduction to an early edition of Cooper's "Pathfinder"* is found an account of boats in early use on the Mohawk, by which the products of the interior were moved down the stream toward the Hudson, and the manufactures of the seaborad were carried to Utica, and the smaller towns farther west. It is stated that there were two kinds of these boats, one being known as the Schenectady, which was small, flat-bottomed, and rigged with an ungainly sail, though dependent chiefly on the muscular power of the boatmen with their oars or poles. After the description of the "Schenectady" boat, is the following:

"The Durham boat, of which there were large numbers, was long, shallow, and nearly flat-bottomed." After some mention of operation by poles the writer proceeds: "The Durham boats found their way from the Mohawk to the St. Lawrence and were much used on Canadian waters. And it was said that one of these crafts went into the Missouri river, making a voyage of six weeks, from the rude wharf of Schenectady." The same writer adds, "The Mohawk boatmen were singularly skilful in those times. They made the trip to Utica, about 100 miles, against current and rapids, and returned in nine days. Two miles and a half an hour was the usual speed against the current."

Miss Susan Cooper, the writer of the introduction to her father's work, the "Pathfinder," states that this account is from a letter written by Judge William Cooper, about 1805.

The difficulties of navigation on the Mohawk, as compared with those on the Delaware, are well shown by the fact that cross pieces were fastened on the walking boards to furnish footing for the boatmen in propelling the boats. Mr. Lugar informed the writer that, at one time, he had, as an assistant in his work as carpenter, a man from the Mohawk who knew the boats on that river, and who stated that they differed materially

in size and model from the Delaware Durham boat, the latter having partly rounded bottom, while the bottom of the Mohawk boat was flat.

From Mr. W. Max Ried, of Amsterdam, N. Y., author of "Old Fort Johnson," was received the following brief account of the Mohawk boats:

"Very early in the history of the Mohawk valley the Mohawk river was the only means for transporting produce and supplies, except the pack on the trail. Canoes were first used, and then bateaux, which were nothing else but scows propelled by poles and paddles, and in long stretches of still water, by sail. Next, the Schenectady Durham, which is described as flat bottom, straight sides, with easy lines at bow and stern, to help flotation in striking a rapid. She was decked fore and aft and along her gunwales, which were cleated to give foothold to the boatman. A mast was stepped near the bow with square sails."

Here we have the Schenectady and Durham combined in the title, which leads to the thought that the boat may have been a Schenectady modification of the original Durham boat.

Mr. Ried further says:

"Pearson is authority for the statement that the 'Durham' boat was first used on Long Island Sound. The name occurs early as a 'Dorem' or "Deurem.' The Dorey or Dorry, common along the coast, is thought to be similarly derived." (History of Schenectady.)

In closing Mr. Ried gives the Haupt statement, contained in the History of Bucks County, to which reference has already been made herein.

The foregoing descriptions of the Mohawk boats do not conform to what we know of the Delaware boat bearing the same name, and, as respects the boats on Long Island Sound, a boat of the model of the Delaware Durham boat would not be at all suitable for that water, as was shown by Mr. Lugar's experience in his trip to the Brooklyn Navy Yard, and, if a boat of this model had been in use in that vicinity, it would be difficult to account for its novelty to the men of the navy yard on that occasion.

We have something a little more definite in a paper kindly furnished by Mr. Arthur T. Smith, secretary of the Herkimer County Historical Society, containing an address before that society, in 1897, by Mr. Rufus A. Grider, on "The Early Navigation of the Mohawk River." From this interesting paper only
those parts can here be taken which pertain to our present subject. Mr. Grider quotes from a journal kept by a Mr. Christian Schultz, while traveling on the Mohawk in 1807, as follows:

"I have noticed three different boats being used in navigating the river. Those called Schenectady boats are generally preferred and will carry about ten tons burden, when the river is high, but when it is low, as at this time, they take three or four. They generally advance against the stream at the rate of 18 to 25 miles a day. These boats are built very much after the model of our Long Island round-bottomed skiffs, but larger, being from 40 to 50 feet in length; are steered by a large swing oar of the same length. They have likewise a movable mast in the middle. When the wind serves they set a square and top sail, which at a distance gives them the appearance of a square rigged vessel coming before the wind. Our galley, which I am just now informed, is called the 'Mohawk Regulator,' has gone at the rate of six miles an hour against the stream, and, during this time, believe me, nothing can be more charming than sailing on the Mohawk. It is not often that a fair wind will serve for more than three or four miles together, as the irregular course of the river renders its aid very precarious, their chief dependence, therefore, is upon their pike poles. These are 18 to 22 feet in length, having a sharp pointed iron, with a socket, weighing 10 to 12 pounds, affixed to the lower ends; the upper end has a large knob, called a button, mounted upon it, so that the poleman may press his whole weight upon it without endangering his person. Within the boat, on each side, is a fixed plank, running fore and aft, with a number of cross cleats nailed upon it, for the purpose of giving the poleman a sure footing in hard poling. The men, after setting their poles against a rock, bank or bottom of the river, inclining their heads very low, place the upper end of the button against the front of their right or left shoulder (according to the side on which they are poling) then, falling down on their hands and toes, creep the whole length of the gang boards, and send the boat forward with considerable speed."

After this particular description of the Schenectady boats and their mode of operation, the writer proceeds:

"I have met with another kind of boat on this river, which is called the Dorem or Durham. The only difference is that it is built sharp at both ends and generally much larger and stouter."

After some mention of the "Flats" on the river, he goes on to say:

"The boat described above was first made at Durham, in Bucks county, Pennsylvania. Durham is on the Delaware river. These boats were made to carry flour to Philadelphia and return with merchandise, by navigating the Delaware. I think they would carry fifty barrels of flour. That river is deeper and larger and less difficult to navigate than the Mohawk."
He states elsewhere in his paper, that the boats last referred to were introduced on the Mohawk about 1792, the year of the chartering of the first corporation for navigating that river, which period was a number of years later than the earliest known use of the Durham boat on the Delaware.

The Durham boat figures also on the Susquehanna, as appears in the "Historical Sketches of Plymouth," by Hendrick B. Wright, which mentions that in 1775, during the Pennamite war, one of the belligerent parties seized Mr. Benjamin Harvey, with his boat, for use in a movement upon the opposing force. Going back to 1774, in giving a particular account of Mr. Harvey, the author says:

"At that time, and for many subsequent years, all articles of merchandise were transported on the river in 'Durham boats.' These boats were 40 feet in length, with a beam of some 10 feet, and would carry from 15 to 20 tons burden. They were propelled by long 'setting poles,' with iron sockets at the ends, three men on each side, with a steersman at the stern. Ten or twelve miles up stream was considered a fair day's work. These boats were the only means of transportation of merchandise until, the making of the Easton and Wilkes-Barre turnpike. This thoroughfare was completed about the year 1807. Thence, down to the time of the canal navigation, in 1830, the merchants of the entire valley received all their goods, either by Durham boats on the river or by wagons on the turnpike. * * * But in the days of the first merchants of Plymouth, the 'Conestoga' wagon was not known. His transport was the 'Durham boat.' It will be remembered that Benjamin Harvey, Jr., that same first merchant, was at Fort Augusta, near Sunbury, with his boat in December, 1775, when Col. Plunkett impressed him and his vessel into the Proprietary service, immediately preceding the battle of Nanticoke."

It would seem that the Susquehanna was well supplied with Durham boats at this time, but the writer has not been able to obtain any information as to their number and origin on that river. It is not at all improbable that they were introduced from the Delaware, during the quarter century or more which elapsed between the boat building of Robert Durham and the date referred to by Wright. Where the same style of boat came into use on other rivers the name of course went with it. The name may also have been applied to other boats by reason of general similarity in construction and mode of operation.

Boats of different localities will naturally possess similar characteristics where similar conditions exist. Thus, on a narrow
waterway, where it may be desirable to move in either direction, without turning, the boat would naturally be made with both ends pointed. A long steering oar will be found desirable where wide movement was necessary in descending rapid streams. Oars to aid in the downward passage and sail for up stream would also be likely to come naturally into use and the "setting pole" would be universal for rapid streams of suitable depth.

For any of these features it would be difficult to assign the credit of priority to any person or place, but their combination with a model so completely adapted to the requirements of the Delaware river service warrants the claim of originality for the man who built the first Durham boat on the banks of the river, near Durham furnace, in Bucks county, Pennsylvania.

The total disappearance of the Durham boat, on the Delaware, is readily accounted for. It was not well adapted for use on the canals, which came into use along the Delaware about 1830, and gradually displaced river carriage. Thus these boats naturally fell into disuse, or were, for a time, used for casual purposes to which they could be applied.

At Easton, Durham and Lambertville, and doubtless at other points, some were used in collecting boulders from the river bottom for paving the streets of Philadelphia, a method in general use in that city within the memory of many persons now living and which, the writer has been told, still survives in some of the streets. The last Lambertville boat was engaged in that industry and in gathering sand from bars in the river. The same boat also served in carrying various kinds of produce, including clams from New Brunswick to Lambertville and Centre Bridge (now Stockton). For the purchase of the clams "classes" were formed, by a number of persons joining together to form a "class," each agreeing to take a certain number of the bivalves. The writer well remembers the interest attaching to the arrival of the clam boat, as the members of the classes gathered about it, with many on-lookers and some applicants for clams who had not joined the class. A class made up of farmers was usually represented by one of the number who delivered to the others. An aged man, who in his youth drove the tow horse of the clam boat, states that it was often hailed by persons on the tow path who wanted
clams, of whom he was directed to take no notice, as the supply would not permit of sales to any but members of the classes.

The freshet of January 8, 1841, the highest known prior to that of October 10, 1903,* carried away an immense amount of property, including many of the Durham boats, which had remained. The few that were left were utilized partly on the river and partly on the canals, but their adaptability to the new conditions were not such as to lead to their perpetuation, and they gradually decayed and disappeared. The last boat at Lambertville, after being variously employed, on canal and river, was finally laid up for decay in the canal basin at that place. Mr. Lugar's boat, with which he made the last trip to Philadelphia in 1865, met a like end in the canal a few miles farther up. One Durham boat has been heard of, as similarly laid up on the Lehigh, and as having been taken from human ken by the tremendous sweep of the freshet of 1903.

The question still remains as to where the builder of the first Durham boat, on the Delaware got for it the perfect model so admirably fitted to the requirements. The writer has made some inquiries abroad to ascertain, if possible, if any such model existed in other countries. The most likely places were thought to be Durham county in England and the canals of Holland. Careful inquiries in both countries, through the British Museum and persons in Durham county, and of the Ryks Museum, in Amsterdam, Holland, met with courteous responses, but were fruitless as to any information respecting the existence of boats likely to have been the prototype of our "Durham."

So far, therefore, as the investigations of the writer have gone, it seems that the original story of the priority of the Delaware, in the construction of the boat, must be viewed as established, and this paper may be fittingly concluded by presenting a well-

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*Mr. Anderson has evidently overlooked the fact that the freshet of 1862 was higher than that of 1841. My grandfather had just completed building a dwelling house in Durham township between Durham furnace and Monroe, which fronted on the Delaware river. Before the house was occupied the freshet of January 8, 1841, entered the first floor of this house and he cut a mark to show the height of the water, and in like manner my father cut a mark to show the height of the freshet of June 5, 1862, which was 123 inches higher. The freshet of October 10, 1903, was marked at the same place and shows it to have been 41 inches higher than that of 1862. These measurements have been verified for the purpose of writing this footnote.—B. F. F., Jr.
deserved eulogium upon the boat and boatmen, as delivered by one of Pennsylvania's noted sons.

The opening of the Belvidere Delaware Railroad, from Trenton to Phillipsburg, opposite Easton, was celebrated on February 3, 1854, by the running of a train of fifteen passenger cars from Philadelphia, carrying officials and citizens of Pennsylvania and New Jersey, who were enthusiastically received and entertained by the citizens of Easton. The principal address of welcome to the visitors was made by the Hon. Andrew H. Reeder, who had held the position of Territorial Governor of Kansas, and was otherwise prominent in the state and nation.* Taking up the progress in the means of intercommunication, Gov. Reeder made reference to the canoe of the Indian, as the earliest craft upon the river, and before passing to the more modern methods of transportation, pronounced the following eloquent tribute to the Durham boat and the men who operated it:

"But the age of primitive navigation passed by, and the march of progress drove the Lenni-Lenape and their bark canoes from the banks of their favorite river and the graves of their fathers. The well-known river boats next courted its waters, and in the hands of hardy men before many years had elapsed, were made to surmount the dangers and difficulties of its navigation, and carry the daily trade of the settlement through the dangerous and comparatively unknown rapids that thread the stream to tide. Those vessels covered the whole period of its history to the construction of our canal and the peculiar and well remembered class of men which the exigencies of their use brought forth, made their mark upon the time in which they lived. Muscular, active, athletic and enduring beyond belief, faithful and trustworthy to a proverb, sportive and social, yet fearless and ready handed, they will not soon be forgotten. Always prompt for fun or play, the man who sought their courtesy and good offices was sure to find them, while he who insulted them or wantonly provoked their anger, was sure to learn a lesson that needed no repeating. For years they transported to your city all our produce and manufactures, frequently carrying passengers, who preferred their craft to the stage wagon, which, twenty years ago, accomplished in two days, by a shorter route the trip you have made in a few hours this morning. They carried for us, heavy remittances, with a stern honesty worthy of imitation in higher places, and without a single instance of defalcation. Such were the generous-hearted, open-handed river boatmen of the Delaware. But progress came again and drove from the stage their long oars and iron shod poles. As a class, they have passed away, while their feats of

* See Henry's History of the Lehigh Valley, page 152.
prowess and daring are fast becoming traditions to challenge the belief of a new generation."

Thus, in fitting phrase, was well earned tribute paid to the boats and men, displaced by canal and railroad, from the position of activity so long and worthily held by them in the river service.

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Open Fire Cooking in Bucks County.

BY HENRY C. MERCER, DOYLESTOWN, PA.

(Doylestown Meeting, During Old Home Week, June 12, 1912.)

We are beginning our meeting early. But perhaps some of you are already here who as children yourselves, or through your ancestors, left our little town years or generations ago, and have come back to see the old starting place again.

I hope that somehow or somewhere here you will find inspiration or help which is permanent and that what we propose to do in these days will not blow away on the wind with mere congratulations, shouting or waving of banners.

One of the receipts for steering out of the whirlpool of materialism worldliness and vainglory which seems to have seized upon many of our great cities and swept deeply into the lives of some of us is to look back upon the past and see what our ancestors did.

Here it is, or part of it, hanging above your heads. The history of the United States illustrated in the tools and implements with which our ancestors built up the country. We hope to make a very large showing of these things, perhaps to the glory of our town later, but there is no time to tell of it now. I am coming to the point, and the point is that a number of our ladies are going to tell you of a thing once vital, now changed beyond recognition, namely how our ancestors cooked their food in the open fire from time immemorial until about two generations ago.

In Bucks county we had about one hundred and sixty years of open fire cooking, namely between about 1680 and 1840. There were two kinds of open fire here, one the large fire for the kitchen, a necessity, and one the small fire for the parlor, a luxury.

Both came to us from Britain and cast-iron stoves followed them
both close from Germany. But none of these stoves, the first two of which were for house warming and not cooking, and all of which were wood burning, superceded the open fire until the so-called ten-plate stove was transformed into the coal burning cook-stove with lidded potholes exposing the fire in the eighteen forties.

That immensely facilitated all kinds of cooking and we may say extinguished the ancient open kitchen fire forever. But not immediately. Soap-making and applebutter-boiling still required it and lasted until about 1870 and 1900, respectively, when cheap store soap and factory-made apple butter stopped both these kinds of household work, and finally put out the cooking fire, although in remote parts of the county there were survivals of the ancient fire as when I saw in about 1897 the family of David Getter cooking upon it with the old utensils in the hill country near Durham.

But the other open fire, that is to say the small parlor fire, never used for cooking but only for house warming lingered on. Our fathers nearly put it out with their hot air heaters and steam radiators between 1865 and 1880 in what I have heard called "the Pullman car period," but it still flickered until about 1890 when the modern architect revived it, and our new generation welcomed it, so that to-day no first-class house is built without it for two reasons: First because a fire is a glorious and inspiring thing in any house and second because it is probably the best expellant of house poisons nourished by steam radiators that man has ever invented.

Here, as I say, we are talking about the cooking fire in the kitchen put out about 1840, not the little parlor fireplace four feet in diameter, more or less, which still exists. The largest kitchen fireplace I ever found in Bucks county, now demolished, was at the house of Kraut's Mill on Deep Run near Pipersville, and measured about fourteen feet wide by five-and-a-half high. That at the old ruined tenant house on the Cox estate near "The Bush," is about twelve feet wide by five high, but the average in our county was about seven to nine feet wide by four to five high.

I saw negroes planking so-called "Johnny-cakes" in their open fire hearths in Anne Arundel and Prince George's counties, Maryland in about 1885 and there and in White county, Tennessee, in 1899 I saw a number of comparatively new log cabins
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equipped with cooking fireplaces made of wattles smeared with clay and built outside of and against the log walls. But here where surface building stones and flags of our “mesozoic” slate lay loose all over the county the great fireplaces of the kitchen were built of stone generally within the house wall, paved with flags, and parged or smeared inside with lime and sand mortar. Some of the little parlor fireplaces had convex backs, and flared jambs, but to the best of my recollection all the kitchen hearths I ever saw here had vertical backs with jambs of from two to three feet deep built out at right angles.

One I know at the old farmhouse kitchen at the Farm School about five-and-a-half feet wide, is vaulted with stone but generally the face rested from mantel upward on white-oak lintels sharpened at bottom, or triangular in cross-section without hood or overhang built across the fire hole into the square jambs. These projected about three feet from the house wall so as to leave recesses on either side often occupied by closets or stair cases and therefore presenting the fire recess as a large rectangular hole in the flat wall surface. On the other hand about 1897 I saw and photographed one of these fireplaces built across the corner of a room on George Park’s old log house now demolished, near Horsham.

At the old house in the field at the Cross Keys built in 1768, the kitchen fireplace, minus the kitchen, in full view of the road shows the bread oven not as a separate structure outside the house, but as often seen here, built into the upper left hand corner of the wall back of the fire.

There were two ways of suspending pots and bake-plates over the fire; one was the lug pole undoubtedly a very ancient contrivance, which was a pole of green wood, perhaps sometimes of iron, built across the capacious throat or funnel of the fireplace, which latter converged upward so as to reach minimum flue diameter at about twelve to fifteen feet above the hearth. The more convenient crane was an iron bracket hinged in the back wall at the side of the fire and although it has been thought that this contrivance was invented in New England about 1730, Colonel Paxson will show you a crane this morning probably of older date from Old England and here also is one of the elaborate Italian andirons equipped with spit-hooks and one of these
same cranes hinged upon its vertical bar, which was probably in use in Italy in the 17th century and undoubtedly stands for a type used much earlier in Lombardy and which I saw in use in the ancient house known as Titian's birthplace at Cadore near Cortina in 1898, but there is no time to discuss these questions now except to say that chain trammels prevailed on the lug pole because they were flexible while the more rigid hook and eye trammels worked best on the crane, which itself easily swung any kind of apparatus on or off the fire.

At this vital spot where the fire was kept burning nearly all the time, and where, because cooking food is shadowed by pot or pan the lard lamp hung on its prong from a crack in the lintel beam, the old cook learned how to manage a small fire rather than a large one, how to reduce it with water or increase it with bellows, how to keep two or three beds of cooking coals going at once, how to escape smoke, save ashes, bury and revive embers, rekindle from coals carried about in iron boxes or shovels, or light up from a tinder-box, but I am done, the ladies will tell you the rest.
Cooking Shad by the Open Fire.

BY MRS. J. E. SCOTT, NEW HOPE, PA.

(Doylestown Meeting, During Old Home Week, June 12, 1912.)

No finer fish breasts the tide of an American river than the shad; and no finer specimen is found in any water than those brought forth from the cool, sparkling depths of our own beautiful Delaware—famed in song and story for its clearness, purity and picturesque beauty.

Shad are taken in the springtime from every river of the Atlantic slope from Florida to Maine; but it probably reaches its acme of gastronomic perfection in the Delaware, where it appears in March and April. As a fish it is the perfection of grace and symmetry, and as a table luxury its fame is almost nationwide. The shad was not always acclaimed a toothsome dainty as an article of food on the tables of even the common people and was reckoned as fit only for negroes and the lowest type of laborers. It was so profoundly despised by our ancestors that it was held to be somewhat disreputable to eat it. We read the story of a family who were about to dine on shad when there came a knock at the door; they would not open it till the platter holding the abnoxious fish had been removed from the table and hidden.

At first while our rivers were teeming with shad, as well as with many other kinds of fish, and while they were taken in great numbers they were fed chiefly to hogs. In 1733 two shad could be bought for a penny and the price did not advance much till after the war of the Revolution. Quite a contrast to the prices that rule to-day, when a single shad will cost from forty cents to a dollar.

During the closing years of the eighteenth century, shad as an article of food, began to come into its own, and acquired a better reputation than it had enjoyed during the earlier days of colonial history. Then our rivers became a great field for white fishermen, as they had ever been for the Indians. When shad became more popular it was not only used as a staple article of food dur-
ing it brief season, but great numbers were salted down by the frugal housewives of the New England and the Middle States, and it became an important article of diet for the entire year.

In preparing shad for the table our ancestors, having few of our modern conveniences, implements and appliances, were compelled to use the scant outfit that their frontier houses afforded. But we, of what we may assume to regard as the luxuriant present, must not imagine that the quality of the meal that our great-grandmothers were wont to set before their families, was one whit less delicious, because of the primitive utensils at hand for its preparation. These oldtime cooks, driven by necessity, invented and devised various ways to cook shad with only such implements and utensils as could be used on the open fire. Some of these methods follow:

THE GRIDIRON.

This almost universally used utensil was made of iron, about a foot and a half long and not quite so wide. This frame was crossed with bars an inch or an inch and a half apart. There were often nine of these rods, which probably gave rise to the old jingle:

"Nine rods and four feet,
Short tail, the whole complete."

The feet, one at each corner, were several inches long, a handle protruded from the middle of one side; to this a longer handle was sometimes fitted when needed. I might say in passing that almost all cooking and baking utensils of that day had two distinguishing characteristics, *vis*: feet of greater or less length, and long handles. The feet seem to have been necessary to prevent the utensil from sinking too low into the ashes and thus smothering the fire under it. The long handle was to protect the hands and face of the cook from the intense heat of the burning logs.

The shad was prepared for cooking much in the same manner that it is to-day. A fire of hickory wood was allowed to burn down to a hot bed of coals. These were raked out on the hearth. The gridiron was greased, the shad laid upon it and then it was placed over the hot coals. By means of the handle the position of the iron could be changed so that every part of the fish would
be uniformly well done. When properly seasoned and served this constituted food that was calculated to please the palate of the most fastidious picure. This was by far the most largely used method of cooking shad in vogue with our early American ancestors.

**LONG HANDLED FRYING PAN.**

There seem to have been two types of this utensil; one with legs and one without. The former set over the coals as already explained in the case of the gridiron. The latter was either set on trivets, of which there were varying sizes and heights, or it was held over the fire by means of the long handle. The shad was prepared and fried much the same as it is in the modern frying pan.

**BAKING PAN.**

This was rather a deep pan with a close fitting lid. The shad, sometimes stuffed, sometimes not, was laid in the pan, the cover placed over it and set among the coals till nicely baked. A very definite tradition exists among the descendants of an old shad fisherman, which avers that the best results were obtained by taking hickory sticks of about the thickness of the finger, laying several of these in the bottom of the pan and placing the fish on them.

**BAKING KITCHEN OR ROASTING KITCHEN.**

The shad stuffed or otherwise prepared as already mentioned were often baked in these. It was a long box-like utensil, somewhat resembling a modern wash-boiler, open on one side, with a little door on the side opposite. Like most other cooking utensils of that period this also stood on legs so as to bring it directly in line with the greatest possible heat, as the heat was applied in this case by reflection as well as by radiation and convection.

**PLANKING.**

Planking shad is generally supposed to be a more modern method of cooking, but we think we have good evidence that it was used more or less along the Delaware in the days of other open fire methods.
A slab of hickory or oak was used. This was split, cut and hewed down to two or three inches thick, a little wider than the opened fish, and about two feet long. This was propped up before a bed of coals till it was sizzling hot. The fish was split down the back, wiped dry and then fastened skin side down to the hot plank. The plank was then propped up at an angle of about 60 degrees before the fire. The shad was constantly basted with a piece of fat pork on a switch held above it. The ends of the plank were reversed from time to time, so that the shad would be uniformly done. When the flesh was flaky when pierced with a fork, it was done. The shad was then served on the hot plank and was said to be a dish of rare gastronomic excellence.

BAKED IN CLAY.

We gathered some reference of this method of cooking shad in the early days. It was not likely it was ever used in the home, but was probably sometimes used in the open and in the fishing camps along the river where no suitable cooking utensils were at hand.

A freshly caught shad was rubbed against the scales and gills with soft mud from the river bank. When this had set a little the whole fish was rolled in a thick blanket of clay. It was then allowed to dry in the heat before the fire for some fifteen minutes, then it was buried in the hot coals and ashes till the clay was baked hard and the fish was thought to be well done. It was then raked out of the fire and cracked open. The fish readily split open, the head was removed, the insides, shrunk to a little ball, were scraped off and the scales adhered to the clay. A little salt was dusted over it. A dish thus prepared was fit for a king.

SOURCES OF INFORMATION.

The Gridiron:
William Kinsey, 93 years old, New Hope; Michell Wood, 92 years old, New Hope; Mrs. Sophia Bloom, 89 years old, Point Pleasant. Also by tradition from her grandfathers Michael Swartz and Michael Weisel, among the first settlers of Point Pleasant.
Long Handled Frying Pan:

Baking Pan: Sophia Bloom and by tradition from descend­
ants of Abraham Alexander Slack, one of the men who assisted
in manning the boats that took Washington and his army across
the Delaware on that famous Christmas night. He also owned
and operated a fishery at Taylorsville after the Revolutionary
war.

Baking Kitchen and Roasting Kitchen:
Home life of Colonial Days, by Alice Morse Earle.
Planking: By tradition from Abraham Alexander Slack.
Baked in Clay : Abraham Alexander Slack and from an old
book of recipes.

Roasting on the Spit.

By Mrs. Henry D. Paxson, Holicon, Pa.
(Doylestown Meeting, June 12, 1912.)

Of the old-time fireside cooking, next to baking, or equal with
it, was roasting. Many are the tales come down to us from our
grandmothers of the delectable culinary accomplishments of those
days of simple methods.

The process of roasting, as you know, is to expose meat to the
direct influence of fire. Chemistry and experience teach that
the first application of heat in roasting should be powerful and
rapid, so as to form an outside wall by hardening the skin and
coagulating the superficial juices and thus retain the inside
juices as much as possible. This external crust is usually
formed in fifteen minutes, after which the intensity of the heat
should be lessened and the cooking allowed to proceed slowly,
constantly basting the meat with its own drippings.

There are two distinct methods of roasting; one by use of the
spit, in one of its several forms, and the other by the twirling
hook, also known as the bottle jack, or more commonly called the
"Meat Jack."

All kinds of meats and fowls were roasted before the open fire.
Old books on cookery give long and detailed accounts of the
roasting of every possible kind of meat and game, each accompanied by a complicated and exceedingly savory recipe.

Of the various forms of the spit, the first and probably the most primitive, was a string or cord suspended from a hook in the ceiling, upon the other end of which was fastened the fowl or meat to be roasted before the fire. This string was twisted a number of times in one direction by the good housewife and allowed to unwind and rewind itself on the rebound until run down. She then, having performed some other household duties in the interim, rewound the string and the operations were repeated until the roast was complete. The next form of the spit, and the one from which the others herein described were probably evolved, was a straight rod, slightly flattened in the middle, from four to five feet long, with a handle or crank at one end. This spit was placed on the hooks on the andirons and turned by hand power. With more ingenuity, one was made with a grooved wheel at one end over which ran a chain connecting with the power,—sometimes a clock jack,—thus substituting automatic power for that of the hand. Again, the power was supplied by a dog on a treadmill. Then again, there was an attachment to a fan in the chimney, operated by the draft and smoke, and sometimes called a “Smoke Jack.”

Another form, which this interesting one from Old West Surrey, England, shows, is the “Basket Spit,” which enclosed the meat in an iron network and was placed on the andirons similar to the long straight spit.

These spits kept polished and bright hung upon the spit racks above the mantle piece, were part of the fireside furnishing of well ordered households in Colonial times.

Again, we find a small rod or spit running through a cylindrical tin box with one side open to the fire, by this means concentrating the heat. The spit of this so-called “Tin Kitchen” is operated by hand. The juices collected in the bottom of the pan are used for basting or other cooking purposes, a thought toward the economics of process.

The meat jack is a contrivance consisting of a heavy spring enclosed in a metal casing, wound by a key, and which spring operates a series of wheels, turning the suspended roast first one way and then the other, keeping it constantly in motion. The jack
was either hung to the crane or in an upright tin kitchen with the opening to the fire.

Thus with glowing coals and some one of these old time utensils the meats and fowls were roasted to a brown perfection that our later day progress often fails to obtain.

The Art of Frying as in Olden Times.

BY MRS. E. K. PRESTON, SOLEBURY, PA.

(Doylestown Meeting, During Old Home Week, June 12, 1912.)

“We may live without poetry, music and art;
We may live without conscience, and live without heart;
We may live without friends, we may live without books,
But civilized man cannot live without cooks.”

The method of cooking by frying was generally adopted in countries where iron vessels were to be obtained. French or English frying is boiling in oil or fat. In our country where it was introduced by the Germans only a little fat was put in the pan, but the deep fat frying was soon practiced here to a certain extent.

A short description of the fireplace in which the frying was done is necessary to understand the using of some of the implements. The chimneys were built with projecting stone ledges six or seven feet from the hearth, on which rested a large stick of wood called a lug pole or back bar. This was made from green wood and thus charred slowly but surely in the generous flames of the chimney. Many annoying and some fatal accidents came from the collapsing of these wooden back bars. The destruction of a dinner was sometimes attended with loss of life. Later the back bars were made from iron. On these bars were hung iron hooks or chains of various lengths with hooks. Then the trammel came into use. These were made from iron in two sections. The top section being flat, about two inches in width and from one and a half to four feet long, with one end bent in hooked shape to fit over the back bar, and with holes about half an inch in diameter, every few inches the whole length of this section, with bottom end and last hole turned up at an angle.
Through this hole, an iron rod passed the length of the flat one and a little less than one-half inch in diameter, with from one to two inches also turned at an angle. This part was placed in holes of upper section, and could be moved up and down to any height desired. The lower end of the rod was turned up in a flat hook, on which was hung boilers, skillets, bake irons, etc.

Later the crane came into use. This was a bar of iron hinged at one side of the fireplace and supported from the same side by an iron arm, the other end of the bar could be swung out from over the fire, when the cooking utensils could easily be removed from the trammels which were suspended from this crane.

Another appliance for the open fire cooking was the trivet, which was a movable round frame with three legs. These trivets were made in different sizes and heights and took the place of legs under the different vessels. The necessity for stilting up cooking utensils was a very evident one, as it was necessary to raise the body of the same above the ashes and coals of the open fireplace. The trivet must of course be set just right, hence the expression, “right as a trivet.” If the burning logs were too deep for the trivet then the utensil must be hung from the ever ready trammel.

All the vessels for frying either had very long handles or else bails for hanging on the trammel. In frying doughnuts a very long handled iron fork was used to turn and remove them from the boiler or skillet.

Mrs. Sarah Gross, of Cross Keys, says they did not mind being over the open fire as they were accustomed to it. They fried a great deal of mush, potatoes and meats, but did not cook the variety of food that the modern palate demands. The pans were kept very bright she said by being scoured every day with pewter sand.

In May 1912 Mary Preston South, of Trenton, N. J., told me that in 1832, eighty years ago, she assisted with the frying in the kitchen of her grandfather, Silas Preston. The house was situated in Plumstead township near Landisville. She asked us to imagine a large kitchen with fireplace occupying one entire end. In building the fire a large log was used for a back log and an armload of wood placed on the andirons and kept in place by
the fore stick. Over this swung a portable crane on which hung several trammels made of iron and polished to resemble silver.

The fire seldom went out but if it did there were no matches with which to relight it, but with a piece of punk, a flint and pocketknife and the help of shavings or tow, her grandfather made a fire in a few minutes. It was not always necessary to have a blaze for frying as they burned oak and hickory wood which yielded plenty of coals and heat. The cooking utensils were made from iron; the pots had bails and feet. These were hung on the trammel and doughnuts and fritters were fried in deep fat in them.

The frying pan often had feet, had a very long handle and had to be held free or on its feet over the fire while the frying was in progress, and we may easily imagine the ease with which the gymnastic feat of “jumping from the frying pan into the fire” was accomplished. There was a small vessel with bail and feet called a skillet which was sometimes used to fry in deep fat or stew over the coals.

Frying of all kinds was done over the open fire and the grease used was the best of lard made at home from home-raised pork.

Buckwheat cakes she said were fried on an iron that hung by a bail on the trammel. This was called the lazy back bake iron, presumably because, from the viewpoint of our great-grandmothers it was only the housekeeper with a lazy back who would object to standing and holding the iron. In those days lazy and easy seem to have been synonyms,
Pie Baking.

BY MRS. A. HALLER GROSS, LANGHORNE, PA.

(Doylestown Meeting, During Old Home Week, June 12, 1912.)

Pies or people must have changed very much since the time when pies were baked in the large ovens in the old houses in Bucks county. What family at the present time would submit to being supplied with twenty-four pies at a time? Why that was the number, I cannot imagine, unless it was that the astronomical allegory of the “twenty-four blackbirds baked in a pie,” which meant the twenty-four hours of the day, entered into the sub-consciousness of the pie-baker and suggested the number. I have never heard the number twenty-four without thinking of pies, and when I learned that that was the usual number made at a time, it seemed quite natural. There are reasons why these pies should have been better than those made to-day. When I asked an eminent citizen of Bucks county, who had told me that they were very different from the pies we have now, what he thought made the difference, he replied emphatically that it was because they were baked by his mother who stayed at home and attended to that and to every other duty. Probably he meant too she was not suffragetting around the county, but, like another Cornelia, was looking after the young Gracchi and attending strictly to her domestic duties. I shall not differ from him on this point. And while I believe with Owen Meredith “that old things are best” I do not think, quoting from “Gil Blas,” that Signor d’Asumar was right in the assertion that “In my time the peaches were very much larger than they are at present; nature degenerates every day.” “At that rate,” said Don Gonzales, smiling, “the peaches of Adam’s time must have been wonderfully large.” But we should all like much more to believe that Signor d’Asumar was right if he had made that remark apply to the “Yellow Peril,” the San José scale, and could believe that it was not only getting smaller, but rapidly disappearing. Another reason why these pies were better was because they were not made of the fine white flour used to-day, but of flour that contained some bran and that had been ground between stones instead of between the
iron rollers of to-day, and that had been passed through but one bolting-cloth. Another difference was the absence of fire while the pies were being baked. The ovens were large, varying in size from four to six feet in length and two and a half to four feet in width with a door at one end. The fire of logs and sticks that was laid on the floor of the oven was lighted at the end nearest the door and on top, which is the proper place to light a fire. The door was opened a little, allowing only enough air to burn the wood to coals. When this was accomplished, the coals were raked evenly over the floor of the oven, and the draught in the door was opened until the coals were a bright red. Then a long poker was used to spread two inches of the red-hot coals evenly over the floor of the oven, and the door was closed for forty-five minutes. Then the coals and ashes were removed and the oven closed for a few minutes, when it was tested to see if the temperature was right to begin the baking. This was a most important and delicate point upon which depended the success of the baking. One way of testing it was to hold the hand in the oven while one counted twenty rapidly. If the hand was not enough burned to make it necessary to remove it before reaching twenty, the oven was just right for the pies. All bakers did not think it necessary to go through this "ordeal by fire," but it was done by those who considered it a duty to their families neither to spare themselves nor to slight any detail. It had taken about two hours from the laying of the fire to the placing of the pies in the oven. This time had been used to make the pies, bread and whatever else was to be baked. The pies were not on tin plates, as at present, but on the quaint earthenware plates that are now put on walls or in cabinets by those who are fortunate enough to have any. A peel was used to place the pies in the oven, the door was closed, and through a small glass door in the oven-door watch was kept to see that the crust was not browning too quickly. If it was, the large door was opened enough to cool the oven. A friend of mine tells me that in her father's large and hospitable house in Philadelphia ten loaves of bread, pans of biscuits, rice-puddings and shells for cranberries, etc., were baked with the pies, the pies being at the back of the oven where the heat was greatest. It must have required skill and experience to have the bread and the oven ready at exactly the same time. I asked her
how long the twenty-four pies would last. She said, "generally four or five days, and then the pantry would be replenished with twenty-four fresh pies." What an incentive to hospitality such a generous supply must have been! The number of pies eaten in those days seems out of all proportion, and, I think, proves that they must have been much better than those we have. I believe that their superiority was largely due to the Indian-summer atmosphere in the ovens. Smell and taste are so similar that the pies must have absorbed the scent of the burnt wood. Houses are undoubtedly much more comfortable since the introduction of the kitchen-range and boiler and bath-rooms with hot and cold water, but cooking has suffered. No modern range is comparable to the old fireplace and oven. A very old lady, who was born over ninety years ago in the house we now own, came to see it after an absence of seventy years. I never felt so much ashamed of myself as I did when she said she wanted to look at the fireplace and oven once more. Alas! they were gone. My ignorance had not recognized their value and protected them from the changes that were made in remodeling the house. In self-defense I told her of the bath-rooms and other improvements. She shook her head sadly, saying, "we got on very well without them." Before she left, we learned that the main object of her visit was to inquire if there had been found a brooch which she had lost on her return home, late one night, from a party at a neighbor's house seventy years before! She left her address, but the brooch has not yet been found, and will, doubtless, remain in its hiding-place with probably many an Indian relic, as we have, after sad experience, learned that the way to make the farm pay is not to farm it. So, for the present there is no probability of the plough or the harrow bringing the brooch to light.

Charles Dudley Warner, in his "Backlog Studies," speaks of the pie-belt as an imaginary isothermal line by which could be marked "the region of perpetual pie. In this region pie is to be found at all hours and seasons, and at every meal." He says, "a great many people think it savors of a life abroad to speak with horror of pie," and adds, "to talk against pie and still eat it is snobbish, of course; but snobbery, being an aspiring failing, is sometimes the prophecy of better things." And further he says,
"the absence of pie would be more noticed than a scarcity of Bible, even."

As to the different kinds of pies, their toothsome ness and their flavor, the limitations of time and a due regard for the comfort of suffering humanity on this warm June day admonish me to be brief.

A list of some of the more important pies cannot, probably, better be given than in the words of an anecdote, doubtless familiar to you for years, made famous by Chauncey M. Depew, the point of which hinges on the one made of eggs, sugar and milk. He is said to have composed it at or near 1890 at the time when discussion was rife as to whether the Columbia Exposition should be held in Chicago or New York. It is said that his object was to show the attitude of New York toward Chicago, when the latter claimed to be the grander and more important of the two cities. The scene was the dining-room of a hotel run at moderate charges on the American plan, if you can conceive of so idyllic a place. The glib waiter, replying to the question, "what have you for dessert?" said, "apple-pie, peach-pie, mince-pie and custard-pie." The guest said he thought he would take some apple-pie, some mince-pie and some peach-pie. The waiter instantly retorted with indignation, "what's the matter with our custard-pie?" On telling the story to an English peer, the latter, dull and impervious to a joke, said, "I say, Mr. Depew, I beg pardon, but what was the matter with the custard-pie?" And later, in Paris an equally brilliant Englishman said to him, "I say, Depew, would you mind telling me whether there was anything at all the matter with the custard-pie?" Probably it would have been necessary to trephine the skull of both to cause the point of the joke to enter their brains. You will remark that the story, whether owing to the season of the year, or other reason, has omitted mention of the cherry, the currant, the gooseberry, the mulberry, the raspberry, the blackberry, the pumpkin, the mere enumeration of which makes one's mouth water. Chicago should have had them all, but she won the Exposition and the imposition without them. She is always lucky, and on June 18, she will have the greatest bear-garden that the world has ever seen.*

* The day of meeting of the Republican Convention to nominate a President and Vice-President.
It is, doubtless, true that from the earliest recorded civilization one of woman's appropriate spheres has been the baking of pies and the making of bread and cakes. You all remember how when the Israelites complained of their Judges, Joel and Abiah, the sons of the aged Samuel, and appealed to him to make them a King to judge them like all the nations, he, with a view to dissuade them, and enumerating the different things a King would do, said, among others, "And he will take your daughters to be confectionaries, and to be cooks, and to be bakers." And there are passages elsewhere in the Bible, in Leviticus, Samuel and Jeremiah, which show that baking was principally, if not entirely, the province of women. And, regarding Rome, it is known that a public baker, as such, was not known for five hundred and eighty years. And it is interesting to note that Athenaeus, who flourished about A. D. 200, records in his quaint and amusing treatise, the "Deipnosophists," the fact that Anaxarchus used to make his baker wear gloves while kneading dough to prevent the moisture of the hands coming in contact with it, and to wear a cover on his mouth to prevent him from breathing on the cakes while he was kneading them.

Now that I have told you how pies were baked in the good old days of Bucks county, what shall I say as to whether pies shall be eaten or not? "A man," says Dr. Johnson, "who has no regard for his stomach, will have no regard for anything else." If this assertion is true, and I believe it is, the question of appropriate food, next to that of the immortality of the soul, is probably one of the most important considerations that should engage the attention of mankind. If this great county be not in the center of the American pie-belt, yet one of the recent interesting books on the land of "far Cathay" by one of the most traveled of Bucks countians tells us that at least a portion of it, Doylestown, is in the longitude of the highest intellectual development. And I doubt not this assertion. Far be it from me in the presence of this learned body, so representative of this intellectual development, to disparage or detract in any way from the flavor or the wholesomeness of the pies that were the pride of the busy housewife, and that still form part of the culinary glory of the county. But, speaking from a personal standpoint, and admitting that I like some kinds of pies very much, I should say that, as a rule, the
fewer pies one consumes, the better one's health will be. A learned physician once told me that "cakes and candy are an abomination," and I believe they are to most people, injuring their teeth and their general health more than almost any other article of food. And I think that pastry in any form, is, as a rule, unwholesome. Of humble origin, but like the covering or skin of the gentle banana, as it lies temptingly on the pavement, sighing for more worlds to conquer, and which has been aptly apostrophized in the immortal lines, "I am little, I know, but I can throw a man that weighs a ton," the pie, harmless and innocent, as outward appearances go, may, in the case of people with weak powers of digestion, become an engine of menace to life, liberty and the pursuit of happiness sufficiently strong to break the constitution and cause one to live on the by-laws! And I think that this has been the consensus of opinion among the most intelligent physicians who are not deluded by the stirring and highly colored panegyrics of Dickens and many another writer on the subject of meat and other pies. Therefore it is with a great deal of surprise that I have read very recently in the New York Medical Journal of May 25, 1912, an editorial strongly in favor of pies.
Applebutter Making as Practiced by our Ancestors.

BY MRS. LAURA B. STRAWN, QUAKERTOWN, PA.

(Doylestown Meeting, During Old Home Week, June 12, 1912.)

It may be safely said that applebutter is an American dish, and specialized still more, a Pennsylvania German one. Rarely do we hear of applebutter being made in the Southern or New England States, in the early part of the nineteenth century. In Pennsylvania, however, as the apples turned rosy red in the fall, the thoughts of farmers turned to applebutter, and in many cases the making of it was the excuse for a regular frolic, a welcome change in the monotonous life of the farmer's family.

The preparations for this began the day before, when the cider was made, cider being, one might say, the all-important part of applebutter. No cider mills (of the kind we have to-day, scattered throughout the country) existing, many farmers had their own mills. The apples, good sound ones, were placed in a hopper and ground by horse-power. Nearby stood a large platform with grooves running parallel with the four sides, and an outlet to one of the grooves. The platform was covered with clean rye straw, laid heads in, butts out, the straw overlapping the edges for some distance. Now the ground pulp was placed on the straw and the ends of the straw folded over, then another layer of straw extending over the same way, and another layer of pulp until the desired height was reached. This mass was then covered with wooden planks. Now a heavy beam was made to exert the beverage by means of a wooden screw, eight feet or so long, attached to it, and the pressure thus obtained caused the juice of the apple pulp to filter through the rye straw, and come out comparatively clear. Running around the grooves to the outlet the juice or cider went through a large wooden funnel into barrels placed beneath.

The first part of the preparation was over; now for the second. On the morning of the day appointed for the applebutter making, the cider was put on to boil in two copper kettles, one very large, one smaller. The kettles hung side by side, over a
fire built of wood on the ground, suspended by chains attached to a wooden framework. Two barrels of cider was the usual quantity used, and this was boiled down to one barrel, the large kettle being constantly replenished from the smaller one, as the cider grew thicker and the small one in turn from the clear juice in the barrels, until finally all the cider was contained in the large kettle.

About 6 o'clock in the evening the invited lads and lassies began to arrive for the frolic which was the third stage of the applebutter making. After greetings were exchanged they were conducted by the mistress of the house to the parlor, a sacred room little used except on state occasions. Here the floor, scrubbed white as white could be, was laid out in sand, in intricate patterns of flowers, a lost art nowadays, but one in which the housewives of those days were experts. After proudly displaying her handiwork, the housefrau threw open another room, where the guests settled down to business, namely, the paring of the apples which were to go into the cider. After about seven bucketsful of apples had been pared, cake and wine were served to the jolly company. Meantime the apples were put into the cider which was now hot, over the built-up fire. The sanded flowers on the parlor floor were then unceremoniously swept together, only enough sand being left on the floor to render it in proper condition for dancing, it being customary to sand floors for that purpose then as we wax them during the present day. Now the fun was at its height, the couples dancing round the cleared room with light hearts as well as light feet. The first part of the night the boys took turns at stirring the contents of the copper kettle outside.
This stirring had to be done constantly to prevent burning. The stirrer itself was a curious article consisting of an inverted “T”-shaped paddle in which holes were bored so as to make its progress easier through the apples and cider. To this inverted “T”-shaped piece was attached a crank, on the end of which was a handle, sometimes fifteen feet long. When this handle was operated it caused the paddle to have a continuous rotary motion. The length was necessary because of the heat, and spitting and spluttering of the applebutter as it cooked.

As the night advanced and sentiment grew apace, a boy and girl would go out together to stir the applebutter and sometimes these absences were noticeably long. As dawn appeared in the sky and the sun showed his face, the dark mass in the kettle was pronounced thoroughly cooked, the fire extinguished and the weary but happy couples wended their way toward their respective homes.

N. B. The Historical Society has in its museum an original cider mill of the kind mentioned here, also copper kettles and apple stirrers shaped as described above.
Soap Making of Old.

BY MRS. IRVIN M. (ELIZABETH F.) JAMES, DOYLESTOWN, PA.

(Doylestown Meeting, During Old Home Week, June 12, 1912.)

Before the age of speed mania, labor and time-saving devices, the craze for bridge whist and the question of equal suffrage, women had time to spin, weave, churn, mold candles and make soap, besides attending to their household duties. Soap-making in ye olden times was done in the spring, then the housewife had her hopper moved to a convenient place and after being thoroughly scrubbed, straw was placed in the bottom, on top of that, wood ashes (which had been saved from the fires of the long winter), were packed. The ashes from hickory wood were supposed to make the best lye probably because it contained a large percentage of potash. The making of lye was a tedious occupation as it took about one week adding ashes and water each day, until the lye began to run, and was of the right strength and quantity. S. F. Hellyer, of Mechanics Valley, told me that he had helped fill the lye tubs many times and to do it correctly the ashes should be put in a little at a time, then add rain water which was softer, alternating and continuing until the hopper was full, stamping it down each day until it was the shape of a dish. The first lye drawn off was the stronger, and was used to make the soft soap; the weaker solution was kept for the hard soap.

Mrs. Isaac Stover, of New Britain, said that the lye was the right strength when it would bear an egg. Mrs. Rachel Meredith, also of New Britain, gave me some of the information which I have used, as to the preparation of lye making.

While the lye was being made all the drippings of fat and ham skins which had been saved for a year were boiled and rendered and ready for the soap-making. The quantity of fat used was regulated by the strength of the lye. Salt added made the soap hard. Lime also was used. After boiling the rendered fat and the lye together and stirring thoroughly until the mixture was of the consistency of honey, it was poured into a tub and when
sufficiently hard, cut in cakes, put on boards and placed in the attic to dry. Carbonate of potash in former times used to be made exclusively from wood ashes and even now the industry survives in countries where wood is used as a general fuel.

The following are a few recipes which are at least 75 years old and were received from Miss Sophie Stover, of New Britain. Mrs. Katie Frantz, an old nurse of that locality used this recipe for hard soap: Take 8 pounds of soda-ash, 5 pounds lime, and 3 buckets of soft water, put all together and boil until dissolved, then pour into a tub and add a tinfoil of water to make settle. To 22 pounds of fat add one bucket of lye, and one pint salt.

Mrs. Isaiah James, of New Britain, gives this recipe for hard soap: Take 10 pounds of clear fat, 2 pounds of caustic soda, 10 cents worth of borax, 5 cents worth rosin, (I do not imagine at the present high cost of living that those amounts would have been sufficient), half pint of salt, two buckets of soft water and boil two hours. In some of the old recipes lye was spelled ley, which I thought was misspelled until I found the word spelled that way, under the head of potash in the Encyclopedia Britannica.

The earliest record of soap dates back to the old testament, in Jeremiah 2: 22; also Malachi 3: 2, and was spelled sope.

Soap was known as a medicinal and cleansing quality to Pliny, who was born 23 A. D. He speaks of two kinds, soft and hard soap as used by the Germans and introduced to the Romans by them. The old time industry seems to be reviving, as I know three ladies in Doylestown (and all play bridge) who make their own soap, but the present day making of soap is much easier as lye can be bought ready for use with the full directions on the can. This sample of soap which I have here is my own production made from Babbits lye.
Historic Associations of the Upper Neshaminy Valley.

BY WARREN S. ELY, DOYLESTOWN, PA.

(St. James' Lutheran Church, Chalfont Meeting, October 22, 1912.)

The time and place of our meeting to-day have special historic interest to us as Bucks countians.

October 22, 1734, is the recorded date of the birth of Daniel Boone on the records of Gwynedd Monthly Meeting of Friends, to which his parents, Squire and Sarah (Morgan) Boone, belonged. However, by the change of the calendar in 1752 the natal day of the Kentucky pioneer under our present calendar falls upon November 1. The association of this date with the place of our meeting to-day, comes from the fact that it was at one time believed by Bucks county historians and stated in some biographies of Daniel Boone, that he was born in Bucks county.*

This error had its origin partly in the similarity of the names of Berks and Bucks, but principally in the fact that Squire Boone and his wife lived for several years in the valley of the Upper Neshaminy within one mile of this place, and that two or three of their elder children were born there.

A full account of the location of the family here and their removal in 1730 to Oley, Berks county, will be given later in this paper.

The place of our meeting is of special historic interest for several reasons.

It is a well-known fact that the Upper Neshaminy valley was a favorite resort of the Indians before and long after the settlement of the white man in the surrounding parts of Bucks and Philadelphia counties, and long after the enforced removal of the Lenni Lenape or Delaware Indians to regions farther north and west, this section was frequently visited by delegations of the tribe who deviated from direct routes on their way to a conference with the Proprietors at Philadelphia to visit the banks of their beloved Neshaminah. On one of these trips over a cen-

* We are indeed glad that Mr. Ely has taken the pains to correct the error in regard to the birthplace of Daniel Boone. Rev. Turner supposed it to have been in Bucks county, when he read his paper published in Vol 1, page 329.—Editor.
tury and a half ago, a little party of leading men of the tribe, then located about Wyoming, halted over night on the slope of Prospect Hill near where it rises abruptly from the Neshaminy about one mile south of here. In the morning an aged chief was too feeble to accompany the party any farther and was left by the spring in a rude shelter. Deserted by his fellows, he either accidentally or purposely fell into the fire kindled for his comfort and was so badly burned that he died. Found later by white men, he was buried near the head of the spring and a rude stone placed to mark his grave. Tradition pretty clearly establishes the fact that the ancient chieftain was Tamenend, the saintly friend of the white man. But this is an old story and has been well told by our worthy president, whose account of the occurrence supported by testimony of aged persons, appears among our archives.

Through the liberality of Mr. Mercer our society has recently acquired title to one acre of ground covering the site of the grave, and it is to be hoped that the historic spot will soon be suitably marked to tell the story of Saint Tammany to future generations.

Few of our generation realize the important bearing the first settlers in the valley of the Upper Neshaminy and its tributaries during the first three decades of the eighteenth century, had upon the future history of our county and even on that of the state at large.

The first settlement of the Province of Pennsylvania in pursuance of Penn's Holy Experiment, was largely by people of his own peculiar faith, the Quakers, who like him sought in the wilderness an asylum from religious persecution, and believed that unhampered by the traditional bonds of caste and aristocracy, and diverse views, they could find a new Utopia where wars and rumors of wars should be unknown.

With Penn's diplomatic and peaceful dealings with the Indians, the beneficent and wise laws which he laid down for the government of his province, and the high order of intelligence, and zeal of these early Quaker settlers, who for three-quarters of a century dominated the government, the colony prospered far beyond that of any other European colony in America in the same period.

Penn had, however, advanced views in reference to popular
government and believed that people of all faiths and creeds could live together happily under his government. In pursuance of this faith he invited the oppressed of all Europe to seek homes in the province, and guaranteed them full tolerance in religious faith and a voice in the government. Under these conditions there flocked to our shores during the period before referred to, thousands of Protestants not of the Society of Friends: Welsh Baptists, Scotch Presbyterians and German Lutherans and Calvinists and Dutch Reformists. Upon these later arrivals largely devolved the defence of our frontiers and legislation, to carry it into effect when the Indians, enraged by the unfair treatment they received from the younger Proprietaries, and the unfriendly element that encroached upon their hunting-ground, swept down upon the frontier settlements with tomahawk and scalping-knife.

Between the years 1710 and 1730 the hardy Scotch-Irish and Welsh pioneer settlers filled up the hitherto unsettled Neshaminy Valley from Northampton northward to Hilltown, and in the succeeding decade spread northward to Rockhill and eastward to the Delaware and up the river to the Lehigh.

The section comprising the Neshaminy valley from the upper line of Northampton and the lower half of Warminster, on the west, and the upper line of Buckingham on the east, though surveyed and laid out to purchasers, was not occupied by actual settlers prior to 1710. It was laid out in large tracts from 1,000 to 5,000 acres each, to land speculators and large purchasers of Penn who never came to this country. The Neshaminy valley up to the southern line of this town was settled principally by the Scotch-Irish, and an account of that settlement was the subject of a sketch read before this society several years ago.

The section lying between the tract laid out to the Free Society of Traders, (extending from the eastern limits of Chalfont borough eastward to the Buckingham line beyond Doylestown), and the county line, was settled by Welsh Baptists, who from 1710 to 1730 purchased the large tracts laid out to Andrew Hamilton, James Steel, Thomas Shute, Thomas Hudson, Thomas Stevenson and George Fitzwater, and in the latter part of this period they also settled the greater part of the society tract, which was thrown on the market in 1724.

The whole of the territory included in Chalfont borough and
extending a mile to the westward was comprised in the tracts patented to the first three above mentioned, Hamilton, Steel and Shute, about 1718.

The founders of the town and the owners of all the land within the limits of the borough were two Welshmen, Simon Butler and Simon Mathew, who came from South Wales, to the Welsh tract in Christiana Hundred, New Castle county, now Delaware, in 1710, and became members of the Welsh Tract Baptist Church.

This church was originally organized by sixteen Welsh Baptists from Pembrokeshire and Caermarthenshire, Wales, who, in June, 1701, sailed from Milford-haven in the ship “James and Mary,” and landed at Philadelphia, September 8, 1701. While at Milford-haven they organized themselves into a church and chose Thomas Griffith, one of their number, as minister. Arriving in Pennsylvania, they settled temporarily near their Welsh brethren at Pennypack, and remained there about a year and a half, in the meantime adding twenty converts to their church. In 1703 they secured a large tract of land in Christiana Hundred, New Castle county, thereafter called the Welsh Tract, to which they removed and erected a church to this day known as the Welsh Tract Baptist Church. Sixty members were added to the church prior to 1711, with one exception emigrants newly arrived from South Wales between the years 1703 and 1711. Among those who joined them in 1710 were Anthony and Simon Mathew and Simon Butler, who came with five others from Llangemyeh, South Wales, including Morgan Jones and Hugh Davids, the former later pastor at the Welsh tract and the latter long minister of the Great Valley Baptist Church near Valley Forge, in Tredyffrin township, Chester county. Abel Morgan, later pastor of Pennypack and the first minister to the Welsh Baptists in the Neshaminy Valley, came in 1711.

The two Mathews, supposed to be brothers, and Simon Butler, were active in the affairs of the Welsh tract until 1721, when both Simon Mathews and Simon Butler purchased farms on the Neshaminy at Chalfont and in 1721 were granted letters of dismissal to Montgomery Baptist church, July 2, 1721. Simon Butler and Simon Mathew are supposed to have been brothers-in-law. They were at least closely related, and were during life closely associated in business, social, religious and political matters.
Montgomery Baptist church, at the present village of Montgomeryville just over our borders on the old Provincial road from Wells Ferry, now New Hope, through Doylestown and Chalfont to Swede's Ford, was founded by the first Welsh settlers in the Neshaminy Valley in 1719. The founders were John Evans and Sarah his wife, John James, the ancestor of the now numerous family of the name in our section, his wife Elizabeth and sons William, Thomas and Josiah; James Davids, James Lewis and David Williams, all of whom had come from Pembroke and Caermarthenshires, Wales, in 1710 and 1711, and settled on the borders of Bucks county, in the Upper Neshaminy valley. Until 1731 services were held in the house of John Evans. In that year a church was erected on the land donated by him. They were ministered to until 1725, principally by Rev. Abel Morgan, of Pennypack. Rev. Benjamin Griffith began to preach for them in 1722 and was ordained in 1725. Rev. William Thomas, the founder of the Baptist church of Hilltown, was received as a member September 20, 1724, and probably ministered to them as an assistant.

A detailed history of this church and its offspring, the New Britain Baptist Church founded in 1742, would be a valuable addition to our archives, since far the greater part of its membership were early settlers and residents in Bucks county. The Doyles, Shewells, Riales and others who settled about Doylestown, became members prior to the division in 1742, and the James, Mathews, Rees, Davis, Thomas, Meredith, Owen, Aaron and other families prominent in the early history of the county were active and prominent members of both churches.

Simon Butler and Simon Mathew had, however, removed to New Britain prior to the date of their letter of dismissal from Welsh Tract Baptist Church. By deeds of lease and release dated November 18 and 19, 1720, respectively, they had each purchased of James Steel a tract of 167 acres, the two tracts of equal size comprising one tract lying on the southeast side of the old Provincial road as later laid out. On the easternmost tract, conveyed to Simon Mathew, they proceeded to erect “in equal partnership, at equal labor and charges” a water grist mill, with bolting mills, etc., and Simon Mathew obliged himself in the sum of 500 pounds to convey to Simon Butler or his heirs, the one
undivided one-half interest in the lot upon which said mill was erected, containing 4 acres and 104 perches.

Though this title was not transferred until after the death of Simon Mathew, who in his will proved in 1755 devised his interest to his son Edward, who in 1760 conveyed the one-half interest to Simon Butler, Esq., the mill from the first was known as Simon Butler's mill, and was an important point in the laying out of roads, etc. This was doubtless due to the fact that Simon Butler was much more prominent in public affairs than his relation and partner, Simon Mathew.

Simon Butler was one of the board of county Commissioners of Bucks county 1735-7, was commissioned as a Justice of the Peace November 22, 1738, and regularly re-commissioned until his death in 1764; being then succeeded by Benjamin Mathews, a grandson of his quondam partner Simon Mathew. When the frontiers of Pennsylvania were threatened with invasion by hostile Indians in 1747, and the assembly dominated by the non-combatant Quakers declined to make any adequate provision for their defence, through the suggestion of Benjamin Franklin, the people of the several counties formed associated companies, chose officers, who were commissioned by the council, and entered into the provincial service. Under this arrangement two companies were raised in this section, one in Hilltown, with Griffith Owen as captain, Thomas Kelly as lieutenant, and William Williams as ensign; and the other in New Britain, with Simon Butler as captain, his son Benjamin as ensign, and James Meredith as lieutenant, both companies being made up of the Welsh settlers in the Upper Neshaminy valley, and included in the Associated Regiment of Bucks county under Col. Alexander Graydon. Simon Butler was also elected and commissioned coroner of Bucks county in 1755. In addition to these public positions, he was frequently called into service in laying out of roads, settlement of estates and transferring real estate, as well as in township affairs. In fact, with Griffith Owen before mentioned, a representative in the assembly in the fifties, he was the principal representative of the Welsh element in the public affairs of the county for nearly half a century.

In 1745 Simon Butler purchased of James Hamilton, later Lieutenant Governor of Pennsylvania, a tract of 490 acres, ex-
tending from the eastern boundary of the present borough of Chalfont 1½ miles southwesterly and lying along the northwest end of the two tracts purchased by Simon Mathew and Simon Butler a quarter century earlier. It is upon this tract almost wholly that the present town is built. The present Hartzell mill near the northeast corner of the tract, is the successor of a saw-mill owned and operated by Benjamin Butler on a tract conveyed to him by his father immediately succeeding his purchase of the whole tract. The original Butler mill, long since burned down and obliterated, stood near the bridge over North Branch on the Doylestown road and below that road.

After selling off portions at the west end of his large tract to Joseph Thomas and David Williams, a small tract to Griffith Owen, and another to William James, Simon Butler conveyed the remainder of his upper tract to his son Simon Butler, Jr. By purchase from William James and Abiah Butler, son of Simon, Jr., Henry Lewis, of Hilltown, became the owner of the greater part of the present town, and in 1779 purchased of Benjamin Butler, son of Simon, Jr., the lower Butler tract covering the junction of the North Branch with the West Branch of the Neshaminy, on both sides of the Butler road, now known as the Limekiln turnpike.

Simon Butler died in August, 1764. His will devised the tract bought of James Steel, to his grandsons, Benjamin and Abiah; the mill property to his surviving son, Simon Junior, with legacies to his granddaughters, Ann, daughter of his deceased son Benjamin, and Margaret, daughter of Simon, and making liberal provision for his wife Ann. Benjamin Butler, the eldest son, had died in 1750, leaving a wife Elizabeth, who was a daughter of Thomas James, and an only daughter Ann, who married Thomas Morris. The widow married Moses Aaron and was the mother of Rev. Samuel Aaron, the well-known educator and divine. Simon Butler, junior, married Rebecca, daughter of William James, and died in 1770, leaving two sons, Abiah and Benjamin, before referred to, and a daughter Margaret, who married Nathan Mathew, grandson of Simon, and removed with him to Virginia. The widow Rebecca married second, George Smith, who died in 1803, leaving the bulk of his estate to his wife's relatives. Simon Butler, Jr., had sold the mill property and 36 acres
to two brothers by the name of Reiff. Abiah Butler married Elizabeth Thomas, but died without issue. His widow married Morris Morris.

The opening of the Ferry road from Point Pleasant to Butler's mill, where it intersected the Swede's Ford road, toward Philadelphia, made Chalfont an important point, being the intersection of two important thoroughfares; and the natural result was that it became the site of an early colonial inn.

This inn was located at the intersection of the Swede's Ford and Butler roads, the present site of the tavern kept by Harry W. Kelly. Probably for the reason that the innkeepers were for nearly if not quite half a century lessees and not owners of the inn, the town did not, as in many cases, take its name from the first inn. The earliest landlord at the cross roads inn of whom we have any record, was Benjamin Bevan, who was succeeded in 1751 by Arthur Thomas; he in 1761 by William Williams; he in 1763 by Archibald Finley; he in 1767 by John Thompson; he in 1769 by George Congle, who kept the tavern during the Revolution. After that date it had a number of lessees down to the death of Henry Lewis, the owner of the fee, in 1792; when it was kept by Jacob Fries, who was succeeded in 1793 by Charles Stewart, who for some years had kept the Doyle Inn, now the Fountain House at Doylestown. The ownership passed to James Thomas in 1798, at his death in 1811 to his son Lewis, who in 1812 conveyed it to Abner Morris, the first owner to hold the license. Morris transferred the title to John Barndt April 1st, 1815, who leased the inn for two years and became its proprietor in 1818. From him the town became known as Barndtsville, by which name it was known for about a quarter of a century, when it became known as Whitehallville. In the sixties the selection of a name common to both railroad station and post office, led to the selection of the name Chalfont, after Chalfont St. Giles, the burial place of William Penn, in England.

The site of the inn and all the land lying between the Neshaminy and the Hilltown road, now the main street of the borough, from the Swede's Ford road northward to the upper limits of the town, was sold by Simon Butler, Sr., out of his purchase of 1745 to William James, May 8, 1749, containing 47 acres, 15 perches. William James conveyed it to his son-in-law, Henry
Lewis, of Hilltown, who owned it until his death in 1797. Henry Lewis also acquired by purchase from Abiah Butler the later Barndt farm, extending down the Butler road and the Neshaminy creek, adjoining the above tract across the Norristown road. George Congle, the innkeeper of the Revolution was his son-in-law, as was James Thomas, who purchased both tracts in 1804, and kept the tavern from 1798 until his death in 1812. He probably was the real owner from the date of the death of his father-in-law, Henry Lewis, though the property was not conveyed to him until 1804.

As evidence that the inn was licensed prior to the conveyance in 1761, the petition of Archibald Finley, in June, 1763, sets forth that he "hath bought the lease of William Williams for that Tavern commonly called William James' Tavern for a term of years and desires a license, etc.

The draft showing the location of that part of the old Provincial road of 1730, from the mill at the crossing of North Branch to the new bridge over the Neshaminy, and the relaying in 1792 of the present road between the two bridges, shows the location of the mill and mill house on the southeast side of the old road, which ran along the lower side of the North Branch half the distance to the tavern, then turned at right angles northwesterly and, crossing the North Branch, extended almost to the present line of the road, which it crossed diagonally, reaching the ford over the Neshaminy a short distance above the present bridge. Thomas Mathew's house is also shown on the opposite side of both the old and new road near the line of the present railroad. Fries' tavern is shown at the intersection of the Hilltown road, and near the bank of the Neshaminy, west of the tavern, is marked "H. Lewis' House," Below the road, near where the old road intersects it, is marked another house, "Philip Miller or Esq. Davis.'

George Congle, the innkeeper at the tavern belonging to his father-in-law, Henry Lewis, purchased in 1779, of Abiah Butler, a tract of twenty-one-and-a-half acres on the southwest side of the Neshaminy opposite the town, including a narrow strip down the east bank of the creek, the courses of the line conforming to those of the Neshaminy. On this tract he erected a messuage prior to his sale of the tract to Eleanor Hockley in 1782, which
was probably a log house, the ruins of which can still be seen by the roadside. On this tract was also located one of the early stores of the town.

**THE BOONES IN BUCKS COUNTY.**

Much has been written in reference to the place and date of birth of the great Kentucky pioneer, Daniel Boone. In what are considered reliable books of record both are frequently incorrectly stated. As to the date, there should never have been any dispute, as it is legibly recorded upon the records of Oley Monthly Meeting of Friends, in Berks county, as occurring on Eighth-month 22, 1734. Nevertheless both local and national historians have given the date as February 11, 1735.

How this error could have occurred it is impossible to determine. If the date had been given as August 22, 1734, we could easily account for it from the fact that many historians fail to take into consideration the change in the calendar in 1752, prior to which date the year began with the 21st day of March; March and not January being the First-month, and therefore October, the month of the birth of the great pioneer, was, at its name implies, the Eighth-month.

As to the place of birth, there is much more reason for dispute, both on account of the similarity of the names of the counties of Berks and Bucks, and from the fact that the records clearly show that Squire Boone, the father of the intrepid frontiersman, was for some years a resident of both counties. A careful examination of the records, however, clearly discloses the fact that Berks, and not Bucks county, is entitled to the honor of being the birthplace of Colonel Boone. This fact the Antiquary set forth in an article published in the Bucks County Republican a few years ago.

George Boone, the grandfather of Daniel, was born in East Devonshire, England, in 1662, and emigrated to this country in 1717 with his wife, Mary, and several minor children. At least one of his sons, George Boone, Jr., had preceded him, arriving here in 1713, and first locating near Abington, now in Montgomery county. The family seem to have been Friends prior to their emigration, George Boone, Jr., producing a certificate from Bradnich Meeting in Devonshire. He was for several
years clerk of Abington Monthly Meeting of Friends, but on the arrival of his father, removed with the rest of the family to the present limits of Berks county. On the records of Gwynedd Monthly Meeting, then the nearest monthly meeting to the locality where the Boones settled, under date of Tenth-month 31st, 1771, appears the following: "George Boone, Sr., produced a certificate of his good life and conversation, from the monthly meeting at Callumpton, in Great Britain, which was read and received." This certificate doubtless included his wife and minor children as no other certificate appears of record, though the names of his eight children later appear of record on the minutes of Oley later Exeter, Monthly Meeting.

Callumpton is a parish town in East Devonshire on the River Culm, a tributary of the Exe, about fifteen miles north of Exeter, while Bradnich is on the same stream a few miles further south. The Boones settled in Oley township, Berks county, where tracts of four hundred acres each were surveyed to George Boone, Sr., and George Boone, Jr., respectively, in the year 1718. George Boone, Sr., died in Oley, February 2, 1740, aged 78 years, and his wife, Mary, died at about the same time, aged 72 years; both are buried in Oley Friends' burying ground. Squire Boone, son of George and Mary, was married at Gwynedd Meeting House Seventh-month 23d, 1720, to Sarah, daughter of Edward Morgan. Where Squire Boone resided from this date until 1728, is altogether problematical, as he does not seem to have acquired title to any real estate until the latter date.

On December 3, 1728, Thomas Shute and wife, of Philadelphia, and Heronimus Haas, of Perkiomen, convey to Squire Boone, of New Britain township, Bucks county, weaver, 147 acres of land in New Britain, described as follows: Beginning at a corner of land reputed Abel Morgan's, thence extending northeast 128 perches; southeast by Philip Sitsler, 184 perches, southwest by Andrew Hamilton's land, 128 perches, northwest by said Abel Morgan's land, 184 perches to place of beginning. This deed is recorded at Doylestown in Deed Book No. 23, page 175. It recites the fact that Thomas Shute had sold but failed to convey said tract to Heronimus Haas, and that Haas had sold the same to Squire Boone and therefore, joined in the conveyance. The tract is located about three-fourths of a mile west of the
present village of Chalfont, and is intersected by the Neshaminy creek and the Doylestown branch of the North Penn Railroad. It is altogether probable that Squire Boone resided on this tract for some years prior to the date of the conveyance. The fact that Haas’ residence is given as Perkiomen shows that he at least was not residing on the farm at the time.

On March 6, 1730, Squire Boone and Sarah, his wife, conveyed this tract to Edward Milnor. This is without doubt approximately the date of the removal of Squire Boone from Bucks county to Oley township, Berks county, where he had obtained a grant of 250 acres of land, which was surveyed to him in December, 1730. Here he resided until May 1st, 1750, when in company with a number of other families from that neighborhood, he began his journey southward, a journey which terminated on the banks of the Yadkin in North Carolina, from which point his illustrious son started to explore the wilderness of Kentucky less than two decades later.

On the records of Oley Monthly Meeting appears the birth record of nine children of Squire and Sarah Boone, as follows: Sarah, born 4 mo. 7th 1724; Israel, born 3 mo. 9th, 1726; Samuel, born 3 mo. 20th, 1728; Jonathan, born 10 mo. 6th, 1730; Elizabeth, born 12 mo. 5th, 1732; Daniel, born 8 mo. 22d, 1734; Mary, born 9 mo. 3d, 1736; George, born 11 mo. 2d, 1738, and Edward, born 9 mo. 9th, 1740.

The three eldest of these children probably first saw the light of day within the limits of Bucks county, but the records of Berks county give ample evidence that Squire Boone was a resident of that county prior to the birth of his illustrious son, Daniel, October 22, 1734.

The record of the survey of land to him in 1730, as found in the Pennsylvania Archives and in the recital of title in deeds by which he conveyed the Berks county land before going south, would seem to be sufficient to fix the date of his removal when we find that it coincides with the date of the conveyance of his Bucks county lands. Squire Boone was a prominent man in the community after his settlement at Oley, and is mentioned in the archives in relation to the affairs of the Land Office.

The colonial neighbors of Squire Boone in New Britain in 1730, were Daniel Davis and David Williams on the southwest,
both of whom had purchased of Rev. Abel Morgan in 1720 and 1722 respectively; Benjamin Griffith and Methuselah Evans on the northwest, Thomas Davids on the east, and Simon Butler on the south. All of these were Welsh emigrants and members of the Baptist Church at Montgomery. Sarah Morgan, the wife of Squire Boone, was of Welsh extraction, and her father, Edward Morgan, was doubtless a connection of Rev. Abel Morgan, who was pastor of Pennypack Baptist Church for many years, though the former was a Friend and a member of Gwynedd Monthly Meeting. Edward Morgan is said to be the ancestor of General Daniel Morgan, who was a native of Bucks county, and the great Kentucky pioneer probably owes his given name to a brother of his mother, named Daniel Morgan.

It is hardly probable that any of the present buildings on the New Britain farm, were standing in 1730, but the present site was probably that of the house of Squire Boone. They are nicely located on rising ground overlooking the valley of the Upper Neshaminy, and present the appearance of great age. The old road from Butler's Mill (Chalfont), to the Bethlehem Road at Line Lexington, crosses the north corner of the farm from east to west near the present buildings. Another public road intersecting the one above mentioned at the buildings, extends southeasterly through the center of the farm to the old road originally known as the "Road from Butler's Mill to North Wales."
Quaker Poets Among Solebury Friends.

BY MRS. HAMPTON W. RICE, SOLEBURY, PA.

(St. James' Lutheran Church, Chalfont Meeting, October 22, 1912.)

This paper was prepared and read before the Solebury Young Friends Association, which is a religious organization, and the quotations which I have selected are with a few changes the same as contained in that paper.

My first offering is a hymn, one of the many written by Elizabeth Lloyd, a minister in our society, and a member of Buckingham Monthly Meeting of Friends. Its title is based on Micah, Chapter VI, verse 8: “What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.” The air is “Guide Me O Thou Great Jehovah.”

SPREADING THE KINGDOM.

“Help us, O Thou gracious Father,
Fill our lives with love and light;
Teach us, as with joy we serve Thee,
How to make the dark spots bright,
Giving gladness, sharing blessings,
Striving bravely for the right.
O refresh us at Thy fountain,
As each morning dawns anew,
Lead us in the paths of justice,
Keep us ever kind and true,
As we humbly walk beside Thee,
Learning how and what to do.
Seeking ever in Thy temple
For the things of highest worth,
Working for and with our fellows,
In our souls may thoughts have birth,
That will help us in the spreading
Of Thy kingdom o'er the earth.”

Among the membership of our Solebury society, the first persons writing poetry of whom I have knowledge are Cyrus Livezey, late of Lumberville, and his brother Allen, late of Yardley. Sons of Robert and Sarah Paxson Livezey, late of Solebury township, brothers of my husband's mother; both were born
early in the nineteenth century and died almost at its close. The following is one of several poems written by Cyrus, in remembrance of his father:

“The golden bowl is broken at the fountain’s crystal shrine,  
Altho’ we feel the loss is great, why murmur or repine?  
For all who knew his record, knew his reverence for truth,  
To the latest days of manhood, from the earliest days of youth.  
Did any ever know him to cast the weak aside,  
Or exult o’er honest poverty, with cruelty or pride?  
His daily practice all admired, his patience had no end,  
An enemy he never knew that was not made his friend.  
May our father’s bright example be remembered by us all,  
And from his cherished principles, ne’er let us swerve or fall.”

His brother Allen was a much more prolific writer and from his pen I quote from “The Sad Effects of Strong Drink”:

“The day is dark and I am sad  
With troubles enough to drive me mad.  
I’m much oppressed, my spirit’s dumb;  
The cause of all is damning rum.  
Why is it then allowed to-day  
Throughout the world? I can not say.  
When health it ruins, bloats the face,  
To many homes it brings disgrace.”

James Quinby, late of Carversville, brother of my father’s mother, was a fluent writer of prose and verse, dealing generally with local occurrences in humorous manner. Having no copy, I can make no quotation, nor can I reproduce any by his daughter Mary Q. Winder, who made verse occasionally.

Mrs. Kinney, daughter of the late Edward Magill, formerly of Solebury, prominent in the annals of Swarthmore, has published a volume of verse, called “Leafing Willows,” under the nom de plume Oakes Burleigh.

For her father’s second marriage she wrote a poem, one verse of which is:

“For love, in age or youth, is but a gleaming  
From that great light which lives in God alone;  
’Tis a reflected spirit radiance streaming  
From out another heart into our own.”

Newlin Williams, deceased, son of John S. Williams, is the author of a booklet entitled, “Lyre and Lily.” The first poem, “Quaker Ladies,” I quote the first poem in full as follows:
"The meadows seem a firmament,
As though the heavens kind had lent
The stars to 'wait the night with me;
Each saffron eye looks up intent,
And those four rays of welkin hue
Are sky, each star caught coming through,
Robbed by each culprit innocent,
To deck the lowland galaxy,
And at its dusk-time backward way,
Restore it to the arch of blue."

And another entitled "Pines":

"Dark pine harps of the wind-swept mead,
Myriad-stringed, ye change the merry breeze,
The chill east storm, the tempest wild,
All, all to minor threnodies."

*Frederick L. Paxson, son of Dr. Joseph and Ada Fell Paxson, late of Buckingham, and grandson of Howard and Mary Small Paxson, was elected class-day poet of 1898 class at the University of Pennsylvania. I quote this class-day poem in full:

"A grand inheritance our fathers sent
Their sons, to fit them, sturdy, able, true;
To teach them right, and give it them to do;
To make them worthy of the labor spent.
To them, the generations all have lent
The best of all they did, and thought, and knew;
God give us strength to carry out our task,
To do it better than our fathers ask."

Seth T. Walton, of Willow Grove, has written many poems, grave, gay and humorous. One in tribute to Lucretia Mott, reads in part:

"On the scroll of long enduring fame
Is traced in lovely characters her name—
Philanthropist, sage, minister, friend;
She wrought with nobleness of deed
A worthy work, and of her like there's need
To take the task to which she gave her heed,
With soul serene, that knew no bounds of creed;
And though departed from life's busy ways,
Her works live on to gently hymn her praise."

*Author of "The Independence of the South American Republics, a study in Recognition and Foreign Policy" (1903) and other historical works of considerable merit.
Another, "The Afterglow," expresses afterthoughts of the Centennial celebration of the erection of Solebury Friends meeting-house, which was held Tenth month, 1906. He says:

"The gray old house 'mid scenes of Autumn splendor,
Awaited all on her Centennial day,
Who came thereto, with homage warm and tender,
Their loyal liege to pay.
How sweet she seemed, in her drab garb and sober,
O'erlooking hill and vale and wood and stream,
While softly shone the bright tints of October,
About her like a dream.
And still erect and crowned with all her beauty
She charms the traveler as he passes by,
And welcomes all, who led by truth and duty,
Unto her arms draw nigh."

Ely Smith, of Doylestown, son of Annie M. E. and the late Frederick L. Smith, strikes, perhaps, the highest note of beauty among his many productions, in the poem in which he refers to the friends of long ago entitled:

CENTENNIAL ODE.

"Each winding road recalls their steadfast feet,
Each fertile field attests their toiling plow,
Each lowly hearthstone saw love's courage meet
The troubling years with calm untroubled brow;
Each task well done, they sought no fickle praise,
Ephemeral bubble from the lips of Fame;
Good done in secret, sickness made to cease,
Clean, wholesome living through their temperate days,
They guarded as a trust the sacred flame.
Their lives were order, as their rule was peace.
And here in this dim, raftered house of prayer,
Where the bee drones against the sunny pane,
And scent of old time flowers lies on the air,
And each worn bench recalls the past again,
Now throng the shadowy figures through the gloom,
In shimmering gray, with gentle footfall go
To take familiar station in the room;
The sweet-voiced speakers in accustomed place,
The quiet forms expectant ranged below,
The Light's great peace upon each fervent face."

Another of his poems is entitled:
"Far across the fields at sunset fall the shadows faint and slow;  
Dazed with dust the flowers of August bend their heads full low;  
Down the depths of darkling thickets, where the fading half-lights fail,  
Smiting through the startled silence, sounds the whistle of the quail."

Elizabeth C., daughter of William and Elizabeth Blackfan, is the author of some verse, but I am unable to present a quotation. Mary C. B. Reeder, of New Hope, has written several poems. I quote from one of them entitled:

RAIN.

"They should not even then complain,  
But hear sweet music in the rain,  
And learn that in the lives of all  
A fair amount of rain must fall.  
And love the cadence in the music for the good  
Which comes with rain."

Under the title of "Home," she writes:

"Only God above can ever efface  
The sheaves which are made from the human race;  
Which are being grown in the field of life,  
That is part of this world so full of strife;  
And so that they all may receive the light,  
Are watered with kindness to keep them bright;  
And fed and nourished with fondest love,  
Which receives its blessings from above."

Ruth A. Michener Roberts, late of New Hope, had two of her poems set to music, written for children, as follows:

CHERRY BLOSSOMS.

"Pretty cherry blossoms, with petals like the snow,  
Tell me how such beauty upon a tree can grow.  
There are tiny fairies, perhaps you cannot see,  
Born in April weather in our cherry tree.  
They are there to aid us through the brightening hours,  
Dancing with the sunbeams, storing glistening showers.  
They are very loving; yes, faithful friends to stay,  
Nursing growing cherries upon the greening spray."

Among six brothers, my father, Watson Kerderdine, deceased, Thaddeus S., of Newtown, and Robert, deceased, had the gift of writing poetry. The three were in the Civil War, violating Quaker
principles for love of country. My uncle, Thaddeus S., has written more prose than poetry, but is the author of several beautiful poems. One, "In the Shadow of Round Top," describes the Gettysburg battle in which his brother Robert received his death wound. Of him he says:

"He, our hero, leaving kindred, leaving friends behind him far, Cared for naught beside his country, sought no gleaming shoulder bar; But beside the humblest private marched, enlisted for the war, Friends and kin behind afar."

This brother lay nearly two days after his wound upon the battlefield. At last he was found and carried to a tent, where his father sought and found him. Of this is said:

"Days and nights of suffering followed, when one day at early morn To that tented shrine there came a pilgrim old and travel worn, With his staff and heavy burden—burden he full long had borne, Came one day at early morn. And his plain attire bespoke him follower of that noble creed Taught of old by Penn and Barclay—born of persecution's seed; Mindful of the Light within him, ever he in word and deed, Follower of a peaceful creed."

Of his burial in the burying ground at Solebury, he says:

"No funeral pomp surrounds him, o'er his grave fires no platoon, No bright flags enfold his coffin, drum nor trumpet ring no tune, As they lay him with his brothers on that summer afternoon, Drum nor trumpet ring no tune."

On 10-22-1910, he read before the semi-annual meeting of the Grand Army Posts of Bucks County, a poem, entitled, "Gone are War’s Occasions." The 3rd verse follows:

"But gone are war's occasions, Now let its discords cease; Let each surviving comrade Chant only songs of peace; And teach his wondering children The awfulness of war, Yet not the pride forgetting, With which the flag he bore."

From my uncle Robert’s writings, I quote from the following, signed 5-14-1863:
AFTER THE BATTLE.

"A breeze is playing across the sky;
It flaps the tent that covers my head;
It seems to laugh, now it seems to sigh,
A cheer for the living, a sob for the dead;
It is not sweet for it smells of death,
Yet it cools the heat of the burning cheeks,
It chases the hospital's fevered breath,
And the dens of pale disease it seeks."

And the last and 9th verse:

"For God will give us victory;
We join our hands and we join our hearts;
We'll fight again as valorously;
Again the hot blood determined starts.
A sword shall flame out against the sky,
A leader to lead us will soon be born;
Our banner—for thee is our battle cry,
No star shall vanish or stripe be torn."

Robert was color bearer and lost his life from a wound received at the battle of Gettysburg. About two months after writing the above poem, when home from the war on sick leave, he taught his younger sister, the air of a dirge, thinking that she could more easily remember the tune if accompanied by words. He therefore wrote the following lines:

THE DIRGE.

"Lo! the brave has fallen,
Lay him low in his lonely grave,
Place the sod soft o'er his breast,
Let him like a soldier rest
Upon his country's bosom,
Which he nobly died to save."

Watson Kenderdine, my father, was a busy practical man not given to dreaming, yet in early and mature years he wrote many poems, covering sentiment, humor, satire, politics, and religion. Under the last head he wrote a lengthy poem, subject "Forty Years to Come," published serially in the Doylestown Democrat in 1874, and bearing numbers 1 to 5, inclusive, from which I quote:
"But why should we who claim to be illumined by inward light,  
Put so much stress and loud profess our founders to be right.  
What they might need in way of creed, they had a right to choose;  
We have the same to justly claim our own peculiar views.  
All growing thought has slowly taught the minds of Christendom  
That times will move and creeds improve in forty years to come.  
The crowning sheaf of our belief, is we claim inspiration,  
To be, of course, the one true source to aid men to salvation.  
We teach and preach with love beseech 'to mind that inner light,'  
The 'voice within' that leads from sin, will sure direct us right.  
Thus far the plan I understand, but that which puzzles me  
Is, why this 'light', if perfect quite, can make us disagree?  
I have no creed nor do I need a written regulation  
To teach the way to preach and pray for my regeneration;  
For God won't ask of me a task beyond the strength he gave me,  
If I but do what seemeth true, it in the end will save me."

In the next generation is my sister, Mrs. Ellen R. Kenderdine Phillips, of Ambler, from whom I quote as follows:

SOLEBURY.

"Upon a hill not far away,  
Where good 'Friends' meet to have their say,  
A meeting house you there will find,  
To shelter all the good and kind;  
As time goes on we wonder where  
The people are who once went there  
To worship God in their pure way,  
To 'mind the light' both night and day.  
But as we look beyond—below,  
No need to wonder, now we know;  
The old graveyard we all may see,  
And places wait for you and me.  
To love and lose is ours to learn,  
And as our minds to those return,  
May we so live that we may see  
Those gone beyond, from Solebury."

And from my younger sister Florence, Mrs. Edward Simpson, of West Chester, I quote the following verses written shortly after our father's death, entitled:
THE DIFFERENCE.

"He sleeps, there is no other name
Describes the rest of brain and eye;
Full are his years, yet strong in frame,
And he will waken by and by.
But lo! is found another name
For this strange rest of brain and eye,
His quietness is not the same,
Nor will he waken by and by.
He sleeps; the children pass the door,
But yesterday they were so glad;
The sunbeams dance just as of yore,
Heleeps, and all the world is sad."

And after my own little boy's death, she wrote a poem from which I quote:

A DEATH IN THE HOUSE.

"Yet life once bright to us, has sadder grown,
Though but a day has passed to change it thus,
One day alone;
'Tis such a weary while since yesterday,
Since last we saw the glad familiar smile
That cheered our way.
And when we look upon his placid face,
From which all sorrow, pain and care have gone
And left no trace;
We note how fair the clay, the fleeting breath
We think not of, and whispering say,
'Can this be death'?"

And the same ladie dying a few weeks before reaching his eleventh birthday made rhymes upon his slate, showing that he had inherited the family gift.

The names and quotations given in this paper are all that careful inquiry could locate. If there are others it is to be regretted that they are not obtainable.

I close with a short rhyme of my own, prompted by the query in our "Rules of Discipline" entitled:
ARE TALEBEARING AND DETRACTIONS DISCOURAGED?

O! let us preach 'gainst hasty speech,
'Gainst speech that's sure to trouble;
'Gainst hasty words that fly like birds,
And burn like flames the stubble.
Let us look in our "Discipline,"
And guard against "detraction,"
"Talebearing," too, for me and you
Must need most careful action;
The careless tongue of old or young,
May cause a serious trouble;
May bring to shame fair name and fame,
Both broken like a bubble.
The spoken word by others heard,
Repeated with revision,
Soon moves apace with cunning grace,
Nor loses by addition.
Then let us pray for strength each day,
Thus deep regret forestalling,
For thoughtless speech quick out of reach,
You'll find is past recalling.
The Common Tinder-Box of Colonial Days.

BY HENRY C. MERCER.

(St. James’ Lutheran Church, Chalfont Meeting, October 22, 1912.)

Here is a little tin box with a finger handle, and with a candle socket soldered upon its lid and a loose lid inside containing a piece of flint, a piece of steel, a scorched rag and several splints of wood tipped with sulphur, which is the apparatus for making fire used by our colonial ancestors in Bucks county and from time immemorial by all the so-called civilized people of the world. To make fire thus, four operations are necessary. You must make the spark, retain the spark, then produce the flame and retain the flame. Holding the circlet of steel vertically in your left hand you strike diagonally downward upon its outer edge with the flint so that a spark of percussion flies downward into the tinder, which is a scorched linen rag lying in the box beneath; the latter holds the spark as a smouldering ember, until you touch the spunk or sulphur-tipped splint upon it, whereupon with a little blowing the sulphur takes fire and you have a lighted match with which you light the candle set in the socket in the box lid. Perhaps this is not much to look at, but from a historic point of view it is a thing of such importance that it might be described as the master of human progress from prehistoric time down to 1835, or as visible proof of perhaps the greatest discovery that man ever made. What is steam; what is gunpowder or printing; what are electricity, railroads, airships, trolley cars, in comparison with
this process which is at the bottom of everything? How, when
and where did man first master fire, or how could he have lived
here in the North Temperate Zone or in any part of the world
where winter comes once a year, without fire? How can we help
speculating upon such a subject as this? Can we suppose that
he could have lived, therefore, in his infancy anywhere but in
the tropics, or that under these circumstances he could have been
a white man at the start, or anything but a sun-tanned black man,
when living on uncooked food, in the tropical regions of the
globe, he began his career without fire?

But to return to the tinder-box and a consideration of its form,
material and contents from an archeological point of view. The
box is round, 4 inches in diameter and 2 inches high, with a cir­
cular tin handle for the forefinger. The inner loose lid not only
smothers or quenches the smouldering tinder when the operation
is over, but enables you to burn and smother a fresh rag from
an already existing fire. Under this lid our ancestors kept the
tinder, and lying upon it inside the box, the flint, steel and spunks.
But the peculiar feature of the box, which is typical of a whole
class of tinder-boxes in use in colonial America and England be­
fore the American Revolution, is a candle socket upon the lid,
making of the apparatus a tinder-box and candlestick combined,
which gave you a permanent, transportable light, that could be
used for a variety of purposes before you lit the fire, otherwise,
minus the candle, the tinder-box must have been close to the
freshly laid fire and the flame communicated to the kindling with
the lighted spunk, which is a match, but not a percussion match,
before the latter went out. No doubt, the older tinder-boxes had
no candlestick attachment, so that this, which is perhaps the
last of the widely used tinder-boxes, is probably the most con­
venient.

The next feature of interest is the fact that the box is made
of tin, so-called, or properly speaking, tinned sheet-iron, or thin
sheets of malleable iron dipped in molten tin. For this reason
this box brings us to the antiquity and origin of this kind of
metal together with that of the tinsmith or tinker and all articles
made of tinned plate which must be determined by two facts:
First, that though the ancients knew how to tin copper, as the
Arabs have tinned this little vessel of beaten copper, the art of
tinning iron is a comparatively modern discovery and was not known or practised in England upon thin iron plates at least, until about 1740. Before that time the tinning of sheet-iron was a great German secret and long remained so until a metallurgist named Andrew Yarriten, about 1690, went to Saxony and brought over the art to England. If, therefore, anyone has one of these ancestral tinder-boxes, which he can prove to have been in his family earlier than 1740, it must have come from Germany, or must have been made here from German—not English, tin plates.

Another point is that all the old sheet-iron, whether tinned or not, before about 1728, was hammered with heavy water-run hammers. Before that time, according to that masterpiece of economic archeology known as "Beckman's History of Inventions," in which the learned John Beckman, professor of economy at Gottingen, about 1790, with a style which might be described as a combination of Gibbon and Dumas, tells us that they could roll iron in small strips, or roll it smooth after hammering it, but could not squeeze out flat sheets of it hot or cold between rollers as now. Hence, again, if you have one of these tinder-boxes which appear to be hammered rather than rolled, you may know that it is older than 1730, like this small tin box used by one of my ancestors in 1705 to hold a land-patent seal.

The same tests may be applied to all the old colonial lanterns, coffeepots, knife-boxes, candlesticks, tin kitchens, and in particular to the perforated glassless, cone-roofed tin lanterns, which in New England, dealers and bric-a-brac hunters have foolishly named after Paul Revere, but one of which made of sheet-iron two or three hundred years before he was born, is now in the Norwegian National Museum at Christiania.

All these articles, including the painted or lacquered Japanned ware of colonial times, which according to Swank's "History of Iron in all Ages," 1892 edition, was produced almost immediately after 1740 upon the discovery of the previously unknown process of rolling out sheet-iron can be more or less dated in this way. Many of them if rolled and tinned or japanned, are English, and not older than 1750, but if hammered and tinned are probably German, and might be a hundred years older, but if hammered and not tinned, or made of plain sheet-iron might date back into
the sixteenth century or even earlier like the lantern at Christiania.

As distinguished from the ancient fire-making process by the rubbing of wood, common to most of the wild men of the world, this method of our ancestors was the ancestral process of all the so-called civilized nations of to-day. Somewhere in prehistoric times, probably in the iron age, they learned how to make steel, but before that in place of steel they used a hard, crystallized compound of iron called pyrites, which is proved by the finding of a piece of pyrites, probably so used, according to Dawkins "Early Man in Britain," page 210, in an ancient British barrow of the Bronze Age, at Lambourne, Berkshire, England. The National Museum at Washington has apparatus consisting of pyrites and flint, as used by Indians and Eskimos in Northern British America, and it appears that some of the Eskimo, according to Hough, "Fire-Making Apparatus in National Museum," N. M., report, 1888, used two pieces of pyrites minus the flint, sometimes rubbed in native sulphur, with eagles' feathers for tinder. Thus, before the invention of steel, pyrites took the place of steel. But the process is the same. In one of these tinder-boxes we have a piece of jasper, which is the American equivalent of the European flint, and which appears as a concretion crystallized out of the silicon in the bodies of marine insects, in the form of lumps or strata in limestone, as flint does in chalk. Sometimes our ancestors used Indian arrowheads in these tinder-boxes, as on their flint-lock guns, to thus strike fire, but in most of the boxes, as here, we have European flints, abundantly imported from England, Germany and France 150 years ago, and sold for these purposes. Judging by what I saw at Mr. Snares' flint mine at Brandon, Suffolk, England, in 1892, where they were still quarrying, "quartering," or breaking up the lumps, and "knapping," or flaking with steel hammers, the flint, and exporting it to Grand Bassam, Old Calabar, Sierra Leone, Singapore, Colombo, Little Popo and twenty-three other ports on the coasts of Africa and Asia, to be used by barbarous people who still used the flint guns, (a set of which I here show.) These tinder-box pieces with the exception of the jasper, are all gun flints and not specially made as tinder-flints.

Colonel Paxson found in an old Philadelphia store a few years
ago several original, unopened and superannuated packages of these gun-flints, at the same time that he met an old tinsmith, who in his youth in Philadelphia had made tinder-boxes. But as Mr. Snares' card shows, the proper tinder-flint was larger than a gun-flint, and not square, but round. Moreover, Snares' flints are black. These here are golden yellow and were probably made in France.

Snares' men had burrowed 40 feet vertically underground through three layers of flint, about 7 feet apart in the chalk, called "upper crust," "wall" and "floor," and I saw and photographed one of the miners who had just brought up on his head, a bundle of flint nodules without a windlass and by way of a set of primitive ladders and stagings. There is no time to describe this interesting survival of an ancient industry, which is situated within the area of a still older lot of diggings, close by, at a place called Grimes' Graves, where the ground has been disturbed to a great depth for several acres, by ancient British people of the Chipped Stone Age, who mined flint there for their stone implements. Just so they mined it at Cissbury in Sussex or at Speiennes in Belgium, and so our Indians mined jasper at Durham, near here, or at Macungie and Vera Cruz in Lehigh county.

The steel circlet, or flourish, regardless of its shape, is as old as the Bible or ancient Egypt. It goes back to the time when our ancestors abandoned pyrites, and found in the manufacture of their wrought iron, in little charcoal furnaces, heated with bellows made of inflated animal skins, and hollow reeds (and at a time long before they had learned how to melt or cast iron, which is a modern invention of about 1450,) that a little more charcoal in the heated ore turned it into hard, elastic steel, which can be hardened still farther by dipping it hot into water or grease. All this happened long before America was discovered, but as far as these steel circlets are concerned in Bucks county, there was plenty of American steel made after 1727 at Durham furnace, and our blacksmiths could hammer it out in the form of these old English flourishes, or these circlets shown, sometimes with a slight ornamental curve at the tips, and temper it to suit themselves.
I RETAINING THE SPARK.

After you make the spark, as explained, you must retain it or out it goes. You must throw it into tinder and allow it to smoulder there. Tinder among our ancestors in colonial times, was generally an old piece of cotton or linen rag, a worn out handkerchief for instance, thrown on the kitchen fire till it blazed, stamped out on the hearth and then placed in the box or, on the other hand, fired and smothered in the box with the inner lid.

The archeology of tinder itself is a vast subject. The savage people of the world having used a great and various multitude of tinders made of bird feathers, fungi, decayed wood, vegetable fiber and other things. But the tinder, here in question, might be called a civilized tinder, and though there were at that time in use in Europe and here by civilized people several other tinders, as for instance dried, rotten wood, or touchwood, or the dried fungus Polyporus igniarius, soaked in nitre, and sometimes called by the French name Amadou, or the so-called German tinder, a sort of inflammable, manufactured felt, and various slow-matches inherited from the middle ages, which may or may not have been older than the scorched rag, or known to the ancients, there is little doubt that the rag tinder here shown was more frequently used by our great-great-grandfathers than anything else.

A glowing ember, or smouldering spark, is not a fire. Thus far you have only retained the ember, next you must transform it to flame or the whole operation fails.

When our ancestors did this by touching the sulphur-tipped splint, which might be called a match, as explained, to the ember, they were much in advance of primitive man, who had to blow up the flame on fuel laid against the tinder itself. The ancients had sulphur, which is one of the elements of the world, and can be found native all over the globe, especially near volcanoes, and the Mackenzie River Indians knew how inflammable sulphur was, and, according to Hough, above quoted, rubbed it on two pieces of pyrites when they clashed them together to make fire. But the idea of melting sulphur and tipping it on splints of wood, if not known to the Romans, probably dates back into the Middle
Ages, as proved by specimens of similar "spunks" of considerable antiquity, or far older at least than the settlement of Pennsylvania, seen by Colonel Paxson in the museum at Berlin.

At all events, here in the midst of the tinder-box process, is the ancestor of the percussion match, which although it would not strike, yet carried a flame and was not, therefore, a slow-match, such as the old musketeers carried around smouldering in metal boxes in the 17th century, or such as were attached to the old match-lock guns, or as are used to-day to set off dynamite.

RETAINING THE FLAME.

The last step in the operation after producing the fire is to retain it, which in this case you do in the flame of a candle. The latter whether molded or dipped, of wax or fat, is of immense antiquity, and need not be described here. When the fire-maker held the burning "spunk" in his hand he might transfer the flame direct to the kindling on the hearth, or he might light the candle with it before he lit the hearth fire, and because the "spunk" was far less apt to go out in the latter operation, than in the former, he probably lit the candle first. When that burned he was master of the house on a cold morning when all the fires were out, but that he used paper tapers to transfer the fire from these tinder-box candles, or to other candles, or to light the fire itself, the narratives of old people, and family traditions abundantly prove. Besides which we know that tinder-boxes are far rarer in the rubbish of old houses than we might suppose they would be, ten times rarer for instance, than spinning-wheels, showing that where a man lived in town, or near neighbors in the country, he could and continually did keep live embers in the great ash bed of the kitchen hearth, or where these failed, begged a pot or shovelful of fresh brands from his neighbor, or lit his candle with paper tapers, from the kitchen fire, without using the tinder-box at all.

In "Home-life in Colonial Days," by Miss A. M. Earle, a book containing valuable illustrations, and many interesting notes, but rendered almost useless by the negligence of the writer to quote authorities, the author says she never could produce fire with a tinder-box, and that Charles Dickens complained of spending half-an-hour at the operation. This was probably because she
tried to strike with the steel rather than with the flint, or because
the steel was not tempered, or the tinder was damp. Provided
the tools are in good condition there is no difficulty in the opera-
tion.

The invention of the percussion match superseded the tinder-
box in 1835, but did not abolish it. Here is a brand-new Whaler's
tinder-box which I bought at a store in New Bedford in 1907,
and it and another like it, packed in the provision basket in the
whaleboat outfit at our Historical Society Museum, prove that
when the whaler leaves the whale-ship armed with his harpoon,
in an open boat upon the most dangerous fish hunt in the world,
he dares not trust his life to a match, which may spoil, but he
risks it on the flint and steel, for the spark is always there.

We still have the smoker's "strike-a-light," and another lot of
tinder-boxes sold by John Kreider the gunsmith, in Philadelphia,
as Colonel Paxson recently found, show that the wise hunter in
the American Wilds, or the lonely fur-trader of the far north-
west, when it comes to the point of life and death, now still in the
year 1912 will not trust a match, but falls back on the primeval
spark.
THE LAST PASSENGER PIGEON.

A female bird which died in Cincinnati Zoological Garden, September 1, 1914. Copyright photograph by Mr. Enno Meyer, official photographer of the garden. Taken in 1912, and here reproduced with his kind permission.

THE LAST PASSENGER PIGEON TAKEN IN PENNSYLVANIA.

A male bird shot October 23, 1895, in Monroe County, Pa. Mounted and now owned by Mr. George H. Stuart, 3rd, of Philadelphia. Photograph used with his kind permission.
The Last of the Wild Pigeon in Bucks County.

BY COL. HENRY D. PAXSON, HOLICONG, PA.

(Chalfont Meeting, October 22, 1912.)

Some twelve years ago when making a call upon a neighbor, the late Amos Corson, who owned a farm adjoining ours in Buckingham, I discovered in the loft of an outbuilding a curious lot of paraphernalia which I was told was a wild pigeon trapper's outfit. The incident reviving recollections of my boyhood days when I had seen Corson trap pigeons on the old Indian field in Buckingham, I secured the outfit and laid it away, little dreaming that it would ever be brought to public notice or be the subject of a story both interesting and astounding. I say interesting because the passenger pigeon was truly and properly an American bird, and has been the wonder of naturalists since earliest times. I say astounding from the fact that the wild pigeon in former times and down until quite recent times existed in such numbers as to be unbelievable, and that to-day the bird is practically extinct.

The passenger or wild pigeon has been briefly described by Frank M. Chapman, a bird authority, as follows:—

"ADULT MALE—Upper parts, rich blue slate color; back and sides of the neck with metallic reflections; middle of the back and scapulars, more or less washed with olive brown; middle tail feathers, fuscous; outer ones, black at the base, then slaty blue, fading into a broad, white tip; upper parts, deep, rich vinaceous; lower belly, white; throat, bluish-slate color."

"ADULT FEMALE—Similar, but upper parts with less irridescence and more olive-brown; breast, pale grayish brown; belly, whitish."

The wild pigeon was one of our most beautiful and graceful birds. It was strong and swift in flight, its speed far exceeding a mile a minute, and when alarmed on its perch it was, to use a hunter's phrase, "off like a flash." The wild pigeon was a native of North America and was found nowhere else in the world. Its range was the entire eastern part of North America, northward in the interior to Hudson Bay, and southward not farther than northern or middle Alabama, Mississippi and Louisiana.
Mr. Robert Ridgway, Curator of the Division of Birds, U. S. National Museum, is authority for the statement that "the range of the passenger pigeon was limited to the mixed hardwood forests of the Eastern United States and Canada, and any that occurred beyond were stragglers, pure and simple." It could endure intense cold and was not migratory in habit, except that the exhaustion of food supply caused it to move between forests that provided that supply. Its habits, in common with the entire bird family of pigeons and doves, comprised under the Order Columbae, were gregarious, but like many other species of birds, to protect itself from the persecution of man it changed its habits, and instead of breeding in vast colonies it was generally found, a few years before it entirely disappeared, breeding in pairs—the survivors so few and scattered that a combined nesting being impossible.

THE PASSENGER PIGEON IN HISTORY.

Early references to wild pigeons are not numerous, but they are sufficient to show that the birds were here in vast numbers when the first settlers came to this part of America. Occasional mention of the bird is made in histories and the journals of early travelers.

As early as 1634, Captain Thomas Yong, in his quaint "Voyage to Virginia and Delaware Bay and River," relates that he found "infinite number of wild pigeons" in the last-named region. Some fifty years later, (1683) "A Letter from William Penn," speaks of the fowl of the land and mentions "pidgeons" as "in abundance." The same year, February 10, 1683, another letter from Pennsylvania by Thomas Paskel observes that "There are here very great quantities of birds and one hardly thinks it worth while to shoot at ring pigeons." "A Collection of Various Pieces Concerning Pennsylvania," printed in 1684, finds "The woods are supplied with a quantity of wild birds, as * * * pigeons * * * "Two years later (September 13, 1686, Green Spring), "A letter from Doctor Moore Relating to the State and Improvement of the Province of Pennsylvania" yields this note of interest: "We have had so great abundance of Pigeons this Summer, that we have fed all our servants with them." About this time Pastorius found "pigions" in "great abundance" in Pennsylvania.
Several years later (1702) Holme, in speaking of birds and fowls in New Sweden, notes both "turtle doves" and "pigeons."

In verse we have two notes, the first by Thomas Makin, in 1729:

"Here, in the fall, large flocks of pigeons fly,
So numerous that they darken all the sky."

The other is undated and comes from John Holme:

"The pidgeon in such numbers we see fly
That like a cloud they do make dark the sky;
And in such multitudes are sometimes found,
As that they cover both trees and ground.
He that advances near with one good shot
May kill enough to fill both spit and pot."

Coming down again to prose, we find that in 1731 Oldmixon merely mentions pigeons as among the fowl of Pennsylvania.

In 1765, we have our first extended statement about the passenger pigeon when Samuel Smith says:

"The wild pigeon, at three or four seasons in the year, commonly pays a visit (except in seed time) generally acceptable. They have not been observed of late years so plenty as formerly; they then, sometimes, to avoid the northeast storms, flew night and days, and thick enough to darken the air, and break trees where they settled, and were more tame and more wanted; all which made them an article of consequence to the early inhabitants. The Indians, before the European settlements used every year regularly to burn the woods the better to kill deer, * * * this practice kept the woods clean, so that the pigeons readily got acorns, which then not being devoured by hogs were plenty almost everywhere and induced a return more frequently than now. They breed chiefly to the northward."

So, even in that day, we see that the presence of man caused the wild pigeon to become scarce in regions in which he settled.

William Bartram, in 1791, writes of the wild pigeon, as follows:

"These arrive in Pennsylvania in the autumn, from the North, where they continue during the winter, and return again in the spring following, I suppose to breed and rear their young; and these kinds continue their journeys as far South as Carolina and Florida."

In 1807 (July 31) Schultz, the German traveler, records the "pigeon" at Presque Isle. In 1819, C. B. Johnson, reports that "Wild Pigeons" commonly visit this place (Philadelphia) in the spring and autumn when their numbers are truly astonishing. Flocks of them are sometimes seen so large as to contain millions;
their flesh is dark, and when fat, very good." At Allentown, Penna., about September 10, 1832, Maximilian Prince of Wied, says "the wild pigeons passed by in great flocks."

Watson's Annals (Vol. 2, page 410) relates that:

"The late aged Thomas Bradford, Esq., told me of hearing his ancestors say that they once saw a flock fly over the city which obscured the sun for two or three hours, and were killed by hundreds, by people using sticks on the tops of houses. Mr. Bradford himself used to see them brought to the Philadelphia market by the cart-loads. The aged T. Matlack informed me he once saw a full wagon load knocked down. A Captain Davy, who was in Philadelphia at that time (described above), went afterwards to Ireland, and there describing what he had seen, and giving the data for their numbers by giving their breadth, and time passing, etc., some of the calculators declared they could not find numerals whereby to estimate their aggregate. They therefore declared it was a whapping lie, and ever afterward they gave to Captain Davy the name of 'Captain Pigeon.'"

Watson also relates that:

"In 1793 just before the time of yellow fever, flocks flew daily over Philadelphia, and were shot from numerous high houses. The markets were crammed with them. The markets were crammed with them. They generally had nothing in their craws besides a single acorn. The superstitious soon found out they presaged some evil, and sure enough sickness and death came."

"At every farmer's house, they kept a tame wild pigeon in a cage at the door, to be ready to be used at any time to allure the wild ones when they approached."

Again, Watson (Vol. 1, page 82) says:

"Mr. William Worrell, who died but a few years since * * * at the advanced age of nearly one hundred years, says that he recollected when * * * they flew in such immense flocks (in Marple township, Chester county) that they obscured the rays of the sun. One night they settled in such numbers in Martin's bottom, that persons who visited them could not hear one another speak, by reason of their strong whirring noise."

To form some idea of the number of these birds in former times, we have Alexander Wilson, the ornithologist, for the authority that in the year 1808 in the State of Kentucky, he saw a flock of wild pigeons (Ectopistes migratorius) which he estimated contained 2,230, 272,000 individuals. The flight began about 1 o'clock in the afternoon and lasted until after 6 o'clock in the evening. Wilson describes one of their breeding places, about the year 1805, in a forest not far from Shelbyville, Kentucky, which was several miles in breadth and upwards of forty
miles in length, an area nearly as large as Bucks county, and in
that vast tract there was scarcely a tree that did not contain nests
wherever the branches would accommodate them. On some
single trees upwards of 100 nests were counted. Each nest con­tained but a single egg, though three or four broods were raised
in a year. The pigeons in their flight described the most graceful
evolutions, each individual in the flock, no matter how great its
lengths, following all gyrations of the leaders. Immense tracts
of forests, used as roosting places, are said to have been so com­pletely destroyed as though afflicted by a deadly blight. In flight
the noise produced by the motion of the myriads of wings was
likened to the roar of a tornado. Horses were frightened by the
sound, and even man, when unused to it, was awed. The ground
beneath the nesting trees was literally strewn with limbs of trees,
eggs and young squab pigeons, and no one could proceed through
such a territory without having his suit of clothing ruined by the
birds' excrements or endangering his life from limbs constantly
falling from their burden of nests and young birds.

In Hazard's Register, (Vol. 5, page, 240) for the month of
April, 1830, I find this reference:—

"Immense flocks of these beautiful birds have been flying about this
neighborhood for several days. On Friday during the severe equinoxial
storm (probably Friday, March 26, 1830) they were taken in immense
quantities, in nets, and we heard it stated, many were killed by clubs.
Our sportsmen have not lacked in industry, and nearly every one has by
this time had a taste of pidgeon pot-pie. One gentleman in this neigh­borhood has about 40 dozen in his corn-crib, which he took in a net, and
which he is feeding for market. The Philadelphians, we presume will
have a bountiful supply of them, for they are taken to market in wagon
loads. One wagon which we saw passing along had 400 dozen, taken in
New Jersey."

THE LAST GREAT NESTINGS.

As late as 1876 the largest known nesting of wild pigeons was
recorded in Michigan, their last stronghold, the nesting covering
an area twenty-eight miles long, averaging three to four miles in
width.

In 1881, according to Mr. William Brewster, the New England
bird student, the last nesting of any importance in Michigan was
observed.
John Burroughs, in a letter to Mr. William B. Mershon, of Saginaw, Michigan, who has compiled an exceedingly interesting book on "The Passenger Pigeon," in which he put everything he could find relating to that bird, reports that a friend of his, Charles W. Benton, saw a large flock of wild pigeons near Pratts-ville, Greene county, N. Y., in April 1906. This statement is regarded by Mr. Mershon as the last record we have of a flock of wild pigeons having been seen in this country. But this may not be authentic, since Mr. Witmer Stone, Curator of the Academy of Natural Sciences of Philadelphia, writes me as follows:—

"I do not think that John Burroughs' statement is any more to be relied upon than those of many others, at that date and later. He was only reporting the observation of a friend of whom we know nothing. It is very hard to decide which of these last 'sight records' to give credence to. I think that anyone after the lapse of years—even old pigeon hunters, was liable to mistake a dove for a pigeon. In Sullivan county, an extremely reliable man who had caught thousands of pigeons even down to the '80s saw a single pigeon when we were out in the forest together. He was absolutely sure of it, followed it up and finally shot it, but it was a dove. He was astonished and said he did not think such a thing was possible."

In this connection I may add that I was told within a very few years, by an entirely reliable gentleman, one who had assisted in the trapping of wild pigeons in his youth, that he had seen quite recently a pair of wild pigeons near the Chain Bridge in Bucks county. I have no doubt that what he saw was mourning doves. Ornithologists may therefore well take the position, as many of them do, that to make a complete and authentic record, the "sight record" should not only be accompanied by the actual taking of the specimen, but that it should be identified by competent authority.

THE LAST WILD PIGEON TAKEN IN PENNSYLVANIA.

The last wild pigeon to be actually taken in Pennsylvania, is the one which was shot October 23, 1895, north of Canadensis in Monroe county, by Frank Cushing Norris, of Philadelphia, and by him presented to Mr. George H. Stuart, 3rd, who now has the specimen preserved and mounted at his residence in Philadelphia. This bird, a male in full plumage, was a solitary specimen which was taken just after it had flown to a pine tree from an old woods road where it had been feeding. I have seen this specimen,
and it has been identified by Mr. Witmer Stone, the noted ornithologist of Philadelphia, who regards this bird as the last one to be taken in this State.

To-day, so completely have these birds been exterminated, there is but a single known living descendant of the myriads observed by Wilson, and a standing reward of $5,000, offered by a committee of naturalists to any person who would report a pair of nesting pigeons has been unclaimed for more than two years past. In other words, within a century after Wilson recorded one of the greatest bird spectacles ever vouchsafed to the eyes of a naturalist, the species has disappeared as completely as though it had never existed.

THE LAST LIVING PIGEON.

The last wild pigeon is now in the Cincinnati Zoological Garden. It was hatched in the garden in a flock of pigeons received about 1877 from Northern Michigan. This little flock was kept in an open cage, about twelve feet square, and consisted originally of ten birds, from which half a dozen or more were hatched. The flock was gradually depleted until 1910, when but a single pair was left. In that year, the male, the elder of the two birds, aged about 26 years died, leaving the female the sole survivor. Mr. S. A. Stephan, General Manager of the Cincinnati Zoological Company, writes me under date of October 14, 1912, in reference to this bird, as follows:

"Replying to your letter of October 8th, I beg to advise you that the one remaining Passenger Pigeon, as far as we have been able to ascertain, is here in the Cincinnati Zoo. This one is a female and is about 22 years old. She is now in fine condition and plumage. You can obtain photographs of this Pigeon by writing to our Official Photographer, Mr. Enno Meyer, 972 McMillan St., Walnut Hills, Cincinnati, Ohio.

When the flock was first caged in the garden, it attracted little attention, but the sole survivor is now regarded as the garden’s greatest curiosity. When this bird dies and is sent to the Smithsonian Institution, at Washington, to which it has been promised, the last known passenger pigeon will have passed away."

*Since this article was written this pigeon died upon September 1, 1914, in the gardens of the Cincinnati Zoological Company at Cincinnati, Ohio, and its body has been sent to the Smithsonian Institute at Washington, D. C., to be mounted and preserved.
Now, more particularly as to wild pigeons in Bucks county. I find one historical reference. General Davis tells us that about 100 years ago wild pigeons were most plentiful in Buckingham, where Jacob Walton and Philip Parry, both good Friends belonging to Buckingham Meeting and clad in buckskin breeches and vests tanned after the Indian fashion were "noted for their dexterity in catching pigeons."

More recent than this, and as to living persons who have seen pigeons in Bucks county, I have some interesting accounts which I propose to give in the exact language of the authors.

My friend, Thaddeus S. Kenderdine, of Newtown, in an interesting letter dated 12th mo. 14th, 1911, says that years ago, pigeons used to be found in considerable numbers about Solebury Mountain, towards the river. The late Henry Hicks was a noted trapper of these birds. Mr. Kenderdine continues:

"These birds would come about buckwheat time from some unknown country, perhaps the West, where they were so plenty a century ago * * * In the middle '50's there were several to be found up county, as low down as Dyerstown, quite a rendezvous being in a woods belonging to Joseph Dyer * * * But they were plentier up county, particularly around Quakertown."

Henry D. Sacks, now of Newtown, says that:

"About 1856 his father, Daniel Sacks, shot 85 of these birds in a short time in the fall. A habit of the birds was to fly into another thicket when fired into, so hunters would sometimes station themselves in two or more woods and shoot when the birds had changed position* * * The last wild pigeon man about Newtown was John Fenton, who died at an advanced age about 1890* * * The Levi Buckman woods, about a half mile southeast of Newtown, was the best harboring place hereabouts, and here was where the old gentleman made his final catches."

My friend, Chief Justice D. Newlin Fell, in a letter to me dated January 1, 1912, somewhat facetiously remarks:

"I am 50 years too young to give you any information in relation to pigeons in Bucks county* * * In my boyhood days I heard of Joseph Anderson, Isaac Strickler and a few other old men going up the Delaware River for the purpose of trapping pigeons* * * John H. Ruckman tells me that his father and uncle, John, when boys, trapped pigeons on a field in the northwest corner of their farm."

Bearing upon Justice Fell's reference to Bucks county trappers going up the Delaware Valley for the purpose of trapping pigeons,
I have an interesting letter from Granville Henry, of Nazareth, Pa., who says:

"I think from my own recollections that the flights of the wild pigeons to the North was in March and perhaps the early part of April. They returned in September and October, about the time that the gum berries were ripe. During these days they would frequently stop in our woods, generally only being in small flocks, for several days. I cannot tell how far north they went, but the large hemlock, birch and pine forests of Wayne and Pike counties were nesting places."

I also have a valued letter, dated December 26, 1911, from Mr. Frank-K. Swain of Doylestown, superintendent of Henry C. Mercer's Moravian Pottery and Tile Works, who is taking a commendable interest in local historical subjects, in which he says:

"My Grandmother, Rebecca Swain, when living at the house of Edward Chapman, close to the present Indian Walk Monument, at Wrightstown, about 1835, told me she remembered the setting up of snares for wild pigeons by Edward Chapman back of the barn, on frequent occasions, on Saturday afternoon, after my grandmother, as a little girl, had returned from school. The pigeons caught in the net were immediately killed and plucked, my grandmother helping in the operation, after which they were roasted on spits before the open fire for the following Sunday dinner. A number of pigeons were skewered together on one spit, with slices of ham fat or bacon laid between each two birds. My grandmother described the sky as 'black with pigeons' on some autumns when the birds were more than usually plentiful. I have a vague recollection that she said that Mr. Chapman used some allurement, possibly a set of decoys or possibly some substance, to bring down the pigeons into the nets. She also remembered helping to tie up or mend the broken nets."

We have now approached the period of the final trapping of the wild pigeon in Bucks county, which occurred in Solebury and Buckingham, the last trapping having taken place near my home in the latter township about the year 1874.

Of the three last pigeon trappers in Solebury township, Samuel Atkinson, Henry Hicks and Albert Cooper, the latter was the most celebrated. My friend Judge Edward W. Magill of Philadelphia, a native of Solebury, in a letter dated December 27, 1911, has given me his very interesting recollections of this picturesque character and his trapping on Solebury Mountain. He says:—
"I recall that when I was very young, perhaps about 1865 or '66, vast flocks of wild pigeons passing were very common. Albert Cooper, commonly known as 'Bert' Cooper, was quite a famous hunter and trapper in Solebury township, and lived on a small farm south of Solebury Mountain and back of John S. William's farm. He had, as I recall it, two places at which he trapped pigeons, one on the top of the mountain, I think on the farm now owned by Wilson Pidcock, and the other, which he generally used, on a piece of rough land then owned by my father, and now owned by Carroll R. Williams and Mrs. Martin Slack, on the northwest side of Windy-bush Road opposite the Richard Janney farm. On a plateau at the top of this hill, Bert Cooper set his traps. The traps, or nets, I think you are familiar with. They consisted of a blind, built of cedar bushes in which to conceal the trapper, and a level piece of ground about one hundred or 150 feet long, and probably about thirty feet wide, dug up and levelled off, as if for a garden. On this surface would be placed wheat and corn, etc., for the birds. Along each outer side of the trapping ground was a small ditch or trench in which the nets were laid, the outer side of the net being staked to the ground. Near the center of this space, at the extreme end and opposite the blind, were two guy posts, to which the ropes of the inner side of the net were fastened. Hand ropes led from the ends of the net near the blind, into the blind itself. Slender sticks, one end fastened to the guy rope, and the other to the ground, hinged, as I recall it, were used for the purpose of lifting the net as the hand ropes were applied. The nets being set and the hand ropes in the blind, ready for the hand of the trapper, the wild pigeons used for stool-pigeons were brought into requisition. These were pigeons kept year after year for the purpose, and when about to be used, a stitch was taken in their eyelids for the purpose of closing them. Their feet were then fastened to a small hickory sapling, with one end slanted in the ground and a string at the other end run through a crocheted stick and
thence to the blind by which a stool-pigeon could be lowered and raised by the drawing of the string by the trapper, so that as the flock approached the stool could be raised to the extreme length of the sapling, and when the birds were nearly overhead, would be gradually drawn to the ground by drawing the string and as they were thus lowered their wings would flap slowly giving every indication of birds naturally alighting to the ground for the purpose of feeding. This attracting the attention of the flock, they would circle about the trapping ground for a time and finally drop, and begin to feed around the stool-pigeons. When this took place, a quick, sharp jerk of the hand ropes close to the ground would raise the nets and throw them together over the trapping ground, thus imprisoning the birds. I have known Bert Cooper to catch several hundreds of pigeons in one morning, which was usually the time for trapping, and indeed my recollection is that he sometimes caught as many as 150 to 175 at a single drawing of the trap. He continued thus to trap the pigeons until they became so scarce as to make it useless. My impression is that he stopped trapping about 1874, and this, I think, was about the time of the practical disappearance of wild pigeons from that section of the country."

"Another feature of the pigeon trapping by Bert Cooper was his long barreled musket, ever ready at his hand in the blind, with which to bring down as many as possible of the pigeons not caught by the nets. I am fortunate enough to possess this old musket of which I have very tender memories, as the old man, while usually gruff and ill-natured to most persons, was always very kind and considerate of me, allowing me, on many Sunday mornings to sit with him in the blind while plying his trade, and I have frequently seen the old musket barrel go out through the cedar brush and bring down pigeons at long range."

"Albert Cooper, in the latter years of his life, lived on a small farm on the north side of Solebury Mountain, nearly opposite Stony Hill School, and died there, I think in the latter eighties."

The last pigeon trapper in Bucks county and probably the most celebrated was the late Amos Corson, of Buckingham, to whom I have briefly referred at the beginning of this article. Often have I, as a boy, listened to his tales and experiences and it is with regret that I did not, when I obtained from him his trapping outfit, have him commit to writing much that would now be of interest. Fortunately, I have been able to obtain from his son, Richard C. Corson, of New Hope, Bucks county, much valuable information which otherwise would have been lost. He has set up for me the pigeon trap and explained in de-

* Albert Cooper (b. 9-11-1823, d. 12-3-1894) was the son of Samuel Cooper and Grace Ridge, his wife, of Tinicum. He was a great-grandson of Edward Marshall, the famous Indian Walker and fighter; was a carpenter and cabinet-maker and resided at the end of Solebury Mt. near Claytown. Kirk Family Genealogy, page 288.
tail its operation and at my request has written out an account
of the last pigeon trapping in Bucks county, which, in his own
language, is as follows:

"My first experience with the Wild Pigeon or American Pigeon was
about the year 1873 or 1874 in the fall. My father, Amos Corson, of
Buckingham, and William Hicks, of Philadelphia, were at that time trap­
ping the Wild Pigeon. I was a boy of about six or seven years of age
and went with them. We had a floor made on the north side of Buck­
ingham Mountain about half a mile above the road that goes over the
mountain on the ground that is now known as the 'Old Indian Field.'
We went to the trapping grounds before daybreak, set the net, and then
waited for the sun to come up. We had a field glass and kept a sharp
lookout for the pigeons, which mostly came out of the northwest, in a
good sized flock, sometimes as many as 100 or more. As soon as the
flock was sighted, we would send up our fliers, which were hidden in a
bough house with no top. These fliers were fastened with buckskin boots
around both legs and a long cord, like a heavy fishing line. These fliers
were let go until nearly up to the wild flock approaching when they were
pulled back. As soon as the leaders of the flock saw them they would
make a circle and follow them."

"The stool-pigeon was then put to use, he was on the edge of the floor
and so arranged as to raise and lower on a little stool on a pivot. This
pigeon's eyelids were stitched together with silk thread so that he would
sit still. A good stool-pigeon was hard to get. We have used nearly as
many as we had in the coop before we could get a bird that would an­
swer. They were then kept separately and trained every day. These
birds were always fed by hand during the trapping season so as to be­
come accustomed to the handling. When the flock saw the stool bird
settling as if he were going to alight, they would drop on the floor, which
was covered with wheat, and stand with heads up for a few seconds. We
dare not make a sound as we had to wait for them to start to feed before
springing the net. As soon as they were satisfied all was right, they would
start to feed. Then we sprung the net and usually captured the whole
flock. As soon as the net was sprung, the men sprang to the edge of it
to keep it down by the outside rope. One had to crawl under the net and
hand out the birds. This was my job and they certainly were a lively lot.
The net was about 30 feet long and 12 feet wide, attached to a springing
stick at each end of a rope. This rope was about 80 feet long. The
springing sticks were made of sassafras saplings about 2½ inches thick
and about 8 feet long, drove into the ground on a slat."

"We caught about 500 birds one season but each year they became
scarcer. One morning, we caught 105 birds in two springs of the net.
They became so scarce that about 1880 my father and his friend gave up
the trapping of them. We kept them in a slat house 12 by 20 with a part
of the roof made of slats also so the birds could get a shower bath when
it rained. They were very wild and we had to be careful when feeding
them as they would fly against the sides and kill themselves. They became somewhat accustomed to the ones that fed them but should a stranger approach they were off like a flash. I think we raised about six young birds. They would build a nest and lay two eggs, about the same as our domestic bird. But we never had but one of the two to hatch. They could not be tamed no matter what we did. We tried to mate or cross them with our domestic birds but could not do anything with them."

"The last flock we caught had eleven pigeons in it. These birds were kept by my father for a long time but they gradually died from old age and the last bird he let go. He went like a bullet as soon as he was out and as far as we could see him. This bird alone was in captivity for 6 or 7 years and was as wild at last as when captured."

This bird, given its freedom from the Corson farm in Buckingham township about the year 1890, was the last wild pigeon in Bucks county.

A word generally as to the wild pigeons in Pennsylvania, because this State was once its main nesting ground. Just before the pigeons became practically extinct, naturalists held to the theory that they formed one great colony, and this seems to be borne out by the fact that during the nesting season they would be found in one part of the country covering a vast territory, and they would be found nowhere else in that section, except in isolated flocks, perhaps on the wing to join the common nesting ground. But while there may have been but one great colony, it is also true that they generally arranged to nest in two or three colonies in different parts of the country. Proximity to beech woods was always chosen for the pigeon roosts and nestings, and that was why the northwestern part of Pennsylvania was the favorite resort of the colony. The last time any part of the colony sought the forests of Western Pennsylvania was in 1886. The main body nested there last in 1880, when it covered five miles square in Forest county, and many in the counties of McKean and Warren. This section they visited regularly there never having been a year within the recollections of the inhabitants when some part of the colony did not nest there. The main colony itself filled these woods in 1867, 1868, 1871 and 1878 and 1880. In 1880, part of the main colony nested in Indian Territory. In 1886, the great part of the colony was in Missouri. The wild pigeons deserted their favorite nesting regions in Southern New York and Eastern Pennsylvania in 1876. Since that date, except in isolated flocks, no wild pigeons have been seen
Last or The Wild Pigeon in Bucks County

east of the Allegheny river. The last great pigeon roost east of that river was in Sullivan county, N. Y., and adjacent Pennsylvania in that year.

EXTINCTION.

Now, as to the causes which led to the extinction of the wild pigeon. There is an element of mystery connected with its somewhat sudden extermination, and this has been the cause of a long and acrimonious controversy. On the one hand many naturalists and other persons contend that the main cause of the birds extinction was the destruction of the source of food supply when the forests were cleared away. I am convinced that both causes contributed possibly in about equal degree to the birds final exit. Beyond the shadow of a doubt, the human, or rather inhuman assaults on their nesting was one of the main factors of extinction. People turned their hogs into the nestings to feed upon the eggs and young birds fallen from the nests. Millions were trapped, clubbed to death and even scorched with flambeaux, then packed in barrels and sent to market. They were an important source of food supply, first to the pioneer and backwoodsman, and then to the cities. So important a factor were these birds in the economy of Western Pennsylvania that their disappearance in 1886 was as great a blow to the woodsman as would have been the disappearance of the woods themselves. As showing the enormous quantity killed it is related that in 1874 five carloads were shipped from one of the big nestings in Michigan every day for a period of thirty days. Large numbers were used for trap-shooting, as many as 20,000 having been slaughtered in a single match in New York State in the early '80's. Families camped for weeks on the edge of the nestings and axe-men cut down the trees that were most burdened with nests, and then gathered the squab pigeons. The squabs were very fat, and the Indians, and sometimes white men, boiled down vast quantities, using the fat thus secured in place of butter and lard. Hawks and eagles hovered over the nestings and robbed them of many young.

*Krider, in his Sporting Anecdotes (pub. in Philadelphia in 1853) in a chapter on Pigeon Match Shooting, has this to say:

"The Passenger Pigeon (Columba migratoria) has been frequently shot from traps in this country, and when not disabled, by confinement affords excellent sport. It flies very swiftly and in general straight from the trap, and cannot be brought down unless covered immediately. They should, however, be used for this purpose as soon as possible after being netted, as they soon beat themselves to pieces in captivity."
The greatest slaughter of pigeons on record took place during the main colony’s nesting in Western Pennsylvania in 1880. The entire population of the backwoods, including the Indians from the reservations as far away as Cattarangus county, N. Y., began an onslaught on the birds as soon as they arrived and kept it up while they remained, killing them with guns, with clubs, with nets and with traps. It was estimated that the roost or “pigeon city,” as it was called, originally contained 200,000,000 pigeons, which number was naturally increased to 400,000,000 or 500,000,000 during their stay in the woods. There were perhaps 1,000 persons in the woods for the fifty days that the roost was maintained. Estimating that each person killed 1,000 pigeons a day—a high figure—they could have killed only about one-tenth of the birds, so there were a vast number more left the roost than came to it.

Ornithologists who lived when the birds were most numerous, say that the great destruction wrought by man made no perceptible impression upon their numbers. We are therefore forced to the belief that an exceedingly important factor in their eventual extinction was the destruction of the forests. Wild pigeons fed on mast—a term used to designate the fruit of the beech, oak and other trees. Persecuted, robbed of food and shelter and nesting places, the vast flocks disappeared and the smaller flocks fell an easy prey to the sportsmen’s guns, and the few remaining trappers who plied their trade. Many theories were advanced to account for their disappearance. One was that they sought to cross the sea and were drowned. Another, that they perished in a great storm during their migration across the Great Lakes. A third consigned them to destruction during a Texas “norther,” which drove them out into the Gulf of Mexico, when they were lost. Naturalists and bird students generally reject all these theories.

A writer in the New York Sun in 1899, who remembered the last visitation of the main colony to Pennsylvania east of the Allegheny in 1876, holds to the theory that when the sawmill and the tannery destroyed their haunts in the East and Middle West, the birds were likely driven into some country in the great Northwest, where they failed to find food and starved to death.

Thus, we have heard of the passing of the wild pigeon. Its
story has been added to many others equally lamentable, for in our times, the Great Auk, the Labrador duck, the Carolina Parakeet and the Flamingo (in the United States) have become extinct while the Eskimo Curlew, Pallas' Cormorant and the Ivory-billed woodpecker are nearly gone, and many others are fast approaching extinction. It reiterates the fact that the priceless heritage of wild life found by our ancestors in this country is being rapidly and steadily destroyed and admonishes us to conserve the little that remains.

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Stoveplate From Batsto Furnace, New Jersey.

BY W. L. LATHROP, NEW HOPE, PA.

(Doylestown Meeting, January 21, 1913.)

We have here an old stoveplate bearing on one side in low relief a hunting scene—a sportsman aiming at a bird in a tree, another bird flying, and a dog apparently of the setter type in the foreground, with the date, 1770, and the name of the furnace Batsto, where it was made. Batsto furnace, it appears, was built about 1766; it is located on the banks of Little Egg Harbor river in Burlington county, N. J., at a point about 6 miles northeast of the present village of Elwood, and about 14 or 15 miles from Atlantic City, the development of which was little dreamed of at that time. From the choice of site it is evident that the furnace was intended to utilize the bog ore which is found underlying most of the swamps of southern New Jersey. Many of the early furnaces were located with that idea in mind. The ore was easily procured from its shallow bed and easily reduced with the help of charcoal from the abundant pine forests, and in this case there were the added advantages of navigable water near at hand, and a plentiful supply of oyster shells for the necessary lime to flux the earthy impurities into slag.

Bog ore does not make strong iron. One of the worst enemies of good iron is phosphorus. This is always present in bog ores, often in large percentages. Phosphorus makes the iron brittle and weak when cold, and technically known to metallurgists as "cold short." Iron high in phosphorus, however, has the advantage of making the molten iron more fluid, so that it easily
flows into the most minute crevices of a complicated mold. For this reason cast iron high in phosphorus is desirable for the manufacture of stoveplates, pots, pans, etc., where strength is not required. During the earlier years of the charcoal blast furnaces in America all castings were made direct from the blast furnace, without remelting in a cupola. This stoveplate, which is the subject of this paper, was made in that way, and moreover, it was cast in open sand. (See “Bible in Iron,” Fig. No. 177.)

The Batsto furnace was able to operate so long as the cost of charcoal used for fuel was not prohibitory. That time arrived about 1848, shortly after the introduction of anthracite coal for smelting. This caused the Batsto furnace to suspend operations, as it also did most of the other furnaces of its kind.

When I was a boy in northern Ohio I remember being greatly impressed by the huge, uncouth ruins of many log ore furnaces located along the small rivers emptying into Lake Erie. Also by the stories my grandfather used to tell of how he paid for the clearing off of his farm by cutting steamboat wood for the first steamers on the lake and burning charcoal pits at night to supply the bog ore furnaces. The whole farm was covered at fairly regular intervals with the black circles which marked the location of the old charcoal pits. It seemed a pretty strenuous kind of farming and I used to look at the old gentleman with awe.

The Batsto furnace was founded by the Hon. Charles Read, a famous iron master of that time. He evidently had rather large and Carnegie-like ambitions, for the Batsto furnace was only one of several like enterprises which he founded and financed. One of them was at Atsion, only about 15 miles away, in Burlington county. Like Mr. Carnegie also, he was a good American, for one of the first activities of the new furnace was the casting of cannon balls to be hurled at the British.

I find the names of the two furnaces very interesting. Why Batsto and why Atsion? The head molder or founder at that time was a Welshman by the name of William Richards. Are the names by any possibility Welsh? Are they Indian? Is there a Jersey man present who can tell?

The casting of this plate is quite rough and crude in workmanship, and the design commonplace and rather stupid, evidently done under the influence and in the rather banal spirit of
the English taste of the time of George III, the tradition of which still persists in England and vitiates the great mass of her art; a sort of heavy triviality. If you turn from this Batsto plate to almost any of the old-Dutch productions which your society has collected, you will see at once, I think, what I mean. In the Dutch and old Pennsylvania German plates there is evident, almost without exception, a deep religious earnestness which at once arouses your interest and respect. The designs are frequently crude, but they have character and energy—a man's art, in fact—done or inspired by strong and earnest men, and as a natural by-product of that earnestness you have good clean honest workmanship in the casting, in many cases far beyond what you might expect from the crude tools and facilities of those primitive times. A time of faith and a faithful people.

Just across the Delaware river, however, a quite different tradition and spiritual atmosphere prevailed, and this piece of rusty iron seems to me to quite completely illustrate it.

**Notes on an Indian Mortar Found at Doylestown.**

**BY GEORGE MAC REYNOLDS, DOYLESTOWN, PA.**

(Doylestown Meeting, January 21, 1913.)

The Standard Dictionary defines a mortar as “a vessel in which substances are crushed or pounded with a pestle”; and a pestle is, by the same authority, defined as “an implement of stone, metal, or other heavy material, used for braying, breaking, or mixing substances in a mortar.” The Indian mortar was the Indian's gristmill. It operated upon precisely the same principle as the white man's mill, grinding substances fine between two more or less rough surfaces. It was, in fact, a part of the Indian woman's kitchen. No one of our ancestors ever saw a fine athletic specimen of a warrior sitting on the edge of a mortar working a pestle. When it came to labor, the Indian man waived all right, title or interest therein in favor of woman and made her rights supreme therein. So that when Penn came he found an instance in which woman's rights were already firmly established.

The Indian mortar was no doubt put to a number of uses, to all of which it is not necessary to refer here. There were quite
small mortars in which the Indian medicine man had his herbs mixed for him, the Indians having a whole *materia medica* of plants, flowers and berries with which they healed their ailments. In the larger mortars they ground their corn into meal—Indian meal it is still often called, the name given to it when the Indians offered it to the first white men who came among them.

Such a mortar is the one found near Doylestown and recently presented to the Bucks County Historical Society by Mr. W. Harry Cadwallader, of this place. This mortar or mill, as you please to call it, is the largest ever found in Bucks county, and, in fact, there is no record of the existence of a larger one anywhere. About the year 1840 County Commissioner Samuel Kachline, grandfather of Mr. Cadwallader, and an extensive builder and contractor in his day, had a number of men employed cutting trees and removing stumps from a tract of land in the rear of the property owned and occupied by Henry G. Fell, No. 318 North Main street, Doylestown, an historic homestead, once the home of the Opps, famous German innkeepers. The attention of the men was attracted to the peculiar appearance of this stone, which was partly embedded beneath the roots of a tree—“the tree growing out of it,” as they expressed it. When the tree was cut down, the stump removed and the stone cleaned off, the stone was found to be an Indian mill of unusually large size. With it was found the pestle used in grinding the maize. One of the workmen took the pestle and nothing has been heard of it since. Mr. Kachline removed the mortar or mill to his residence, No. 85 East State street, now the property of Mr. Cadwallader, where, until it was removed to the Historical Society building, it had remained ever since near the barn, performing its humble mission as a chicken watering trough. Its length is 3 feet 4 inches, width 1 foot 11 inches, thickness 10 inches, greatest depth of hollowed-out depression 4½ inches. The block is a piece of surface sandstone, such as was common in the primeval forests of this vicinity and may still be seen in old woods like that on the premises of Joseph Rich, near town. There is nothing peculiar about the stone, except that its ends appear to have been broken off. A tradition in Mr. Cadwallader’s family has it that the stone when found was longer than it now is, and that the projection was used as a seat by the operator of the mill.
This relic of a vanished race invites to what Historian Robertson calls "fanciful speculation," but I will make such speculation brief. The scarcity of Indian mills at the present time is due, in my opinion, to there being very few in use. All good authorities on the Indian agree that practically the only diet of the red man before the whites came was game and fish. Resort to the mortar as a source of food was generally in cases of necessity, seldom from choice. The Indian exerted himself as little as possible in procuring food, and when he could combine that duty with the chase, it was generally done. Game was abundant. The forests were alive with deer, elk and probably moose, not to mention smaller game. The bison then came to the western slopes of the Appalachian mountains. This animal did not originally roam the great plains in vast herds. He was essentially a forest animal, and it was only when the white man came and drove him into the plains beyond the Mississippi, then into the Rocky mountains and finally to extinction, that he ceased to be a denizen of the forest. The bison is only one of many animals, to say nothing of birds, which materially changed their habits as a matter of protection against that singular, ruthless, relentless, thoughtless, destructive trait in civilized man which leads him to wage incessant warfare against harmless members of the animal kingdom rated lower in the creative scale than himself—a warfare which is fast adding to the animal and bird species that are passing away forever. Though the Indian was exhilarated by the chase, gloried in his spoils, and knew no open or close season for game, yet unlike the white man he seldom destroyed animal life wantonly or in greater quantities than sufficient to supply his immediate needs. Some species of animals and birds were held in veneration and not killed at all. When the white man came with his rifle and other methods of destruction, a scarcity of game soon became noticeable. The Indians murmured at this. Though they sold their lands, they usually reserved the right to hunt thereon, and they believed that this right carried with it ownership in the game. It was disregard of his right on the part of white hunters that started much of the trouble between the colonists and aborigines.

Game becoming scarce, the Indians resorted to their mill more frequently than before, and as a last resort perhaps decided to
remove into sections where game still abounded. In the removal of Indian village sites their mortar mills were probably nearly always left behind. Sometimes a fixed rock was found suitable to grinding their corn, in which case it became unnecessary to make a mortar. Finally came the time when the Indians could secure their meal by trading with the white men and they no longer had use for their own crude mortar mills. These, possibly, are some of the reasons why these particular Indians relics are so rarely found.

Very little, so far as I can ascertain, is said on the mortar by reliable early writers on the Indians. William Penn, the Proprietary, in his well-known letter to the Free Society of Traders in London, written from “Philadelphia, the 16th of Sixth month, called August, 1683,” gives us the best picture of aboriginal life and customs as they were at the time white men first came here. Penn goes into much detail, but he does not mention the mortar or its uses. The nearest he comes to it is when he incidentally refers to the product of the mortar in paragraph 16, as follows:

“XVI. Their diet is maize or Indian corn, divers ways prepared; sometimes roasted in ashes; sometimes beaten and boiled with water, which they call ‘horne’; they also make cakes, not unpleasant to eat. They likewise have several sorts of beans and pease, that are good nourishment; and the woods and rivers are their larder.”

Hinton’s History of the United States (1834) p. 323, quotes the following:

“The food of the natives was principally obtained from the game and fish with which the country abounded. But they cultivated in the intervals considerable quantities of corn, beans, pumpkins, and squashes; the forests furnished a great variety of nuts and other fruits, which, in the sale of their lands to the English, they generally reserved for their own use. Indian corn was an important article; this, after being parched and pounded to a coarse meal, and moistened with water, was called nokchick, and eaten on all occasions when animal food could not be procured, or expedition forbid the time necessary for more protracted cookery. On all excursions, parched corn was carried in small baskets, or sacks, and was a sure preservative against famine.”

The Bucks County Historical Society is to be congratulated upon securing so valuable a relic as this mortar, and many thanks are due Mr. Cadwallader, the donor. It is probably the largest and most important of its kind in the East, and it is certainly the oldest and best relic of the aborigines ever found on the site
of Doylestown. Its presence here, I think, indicates a site of an important Lenni Lenape village, and this probability, added to the well-established tradition of a great Indian battle having been fought about a mile west of Doylestown at Vauxtown, ought to stimulate Indian archaeologists to extend their researches in this vicinity.

Extracting Resins From Trees in North Carolina.

BY CHARLES R. NIGHTINGALE, DOYLESTOWN, PA.

(Doylestown Meeting, January 21, 1913.)

Some authorities state that Georgia yields more turpentine and rosin than any other region of the world, while others give the credit to North Carolina. It is, nevertheless, true that the latter and former states, including South Carolina's pine forests, furnish turpentine, rosin, tar, and pitch (called "naval stores") surpassing all the rest of the world in the production thereof.

Notwithstanding that the territory assigned the speaker is North Carolina, and the tree to be dealt with the long-leaved pine (Pinus australis, P. palustris), we deem it well to mention that turpentine olo-resins exude from other trees. Especially is this true of the coniferae (of which family the long-leaved pine tree is a part), and of the Terrebinth tree (Pistacia terrebinthina), or the true turpentine tree, from which tree the name is derived. It is a native of the lands in and about the Mediterranean; the source of Chian turpentine, or Cypress turpentine, which is of the consistency of honey, clear and yellowish white. It is common in the hot and dry southern and eastern parts of Palestine. It is called by Isaiah, Teil. It, generally, stands isolated, seldom in clumps, never in forests, and is an object of veneration, and the dead are often buried beneath it. It is also named Algerine or Barbary mastic tree. A delicious chewing gum is obtained from this tree. The official name of turpentine is terebinthinae, which name, or its abbreviation, is used by pharmacists. Chian pertains to Chios, an island of the Aegean sea, where

"That blind bard, who on the Chian strand * * *
Beheld the Iliad and the Odyssey
Rise to the swelling of the voiceful sea."
In Europe turpentine is gotten from the Scotch-pine (P. Sylvestris) wrongly called Scotch fir, also called wild pine; from the sea-pine (P. Maritime) and from the Corsican-pine (P. Laricio).

In the United States the turpentine trees are the long-leaved pine, the loblolly pine (P. Taeda), also called old-field pine and frankincense-pine, which often springs up on abandoned lands or as second growth after the long-leaved pine. The Norway pine (P. resinosa) or red-pine of the central north, and the red, yellow or Douglas fir (Pseudotsuga Douglasii), called Douglas pine and Oregon pine. The pitch pine (P. rigida), called torch pine, also sap pine and candlewood pine, extending from New Brunswick to Georgia, west to Ontario, West Virginia and Kentucky, and forming most of the pine barrens of Long Island and New Jersey, abounds with resin, and large quantities of tar and pitch are obtained from this tree. At the present time turpentine, etc., as will be seen later, are factors in commerce from this tree. Venice turpentine is yielded by the larch tree (Larix Europae), and is collected chiefly in Tyrol. Strausburg turpentine is obtained from the bark of the silver fir (Abies pectinata), but in small quantities only. Some turpentine are gathered from the mountain pine (P. purinilio). The Swiss-stone pine or Orolla (P. Cembra), whose seeds are edible and abound in oil, yields a turpentine called Carpathian balsam. The seeds of this pine, as well as the Pinus pinea or stone pine of the south of Europe and of the north of Africa, are used in Europe and elsewhere in desserts, under the name of pine nuts. The Aleppo pine (P. Halepensis) is the source of Aleppo turpentine. The Neoza pine (P. Gerardiana of the northwestern Himalayas, with a silver bark, which peels off in large flakes produces abundant turpentine, and each cone affords about one hundred edible seeds or neoza nuts; whence it is sometimes called Nepal nut pine. The so-called Canada balsam, or balsam fir, or Balm of Gilead or American silver fir (P. balsamea, or Abies balsamea), is a true turpentine, from which we get balsam of fir and balm of Gilead. This turpentine is used for the mounting of microscopic objects. Turpentine is also taken from the Pistachio tree (Pistacia vera) of the Mediterranean region, the Canary Islands and Mexico.

In former times large quantities of turpentine were collected in New England, but the trees there have become exhausted.
But to our long-leaved pine of the Old North State, among the
“Tar Heels,” this pine has various names, and grows to the
height of seventy feet or more, and a yard in diameter, with
leaves in threes, slender, dark green, clustered at the end of the
branches, much elongated (10 to 16 inches long). The names
are, Virginia pine (old name), swamp pine, Southern, Georgia,
yellow, broom (branches used as brooms), hard and red pine.
During the early nineties the speaker spent some time in this
state, visiting the schools of the different counties. It was during
his sojourn there, while at Lumberton, the county seat of
Robeson county that the trunk of the long-leaved pine tree before
us was sent to the Doylestown High School, while Prof. Schroy
was principal, in order to facilitate the teaching of this important
subject, and to give the pupil a clearer idea of the manner of ex­
tracting the gum resin from the live tree. With the trunk were
included the three implements used; a “dipper,” a “clipper” and
a “scraper.” Here are the implements, and the trunk. Thou­
sands of these trees compose a turpentine orchard. What is
gathered during the season is called a crop.

The orchard is gone over every two weeks or less. The gum
resin begins to flow about the middle of March and continues
during the warm season. The first thing done to a new orchard
is to have the trees “boxed” in the winter by cutting a deep notch
near the ground. They are then “blazed,” by removing the bark
just above the box. The sap which is raw or gum turpentine,
flows into the boxes and is taken therefrom with the dipper, put
in a bucket, then in barrels and hauled to the distillery. The box
in the tree will hold a quart or more of the virgin turpentine.
In large trees three or more boxes are cut. Where the tree is
blazed the bark is left V-shaped, point downward, as you see it
here, from which the oleo resins exude through the pores of the
clipped bark. Where the tree is blazed the tree proper is scraped
some, as turpentine oozes from thence as well as from the bark,
but of course it comes chiefly from the bark. The pores of the
V-shaped bark will “heal” or close up, and thus cause a cessation
of exudation, then this clipper comes in play, and about an inch
of the bark is clipped from the V-shaped place, as well as from
the tree at that point, and exudation continues. After the bark
has been clipped to a height beyond the reach of the short-handled
clipper or the scraper, longer handles are substituted. When the blazed part gets too far from the bucket or box at the base of the tree the turpentine adheres to the smooth surface of the tree, so that it becomes necessary to remove it, which is done with the scraper (in this manner), and the "crude" turpentine drops into a three-sided box, on legs, placed at the foot of the tree. This crude turpentine is put in barrels and taken to the distillery to undergo the processes of distillation. During the distillation a vapor passes off in a liquid, called "gum spirits of turpentine." (Note that this is gum from the living tree). The substance left in the still is strained, and when cool becomes solid. This is rosin. When trees are blazed too high to reach the V-shaped bark to re-open the pores they are cut down, and by destructive methods of distillation converted into charcoal, the juices running therefrom becoming tar, which boiled down produces pitch. North Carolina plays no small part in the production of charcoal, tar, pitch, etc. The manner of destructive distillation at the time of getting this "tree" was as follows: The trees were cut into "billets" or like unto cord-wood and stacked into an upright conical-shaped form, two, three or more tiers high. Where there is a bank it is dug out in a half circle and the kiln made there. Where tar and charcoal are recovered or alcohol and acid, the kilns are elevated; where charcoal alone is recovered they are built on the earth without elevation. In either case a V-shaped opening is left at the bottom of the kiln, extending through the same. Kindling wood is distributed throughout the heap. The whole is covered with turf or earth to prevent the presence of air. Several holes, however, are left at the bottom and one at the top of the kiln, in order to produce a draught to commence the combustion. Soon after the ignition the opening at the top is closed, and, when the wood is all ignited, the holes at the bottom are stopped, when, for weeks the slow smouldering fire distills the saps and they run to the base of the kiln, where usually a cast-iron bottom has been placed, and then out of the kiln, through a pipe into barrels. The base of the kiln is generally so shaped that the juices run first to the center and thence by pipe to the receptacles for receiving them. The tar thus produced, when boiled down becomes thicker, and is known as pitch.

But we have been talking about distillation back in 1890. At
the present time and for the past fifteen years charcoal is made by burning the wood in retorts or iron cylinders. There is a greater saving and more ingredients may be made by this manner of distillation. In fact, all waste materials from the sawmills, pine stumps, broken limbs, fallen trees and sawdust are utilized for the production of turpentine, tar, pitch, rosin, paper, chemicals, etc. We have spoken of the production of "gum" turpentine. Wood turpentine, stump turpentine or wood "spirits of turpentine" is turpentine oil made from cut pine, fir or spruce by distilling the wood in closed retorts. This use of the waste wood will add much to the profit of the producer. The Census Bureau estimated that in 1908, approximately 16,000,000,000 board feet of the turpentine bearing trees were cut. They place the waste at the mill and in the forest at 8,000,000,000 board feet or approximately 8,000,000 cords of wood, available for the recovery of turpentine and rosin, tar pitch and the manufacture of paper, acetate of lime, wood alcohol, oxalic acid, etc. Assuming low yields of turpentine and rosin, it is possible to recover from the wastes of the yellow pine lumber industry (including dead-and-down timber) as much or more turpentine, rosin and rosin oils as are now produced by the ordinary methods of turpentine from the living trees. What a wealth this would add to the south and help to conserve its timber resources!

As we stated at the beginning, the three great turpentine producing trees are, the long-leaved pine, of the South; the Norway pine, of the Central North and the Douglass fir, of the Northwest.

There are three methods now used in distilling turpentine: Destructive distillation methods, steam distillation methods, and extraction with insolvents.

In the destructive method "lightwood" or "lighter wood" and stumps which contain an exceptional amount of turpentine and rosin, are loaded into retorts containing one or more cords each and slowly heated at a low temperature until all the turpentine and other low boiling oils are directed to other receiving vessels and the distillation of the wood continued until nothing remains in the retort but charcoal. This method takes from 24 to 30 hours.

In the steam distillation methods all mill wastes (including
sawdust) are profitably utilized and wood must be chipped or cut into small pieces so that the steam may penetrate it to remove the oils readily. The machine used to chip the wood is called a "hog." When the wood is "hogged" it is taken directly to the retort by conveyors, or is placed in one of the many forms of the inner containers which have been devised to facilitate the penetration of the chipped wood by the steam, and also the emptying of the retort at the conclusion of the distillation. Live steam is conducted into the retort until no more oils pass over, which requires from three to twenty-four hours. The steam process has found its greatest development in connection with the saw mills of the South.

As to extraction with solvents: Turpentine may be recovered from wood by dissolving it in a volatile or non-volatile solvent, or in an alkali. It is but little done and deserves more attention than it has received. It is now, however, being placed upon a commercial basis. It takes large quantities of solvent to saturate the wood for extraction. Fortunately the solvent can be almost entirely recovered. By this method the products are of a high quality, and the wood is left in such a condition that it may be sold for fuel, used as paving blocks, for making paper, or subsequently destructively distilled without contaminating the wood turpentine with rosin spirits or other products of destructive distillation.

When paper pulp is to be made the wood is cut up first. It is claimed that from the boiling alkali solution the turpentine may be removed in from 10 to 15 minutes.

The wood chiefly used in Europe for the production of tar is the Scotch fir and the Siberian larch. In England wood tar is chiefly a by-product for the manufacture of wood vinegar (Pyrologious alcohol), and wood spirits (methyl alcohol). Charcoal is used in medicine. Oil of turpentine as an insolvent in pharmacy, externally in liniments. They are used in ointments and plasters, often for intestinal troubles and bladder troubles.

Rosins and varnishes are used in tallow for cheap candles, in the manufacture of yellow soap, in perfumery, in cosmetics, in printer's ink, in calking seams in ships by oakum makers to increase the weight of oakum, on violins to prevent the bow from slipping without producing vibrations.
The large columner trunk of the long-leaved pine is close grained, very durable and polishes well. It is used quite extensively for building, and for interior work. Masts for vessels are made from them. It is largely employed in American ship yards, and is exported.

The seeds of this and other pine trees drop to the ground and are eagerly eaten by hogs and turkeys, and they grow fat on them. The seed is called mast, like the acorn and the beech-nut, and seeds of other trees. Probably from the word mast, meaning food. When the seeds are falling the farmer "turns his hogs out to mast" The quotations, "Masting themselves like hogs," and "Some kings feed on men like hogs on mast," will show the word one of general use. We mentioned that the tree is called "broompine." You will readily see the aptness of the term when I tell you that the leaves clustered at the ends of the branches are used as brooms; the branch being the handle. They make a very good broom for dusting or sweeping the open hearth and the carpetless floors. The leaves of the pine, or pine needles as they are called, drop to the ground and are spoken of as "staw." They are often used as litter for the animals.

The broken limbs and old stumps are also used for heating and lighting purposes. The knots and old stumps are full of sap, and are called light wood or "lighter wood." When burning in the fire place they not only give out great heat but light the room beautifully. Sticks of this light wood are used as torches, both from the yellow pine and the pitch pine. The latter gets the name torch pine from this use of it. These torches are very convenient to light one on the way when traveling in the darkness of the night especially through the extremely dark forest. We have seen these torches lighted and one end stuck in the ground in front of houses, and they would light up the whole yard, but they produce much smoke. It helps keep the mosquitoes from the porches where the people sit.

Recently the farmer has been using a crock to catch the turpentine as it runs from the tree instead of cutting the box at the base of the tree. This would be a great convenience, but I do not know how extensively it is used. I know, however, that Venice turpentine from the Larix Europea used to be obtained by the peasants by boring holes into the trunk about a foot from the
ground and conducting the juice by means of wooden gutters into small tubs.

The Agricultural Department of Forestry is experimenting with turpentine products, in fact it has been for some time past. Pamphlets issued in 1912 on "Wood Turpentine," and "Chemical Methods For Utilizing Wood" make very interesting reading matter.

The Secretary reports that they are in the neighborhood of 400,000 barrels of rosin annually misgraded chiefly at the expense of the producer; that in order to prevent this as far as possible, a simple device has been prepared with which the producer of the rosin can himself accurately grade his product and in this way check the subsequent official grading.

Our exports and imports of spirits, tar, rosin, pitch and charcoal for the year ending June 30, 1911, show: Imports of charcoal, about 300,000 bushels, exports about 500,000 bushels; tar and pitch, imported 1,719 barrels (of wood); of spirits of turpentine, 204,321 gallons; rosin exported, 2,189,607 barrels, valued at $14,067,335. We exported of tar, pitch and raw turpentine 14,817,751 gallons of the value of $10,768,202 or $25,022,720 in exports. Now if we could add the other products from this tree or these trees which we export and the products used at home which come directly or indirectly from these trees the figures would stagger us. The ingredients produced from this tree and the uses to which they are put are numberless. Acetates, acetones, gun cotton, celluloid goods, creosote, carbolic acid, dyes and many other articles are products from this tree.

The waste would yield more charcoal, wood alcohol and acetate of lime than is now being produced. The sawdust from the Southern pine mills alone will yield more oxalic acid than is now used in the country. If the mill wastes of long-leaved and Norway pines and Douglass fir are used for recovering turpentine, the cost of production will be reduced approximately half, while the total quantity of turpentine which may be thus recovered will be about 12,000,000 gallons.

I feel that I have not half told the story of this valuable tree, but as my paper is already too long I must close.
The Old Spring-Houses of Bucks County.

BY MRS. A. HALLER GROSS, LANGHORNE, PA.*

(Doylstown Meeting, January 21, 1913.)

The spring-houses of Bucks county are gradually disappearing, owing partly to neglect and partly because they are no longer considered a necessity as they were when the farmers' wives made butter and all the milk was used on the farm. To-day the cream-separator and the milk-house are taking the place of the spring-houses. This may be, and doubtless is, a commercial advantage, but artistically it is a great loss. When all the spring-houses have disappeared, it may be of interest to those who have never seen one to find any record of where and what they were. They are all alike in being old and built of stone and having small windows one on each side, with outside stationary blinds or shutters made of wood. They differ mainly in size, some being one story high and some two stories, and varying in length from 15 feet to 40 feet, and in width from 12 feet to 25 feet; sometimes the roof is a stone arch covered with sod, and sometimes it is made of wood covered with shingles. They are built over a spring or springs. There is a platform in the center with water circulating on three sides of it; on this platform the milk is skimmed and the butter is churned and ladled into rolls. At one end of the spring-house there is an outlet to carry off the water. Those that have two stories are usually built on a hill-side, and one enters the second story on a level with the higher part of the ground. At the end opposite the door on the second story are the chimney and open fireplace; this brings the chimney directly above the door of the first story where the water is. Apple-butter, sausage and scrapple are made in these upper stories; there are very good examples of this kind on the farms of Richardson and Osmond on the public road between Langhorne and Newtown, and on the farm of Jonathan Cornell near Newtown, but at both places instead of the open wooden fireplaces, they have in use stoves and stovepipes going into the chimneys. Probably most of the spring-houses were built by the first settlers, and

* Mrs. Gross, the author of this paper, died September 10, 1916. She was the daughter of John C. Bullitt of Philadelphia.
Those that have a second story may have been built in that way for economy, so that the family could occupy the second story until they could afford to build a better house. I have heard that a former attorney-general of Pennsylvania was born in the second story of a spring-house such as I have described, and that he was never ashamed of the fact.

On Mrs. Edward P. Davis's place, Bewley Farm, near Newtown, there is a beautiful spring-house, built in 1727, with a green mound over it on which large trees grow and which in the spring is covered with crocuses. There is also an old spring-house on the Wildman place, now owned by Mr. Devlin, and one on Mr. Buckman's farm; both of these are near Langhorne to the west; to the south of Langhorne there is a very fine one on the Way farm. It is to be regretted that the old spring-houses should be so neglected and allowed to go into decay, and that new ones are not built to replace them. Even if they are rarely put to their former uses, yet on a hot summer day their shade and coolness, with their pure welling spring-water, invite to a scene of peace and tranquillity.

**Springhouse on Farm of Charles Kriebel**
Near the Cross Keys Hotel, Bucks county, Pa. With a wing containing an open fireplace for special household cooking. From photograph taken May, 1917.
My earliest recollection takes me back to the little red brick
schoolhouse in Doylestown, that stood on Court street where our
beautiful new school building now stands.

Many of the games mentioned in this paper were played on the
school grounds at recess and during the noon hour. Some were
used as parlor games by the younger set, and some were played
at Sunday School picnics, and many of them were often indulged
in by the older folks at evening companies, and I am sure that I
voice the sentiment of my audience when I say that the most
staid now and then enjoy a little relaxation, and can appreciate
the saying of the poet:—

"Backward, turn backward, oh time, in your flight,
Make me a child again just for to-night."

I therefore ask you to be children again while we consider
for a few minutes the games that children are playing and which
we and our parents and grandparents and other generations be­
fore them have played, and which will be played by generations
yet unborn.

"Water, Water, White flower" was a popular game, the song
ran thus: (Mrs. Kochersperger acted and sang many of the
songs, which added interest to her reading of these papers.)

Water, water, white flower, growing up so high,
We are all young ladies, and we are sure to die,
Excepting Kitty Brown, she is the finest flower,
White white flower, white white flower she.

Then you turn your back and tell her name, and then continue
singing:—
Johnie Jones is a nice young man,
He comes to the door with his hat in his hand,
Down comes she dressed in white,
A rose in her bosom as soft as silk,
She pulls on her glove to show her gold ring,
To-morrow, to-morrow the wedding will begin.

"London Bridge" was a game played in former years but is perhaps played less frequently now. Two of the taller children are selected to clasp each others hands and raise them forming an arch, which is the bridge through which the others must pass in single file, holding fast to each others garment as they pass. During this procession they all sing:

London bridge is falling down, falling down, falling down, so merrily.
Here comes a light to light you to bed, light you to bed, light you to bed, so merrily.
Here comes a hatchet to chop off your head, chop off your head, chop off your head, so merrily.

After the bridge makers have chopped off the head by the hatchet so merrily, they may choose as a forfeit either a gold watch or a piano, then they go behind the one who has the imaginary gift to have it bestowed upon them. I was much surprised, last summer, while playing this game with some of the young folks of Doylestown, to find that instead of a gold watch or piano, they were offering a flying machine or an automobile.

"Little Sallie Waters" was another game much enjoyed. It was played by forming a ring and placing Sallie Walters within, who would pretend to weep; those forming the ring would then sing:

Rise, Sallie rise, wipe your eyes,
Fly to the east, fly to the west,
And fly to the one that you love best.

"Poor Pussy Wants a Corner." In this game we decided who should be pussy by using the following counting-out rhyme:

Inty, minty, cuty, corn, apple seed and briar thorn;
Briar, nire, limber lock, three geese in a flock,
O-U-T, out with a dish cloth over your mouth you are out.

The last one out would be "it," and would say, "poor pussy wants a corner," the one in the corner would say, "go to next neighbor." During this time they would skip from corner to corner, while the old puss was trying to tag them.
“Blue Bird” or Blue Bud”, as it was called about 1870. A lot of birds of all colors appeared in a row, the mother bird watching over them. Some one with a long stick knocks and then the mother asks ‘who’s there’? answer, ‘old witch; what do you want’? Answer, ‘a bird’. Bird asks ‘what color’? the color chosen must then run and if caught, go to live with the old witch.

“Bull in the Ring” is rather a boisterous game, and rather hard upon the little wrists, but a lot of fun. Some one is selected to act the part of the ferocious animal, and after much pawing and snorting, he makes a plunge to escape through some weak place in the ring; if he escapes, some one else must take his place.

“Barn Yard.” This is a very funny game. A ring is formed, one of the players is selected and blindfolded, and then given a long stick with which he or she points at one of the players, the one pointed at must answer by giving the cry of some barn-yard animal or fowl, e.g., neighing like a horse, grunting like a pig, or crowing like a rooster, or gobbling like a turkey, etc.

“Stoop/Tag,” or “Squat Tag,” as it is sometimes called, is a game of tag where the player is not to be tagged while in a stooping position, but if caught standing erect, must take the place of the tagger.

“Hop Scotch.” The youngsters of Doylestown soon discovered that the stone-walk at the courthouse was one of the good places to mark off the squares for this game, which is played by hopping on one foot from square to square.

“Follow the Leader” was very popular about 1878, one of the larger boys would be chosen as leader, who would often lead us a merry dance. I call to mind one day at recess; we followed him over the sheds at the Reformed Church, then on and on into a field near the borough mill, realizing when too late, that we could not get back in time for the session, each one then gathered a bunch of flowers to present to the teacher; we marched in the school-room single file, and laid our peace-offering upon the teacher’s desk, and to our amazement he did not even thank us.

“Happy is the Miller” is a game that requires considerable energy; it is played with an unequal number, the youngsters singing with all their might and main:—
Happy is the miller that lives by himself,
As the mill goes around he is gaining all his wealth.
One hand in the hopper, the other in the bag,
As the mill goes around he cries out "grab."

At the word "grab," the one in the ring must be alert to secure
a partner that belongs to someone else, and then in turn the one
left over without a partner must be the miller.

"Mollie, Mollie Lee" was a game much enjoyed several years
ago, but about out of fashion now because of the kiss that must
be bestowed upon the chosen lover. Mollie Lee takes her position
in a ring the rest of the children taking hold of hands going round
singing:

Mollie, Mollie Lee as we go roaming
Down the bank so swiftly flowing,
Choose your own, your own true lover,
See that you don't choose any other,
Love farewell.
Here's my hand, my heart I give thee,
One sweet kiss and then I leave thee,
Love farewell.

"Three Jolly Sailor Boys," another of the microbe distributors,
is banished.

Here come three jolly, jolly sailor boys,
Just lately come on shore,
They spend their time in a merry, merry way,
Just as they did before.
Here we go around and around, around and around,
The one that you love in this merry, merry game
Just kiss her kneeling down.

The sailor who has been nerving himself for the ordeal steps
forward and chooses the one loved best, acting out the game as
described in the song.

"The Drunken Sailor" was a game we all enjoyed. It savored
a little of dancing. A double row was formed, the couple at the
top of the row would two-step down the line extending a hand
to each one on his side and each in turn taking a few steps in
circle, number one returning in line and extending the hand to the
next one until the end was reached. This could be kept up in-
definitely until tired out. All the while the game was going on
the singing was kept up.
What shall be done with the drunken sailor,
Put him in a boat and sail him over,
Sometimes drunk and sometimes sober,
The fall of the year comes in October.
When he lives he lives in clover,
When he dies he dies all over.

“Here We Dance Luby,” an exercise game being played now:
I put my right hand in, I put my right hand out,
I give my right hand a shake, shake, shake, and turn myself about.
Here we dance Luby, Luby, Luby,
Here we dance Luby, Luby, Light,
Here we dance Luby, Luby, Luby, every Saturday night.
I put my left hand in, etc., I put my right foot in, etc. (repeat as above)
I put my noddle in, I put my noddle out,
I give my noddle a shake, shake, shake,
And I turn myself about.
(Chorus) Here we dance Luby, etc.
I put my whole self in, I put my whole self out,
I give my whole self a shake, shake, shake,
And I turn myself about.
(Chorus) Here we dance Luby, etc.

“Did You Ever See a Lassy?” On the same principle as the one preceding it, not as easy as it looks.
Did you ever see a lassy? (repeat three times.)
Did you ever see a lassy do this way and that? (making any motion you choose, while the rest must follow, singing all the while).

“Poor Pussy,” is a game that calls forth much mirth. Some one is chosen to impersonate the cat, going through all sorts of antics, while she is standing or kneeling in front of any one he chooses. The chosen one must place his hand upon the cat and say “poor pussy” while the animal is calling forth all the cat language he knows; if you smile you must then take the cat’s place, etc.

Another game played now is:
William Penn took a notion
That he’d sail across the ocean,
So he left his dear old sweetheart,
In a hollow, hollow tree.
Never mind, my dear old sweetheart,
I will marry, marry thee,
I will buy you silk and satin,
I will buy you gold too.
The one in the ring points to each in turn singing “Tap for silver, tap for gold, tap for the very one that you love best.” The one loved best must enter ring.

The next game shows an easy way to get married.

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How oats, peas, beans and barley grows,
How those so well as the farmer knows,
How oats, peas, beans and barley grows,
You, nor I, nor nobody knows,
How oats, peas, beans and barley grows.

(Use sowing grain motion.)
Thus he stands and takes his ease,
Stamps his foot and claps his hands,
And turns around to view the land.
Waiting for a partner, waiting for a partner,
Open the door and let one in,
Make haste and choose your partner.
Now you're married, you must obey,
You must be true to all you say,
You must be kind, you must be good,
And keep your wife in kindling wood.
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“Oh Said the Owl I Wish It Were Night,” “Miss Jennie O. Jones,” “Grandmammy Hipty Klink,” are old, old games, 1850. “One Two Three Game” can be played by two or more and can be enjoyed by old or young. A good game to entertain an invalid of any age, as you will learn from the beautiful lines.

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It was an old, old, old lady, and a boy that was half-past three,
And the way they played together was wonderful to see.
She couldn't go running and jumping, and the boy no more could he,
For he was a thin little fellow, with a poor little twisted knee.
They sat in the yellow twilight, out under the maple tree,
And the game that they played, I'll tell you just as it was told to me.
It was hide and go seek they were playing, though you'd never have
known it to be,
With an old, old, old lady, and a boy with a twisted knee.
The boy would bend his face down on his one little sound right knee,
And guess where she was hiding, with one and a two and a three.
"You are in the china closet," he would cry and laugh with glee.
It wasn't the china closet, but he still had two and three.
"You are up in papa's big bedroom, in the chest with the queer old key."
And she said, "You are warm and warmer, but you're not quite right,"
said she.
"It can't be the little cupboard, where mama's things used to be,
So it must be the clothes press, grandma," and he found her with his three.
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Then she covered her face with her fingers, that were wrinkled and white and wee,
And she guessed where the boy was hiding, with a one and a two and a three.
And they never had stirred from their places, right under the maple tree,
This old, old, old, old lady, and the boy that was half-past three,
This dear, dear, dear old lady and the boy with the lame little knee.

With the ushering in of the germ and microbe theories, the kissing age has gradually disappeared, and with it such games as,

Needle eye as I pass by,
Waiting for you to go through,
Many a lass I have let pass,
But now I have caught you.

"Spin the Plate," once so popular, has no place now. Other games played were "Love in the Dark"; "Clap in and Clap Out"; "Post Office," where Johnnie Jones left a letter for Katie Smith with ten stamps on it, etc.; "Ghost," an entirely new game in Doylestown, is very interesting and requires a lot of thinking; "Go Round and Round the Valley," the valley being the outside of a large ring.

"Copenhagen" is another microbe distributor, can be remembered by many of us at our Sunday School picnics. A large rope was always taken along just as faithfully as was our croquet set and basket of good things. The game was played by lining up around the rope, certain ones were selected to go inside of the ring, those inside tapped the hands of one of the opposite sex; if the girl was quick enough to duck under the rope, even by running to some other part of the ring, she escaped being kissed, otherwise she received a kiss, and sometimes there was not much resistance; it was a noticeable fact that the larger ones always tagged the larger, and it was surprising to notice the larger number that gradually got inside of the ring as the game progressed.

"Hide and Seek" was a game played where counting-out rhymes were used, often the following:

Ailie, mailie, tipee tee,
Illie, pillee, dominee,
Oachee, poachee, dominee,
I pou tusk.
The last one then hid his face and counted out aloud by fives up to one hundred, thus 5-10-15-20 and soon up to 100, this was supposed to give the others time enough to hide, and then his task of seeking began.

"Farmer in the Dell Oh!" is one of the later day games, the words are—Farmer in the dell, the farmer wants a wife, the wife wants a child, the child wants a dog, the dog wants a bone, choosing each time as wanted, the last called being the one who remains in the ring and in turn takes the place of the farmer.

"Fox and Geese" was a game played in the snow. "High Biddy Martin" was played by New Britain children about 1850.

Sports such as jumping rope, playing ball and marbles all had their places. Just as sure as spring came with its deepest mud, just so sure came marbles; even the girls would often join in this game, but the boys objected, saying that girls could not shoot 'cunney thumb,' whatever that term might mean.

These are some of the many games and sports that have been played, and are still being played in Doylestown as the years come and go.
Homemade Straw Hats in Solebury.

BY LEWIS R. BOND, MORRISVILLE, PA.

(Thompson Memorial Church, Solebury Township, May 27, 1913.)

Did you live in Solebury forty years ago? If not, you may never fully realize just what you missed unless some of us who were fortunate enough to do so should give you a true account of its natural beauties, its gushing springs of pure water, its fertile and productive soil, frugal and comely housewives, rosy cheeked maidens and its honest sons of toil wearing upon their heads during the summer months the famous home-made straw hats for which the old township was at that time noted.

The hills are still here, the valleys are just as fertile though the forests of that day have fallen, the streams flow on fed by the same springs, the housewife and maiden still await the return of husband, father and brother, but the hat made from straw of the rye and wheat grown in the near-by fields is seen no more.

Vandalism is to be deplored, so is the commercialism that drives out the straw hat made by hand, from superior stock carefully selected, cured, plaited and fashioned by the hand that would not purposely allow an inferior straw to enter into its composition.

These hats were made from wheat or rye straw carefully selected cut by the younger members of the family with sharp knives or shears before the grain ripened, sorted, bleached and put away until needed. The straw was cut just above the first joint and after lying out to bleach, the sheath would strip off easily. The straw was whiter and less likely to become brittle when cut before the grain ripened. Toughness and strength were two essential qualities according to at least two authorities, Warren S. Ely and William W. Hurley who bear testimony to the frequency with which the home-made straw hat was called into service for whipping bumble bees nests which abounded in the fields at that time. The straw below the joint referred to was not sufficiently pliable to be of any use.
The personal knowledge of the writer dates from the spring of 1871, when with his mother and brother he paid a visit to Aunt Becky Heed, who then lived with her maiden sister, Martha Kitchen, in the house now owned and occupied by Theodore Nattenheiser just east of the village of Solebury on the road leading to the River road just below Phillips mill, there he beheld, what appeared to him the most wonderful of all the home industries he had ever witnessed, the making of home-made straw hats.

In the room were Aunt Becky as all familiarly called her, the widow of Abram Heed, and her sister, busily engaged in sorting over the dried straw, dipping or standing it in a large pot or caldron on the stove, apparently filled with hot water but certainly emitting great clouds of steam and then plaits the straw ready for the hats which were fitted on blocks of different sizes but probably all of the same shape. A number of hats partly finished were shown us giving a very clear conception of how the work was done. These hats were sold from seventy-five cents to a dollar and a quarter each, according to the quality and coloring of the straw. As a result of interviews with Hugh B. Eastburn, Esq., Hon. Hampton W. Rice, Warren S. Ely and Caroline Hough of Yardley, the latter having been the wife of Samuel Rose a real nephew of Aunt Becky, the writer finds that the hats made by these two old ladies were exceedingly durable, keeping both color and shape for a remarkable length of time and while the first cost was greater than that of the hats sold at the stores of that day, including the old slippery elm or turn storm hats, they were much more satisfactory and lasting. The three gentlemen above named had all worn Aunt Becky Heed's hats.

Aunt Becky Heed lived until Third month 1873, and is buried in the Friends burying grounds adjoining Solebury meeting of which she was a member. Her sister, Martha Kitchen died about a year earlier. Mrs. Henry Hough who is between seventy-five and eighty years of age informs me that she lived neighbors to Aunt Becky Heed from about 1844 until the death of the old lady and that after the death of her husband Abram Heed, Aunt Becky supported herself in a great measure by making and selling straw hats, being assisted nearly all the time by her sister. Aunt Becky, apart from her straw-hat making was an interesting character in her day and would, with a few others who lived in
Solebury about the same time, furnish material for a paper on remarkable women of the nineteenth century.

To William W. Hurley son of the late Charles and Matilda Hurley, who owns and occupies the homestead, the writer is indebted for valuable information including the following:

"My mother used to make the straw hats for my father and the boys. I think she used occasionally to make some for neighboring families. I have cut lots of wheat straw for her. It used to be great fun to have a good excuse for going through the fields of waving grain, when one's head was about as high as the wheat heads. It would almost make one seasick to look over the waving mass. Mother always wanted the straw cut before the wheat was ripe as at that stage the straw was much more tough and made better hats than when left until the grain was ripe, and the straw then becomes woody and brittle; strength and toughness were desirable qualities for a straw hat to possess as bumble bees were quite plenty and the hat was always ready. Straw cut early was also whiter than that cut after the grain was ripe and made much nicer looking hats."

Amy Ely, daughter of the late James and Emmeline Ely, remembers the making of straw hats at the Heed home, when a young girl living neighbors to Aunt Becky and her sister.

To the Hon. Hampton W. Rice, who is familiar with the Aunt Becky Heed's hats, having worn them, the writer is indebted for having his attention called to the fact that the late Rachel Pearson wife of Wilson Pearson and mother of Mrs. Asher V. Mattison made straw hats. Mrs. Mattison appears to have about as thorough knowledge of the manufacture of homemade straw hats as any one of the present generation and from her the writer gained much interesting information regarding this now extinct industry. Her mother was a daughter of Eli Fell, Sr., who lived many years ago in Buckingham township, and during her single days all the ladies of the family made or assisted in making straw hats and after her marriage to Wilson Pearson, she and her daughters in addition to spinning, knitting and performing all the home industries of the day, made the straw hats worn on the farm. Mrs. Mattison personally assisted in the selecting, curing, stripping, storing, steaming, plaiting, shaping and finishing of the Pearson straw hats at the old homestead on the south side of the road leading from the village of Solebury to Lahaska just east of the Carversville road.

The usual plait was made with seven straws and a wider one
Emblem of Seven Stars Used in Old Inn Signs.

BY ANTHONY M. HANCE, PHILADELPHIA, PA.

(Thompson Memorial Church, Solebury Township, May 27, 1913.)

On a map entitled "Approaches to Germantown from Washington's Encampment, October, 1777," there is indicated a locality by the title, "The Seven Stars." This is an old inn built 1720 on the Manatawny road near Plymouth creek, Montgomery county, about 5 miles northwest of Chestnut Hill, and still standing in a section of the country that has changed but little since Sir William Howe passed near it in manoeuvring for the possession of Philadelphia. Oddly enough, it was also at "Seven Stars" (now Village Green P. O., Delaware county), that probably the largest camp of the royal army was ever made in the field during the Revolution, and which was broken September 15, 1777, on news of Washington's moving west from Germantown, along the Lancaster road.

Studying these movements, on maps, of the contending forces, I have frequently wondered what "Seven Stars," as applied to old inns, could have meant; and, one morning, six weeks ago, on my way to business—my eye caught a medley of color in the dusty show window of a dingy second-hand furniture shop.
The glint was bright enough to make me stop and look, and to my surprise, I found it came from this emblem, bearing on its field exactly seven, five-pointed silver stars. As it was early in the morning, the shop door was locked, but a trusted messenger whom I dispatched soon returned with the emblem, which proved to be made of papier mâché, evidently for some decorative purpose, and not of carved and painted wood, as it appeared to be, and, as I had hoped, part of the sign of an old "Seven Stars" inn. (Incidentally this shop is about where the Grenadiers were encamped during the occupation of Philadelphia by the royal army, along a country lane (now Callowhill street) on the higher ground, south of the interesting Peggs's Run of Watson's Annals, and not far from the line of strong northern defenses, which extended along a ridge, south of Hickory Lane (now Fairmount avenue) from the Delaware, to Fairmount, on the Schuylkill.)

Now, I had to find out something about "Seven Stars," but though I have asked and searched, and my friends in turn have asked and searched for me, the real significance of the name is as far off as when I began to run it down. However, it leads to interesting subjects which are so interwoven in literature, history, mythology, astronomy, philology and archeology, that it is difficult to know just where to begin; but I cannot think of a better starting place than that wonderful aggregation of stars, the constellation of Ursa Major, more familiarly known to us in this country as the Dipper, yet equally familiar to our English cousins as Charles' Wain, or the Plough, or Plough and Horses. There it swings in the sky, round the north or pole star, which its pointers with unfailing accuracy have indicated for countless aeons. Low down on its hind legs like a bear, how magnificently it sparkles above the horizon on early autumn evenings, and how
majestically it seems to dominate every other constellation, when 
twinkling directly over our heads in early spring.

The seven stars of the great bear make the dipper, which stands 
out more conspicuously to the naked eye than other stars of this 
constellation because they are all, but one, of the second magni-
tude, and on account of their brightness were doubtless all well-
known, "when shepherds watched their flocks by night" and, by 
their old names, "Dubhe," "Merak," "Phecda," "Megrez," 
"Alioth," "Mizar," and "Benetcasch or Alkaid." Indeed, this 
constellation with two of its stars (the pointers) pointing to the 
pole star was probably more of a compass to the sailors of the 
Mediterranean than any other star or group of stars. Thus I 
think we see how the seven stars of this constellation are iden-
tified with ancient history and geography when even the names 
by which they are known have become archaic.

Of the ten cardinal numbers none has more interesting asso-
ciations connected with it than seven, and from the remotest 
times there has been a strong favor for it. Chambers says (Book 
of Days, vol. I, p. 166) : "It is, of course easy to see in what way 
the Mosaic narrative gave sanctity to this number in connection 
with the days of the week, and led to usages which influence the 
social life of all the countries of Europe. But a sort of mystical 
goodness or power has attached itself to the number in many 
other ways." We read of the seven churches of Asia, seven 
deady sins, seven dolours of Our Lady, seven gifts of the Holy 
Ghost, seven principal virtues, seven stars, seven metals, seven 
wise men, seven wonders of the world, seven champions of 
Christendom, seven churches, seven planets, seven sleepers, seven 
league boots, seven ages of man, seven years' war, seven sisters, 
seven senses, seven cities of Cibbola, etc. Rome was also known 
as the City of Seven Hills, for according to legend, it was built 
upon seven knolls. In Ecclesiasticus is a record of the seven 
senses; and Pythagoras tells us that the number belongs to sacred 
things. Very curious is the popular superstition that attaches to 
the seventh son of a seventh son. Credited with wonderful heal-
ing powers they were sometimes addressed as Doctor, and were 
believed to be able to cure disease by the touch and drive away 
imaginary, troublesome spirits. Chambers says "A Dublin shop-
keeper finding his errand-boy to be generally dilatory in his du-
ties inquired into the cause, and found that the boy being the seventh son of a seventh son his services were often in requisition among the poorer neighbors in a way that brought in a good many pieces of silver.” And again: “In Scotland the spae wife, or fortune teller, frequently announces herself as a seventh daughter of a seventh daughter to enhance her claims of prophetic power.”

According to the History of Signboards, (Larwood & Hotten, London, 1908, p. 500.) “The Seven Stars have always been great favorites. They seem to be the same pleiad which is used as a Masonic emblem, the circle of six stars with one in the center. But to tell to ears profane, what this emblem means, would be disclosing the secrets of the sacred arcana.”

But I greatly doubt this for friends who are au courant in masonic lore tell me the symbol has no significance as such. My own thought is that the sign and name were adopted by innkeepers as an emblem of good luck, and its display, from an advertising standpoint, as we would say to-day, was to attract the attention of strangers, that they might also have good luck as well as good fare.

These signs were also not uncommon in Pennsylvania before the Revolution. A fine sculptured specimen of a Seven Stars sign came to light in Cheapside (London) in 1851 which antiquarians pronounced to be at least 500 years old; and the Saracen, and Turks Head, signs still popular there, undoubtedly came from the Crusades. I think it not unlikely Seven Stars, as an inn sign, had the same origin.

Although it is recorded that a Seven Stars Inn existed in Manchester, prior to 1356, the earliest reference I have found to a Seven Stars Inn in literature appeared in the British Apollo in 1707:

“I'm amused at the signs as I pass through the town,
To see the odd mixture, a Magpie and Crown,
The Whale and the Crow, the Razor and Hen,
The Leg and Seven Stars, the Scissors and Pen,
The Axe and the Bottle, the Tun and the Lute,
The Eagle and Child, the Shovel and Boot.”

In Scharf & Westcott’s History of Philadelphia (pp. 994 et seq.), “Seven Stars” on Elbow Lane is named among the taverns that were known and numbered during the first half of the eighteenth century. Among the next grouping of taverns from
that period and the Revolution there was Seven Stars near Arch street, by Diedrick Rees. In 1785 there was a Seven Stars by John McKinlay, Fourth and Chestnut streets, and of later date a Seven Stars was on Fourth street above Race street. A Seven Stars Inn still exists in Philadelphia at the corner of Frankford avenue and Oxford streets. Again there is an old Seven Stars tavern in Cherry Valley and a Seven Stars Post Office in Adams county, four miles west of Gettysburg. In fact, this town got its name from the old tavern which is next to the post office, and I am informed that "the post office sign displayed had seven stars on an oval board—four above, and three below." This is similar to the arrangement of the stars on the sign-board at present hanging in front of the Seven Stars above Chestnut Hill. These stars are five pointed, gold, on a black, sanded, oval board. My informant writes me: "The inn at Seven Stars, Adams Co., Pa., has had a marker on the west gable end near the comb, but plaster or mortar has since been put on the surface of the bricks, which has obliterated the date of the building, yet there are marks inside that will never come off, and are history in themselves. Two doors leading to the room that contained the bar are disfigured by the lashes of wagon whips. I am told that drivers of teams drank liquor until they 'felt good' and then tried to see who could strike the hardest with their whips against these two doors and frames. The dents are deep and plain. The men had some muscle then, coupled with 'slight.' By their marks, some of the whips had lashes made of much coarser material or plaited or twisted different from others." It makes one shudder to think how the poor horses must have suffered from these long and cruel whips, dragging the great Conestoga wagons over the Allegheny mountains. (It is said there were 8,000 such teams in use at the height of that mode of transportation, less than one hundred years ago, before it was superseded by canals and later by railroads.)

It is difficult to say whether the sign of the Seven Stars had its origin from the shield of one of the astronomical Kings of the Magi, or from the seven bright stars of the "Great Bear," or whether it was suggested by the mystic pages of the Apocalypse; but from whatever source derived, it was very common in London about the time of the Great Fire (1666) and
as we have seen, not uncommon in Pennsylvania too, a hundred years later. The Three Kings, (i.e., Gaspar, Melchior and Belthazar) was a favorite and appropriate sign for inns, since after their long journeys to Bethlehem, they were regarded as patron saints for travelers. Each of the Kings had a shield or coat-of-arms assigned to him. One a blazing star, (the Star of Bethlehem) another the star and crescent, and the third, supposedly Melchoir, seven stars; and tradition has it, that this was from the seven bright stars of Arktos (i.e., The Bear), hanging in the sky over Bethlehem the first Christmas eve.

Summing up, as it were, after this brief outline of a subject on which a book could be written, I think there are five interesting points that stand out like the conventional points of the stars on this emblem:

(1) The adoption of Seven Stars as the arms, or insignia, of one of the Magi, from the seven brightest stars of the constellation most conspicuous in the northern sky at the time of the birth of Christ.

(2) The popularity and adoption of seven stars by inns; which custom spread through England, probably about the end of the twelfth century, on account of the crusades.

(3) The sign—seven stars—was brought to this part of the country about the middle of the eighteenth century by English settlers.

(4) As seven stars seem to have been mostly confined to Pennsylvania through old pre-Revolutionary inns, and their associations with both armies, the title becomes somewhat identified with our beginnings as a nation.

(5) With the growth of Pennsylvania Seven Stars began to disappear by re-naming inns for Revolutionary heroes; and with the continued craze for new names, mostly foreign, for hotels, the interesting emblem of the Seven Stars as an inn sign unhappily bids fair to disappear.
At canal bridge between Monroe and Kintnersville. Built by William Abbot in 1779. Bought by Philip Overpeck in 1792, to whom a license was granted in 1799. Maintained as a hotel for many years, Gen. Davis says until 1852. Has been in possession of the Overpeck family ever since. Now used as a farm house.
SEVEN STARS SIGN FROM TAVERN IN DURHAM TOWNSHIP

Reverse side. Southern exposure, on which the stars and moon are nearly obliterated.
Both sides show the original painting of stars to have been like this etching.
On this side the old paint marks have been covered with white paper for the purpose of making this photograph.
It is likely that there was some embellishment above the stars, probably the date and name of the tavern.
Medical Use of Plants by Indians.

BY GEORGE MAC REYNOLDS, DOYLESTOWN, PA.

(Thompson Memorial Church, Solebury Meeting, May 27, 1913.)

North American Indian tribes knew the medicinal properties of plants much better than is generally realized to-day. They had quite an extensive materia medica. Their knowledge of plants was no doubt handed down from generation to generation much the same as were their traditions and history. It is a matter for interesting speculation as to whether they did not have a way of recording this knowledge. Possibly they may have had a medical picture language, but upon this point, so far as known to the writer, there is no certain information. Probably there is none to be had. Whether anybody ever made any inquiry upon this point is doubtful.

A book could be written upon "Medicinal Use of Plants by Indians" without exhausting the subject. It is, therefore, quite difficult in a short paper to give an adequate or entirely accurate estimate of the Indians' knowledge of medicine. And a very interesting book could be written on the subject, but possibly the task to be properly executed, is one for a physician or pharmacist.

From what can be gathered from the earlier American medical writers, the Indians must have been familiar with the medicinal properties of at least 300 of the more common plants indigenous to this latitude. The art of medicine was, no doubt, extensively practiced among them. Relics which the now extinct or scattered tribes left upon our hills and in our valleys prove this. One of the objects in the collection of Indian relics belonging to Benjamin S. Purcell, of Kintnersville, Bucks county, Pa., is a curiously fashioned medicine cup, cut out of a piece of jasper, with a depression on the front side for the thumb and another on the opposite side for the forefinger, by means of which it was conveniently raised to the mouth, in lieu of a handle. The cup is hollowed sufficiently to hold about a fluid ounce of decoction. From this and similar vessels medicines administered inwardly in liquid form were taken. Some of the smaller mortars and pestles
are mute evidences of how the Red Men reduced the plant—stem, leaf, flower or root—to powder or extract, as desired. A few of the common plants of Pennsylvania used generally by the Indian tribes in this part of the country will be referred to very briefly.

**Common Thoroughwort (Eupatorium perfoliatum L.).**

This plant, one of the commonest of our meadows and pastures, has a number of common names—Thorough-stem, Crosswort, Boneset, Indian Sage, Ague-weed, etc. It was one of the Indians’ most ordinary remedies, mainly for fevers, sometimes as a sudorific or emetic. It was used as a decoction, or the leaves were powdered and thus taken. Every part of the plant was used medicinally, and it was occasionally made into a powerful but unpalatable bitters. There were at least eight other species of the Eupatorium used medicinally by the Indians the country over, but none was as powerful or as commonly used, probably, as the perfoliatum.

**Wild Geranium (Geranium maculatum L.).**

This species, and likely some others, like the Carolina Cranesbill and the Herb Robert, was used by the Indians, especially by the western tribes, in venereal diseases and as an external application for wounds. The Indians valued this plant probably as highly as any in their materia medica. Among its common names are Wild or Spotted Cranesbill, Alum-root and Tormentel.

**Witch Hazel (Hamamelis virginiana L.).**

This is a singular shrub in that it reverses the usual times of florescence and fruitage. It is the last flowering wild plant of autumn, not blooming commonly until the leaves have been destroyed by frost, and its fruit does not ripen until the following August or September. Witch Hazel thus seems to be an appropriate name. The Indians knew this shrub very well. They applied the bark, which is a sedative and discutient, to painful humors and internal inflammations. It is generally admitted that the specific qualities of this shrub have never been fully or accurately ascertained. Its common names are Witch Hazel, Winter Bloom, Pistachio Nut (by which name it is known in
the south), and Snapping Hazel (so-called from the noise made by the seed-pods when they explode).

**Soapwort (Saponaria officinalis L.).**

The Common Soapwort or Bouncing Betty is a weedy wayside plant that blooms from July to September. It belongs to the Pink family and has light rose-colored flowers, sometimes double. It is found all over the world—in tropical, temperate and semi-temperate climates. Members of the Historical Society will no doubt recall when they were children how they used this plant as a soap for washing their stained hands by simply crushing the leaves, stems and flowers and using plenty of water. It was the only soap the American Indian knew until the white men brought him something better. The earlier settlers learned its use as soap from the Indians.

**Partridge Berry (Mitchella repens L.) and (Gaultheria procumbens L.).**

Partridge Berry is a common name of two plants, sometimes found in almost the same location, but widely different in characteristics, one belonging to the Madder family and the other to the Heath family. Mitchella repens, some of whose common names are Partridge Berry, Grouse Berry, Deer-berry, Box-berry and Checker-berry, is not known to have been used medicinally by the Indians, though they may have used its edible berries as food. These berries, it is needless to state to those familiar with the plant, are palatable and children are fond of them. Bob White and Ruffed Grouse and other birds, and a few small game mammals like them. It is probably one of the few floral relics of the glacial age, and it would be unfortunate to allow it to die out. It can be transplanted if the habitat to which it is removed is congenial.

In Gaultheria procumbens, however, we have a plant by which the Indians laid great store. It stood near the head of the list in their materia medica, especially in some tribes, the Lenni Lenape among them. It was a stimulant and an anodyne. Its common names are Spring or Creeping Wintergreen, Box-berry, Ground-berry, Tea-berry, Partridge Berry, Deer-berry, Hillberry, Spice-berry, Ivory Plum and Mountain Tea. It grows in
May Apple (Podophyllum peltatum L.).

This plant is also commonly known as Wild Mandrake, Wild Lemon, Hog Apple, Duck's-foot Raccoon-berry, Yellow-berry and Peca. The fruit was highly esteemed by all Indian tribes, and, as it has a wide distribution, it was extensively eaten by them. They also had quite a thorough knowledge of its medicinal properties. The tribes of the north used it as a cathartic, while the Cherokees employed the fresh juices of the root for the cure of deafness by putting a few drops in the ear. The Osage Indians regarded it as a cure for poisons. In administering the powdered root the Cherokees used a syrup to make it more palatable, quite like the old-time physician administered calomel.

Thorn Apple (Datura stramonium L.).

The Indians seem to have had a better knowledge of this plant than the English settlers, although it was doubtless an introduced species. The Indians smoked it as a cure for asthma. The plant is strongly narcotic—poisonous, and is said to produce vertigo, torpor and even death. Vinegar was used as an antidote. Beverly, in his "History of Virginia," 1722, speaking of the effect of this plant upon some British soldiers, says:

"This being an early plant, was gathered very young for a boiled salad, by some of the soldiers sent thither to quell the rebellion of Bacon, and some of them eat plentifully of it; the effect of which was a very pleasant comedy; for they turned natural fools upon it for several days; one would blow up a feather in the air, another would dart straws at it with much fury, and another, stark naked, was sitting in a corner, like a monkey, grinning and making mows at them; a fourth would fondly kiss and paw his companions, and sneer in their faces,
with a countenance more antic than any in a Dutch droll. In
this frantic they were confined, lest they should destroy them­
selves, though it was observed that all their actions were full of
innocence and good nature. * * * A thousand such simple
tricks they played, and after eleven days returned to themselves
again, not remembering anything that had passed.”

The Thorn Apple also bears the common names of Jamestown-
weed, Jimson-weed, Stink-weed, and others. “Jimson” is a cor­
rupption of Jamestown, the locality where the plant is supposed to
have gained a foothold in this country. Dr. Coxe says (1822)
that it is native of America, but Rafinesque (1830) says that it
is probably a native of Persia and India, and has spread to
Europe, Africa and America. Rafinesque is, no doubt, correct,
as the weed was probably brought to Jamestown by English set­tlers, from which point it spread north, south and west. It was
unknown in Pennsylvania for many years after the settlement
of Jamestown. The very Indian name of the weed, “White
Man’s Plant,” indicates that the Indians did not know it prior
to the white man’s coming.

**Indian Tobacco (Lobelia inflata L.).**

This is a little annual, with branching stems and modest pale­
blue flowers, which formerly bore a number of vulgar names,
like Puke-weed, Emetic-weed, Gay-root, Wild Tobacco, Asthma­
weed and Bladder-pod Lobelia. It is common in waste places,
flowering in July and August. The aborigines used it as an
emetic, and the leaves, when chewed, are said to have the taste
of tartar emetic. Lobelia was extensively used by the Indians,
as they were addicted and habituated to emetic practices. The
seeds were mainly used. Dr. Rafinesque says that in his time
lobelia was “the base of many quack medicines for consumption,
which are violent and dangerous. They are erroneously called
Indian specifics, the Indians having no specifics for this disease,
but only palliatives.”

**Blue Flag (Iris versicolor L.).**

The root of this plant was used as a cathartic by the Indians.
It caused a distressing nausea.
Mountain Laurel (Kalmia latifolia L.).

Here is a plant said to be allied with the tragic in Indian life. Its narcotic properties were well known to the Indians, who are reputed to have used it as a poison in committing suicide. When they so used it, they took it in the form of a strong decoction. They also used the powdered leaves medicinally as a remedy for fevers, and with lard as an ointment for herpes. A weak decoction was used as a wash in various cutaneous affections. Some of the plant's common names are Rose Laurel, Calico Bush, Big Ivy, Spoon-wood, Lambkill and Sheep Poison. It is said to kill sheep and some other animals which eat it. Mountain Laurel was much more plentiful 200 or 300 years ago than now, and it grew so thick in favorite locations as to make the forest an impenetrable jungle, save to wild animals.

Bloodroot (Sanguinaria canadensis L.).

A very common plant, that has many common names, like Red Puccoon, Indian Paint, Bloodwort, Redroot, and Turmeric. It was used by the Indians as an emetic and cathartic, and later was the basis of quack medicines. Rawson's Bitters, a very popular remedy a century ago for jaundice (yaller janders), had Bloodroot for its basis. The Indians used its red juice as a stain for their faces. Black Elder was another plant that furnished them a product for similar decoration, and there were several more.

Louisewort (Pediculurus canadensis L.).

This plant, probably better known by the names of Wood Betony, Heal All or Beefsteak Plant, was used by the Indians for rattlesnake bite—that is to say, before the arrival of white men. The white man substituted another remedy for snake bite, the Indians liked the substitute so well they entirely discarded Louisewort, and snake bite increased in almost startling degree.

Rattlesnake Root (Polygala senega L.).

Among the common names for this plant are Seneca Snake-root, Blazing Star, Devil's Bit, Devil's Root and several others. It is reputed to be poisonous. Its root is large and tuberous, nauseous and bitterly pungent. It was used by the Indians as a tonic, diuretic and vermifuge. An Indian legend says that this
plant was once a cure for all disorders, but the Devil, discovering that the decrease in his business was due to this panacea, bit off a portion of the root and lessened its medicinal value, whence the name, Devil's Bit. This plant was held in high esteem by early physicians in America, and it was prescribed frequently, especially in cases of croup.

**Historic Account of Bowman's Hill.**

**BY J. E. SCOTT, M. D., NEW HOPE, PA.**

(Thompson Memorial Church, Solebury Township, May 27, 1913.)

As one travels along the Delaware river, noted in song and story for its quiet, romantic beauty, and for its sparkling, crystal clear water, one of the objects that most deeply impresses and attracts the traveler is Bowman's Hill. It may be seen for many miles from almost any direction; and from whatever angle it is viewed, it is conspicuous and beautiful. One is impressed with the thought that some prehistoric race of giants must have piled up this huge elongated pyramid as a monument to some ancient king, greater than a Cheops or Suphis.

Upon what stirring scenes in nature this old hill must have looked down, and of what great convulsions of nature it must have been a part. It was hoary with age when Adam and Eve met the serpent in Eden, and has changed but little since the day when the mastodon and pterodactyl sported in the waters that bathed its base. Its contour, when taken in connection with other formations of the neighborhood would lead us to believe that at one time it formed part of the rim of a great inland lake, and that in some great convulsion of nature it was burst asunder and that since then the Delaware has flowed unfretted to the sea. But we are content to leave the question of geological formation to those who are able to read the riddle of the rocks. For centuries of its history the Indian was in undisputed possession of it and its surroundings and, we are told that the red man lingered in this immediate vicinity until his brethren of the surrounding country had removed their tepees farther to the westward.

It is very probable that this hill was first beheld by the eyes of
white men in the year 1616 when three romantic and adventure-some Dutchmen set out from Nassau, now Albany, N. Y., crossed the wilds of northern New Jersey, struck the upper reaches of the Delaware, down whose current they drifted to the mouth of the Schuylkill.

Exploration and settlement of this region did not begin till many years later. There were some straggling settlements along either side of the lower Delaware soon after the middle of the century; but nothing definite and durable was done until after William Penn had received his notable grant from the English king.

Penn’s innate sense of justice impelled him to buy the land from the Indians, the rightful owners, as well as from the king, the technical possessor. The first purchase of what is now Bucks county was made in 1682, and had for its northern limits a line extending from a spruce tree, one hundred and four rods north of the mouth of what was afterward called Knowles’ creek—thence along the foot of Jericho mountain, through the edge of what is now the village of Wrightstown to the Neshaminy creek. For this land the Indians were paid some wampum, some blankets, guns, beads, kettles and trinkets.

It is alleged that a treaty was made with the Indians in 1686 by which a body of land lying to the northward of the line from the spruce tree, which stood by the river a little below the present Brownsburg schoolhouse, and extended to the Neshaminy, was acquired. There is nothing recorded to substantiate this claim, and the fact that it was acquired by the walking purchase in 1737 would seem to dispose of the claim.

Notwithstanding these facts, Thomas Holme, Penn’s Surveyor General, laid out a tract on the Delaware of 7,500 acres for William Penn, to be known as the “Proprietary’s Manor of Highlands.” It comprised the greater part of upper Makefield township and that part of Solebury lying below the grant to Robert Heath, who acquired 1,000 acres covering the site of New Hope in 1705. Thus we see that all of the land in this immediate neighborhood was once a part of William Penn’s personal holdings. The London Company purchased 5,000 acres of the manor lands, which were surveyed to them in 1709. A draft of the manor made at this time shows a large tract lying along the north-
ern boundary of the London Company's purchase, which was practically the line between upper Makefield and Solebury, had been previously laid out to John Pidcock. A tradition handed down in the Pidcock family says "that John Pidcock together with a more or less mysterious personage, generally known as Dr. John Bowman, settled here." A house, gristmill and sawmill were built, and a copper mine was opened. The creek took its name from the owner of the land and is still known as Pidcock's creek. The gristmill is still faithfully doing its work, though it has degenerated into a common feedmill. The tooth of decay has eaten up the house and the sawmill, though the ruins of both can be seen close together, east of the north end of the covered bridge that spans the creek. The large stone house on this property, important for its associations hereinafter to be mentioned, is being permitted to go into most regrettable decay. The time and the builder of this venerable landmark seem to be unknown. It would seem to have been built at three different periods. The middle section seems to be the oldest and was probably built first. The east end was added later and after Robert Thompson acquired the property he added the west end in 1757, as told by the date stone over the front entrance. The house and mill had been owned and occupied by John Simpson, (whose widow Thompson married in 1748) since about 1740.

THE COPPER MINE.*

The copper mine, which has been the source of a great deal of romance, mystery and curiosity is north of the hill and across the creek. It penetrates the hill some 60 feet, has two considerable chambers and a central shaft that sinks to a depth of some 40 feet. Some copper is present, however, not in paying quantities. Jonathan Pidcock finally closed the mine, disposed of his property, and moved to New Jersey. According to a legend of the Pidcock family he built a house and mill in the lower end of what is now Lambertville. This may have been the genesis of the "Prince Hope Mills" of Benjamin Parry.

The beautiful hill that is the central figure in this narrative was called by the Indians "Nenehawcachung." You can each

put your own interpretation upon this name. It ought to mean “Magnificent Hill” or something like that. This hill, always beautiful, is at its best in October, when the frosty blasts of the north wind have tinged the foliage with a thousand tints and hues and made it a dream of marvelous beauty.

While the hill which marked the boundary between the plantation of John Pidcock and the “London Tract” now the line between the townships of Solebury and Upper Makefield, has been known as Bowman’s Hill, so far as we can learn it is only within the last fifty years that the name of “Dr. John Bowman, the surgeon of the Captain Kidd expedition,” has been woven into the tradition.

Thomas Bowman from whom the hill gets its name, was not a pirate, but an erratic merchant from England, who in 1683 purchased of Peter Jegou Lessa Point and the “Island over against Burlington” New Jersey, where he had warehouses and traded with such vessels as sailed that far up the Delaware as Jegou and other Swedish and Dutch traders had done for a half century before. His name appears on the records of Bucks county courts as early as 1684 and at intervals thereafter down to his death at the house of John Pidcock in 1697 or 1698. His will dated December 25, 1692 at “the fawles of Delaware” was probated in New Jersey and letters granted to his brother-in-law Edward Hunloke, who on September 14, 1698, brought suit in the Bucks county court to compel John Pidcock to yield up to him certain goods and chattels belonging to the estate of Thomas Bowman left in his possession at the decease of the said Bowman.

John Pidcock in defense of the suit acknowledged he had such goods and chattels but declined to deliver them until he was compensated for the funeral charges of said Bowman and for attendance on him in his last illness. The Court directed that he surrender the goods and that the administrator pay his proper charges for services to the decedent, etc.

The stories of Bowman’s love for and wanderings on the lonely hill and his subsequent burial on its summit, fit in so nicely with such documentary evidence as we have of Thomas Bowman, that there can be no question as to the latter’s identity with the traditional Bowman of Bowman’s Hill.

Whether the dealings of Thomas Bowman with captains of cer-
tain piratical vessels in the disposition of their ill-gotten goods may have helped to confuse him with the real pirate Dr. John Bowman in the local traditions, or whether the tradition simply had its origin in the unwarranted suggestion of some local historian is an unsolved problem. General Davis sought to reconcile the famous pirate surgeon with an impecunious cobbler named John Bowman who lived and died on a small farm near Newtown but there is nothing to warrant such a suggestion.

The tradition has held to the story of Dr. John Bowman with considerable tenacity, however, in the neighborhood. Such is the fascination of piratical stories and buried treasure of pirates.

Some one placed a stone over Bowman’s grave with a large B carved upon it. Some years ago vandals broke it off and carried it away, and at the same time despoiled the grave. The object of the search was probably the treasure that Bowman was supposed to have secreted in the hill, it being his share of the booty of Kidd’s pirate depredations. The grave was not filled up and two weeks ago when the writer visited the grave he picked up three metacarpal bones of a human hand—presumably the hand of Thomas Bowman.

A story is told among superstitious people that runs thus: If you will prostrate yourself by the grave of Bowman and repeat the words, “Bowman, what killed you?” He will answer, “nothing.” Aaron McCarty, an old steamboat captain lived until a few years ago in the stone house on the eastern slope of the hill. Just before his death he told the writer this story. “One evening about 9 o'clock there was a rap at my door. Upon opening the door a total stranger presented himself and asked to be lodged over night. He said he was a stranger to all of this region but seemed deeply interested and asked many pertinent questions. The next day they walked together about the vicinity and over the hill, the stranger showing peculiar knowledge and very unusual interest. Finally he divulged the fact that his name was Bowman—a relative of Bowman, and that his home was in western Pennsylvania. He said that Bowman’s treasure is buried in the hill and that he had plans and diagrams at home that would probably lead to its discovery. He left with the avowed purpose of returning the next year with the drawings to look for the hidden gold. He never came but word was finally received that his house was
burned and he and the precious diagrams with it." So if treasure there be it still lies buried in the friendly bosom of the old hill.

The Pidcock family tradition says that John Pidcock, the old pioneer, and his wife are also buried on the top of the hill—and various other graves are said to be located there.

There was an Indian village on the western slope of the hill. Its site was marked for many years by the thousands of tortoise shells to be found there.

On the southwestern slope of "Bowman's Hill" is a small hamlet called "Lurgan," named after the Irish birthplace of James Logan, a close friend of William Penn. A school was kept here at one time in a one story building, but recently torn down. At this school many men, who in time became prominent in the affairs of the county and state got their early education. Prominent among these was Hon. Oliver H. Smith, United States Senator from the state of Indiana. The story is told that at one time a group of Senators, including Charles Sumner, Salmon P. Chase, Oliver H. Smith and others were lounging in the cloak room of the Senate, when the subject of early education was introduced. One had been graduated from Harvard, another from Yale. Some one turned to the Senator from Indiana saying "Senator Smith from what university were you graduated?" "From Lurgan, if you please," he answered. Prior to 1753 John Beaumont settled on a part of the London Company's tract near "Bowman's Hill," the land remaining in the family till recently. They were often called "Blue mounts," and are so called in some of Washington's letters.

Brownsburg, the hamlet on the river near the hill is not an old town. In 1790 it had but two houses owned and probably built by Mahlon Doane. The older, built of stone, still stands almost in the rear of the old hotel. Nothing remains of the other but the chimney. The place was called Pebbletown till 1827 when it was given its present name by Stacy Brown, who had the post office established. David Livezey built the stone house at the river near the end of the century, Samuel Opdyke came there in 1797 and operated a ferry. This was known for many years as "Opdyke's Ferry" and the ferry house was used as a hotel until within the memory of people now living.

John Knowles was the pioneer owner of the land about the
mouth of the next creek below Pidcock's, that emptying into the Delaware about half-way between Brownsburg and Taylorsville. His original holdings embraced several of the farms of the immediate vicinity, and was purchased from the Penn's—it being a part of the "Proprietary's Manor of Highlands." He built the east end of the present stone house and lived there for many years. The woodwork in the upstairs rooms of the house is still untouched by the art of the painter. The hinges of the doors and the nails are all hand-made. The creek took the name of the land owner and was known as "Knowles' Creek" until very recently when, in some unaccountable way it has degenerated into "Stony Brook." Further up this creek, on the south of Jericho hills, William Keith bought a farm prior to 1750. On this he built a stone house in 1763, which was destined to become famous in our national annals and will be mentioned hereafter.

The story of the origin of proper names is always interesting, but not always ascertainable. Here is the story of the origin of a family name of this particular region that may be either reality or romance, I know not which. Neither is it at all probable that the allegations of the story will ever be certainly proven to be either fact or fiction. The story was told to the writer by Amy Bender, who then lived in the old Groom house in Lurgan. That was some twelve years ago, and she was then eighty-five. She said she had often, when a little girl, heard her parents and others recount the incident and she believed it to be substantially correct.

"In colonial days two wood-choppers were working near the river not far from Bowman's Hill. They heard a crying in the forest very like that of a child. After listening one declared it to be the cry of a child. The other as stoutly insisted that the sound was made by a panther, which animal, as is well known among hunters, does make a sound almost identical with the crying of a child. The wailing continued and at length they decided to investigate. In the thick undergrowth near the river bank they found a little boy about two years old wandering about and wailing piteously. Diligent and continued search failed to discover a parent or caretaker, so the child was taken to their camp and comforted and cared for as best their kind hearts and scanty means would permit. When asked his name he would answer in his broken baby accents, 'Peter can't tell,' 'Peter can't tell.' To every importance came the unvaried refrain, 'Peter can't tell.' So often and so persistently was this repeated that the little fellow became known as
'Peter Can't Tell.' No parents or relatives ever appearing he was adopted by a kind hearted farmer of the vicinity. He grew to manhood, married and reared a numerous family, but the name Peter Can'tell which in the flight of years found a change in spelling and became 'Peter Cattel,' still clung to him and is probably the origin of the name of a numerous family often met with in various parts of the country.*

Interesting as we find this old colonial history of the Bowman Hill region, its martial history is still more entrancing. When we look over this quiet, peaceful landscape with its green pastures, its waving grain and its sunkissed forests, we can scarcely imagine that it was ever disturbed by war's alarms. But it was in this very vicinity that the stage was set and the curtain rung up on one of the most intensely dramatic and important military campaigns ever essayed by American arms. It was right here on the hallowed ground upon which we stand to-day that American manhood drank in an inspiration that carried it to higher heights of valor and self-sacrifice than it ever reached before or since.

On August 27, 1776, Washington fought the disastrous battle of Long Island where he lost 600 in killed and wounded and 1,000 prisoners. On the 16th of November he was obliged to surrender Fort Washington with 2,600 men and 30 cannon. In 12 weeks he lost 4,500 men—50 per cent. of his entire army. New York was abandoned to its fate, and Philadelphia was the only remaining stronghold of American patriotism. It is said, and truly said, that nothing succeeds like success. It is quite as true that there is nothing so blighting and so damning as failure. While Washington with his hungry, ragged, shivering band of dispirited patriots was being driven across New Jersey by General Howe and his 12,000 splendid troops—the flower of England and Hesse—well fed, warmly clad and arrogant, the gray skies of December never looked more cheerless than was the prospect of American liberty. Tories multiplied in numbers and doubled in activity. Expirations of terms of service and daily desertions rapidly decimated the patriot ranks. On the 8th of December the army crossed the Delaware and on the 9th encamped between Bowman's Hill and the river, only a few steps from this spot. The site was chosen because of its sheltered position and its com-

* This story though frequently told has no foundation in fact. Peter de Cattell of an old French family, reared among people unfamiliar with the French prefix "de" learned to use "D" as an initial in his name instead of "de" and the family name like De Cernea and others permanently lost its French form.—W. S. E.
mand of the river. The general officers took up their quarters further back from the river, in order to be more free from surprise and to be nearer their base at Newtown. General Washington was quartered at the Keith house, on Knowles' creek, south of Jericho mountain. General Greene was at the Merrick farmhouse only a few rods away. General Sullivan was at Hayhurst's, near the Eagle. General Knox and Captain Alexander Hamilton were at the Dr. Chapman house, north of Jericho. Captain William Washington, Captain James Moore and Lieutenant James Monroe were at the Thomson house near the hill. Generals Lord Stirling and DeFermoy with a division of the tattered army were sent to defend Coryell's Ferry. The two generals had their headquarters for a time in the old hip-roof house, known as the "old fort," while their army was encamped in the field to the northward but the main headquarters of Lord Stirling was at the Thompson mill.

On December 16th Generals Washington, Green and Sullivan rode up to Coryell's Ferry and with their horses tied under the "Old Chestnut Tree," a surprise on the Hessian army at Trenton was first talked about. Thus this venerable tree became famous as marking the spot where this glorious campaign had its inception. Later a second council was called to meet at the Merrick house, where the plan was further developed and perfected. On December 24th General Washington rode over to the Merrick place, the quarters of General Greene and took supper with him. After supper General Greene asked the family to retire to a neighbor's. Then came the other generals and one of the most important councils of war was held. Every detail of the stern task of the next two days was gone over and every man knew his duty.

Many of the old farmhouses for miles around have their traditions of having sheltered a party of Washington's army. People are wont to smile in incredulity when this is mentioned. We need to remember that they had lost most of their tents and baggage, that many of them were without shoes and badly in need of blankets and proper clothing. In this destitute condition why should not the patriotic people shelter and provide for as many as they could accommodate? It seems most natural to believe that all of these stories are true and that many men were thus
saved to the army. There being no telephones or telegraph in that day the high hills were used as signal stations. Bowman's Hill and Jericho were used in this capacity. Thus Newtown, New Hope and the forces down the river were kept in touch by signals flashed from these hills. From exposure as well as disease several soldiers died during the encampment here. These found a resting place down by the river. The little row of stones can be seen yet. More prominent than the others, is that marking the grave of Captain James Moore, of New York, who died of camp fever in the Thompson house on Christmas day.

On Christmas, camp was broken and the little army 2,500 strong marched down to McKonkey's Ferry, now Taylorsville, where they were to cross over. The boats from all along the river had been gathered in a wooded cove behind Malta island, just below Coryell's Ferry, now New Hope. These were quietly dropped down the river and ferried the little army across to fight the most important battle of the war for Independence.
Early Settlement of Wrightstown Township.

BY T. O. ATKINSON, DOYLESTOWN, PA.

(Friends Meeting House, Wrightstown Meeting, November 8, 1913.)

In tracing the history of Wrightstown Friends' Meeting, it carries one back to that interesting period, the settlement of the township and of Bucks county. In fact, the history of Bucks county could not be written without the (so-called) Quakers occupying prominent places in the narration.

One of the earliest travelers down the Delaware river was George Fox, in the fall of 1672, on his way from Long Island to Maryland. The inhabitants then were few and mostly Swedes, Dutch and Finns, with a few English Friends in the vicinity of Bristol and Bensalem.

In the spring of 1680 William Biles from Dorchester, in the County of Dorset, England, arrived with his wife, seven children and two servants and settled on a 300 acre tract of land in the vicinity of the Falls, purchased from some native Indians for about £10. A part of his purchase was a large island of the Delaware a mile below Falls, on which it is erroneously stated his house was built. His house, still standing and in a good state of preservation, was on the mainland, and he never lived on the island. He was a man of talent and influence in the province, and died in 1710.

The only Monthly Meeting in the county was held in William Biles' house until 1683 when the Yearly Meeting at Philadelphia agreed that the said Monthly Meeting, for the better accommodation of Friends, should be divided into two parts—one to be held about "Neshaminah," the other near the river Delaware, and these two meetings were to hold "Quarter" meetings as they were then called. The first "Quarter" meeting was held at the home of William Biles on the 7th day of the Third month, 1684.

Friends coming into the county mostly stopped at Falls or Middletown, and there was no white settler north of Newtown until 1684, near the close of the Twelfth month when John Chapman, with his wife and three children, from Yorkshire, England,
arrived, and took up their abode in the wild woods of Wrightstown, with only Indians, with whom they always maintained friendly relations, for neighbors. The streams were full of fish and the woods of game, and our early Quaker ancestors had their tables supplied in large measure from these sources.

John Chapman, the progenitor of the Chapman family in and around Wrightstown, the founder of Wrightstown township, Wrightstown Friends Meeting, and the village of that name, was born in Stagnah or Stannah, in Yorkshire, England, in the Parish of Skelton, in 1626, emigrated to America in 1684, about two years after William Penn and his immediate followers landed on the banks of the Delaware river. As before stated, with him came his wife Jane (Saddler) and three children, Mara, Ann and John. Jane Saddler was the second wife of John Chapman and was born in 1635, and married in 1670.

Until they could build a log house they lived in a cave or sod house situated on the road from Wrightstown to Penn’s Park, then Logtown. In this cave a few months after their occupancy two more children, twin sons, were born. They were named Abraham and Joseph, and were always close adherents to the religious faith of their parents.

Before leaving England, Friend Chapman had bought 500 acres of land, a section of which is now occupied by the hamlet of Wrightstown, the meeting house and graveyard. He presented 4 acres to the meeting for its use.

John Chapman died in 1694 at the age of 70 years. He was buried in the graveyard at Logtown, the first burying ground owned by Wrightstown Friends, presented to the meeting by James Harker. The following lines were said to have been inscribed on the stone at his grave:

"Behold John Chapman, that Christian man, who first began,
To settle in this town;
From worldly cares and doubtful fears and Satan's snares
Is here laid down;
His soul doth rise above the skies in Paradise,
There to wear a lasting crown."

(Mr. Henry Chapman Mercer, a great-great-great-grandson of John Chapman, says as a matter of fact this epitaph never was on his tombstone, but is pure fiction, and if we consider the character of the stones used in that primitive day—the common brown
field stones of the neighborhood—and the lack of facilities for engraving, we know he must be right in his statement.)

This old graveyard was located about 3/4 of a mile south of Logtown, now Penn's Park, on the east side of the road leading to what is now Rush Valley. The wall that enclosed it has been removed and over the dust of John and Jane Chapman and their fellow pilgrims the plowman turns the sod.

The first Friends Meeting at Wrightstown for worship, was held in the house of John Chapman; this privilege was given them by Middletown Monthly Meeting, where Wrightstown Friends held the right of membership at that time, at a meeting held Fourth month 4th, 1686. This was the first settled meeting at Wrightstown and was to be held on First-days once a month. There was a general meeting held at John Chapman's Fourth month 9th, 1689. This was authorized by the Quarter Meeting* and continued to be held about that time of the year, annually, until after his death, and then at his widow's until the year 1699, and from that time at the said widow's and John Penquite's and his widow's until 1722, at which time a meeting house was built. We have no authentic account of the building of this first meeting house at Wrightstown.

At Wrightstown a Youth's Meeting for the purpose of reading youth's papers and interesting them in religious subjects, was established near the close of the 17th century. The General and Youth's Meetings were held at Wrightstown for a long term of years. The Youth's Meeting was held for the first time on the day next following the general meeting in the Fifth month, 1735. The first Quarter Meeting at Wrightstown was held the 29th day of Ninth month, 1722, twelve years before the establishment of the Monthly Meeting at this place. Buckingham Monthly Meetings having been established in Ninth month, 1720, Wrightstown Friends and those of Buckingham requested that they might be permitted to join and be one Monthly Meeting. They were set at liberty to do so at a Quarterly Meeting held Ninth month, 26th, 1724.

*While the records show the name "Quarter" Meeting, it was probably simply a result of the custom of abbreviation of words common at that time. The correct name was always Quarterly Meeting, meaning a meeting held quarterly or four times yearly.—W. S. E.
We find the following minutes of the Quarter Meeting held Sixth month 29th, 1734:

"The matters about Wrightstown Monthly Meeting being a meeting to themselves, and Buckingham and Plumstead being to themselves, being debated, it is the agreement of this meeting that the said meetings do part as above proposed until further ordered, and that Monthly Meetings at Buckingham be on the second day of every month and at Wrightstown on the third day of every month."

The first Monthly Meeting at Wrightstown was accordingly held the 3rd day of Seventh month 1734. The next Quarter Meeting at Wrightstown was in the Second month, 1759, and continued to be held in that month until the present time.

Abraham Chapman, one of the twins, was chosen clerk of the first Monthly Meeting in 1734, and continued in that station until 1751, about 17 years.

No minutes of the Monthly Meetings in early days were signed by the clerks. Later and after John Chapman, we find as clerks Andrew Collins, Jr., Thomas Smith, William Linton, Ann Chapman, Isaac Chapman, Mary Briggs, Hampton Wilson, John Eastburn, Benjamin Smith, Margaret Wiggins, Joseph Wiggins. Within my memory those who have served in like capacity were Jacob Twining, Thomas Warner, Barclay J. Smith, Isaac H. Hillborn, Samuel Walton, William Woodman, Horace T. Smith and Jacob Livezey, who now holds the station.

The early minutes of Wrightstown Meeting were brief. They did not deem it necessary to transmit all their doings by record. One Monthly Meeting is as follows: "At our Monthly Meeting held at Wrightstown the Sixth day of First month, 1738, the business was chiefly concerning the building of the meeting house, and not needful to be recorded. Meeting now concluded."

At a meeting of Eleventh month, 1738, "The business of this meeting is not thought necessary to be recorded being concerning persons indebted." "Seventh day of Fifth month, 1747, no minutes worth preserving to posterity."

The work of clerking the meetings in portions of the 18th century must have been onerous, on account of so much business of various sorts. It was not unusual for Monthly Meetings to continue in session until late in the evening, and sometimes to adjourn to a future time to finish their work.
This period was the harvest of matrimony in the Quaker settlement of Wrightstown and vicinity. There was seldom a Monthly Meeting but three or four couples, before the men's and then the women's meetings, declared their intentions of marriage. This had to be repeated at two Monthly Meetings. There was no discipline and no queries in the early days of Friends, but they were diligent in looking after births, deaths and marriages, and new business that was constantly arising. Though there was no written discipline, there was no lack of vigilence among Friends to keep their membership in the straight and narrow way.

Wrightstown has had many eminent ministers in its membership. Agnes Penquite, John Rutledge, Mary Atkinson, Ann C. Parsons, David Daws, John Haycock, Thomas Ross, Zebulon Heston, Thomas Evans, Samuel Smith, Thomas Whitson, Thomas Smith, Hannah Wilson, Ann Hampton, John Simpson, Zebulon Heston, Jr., John Hayburst, Thomas Strickland, Sarah Smith, Joice Buckman, Edward Hicks, and Henry Woodman comprise the list. The last one mentioned rendered acceptable ministry for more than 50 years. He lived to 84 years of age. Since his death Wrightstown has had no regular minister. Several of the descendants of Henry Woodman are still active members of the meeting.

Ann Chapman Parsons, daughter of John Chapman who settled with her parents when a child in the cave at Wrightstown, appeared in the ministry in her youthful days and continued faithful until her death Tenth month 9th, 1732. On her death-bed she left valuable advice to young friends which her brother, Abraham Chapman, one of the twins, took in writing in part as follows: “It has often wounded my spirit to see those that have made professions of the truth, some of them children of good parents, take undue liberty, taking pleasure in vanity and folly, and neglecting that which would be to their everlasting peace.” This was spread upon the minutes of the meeting.

Agnes Penquite was a divinely favored Friend and was in the ministry above 70 years. Zebulon Heston was called to the ministry at 27 years of age, during the troublous war-time of 1776. On his death-bed he said: “If the world would have lived in love and unity, one with another it appears to me that no good thing would have been withheld from us.”
From the above mentioned ministers, one can judge of the names of many of the most prominent families that followed after the township was organized by John Chapman.

The old horse block still stands in the meeting-house yard, a monument to the primitive way of going to meeting. Farm wagons, cleaned up for the occasion, next came in use, and in time came the chair, a two-wheeled carriage with one seat only, hung on elliptic springs front and aft. The back springs, circular in form and large as a medium sized wash-tub, easy and swinging in motion. They were built by the local mechanics and more for strength than neatness. It was not until within my memory that the chair was supplanted by the gig, built much like the chair but having a jointed side support to the hood or top as do our falling-top carriages of the present day, silver mounted and dropped back so as to admit of easier ingress and egress. Thus you see as wealth crept in, fashion and luxury came with it. query: Was it, or is this condition destructive of the higher spiritual development of human life?

Next came the square-bodied carry-all carriage with springs, still much in use. At one time there was built on the north side of the meeting-house yard extending from a point about opposite the graveyard, an open carriage shed, probably 100 feet long, and on the same line further to the eastward, with a passage way between the two of about 10 feet, was a stone stable about 80 feet long inclosed except doors wide enough for a horse to enter, for the accommodation of those who came to meeting on horseback. This old stable was torn down about 1860, after having served its purpose for a century and a half.

The proper education of the young was ever a matter of great concern with Friends and the pious education of the youth was frequently urged by Yearly Meeting. It was advised that schools be established and that exemplary teachers be employed and that the schools be under the care of committees appointed by the Monthly Meetings. Several Friends feeling the importance of this matter made bequests in their wills leaving money to be used for the erection of schoolhouses and maintaining free schools for the education of Friends children and others who could not afford to pay for education.

In 1847 after much controversy in the Monthly Meeting, ex-
tending over a period of several months, it was finally decided to build a schoolhouse on the meeting-house grounds. This was done at a cost of $1,360.00. The funds had accumulated to the sum of $7,782.86, thus leaving a goodly sum for the maintenance of the school. By this time the free school system of Pennsylvania was in force and the necessity for Friends schools was not so great as when the bequests were first made. The school at Wrightstown maintained a high degree of excellence for many years. Its first teacher was Margaret Smith, then Ruth D. Beans, Eugene Smith, Thomas Smith, Caroline Stradling, Deborah B. Smith, Mary B. Heston, Mattie B. Simpson, Anna C. Wollaston, Sarah Roberts, Elizabeth Lloyd, and others that I do not now remember.

Prior to the building of the schoolhouse herein mentioned, the meeting had two schoolhouses in the township; one at Warner’s Point above the Anchor Hotel on the New Hope road, and the other about one-half mile below Wrightstown at the point now called Ryan’s Corner. These were under the care of the meeting at one time, but history does not say how and by whom they were built.

Other settlers followed John Chapman and in a few years we find as his neighbor William Smith. Next came John Penquite in 1683, who died in 1719. He was a minister among friends nearly 70 years. He married Agnes Sharp in 1690, who died in 1758, over 100 years of age. It will be seen that the privations and exposure of our early settlers did not materially lessen longevity as many of them lived to a good old age. Next came Francis Richardson, Thomas Stackhouse, John Routledge, Laurencot Gibson, Charles Brigham, Nicholas Williams, Thos. Worthington and many others.

In 1787 the large meeting-house which still stands, the building we are now in was built at a cost of $4,000.00. The money was raised by subscriptions among the members who were very numerous at that time and generally alive to the requirements of the Society. Friends of Wrightstown were generous and kind. Several subscriptions for different purposes would be in the hands of the committee at one time.

Previous to the establishment of the Monthly Meeting, the Quarterly Meeting looked after Friends necessities. A com-
Early settlement of Wrightstown township

A committee was appointed in 1694 and instructed to buy a cow to lend to John Chapman. At the next meeting the committee reported that the cow had been bought as directed at a cost of £4.

We will remember John Chapman who was the first settler and owner of 500 acres of land, but land in that day was not much of it tillable, and did not put money into the pocket nor milk in the cellar. After the death of John Chapman his widow exchanged 100 acres of land in Wrightstown to William Smith for a gray mare, showing the low valuation set upon land in those days. At the first Quarterly Meeting held at Wrightstown, Ninth-month, 29th, 1722, James Moon and Thomas Clifford, having lost by fire, it was agreed that each Monthly Meeting make subscriptions and assist them; also that Shrewsbury Friends had been at great expense in building a convenient meeting-house and needed assistance. Each Monthly Meeting was requested to contribute. Samuel Wilson and Samuel Hillborn lost by fire, and Wrightstown assisted them. Money was made up to send to John Hanson, a Friend of the eastern part of New England, whose wife, four small children and a servant woman were carried away captive by the Indians. All save one of his children were redeemed at a charge too heavy for the said John to bear.

In 1837 $200 was raised by Wrightstown meeting to assist in building the meeting-house at Doylestown. At a Monthly Meeting held Twelfth month 3rd, 1754, Jeremiah Bowman made application for some assistance, he not having wherewith to sustain himself. David Buckman proposed to take him for one year for £4, which the meeting agreed to pay. These are a few among many instances showing promptness and liberality of the old-time Friends in rendering assistance.

At the Monthly Meetings during the Revolutionary War and for some time after, cases were brought to the meeting's notice of Friends who had in some way encouraged the conflict. It might be by paying a fine, or enlisting in the army, or serving as a member of some convention in the province, or in other ways advancing the fighting spirit. Below is a list of those dealt with by Monthly Meeting which will give you a partial idea of the names of members at that time.

Disowned:—John Wilkinson, Benjamin Lacey, John Tomlinson, Jesse Comfort, Jos. Tomlinson, Thomas Ross, Nathan Ham-
mer, Abner Buckman, John Chapman, Richard Leedom, Daniel Lee, John Buckman, John Stockdale, Benjamin Buckman, Miles Martindell, John Rose, John Atkinson, Thomas Kirk, John Briggs, Thomas Kooker, John Scarborough, Amos Chapman, Abraham Chapman, William Lee, Stephen Wilkinson, William Smith, Thomas Whitson, David Newborn, Ralph Lee, Robert Wear. Those who were retained in membership after making an acknowledgement of having violated the discipline were David Twining, Benjamin Chapman, Thomas Atkinson (after two years' labor of the committee), Jonathan Doan, Joseph Johnson, Thomas Smith, Thomas West, Zachariah Betts, Abraham Hibbs, William Heston, Thomas Story, Paul Blaker, Joseph Kirk, Mathias Harvey and John Beaumont. Thirteen of these cases were reported at one Monthly Meeting, Tenth month 3rd, 1780. Friends were impartial in their dealings with open violators of their testimony, but if they showed no disposition to make satisfaction to the meeting, the case was deferred for months and even for years in order that the erring one might be reclaimed.

The Friends of that day have sometimes been called Tories, because of their discountenancing war, but it is an unjust charge. It was taking up arms that they opposed. It made no difference to them whether a Friend espoused the cause of the king or of the colonies. They were not to assist in warfare. A member of the society had never given countenance to anything to defraud the king of his dues. They put themselves on record as not being willing to be instrumental in setting up or tearing down of any government.

Wrightstown Meeting property is historic ground. It was here the old chestnut tree stood which was the starting point for the celebrated “walking purchase.” In a corner of the new graveyard near the junction of the Durham and Penn's Park roads, which at that time was called “John Chapman's Corner at Wrightstown,” stands a rude brown stone monument marking the spot where the chestnut tree stood and upon which is a suitable inscription of the date, and facts concerning the Great Walk in 1737. It was erected by the Bucks County Historical Society in the year 1890. The ground on which the monument stands, was presented to the society by Martha Chapman, who was the last member of Wrightstown Monthly Meeting by the name of
Chapman. She was an elder for many years and died in 1888, at the advanced age of 92 years, beloved and respected by all. A few years before her death, the field was purchased of her by friends, and is now used as a cemetery under their care.

The caretakers of the house and grounds who also acted as sextons within my memory were Samuel T. Hillborn, who acted in 1840, and for many years thereafter; following him were John Knowles, Reeder S. Scarborough, Henry W. Merrick, John T. Pool and John Molloy. Samuel T. Hillborn buried over 900 persons during his term as caretaker.

One of our elderly Friends, Mrs. Eliza H. Atkinson, well remembers the unique appearance of twenty or more plain women Friends sitting in the two upper galleries of our meeting at Wrightstown. I also remember all that are herein mentioned:—Elizabeth Smith, Rebecca Hampton, Jane Smith, Jane Atkinson, Ruth Lacey, Sarah Smith, Anne Smith, Susan Smith, Mary Ryan, Deborah Atkinson, Ann Chapman, Martha Chapman, Elizabeth Holcomb, Margery Hibbs, Elizabeth Scarborough, Margaret Reeder, Mary Woodman, Martha Atkinson, Mary Dubree, “Aunt Mollie Atkinson,” Mary Hillborn, Elizabeth Warner, Susan Twining, Rachel Twining, Sarah Twining, Aseneth Warner, Susan Warner and Martha Janney Simpson.

While on the other side of the partition in the “men’s end,” the fathers and husbands, like plainly clothed, could be found with their broad-brimmed hats and straight-collared coats. Let it not be understood that the Quakers of the time referred to, were careless in their dress. The plain bonnet and shawl, hat and straight coat gave subject for as deep consideration to the exact shape and fit as do many of the more fashionable dresses of the present day.

Between the years 1880 and 1890, the matter of the men and women meeting in joint session on the occasion of their business meetings was agitated. About 1890 the Monthly Meetings of this Quarterly Meeting decided to meet in joint session. Bucks Quarterly Meeting commenced meeting in joint session about 1892. Buckingham Monthly Meeting in 1891, and Wrightstown about 1888. Thus doing away with the necessity of adjustable partitions, which are still found in all of the older and larger meeting-houses. These partitions are now rarely used.
At the time the change was made, the men clerks usually still acted as clerks and the clerk of the women's meeting was made assistant clerk. Since the first part of this article was written, Jacob Livezey has resigned as clerk at Wrightstown, and Alvan H. Tomlinson has been appointed in his place.

John Chapman First Settler of Wrightstown.

BY HENRY C. MERCER, DOYLESTOWN, PA.

(Friends Meeting House, Wrightstown Meeting, November 8, 1913.)

I am on my mother's side, the great-great-great-great grandson of John Chapman, the first settler of Wrightstown, but I would not venture here in the old Wrightstown meeting house at this time to tell you anything new about him if it had not been for an ancient document which my cousin, Miss Margaret Wiggins, gave to me two or three years ago.

Here it is, one of those old, yellow manuscripts with its creases, tear marks, time-stains and ink flourishes, which if read between the lines, from the point of view of Sherlock Holmes, would tell us everything. I have had it framed. It is John Chapman's marriage certificate 243 years old, signed by his own hand, proving his own legitimate marriage, which he brought over with him in his pocket or sea chest, from his old home in England, which he produced here to show who he was in the first place, which he kept with the greatest care, and which has been moldering here in Wrightstown through this long interval of time, until it came into my hands.

My point is that on its face a singular contradiction appears, which so upset my previous knowledge as to the origin and birthplace of John Chapman, that I became very much more interested in the matter than I had ever been before, and after going over all the information available, namely, a lot of deeds, Friends' certificates, and various versions of a family narrative, which the Chapman descendants possessed, was led to make an important correction in our record.

It has always seemed to me a rather backward thing for a man to know that his ancestor came from a certain country, yet not
to know or seem to want to know, the name of the town, district or city which gave that ancestor birth. Such, however, was the state of my family's knowledge upon this subject until the year 1875. We knew from the records several things concerning John Chapman’s life in America, for instance, that he arrived in the Delaware in the ship Shield or Shields; Captain Toaes, from Newcastle-on-Tyne after a severe storm, that he settled, probably, on the advice of Phineas Pemberton, in Wrightstown with his wife and three little children, as owner of five hundred acres in October, 1684, that he built one of the earth dwellings called caves near this spot where his sons, Abraham and Joseph, were born, that these twin children were rescued by Indians, that their sister Marah, captured a deer, that John Chapman’s widow became poor and received charity from the meeting, that he died here in 1694 and that his son or grandson wrote an epitaph which never appeared on his grave.

But as to his birth and ancestry in England our knowledge was very insignificant. We knew that he came from a place called Stannah variously spelled in the records, somewhere in England, that he was born in 1626 within sight of the sea, near a seaport, that he had been a mariner by profession, had joined the Society of Friends and had been persecuted for his faith, that his second wife’s name was Jane Sadler, who was born at a place called Lazenby, wherever that was, and that his father’s name was John. This was all.

Then, in 1875, my grandfather, Henry Chapman, went to England, and found Lazenby, near Northallerton, in Yorkshire, along the line of the Northeastern Railway, and established the fact that this Stannah was Stanhope, in Durham, about thirty miles to the north; that the church register of a very old church at that place, where Bishop Butler afterward preached, showed the birth of John Chapman, the son of John Chapman, in 1626, and that the forefathers of this John lay buried there and in the churchyard at a village called Frosterley nearby.

So convinced was my grandfather of these facts, to which he had been led to by a remarkable series of coincidences, that he called his new house Frosterley, and embodied the information not only in Davis’ History of Bucks county, then being written, but also in an English book, Memorials of Old Stanhope, in which
the English writer, on my grandmother’s authority, refers to
John Chapman as having left the church of his ancestors to join
the Society of Friends, and gives an account of his descendants
here in Wrightstown.

Like the rest of my family, I took these things for granted until
this old, time-stained paper came into my possession which states
at the very beginning in the most positive manner that Stannah
is in Yorkshire. If, therefore, the place was in Durham, or if my
grandfather was right, then the paper was wrong, wrong, either
through an unaccountable blunder in geography, or else wrong,
because the document was intentionally signed at a non-existent
place and hence possibly invalid.

To settle these doubts I went over all the evidence and as no
place called Stannah appeared anywhere on the map of England,
and as there were three or four Lazenbys, I never cleared up the
matter until I found what my grandfather had never seen—
namely a note that had been copied from one of the most inter­
esting old manuscripts we ever had in the county, which is the
official record of the arrivals of first settlers, kept by Penn’s sec­
retary, Phineas Pemberton, known as The Book of Arrivals, and
which in some unaccountable way has recently been lost or mis­
laid at our courthouse. This note said that John Chapman came
from Stanghah (now spelled “Stanghow” in Bartholomew’s atlas
of England and Wales, 1903 Edition, plate 15) in the parish of
Skelton, in the county of York.

That was conclusive. The old marriage certificate was right.
Strange to say, my grandfather had found the wrong Lazenby
in the right county and about thirty miles from the right Lazenby.
He had found a John Chapman, the son of John Chapman, born
in the right year, but at the wrong Stannah and we had to begin
all over again as far as John Chapman’s birthplace was concerned.

My maps and gazetteers showed that the real Stannah, or
Stanghow, was and still is, a little town of four or five houses set
upon the spur of a hill, where the highlands slope downward over
what is called the Vale of Cleveland towards the German Ocean
about five miles away. The mouth of the River Tees is in sight,
where, according to the old Wrightstown manuscript, the ships
of Chapman’s boyhood days went in and out, and whence, pos-
possibly from the port of Stockton, he himself, late in life sailed to America.

Near by stands the ancient parish church of Skelton, where John Chapman was baptized, and where in a strong box, built in the thickness of the wall, are to be found at this moment the records, not only of his life and birth, but probably of three generations of his forefathers. A few miles across country is Guisborough, mentioned in another Wrightstown manuscript, where many of the early Friends' meetings were held, a town which an old English writer says is as beautiful as Pozzuoli in the Bay of Naples, and far more salubrious. The real Lazenby, where my ancestress, Jane Sadler, was born, lies four or five miles northward by the sea and near a moor known as Lazenby Whinn. And behind Stannah rises a high hill known as Roseberry Topping at the base of which the great navigator, Captain Cook, was born, and the summit of which looking over Stanghow, commands one of the finest views in the north of England, such a view we might think, as Kingsley describes in his lines:

"Airly Beacon, Airly Beacon;
Oh the pleasant sight to see
Shires and towns from Airly Beacon,
While my love climbed up to me."

The discovery of iron in the Cleveland hills about 1850 has changed the country around Stannah and at one place near by, thrown up a mountain of slag. But several little brick houses are there, where the roads cross and several other older buildings stand out on the moor on isolated farms.

Would that I might be able to visit this little known corner of Old England, where associations would rise from the earth at every step, or that I might learn more than I have learned from the travels of two of my friends recently prevailed upon to go there, one of whom reached Stanghow is such a dense fog that he could not make out the points of the compass, and the other, who was in such a hurry that he only had time to see the strong box in Skelton Church, without examining its contents.

But through the kindness of the present rector I have had these old records searched, and after a good deal of outside investigation have thus far been able to gather one or two new facts as to the origin and birthplace of John Chapman as follows:
He was one of the name Chapman, very common all over England and of a family numerous in 1626 near Stanghow, but now extinct there. The fact that there were several Johns living about the same time, all referred to in the church records, complicates matters, but I am thus far nearly certain that his great-grandfather was Thomas Chapman, a rich tanner, of Stanghow, who died in 1586 and is buried at Skelton Church. He had two brothers, *viz.*: Thomas and Robert, and a sister, Ann Stonehouse, the first and last of whom may have been living when he left for America. He had a sister-in-law Ann, possibly also then living, with her two sons his nephews, John and Robert Chapman. And his mother, Jane, was alive two years before he left for America, according to the probate of her will.

In view of these facts, it is a very curious thing that none of the names of any of these relatives appear as witnesses at his wedding, or sign this old deed, by which he bought his five hundred acres of American land before he left England, as if, possibly, some of them might have remained in the Church of England and disapproved of his change of creed, or as if he might have quarrelled with them, one and all.

As he was born in 1626, he must have been for twenty years at least a member of the Church of England in which he was baptized, even if he joined the followers of Fox in 1648, at the very beginning of the society. His persecutions, the first of which occurred not under the rule of the English Church, but of the Puritans in the time of Richard Cromwell, and finally during the reign of Charles the Second are narrated not only in the old Wrightstown family record, but also in the celebrated book known as "Besse's Persecutions of the Quakers." John Chapman refused to swear. He was fined for attending meetings and was unjustly taxed through false witnesses, but the most remarkable incident in all his troubles was his strange silence at Sunderland, when he went to see, or feed or comfort, some Quaker Friends who were sitting in the stocks, was put in himself, absolutely refused to speak to the officers, and was sent to Durham jail for nine weeks.

The old deed has a curious seal. It looks like the impression of an ancient stone intaglio, stamped through the paper with the device of a bleeding heart pierced with two arrows, as if pressed
from a signet ring, certainly not worn by Chapman, but possibly by the other party, Captain Toaes who might have found it in some trading voyage in the Levant. The document shows that Chapman bought his land, according to the Wrightstown manuscript, the day before he started for America, and from this same Captain Toaes who brought him over in his ship the Shield, of Stockton-on-Tees, which ship, with the same captain and a lot of emigrants was blown up the Delaware River in a heavy gale in the year 1678 and tied to a tree, after which it was so cold over night, that the passengers were landed next morning on the ice.

It was on the longest day of the year, 1684, when Chapman left old Stanghow with his wife and his little children, Ann, (afterwards Ann Parsons, the minister) aged eight, John, five, Marah thirteen, and poor little Jane, aged twelve, who died at sea, and was thrown overboard, and with his ward, Ann Parsons, of Kirk Leatham, in Cleveland, therefore he must have started either on the traditional Mid-summer Day of St. John the Baptist, June 24, which the Germans would have called his “name day,” or on the 21st of June. He had received his portion from his mother’s will about two years before, and his deed for five hundred acres in “Pennsylvania,” with Captain Toaes had just been signed. But he never could have heard of Wrightstown or had any intention of coming there, since his land, though bought, was not apportioned in the wilderness, till he reached Philadelphia.

He was careful in getting character certificates, and required one from Captain Toaes, when he left the ship, but strange to say he never took the trouble during his lifetime to get Penn’s official patent for his five hundred acres, and that document, here shown, with the great seal of Pennsylvania stamped on beeswax, in a box of hammered tin plate, probably made in Germany, first came into possession of his son, John Chapman, Jr., in 1705.

If any one proposes to investigate the English origin of John Chapman, this marriage certificate shows that he must abandon Stanhope and go to Stanah or Stanghow, in the Cleveland country of the North Riding of Yorkshire, and the ancient strong box in Skelton Church. I am only pretending to present this fact, not to write his life. What else any one can read in the Chapman narrative I pass over, with a final word as to his gravestone, probably without an epitaph, which it ap-
pears was probably carried off as building material about 1828 from the old Friends' burial ground at Logtown, then reprehensible neglected and abandoned by this meeting, and which stone may be now (1913) built into the wall of Jacob Liverzy's house at Penn's Park.

Bucks County Pioneers in the Valley of Virginia.

BY S. GORDON SMYTH OF CONSHOHOCKEN, PA.

(Friends Meeting House, Wrightstown Meeting, November 8, 1913.)

In a magnificent, verdant basin stretching from the Shenandoah river to the Potomac river, and gradually expanding between them and the timber-crested spurs of the Blue Ridge until finally merged far off in the distant Tennessee mountains, lie the deep turfed limestone plains of the Valley of Virginia, a country as notable in this day for its material prosperity as evidenced by the thriftiness of its graziers, farmers and orchardists, as it was famous in early days for its exciting border tales, the time when the romance of its civilization and conquest thrilled fireside listeners in the older communities of the East. The story of its colonization is unique in the annals of American ethnological progress. It was not unlike that of the older colonies in many ways, only that it differed from them in the quality of the elements which made its primary history and in which the citizens of your native county of Bucks formed no small proportion.

East of the Blue Ridge and to the south of the Potomac, lay what was called "tide-water" Virginia planted and settled a century before by the cavalier blood of England. Virginia, at that day, was supposed to extend to, and have jurisdiction over all the western territory as far as the shores of the remote Pacific, and all this land beyond the Blue Ridge was an unknown region, until Governor Spottswood and his cavalcade of "Knights of the Golden Horse-shoe" ascended the mountainous barrier and looked down, for the first time, upon that virgin valley, as yet un trodden by the feet of white men. Little did those people then imagine that the crest of the range upon which they stood, would, in days to come, define the physical and political division between the old state of Virginia and West Virginia.
In the settlement of Virginia's seaboard counties the native Indians had been gradually thrust beyond the Blue Ridge into the western valleys there to roam free and undisturbed by the settlers who dared go no farther; and there the red men fought on those rock-rimmed meadows, for nearly another century, their inter-tribal wars, or pursued their hunting expeditions in peace.

The Valley of Virginia is drained by many tributaries which find their course toward the Shenandoah or to the South Branch of the Potomac. It was rich in game and of wondrous fertility, and it is not surprising that some of Spottwood's exploring party, who were also members of the Council, obtained the first grants which gave them the control of the lands lying farther down the valley; but there still remained vast unappropriated sections waiting the coming conquest. The few white men who had entered the valley were wandering traders who followed the Indian trails on their business of barter. Some of these were from the wilderness frontiers of Pennsylvania, and others from the distant Dutch settlement in Ulster county, New York, and it fell to the fortune of one of the latter, whose shrewd observations found it to be a land of promise and plenty, that the pioneer movement into the valley was initiated.

John Van Metre, an Indian trader from the Dutch settlement at Eusopus, in Ulster county, N. Y., returning from one of his expeditions in the south, advised his sons to settle on the land which he had described to them, and the immediate result was that John and Isaac Van Metre, two of the sons of the trader, petitioned for and obtained from Governor Gooch and the Council of Virginia, in 1730, a 40,000 acre grant that extended from the south bank of the Potomac to the vicinity of the present city of Winchester, Va., and between the Shenandoah and the South Branch of the Potomac. Harper's Ferry was the natural gateway to this land of Canaan, but all the fords of the Potomac leading out of Maryland were pathways to the promised land then called the Northern Neck of Virginia. The Governor's grant to the Van Metres imposed certain conditions upon the grantees, one of which stipulated for a limited number of families which they were required to seat upon the land within a definite period of time. About the expiration of this term, the Van Metres, finding themselves unable to fully comply with the
conditions, assigned their grants to Jost Hite, a near relative, and also a resident of the Ulster county colony. Hite very promptly added to his holdings a further grant from the council of Virginia, for a much greater territory than that obtained by the Van Metres, and lying to the south of it; but the purchase of these additional lands brought antagonism with Lord Thomas Fairfax, who was proprietor of the Northern Neck by virtue of priority of title; he having a grant for all his lands direct from the crown, which he contended, took precedence over that of the governor and council. This situation brought settlers under the Van Metres and Hite into disputes about their titles, and it required a half century of litigation to determine the rights of ownership. Finally a decree was handed down in favor of Hite, and the grants and surveys made under him were confirmed.

During the years that these lands were in chancery, and, unrestrained or undeterred by the probable outcome of the suit, grants were still continued by the Council, and great tracts of virgin wilderness were parcelled out and surveyed to Alexander Ross and his company from Chester county, Pa., largely of the Quaker element, to Benjamin Borden and his adventurers of New Jersey, and to many another group of speculators or settlers, but all under and subject to conditions similar to those which had governed the Van Metres and Hite grants.

Beginning with the year 1732, and along toward the climax of the Hite-Fairfax controversy, there passed into the valley a throng of pioneers from every colony in the East, and from the emigrant ships that touched at New Castle an eager, rushing, fearless stream of diversified humanity in which races, creeds and characteristics mingled like the basic elements pouring into the melting-pot, and where, for another generation they settled amalgamated and in the refining process produced the sturdy qualities of the pioneers of a later period so prominent in the planting and winning of the West.

Such was the situation in Western Virginia when we begin to detect the presence there of distinctively Bucks county colonists, who came from the townships at the eastern end of this county, from those along the Philadelphia border, and as far north as the forks of the Delaware. Many were of the second generation
of the families who got their patents here from Penn and his commissioners.

To understand more clearly the locality in which our people settled, some knowledge of the counties covering the northeastern end of Virginia is necessary.

Spotsylvania county, erected in 1720, was the scene of the earliest emigration. As the population increased and spread, Orange county was set off from it in 1734, then Augusta and Frederick in 1738, Berkeley in 1772 and Jefferson in 1801. So that the Bucks county pioneers, originally locating in Spotsylvania county, for instance, may have, within their lifetime or that of their children, resided continuously in the same place, and yet their lands have come within the limits of each of the above counties successively.

As one scans the official records of any of these jurisdictions, or searches through the manuscript documents or authorities, one begins to unearth the local history of these scions of our forefathers, and realizes a sense of kinship or neighborliness whilst delving among the familiar names found in the faded folios of that ancient time. Here are found such families as Albertson, Atkinson, Bennett, Booth, Bond, Brown, Boone, Bunting, Beans, Britton, Bolton, Beatty, Cooper, Chambers, Cadwallader, Cary, Copeland, Craven, Carver, Cunningham, Cox, Davis, Doan, Dicks, Darkest, Ewing, Ellis, Erwin, Eyres, Gilbert, Hart, Headley, Heath, Heston, Hicks, Hoagland, Harris, Howell, Harvey, Harper, Janney, Keith, Krewson, Knight, Lovett, Lucas, Lacy, Merrick, Miller, Miles, Moon, Morgan, Morris, Noble, Osborne, Powell, Parsons, Pemberton, Pickering, Roberts, Rutherford, Rush, Simpson, Scott, Stackhouse, Turner, Thomas, Tomlinson, Unthank, Vanhorne, Vanartsdal, Wood, Worthington, White, Wright, Watson and very many others, with those, of course, escaping my observation.

The blood of Bucks countians blending with that from other communities produced a high strain of virile standards in the offspring of these settlers. From them have come notable men and women conspicuous in every career in life; many won nationwide distinction, and, I dare say, have reached universal fame. My researches have traced among them the ancestral lines of governors, civil leaders, military heroes, captains of industry,
professional savants, educators and so on. One of the remarkable things to be said of the people of the valley communities is that the lower end of it has given Dr. Edward Tiffin, Thomas Worthington, Jeremiah Morrow (it is claimed) and Robert Lucas, the first sixth, eight and eleventh governors of Ohio, and perhaps the assimilated qualities of Pennsylvania ancestry has also developed higher dignitaries in the political world. In the lives of three of the first mentioned governors the Worthington blood was fused, but the antecedents of Robert Lucas include the parent stocks of the Harts, Rushes and Darkes, all of whom were among the earliest settlers of Bucks county.

Among the very first grantees of Sir Edmund Andross, territorial representative of the Duke of York, and, some years before William Penn's patent became effective in Pennsylvania, were the Darke and Lucas families, immigrants from England. Robert Lucas and his eldest son, John, arrived here in April, 1679, and immediately petitioned for a grant of land on the west side of the Delaware "near the falls." Andross allowed the grant and had surveyed to Lucas in the following June, 177 acres in that locality, and William Penn, in 1681, confirmed it and added a further grant of 244 acres. Both tracts were contiguous to each other, and, according to Holmes' map of the province, they lay "at the falls" on the Delaware, directly across from Mahlon Stacey's mill, now the site of the city of Trenton, N. J., thence extending down the river to the head of William Bile's island. The locality was afterward included in Falls township.

The ship, "Content", brought over in 1680 Robert Lucas' wife, Elizabeth, and their remaining children: Edward, Giles, Robert, Elizabeth, Rebecca, Mary and Sarah, all were Quakers. In the course of time they established families in the adjoining parts of the county, as one may learn by consulting the minutes of the Monthly Meeting of Falls, Middletown and Makefield, in Bucks county, and those in Burlington county, N. J. Robert Lucas, the emigrant, was a justice of the Upland Court in 1682; he represented his district in the colonial assembly in the years 1683, 1687-8 and was otherwise active in the civil affairs of the settlement about the falls. His son, Edward Lucas, married Bridget Scott, of Burlington county, and died about 1740, leaving beside
his widow, these children: John, Samuel, Edward, Ann, Elizabeth, Mercy, Mary and Margaret. It was the Edward of this family that went to Virginia. Edward was born the 24th of December, 1710; married Mary Darke, daughter of John Darke, of Byberry township, and died in Virginia in 1772. Edward, Jr., owned land in Falls township, and, in addition, had inherited interests in certain lands in Middletown township, which interests he disposed of to his brother, John, in 1749, after he had established his home in the Valley of Virginia. The early Lucases intermarried with the families then prominent in Bucks and Burlington counties—the Pooles, Heulings, Fenimores, Gibbs, Bayleys, Hayworths, Margerums, Atkinsons, Moons, Croasdales, Lovetts, Spencers, Taylors, Leritons and Hutchinsons. Edward Lucas, Jr., came into Orange county, about 1734, and bought extensively of land, probably 1,000 acres and more, in the new settlement and located his home back from the Potomac river, and in the direction of Charlestown, in (now) Jefferson county. The name he gave his plantation was “Cold Spring,” and was so called, presumably, out of regard for his early associations with the “Cold Spring” neighborhood in Bristol township of Bucks county. In Virginia he rendered military service under Col. George Washington in the colonial forces, and when his chief was a candidate from Frederick county in 1758, for a seat in the House of Burgesses, Lucas voted for him, as did also other of our pioneers. Edward Lucas' family was a numerous one. It gave three sons who were killed in the Indian warfare along the border; and two other sons were Edward and William, both of whom became captains in the Revolutionary army, but originally enlisting in Captain William Morgan's company of Virginia riflemen.

In the tax lists for Berkeley county for 1774, Edward, the father, was rated on 895 acres; his son, Captain Edward, for 453; William for 275, and John, in 1779, was enrolled for 400 acres on Dunkard's creek, Penna.

Captains Edward and William, with the latter's children, Joseph, John, Robert and William, with other young men and their families of Berkeley county, emigrated to the Ohio country about 1796, where their settlement was made near the mouth of the Scioto river, and in 1802 they established, in Pike county, the
town of Lucasville, Ohio. Robert Lucas, the son of Captain William Lucas, married a Miss Brown, of the western country. He became the first surveyor of Scioto county; served in the War of 1812; was the first brigadier general of Ohio militia; was elected to the State Legislature in 1829; became president of the Democratic convention of that year; was twice elected Governor of Ohio (1832-36); was appointed by President Van Buren the first territorial governor of Iowa, the 7th of February, 1853. In his honor Lucas county, Ohio, was named, and established in 1837.

The Darkes were another conspicuous family in the history of early Bucks county; and they too, were English Quakers.

Samuel Darke, of London, arrived in this country in the ship "Content," in 1683. His brother, William Darke, came over with him, but the latter's wife, Alice, and their oldest son, John, aged 17, came over in the year following. These brothers first made their home in Burlington county, N. J., but later crossed the river into Bucks county, where William obtained a grant for 235 acres, "near the falls." It was patented to him 20th of 4th month, 1683, and thereon finally settled. William Darke was a grand juror of the county in 1684; he also served as a member from Bucks county, in the Colonial Assembly, for the year, 1685. He was an extensive landowner in both Bucks and Burlington counties, and in the year 1696, his son John, desiring to set up his own home, the father, "in consideration of love and affection," conveyed to him one-half his property in one of the Bucks county townships. William Darke was among those who established the first friends' meeting in the county; they met at the house of William Biles, just below "the falls," where the first business transacted referred to the marriage intentions of Samuel Darke, Jr., and Ann Knight (which, by the way, occurred "out of meeting" and occasioned their removal to Salem county, N. J.). Samuel Darke, the elder brother of William, married Martha Worrall. He, too, was a prominent settler and served in the colonial assembly between 1683 and 1709. He died in 1723. John Darke, son of William Darke, the emigrant, was born in England, in 1667, and married about 1696 Jane Rush, the youngest daughter of John and Susannah (Lucas) Rush, of Warminster township. This John Darke was a constable in Falls township, where he for a time lived, and
from whence he removed to Warminster and then, finally, to Makefield township, where he was living at the time of his death in 1719. He was survived by his wife, Jane, and their children: John, Joseph, William, Thomas, Mary (who married Edward Lucas, and Susannah. Joseph, the second son of John and Jane Darke, was born in Bucks county in 1702, married, and removed to Frederick county, Virginia, about 1741. He settled on a modest grant of land along a small branch of the Opequon creek. Their children were Jane, William, John, Joseph, Martha and Mary (who married Philip Engle, a noted pioneer of the valley from Lancaster county, Penna.). William Darke, born in Bucks county in 1736, accompanied his father’s and the Lucas family to Virginia, both families settling near the Potomac river. In 1758 William Darke married the widow of the Indian fighter, Capt. William Delayea, and then located a homestead on the Elk Branch, at a place now called Duffields, situated between the Lucas and Engle plantations, in Berkeley county. William Darke was a noted citizen, soldier and legislator. He was called the “Hero of St. Clair’s defeat,” because of the valorous part he took in that great military tragedy. Much has been written of the brilliant career of this man, who deserved it all. Deeply interested in the progress of the little cosmopolitan community in which he lived; foremost in its protection and defense, and, being fearless by nature as well as gigantic in stature, his service was in command, and this service brought him ultimately to the rank of a brigadier general in Berkeley county. As colonel of the troops organized in his neighborhood, he accompanied St. Clair’s command to the northwest, where, on the banks of the Maumee in 1791, he repeatedly checked the Indian attacks on St. Clair's forces, until the savages finally overwhelmed them with terrible consequences. Col. Darke was badly wounded, and saw his son, Capt. Joseph Darke, killed in the slaughter that brought desolation to many a Virginia home.

General Darke died in 1802, leaving children: John, Samuel, Mary (who married Thomas Rutherford, of the distinguished family of that name in the valley), and Rebecca. The citizens of Ohio named a county as a memorial to him; established in 1809.

The involved relationship of some of those families already
named requires the introduction of the Rushes of Warmister, Bucks county.

John Rush, the Pennsylvania emigrant, ancestor of the famous family of that name in this state, is mentioned as having been a captain of horse in the Cromwellian army. At Hornton, in Oxfordshire, England, he married Susannah Lucas on the 8th of June, 1648. They arrived in this country in 1683 and took possession of a grant of land in Byberry containing 500 acres, together with a like parcel in Warminster township of same amount. The Rushes were also English Quakers, John Rush having joined the society in 1660, continued his affiliation with them in this country, but forsook the faith in 1691 to unite with the Keithians. Upon the breaking up of that schism he connected with the Baptist congregation, worshipping under Rev. Thomas Dungan at Cold Spring. In 1698 he died and was buried at his homestead on the Poquessing creek, in Byberry township. The children of John Rush were William, John, Jane (who married John Darke and was grandmother of Gen. William Darke), and Susannah. William Rush's son, Dr. James Rush, was the uncle of the celebrated Dr. Benjamin Rush. John Hart who married Susannah Rush, was of Witney, in Oxfordshire, England, and a member of the Society of Friends. He reached Pennsylvania in 1682 and settled upon one of the two tracts of land which he had obtained under patent from William Penn. Like the Rush grants one was for 500 acres in Byberry township, and the other for 500 acres in Warminster township, and in both cases these tracts lay contiguous to the Rush lands. In 1698 Hart sold his Byberry property and removed to the one in Warminster. Following his father-in-law's example, he, too, left the Society of Friends and became a Baptist. He died in 1714, aged 63, leaving, beside his widow, these children: John, Thomas Josiah and Mary. His son Joseph died in the same year. John, the eldest son, born July 16, 1684, died March 23, 1763, married Eleanor Crispin, born September 16, 1687, daughter of Silas and Esther (Holme) Crispin, and granddaughter of Captain William Crispin and Thomas Holme, whom William Penn named successively as his first Surveyor General of Pennsylvania; the former, who was his uncle, dying before he reached the province.

John and Eleanor (Crispin) Hart had ten children, three of
whom died in childhood. Three sons survived him, Joseph, Silas and Oliver. The eldest of these was Col. Joseph Hart, (1715-1788), prominent in Colonial affairs as a soldier and legislator, and one of the most prominent patriots of Bucks county during the revolution. His son John was the county treasurer robbed by the Doans in 1781, and his son Josiah was the grandfather of our late president Gen. W. W. H. Davis.

Silas Hart, son of John and Eleanor, born in Bucks county May 5, 1718, went to Augusta county, Va., in or before 1749, as on September 26, of that year he married Jane Robertson of that county. He was a justice of the courts of Augusta county. In 1778, Rockingham county was set off from Augusta and Silas Hart was one of the first justices named for the new county. Being the senior justice he was also commissioned the first high-sheriff of the county. He had been chairman of the Committee of Safety of Augusta county from the organization of that body, and continued his activity in the patriot cause as an official of the new county. He died in Rockingham county, October 29, 1795 without issue, devising his estate to the Philadelphia Baptist Association. That association not being incorporated, after long litigation, the United States Supreme Court finally decided that it could not take under the will.

Oliver Hart, the third surviving son of John and Eleanor, born July 5, 1723, entered the Baptist ministry in 1748, and in 1749, became pastor of a church at Charleston, South Carolina, where he labored for over thirty years he took an active and prominent part in the patriot cause during the revolution and when Charleston was captured by the British in 1780, came back to his birthplace in Bucks county. He never returned south but became pastor of the Baptist Church at Hopewell, N. J., where he died December 31, 1795. He was a learned and zealous divine and author of a number of religious works of considerable merit.

Thomas Hart, the second son of John and Susannah Hart, married Mary Combs at the Philadelphia Monthly Meeting in 1722, and removed from Warminster to the Valley of Virginia, where they settled among their Bucks county friends on the Elk Branch of the Opequon. In 1735 Thomas Hart purchased of Jost Hite two tracts of land on the branch, one of 500 acres and another 1,000 acres. He sold a part of one of these tracts to
John Miles (son of Thomas Miles) of Bucks county, Pa., and when Miles died in 1747 his land was devised, by entail, to his daughter, Margaret Miles, who had in the meantime married John Paul (son of James Paul) of Warminster.

Lord Fairfax, in his suit to recover title to the Hite land and the grantees under Hite in the Northern Neck, was a defendant, under a cross action to recover title to lands which he sold, and was claimed by Hite's heirs. At the suit of the latter, action was taken against the estate of Margaret Paul in 1794. In 1803 the suit was heard and there we find the old familiar Bucks county names in the list of witnesses, though these names belonged mostly to the second generation. There were William and Joseph Darke, Giles Cook, Ann Thomas (probably of the North Wales family), Edward Lucas, Thomas Rutherford, John Wright, Thomas Hart, Jr., and his son, Miles Hart. According to the evidence Thomas Rutherford was the surveyor of Frederick county at the time Fairfax conveyed to Thomas Hart, Sr. Some of General Darke's testimony had to be taken in Pennsylvania where he was engaged in suppressing the whiskey insurrection. Ann Thomas' deposition was taken in Philadelphia at the Spread Eagle tavern, then kept by John Dunwoody; and similar items appear on the court journals. It also appears that Thomas Hart, Sr., had removed to the Carolinas in 1754. John Hart, probably a member of this family, was a grantee of 400 acres of land on the Kanawha river in 1792.

Thomas Rutherford, of whom I have made mention, may have had kinship with those of the same name who were living in Southampton township, and were members of the Presbyterian Church of Churchville. If so, they derive their American origin from one of the Rutherford brothers who came into Philadelphia and Bucks counties in 1730. It is claimed for these Ruthertons that they were of ancient Scottish lineage, which included, among its many descendants, the mother of Sir Walter Scott. Robert and Thomas Rutherford lived for a time in Bucks county, then followed the pioneer movement into the valley of Virginia, in which they purchased land of Lord Fairfax in 1736 locating on the Bullskin run adjoining the plantation of Major Lawrence Washington, near the present Charlestown. The land was surveyed to them at a later period, when George Washington, the
surveyor, was in his 16th year. Robert Rutherford went farther down the valley to Fredericktown (Winchester), where he was living in 1752, and where he was recorded as a merchant, when Fort Loudon was erected as a frontier post in 1758, and under the command of Col. George Washington. Robert Rutherford is described as being both brilliant and popular, but erratic. For a long time he was associated with George Washington, first as a surveyor in that region, and then as a soldier in the colonial militia. It was in 1752 that Robert Rutherford married Mrs. Mary Howe, the widow of Hon. George A. Howe, who was killed at Fort Ticonderoga, in 1758, in an attack by the Indians, and who was a brother of General Sir William Howe, later commander of the English forces in America, and of Admiral Lord Howe of the British navy, names likely to be well remembered in the history of our country. Robert Rutherford was captain of a ranging company of frontiersmen in 1758-9. His attainments made him eminent in colonial politics, serving as a member of the House of Burgesses of Virginia from 1758 until after the Revolution, and, as one of that body, was appointed on a committee of the House along with George Mason, James Madison, Patrick Henry and Edmund Randolph, which committee met May 16, 1776, and drafted the Declaration of Rights and framed a plan of government. Upon the establishment of our national independence Rutherford became the first member of Congress from west of the Blue Ridge, and won his seat over General Daniel Morgan in the election of 1793, but, in 1797 was defeated for re-election by his former opponent, General Morgan.

For forty years he was the friend and was long the companion of General Washington. He was a trustee, in company with General Darke, of Charlestown in 1786, as he was in the case of Winchester in 1758. Robert Rutherford’s home was situated near Charlestown. It was called “The Flowering Spring,” and was much admired and frequently resorted to by the leading people of his time. He died in October, 1803. His only son was Thomas Hugh, who died unmarried, at the age of 19 years. The daughters were Susan (married Col. John Peyton); Mary married Col. John Morrow; Elizabeth (married Dr. Humphrey); a fourth daughter married a nephew of Colonel John Morrow; Deborah (married George Hite); Sarah (married Daniel Bed-
ing); Eleanor (married James Brown) and Margaret, died unmarried. The descendants of these daughters are found among the Armisteds, Beckwiths, Botts, Brown, Bryan, Craighill, Clark, Corbin, Conrad, Cornwalls, Ellsworth, Flagg, Foster, Grayson, Hammond, Humphreys, Lee, Lucas, Morrow, Randolph, Ranson, Thomas and Washington families.

Thomas Rutherford, brother of the foregoing Robert, whose career I have so lengthily narrated, was also one of Lord Fairfax's surveyors, but his duties lay in the eastern end of the Northern Neck, from about 1740. He was high sheriff of Frederick county in 1743-4 and one of the county justices in 1748. Thomas married a Virginia woman and had four children, Thomas, Jr., Van, Drusilla and Mary; all lived in 1762 in the same neighborhood with the Darkes' and Lucas'. Thomas, Jr's., second wife was Mary Darke (daughter of General William Darke) whom he married in 1792, and they were the parents of Sallie de M. Rutherford, who married Dr. John Briscoe, son of Dr. John and Eleanor (Magruder) Briscoe, of Piedmont, near Charlestown, Berkeley county, Virginia.

In addition to the foregoing, the records of Rockingham county (set off from Augusta 1778) show that a Thomas Rutherford had settled in that county, and died there in 1770, leaving a widow, Elizabeth, and children: Elliot, Thomas, Robert, Reuben, Joseph and Mary (who married Spencer Hill). Of the preceding Joseph had Joseph, Jr., Daniel, Thomas, Robert, John and James. Elliot lived about a mile from the Rockingham county court house in 1795. Repetition of the christian family names in this case, suggest a near relationship to the elder Robert and Thomas Rutherford. Somewhere at sometime, I have seen it stated that the family of Worthington, so prominent in Virginia, had their origin in Bucks county. I may not be justified in making it appear here that they were of our people; but, as there were, and are to-day, a number of families of that name in some of our townships, I introduce here some account of the Valley Worthingtons, hoping that the connection between them if any exist, may be promptly and definitely determined.

Coming over from Cheadle in England, in the ship "Friendship" in 1684, were Dorothy Worthington and her children, John, Henry, Roger and Ann. They settled in Bucks county.
Thomas Worthington, an early settler in Wrightstown township, sometime before 1687, married a daughter of Charles Brigham; among their neighbors were the Lacey's, Parsons, Pemberton's and other well-known families whose names are found in the records of the Virginia Valley.

Previous to the above dates, two Worthington brothers arrived in Philadelphia. One of them proceeded to New England, the other, Robert, and his son, Robert, Jr., stayed for a time in the vicinity of Philadelphia and then removed to Maryland where the younger Robert, married and afterward emigrated to Virginia, taking up a grant of 300 acres in Opequon Manor, Spottsylvania county, which was surveyed to him in 1748 by George Washington. This Robert Worthington, of Virginia, had also a son Robert, who married Margaret Edwards and raised several children, among whom were Ephraim and Mary (who married Edward Tiffin). The youngest son, Thomas, born the 16th of July, 1769, was a ward of General William Darke, who was his father's executor. The father had died when Thomas was fourteen years of age. Young Thomas served in the Revolutionary war and became a captain of militia. According to certain Acts of the Virginia House of Burgesses, soldiers in the French and Indian wars were entitled to certain military lands laid out in the northwest territory. In company with a son of General Darke, Edward and William Lucas, Edward Tiffin and other youth of the Shepherdstown locality they pioneered to the Ohio country in 1796, and examined the military allotments along the Sciota river.

Worthington and Tiffin bought the claim of General Darke, and Worthington for himself purchased some military lands on Paint creek, near Chillicothe in Ross county. Having located these grants the young pioneers returned to Virginia, where Thomas Worthington married Eleanor Swearingen on the 13th of December, 1796. Eleanor was the daughter of Col. Josiah Swearingen, of Shepherdstown, Berkeley county, a descendant of the Duke of Hamilton through the marriage of the latter's daughter to General Forman, British agent in Virginia. Thomas and Eleanor Worthington and their child, with her two brothers, James and Samuel, and Edward Tiffin, his wife and two children, all journeyed to Chillicothe in 1798, and took possession of the land they had chosen for a settlement; and the men
entered actively into the political situation which they found in progress at the time. Thomas Worthington was shortly thereafter appointed by General Rufus Putnam, to the surveyorship of the military lands in Sciota county.

In the founding of the state government of Ohio in 1803, Worthington was a member of the convention which framed the constitution; his brother-in-law, Dr. Edward Tiffin, was its president. When the organization of the state was completed, Worthington became its first senator in congress, and Dr. Edward Tiffin was the first governor, and after his term expired succeeded Worthington as senator, in 1807-9. Thomas Worthington was elected governor in 1814, served his term and was appointed a member of the state canal commission, upon which he served until his death in 1827.

In passing, let me say briefly, that the old home of Governor Worthington is entitled to some mention, as it has been described as the most magnificent mansion of its day in the west. "Adena," erected of dressed native limestone in 1806, was situated on the high hills near Chillicothe, amid natural scenery of the most beautiful character. It then was the only residence in the west having glass windows. The glass was manufactured expressly for it at the works of Albert Gallatin, at Geneva, Pa. The marble fireplaces were taken out of some quarry near Philadelphia. These were made up and dressed, and with other eastern novelties, had to be transported by pack horse over the Allegheny mountains, at a cost of $7 per 100 pounds. The elder Latrobe, of Washington, was the architect who planned the structure. Those of you who visited the Jamestown Exposition in 1907, may recall seeing the replica of "Adena" in the group of state buildings facing the bay; thus the Commonwealth of Ohio remembered one of her great men, not only building it in Governor Worthington's honor, but also, to exemplify the wonderful prosperity which the state enjoyed under his wise and beneficial administration.

I should add in this connection, because of the family relation, and to explain the remarkable circumstances under which Berkeley county, Virginia, claims a fourth governor, of Ohio—that Jeremiah Morrow, a kinsman of the Morrows, of Shepherds-town, was born at Gettysburg, Pa., on October 6, 1771, of Scotch-
Irish parents. It is assumed by certain historians of the valley that he, at least, spent some of his early years there, thus giving some basis for the assertion that he was of them. Jeremiah Morrow appeared in the northwest territory in 1795, and settled at the mouth of the Miami. He served in the territorial legislature in 1801, was delegate to the first convention, and became a member of the Ohio state senate in 1803. In the same year he was elected to congress and represented his constituency for ten years; then filled the office of Indian commissioner for a short time; was elected to the United States senate and served from 1813-1819. In 1822 he was elected the eight governor of Ohio, and after filling that office for two terms, passed into the canal commission, and, in 1841 was again returned to congress.

A very pretty story is told of the simplicity of his domestic and official life, by the Duke Saxe-Wiemar, who visited his plain home and spent the night there, while traveling through Warren county in 1825.

Shepherdstown, that busy little community on the Potomac river in Berkeley county, Virginia, which I have frequently mentioned in this sketch, was the home of two Morgan families both of whom furnished the nation with men of unusual ability in civic and military history.

Richard Morgan, the earlier settler of the two, came to Spottsylvania county probably from Salem county, N. J., at the very beginning of the valley settlement. He settled at Shepherdstown, and like its founder, Thomas Shepherd, was one of the largest land owners there. He was identified with its progress and development, and became one of its prominent citizens; he raised a large family of brave sons and fair daughters and they became allied, through marriage, with the leading families of Western Virginia.

Into this community, though some years later, came John Morgan—a brother of James Morgan, of Durham, Bucks county, on the Delaware; and hither came young Daniel Morgan, from Durham in 1750, to try his fortunes among the former citizens of his Bucks county home.

Accepting the argument advanced by Charles Laubach, that Bucks county may rightfully claim the honor of naming among her sons, the heroic General Daniel Morgan, the subject will need
no further support from me. I only desire to say, that I believe these two families to have been very closely related; but I shall, however, give my views upon this topic at some future time.

General Daniel Morgan lived among these people in a beautiful home a short distance from the Potomac. His children married into prominent families and reared an influential posterity.

In the group of pioneers that left the lower end of Bucks county about 1732, were Robert and Charles Harper, the sons of Goodlow Harper, an English emigrant, who settled near the Philadelphia boundary line. These men were among Alexander Ross’ colonists to the Valley of Virginia, and were the builders of the Hopewell Friends’ Meeting House, erected in 1734, not far from the present city of Winchester. After the completion of the meeting house, and on his return to Pennsylvania, Robert Harper passed through the beautifully wooded gap, where the Shenandoah and Potomac rivers meet, a place that Thomas Jefferson has immortalized in his “Notes on Virginia,” and being attracted by its singular beauty and the situation of the point of land that projected into, and formed the confluence of the two streams, purchased the surrounding land from Lord Fairfax, established a ferry, and provided accommodations for the pilgrims who journeyed in and out of the valley. This place became the historic Harper’s Ferry of Civil War history. Here were the United States arsenal, Hall’s Rifle works, the old engine house and a number of other structures, that figured in John Brown’s raid, and precipitated the great War of the Rebellion. Robert Harper’s only child, a daughter, married in 1770, Johannis Wager (son of Peter and Ann Wager of Philadelphia) and were the ancestors of General Wager Swayne, of Ohio, and Judge Charles Swayne, of New York City.

Among the descendants of Thomas Janney and Margaret Heath, his wife, of Bucks county, were several who emigrated to Virginia at an early date and there were Abel and Joseph Janney, who helped to establish Hopewell meeting in 1733. The first Friends Meeting in Virginia, was held at the home of Amos Janney in Fairfax county. Some of the family went into Lowdon county, on the southern side of the Shenandoah, where one was the father of Samuel M. Janney, who was born in that county in 1801. This man was celebrated among friends as the author of
a “Life of William Penn,” a “Life of George Fox,” a memoir of his own life; and a “History of the Society of Friends,” between the years 1852 and 1881. During the Presidency of General Grant, Samuel M. Janney was appointed superintendent of Indian affairs. Andrew Heath, who bore the same surname as Thomas Janney’s wife, came over from England in 1682, in the service of William Yardley. He settled in Falls township. Several of his descendants were among the Bucks county colonists in the vicinity of Shepherdstown, Berkeley county, Virginia.

Another of the notable families of lower Bucks represented in Virginia, were the Wynkoops. Adrian Wynkoop, son of Gerrit (some times spelled Gerardus) and Susannah Wynkoop, and grandson of the Gerrit who first came into Bucks county from Kingston, N. Y., in 1714, married Sarah Randall, on the 4th of November 1773. Both were out of the Southampton neighborhood and went to Berkeley county, where Adrian obtained 300 acres of land, in the same region as the Lucas’, Harts’ and others; here he settled in 1775. He served in the Revolutionary War as a Lieutenant in Captain Charles Morrow’s company, from Shepherdstown. His children intermarried with the Lucas, Lemon, Martin, Hendricks, Jones, Mountz and VanMetre families. In the same locality was Cornelius Wynkoop. He was of the same generation as Adrian, but I have been unable to identify his parents. Still another Wynkoop, also named Cornelius, joined the group of Bucks countians in the valley, but as late as 1789 or 1790. This Cornelius was the son of Philip Wynkoop, and grandson of Gerardus, the New York immigrant to Bucks. This Wynkoop family had a large estate in Moreland Manor which extended over Abington and Byberry township into Bucks county. After the death of his first wife, and having married Cornelia VanPelt, Cornelius sold his inheritance to his brother, Philip, Jr., and removed to Loudon county. Cornelius Wynkoop served in the Revolution as an ensign in Captain Hart’s company of Pennsylvania militia.

Descendants of Daniel Doan, of one of the lower townships of this county journeyed down to the Carolinas, by way of the Valley of Virginia, where traces of them are found, and joined the Cane Creek Meeting; to that meeting Joseph and John Doan brought certificates dated in 1748, from a Bucks county Meeting. Israel,
Mahlon, Joseph, Martha, Elizabeth and John were other Doans in the Cane Creek country.

This native Bucks countian filtered down, through the dramatic period of our colonial history, into the southland and there resting a generation, passed out to the Ohio, forming a virile part of the nucleus that established the enterprising, resistless, and dominant empire of the west.

But before concluding this paper though far from exhausting the subject, I want to mention briefly some others whose kindred may be found in that fair and sunny south.

The Osbornes there were from Warrington, as were also the Dicks, Beesons, Jones and Reynolds. Joseph Unthank and his people were from Richland and the Moons from the Falls.

Daniel Boone was from Berks county, and his kinsmen, the Morgans, were from Durham on the Delaware.

Samuel, Benjamin and Joseph Tomlinson were from Middle­town, first immigrating to Maryland thence dispersing along the tributaries of the Ohio by way of Virginia.

By the same route to the waters of the Ohio, came Timothy Pickering, James Parsons, Thomas and James Moon, Elias Beans, John Stackhouse, John Simpson, William Krewson, William Headley and Zebulon Heston, all of these and more, trod the trails leading over the mountains and through the glades of the Alleghenies, prior to 1775.

General Andrew Pickens, one of the military heroes of the early days, was a native of Southampton township, and the names of his ancestors are found on the records of the old Neshaminy Presbyterian church.

Shepherdstown, in the long ago, was a thrifty little village, now it is a hustling, wide-­awake town, only a stone's throw across the river from Washington county, Maryland. The Potomac, in a graceful sweep curves before it beneath tree-crowded cliffs, and at a little distance from the hurly-burly of the town, the old time residents were lured to pass their waning days amid picturesque surroundings, where the soothing sense of peace and repose is omnipresent and all-pervading. The vicinity is intensely interesting and steeped in the atmosphere of a historic struggle, that the few living men of to-day, who participated in it, will ever forget, the nation never.
Across the river and up the steep grade on the Maryland side, three miles or more beyond the old bridge, lies Antietam's blood-bought field, which our Virginia friends prefer to call Sharpsburg. How many of you met your cousins there, think you?

Shepherdstown is not without its association with other ancient events. In the period of which I write, it had much in it of the elemental influences of our native families, and as the border town of the colony wherein the sons of Bucks raised their roof-trees and reared scions from English, Quaker and Scotch-Irish presbyterian stocks, it gave the country some of its greatest men. Here, General Andrew Jackson that quaint personality among the presidents of the United States, was raised; here lived John Keasley and James Mitchell, sires of our own versatile and universally esteemed Dr. S. Wier Mitchell, of Philadelphia; here, at the Packhorse ford of the pioneer, before an admiring throng of prominent and admiring neighbors, James Rumsey in 1789 triumphantly demonstrated the successful application of steam, as a revolutionary factor in navigation, and here, too, on the great trail between the east and the west, our ancient statesmen once thought it possible and practical to rear the national capitol of the United States of America.
Charcoal Burning in Buckingham Township.

BY FRANK K. SWAIN, DOYLESTOWN, PA.

(Friends Meeting House, Wrightstown Meeting, November 8, 1913.)

Most fairy stories have their Prince or Princess who, lost in a huge forest, find their way to an old hut which proves to be the home of a charcoal-burner. Why a charcoal-burner always, we might ask. As charcoal is made of wood, charred or smothered, the burner would live where there was plenty of material that could be worked up easily and writers of these stories placed him there and used him because it was a fact. So many impossible things happen in these fairy stories that we pass over and lose sight of a great many things that are real history, and charcoal burning is one of them. Few of us know anything about charcoal, whether it grows, is manufactured or dug from the earth like coal, but charcoal was made in Buckingham not more than twenty years ago.

In the early summer of 1890 the writer was sent on an errand to the home of Andrew Anthony, quarter of a mile west of the village of Buckingham (or Centreville) on the Old York road. This was not a hut in the forest but a little stone house half buried in the side of a hill with a small woods in the rear. Something new and strange seemed to be going on in the little lot back of the barn where there was a huge mound of earth, several feet in diameter, higher than a man, cone-shaped, slightly flattened on the top with smoke escaping from little holes and crevices which were immediately closed and hammered with fresh earth by Andrew Anthony and Charles Lloyd, who used shovels for that purpose. The whole thing looked like a small volcano to one who had never seen anything of the kind, but it was not a volcano, but charcoal burning—right here the ancient process—the men of the fairy stories; but real enough with their work nearly finished, work that had required constant attention every moment for several days, and both sure of success. A small sample, thin, smooth and brittle was later taken from the kiln and handed to the writer by Charles Lloyd, who explained the process,
Again in June 1913 Mr. Lloyd gave the following information. The first kiln fired, which was the one described above, was burned at Andrew Anthony's and was made up of four large pine trees bought from the owner of the Pierson place, now the dairy farm of George W. Ott, on the Centreville pike, just west of that village. These trees, large and old, were sawed and split into cord wood length (four feet) and with other wood on hand made a very large kiln or charcoal pit, at least fifteen cords of wood. To prepare or set the kiln, a hole was dug in the ground, in the center of which a pile of small kindling wood, leaves and small pieces of wood were placed, forming a core, around which the cord wood was placed on end in a circle, layer against layer, until the diameter was sixteen feet, then a second layer or tier was started, leaving the little hole open in the center. This second layer was so placed that the whole mass could not topple over or fall in, which would ruin the whole kiln, and it was smaller in circumference than the first one, thus forming a cone-shaped mass eight feet high and flat on the top. The whole thing was then covered with earth forming a wall at least two feet thick which had to be hammered tight, closing all crevices or holes where air could enter. Fire was then dropped down through a small hole in the crown which had been left open for that purpose and when the kindling or tinder in the core had ignited and burned up so the green wood started to burn, the crown hole was closed with pieces of thick sod and dirt previously cut to fit, as a plug, and the crown covered with dirt and hammered down about the thickness of the kiln walls.

The greenest wood that would not burn readily in a stove will burn in a charcoal kiln and once well under way the thing will burn until every inch is charred. It required nine days to burn this kiln the usual time required for a kiln of this size. It required constant watching as no air was allowed to enter at any time, else the wood would blaze and if not stopped immediately, by closing up the hole with more dirt and by pounding it down tight, a whole kiln, nearly finished, would be consumed in twenty minutes. Nothing could prevent it if the fire once started and only a pile of ashes would be left. Charles Lloyd got up on top of the kiln and looked down through the opened crown-hole and found the whole interior white like paper, and the hottest thing
imaginable. He could not get down in time to get more earth so he crushed in the whole crown to prevent blazing. He watched once an hour all the time, during the nine days, and Andrew Anthony watched at odd times, perhaps one-fourth of the time. Escaping smoke showed where the walls were getting thin and where more dirt was necessary to prevent a break. When once started the fire will burn till every inch of the wood is charred when it dies out of its own accord and nothing can stop it. The kiln was three days cooling off and it was a great pleasure to remove long sticks of perfect charcoal, as the burning was a great success.

The charcoal was sold to tinsmiths, William Hoffman, Doylestown; Joseph West, Buckingham, and Mr. Johns, New Hope, in small quantities at odd times.

In burning and opening kilns three tools are used—a shovel, a fork with tines close together and a common garden rake for pulling the sticks from the kiln. The kiln is opened by taking away the wall of dirt at the bottom and pulling or raking out the pieces of charcoal. Lloyd, when a boy in South Carolina, had seen charcoal burned and believes that the process of setting the wood was wrong but he gave in to Anthony, who was an older man. The wood should be laid flat on the ground and not stood on end. Step in each layer so as to bring the top in much smaller than the base. In this way the wood supports the dirt, hence less cracking, sliding, caving, and less work closing up airspaces. Standing the wood on end as above, the dirt wall supports itself and there is more shifting and cracking all the time.

Directly after the kiln was burned at Anthony’s another one was fired by Mr. Lloyd alone at his home near Holicong. This kiln, not so large as the other one perhaps, was filled with willow wood from the Thompson farm, formerly the Benjamin S. Rich farm, nearby, and it was set and burned in the same way as the first one.
Chief Tammany and the Lenape Stone.

BY M. R. HARRINGTON, PHILADELPHIA, PA.*

(Doylestown Meeting, February 10, 1914.)

I have been asked by Mr. Mercer to say a few words concerning Tamanend, or Tammany, the Delaware Indian chieftain, who seems to be a sort of patron saint in this locality—the same Tammany who enjoys the distinction of being the patron saint of New York City—even though he was slightly discredited at the recent election.

Mr. Mercer thought that my researches among the surviving Delaware Indians might qualify me to shed some new light upon the chieftain’s life and death, and also perhaps, on that bone of contention, the famous Lenape stone. But alas! so far as the good Tamanend is concerned, my experiences among his tribesmen of to-day avail me little; for, while I have heard his name mentioned among them, they have as yet given me no definite tradition concerning his life or death.

In fact I have been so busy collecting specimens for the University of Pennsylvania Museum, to illustrate their arts and customs, and inquiring into their ancient mode of life, that I have not yet taken much pains to collect purely historical traditions. When another opportunity offers, I shall make inquiries, but I doubt if these will be very productive. For while events that happened when the tribe was in Kansas, and some even in Indiana and Ohio, are still fairly well remembered by the survivors in Oklahoma, the memories of the old Pennsylvania and New Jersey days have become very dim indeed.

Mr. Mercer seemed especially anxious to find out whether Tamanend could have been alive as late as 1740 or 1750. Personally I see no reason why he should not have been alive at that time. His name first appears, according to Nelson’s “Indians of New Jersey” in a deed for land in Bucks county, dated 1683, at which time he may very well have been only twenty-five or thirty

* Mr. Harrington was Assistant Curator of the Archeological Department of the University of Pennsylvania when he read this paper, but at the date of publication (1917) is connected with the “Museum of the American Indian” at New York.
years old. If this is true he would be only eighty-two or eighty-seven in 1740, an age frequently reached by Indians in that day. But of course we have no positive evidence that he actually did live as long as that. So much for Saint Tammany.

Now for the Lenape stone. First of all let me say that I see nothing about the Lenape stone as illustrated in Mr. Mercer's book,* that would lead me to condemn it offhand. In fact all the points that have been raised against it by others or that I can raise against it myself, will admit of explanation. The evidence of its being found as claimed is very convincing. We know the eastern Algonquin Indians made inscribed tablets—I have found some myself—and we know that hunting scenes are frequently pictured by Indians. Among the points that have been raised against it, the fact that the incisions dip in crossing the crack, may be explained by the use of a nail to clean out the drawing after finding. The most serious and suspicious point of all to my mind—the fact that the crack in the stone crosses it at the place where it intersects the minimum number of engraved lines—admits of a possible explanation also. We know that the Indians frequently mended treasured articles with home-made glue, or sometimes pitch, and it might have been carved by an Indian even after breaking in such a way as to cross the crack as little as possible.

Examining the characters scratched upon the stone, I find several that are not in accord with what I have learned from the Delawares of to-day. For instance the conical wigwams or tepees. The present Lenape deny that they ever used dwellings of this type, except for the roughest kind of small temporary shelters erected for boys fasting in the woods. The Lenape wigwams were like a modern wall tent in form but made of sheets of elm bark sewed fast to a frame of poles lashed tightly together with bast. Moreover I have failed to find in the accounts of the early writers any reference to the conical form of lodge among the Lenape, while several including William Penn himself, do mention the kind still remembered by the tribe.

It is the same with the spear in the hand of one of the human figures. While we know that the Eskimos, the Florida Indians,

the Aztecs and in the later days at least, the tribes of the plains use the spear or lance, the early writers fail to mention this weapon among the Lenape and the Indians themselves deny that they used anything of the sort, except a fish spear, made entirely of wood, point and all.

The long-stemmed pipe engraved upon the stone is also not a Delaware form, although they had long-stemmed pipes, but is typical of the tribes of the plains. So far as I know it has never been found by archeologists either in Pennsylvania or New Jersey.

Yet in spite of all these things we have no solid ground for condemning the Lenape stone as a fraud. For it may have been made by a member of some tribe living in the middle west, to whom the tepee, the lance and the plains type of pipe were well known; or perhaps some widely-traveled Delaware may have been the author or it may even have been preserved for generations as a historic relic “The only true picture of the great beast!”

Who knows?

In conclusion let me remark that if the stone is genuine as it may very well be and if it was made by the Lenape, the so-called hawk carved opposite the turtle may have been intended for a turkey. Many early writers claim that the turtle was the leading totem of the Unami division of the Lenape, while the turkey was the principal totem of their near relatives, the Unalahtko branch of the tribe. They were much nearer related to each other than either were to the Minsi division, and might very well be represented together. This leads us a step forward toward a possible explanation of the carvings on the stone.

AN INDIAN TRADITION.

I once heard a tradition among the Seneca Indians in New York state that seems to refer to the mammoth. Unfortunately I neglected to record it at the time, so can give but the barest outline, from memory.

One time there lived a boy among the Senecas who, as he grew older, became a wonderful runner and hunter. One night while talking to his father he felt so proud of his achievements, that he made a boast, saying that he could outrun any animal in the world, and could kill any creature he pleased.
Now it appears that there was alive at that time a creature of enormous size, the last of its kind, a beast which could outrun any other animal, and against which none dared stand and fight. It happened to be passing the young man's wigwam at the time and heard the boast. The young man and his father noticed a strange noise outside, and stepping to the door, were startled to see a huge swaying shape looming out of the darkness near their cabin, and to hear a gruff and grumbling voice, "I have heard your boast young man," it said, "Now you must make good your words. Meet me at the fallen oak by the swamp, just before sunrise. When the sun shows his face we will run to the eastward, and the one that leads when the sun sinks to rest shall kill the other."

The young man appeared in the morning, clad only in a breech cloth and moccasins, but he carried in his hands a bow and arrow, and on his head he wore a humming-bird's feather, as a magic charm to give him speed.

The instant the edge of the sun's face appeared the great beast was off, and was soon out of sight in the great swamp to the eastward, bending and breaking trees and bushes in his headlong rush. The young man tried to follow, but could make no headway; so he was obliged to take to a range of hills running eastward, where he found it easier traveling. He did not sight his opponent again until the sun was high in the heavens, when from a hilltop he could just discern a distant black speck rushing steadily eastward.

The young man redoubled his efforts at this, and before the sun had reached the western rim of the earth he had overtaken the monster, which was reeking with sweat as it labored, half mired through a marsh. Bounding from one grassy tussock to another, the young man ran lightly ahead, just as the sun began to sink from view. At the sight of him the beast sank down with a groan, and was soon dispatched by the young man's arrow, shot into one of its few vulnerable parts. By morning nothing could be seen of it but part of its hairy back, rising above the mud and water; and later in the day, when the hunter started on his long walk home, it had entirely disappeared.

"The Indians have always known where the bones of the animal lay," said my informant, "but they were never dug up
Former and Present Ways of Brick Making.

BY GEORGE G. LONG, DOYLESTOWN, PA.

(Doylestown Meeting, February 10, 1914.)

The clay beds at Doylestown and vicinity, used for making red bricks are covered with black earth called “Kelly,” usually about 8 inches deep; this must be removed before digging the clay. The clay beds are usually 4 feet deep. Some beds run from 10 to 20 feet deep.

In the old way of making bricks the clay was dug from the ground with pick and spade, hauled by wheelbarrow and dumped on a bank, where water was thrown over it to make it soft. It was then tempered with a spade, i.e., thrown into a heap and trampled with the bare feet. After it was made smooth it was wheeled to a table where the bricks were moulded. The clay was kept plastic by covering with boards or cloth, until used.

The bricks made by hand were moulded in cast-iron moulds 8 by 2½ by 4 inches. The green bricks were then carried from the table and put on the floor, in rows, broad side down, where they remained until they were dry enough to be turned on their sides. If the weather was bad during this process they were covered with boards. It required about four hours to dry them if the wind was blowing, and the weather was dry. If wet weather, they had to be left out until it dried. When dry they were taken from the floor and placed in a shed in hacks, i.e., piled one upon the other, about one-fourth of an inch apart, on edge, to let the air pass through to dry them more thoroughly. After they were sufficiently dried they were wheeled to the kiln with wheelbarrow and placed therein in the following manner: On the bottom of the kiln arches were turned fourteen bricks high on edge and one-quarter of an inch apart. There were six of these
FORMER AND PRESENT WAYS OF BRICK MAKING

arches extending through the kiln. The sides of the kiln were built solidly. Above the arches bricks were placed three on three, so that each layer ran at right angles with the other, and also on edge a quarter of an inch apart. Thirty-four bricks high would fill the kiln which was square with an area thirty-six bricks length-wise by thirty-four bricks sidewise, with two on edge at each end. In fact all the bricks were placed on edge except on the top, where one course of raw bricks were laid flat with a course on this of burnt bricks placed at right angles with the raw bricks. A kiln would hold from 15,000 to 125,000. One end of each of the six archways, where the fires were placed, was closed with bricks and clay. The wind regulated as to which side of the kiln was kept open for firing, if it was found necessary to change ends the wood was pushed back and the arches closed with brick and the other end opened.

After the kiln was set out, i.e., filled full of bricks, it was fired. The burning took four days and nights and required from 35 to 40 cords of oak wood for each kiln. Two shifts of men were necessary; three in the daytime and three at night to wheel the wood into the kiln-shelter, and to feed the kiln. Two cords of wood were kept in the shed. About 36 sticks of wood 4 feet long were kept inside the kiln at a time, and the mouths of the kiln were also kept full of wood, in order to keep out the draft. If a stormy wind came up while the kiln was burning, they had to board the shelter up to regulate the draft.

About an hour after the kiln was fired, "clift" wood, i.e., straight, smooth sticks, were pushed into the kiln. Smooth wood was used to avoid catching the bricks in the arch. They would feed the fire every hour and a half. When the fire got hot, they would use a block-pole to push the wood into the kiln. This pole was about 16 feet long with a block 8 by 10 by 31 inches. They also used a gig-pole to push the wood across to the far side of the kiln. This was 20 feet long with iron prongs at one end. A spade was used to remove the wood in front of the arch. This was done by driving the spade into the sticks of wood. When the bricks in the kiln had settled down about 10 or 12 inches, they were sufficiently burned. All the openings to the arches were then closed. A hole, however, 2 or 3 inches, was left in the middle for about two hours, and then closed with a piece of
brick. This hole was left so that cold air could enter, which checked the heat and prevented the bricks from sticking together. If the air was all shut off, at first, the bricks would melt; some of them would run like molten lead. It took five days for the kiln to cool off sufficiently enough to haul the bricks away. Bricks were left in the kiln until hauled to the purchaser.

At the table where the bricks were made the clay was taken up in the hands and driven down solid into the mould. The top was smoothed with a steel plane with handle of wood. One man would place the clay on the moulding board with a spade, another man made the bricks and a boy took the moulded bricks from the table and placed them in a heap on the floor. A tub of sand was kept on a stool at the side of the table into which the mould was put in order to coat the inside of it with sand to keep the clay from sticking fast to the mould.

At the present time clay is treated in the same way at the bank, hauled by cart to the pit, which consists of a round hole in the ground about 2 feet deep and 12 feet in diameter, with a level planked floor at the bottom. The clay is ground in the pit, which is located near where the moulding is done, with a cast-iron wheel 6 feet in diameter, which has a steel tire separated into two parts, with a 2-inch space between. Each tire is 2 inches deep by 1 inch wide. In the center of the pit (6 feet from its edges) there is a post having a cast-iron top with cogs around it. A sweep 16 feet long is fastened to the center post a few feet from the end, which extends beyond the pit. To this sweep three horses are hitched and driven around the pit. On the top of the shaft is an iron rack the inside of which is full of cogs. A cog-wheel against the top part of the center-post, but below the racked shaft, which top revolves, turns another double-cog wheel, the upper wheel of which fits the cogs in the rack and moves it along against the grinding-wheel which, as the horses go around the circle pushes the grinding-wheel from the center of the outside of the pit, the wheel gaining 3 inches every time the horses make a circuit of the pit. It takes four hours to grind the clay so that it is fit for use. It is then wheeled to the moulding table, when the same processes are followed as spoken of above until the bricks are ready for the market, with the exception that coal is now used instead of wood for burning purposes.
I have but one kiln, and burn from three to five kilns of bricks each season, which begins May 1 and ends October 15. The present kiln is 26 feet by 30 feet and 14 feet high. The walls are perpendicular. It is open at the top. For 8 feet from the ground the walls are 3 feet thick, the other 6 feet, 2 feet thick; the six “holes” on the two sides of the kiln are square about 2 feet, and then tapering.

Moravian Tile Stoves of Salem, North Carolina.

BY MISS ADELAIDE L. FREAS, WINSTON-SALEM, N. C.*

(Doylestown Meeting, February 16, 1914.)

When members of the Unitas Fratrum or Moravian Church began to build the little village of Salem in North Carolina, it was done intentionally, deliberately, and with a well-defined aim in view. They believed that religion should be lived seven days in the week, and that this could be best accomplished if the affairs of town as well as church were controlled by the congregation. An open square, streets, etc., having been carefully surveyed, a company of young men were detailed to build a sufficient number of houses for the beginning of a town—the first tree was felled in 1766, and by the fall of 1771 enough people had moved in to warrant the organization of the Salem congregation. The books of the community were opened in April, 1772. While the residents desired entire freedom to test their theories of town management without interference they had no thought of shutting themselves off from the world. On the contrary they welcomed trade with nearer and more distant neighbors and ensured the permanence and growth of their village by establishing several industries which were the property of the congregation, the profits being used towards defraying town and church expenses.

One of these industries was the pottery. Gottfried Aust being in charge when the books were opened in 1772. In the rooms of the Wachovia Historical Society there is the large platter which served as the potter’s sign, and there are many specimens of the wares made then and in later years. Pie-pans and plates, jars

*Miss Freas is corresponding secretary of the Wachovia Historical Society.
and flasks, every kind of dish that could be made of clay, and
tradition says that the burning of a kiln was the signal for an
influx of visitors from the surrounding country, eager to pur­
chase ware for their homes. The clay was secured from a
meadow near the Salem creek; and while not connected with the
pottery it may be mentioned that all the brick used in building
Salem, and the tiles for roofing, were made in those same
meadows, five or six minutes’ walk from the Salem Square. The
congregation continued to operate the pottery until 1829 when it
was sold to a man who for some years had been in charge of it.

In 1833 Henry Schaffner came to Salem. He had been con­
nected with the “Fayence Ofen Fabrik des Bruderhauses” in
Neuwied, Germany, and hoped to establish himself in North
Carolina as a maker of tile stoves. With this in view he bought
the potter’s business, and moved it to a lot nearby, as it,happened
to the land on which the first house built in Salem stood, the little
house becoming his potter’s shop. He continued the making of
earthenware and clay pipes, but was only moderately successful
in creating a demand for tile stoves, for wood was plentiful and
cheap, and open fireplaces the custom of the country. In his shop
he had a stove with the iron firebox below and cheap tile above;
in his home was a stove of white tile made of the best clay he
could find, and looking like porcelain; unfortunately this was lost
when his house was burned. It is impossible to tell how many
stoves he made. His family still have some of the designs he
brought from Germany, with his own penciled notes showing
prices from $50.00 to $80.00, and he probably made plainer ones
for less. The Wachovia Historical Society has a number of
molds in different patterns, and odd pieces of tile, besides two
complete stoves. These are of yellow tile, corrugated for the
body of the stove, and with a leaf design around the top. These
stoves are built on an iron plate which is supported by iron legs,
concealed behind tile feet of a fancy pattern. There is an iron
plate across each opening on the side, and the door is in an iron
frame, otherwise they are all of tile. These two, with one at
Bethabara, and a smaller one in a private house, seem to be all
that have escaped destruction as more modern stoves were sub­
ituted, though there are still a few piles of pieces in old barns.
After Mr. Schaffner’s death the pottery continued to make
earthenware and pipes, and a collection of clay products attracted a good deal of attention at Jamestown Exposition. The demand for these pipes outlasted the other branches of the industry, and the business was not given up until 1890. The potter's wheel and the machine for molding pipes are in the Wachovia Historical Society rooms along with the tile molds and specimens of pottery already mentioned.

Tile Stoves of the Moravians at Bethlehem, Pa.


"In the public buildings and most other houses, we find German stoves made of tile, which are in general use. Some are totally made of tile, and others are part of cast iron and part of tile. These last are in greatest esteem on all accounts, as they are not so liable to be injured by putting in of wood by careless persons; the tiles upon the top are so placed as to form a species of flue, in perpendicular and horizontal forms, which retains the heat while it circulates longer and heats a room more pleasantly and more durably than sheet-iron.

"This species of stove are attainable or may be formed in all countries where potters and brickmakers are to be found. A common fireplace of brick might be made to advantage with the tile and flue in the form upon the stoves used in Bethlehem.

"The figure impressed by a mould upon the tile, the glazing by the potter, or dressing with black lead, gives it an ornamental appearance. In Europe better clay, or rather the art of workmen, have added ornament to use, and this species of stove are made from the humblest tile up to valuable porcelain. Since the improvement made in stoves, this of clay is going out of use.

"In saying that this is too rapidly taking place, the writer hazards an opinion, and exposes himself to the remarks of the critic. The warm air obtained by a clay is more agreeable than that by an iron stove.

"In the buildings of the potter, who makes the tile for this stove, he was employed in making cheap pipes of clay, which are in great use among the Germans, and ought to be extended for the purpose of putting an end to the importation of these articles. The brass moulds and machinery in which this pipe is formed with great ease and dispatch, are simple."

The first tile stove at Bethlehem was set up in the chapel in the "Gemeinhaus" in October 1742. It had been brought from the
kiln of Ludwig Huebner, the potter “in the swamp.” He came
to Bethlehem to put it in place and later became a resident (in
1743).

On the slope of the hill just north of the premises now known
as the Abbott property, stood the loghouse which was fitted up
as the first hostelry. Near it on the hillside, Ludwig Huebner
built his first oven, and in a corner of that house, for a while, set
up his first rude wheel to turn out pottery for the use of the
settlement. A more pretentious building of stone nearby, 32x35
feet built in 1749; was in 1762 the pottery, where a thriving
business was carried on, and when the Economy was abolished,
was taken over by Huebner. Large demands for the useful
earthenware there produced came from the Durham furnace,
where the Brethren bought much iron, and from farmers about
the country, and some orders even from Philadelphia were filled,
while much had to be made for the use of the spring-houses and
larders of Bethlehem and Nazareth places. Some dwellings were
fitted up in the second story of the pottery building, to which an
addition was built in 1756.

Among the “war claims” presented to the government by Beth­
lehem in 1789 after the Brethren’s House had been used as a
military hospital, was one by Ludwig Huebner, potter, 8 new
tile-stoves £12 (Pennsylvania Currency).

Referring to your letter, I beg to say that in 1793 Ludwig
Huebner set up his pottery in Bethlehem, and the tile stoves were
after that date made in Bethlehem.

As to the “swamp” where he previously had his pottery, I
think it may have been “Faulkner’s Swamp,” so called from the
first settler there, as I find that a George Huebner, probably a
relative, had a house there. Faulkner’s Swamp was in the country
back of Pottstown, now Frederick and other townships in Mont­
gomery county. In Frederick township there is a “Swamp creek”
flowing into Perkiomen creek from the north, which probably
drained Faulkner’s Swamp. Fredericktown was in Faulkner’s
Swamp. There was also a “Great Swamp” and a “Long
Swamp,” which may have been identical. The Great Swamp was
between Faulkner’s Swamp and Bethlehem, nearer to the latter
place, and Huebner may have had his pottery there. By making
an early start from Joseph Mueller’s in the Great Swamp, wagons
reached Bethlehem about 10 A.M. These so-called Swamps seem to have been all in the northern part of Montgomery county, or perhaps partly in the southeastern part of Berks county, and southern part of Lehigh county. They were not all bog or morass, as people lived and had farms in them. Falkner's Swamp was about half-way between Bethlehem and Philadelphia, as the pedestrian letter-carriers who in the early years left Bethlehem every Monday morning, walked the first day as far as Brother Holstein's Faulkner's Swamp, and reached Germantown the next Tuesday night; on Wednesday walked to Philadelphia and back to Germantown; on Thursday back to Holstein's and on Friday returned to Bethlehem.

From 1897 to 1913, I was a resident of Frederick county in Western Maryland, which was settled chiefly by Germans from Pennsylvania, and it might be possible that they had stoves like the Pennsylvania Germans, although I never saw any except the plain ten-plate stoves.

Remarks on Tile Stoves.

BY REV. T. M. RIGHTS, OF NAZARETH, PA.

Some twenty years ago an old barn, that was covered with flat tiles, was torn down in Nazareth. Mr. Conrad Miller, one of the leading citizens of the town, got the most of the tiles, and covered a summer-house in his yard with them.

Mr. Beisel also has a small building covered with these tiles.

On Saturday I met Rev. John Clewell, Ph. D., president of the College for Women in Bethlehem, who for many years had been principal of the Salem Female Academy. He said that there had been a number of tile stoves in the school at Salem, and that there still is one in the museum at that place, which he thinks is in a better state of preservation than the one in the rooms of the historical society in Nazareth. He showed me a photograph of the old pottery in Salem, and said that they had formerly done a great deal of work, in manufacturing household utensils, etc., which were beautifully glazed. During the Civil War it supplied that part of the South with that kind of ware.

In Hamilton's History of the Moravian Church, page 35, I
find the following: “Another industry was brought (to Herrenhut) by the brothers Martin and Leonard Dober, Swabians, of Austrian extraction, who had been led to Saxony during their “Wanderjahre” as potters by the fact that their uncle was a maker of artistic work in the capitol. Diversified occupations and the reputation for thoroughness acquired by Herrenhut began to give promise of prosperity.”

Leonard Dober a few years later, 1732 became one of the first missionaries of the church to the negro slaves on the Island of St. Thomas. Later, he became one of the leaders of the church.

Notes on the Moravian Pottery of Doylestown.

BY HENRY C. MERCER, DOYLESTOWN, PA.

(Doylestown Meeting, February 10, 1914.)

The Moravian pottery manufactured at Doylestown owes its origin, not to a carefully matured plan, but to a sudden series of disappointments, grievances and contentions, painful at the time, but which in the end seemed to have worked for the best.

Ignoring these original details interwoven with the past of this society as too personal, it may be said that the first suggestion for the pottery, came from the gathering of the Pennsylvania German potters' apparatus in the collection in our museum.

To ransack the decadent potteries in upper Bucks county, to gather these slip cups, clay paddles, clay clubs and rollers, to see Dr. Barber's collection of slip wares at the Pennsylvania Museum, and read his book, to speculate on the subject and twice refer to it in lectures in Philadelphia; brought regret that so beautiful an art is that of the old Pennsylvania German potter, based upon the gorgeous orange red still seen in the country pie-dishes, should perish before our eyes.

This was the suggestion, but the first active thought as the result of these speculations, was not to establish a business, but by way of a sort of adjunct to the historical or educational work of this society, to resuscitate one of the old potteries, namely that of Mr. Herstine, near Kintnersville.

For the plan, two things were necessary. First, drawings soon
NOTES ON THE MORAVIAN POTTERY OF DOYLESTOWN

procured of the designs upon the original decorated plates in the Pennsylvania Museum. Second, the receipt for the lost copper green glaze, which Mr. Herstine on consultation, engaged to find. He had the kiln, understood the making of pie-dishes, the turning of bowls upon the potter's wheel, also the application of the so-called slip, and as a result, after spending about a week of collaborative work in 1897 at his pottery, a dozen or more jars, plates and bowls, in imitation of the old ware, were colored and designed, dried, placed in the kiln and after a delay of some months, occupied by a European trip, burnt.

It was the stimulus of this delay and the sight of the wares thus produced, (one of which is here shown), disappointing as they were, that at last resulted in a desire to master the potter's art and establish a pottery under personal control.

Several months intervened, during which the idea of restoring an old pottery, was superseded by that of building a new one. This was a practical idea, because although our native red clay was too soft for household use, and although it had been hopelessly superseded from a utilitarian point of view; by the modern so-called chinaware; it was not too soft for ornamental work and well adapted, if not for the making of vases and flower pots for which the demand was limited, certainly to the manufacture of ornamental tiles, for which the comparative softness of the clay was no objection.

The time was very opportune. On the one hand, owing to the reintroduction of fireplaces by modern architects into all the finer modern dwelling houses, a large demand for ornamental tiles and suddenly sprung up. On the other, the repulsive colors, decadent designs, mechanical surface and texture, and chilling white background of most of the tiles then on the market, had so thoroughly disgusted modern architects of taste, that many of them refused to ornament fireplaces with tiles, and built and faced the latter with plain bricks.

After some further speculation over clay colors, the use and history of tiles, the substitution of handwork for machinery, and the encroachment of machinery upon art, the first important step was taken on September 27, 1898. The new plan was to employ one of the old potters, and lease one of the old kilns. Frank Bartleman was chosen and the abandoned kiln of the deceased
Christian Miller leased on the North Branch, near New Galena. Bartleman was to find the clay at his own clay bed near Point Pleasant. The material was to be hauled to Doylestown, where the tiles were to be made by him in my archeological work-room known as the Indian house. There they were to be dried, then hauled to Christian Miller's kiln, burnt and brought back.

For about two months Bartleman supplying himself (from Flemington, New Jersey, September 28 to October 1, 1898) with the colors, slip ingredients, saggars, and one of the old querns or paint mills necessary for the process, worked at the Indian house, returning to Cottageville at night, while Alexander Rufe (by October 3, 1898) was employed as assistant. The distances were great. The kiln was in bad condition. The saggars were unsatisfactory, and sometimes our journeys to the kiln (beginning November 11, 1898) were interrupted by storms and freshets on the North Branch, as when on one occasion, the bridge was nearly washed away and we had to ford the stream at great risk, with a very heavy load of tiles. Little was learned, the projector of the enterprise still remained in the dark as to some of the most important steps in the process. The effort was a failure.

Mr. Bartleman left the pottery on November 26, 1898, after which for a period of about fourteen months, the experiments, which were continued without help, resulted in the producing of designs for tiles, the first of which were adapted from patterns upon old Pennsylvania German iron stove-plates. Several presses were devised and a process for producing designs upon tiles, which was afterwards patented. During this time the first experiments were tried in Dr. Coney's dental muffle, after which a small experimental oven was built in a chimney at the Indian house (January 14, 1899) in which several unsuccessful attempts were made to produce glazes, colors and lustres. Mrs. Bigelow Lawrence, then in Europe, obtained a receipt for a glaze from the kind and helpful Mr. William de Morgan at Florence, which was immediately used in the pottery and is to this day called by his name. She also induced the Florentine potter, Mr. Canti Galli to experiment with blue and green colors upon two little pieces of Bucks county clay, which she sent to the pottery as further encouragement. By this time, continued unsuccessful
burnings, made it seem desirable to go to Germany in order to study one of the ancestral potteries in the Black Forest, as described by Mr. Joseph William, of Bridge Point, but at the last moment, a few fortunate turns in the experiments, solved the difficulties and the European trip was abandoned.

On January 28, 1899, John Bridges, an English potter, offered his services and began work by superintending the construction of the first kiln, which was built by Herman Sell and completed by February 28, 1899. Our tile process was patented on the 19th of the following June, and on October 24 of the same year, the pottery received its first order from Doctor Swartzlander, of Doylestown, for $48.00 worth of wall tiles. The second order came on November 10, 1899, from Mr. Henry Copley Green, of Boston. The records show that the first trade statement covers the time from October 10, 1898, to April 30, 1901, showing a rather rapidly increasing business, which soon began to pay expenses and realize a profit. The first two kilns were constructed in a woodshed adjoining the Indian house, after which two larger kilns were built in a fireproof shed, constructed of tin, clay and cement, since demolished, several hundred yards in the rear. The work was continued there until 1912, when with great difficulty (beginning October 12) and without disturbing the work, the whole pottery was moved from the old site to its present position, where a fireproof building, built in the shape of a cloister, with five kilns and a great many work-rooms and the usual potter's machinery had been constructed. In these years, the work has been carried on by from six to twelve men.

Great assistance was given the pottery of Sir Hercules Read at the British Museum, who presented it with a large and valuable collection of tile drawings gathered from the ruined churches of England. In visits to Nuremberg, Seville and Paris, Spanish tiles were studied and the process of modern Italian mojolica was observed at the old pottery at Monte Lupo near Florence.

Owing to the storing of all the wooden drying trays in one fireproof room at the old pottery, a disastrous fire occurred there, (at ten o'clock on the night of March 27, 1912) which resulted in the break-down of the iron roof and the destruction of much inflammable apparatus.
The pottery finding little use in patents or advertisements, and depending for advancement upon the estimate given to finished work, has had decided success in all directions, and its tiles are scattered from one end of the United States to the other. Not a few have gone to Canada, but as yet only a very few to Europe and a small number to Egypt. Some of its notable work is seen in the tile pavement at the Capitol of Pennsylvania, in the pavements at Mrs. Gardner's house in Boston, in the emblematic decorations on the fronts of several of the large public schools in Missouri and other Western states, and in many of the pavements of recently built Gothic churches.

At first, although the tiles were favored by architects, there was much objection from the tile setters and tile merchants to the novel ideas introduced at the pottery. Then in the production of what might be called artistic tiles, rivals were few, but now many potteries have arisen throughout the country, some of whom have infringed upon the Mosaic patent and imitated our processes or worked upon some of the lines introduced at Doylestown; such as the reasonably large joints considered desirable in our tile work, or our so-called half glazed designs produced on rectangles and polygons of common red clay. Discarding the method known as the dry process, the pottery abandoned all attempt to resist the free shrinkage of clay, and unbounded value was given to the red color of the red burning clay. Several new colors and new processes for producing designs and applying color were introduced. The floor Mosaic tiles, described in the price-list and patented by the pottery, were preceded in Philadelphia by the cut stone Mosaics in the frieze of the new museum at the University of Pennsylvania, but not by any Ceramic Mosaic produced in that way in America. The tile stoves set upon frames of wire net, plastered with cement, were introduced at the Doylestown pottery, and its brocade and silhouette tiles are also a novelty.

The name Moravian was applied to the pottery at the beginning, rather because some of the first designs had been taken from stove plates Nos. 1242 and 711 in the collection of the Bucks County Historical Society, resembling others seen at the Young Men's Missionary Society at Bethlehem, than because
Moravians had made stoves of decorated tiles either at Bethlehem or Winston-Salem, North Carolina, which facts were not then known at the pottery.

Without the efficient help of collaborating hands and hearts, the success achieved could not have been looked for. Mr. Swain, old companion and assistant in Archeological days, invaluable helper and master of every detail, has been business manager from the start. The foremen have been Frank Bartleman, John Briddles, Wilson Wismer, Oscar Rosenberger and now Clarence Rosenberger, whose economic, untiring and efficient management, has produced results far exceeding anything ever reached before. With devoted skill and interest, George Jacob Frank has carried out all our later elaborate designs, having not only modelled but also arranged and set all the ceiling and many of the mural tiles at Fonthill. Herman Sell, though not regularly employed at the pottery, has set innumerable pavements, particularly those at Mrs. Gardner's Fenway court in Boston, and many mural tiles by various new methods, besides building all the kilns ever constructed at the pottery.
Langhorne and Vicinity in Olden Times.

BY SAMUEL C. EASTBURN, LANGHORNE, PA.

(Orthodox Meeting House, Langhorne Meeting, June 4, 1914.)

The land comprising the borough of Langhorne was part of three or four large tracts laid out by Penn's commissioners to fellow passenger's of the great founder on the ship Welcome in the Autumn of 1682. There is little or no evidence of European occupation of this immediate section prior to the coming of Penn. Traditions connected with later settlers have been related locating them here from twenty-five to one hundred years prior to the actual date of their settlement, as in the case of Christian and Henry Van Horn who are credited with building two log houses in the present town in 1657. The actual fact is that their wives Williamkee Van Dycke, and Susanna Van Vlecq were daughter and granddaughter respectively of Hendrick Jansen Van Dycke, who had purchased a tract of land in the present borough of Robert Heaton, which passed to the Van Horns in 1721, and was by them divided into lots and sold to actual settlers at a period of the town's early expansion. Barendt Christian the father of Christian Van Horn had likewise purchased a tract of Robert Heaton 1707 which passed to Christian in the same year. Henry Van Horn was a son of Christian and married a daughter of Parson Van Vlecq of the Dutch Reformed Church of Neshaminy, whose wife was a Van Dycke. The tracts on which the town was eventually established were those of Nicholas Waln, Robert Heaton and Cuthbert Hayburst, and it later expanded into the tracts of James Dilworth, William and James Paxson and possibly others.

A part of the Hayhurst tract passed to Henry Huddleston in 1688 and to the latter's son William in 1706, and on it stands two of the oldest houses in the town marked with the initials of the family name. In the house erected by Nicholas Waln in 1682, the first meeting of the Society of Friends "at Neshaminah" was held on 11th month (January) 1, 1682-3 and it was held therein alternately with the house of Robert Hall at the extreme southern
end of Middletown township until the Meeting House was built. These first English settlers, fellow passengers with William Penn in the Welcome, were from the West Riding of Yorkshire and most of them were included in a certificate from Settle Monthly Meeting dated the 7th of 4th month, 1682, which is as follows:

"These are to certify to whom it may concern, it is manifested to us that necessity is laid upon several Friends belonging to this Monthly Meeting to remove into Pennsylvania, and particularly our dear friend Cuthbert Hayhurst, his wife and children, who hath been a laborer in the truth, for whose welfare and longevity we are unanimously concerned, and also for our friend Nicholas Waln, his wife and three children; Thomas Wigglesworth and Alice his wife; Thomas Walmsley and Elizabeth his wife; Thomas Croasdale, Agnes his wife and six children; Thomas Stackhouse and his wife; Ellen Cowgill, widow, and her children; William Hayhurst and wife, who we believe are faithful friends in their measures, and single minded in the Lord's will, and have signified their intention to remove into the aforesaid province in America, and we do certify our unity, with their said intent, and desire their prosperity in ye Lord, and hopes what is done by them will tend to ye advancement of ye truth for which we are unanimously concerned with them."

In the five years following practically all the land in the neighborhood of Langhorne was taken up by able Quakers, mostly English. In addition to those mentioned, residing or coming here about that time, were William Biles, Jonathan Stackhouse, John Dillworth, John Scarbrough, Henry Paxton, Ezra Croasdale, Thomas Langhorne and others. So that the first authentic history of Langhorne, or as it was then called "Four Lanes End," from the fact that the Indian trail down the Neshaminy to its mouth crossed here another trail on the way to Kirkbrides Ferry

*These people were all more or less related. Nicholas Waln was the unquestioned leader of the Friends colony in this section. He was born at Barholm, West Riding of Yorkshire, and came to Pennsylvania in 1682 with his wife Jane nee Turner and four children. He was an eminent minister and traveled extensively "in the service of truth." He was a member of the first assembly held at Philadelphia, March 12, 1682-3, and represented Bucks county in that body at every session until 1696. He removed to Philadelphia in 1695 and was a member of assembly from that county 1696-1717. He died in Philadelphia, 1721. His sister Anne, the wife of James Dilworth, above mentioned, was also a minister and traveled extensively. Her husband was a member of assembly in 1683. The wives of William and Cuthbert Hayhurst were Dorothy and Mary Rudd, sisters to Jane, the mother of Nicholas Waln. Elizabeth, the wife of Thomas Walmsley, was their cousin, and the wives of Thomas Stackhouse and Thomas Wigglesworth were sisters to the Hayhurst brothers, and Ellen Cowgill is thought to have been a sister of Thomas Stackhouse. The relationship of Thomas Croasdale and his wife Agnes Hathonwaite to the rest of the party is not so clear, but their children intermarried with the families above named.

—W. S. E.
to cross the river on the route to New York, is to be found in the records of the Quaker Meeting started here Eleventh month 1683, at which meeting it was ordered “that Friends bring in their certificates, also their births and burials to the next Monthly Meeting to be holden at Robert Hall’s.” A minute book was procured, which through the kindness of Joseph Mather I have here to-day, and it is marked

“as belonging to the particular meeting held near the Neshaminy creek, containing the many and several businesses brought into and appertaining and belonging to the said Monthly Meeting, and a copy of births and burials, and marriages belonging to and within the said Monthly Meeting.”

At the first meeting it was ordered “that the next following meeting should be held at the widow Hayhurst’s, and the next again at Nicholas Walns’, and so to the general meeting again at Robert Hall’s.” This Robert Hall and widow Hayhurst and Nicholas Waln were all on the Neshaminy immediately south and west of here. Robert Hall’s seems to have been a noted place to gather, as it is frequently mentioned as a meeting place. I have a memorandum in connection with Robert Hall that would seem to indicate that cheap as land was, there were land grabbers in those days. It is in the form of a petition to Penn, in which he says “he and John White had taken up 1,500 acres of land on the Neshaminy, and Edward Lovett did run upon our line taking away a meadow next to the creek. They tell Penn that “his neighbors look upon it as an unreasonable thing for him to have a meadow two miles from his habitation, without title, and to intercept us from the creek of a width of near a thousand acres.” Robert Hall remained about here, while Lovett seems to have left, probably yielding to Penn and the neighbors opinion.

At the Monthly Meeting held at Nicholas Waln’s 1684, Henry Paxton published his intended marriage with Marjorie Plumley which was accomplished 6-7-1684. He lived where I now live, and had 800 acres of land on both sides of Core creek, running up as far as, and including, the later Jenks and Janney properties. At this same meeting, David Davis was complained of “because of damage which his dog had done among his neighbors’ hogs, and for selling two bushels of meal which was wormy,” and Nicholas Waln was appointed to speak to him. Every family question of equity and morals seems to have been before the
meeting for its advice or condemnation at this time. Courts of law were to be avoided and settlement of their affairs and any differences between them to be made by the meeting. Thomas Stackhouse tells the meeting that “John Eastburn sold him a house and wouldn’t let him have it.” The meeting recommends that two or four Friends see if they can end it before the next Monthly Meeting.” At the next Monthly Meeting it is reported “the difference is ended.” At another Monthly Meeting, a minute says “the matter of William Paxton, Jr., and John Scarborough quarreling, hath been weighed and considered, and this meeting being exercised to hear and understand such untruthlike actions and proceedings, by any that makes profession of the precious Truth, we do judge the same to be an evil act, and out of the guidance of the Spirit of Truth, and this meeting doth give it as their sober sense, said William and John should condemn the same at the next Monthly Meeting, and John is appointed to give William notice that they will come to the next Monthly Meeting.” That William Penn sat with Friends in meeting here is undoubted, as Thomas Story in his journal says “I met William Penn at meeting at Burlington, where we tarried till the 29th, and then went to a quarterly meeting at Neshaminy, which though not large, was well.” The examination of the minutes shows that such a meeting was held but no mention of the distinguished visitors was made, though a minute of a later date says the “Monthly Meeting had to be adjourned because Thomas Story was there and held the meeting so long that they could not transact the business.” Quakers did not glorify their ministers in those primitive days.

On the 3d day of the Fourth month 1686, “at the request of Friends near Wrightstown to have a meeting amongst them,” “this meeting doth order there be a meeting settled there.” At a Monthly Meeting held at James Dillworth’s, Fourth month, 9th, 1686, it was proposed “to have a Meeting House built for the convenience of Friends.” After a long debate it was deferred for one month, “and Friends are requested to weigh the matter in the interim, and as many come as can to speak of the matter.” This house was built of logs, down near the Neshaminy on the present farm of the Pennsylvania railroad, formerly George Reed’s, and at that time Nicholas Waln’s. It had two windows, one with six
panes of glass and the other of oiled paper. These six panes of glass were put in by a man who came on horseback through the woods from Philadelphia, and his bill for the trip for three days time and work is on our minute books. The final cost of the six 8 x 8 panes was over $1.00 each. The cost of glass, and keeping the glazier and horse over night was £14, 1s. 4d., and one pound for his services. The first Monthly Meeting was held in the house on the Fourth month 7th, 1688. At this time the people who lived here were all Quakers or people connected with or serving them. The meeting was the center and source, court, judge and jury, for the affairs of the neighborhood. Nothing was done without the advice of the meeting. It bought books for its members and regulated who should read them, and how long they should keep them. “John Dillworth wants to exchange some land with Jonathan Stackhouse,” and a committee is appointed by the meeting “to give him some advice about it.” Joseph Growdon complains to the meeting “that Jonathan Stackhouse was hiring Richard Mitchell, an orphan lately arrived from England, at underwages.” The meeting took up the matter and “asked Richard if he would rather live with Stackhouse or with John Smith.” He preferred the latter, so the meeting arranged “that John Smith should pay him 5 pounds a year for his services, and as much more as his courtesie allowed.” Whether his courtesie allowed him more I don’t know, but next year the meeting fixed his wages at 6 pounds per year. John Eastburn “was labored with for loose and disorderly practice and example in breaking off his engagement of marriage.” Thomas Stackhouse acknowledged his error “in submitting, when a juror, his decision on the turn of a penny.” Another Friend was disowned “for taking too much strong drink and abusing those who spoke to him about it.” Another “that he has done too much astrology and consulting of stars, and has allowed his mind to be darkened by the wisdom of Egypt, and it much repents him.”

The going was either on foot or horseback. Joseph Growdon being the only man who owned a chaise, and a stable was necessary at the Meeting House, and on the second day of the Eighth month 1690, Nicholas Waln and James and William Paxton signified to the meeting that “they had bargained with Thomas Stackhouse to build a stable at the Meeting House for the use of
Friends who come to the meeting the said house to be 30 feet long, 18 feet wide and 6 feet high to the square; to be of sawn logs with shingle roof, with two doors in it, which work being done he is to have 10 pounds for doing it."

It is interesting to note that the jury appointed by Penn to lay off the first lines of the townships was "to meet at the Neshaminy Meeting House." This jury laid out the lines of Middletown, Makefield, Falls, Bristol and Bensalem. Lines were a little indefinite then, as our neighboring township was "to have all the land lying between the Neshaminy and Poquessing, and to the upper side of Joseph Growdon's land, and to be called Salem." Our first burial ground was apparently near this meeting, as we have a record that, Dr. David Davis (the man whose dogs damaged his neighbors' hogs in 1683) and thought to be the first doctor in Bucks county, "was buried in 1686 in Nicholas Waln's burying ground." This was probably adjoining or near, the Meeting House, as in 1698 there is a minute in which "J. Cowgill is ordered to have the burial ground fenced by the next Monthly Meeting." Thomas Langhorne who came in 1684 was their preacher. He died two years before the new Meeting House was built. Christopher Taylor, was also a preacher among them, he was a learned man, a teacher as well as preacher, and was the first president of the first Assembly called by Penn at Chester, on his way up the river, on his first visit, where rules were made for the government of the new Colony, and an account of which proceedings I have here.

While prohibition as a moral issue was not known in that day, yet excess in eating and drinking was a subject of great care by the meeting. While the use of strong drink was considered a necessity during arduous work and was the custom of the day, yet the responsibility of the meeting for a testimony for moderation was shown with the many dealings of the offenders. The feeling of the meeting, as early as 1687 is shown by the following minute which was signed by nearly all the men members and was undoubtedly the first recorded temperance utterance in the county.

"It being recommended to us from the Quarterly Meeting from Philadelphia, the great and bad effects that has appeared by ye selling ye Indian's rum, or other strong liquors, and a paper being presented which
was read amongst us relating thereto, which upon due consideration was approved of and in concurrence therewith we give forth the following testimony. Being deeply sensible and heartily grieved with abuses of this nature that is too frequent up and down amongst us, especially as some goes under the profession of truth (whom it was expected would have been a better example), we fear is not wholly clear of it. That ye practice of selling rum or other strong drinks directly or indirectly to ye Indians, or ye exchanging rum or other strong liquors for any goods or merchandise with them (considering the use they make of it) is a thing contrary to the mind of the Lord, and a great grief and burden to his people, and a great reflection and dishonor unto ye truth, so far as any professing it is concerned, and for the more effectually preventing these evil practices, aforesaid, we advise that this our testimony be entered in every Monthly Meeting book and every Friend belonging to this meeting to subscribe to ye same."

George Fox doubtless spoke in this meeting as he writes on his visit in 1690 of “visiting Burlington, crossing the river and passing Joseph Growdon’s big house, we crossed the Neshaminy at the foot of the lawn and spent the night with Jeremiah Langhorne.” Here was a ford known later as Galloways Ford.

In 1690 was also the year in which the Quakers were divided by the schism of George Keith, whose followers were known as “Keithian Quakers.” This meeting did not join in the movement, “and appointed Nicholas Waln to sign the testimony of this meeting against him.” The care-taker and fire-keeper for the Meeting House was Martin Wildman. They paid him for getting wood, making the fires and taking care of the Meeting House for a whole year, so the minutes read, £1, 6s. At a meeting of a later day he offers “to take less if they pay him all at once.”

In addition to the early temperance record of this community a minute was sent from here to Philadelphia in 1683 against the holding of slaves, notwithstanding that Joseph Growdon and Jeremiah Langhorne, two of their most important members, were large slave holders, having about 70 each. They both liberated them before 1742, thus antating the national idea by over a hundred years. With an evident feeling for the responsibility of them, and an experience of their improvidence, Jeremiah Langhorne arranged for their support by will, for many years ahead. Thus this quiet Quaker anticipated what was found necessary by our National government, through experience, years after.

Our first library was in connection with the meeting and was
started in 1692, as in the minutes on the 1st day of Seventh month 1692, there is a note of "23 books having been received from the printer," and a list of names of those who could take them to read. They were apparently mostly sound reading, and the titles are interesting. "A Serious Appeal," "The Fundamental Truths of Christianity Hinted At," "A Faithful Warning and Exhortation," "An Epistle of Love," "A Mission of J. Frumb," "The Contentious Apostate," two copies of "Thomas Elwood," etc.

The first school started here was probably the one mentioned in a minute in 1693, "that a school to instruct children be started in the Meeting House." These Friends were very able people for their time. Joseph Growdon was the richest man in Penn's colony. The house built by him about 1692 is still standing on Belmont Hill about ⅓ miles south of here and with but little change, and is the best type we now have of the "great house" of the period. It was built about six years after Penn started his manor house, though "smaller and lower" yet "as became the Chief Justice of the Supreme Court, to follow after the governor of the Province. This house was the great gathering place of the Growdon's, Galloways, Nicholson's, Stevensons and their many English visitors, up to the time of the Revolution. It was from here that Joseph Galloway fled when in danger of arrest as a Tory, and all the lands which he inherited through his wife, the daughter of Joseph Growdon, of the great Growdon tract of 10,000 acres siezed and sold under the confiscation acts were restored to his daughter Betsy Galloway, from purchasers or squatters, after many years, by special act of Congress, chiefly on the plea that they had come to Joseph Galloway through his wife, the daughter of Joseph Growdon, "on whose loyalty there was no taint."

From all the accounts at hand, from 1680 to 1780, this was an exceedingly able and prosperous community. Old Gabriel Thomas in the early part of this period writes, "the people about here are very prosperous, there are neither beggars or old maids."

The first mill in the county was built here on Chubb Run in the lower corner of Langhorne Manor, about 1682, by James Heaton.* That it was there in 1684, we know by an acknowledgment to the meeting of that date of a Friend, who says, "whereas

* Son of Robert, above mentioned.
it happened I took a bag of corn on my back through the woods to James Heaton’s mill, about the time called Christmas. I and some others being in the millhouse James Heaton brought us some liquor and desired us to drink, and I drank until I was overtaken, so far that it being liquor to which I was not accustomed and the liquor offending my stomach, I was forced to cast it up again, to my great shame and confusion, and to the dishonor of truth which I profess, and for which I have undergone great exercisement ever since, and I do heartily ask the Lord that he will strengthen me in the future that I may withdraw from such temptations.” Heaton’s sons, about 1709 built the mill at Bridgetown. The Durham road which is now Bellevue avenue in front of us, was ordered laid out by Penn “to my lands in Durham.” The milestones were set along it by his surveyor Benjamin Eastburn. The Durham road partially followed an old trail through the county. In addition to this early laid out “Durham road” on June 14 and 15, 1688, Penn ordered the road called “The King’s Highway,” (that is our present lower road to Trenton) from Philadelphia to the Falls of the Delaware, to be cleared of rocks, stumps, and all other nuisances and made safe and passable for horse, cart, wagons or teams.” So we were very early blest with the two best roads in the state.

It was from Four Lanes End that William Penn with Joseph and Lawrence Growdon, Jeremiah Langhorne and William Turner, started on horseback, to inspect his Durham lands, and which trip resulted in the forming of the Durham Iron Company, which was the second blast furnace for making pig iron established in Pennsylvania, the Colebrookdale furnace having been the first tradition says, that on this trip they stopped at the present site of Newtown and Penn said, “here I will build my new town, and ordered it laid out.”

It was in this year that Penn appointed Nathaniel Allen, a member of this meeting, living on the Neshamina near Hulmeville, “crown inspector of wooden measures” to see that they were of honest measure and stamp them.”

The houses about Langhorne previous to 1700 were presumably almost wholly of logs, but about that year the stone age began. The opening of the Durham road and the burning of lime in Buckingham made it available for building purposes, and
it is said that teams from the upper country came down to this neighborhood laden with lime and with produce which they sold or traded at Richardson's store, at Four Lanes End. About 1725 a public house for travelers was started on the corner by John Woolston who had bought a portion of the Heaton tract in 1712. A store was started at or about the same date on the opposite corner by one Joseph Richardson. He and his sons and grandsons kept it on one or other of the corners for many years, and did a large business. Richardson's store and the Meeting House at the Neshamina, were the most important things at Four Lanes End for many years. The Richardsons became large property owners in and about Langhorne at one time owning nearly two-thirds of the ground where Langhorne now is situated.

The present Richardson house at the corner was built in 1738. It is a good house now, but must have been a great house for its time. It is family tradition that the father watching his son build it, with true Quaker conservatism, though probably with some Quaker pride, said to him one morning, "William isn't thee afraid thee will get to the bottom of thy purse before thee gets to the top of thy fine house?" Old Joseph Richardson made a visit to Pennsbury in 1701, and in an account of his visit speaking of the Indians he saw there, says "their eating and drinking was done in much stillness."

During the 50 years from 1700 to 1750 most all the houses were built of stone. Thomas Stackhouse where Mr. Coates now lives, built a stone end to his loghouse in 1701, and his brother John on what was later the Buckman Farm in 1702. The houses at the corners of Bellevue and Maple avenues in 1701 and 1704, the house next the corner in 1720, the Richardson house as I have said in 1738. The present Meeting House in 1731. The brick house, now known as the Parry building, was built in 1763 by Gilbert Hicks. The bricks in it are said to have been imported from England, but there is no warrant for this, as bricks we know, were burnt here as early as 1734, probably at or near the present brickyard, as some of them are in the wall of the graveyard built that year. In fact the burning of brick was very early practiced. As William Penn writes to James Harrison in 1685 "I send you a man who will burn your bricks for you."

It is interesting to note that in no other section of our county,
did such a large proportion of early settlers buy land. In other places it was obtained by renters often redemptioners, but here the ten largest land holders, with one exception, “bought their lands and paid for them in the coin of the realm.” Those that were too poor to buy their land, rented in tracts of 200 acres for a shilling an acre. Penn appears to have had great difficulty in collecting even that, for James Logan writes to him in England “of all thy Bucks rentals I have been able to collect but a ton and a half of flour.” I cannot find that this applied to this vicinity.

In 1718 the Friends had outgrown their Meeting House and a committee consisting of Adam Harker, Jonathan Stackhouse, and William Paxson, were appointed to advise with Jeremiah Langhorne, and ask his assistance in building a new one. This was built where the present Meeting House now stands, and was 30x-40 feet. It was burned, and in 1731 the present house was built. The ground was secured in several separate lots, the description of one of them says, “the line runs from a post to a tree.” The graveyard was walled in in 1734, at a cost of 70 pounds.

This was a country covered with very heavy timber if we may believe the letters written from here to their friends in England. One Friend writing from here in 1688 says, “that William Paxson is a man mild in manner, but as strong in the cause of truth as the great oaks by which he is surrounded.” The cry was for more cleared land, as they doubtless found it heavy work clearing it, and there was but little use for the timber. Thomas Stackhouse in a letter written in 1709 voiced the desire of all the settlers here. He says, “I have sold some 40 acres of my land because I have too much woods and want more cleared land.” It is interesting to note that thirty years after or 1739 his son Thomas bought it back “because I have not enough woods,” showing they were thus apprehensive of an early shortage of timber.

As showing how different the personal accessories of life were considered as to value, from the present time, I quote from some copies of old wills in my possession. One woman gives to one of her Friends “my silver pint can, my Japan boiler and two English horseblankets.” Another gives to his friend, “my negro boy till he becomes of age,” and to his widow he gives his “two best beds
and maids beds, with the bedclothes belonging, with two pairs of sheets and pillow cases, also my pleasure wagon and plow and geers." "Two horses and six cows which she shall choose, with all my plate except what I brought from England, and my negroes, Isaac, Rose, Flora, and Mark." How would our suffragettes of to-day stand being willed their best beds, and maids beds, by their husbands?

Gilbert Hicks, as I said, in 1763 built the house now known as the Parry building. He had a tannery and was an officer of the Crown, and read the Howe’s amnesty proclamation from the steps of the County Courthouse at Newtown to the Rebels, at the breaking out of the Revolution. He returned home, but his act had no weight with these countrymen, and he fled for his life, when some patriots were sent from Newtown to capture him. It is said he had a large sorrell riding horse and expecting their coming, he put his black boy on his horse to stand at the top of the hill, looking toward Newtown, to watch the road. When the boy saw the troopers coming down, he turned and rushing back to his master, shouted, "deys comin’ after you," and slipping off the horse, Hicks hastily mounted, and fled to Bristol, and across the river to the English in Jersey. It was in this house, that the New Jersey Legislature met, when with Washington it fled to this side of the river in the dark days of 1776. The record says, in the archives of the State of New Jersey "that they met in the house of Gilbert Hicks at Four Lanes End to consider the state of the country." There is no record of what conclusion they came to, but they probably felt just then that there was a great big doubt as to whether they had any country. This house was also used as a hospital for the wounded after the battle of Trenton, several who died there were buried in the rear lots. When Lafayette was wounded at the battle of Brandywine he desired to be nursed by the sisters who then had a mission among the Indians at Bethlehem, and the roads thither from Chester county being rough for a wounded man, and the Durham road being well known as a good road he was put on a boat at Chester, brought to Bristol, and driven up the Durham road. The first stop was made at the Richardson house, and it is said, the table now there is the one he was laid on while his wound was dressed.

I am fortunate in not having to depend entirely on hearsay and
traditions for much of the information contained in this paper, as I have in my possession an old manuscript book containing among other material copies of the wills of Jeremiah Langhorne, Joseph Galloway and Grace Galloway. This book, however, is without date, but shows evidence of being very old. It also contains a record of the accounts of one of my ancestors, Abel James, who married the daughter of Thomas Chalckley. I have also a copy of old John Richardson's funeral bill which gives us an idea of how expensive an important man's funeral was in those days, and how much it cost to mourn decently.

“To 5 gallons Jamaica Rum ....................... £1 4s.
1 Holland Cheese ................................ £1
1 Coffing and Wrappins .......................... £1 7s.
1 Sugar Loaf ....................................... £1"

You will notice that this is all for eatables and drinkables except “1 lb. and 7s. for cofing.”

Abel James looked after the Growdon lands during the Revolution, and after their confiscation, and the copy of the report of the committee to decide how much he should be paid for his services during the 11 years with much else I now have. The report awards him £2053, 2s. ½d. in compensation for his time, trouble and faithful services in managing and transacting the affairs of the estate during times of great difficulty and personal danger, attending numerous suits in Bucks county, bargaining for and repurchasing for the estate parts of the property on advantageous terms from those who had bought it when confiscated or had squatted on the land, uniting the lands and improving the same.

As showing how much cheaper some things were in those days and how much dearer others were, I note that a part of Langhorne Park was sold after the death of Jeremiah Langhorne for £10 per acre for 281 acres, and the tax on it for that year was £4 8s. 5d. I might say that the value of the Pennsylvania pound at that time was about $3.20 or a discount of 35 per cent. The same year 150 feet of 8x8 glass to repair the house cost £7, 3s. 6d., or nearly 40 cents a pane. John and Richard Mitchell were the carpenters and masons at 2½s. a day.

In 1789, grain sold from the Langhorne place was sold by the
bushel at the following prices: Indian corn, 3s. 3d.; yellow wheat, 5s. 9d. and white wheat, 6s. 1d.

On 2d month 2, 1783, Stephen Bcount made 3 pairs of shoes for £3. Eleventh month 29th, same year, postage on a letter to Elizabeth Galloway, via New York, was 1op. On 12th month 31st, same year, another one to go to her by packet was 5s. and 10p. On 5th month 23d, 1789, cash paid for recording a mortgage was 4s. The same date Richard Mitchell was paid £1 and 13s. for 3 hams, and for a rump and sirloin of beef 2s. and 6d.

As showing how much our land was worth then, William Craig writes to Everard Foulke that he would sell part of Langhorne Park at £4 per acre, “one-third to be paid at sale, the balance in three yearly payments at lawful interest in this state, these terms we cannot recede from.” In 1792 Jonathan Stackhouse bought 153 acres for £4 per acre including the mansion house on Langhorne Park. Henry Tomlinson 5 acres for £15 per acre; William Womsley 10 acres at £16 per acre; Augustine Willits 309 acres at £7 per acre. Lawyers in those days, as now, were expensive luxuries, as William Craig writes in 1792, “Our lawyers are very extravagant in their fees.” In 1795, Thomas Jenks writes, “flour is $10 a barrel here.”

Some of these people were owners of bank stock as in 1795, one of them who had returned to England is told that this year “the Bank of the United States paid 4 per cent. for six months, the Bank of Pennsylvania, 5 per cent. for 6 months and the Bank of North America 6 per cent. for 5 months.”

William Craig and Thomas Jenks, the latter a member of this meeting, were the agents of the Galloways in America, after they fled to England. I have their accounts covering many years, they show a great variety of expenses, suits, sales of both land and produce, the purchase and remittance of exchange, and many interesting items of that day and time.

About 1792 Elizabeth Galloway wrote them a letter from England saying that she thought 7 per cent. for commission for their services was too high. As showing how much more courteous business letters of that date were than those of the present time I will read a part of their letter in reply.

“DEAR BETSY:—You say you think the terms as proposed is too high, and that others do business in America for 5 per cent. commission. We
can assure you that no commission we ask is any inducement to us to do your business in America. It is the friendship we have long had for your father and self is our principle inducement for us to undertake to do your business, and the desire we have of rendering every service in our power in the management of your estate and interest in America, but in the meantime we think in justice to ourselves and our family, require that we should not give up so much of our time as we have for about two years past without a reasonable compensation for it, and after a full trial in the business we find we cannot do it for less than 7 per cent., especially if it continues to be as troublesome in the future as it hath hitherto been. John Thompson has 7½ per cent. commission for attending to the Nicholson estate, and it is not so difficult to manage as yours hath hitherto been. His instruction is unlimited, and his commission freely allowed. We are conscious that we have paid every attention to your business and managed the whole with the strictest economy, but as you seem to be dissatisfied with our charge and you don’t seem to have confidence in us, and you think it desirable to put your future business in other hands, it will be perfectly agreeable to us, as we conceive under our present instruction that nothing more is to be done, only to finish the contract we have entered into. We shall continue to take the same care of your estate as we have done heretofore, until you appoint others whom you think will serve you better.”

The minute brought by Thomas Langhorne to friends here is such a quaint and beautiful tribute to his excellence, and so thoroughly convinces us of his friends’ real sorrow at his loss, that I must read it.

“We recommend to you our dear friend and brother Thomas Langhorne, into whose heart the Lord, we hope, hath put to give himself up with his family for your country in the western parts of the world. We are more satisfied with his integrity and regard to God in the matter, because we can guardedly say that the Lord hath blessed him with the riches and glory of his own life, in the enjoyment of which God hath made him an instrument in his hands for the help and enjoyment of many. An elder that has ruled well and is worthy of honor, which in his own country he hath so large a share thereof, that he need not court the enlargement thereof elsewhere, and as to outward things, God has given him that plenty thereof and that fullness that cometh from full content, the glory and the riches of the kingdoms of this earth he need not covet after. You may lay your hands upon him with a ready mind and a brotherly respect, for you will find him worthy, and for him you will never be ashamed. He is bone of your bone, and the remembrance of him will be precious to your souls. We are made willing to give him up in your behalf, for the distance or place cannot disunite one another’s help, and our bowels will be kept with you. You may be assured that if it was not for our brotherly love and the gospels sake (for the further-
ance thereof God has made him an able minister) if it were not for this, we would not have given him up to the outwardly and remote parts of the world, whom whether we shall ever see his face again visibly, we know not. He has had great power. We do not part with him as a thing of light value, and if we did not feel our loss would be your eternal gain, our sorrows could be scarcely expressed, but in your advantage does our satisfaction stand without grudging."

It is pretty hard to cover a hundred years of the history of early Langhorne in twenty minutes. It may be urged that my paper has had much to do with the Quakers, but they were able people, the land holders and the leaders in everything that was done about here at that time. We had no other church here till after 1800. The census of the neighborhood, evidently taken by some good old Quaker lady in 1801 shows this conclusively. I have it here, and doubtless the only copy.

In the light of these hurried and minor details of Four Lanes End, then Attleboro, and now Langhorne, I think you must feel as I do, if faith and truth and right, shed their influence round, that the old Langhorne Meeting House has consecrated walls, and stands on hallowed ground.
Notes on the Life of Charles Albert Fechter.

BY WILLIAM R. MERCER, JR.

(Orthodox Meeting House, Langhorne Meeting, June 4, 1914.)

Perhaps there are but few people here who remember that the very distinguished dramatic artist, Charles Albert Fechter passed the last few years of his life and died on a farm of fifty acres, in Bucks county, about half a mile from the village of Richlandtown not far from Quakertown. It is to be regretted that owing to the thirty-five years which have elapsed since Fechter's death, only a meagre account of his life on the farm in Bucks county is obtainable; hence I have had to treat of an earlier period, and in so doing have drawn liberally from the able work on the great actor by Kate Field. I wish here also to express thanks to my friend and fellow member of the Bucks County Historical Society Judge Yerkes, as well as Mrs. Strawn, Mr. Ozias and others of Quakertown for valuable data.

Near the road stands a small unassuming stuccoed house where, after his brilliant career, as sculptor, man of letters and actor, he sought the quiet retirement of that region, operating his farm in his own manner, for his amusement, not hoping for more than to make it self supporting. Much of his time was passed in shooting and fishing, sometimes in, and sometimes out of season, with an occasional difficulty in the county courts in consequence. When seeking this retirement the advertisement of the farm near Quakertown was brought to his notice, he communicated with the agent, who induced him to come and see the place. The visit resulted in its purchase in 1873. The house consisted of three rooms on the ground floor, dining room, living room and a large kitchen. The upper story contained four small rooms, in one of which he often rehearsed some of his great parts, parts that had stirred in former days, the dramatic world of two continents. He made few changes in the house, the most important being in turning the usual sash windows, into casements. The dining room seemed the principal attraction, for there it was that he entertained his guests most lavishly. I am told by Mr. Ozais,
of Quakertown, who frequently dined with him that his hospitality was unlimited. He was at times moody and disinclined to talk, at others witty and brilliant.

I remember hearing when a boy that a certain tax collector, not always the most welcome visitor, calling at the farm on his collecting rounds one day, was met by Fechter with such genial hospitality and lavish entertainment, that the object of his visit was quite overlooked, and only the memory of the good cheer remained.

During the first part of his stay in Bucks county, he frequently appeared on the stage in various parts of the United States, but as his health began to fail he passed more time on the farm. His decline in health was due to organic heart trouble, and the result of several accidents. Upon one occasion he slipped and fell against the step of his carriage on leaving the theatre, and as he was recovering from this injury, owing to defective stage setting at the Walnut Street Theatre in Philadelphia, he fell through a scaffolding which opened the former wound, causing him at times, extreme suffering. The immediate cause of his death was paralysis August 5, 1879. Shortly after the death of Fechter, his wife, then living in France put in a widow's claim for her share of the property, and employed Mr. Stuckert, of Doylestown, as her lawyer. I am told by Mr. Stuckert that quite a lengthy and interesting correspondence ensued, not only from Madame Fechter, but especially from the daughter. When my notice was brought to the fact, in looking over some old papers at the courthouse, I found from Mr. Stuckert, that after keeping the letters for over thirty-five years, he had in a general desk cleaning only the week before, destroyed the entire correspondence. This seemed a cruel fate. The claim was not pursued, however, when it was found that the liabilities far exceeded the assets.

Among his distinguished visitors on the farm was the eminent author Wilkie Collins, an old and intimate admirer, who passed several days there, and who gives an interesting sketch of Fechter's former house in the outskirts of London, where he was the center of a circle of gay and accomplished friends both literary and artistic. Of this period Wilkie Collins gives an amusing account of the informality of his dinners. Punctuality was the
only requirement made of the guests, who sat where they liked at
the table, went to the kitchen and cooked a dish if they wished,
and selected their wine from the sideboard. The weather being
hot one might remove his coat, if he felt so inclined. At the end
of the meal anyone having special talent for music, recitation, et­
cetera, entertained the guests. These occasions being for relaxa­
tion all conventionalities of dress were ignored, Fechter often re­
ceived his friends on their arrival in dressing gown and slippers.
In referring to these happy days in the little house in St. John's
Wood Road near London, Wilkie Collins says, “I cannot even
now pass the house without a feeling of sadness.” It is to be sup­
posed that his feelings were even sadder when he found his for­
mer friend prematurely old and broken in the little house near
Quakertown.

Fechter's early youth was passed in London where he was born
October 23, 1824, youngest but one of the thirteen children. His
father born in France of German parentage, a sculptor, moved
before Charles Fechter's birth to London. His mother was born
in Flanders of Piedmontese parents. Fechter learned to read at
a very early age, with great aptitude for the classics, and none
whatever for mathematics. But his particular inclination was for
the drama, and he was always a student of Shakespeare. His
favorite plays were Hamlet, Othello and Macbeth. Frequently
when a child he would go to the garret of his father's house and
devote his energies to the portrayal of tragedy. His early taste
for the best acting led him to enjoy the best actors of the time,
Macready, Charles Kemble, and the elder Wallack, and of the
three Charles Kemble was his favorite; though the artist to whom
he most looked up was Malibran, and at this period he was but
eight years of age. While his inclination drew him to the stage,
he pursued the study of sculpture following the wish of his
father, and in it he became quite proficient.

He made his first appearance on the stage, at the Salle Moliere
in Paris, and at this school of acting he made such an impression
upon his hearers, that the celebrated Scribe, the playwright, of­
fered to give him all his parts, which Fechter reluctantly de­
clined as he felt obliged to return to his father's studio. Temp­
orary relief came at last. Owing to the enforced absence of a
young actor who was drafted into the army, Fechter was offered
his position by the manager who was about starting to Italy. This offer proved most tempting to Fechter and he accepted, leaving Paris for Italy, January 1841. The actors being expected to provide their own costumes, and Fechter's financial equipment not being equal to the demand, he not only made his own costumes but made those of his fellow impecunious actors. Top boots he made of oilcloth, the envy of his companions, and gave a polish to his old high hat, by wetting it just before appearing. His outfit carried him through a season in Florence. To add to his stage wardrobe, he had purchased a large glass diamond pin, which owing to its great size had become well known in Florence. Returning from the theatre one night he was waylaid by a robber, who attacked him with a dirk. Fechter being equal to the occasion told his assailant that if it was only the diamond he wanted, he would consent to give it up without resistance in exchange for the cameo ring which the robber wore. The exchange was at once effected, the robber became the possessor of the glass imitation, and Fechter of a handsome cameo. I am told by Mr. Ross that Fechter on one occasion presented his father with a ring. It would be interesting if this was the cameo he obtained in exchange for his diamond! This theatrical venture in Italy was his first, and was a financial failure. The manager had become bankrupt, and was only able to pay his company a few cents on the dollar. With characteristic generosity Fechter divided his own share among the humbler actors, who rewarded his unselfishness by decamping with part of his wardrobe. After these theatrical experiences he returned to his father's studio and became a student at the Beaux Arts, working there in the evening while devoting his days to the studio. But soon he returned to his chosen profession and entered the Conservatoire, to prepare himself for the Theatre Francais, which since the days of Moliere has held first place in the dramatic world of Paris. He became much depressed, for while always strongly leaning towards the dramatic art, he at the same time had a strong feeling and wish to gratify the desire of his father that he should devote his life to sculpture.

While he was studying at the Beaux Arts, competing for the Grand Prize, which if won meant four years of study at the government's expense among the art treasures of Rome; Fech-
ter's brother-in-law, realizing his great talent for the stage and in full sympathy paved the way for him to enter the competition for a place in the great French theatre, which then was and still is a coveted honor. At this time notice came to him to appear before its judges. It was a strange coincidence that just as he received announcement of his admission as an actor, the news came that he had won the Grand Prize at the Beaux Arts. The moment had come for the final decision, as both careers were now open to him. He was but nineteen, and although his father urged his accepting the offer of the Beaux Arts, his own leaning to the stage was so strong that his father yielded to Fechter's wishes and the die was cast for the stage.

Now opens a new phase in his life—his appearance at the Theatre Francais, which took place December, 1844, was in conjunction with the sister of the great tragedienne Rachel. From the beginning Fechter had ideas of his own, and held to them, contrary to the established conventionalities of the stage, and the taste of the French audience. Through jealousies and personal enmities, founded on his extreme youth, and his fixed and pronounced ideas, his connection with the Theatre Francais was soon severed, as it was, with several other theatres where he took the management himself both in Europe and America, notably in Boston, at the Globe Theatre. Unprecedented success awaited him, however, in Paris, Berlin and London, and later in the United States. The role that stirred Paris first was Armand in the Dame aux Camelias. This play together with Ruy Blas, Don Caesar de Bazan. The Corsican Brothers and No Thoroughfare were perhaps the most noteworthy of his extensive repertoire, although his Hamlet created a great sensation, as his conception of the Prince of Denmark was entirely original, and unlike that of his predecessors of the stage, calling down animated criticism, adverse and favorable. The well-known critic Edmund Yates says,

"The first time I ever saw Fechter, he played Armand in La Dame aux Camelias with Mme. Doche. I thought it a most striking performance and it still remains in my memory. Armand is what actors call merely a feeder to Marguerite, the heroine, save in one act, when he turns upon her, and there Fechter in his alternating rage, love, and despair is almost sublime. He was the best love maker I ever saw on the stage."

I remember a friend telling me years ago that in his youth he
saw this great performance in Paris, every night for a week, and the audience was so affected that the comic papers represented the theatre as a Vale of Tears, and recommended the audience to go prepared with waterproofs and umbrellas. According to Yates Ruy Blas was his best role:

"It had no flaw, his love for the Queen was most charmingly expressed, and in the last act of rage and vengeance on the traitor, he was positively supreme."

Monuet Sully, who in these days takes the part of Ruy Blas, at the Theatre Francais, and who appeared frequently in England with Sara Bernhardt, is not to be compared to Fechter, according to Yates. Although he considers Fechter's Othello poor but his Iago admirable. He played either role. It may be of interest here to give some extracts from *The Atlantic Monthly* of 1869 (vol. 24 page 242) from the pen of Charles Dickens, on Fechter's first visit to this country and his appearance on the stage. Dickens says,

"The first quality observable in Mr. Fechter's acting is that it is in the highest degree romantic. * * * When he is on the stage it seems to me as though the story were transpiring before me for the first and last time. Picturesqueness is a quality above all others, pervading Mr. Fechter's assumptions. Himself a skilled painter and sculptor, learned in the history of costume, and informing those accomplishments and that knowledge with a similar infusion of romance (for romance is inseparable from the man) he is always a picture—in its right place in the group. * * * In the last scene of Victor Hugo's noble drama, Ruy Blas, his bearing becomes positively inspired and his sudden assumption of the attitude of the headsman in his denunciation of the Duke, and threat to be his executioner is, as far as I know, one of the most ferociously picturesque things conceivable on the stage. * * * This leads me to the observation that Mr. Fechter's romance and picturesqueness are always united to a true artist's intelligence and a true artist's training, and in a true artist's spirit. He became one of the company of the Theatre Francais when a very young man and he has cultivated his natural gifts in the best schools. I cannot wish my friend a better audience than he will have in the American people, and I cannot wish them a better actor than they will have in my friend."

I do not intend to note the various experiences and trials which came to this intellectual and cultured man. His irascible disposition led him into frequent controversies, among others during his residence in Bucks county, a suit for libel brought by him against the owner of a prominent newspaper in Philadelphia.
This suit never came before the courts. It is to be remembered that his closing years were wrecked by illness and suffering, which he vainly tried to alleviate by intemperance.

On August 8, 1879, Charles Fechter's remains were placed in the receiving vault of Mt. Vernon Cemetery, Philadelphia, and on the 20th of June of the next year, they were laid in the grave, attended by two or three friends, and a few acquaintances.

A bust of the actor surmounts the grave and within the laurel wreath carved about it is the following inscription—"Genius has taken its flight to God."

Grave of Rafinesque, the Great Naturalist.

BY ANTHONY M. HANCE, PHILADELPHIA, PA.

(Orthodox Meeting House, Langhorne Meeting, June 4, 1914.)

"The art of seeing well, or of noticing and distinguishing with accuracy the objects which we perceive, is a high faculty of the mind, unfolded in few individuals, and despised by those who can neither acquire it, nor appreciate its results."—From title page of "Ichthyologia Ohiensis."

A plan I contemplated for nearly three years, after a field day out in Bucks county with Henry C. Mercer, I had no opportunity of executing until the afternoon of Sunday, May 10, 1914, viz., to find Rafinesque's grave in Ronaldson cemetery, Philadelphia. As a matter of fact the search was unromantic and devoid of the picturesque, except for the remarkable beauty of many fine old horsechestnuts in full blossom, with here and there an old-fashioned flower coming into bloom and enough blue flag (Iris versicolor) to remind me—with the old neglected tombs and monuments—of far-off Japan; a suggestion of that "call of the east," or as Kipling more poetically puts it: "When you 'ear the east a callin'—why you can't 'eed nothin' else."

But anchored here, I gently persisted and finally found that C. S. Rafinesque was buried in this old private cemetery September 19, 1840, in "Strangers' Ground," though a careful search through the rather small enclosure set apart for strangers dying away from home and friends, which John B. Cooley, the super-
intendent very courteously and carefully made with me, failed to reveal the exact place of the interment.

So we left the quiet spot and I came away disappointed but not discouraged, and on narrating my experience to Mr. Mercer, last Sunday week, he at once said with his characteristic enthusiasm which sweeps aside all obstacles: "By Jove! that's great; we'll put a monument to Rafinesque, and you'll tell us something about him at our meeting next week." So here I am.

Several excellent sketches of Rafinesque's life have fortunately been published, but unfortunately it seems to me, they have not gone as fully into the life-work of this remarkable, this wonderful man as much as they might with so much data available and largely prepared by Rafinesque himself. It may be the authors thought Rafinesque's own account of his life and travels fully covered the ground, but the sad part of that is, these particularly interesting books are practically unavailable and have never been reprinted, with the possible exception of one of his scientific works—I shall refer to this again farther on.

The best work on Rafinesque I am familiar with is the Filson Club Publication No. 10, "The Life and Writings of Rafinesque," by Dr. Richard Ellsworth Call (Kentucky, 1895); yet this is not only an expensive work, but is itself becoming very scarce. It is exceedingly well written and beautifully gotten up. The account of the death of Rafinesque (p. 55) is very sad, and I shall not quote it except to say that his landlord refused the few Friends assembled, to give the dead decent interment, "hoping to find a market for the body in a medical school and thus obtain the rental Rafinesque could not pay when living. Dr. William Mease forced the door of the room in which the body had been locked, and with an undertaker, let down by ropes into the back yard, the remains of poor Rafinesque, then conveyed the body to Ronaldson's cemetery. In 1861 the place was marked by a plain board slab on which was painted simply "C. S. R." "To-day (i.e., 1895) the spot where he was buried is unmarked."

It was from this I first learned of the place of Rafinesque's burial, and I venture to offer that unless some one had interested himself, we would most likely not have known to-day where his grave in this cemetery—covering a city square—is located; that is, within a few feet of it.
Dr. Call then gives a most interesting review of Rafinesque's scientific writings, followed by a complete and wonderful Bibliography.

This in itself is a literary monument to Rafinesque; and is then followed by a list of works (Bibliotheca Rafinesquiana) "from which facts connected with either Rafinesque or his scientific work may be gleaned."

Dr. Call gives the following interesting summary and account of Rafinesque's publications: (p. 207)

<table>
<thead>
<tr>
<th>Classification</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Magazine articles</td>
<td>144</td>
</tr>
<tr>
<td>Books and pamphlets</td>
<td>39</td>
</tr>
<tr>
<td>Rafinesque's magazines</td>
<td>3</td>
</tr>
<tr>
<td>Original articles in last</td>
<td>233</td>
</tr>
<tr>
<td>Manuscripts</td>
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<tr>
<td>Translations</td>
<td>7</td>
</tr>
<tr>
<td>Books from oversheets</td>
<td>3 27</td>
</tr>
<tr>
<td>Grand total</td>
<td>447</td>
</tr>
</tbody>
</table>

"A further classification by subjects will serve to show the very wide range over which the scientific work of Rafinesque extended. Among these papers botanical subjects, with one hundred and forty-one titles, take precedence; zoological papers and pamphlets come next in order with some one hundred and twenty titles, of which those that relate to ichthyological matters are in excess. A singular fact is next apparent in that historical, rather than scientific, subjects appear to have received attention, there being thirty-nine papers which may be so classed. Poems, four subjects, one of which comprised some two hundred pages, presents the smallest number of titles."

The only other work about Rafinesque I am familiar with is contained in a reprint of his Ichthyologia Ohiensis, with a brief sketch of his life and ichthyologic work by Dr. Call. Only eight copies of the original were known to exist in 1899, when this work (limited to 250 copies) was published (Cleveland, 1899). As Dr. Call says at the end of his review: "It is a book redolent of the sweetness of nature, rather than the dust of libraries."

I now come to a wonderful collection of Rafinesque's magazines, essays, pamphlets, books, manuals, notes, letters, etc., bound in one large volume but not in the original covers. This valuable, unique and interesting book is the property of the Library Company of Philadelphia. Not more than a few minutes
running through it, is sufficient to convince, I think even the most skeptical scientist, that Rafinesque was a man of prodigious industry and learning, and of modesty to the point of bashfulness in putting himself forward publicly, though of some conceit in his writings—and which I cannot blame him for, when one considers the number of soi disant scientists running at large in his day and generation.

In the introduction of one of these works—"New Flora of North America"—the results of 24 years of observation and researches, and dedicated to his fellow botanists in the United States of North America, is another outline of his field work and from which I quote some pages, for nothing I have read about Rafinesque or any botanist, in fact, gives such a graphic picture of botanical work as he tells in his own words; a narrative again "Redolent with the sweetness of nature."

Constantine Samuel Rafinesque was born in Galata, a suburb of Constantinople, October 22, 1783. His father was a French merchant of Marseilles, and his mother was of German parentage, from Saxony. The family is now extinct.

To use Rafinesque's own words:

"I began to travel in my cradle and became afterwards a perpetual or periodical traveler through inclination and need. I came to North America in 1802, and traveled chiefly on foot until 1804, over New Jersey, Pennsylvania, Delaware, Maryland and Virginia, from the Juniata to the sea shore, and from the Allegheny mountains beyond Easton, to the Potomac beyond Washington and Alexandria. Some of the results of my discoveries in those three years of early travels were published in 1808.

"In 1805 I left America for Europe, where I remained till 1815. On my return to this continent in that year, I was shipwrecked on the shores of Connecticut, and lost all my former herbals and collections, both American and European.

"Therefore being deprived of all my first labors in botany, zoology and mineralogy in that memorable year 1815, I had to begin again my researches and collections, which I pursued ever since with renewed zeal, always at my own sole expense. I spent 1815 and 1816 in the states of New York, New Jersey and Pennsylvania chiefly. In 1816 I went to explore as far as Lake Champlain, Vermont and the Sarabac mountains, near the sources of the Hudson river. In 1817 I went to the Mattawan and Kiskanom, or Catskill mountains, and explored Long Island, where I dwelt awhile.

"But my great travels in the West began in 1818, I made a tour of 2,000 miles as far as the Wabash river, crossing twice the Alleghany mountains on foot, and exploring Ohio, Indiana, Illinois, Kentucky, etc.
Some of the results of my former discoveries in that journey were published in 1819, in the Physical Journal of Paris, in 80 new Gen. of Plants, and 70 new Gen. of Animals.

"Having been appointed Professor of Natural Science in the University of Lexington, in Kentucky, I went there in 1819, crossing a third time the Alleghany mountains, through the Cumberland road of Maryland, still on foot, as I never would cross these beautiful mountains in any other way, in order to botanize all the while, and I was rewarded by many new plants.

"I spent seven years in Kentucky, in 1826 exploring that state thoroughly, and making excursions to Ohio, etc., my longest journeys were in 1823, when I went as far as the Rivers Cumberland and Tennessee near their mouths, and next East to the falls of the Cumberland river and the Wasiota or Cumberland mountains.

In 1825 I undertook a long journey through Ohio, and Virginia, crossing the Alleghany mountains of Virginia, and returning by the Alleghanies of Pennsylvania, always on foot. Next year, 1826, I left Kentucky and settled in Philadelphia; but took a very long botanical journey in the way, going through Ohio to Sandusky on Lake Erie; thence to Buffalo, Niagara, Canada, the New York Canal, etc.

"My excursions in 1827, were to the sea shore of New Jersey, and thence to Troy, the Taconick mountain, and through Massachusetts to Boston, returning by a different road. In 1828, I went to the Alleghany mountains of the north on the Lehigh, the Schooley (Skuleh) mountains of New Jersey, and Mattawan mountains of New York. In 1829, I went to the Pineharrens of New Jersey, and as far as Connecticut. In 1830, I made a second journey to the Kiskanom mountains of New York.

"Severalbotanical excursions and journeys were undertaken in 1831, in Delaware, New Jersey and the Taconick mountains. While in 1832 I visited Maryland twice, the second time I explored the Cotocton mountains of Maryland, and Alleghany mountains as far as Sherman valley and the Juniata, quite at leisure, residing some time at the top of the mountains.

"In the year 1833 I proposed to visit the Apalachian mountains as far as Alabama; but was prevented by an accident and heavy rains; I only went as far as those of Virginia, and again in the Cotocton mountains. In a second journey I undertook to visit the sources of the river Delaware and Susquehanna, exploring first the pine barrens and sea shores of New Jersey, next going from Albany over the Heidelberg mountains to the Lake Utsiantha source of the Delaware at the foot of the Kiskanom mountains, and Lake Otsego (sweet and pure) source of the Susquehanna.

"The year 1834 saw me twice in the Alleghany mountains of the north, once by following the course of the Delaware, the second time westward by the Welsh mountains, Conewago mountains, Albany mountains, Locust mountains to the Pottsville mines and the source of the Schuylkill river, returning by Mauch Chunk and Allentown.

"My travels of 1835 were in the Central Alleghanies up the Rivers
Juniata and Susquehanna, exploring the mountains of Peters, Buffalo, Wisconisco, Mahantango (now the principal residential street in Pottsville), Tuscarora, Jack, Seven mountains, etc., with their valleys. An account of all these travels and excursions is given by me more at length in my Life and Travels and Researches, published early in 1836. Since then I have chiefly explored South Jersey and the pine barrens.

“Although these journeys were often undertaken with the additional ulterior view to collect fossils and animals, my favorite science and pursuit of botany was always my main object. I always traveled with my botanical collecting book and reams of paper to preserve my plants; and thus I have been enabled to collect in 20 years, since 1816, a most valuable herbarium, rich in new species, rare plants, and complete monographs; which have been increased by exchanges and purchases, chiefly of Southern plants; not having been able to explore as yet the Southern States, deterred by the bad roads, unhealthy climate, scanty fare, heavy expense and state of society. A pedestrian botanist is not always very welcome there.

“During so many years of activity and arduous explorations, I have met of course all kinds of adventures, fares and treatment. I have been welcomed under the hospitable roof of friends of knowledge or enterprise, else laughed at as a mad botanist by scornful ignorance. Often deemed a herbalist and wandering doctor by the vulgar, I have allowed or indulged this harmless belief, and thereby elicited from many quarters the local knowledge of medical facts, which I have published in my Medical Flora of the United States.

“I have seldom met with liberal enlightened men, who could believe that I was actuated by the pure love of knowledge and science; yet I have found such worthy men sometimes and their names are gratefully impressed on my memory. Such were J. D. Clifford, Alex. Walsh, Mess. Knevels, Adlum, Dr. Schultz, D. Jackson, H. Clay, Clinton, Meade, Maclane, Wells, Thompson, Aldie, etc., who without being botanists or at most mere florists, could appreciate my pursuits and facilitate my researches. As to botanists and zoologists I made it a point to search for them and enjoy their society, mutually imparting our knowledge. Such a life of travels and exertions has its pleasures and its pains, its sudden delights and deep joys mixed with dangers, trials, difficulties, and troubles. No one could better paint them than myself, who has experienced them all; but I must be brief in conveying a slight idea of them.

“Let the practical botanist who wishes like myself to be a pioneer of science, and to increase the knowledge of plants, be fully prepared to meet dangers of all sorts in the wild groves and mountains of America. The mere fatigue of a pedestrian journey is nothing compared to the gloom of solitary forests, when not a human being is met for many miles, and if met he may be mistrusted; when the food and collections must be carried in your pocket or knapsack from day to day; when the fare is not only scanty but sometimes worse; when you must live on corn bread and salt pork, be burnt and steamed by a hot sun at noon, or drenched by rain, even with an umbrella in hand, as I always had.
Mosquitoes and flies will often annoy you or suck your blood if you stop or leave a hurried step. Gnats dance before the eyes and often fall in unless you shut them; insects creep on you and into your ears. Ants crawl on you whenever you rest on the ground, wasps will assail you like furies if you touch their nests. But ticks the worst of all are unavoidable whenever you go among bushes; and stick to you in crowds, filling your skin with pimples and sores. Spiders, gallineps, horseflies and other obnoxious insects will often beset you, or sorely hurt you. Hateful snakes are met, and if poisonous are very dangerous; some do not warn you off like the rattlesnakes. You meet rough or muddy roads to vex you, and blind paths to perplex you, rocks, mountains and steep ascents. You may often lose your way, and must always have a compass with you as I had. You may be lamed in climbing rocks for plants or break your limbs by a fall. You must cross and wade through brooks, creeks, rivers, swamps. In deep fords or in swift streams you may lose your footing and be drowned. You may be overtaken by a storm, the trees fall around you, the thunder roars and strikes before you. The winds may annoy you, the fire of heaven or of men sets fire to the grass or forest, and you may be surrounded by it, unless you fly for your life. You may travel over an unhealthy region or in a sickly season, you may fall sick on the road and become helpless, unless you be very careful, abstemious and temperate.

Such are some of the dangers and troubles of a botanical excursion in the mountains and forests of North America. The sedentary botanists or those who travel in carriages or by steamboats, know little of them; those who merely herborize near a city or town, do not appreciate the courage of those who brave such dangers to reap the botanical wealth of the land, nor sufficiently value the collections thus made.

Yet although I have felt all those miseries, I have escaped some of which others are liable. I have never been compelled to sleep at night on the ground but have always found shelter. I have never been actually starved, nor assailed by snakes or wild beasts, nor robbed, nor drowned, nor suddenly unwell. Temperance and the disuse of tobacco have partly availed me, and always kept me in health. In fact I never was healthier and happier than when I encountered those dangers, while a sedentary life has often made me unhappy or unwell. I like the free range of the woods and glades. I hate the sight of fences like the Indians! The free constant exercise and pleasurable excitement is always conducive to health and pleasure. The pleasures of a botanical exploration fully compensate for these miseries and dangers, else no one would be a traveling botanist, nor spend his time and money in vain. Many fair-day and fair-roads are met with, a clear sky or a bracing breeze inspires delight and ease, you breathe the pure air of the country, every rill and brook offers a draught of limpid fluid. What delight to meet with a spring after a thirsty walk, what soothing naps at noon under a shaded tree near a purling brook! Every step taken into the fields, groves, and hills appears to afford new enjoyments. Landscapes and plants jointly meet
in your sight. Here is an old acquaintance seen again; there a novelty, a rare plant, perhaps a new one, greets your view; you hasten to pluck it, examine it, admire, and put it in your book. Then you walk on thinking what it might be, or may be made by you hereafter. You feel an exultation, you are a conqueror, you have made a conquest over nature, you are going to add a new object, or a page to science. This peaceful conquest has cost no tears, but fills your mind with a proud sensation of not being useless on earth, of having detected another link of the creative power of God. Such are the delightful feelings of a real botanist, who travels not for lucre nor paltry pay. Those who do, often think only of how much the root or the seed or the specimen will fetch at home or in their garden. When you ramble by turns in the shady groves, grassy glades, rocky hills, or steep mountains, you meet new charms peculiar to each; even the gloomy forest affords a shady walk. Every rock, nook, rill ** has peculiar plants inviting your attention. When nothing new nor rare appears, you commune with your mind and your God in lofty thoughts or dreams of happiness. Every pure botanist is a good man, a happy man, and a religious man. He lives with God in his wide temple not made by hands **

In the foregoing beautiful and enthusiastic narrative there is only one fact I have time to point out now; how Rafinesque obtained local information that has made his medical flora and botany of the United States unique to-day in that it is the only scientific work I know of—with the possible exception of Dr. Darlington's "Flora Cestrica"—which retains those picturesque touches of the medical and domestic uses of our wonderful flora, but which the modern rush for scientific knowledge has squeezed out of all other botanical works. These latter-day books are as dry as bones, and teachers and writers say if you want to find out this, that and the other thing about golden seal, lobelia, may-apple, blood-root, arbutus, skunk-cabbage, Indian turnip, stramonium, etc., "go to the encyclopedia." Why, bless ye, the encyclopedists had to make up their early books from just such careful observers and writers as Rafinesque—men who could see something divine in a plant, a grass, a flower, a tree, a moss, and their value to man and animals, and tell about them, other than only caring as nowadays for their genus, species, inhabitant, sex, structure, etc.

There is also a gentle hint at botanists who stay at home and write about local flora. I wonder if he had in mind Dr. William P. C. Barton's Medical Botany (Philadelphia, 1817) and if its beautiful and elaborate plates for those days did not peeve Rafin-
esque? I have the two books before me—Rafinesque and Barton—Rafinesque’s with its small woodcuts made from his own sketches—Dr. Barton’s with his own sketches too, drawn from nature and his exquisite plates, as exquisitely colored by hand by his devoted daughters. It probably was this sort of thing that piqued Rafinesque and increased his diffidence to a point of bitter antagonism to a more successful rival. But let the hand of time point out the difference. Nearly a hundred years have elapsed since the publication of these books and their values have relatively changed. Dr. Barton’s can probably be bought for one-fourth less than the original subscriber paid, for while Rafinesque’s “Medical Flora” (2 volumes) published for $3.00, are now worth $10.00 to $20.00 a volume and difficult to find at that.

As I say, having the latter before me, I will quote a few paragraphs from the introduction to Vol. I, though I commend the introduction to both volumes to any one interested in botany and Materia Medica:

“9. When America was settled, the native tribes were in possession of many valuable vegetable remedies, discovered by long experience, the knowledge of which they gradually imparted to their neighbors.”

“16. It is not less certain, but still more deplorable, that beyond the immediate sphere of medical knowledge, the majority of people are yet in prey to medical credulity, superstition and delusion, in which they are confirmed by the repeated failures of Theorists, and the occasional success of Empirical Rivals.

“44. Works of general utility ought to be accurate, complete, portable and cheap. Such alone can spread the required correct knowledge, and suit every class of readers.

“46. It is time that we should return to the pristine Linnean simplicity—and by the addition of cheap zinc, pewter, stone or wood, speak to the eyes as well as to the mind.”

Aside from Rafinesque’s purely scientific works is his life of “Travels and Researches,” printed in Philadelphia by F. Turner, 367 Market Street, in 1836. On this as well as on nearly all of Rafinesque’s works the price is plainly printed. This was 75 cents, and it is from this exceedingly rare work that our principal knowledge of his life is obtained.

Rafinesque sailed from Leghorne in March, 1802, in the American ship “Philadelphia,” Captain Razer, bound to Philadelphia where he “arrived in 42 days without landing anywhere in the way.” He passed the Strait of Gibraltar few days out, had his
first view of Africa and of the great ocean, to use his own words: “This famous Atlantic Ocean, which after 4,000 years bears yet the name of the first nations who have crossed it—the Atalas and the Antis.

Rafinesque entered the counting house of the brothers Clifford, owners of the ship “Philadelphia,” as he then preferred commerce to medicine. But the yellow fever again appearing in the summer of 1802, “overthrew his views and he left the city to take refuge in Germantown where he had the luck to be invited by Col. Forrest, a friend of horticulture, to dwell with him and travel with him to collect plants.”

The yellow fever appeared again in 1803, and he went to Germantown the second time from which ancient village he undertook several pedestrian excursions to Bristol, Woodbury, West Chester and Lancaster to see Muhlenberg, and to Trenton, Reading, Doylestown, etc., as far as the first range of mountains or “primitive hills,” as he refers to this section of Pennsylvania. He now saw the first Indians, or ancient natives, and “having seen many tribes since then, adopted the opinion that considers them of Tartar or Siberian origin as distinct from the Mexican and South Americans, and whom he regarded chiefly of Oriental or Atlantic origin.”

His first journey in the State of Delaware was in 1804 and on these botanical excursions he gradually became acquainted with all the botanists, naturalists and amateurs of that period. He visited Dr. Darlington and Mr. Marshall at West Chester.

He crossed and recrossed the Alleghanies, the first time returning by way of Reading, New Lebanon, Norristown and Germantown, thence to Easton, at the confluent of the Delaware and Lehigh, via Doylestown. That year (1804) having traveled by foot 1200 miles.

In 1815 Rafinesque returned to America, and the first land sighted was Cape Montauk, now our Montauk Point, at the eastern extremity of Long Island.

On November 2, 1815, in foggy weather and with unfavorable winds the ship struck the Race Rocks between Fisher Island and Long Island. This is at all times a very dangerous place, as anyone knows who has had experience in sailing around there. The wind and tide carried the ship over the submerged rocks, but her
keel was lost. The long-boat floated as the vessel soon fell, though entangled in the rigging awhile. They got of in it with difficulty and at midnight reached land at the light-house of New London which they rowed for.

I quote Rafinesque's own words: "Thus landing in America for a second time but in a deplorable situation. I lost everything, my fortune, my share of the cargo, my collections and labors for 20 years past, my books and manuscripts, my drawings, even my clothes * * * all that I possessed except some scattered funds, and the insurance ordered in England for one-third of the value of my goods."

The winter was passed at the seat of Mr. Livingston, at Clearmont, on the Hudson river, as teacher of Italian, drawing and botany for his three daughters. Things were looking brighter, and Rafinesque was writing over again his travels and recollections and scientific work, when he had to go on to Philadelphia, as the health of Mrs. Livingston compelled the family to remove to Charleston, S. C. Rafinesque then worked and studied and traveled; living a while in Brooklyn and New York until May, 1818, when he started on his great western tour of 2,000 miles, coming through Philadelphia, and at Lancaster leaving the stage he crossed the Alleghanies on foot. On this trip he floated down the Ohio in an ark, as those peculiar arrangements were called, and for the first time saw the great pyramids or altars of the ancient Americans of North America near Chilcothe.

Recrossing the Alleghanies on foot, this time chiefly studying their geology and fossils, he returned to Philadelphia where he spent the winter of 1818 and 1819. In the spring of the latter year he started west to cross the Alleghanies on foot for a third time, making a map of the Ohio river to order, for which he was paid $100. Then came seven years of residence and travels in Kentucky as well as more trials and tribulations. He says: "It became impossible to struggle against the influence of the foes of sciences. I became weary of it and resolved to end these perpetual difficulties by seeking elsewhere other resources or advantages, undertaking in that view a journey to Washington, Baltimore and Philadelphia."

Rafinesque then kept up his travels, investigations and discoveries, lecturing and teaching when there was opportunity.
turning to Philadelphia by way of Germantown, "hastening to see my old friends there, Dr. Betton and Mr. Haines, the last took me in his gig to Valley Forge on the R. Schuylkill to visit a new community established by a company, but which I found disorganized as the others."

During the remainder of this summer he made many excursions to Norristown, Gulp Gap, Valley Forge, Phoenixville, Manayunk, Germantown and the copper mines of Perkiomen, and the wonderful waters near Kimberton called Yellow Spring, settling in Philadelphia in September. In the winter of 1826-27 he gave a course of natural history of the earth and mankind to a large class in the Franklin Institute, and afterwards became professor of geology and drawing in the high school of the same institution." Here I would like to say that I have inquired as to Rafinesque's connection with this old and excellent institution, yet no one seems to know anything about it; and the only copy of any of his works in the library is his "Monographie des Coquilles bivalves fluviales de la Riviere Ohio," but curiously enough translated from the French and printed in Philadelphia in 1832. Now Dr. Call gives this (item 201) as "Paris, 1845," and I doubt if he knows of this earlier imprint in Philadelphia.

In 1831-32-33 Rafinesque continued his travel and was able to visit the sources of the Delaware and Schuylkill rivers. During this time he was corresponding with the leading naturalists of Europe, especially Cuvier, and would probably have returned to Europe to visit his mother, had she not died in 1831, and also to see about having his books published abroad. He says "Audubon would never have been able to publish his birds if he had not gone to England." Then he dreaded the new political troubles in Europe, saying "I prefer the calm security of this country, improving every year by wise institutions and entire freedom of action and industry. These advantages keep me here, and probably will ever keep me in this field of action and travels; where so much is yet to be done and explored by science."

In 1832 the Society of Geography (Paris) to which he had sent a deposit of his work at the suggestion of Baron Cuvier, honored him with a gold medal. This was the first reward he had received, and was encouraged to pursue his labors. He says,
"I have not been treated as well in America, where prizes are often offered, never to be awarded." In 1825 I had sent two memoirs for prizes offered. One to Washington for a prize of $1,000 for the best means to clear the R. Ohio of snags and trees. The prize was awarded through political influence to a contractor who has not cleared the river; but my memoir was returned with all the plates. The other was sent to Boston for a prize of $100 offered by the Academy of Sciences for the best account of the materials existing on the history of the native tribes of America. Although my memoir was the best, as appears by a report of a committee communicated to me by Mr. Everett, yet the prize was not awarded, because my memoir was too long, etc., if it had been shorter, it would have been too short; but the worse was that my memoir was never returned, but stolen or mislaid by Mr. Holmes the writer of pretended annals of North America. It is thus that learned men are often served here. Prizes are sometimes offered merely to help a favorite to fulfill his part. I have since again written a memoir for another prize, which has been postponed from year to year. I do not state names as the subject is not yet decided; but if I am served there as I was in Boston, I never mean to write again for prizes offered by public societies through the doubtful motives of inducing learned men to labor for nothing."

He made several excursions from the mouth of the Schuylkill to Norristown; and many visits to Bartram's Botanical Gardens. The appearance of the last number of his "Atlantic Journal" fully occupied his time, and I cannot pass his reference to the latter without quoting his own words which show how disgusted he was at the alleged practice in vogue in the early days of the publications of "magazines."

"It has not succeeded well, because it is too learned and too liberal. A crowd of literary journals are published in the United States, which contain hardly anything beyond plagiarisms and vapid trash, yet they often succeed much better. I ought to have copied them to insure success; but I would not thus degrade myself. All my articles are written on purpose, and all may be consulted to advantage now and hereafter."

"It appears that I ought to give up journalism, since all the periodicals which I have undertaken, have produced difficulties * * *"

"The petty quarrels and jealousies of our few learned men are disgusting and deplorable. It is worse still to see some trying to steal names and new objects from each other.

"The Scientific Institutions and Societies of Philadelphia are often disgraced by their tenacious learned errors, and by admitting unworthy members for sake of mere fees. This has induced me to keep aloof from them; but I cultivated chiefly the friendship of old friends or liberal Savans, such as Dr. Mease, Duponceau, Prof. Green, Conrad, Johnson, Tanner, Durand, Hembel, P. A. Browne, Poulson, etc. I have often thought of establishing a Society of Savans and Authors, to meet without
paying anything, and admittance among whom would be a real honor; but proposed it in vain. Mr. Poulson had once a kind of club of the kind, but it lasted but a short time although graced by suppers. I have also in vain proposed an annual meeting of scientific men as in Germany and England; they are too selfish here to be on friendly terms."

Rafinesque went to Baltimore by the New Castle railroad in 1832 and returned to Philadelphia, spending some time at the mineral waters at Willow Grove botanizing.

In reference to his travels Rafinesque says, by way of recapitulation, that they

"were not performed by racing; but at leisure, always observing, collecting, surveying, mapping, accumulating plenty of knowledge, if not of metals.

"I have traveled by nearly all the possible manners, except by camels and in balloons. By land I have traveled on foot, and on horseback; with mules and asses, in stages, coaches, carts, wagons, litters, sedan chairs, sledges, railroad cars, etc., and even on men's backs. * * * By water I have tried canoes, boats, felucas, tartans, sloops, schooners, brigs, ships, ships-of-war, rafts, barges, tow-boats, canal boats, steamboats, keel boats, arks, scows, etc.

"These travels have costed me between $8,000 and $10,000, which with the interest would now be a fortune. Since I have seldom traveled except at my own expense, although sometimes on business, I have never been sent nor paid by amateurs, societies, or governments like so many other learned travelers."

This interesting book is supplemented by two more years of travel and researches, in which he explored the Delaware over beyond New Hope, and he speaks of the Nockamixon rocks in Pennsylvania being the greatest natural curiosity on the Delaware. He also mentions Durham cave, once called the Devil's Den. He says "it has often been described and is not remarkable for any great wonder, nor has it any fossils. I only went a little way in it, but it extends 300 yards."

When he arrived at Easton he had collected so many plants and minerals that he could not proceed with them any farther towards the Schuylkill gap. Finding a stage running to Philadelphia, 60 miles for $1.00 by opposition, he took one of them which went by another road crossing the Lehigh at Freemansburg. He speaks of the "high hilly region extending to the valley of the Neshaminy. Beyond it begins with a kind of table land extending till Chestnut Hill and Germantown; it is fruitful, well
cultivated and with many hamlets." A brief, yet excellent statement that exactly describes these parts of Bucks and Montgomery counties.

In August, 1834, he resumed his intended journey to the head of the Schuylkill, from the Brandywine hills, Welsh mountains, Harrisburg, Conewago valley, etc., soon getting into the heart of the coal regions. This is all very interesting, but fossils and plants were more in his mind than coal and any speculation as to its future. At Tamaqua he met his "old friend Dr. McConnell, of Mauch Chunk, and Mr. Gowen, of Philadelphia, who invited me to visit also the Beaver Meadow mines on Broad mountain. At the summit hill 200 miners and 100 mules were employed to mine 3,000 tons weekly." I take it this was James Gowen, father of the late Franklin B. Gowen, the latter being the real developer of the now world-famed anthracite coal fields of Pennsylvania.

Coming to the end of his travels Rafinesque touches on many subjects close to his heart as we can see by the following:

"If experience, zeal and long labors will command attention and respect, in science, education and public labors, we may hope to see them improve faster and steadily pursue the great aim of benevolence and utility. Whatever be my future fate and field of exertions, I shall not have lived in vain, even if they should be curtailed, or their expansion prevented by neglect. My work, researches, travels, collections, etc., will remain as a proof of uncommon zeal, although unrequited and unrewarded. To do good to mankind has always been an ungrateful task, except in some very favorable circumstances. The endeavors to enlighten, instruct, improve * * * are often unavailing. Truth and knowledge are not always welcome. It has been proved by me and others that houses and ships may be built incincombustible and unsinkable, as cheap as those in use; yet it is preferred to burn alive or sink at sea * * * millions are burnt monthly in New York and elsewhere; but a paltry sum will be grudged to reward him, who could save 100 millions of dollars and 10,000 lives, from fire and wreck. Versatility of talents and of professions, is not uncommon in America; but those which I have exhibited in these few pages, may appear to exceed belief; and yet it is a positive fact that in knowledge I have been a botanist, naturalist, geologist, geographer, historian, poet, philosopher, philologist, economist, philanthropist. * * * By profession a traveler, merchant, manufacturer, collector, improver, professor, teacher, surveyor, draftsman, architect, engineer, plumed, author, editor, bookseller, librarian, secretary, * * * and I hardly know myself what I may not become as yet; since whenever I apply myself to any thing, which I like, I never fail to succeed, if depending on me alone, unless impeded and prevented by lack of means, or the
hostility of the foes of mankind. Let us hope that they will not prevent me from completing my works, and establishing or promoting several other useful institutions, proposed long ago. 1. Societies of united learned men, 2. mutual libraries, 3. exploring whaling companies, 4. wine, oil and silk companies, 5. steam ploughing, 6. incombustible houses and ships, 7. asylums for old age, 8. societies of industry, 9. female orphan asylums, 10. societies of happiness * * * all practicable projects for others, if not for me, as have been the penny Gazettes, and cheap or gratuitous instruction, also proposed by me long ago, and now beginning to be adopted."

This ends the book.

Now, if I am not imposing too much on your time and patience, I would like to mention here a rather odd and interesting coincidence. You may recall the hypothesis I offered last year in connection with the “Emblem of Seven Stars,” that it was derived from the constellation of the Great Bear. Here is what I found only last Thursday in Rafinesque’s “Annals of Historical and Natural Sciences” (Philadelphia, 1840) beginning p. 71:

“17. Monument of the Atlantes, with an inscription 4,000 years old—with figures 62 to 68.

“I have been favored by John Howard Payne, Esq., of New York, with the loan of a most interesting engraving of this monument given him by Admiral Sir Sidney Smith, who had it engraved at his own expense soon after the discovery. I shall endeavor to give an account of it, not having seen any in print. It consists of two parts, an ancient slab with a very curious Atlantic or Phenician inscription on it, and the fac simile of a Latin inscription on the edge of it; both found in digging a well at Medina in the center of the Island of Malta, on the top of a hill. The Latin inscription is in large unical letters old, rough and unequal, but quite legible—as follows:

Olymp. CXL. An. III.

“From which it appears that the original inscription had been already found by the consul Tiberius Sempronius in the 536th year of Rome, or third year of 140th Olympiad, deemed then a relic of the submerged Atlantis, and buried again to preserve it as a curious relic even so long ago, being 217 years before our era. This Atlantic inscription which is deemed Phenician by Sir S. Smith, and at least as old as the deluge of Ogyges 2298 years before Christ is of the most extraordinary kind, with peculiar shape, emblem, letters, ornaments, etc. It was copied by George Grouquet, and no one appears to have been able to read it or explain it, although many of the letters are not unsimilar to the Pelagic, Etruscan and Cantabrian; but the word ATLAS at the head of it in very large
letters two inches long, has been made out; yet even the letter taken for T is much more like our b, which reversed becomes d, and the S is rather Z, therefore ADLAZ. This word however standing in a tablet below the head, shows how the writing must be read, which otherwise would have been puzzling; and is confirmed by the strange animal near it, half goat before and half seal behind, that stands upright on the left corner. This slab or flat stone was pyramidal, the base truncate 60 centimeters wide (about 2 feet), nearly double in length with the apex rounded; the engraving is reduced to one-fourth of length, or 1/16th of total size. The surface may be divided in 5 compartments, the base, the two sides, the apex, and the central inscription in a large parallelogram divided in 18 perpendicular lines including 420 letters or characters without any separation of words, but with the large tablet of ADLAZ at the top, half sunk in the upper lines. To describe properly the objects and emblems surrounding the inscription would be difficult, they may be best understood at a glance by inspection; yet I shall try to convey a slight idea of them.

1. The bottom is formed by a pretty border of arabesk, meant to represent coiling waves, with a triangular ornament beneath each.

2. On each side there is a Dolphin with head downwards, and above it an anchor of rude primitive form with a shaft, a side handle and two prongs quite reversed—the Dolphins pretty much as usual in antique designs, but with a big head with 2 fins, a beaked mouth, a scaly belly, a flexuose body, and a wide tail quite trilobe, each lobe with 3 prongs so as to have 9 points.

3. The emblems of the apex are numerous and intricate, there are sideways 2 other Dolphins similar to the lateral, but with the head upwards and spouting water. In the center stands a Trident with the handle hooked, and the 3 prongs downwards, the middle with an arrow head, the sides have only half head; at the apex stand two large human eyes, from which protrude downwards between the Trident and Dolphins, two nameless objects, perhaps hatchets with a spiral handle (they are like some weapons of the Tulans or Atlantes in the Sculptures of Otoleum or Palenque in Tabasco). At the bottom standing upon the ADLAZ tablet are two emblematical Animals, on the right a perfect Crab, on the left the Monster half Goat, half Seal. While intermixed with all these, are 7 Hexagon Stars, each with a letter or character and the smallest at the very apex. These appear to represent the Great Bear Constellation and Polar Star; the sign affixed to this is exactly like our cypher 2; while the other Stars have the signs of a.m. or akin to 8, E. F., and Greek Diagama, which may stand for numbers 1 to 7.

As all these Emblems, the Waves, Dolphins, Anchors, Trident, Eyes, Stars, Crab, etc., appear to be Nautical Objects, it is very probable that they apply and allude to a maritime Event or Navigation by a Neptune Atlas; but I do not perceive the least trace or allusion to a flood, or the destruction of the Atlantis. Inscription. This is of course the paramount portion of this Monument, and if it could be read in any language would
reveal the import of the whole. I think that nearly all the letters could be made out with the help of cognate alphabets; but even then, we may not know the language, which is probably not Phenician, but Atlantic or Lybian. Of its great antiquity there can be no doubt; but the date will be very uncertain since it does not appear to agree with any in the position of letters, not even the Chinese, being the reverse of it, since the letters are written alternatively from bottom to top in the first line to the right, with a capital reversed E at the very beginning in a monogram tablet, and the 2d line from top to bottom as in Chinese, and so on alternately, each line being divided by a plain stroke, interrupted at the top or bottom, where the reading is to continue; and the last line not reaching quite the bottom ends by a zigzag dash. As to the number and shape of the characters, they could be reckoned, but appear to exceed the usual small number of Oriental and Pelagic Alphabets. Some are so similar to them as to be easily known, although still under a peculiar modification of slanting form. Such are A, E, O, S, X, P, I, besides some near b, or d, m, n, t, f, g, in the Greek for at least; 4 are quite like our numerals 2, 4, 6, 8, one is the human eye, another unlike any thing unless a rude imitation of a plough or shell, or door, perhaps the Phenician OE, another like a bow and arrow ** therefore all primitive and evidently akin to the oldest alphabets of the Mediterranean; but perhaps not so much with the Phoenician and Demotic Egyptian, than with the oldest Pelagic, the Etruscan or Tyrrhennian, and the oldest alphabets of Spain, the Eskuara or Cantabrian, Betican, etc., but above all I deem it has greater analogies still with the Lybian alphabets (the real Atlantes) of which we know so little, except by inscriptions at Cyrene, and in Barbary; connected partly with those of Mokata near Mt. Sinai, of Hauran, Idumea, Arabia, Bactria and Western India (see Tod travels) all deemed so ancient as to be illegible, although I think otherwise, and could decipher them if it was worth while to take so much pains without thanks nor reward. Cruttenden found in 1836 the Hamyaric inscriptions of South Arabia to be nearly similar in a square form. Meantime my opinion on this valuable inscription and monument (perhaps one of the oldest in existence) is that it may be written in the letters and language of the Lybian Atlantes, under the dynasty of Atlas, who were connected with the primitive Atlantes from Turan and Hind to Marocco and Spain; and it probably relates to one of the nautical expeditions of some Atlas their king, rather than the Atlantic submersion; if it could be proved to apply to the discovery of America or Great Atlantis by a Neptunian or Lybian Atlas ** it would be still more valuable; but if it alludes to Malta alone, it is of less importance. I wish I could have copied the whole; but have only transcribed the following figures out of it. Figure 62, shape of the Atlantic Anchors. 63 the curious weapons out of the Eyes. 64, the monstrous Goat Seal, or Siren-Goat, with 2 legs, and half Goat in front. This probably was the national emblem of the Pelagic-Atlantic tribes, as the Goat was of the Arcadian-Pelagians, the Seal of Phoca, of Neptunian Tribes—the
other emblem of the Crab is akin to the Lobster or Ligusta of Italy, emblem of the Ligurians or Western Illyrians, spread on the shores from Liguria to Catalonia in Spain. 65, The Constellation of 7 Stars including the Polar with their numbers. 66, The Tablet of ATLAS and ADLAZ. 67, Letters of the Alphabet akin to the Phenician or Greek and Pelagian. 68, Letters that cannot be properly ascertained as yet, but could by the study of the cognate Signs in other Alphabets."

The more one thinks over all this, the more remarkable it seems and from its profundity we can also see why Rafinesque wrote as he did about "magazines." His Atlantic Magazine, only eight numbers of which appeared at irregular intervals, was many years in advance of the times, at least in this country.

And in conclusion there is another odd circumstance worth mentioning. Several years ago I became the possessor of an old catalogue, or to repeat its title, "Specimen of Printing Type, From the Letter Foundry of James Ronaldson, Cedar, Between Ninth and Tenth Streets, Philadelphia, 1822." In comparing the title pages of a number of Rafinesque’s imprints with the specimens shown in this book, I have no doubt that most of the type used by the several printers who handled Rafinesque’s work, came from Ronaldson’s "letter foundry;" and that these men were acquainted with each other, this leading type founder probably helped over more obstacles than one by the versatile and ingenious scientist. Could it have been from this James Ronaldson—for he it was who established the private cemetery nearby his foundry—offered the ground for all that remained of his friend?

Then came the disposition of the property of Rafinesque, as sad and pathetic as his last years. According to Dr. Call there was a rush to get possession of his treasures.

“Eight dray loads of books and natural history collections comprised the mass of his ‘estate.’ They went to the auction rooms and were publicly sold in violation of the provisions of his will, which required private sale. The final settlement of the estate left it indebted to the administrator (his old friend Dr. James Mease) in the sum of $1443. Rafinesque appears to have been despoiled of his rights in nomenclature while living; he was despoiled of his possessions when dead.”

“All Rafinesque’s papers I have seen have a maxim on the title page; this, for example, is from “Annals of Historical and Natural Sciences”: 
"The works of God to study and explain,
Is happy toil, and not to live in vain."

Truly Rafinesque did not live in vain,
The Ronaldson Philadelphia Cemetery, Inc., 1827, Bainbridge street, between 9th and 10th streets.
Richard and James Ronaldson own the lot where C. S. R. was buried.
C. S. Rafinesque buried Sept. 19, 1840, 63 years old.
Lot 16 south, 11 west, 3d grave.
Visceral obstrs., cause of death.

The Townsend Apple, a Native of Bucks County.

BY J. B. WALTER, M. D., SOLEBURY, PA.

(Orthodox Meeting House, Langhorne Meeting, June 4, 1914.)

This paper was prepared for this meeting at the instance of your president. He asked for a history of "The Townsend Apple." Herein there is little to offer but tradition—the stories passed on from one generation to the next. Tradition is not, in any accurate sense history. Neither is dependable history evolved, aborigine, from one's inner consciousness.

The dilemma is, then, either to write nothing or give the traditions. The traditions follow:

So far as known the first printed story of the Townsend tree appeared in 1876 in Gen. Davis' History of Bucks County. (Page 303.) The following include all he has to say of it and its location.

"It was on this farm that the celebrated Townsend apple is said to have originated. Tradition says that this apple took its name from Richard Townsend, who, hearing of the wonderful apple got the Indians to take him to it, which he found standing in a large clearing near Lum­berville. He bought the clearing, but the Indians reserved the free use of apples to all who wished them.

Samuel Preston said that in his time Stephen Townsend owned the tree from which he—Preston cut grafts in 1766."*

In 1897 William J. Buck, in his book: "The Cuttalossa and its

* For history of the Townsend apple tree, see Hazard's Register, Vol. I, p. 438.
Historical Traditional and Poetical Associations” (page 52), has this in part to say about the Townsend apple tree.

"On the farm now owned by J. F. Berger (since deceased) and within a quarter of a mile of the Cutalossa creek was once an old Indian clearing, where more than a century and three-fourths ago a tiny seed was dropped which, in the flight of years, grew to be a large tree. Such was the excellence of the fruit that it bore, that for more than a century it has been propagated with undiminished reputation. This was the origin of the Townsend apple from whence all the fruit bearing that name has been derived, though now so widely known and cultivated. After a gradual decay, about the close of the last century (eighteenth) it ceased to live. Jonathan Hutchinson, who died in 1817 (at 80 years) well remembered the tree * * * which was a good bearer and attained a great size and survived nearly all its companions. The fruit was so highly esteemed that a path was worn from the Sugan road to the tree. Being among the earliest apples—ripe and fit for use soon after harvest—the desire for the fruit was greatly enhanced. He corroborated the tradition that it was a natural fruit and was certainly one of the oldest in the orchard. In 1766 when Samuel Preston cut his grafts, the tree was large and vigorous and bore great quantities of fruit, large and finely flavored. It possessed the remarkable peculiarity of a liability to crack or split open from its greatest circumference towards its centre. From this cause, when dropping from a height it would sometimes fall to pieces."

Now, if the tree was in the condition reported by Samuel Preston, in 1766 it is safe to assume that it started growth not much later than 1700 and if, as Buck says, it died at the end of the eighteenth century, then the tree must have been near 100 years old.

While there is no absolute certainty that the tree grew on an old Indian clearing, yet it is highly probable that such was the fact since that region seems to have been a favorite stamping ground of the aborigines and their stone and flint implements were plentifully scattered all over the Cutalossa and Paunacus-sing territory.

Here is a stone axe which the writer, many years ago, saw tumbled from a roadside bank by the shovel of a workman. The bank, if the tradition be true must have been a part of that orchard. To that man this implement was only a stone which he did not need and he, therefore, threw it aside. I said to him "what is that?" "that is a stone" he replied. I asked him for it; he gave it to me; I explained to him what it was and drove on and as I drove, thinking of the general lack of interest and ob-
reservation in such matters, there came to mind some lines from an old poem, anent the Indian; his fate and his relics, viz:—

But birch canoes and bows and spears—
   The Indian and his quiver
   Went out before the pioneers
   Who gathered by the river.
And there remain but relics now—
   Stone axe and head of arrow,
   Which plodding swain, at tail of plow
   Or following the harrow.
Turns up and careless kicks aside
   And deigns to ponder never
On days, ways, men who lived, loved, died—
   All past and gone forever.

The farm upon which the tree grew—late the property of J. F. Berger, (deceased), is located in the obtuse angle formed by the intersection of the State and Sugan roads, in Solebury township, Bucks county, about a mile from Lumberville with one farm, lying southeast, between it and Cuttalossa creek.

The Davis legend says the clearing was bought by Richard Townsend, a celebrated minister among Friends who came in the Welcome with Penn in 1682, and that he was grandfather of Stephen Townsend who went to Solebury in 1735. With most of this Buck agrees but says that Stephen Townsend bought the property at a Sheriff's sale of the estate of Benjamin Jennings which is correct, as shown in a letter from my friend—the librarian of this society—who kindly looked the matter up for me. This is what he says:—

"Thy letter of the 11th received. I can not discover to whom the Townsend farm was patented, there being no deed to Benjamin Jennings. The deed by Timothy Smith, sheriff, to Stephen Townsend recites a mortgage given by Benjamin Jennings to the trustees of the General Loan Office of Pennsylvania, dated October 29, 1729. It further recites that Benjamin Jennings had died on the premises being in default of payments under the terms of the mortgage and that the trustees of the loan office secured a writ of fieri facias against Alexander Jennings, administrator of Benjamin Jennings under which the property was sold to Stephen Townsend, of Bensalem, yeoman. This sheriff's deed is recorded in deed book No. 6, page 245.

Now, thee must remember that Buck and Davis are entirely wrong in their statement that Stephen Townsend, of Solebury, was a grandson of Richard Townsend. He was not a descendant of Richard in any degree,
but was descended from another early Philadelphia family of Townsends, who at one time owned the land including the present Independence Square and State House. This is absolute, not conjecture.

Letters of administration were granted October 6, 1731 on the estate of Benjamin Jennings of Solebury to Alexander Jennings. James Hambleton and Ambrose Barcroft being his sureties on administrator's bond. The inventory filed with bond was made by Benjamin Canby and James Paxson. The second item on inventory is 150 acres of land with improvements, £115. Other items were: A servant man's time, 18 months; a small stack of rye; a stack of oats, a parcel of flax and barley, and 5 cows, 3 heifers, 2 calves, 16 sheep, 13 swine and 7 head of horses. These items together with the fact that the sheriff's deed describes the premises as messuage and tract of land clearly proved that the land was improved and occupied."

Now whether or not Richard Townsend, who either was or was not the grandfather of Stephen, or was or was not led by those ultra altruistic Indians to that tree and bought the clearing, and whether or not, as Buck relates, the feet of fruit-hungry travelers wore a path from the Sugan road to the tree that they might regale themselves upon the luscious fruit, the fact remains that there was such a tree; that it probably originated there and as tradition says it did and that, through grafting, its progeny was and still is scattered far and wide. For myself, I may say that my own very satisfactory acquaintance with the apple runs back through fully 70 years and I am sure that many of you will agree with me that there is no more luscious and satisfying product of the orchard than a big, ripe, mellow Townsend apple.
Bedminster Township Meeting.

(Deep Run Mennonite Meeting House, October 24, 1914.)

This meeting was somewhat informal and partook largely of the character of an outing. The forenoon was taken up partly by routine business and partly by informal remarks on historical subjects.

Rev. Jacob M. Rush pastor of the church, expressed his pleasure in having the society meet in his church, where many of their ancestors had worshipped after coming to this god-fearing country. He said the first house of worship was built in 1746 within the limits of the present graveyard, a depression in the ground now covered with grass marks the spot. In 1766 the second Meeting House was erected on the site of the present one, this was enlarged in 1795, and then entirely rebuilt in 1872. He said that when he was ordained the other ministers were Isaac Meyers, John Gross and Samuel Godshalk, none of whom are living.

Vice-President B. F. Fackenthal, Jr., who presided at the meeting invited attention to the fact that our former president, the lamented General Davis, had written an exhaustive history of Bedminster township, wherein he gave a history of the Mennonites and their church, which are so closely associated with the township. This paper is published in volume II, of our printed papers. He also called attention to the paper by Richard M. Lyman, Vol. I, page 39, of our printed papers.

He also called attention to the many places in Bucks county that had the affix "ville," such as Riegelsville, Kintnersville, Trumbowersville, Bedminsterville, Pipersville and Plumsteadville, and suggested that our society might interest itself in an endeavor to have these names simplified by dropping the "ville," just as Yardleyville had been changed to Yardley, this change was protested by many of its citizens, when Yardley was determined upon by the Railroad Company as the name for the station, but which of them would want to change it back again? He hopes, too, that Lehnenburg may some day be changed back to its former name of Monroe. Judge Yerkes, Dr. Walter, Mr. Ely and others took part in this discussion, and all thought that such changes would be desirable if it could be brought about.
Warren S. Ely, exhibited a pen-drawn map of the Allen tract, saying it was the only copy of its kind in existence, and suggested that it ought to be printed or at least copied. He said that the 53-acre tract belonging to the Mennonite congregation, was part of an original tract of 6,653 acres owned by Chief Justice William Allen (the founder of Allentown). The tract was surveyed in 1742 by John Chapman, and was part of a 10,000 acre tract which William Allen had purchased from his son-in-law, William Penn, Jr., Mr. Ely said that part of the township bordering on the Tohickon both on the North and East had been settled by Scotch-Irish, but they were gradually replaced by the Germans, who own most of the land at the present day.

President Henry C. Mercer said the name of Bedminster was doubtless derived from the English Bedminster, a suburb of Bristol, England. He referred to a religious sect called the Lets, who are settling and making history in this territory, and who as a clan are honest, frugal and industrious, and are desirable citizens, they congregate for worship at the different houses having as yet no church building.

Mr. Mercer then spoke of a visit which he had made to the Deep Run Mennonite Meeting House in 1897, when he was fortunate enough to get some relics from the old schoolhouse, adjoining (for etching of this schoolhouse, see volume II, page 72), which he had on hand for exhibition at this meeting. One was a specimen of a music lesson, showing the method of annotating music in the days when it was taught in that building, and found in the teacher's desk. Another relic was a piece of the old stove used in the church and which was cast in 1766, bearing the names of Andrew Hamlin and Mr. Meyers. Another relic obtained from the old schoolhouse was a pair of "goat spectacles," which bad
boys were compelled to wear and stand in the corner as an example to other pupils. Several of those present remembered these “blinds,” but none were willing to admit they had ever worn them.

An interesting relic was an old zither, about three feet long, which was used in teaching music in the old schoolhouse. It was played with a bow.

Mr. Mercer spoke of another relic of the early days of the church, a silver communion cup, presented to the church by William Allen in 1746, and which Rev. Jacob M. Rush, one of the pastors of the church, believed was one of the two now in use by the congregation.

Eli Wismer exhibited several interesting items as relics of the old Mennonite school, among which were four “sum books,” in which the scholars wrote out the arithmetical problems and the manner of solving them, one of these being dated March 30, 1805. Another one dated January 22, 1806, by David Kulp, teacher, this contained a diagrammatic solution to the following: Plant 19 trees in 9 straight rows with 5 trees in each row; this problem was solved by some of the young members of the society during the noon hour. A third “sum book” dated January 25, 1811, by Abraham Wismer, who at that time was 21 years of age. The fourth book dated January 14, 1830, by Samuel Wismer “of the Deep Run Mennonite School.” Mr. Wismer then exhibited some homemade music books such as were used in the old school, which contained the music and the first line of the words of each hymn, which was passed around among the pupils to study. The fly leaves of their books were usually embellished with some beautiful fractur. The copies shown were made and owned by Joseph M. Gross in 1830. One was made by Sarah Wismer, his wife, in 1827 and one by his mother, Elizabeth Nash, in 1799. A few printed slips found between the leaves of an old book were also shown, they were formerly wrapped up with a small block of candy known as “secrets.” Mr. Wismer then showed some quill pens made from goose-wing feathers, which he said he had made from feathers forty or more years ago. He said it was part of the qualifications of a teacher to be able to cut and trim pens and to teach the scholars how to do it. These pens were passed around among the members and created considerable interest and elicited many remarks. Judge Yerkes said
that he had frequently made quill pens which he had used. He said that Judge Richard Watson had been an expert in making quill pens and used them regularly down to the time of his death in 1892, and that he was considered one of the best penmen of his day. The quill pen was particularly adapted to writing on parchment.

Mrs. Henry A. James (daughter of Judge Watson) said that it required a very sharp knife to cut a quill pen properly, that her father always had a small whetstone handy on which to sharpen his knife. She said there were right hand and left hand quills, for writers who used the left hand the feather had to be plucked from the left wing of the goose and for the right hand from the right wing. Mr. Wismer confirmed this statement.

Samuel Y. Godshalk, grandson of a former teacher, read a few of the verses from an original manuscript of verses written by Rev. Samuel Godshalk to describe the 79 years of his life beginning with the year 1817. There are a large number of verses as some years cover three or four verses. The following four will serve as an example:

**First Year.**
In eighteen hundred seventeen,
The seventeenth day of May,
I first the light of earth had seen,
As my dear parents say.

**Seventh Year.**
At seven I had the sheep to keep,
And the poultry too to feed,
’Twas easy did not lose much sleep,
And grew like a little weed.

**Fifth Year.**
In the fifth year I then could sing
And learned to whistle too,
I was a noisy little thing,
Was taught God’s will to do.

**Sixty-Fifth Year.**
At sixty-five I knew full well
That I was getting old,
How long to sojourn could not tell
For Canaan’s land enrolled.

Rev. A. M. Fretz, of Souderton, pastor of the new Mennonite church, nearby, on request, stated that the new church was founded in 1848 and the building erected in 1849. He had been pastor of the church for 31 years. The trouble which caused the division was local in Franconia conference because of the progressive spirit among some of the members. But there was no more a feeling among the two branches, they were of one fold working for the same great cause. It was perhaps unfortunate the two churches were so close together, as it recalled the differences that one time existed.
MENNONITE MEETINGHOUSE, DEEP RUN.


DEEP RUN SCHOOLHOUSE.

Built in 1842, successor of log house of 1746.
Staves of music written on blackboard.
(For view of schoolhouse see Vol. II, page 73.)
The only written paper read at this meeting was the following by H. W. Gross, a former pupil in the old school:

**Mennonite School and Meeting House, with Sketch of Mr. Moritz Loeb.**

**BY H. W. GROSS, DOYLESTOWN, PA.**

The first building erected by the Deep Run Mennonites was used both as a church and schoolhouse and was located within the present graveyard. A school was maintained there for many years and in 1840 the building was demolished and a new schoolhouse erected further down the hill outside of the graveyard; this is the old building that we will visit to-day, its present outside size is 21 1/2 feet by 23 feet. There was a row of double desks running around the room with one row of benches next to the wall and the inside row with their backs toward the center of the room so that the two rows of scholars faced each other. When the scholars on the back row wanted to reach their seats or to vacate them they frequently vaulted over the desks. The benches were made of wooden slabs, each having two legs at each end which were fastened into the slabs by auger holes. The fuel used to warm the school building was hickory cordwood, which the big boys were required to saw and split during the morning and noon hours, for which service they were not paid. The stove used was doubtless the very one of which Mr. Mercer has exhibited a piece bearing date 1766.

Rev. Samuel Godshalk was a minister of this church where we are assembled to-day. He was a man of pleasant and cheerful disposition, and had a cordial greeting alike for old and young. He was a man highly respected and esteemed by all regardless of sect.

In 1861, fifty-three years ago he taught in the schoolhouse at the foot of the hill to which I have already referred. He had from 50 to 60 pupils in daily attendance. I was one of them. At least one-half of the pupils were young men and young women who attended the school for the purpose of studying German; it was a Deutsche Schule (German School).

The branches taught the a, b, c's, buch stabiesen, lesen, schreiben und singen (alphabet, spelling, reading, writing and singing).
The school term was five months of 24 days actual teaching. Many pupils could not attend more than half the term, and yet during that short time were able to read fluently and write fairly well. The majority of them attended with the sincere purpose of learning and were able to concentrate on the few branches that were taught.

Special attention was paid to the music which consisted of German hymns selected from the Mennonite hymnbook. Every pupil that could read fairly well was given a slip of paper upon which the music was written, the melody to correspond with the hymn selected. The words of the first line being also written on the music slip by the teacher. Sometime during the day, generally in the morning, all those holding music slips, were lined up in a row, for the purpose of having their memory and musical qualifications tested. The hymns were numbered and assigned consecutively 1-2-3-4-5, etc. The test for passing was to commit to memory the verse and the music indicated on the slips. Each one's ability to do this was tested separately and publicly. Those who passed the examination were given the next number, and "trapped" those that did not pass; apt pupils seldom failed in getting a new number every day, while many others passed 3 or 4 in a week, and some seldom passed without the leniency of the teacher, who gave them credit according to their effort and intent. Later in the term there was considerable, what may be called congregational singing, which combined with the previous individual drill enabled the scholars to familiarize themselves with many choice German sentiments and selections used on Sunday in the Mennonite churches, with the result that these churches always had full and hearty congregational singing with devotional and uplifting sentiments implanted in the minds of the young, which helped to form their characters, and thereby make them a source of comfort to their families and friends and to themselves too as the days and the years roll by.

MORITZ LOEB.

It is seldom that a community finds a more enthusiastic and loyal supporter of its habits, customs and language than did the people of this community in the person of Moritz Loeb, owner and publisher of Der Morgenstern, (Morning Star) a German
Whig newspaper published in Doylestown. This newspaper was published from 1835 to 1841 under the name of Der Bauer. Mr. Loeb bought a half interest in 1848, and the remaining half interest in 1851, and continued as its editor and publisher until 1884, when he retired. In 1890 the paper suspended publication. The printing press was operated by hand power furnished by Mr. Bauman who turned the crank for hours at a time. Mr. Loeb's clientage came mostly from the German speaking people, who preferred to read the news in German.

Debating societies frequently held meetings in the schoolhouses of this section during the long winter evenings, the proprietor of the Morgenstern occasionally took an active part in these debates, always speaking in German, the mere announcement that Mr. Loeb, was to be one of the debators, was sufficient to secure a full and attentive house, he was a good speaker, had strong facial expression and very marked gestures, which when once seen, were not forgotten.

Miss Susan Overholt has a few copies of the Morgenstern published in 1871 and 1873 in which Mr. Loeb speaks of his efforts for the furtherance of the German language, and also refers to a rival German newspaper as "Das schmier Blatt" (That dirty Newspaper) and applies the term "aus ges pielt." (played out).*

Mr. Loeb was born at Urselestein, Germany, August 12, 1812, and died at Doylestown, December 20, 1887.

Note:—During the noon recess Mr. Gross piloted the members of the society first into the graveyard, (where Mr. Mercer called attention to the engraving of tulips on some of the headstones), then to visit the old schoolhouse, with its bare hewn joists exposed overhead some of which still contain the musical staffs as shown by the etching accompanying this paper. Mr. Gross acted the part of teacher and led the singing from these notes as he had learned to do when he was a student there many years ago.

* Files of the Morgenstern can be seen in the library of the Bucks County Historical Society.
Two Stoveplates Described.

HENRY C. MERCER, DOYLESTOWN, PA.

(Doylestown Meeting, January 26, 1915.)

President Mercer, after exhibiting two stoveplates described as museum numbers 01 and 04, in his book "Bible in Iron" the issue of which book he proposed to give to the society so that the receipts of its sale might benefit the publication fund, said that these and other old stoveplates which were found in and about the houses of Bucks and neighboring counties, were pictorial sermons containing as they did, lessons and thoughts from the miracles of Christ and the prophets, and confronting children the center of heat and household comfort in Colonial times, must have had great influence in moulding their characters.

Dr. W. E. Geil at this point expressed great appreciation of Mr. Montague's presentation of decorated earthen dishes for exhibition and said it was from tiles decorated and inscribed with mottoes like these dishes and the stoveplates, that Philip Doddridge, one of the greatest theologians, born in 1702 and the youngest of twenty children, received the inspiration which made him a celebrated man. He would insist that his mother should tell him the stories of the designs on the tiles, and from the teachings thus received he became renowned as a theologian, and preacher and writer of hymns. It pays to have tiles of that kind for the children to see and study.

W. E. MONTAGUE'S PAPER ON SPINNING.

Mr. Mercer on introducing Mr. Montague, said that, when he appeared with his collection of antiques and productions of art before the society at the annual meeting last year (1914), the leading note of appreciation of his wonderful and interesting collection was a request that he come again, I am therefore glad that he has accepted our invitation and besides that showing us more of his collection he will also give us an illustration of treating flax, and the manner of spinning before the introduction of the spinning wheel. The chief work of producing fabrics, is in
the spinning and weaving of the thread. Spinning from pre-historic times to 1670, was universally done all over the world by the hand spindle and the distaff. From the days of ancient Greece and Rome, from time immemorial in the Orient the spinning was done by hand. The most ancient pictures on the earliest Egyptian monuments show the spindle and distaff.

The invention of the spinning-jenny put an end to hand spinning. Priscilla Alden was spinning not with a spinning wheel but with spindle and distaff when Captain Miles Standish courted her, just in the same manner that you will see it done here this afternoon.

It is one of the most important facts in archaeology, that the primitive people the savages, used this same process which is by no means a simple one, not only in the old world, but in America before Columbus came, and the very interesting and unanswered question is, did the prehistoric Americans invent the spindle and distaff or bring it with them from somewhere else? In an earth mound in the State of Columbia, I found this whorl, which was used as a weight to give the spindle increased momentum; it is, as you see, decorated with the marks of a cross. So were others like it which Dr. Schlumann found deep down in the ruins of Troy. Clay whorls like this are sometimes found in Arizona, New Mexico, and in the remote corners of the earth where primitive spinning still prevails, I saw them on the Islands of Madera. In Sir Arthur Mitchell's "The Past in the Present," is described the mode of spinning in the Scottish Highlands where the spindle is sometimes weighted with a potato.

I take great pleasure in introducing Mr. Montague from our neighboring county of Montgomery.
Spinning Before the Spinning Wheel.

BY W. E. MONTAGUE, NORRISTOWN, PA.

(Doylestown Meeting, January 26, 1915.)

Linen antedates pottery by nearly one hundred years, and paper-making by several years. Prior to the introduction of cotton about 1800, the world depended on linen and silk for its cloth. The first cotton mill was built in 1795 with money advanced by Moses Brown, who wrote to Mr. Slater, the proprietor, saying that "he would soon have all his farms turned into cotton yarn." With the use of cotton began the decline of linen. There was at first great difficulty in getting a sufficient twist to produce an even and uniform yarn, but the invention of the Arkwright frame made it possible to control the twist. Linen was used for warp and cotton for filling.

So far as we know the ordinary loom used by the carpet weaver does not differ materially from the ancient loom, which in early colonial days was often made of red oak, and was heavy and massive. House to house weaving was the custom then as was also shoe mending and clock mending. The spinning-jenny invented by James Hargreaves, was an important innovation, and from it evolved the spinning mule so needful for our woolen yarns. Mule spinning makes soft thread, the length of the strand to be twisted regulating its degree of hardness.

The flax plant is never mowed, but is always pulled up by the roots; there would be a great loss of fiber if it were cut and the root part wasted. In curing flax the stalks are steeped in water until fermentation takes place. This is called "water retting." There is another process called dew retting which produces a finer and silkier fiber, for which process extensive fields are necessary.

I have here a bundle of flax sixty years old, in the same condition as when pulled from the field. The fiber is the bark or part on the outside of the stalk. After the flax is retted the first operation is called breaking, the process of hackling or combing coming next; this is done by tools containing steel pins set in
wood. (Mr. Montague gave an exhibition of breaking and hacking. The character of tools used for these processes are shown by etchings in Volume III, page 482.)

I have brought one of my employees, Maria Vittale, a native of Sicily, over from my Norristown factory, who will now give you an exhibition of spinning flax with the spindle and whorl. In Sicily all the women spin; they are educated when children to do this and become quite expert. (This exhibition of spinning excited the greatest interest and was appreciated by all who saw it.)

**HOMESPUN LINEN ARTICLES EXHIBITED.**

At almost every sale of household effects at the homesteads of Pennsylvania Germans, are found spinning wheels, reels and the tools and devices for the production of flax and its thread. The wife of the Pennsylvania German is a helpmeet indeed, she labors in the fields, dresses and spins the flax, makes the cloth and the clothing, and is a very important part of his success. I have brought with me some of the handiwork of these people to exhibit to you this afternoon; these can be inspected at your leisure. I desire, however, to invite your attention specially to the following articles:

A roll of fine spun linen which was probably made by some woman who never wasted a minute of her time. A piece of linen woven in 1837, to which time has given a softening effect to the colors; a piece of hand-made linen with a black and white plaid which is very effective; a linen table-cover made in 1834, with the date May 21, and the maker's name woven in.

These beautiful openwork towels have a fine lacelike effect; this is the "faggot" stitch much more effective than crochet. Here are two handwoven linen guest towels, designed in the style of dress of that period. A tablecloth made of unbleached linen made from flax of natural color and of a kind much sought for by decorators for hangings. The designs and colors were those of the individuals as they sat at their looms. This individuality adds to their charm.

The last piece of linen to which I will call your special attention is this table cloth made by Mrs. Montague from homespun linen. This is of course modern. Notice the crocheted lace bands fully twelve inches wide which cross and meet at right angles in
the center—the pattern is a copy from an old French renaissance model called "Ladies in Waiting."

I desire to call your attention to these bedspreads and quilts. This bedspread is made in a pattern called "Liberty and Independence." This one in block pattern was made in 1771; this woolen coverlet with fringed edge was made in 1787; and this quilt can probably be duplicated only in the Metropolitan Museum of Art, New York and on the bed of Washington at Mount Vernon. This, the last one I will speak of is the "quilt of quilts;" it was made in Lebanon county, Pennsylvania; please notice that all of the figures are tufted and appliqued, no two figures being alike; it is the most remarkable quilt any one would be likely to see.

All of the linens and decorated quilts in my exhibition were made one hundred and more years ago by people who lived in nearby counties, particularly in Lancaster county.

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A Horseback Trip to Mount Vernon by Rev. John E. Latta.

BY MISS MARY L. DUBOIS, DOYLESTOWN, PA.

(Doylestown Meeting, January 26, 1915.)

The object of this paper is to give an extract from the journal of Rev. John E. Latta, containing an account of a visit which he made to Mount Vernon, Virginia, the home of George Washington.

The entire journal is written in the present tense, and the style is rather stilted as compared to the present day idea of good literature. He made the trip from June 24, to July 29, 1799, by horseback, which was the mode of traveling in those early days.

On this trip he visited the following places: Shippensburg, Chambersburg, Greencastle, Williamsport, Martinsburg, Shepheardstown, Harpers Ferry, Frederickstown, Hyattstown, Clarksburg, Georgetown, Alexandria, Mount Vernon, Upper Marlboro, Annapolis, Baltimore, Joppa and Bellair Bush.

Rev. John E. Latta was the son of Rev. James Latta, who was pastor at Deep Run Presbyterian Church in Bedminster township, Bucks county, from 1761 to 1770.

The extract from the journal is as follows:—
July 3, 1799. I set out for Mount Vernon the seat of the illustrious Washington, distant nine miles. After leaving Alexandria about a quarter of a mile I passed thro' a handsome little village which may be considered an appendage to the city, and I apprehend, is embraced by corporation. A short distance from this I passed over a considerable stream called Hunting creek which empties into the Potomac about half a mile below Alexandria. The road is in general rough and hilly. This is particularly the case for some distance after you leave the city. The land, the chief of the way, is rather barren.

After riding three miles thro' the General's farm I arrived at his house about 11 o'clock. A servant takes my horse and allows me to step into the house without ceremony. As the General is out riding thro' the farm I inquire for his lady. She appears. I approach her and introduce myself as a young clergyman from Pennsylvania travelling to see the country, and at the same time observe that I had made free to call and see their improvements. I am invited to take a seat. Immediately after I request to see the gardens. Mrs. Washington laments that there is none of the family to go with me. She, however, shows me the way to them. Immediately fronting the house on the west side is a large green, containing perhaps two acres, interspersed with delightful walks and very handsome trees. From the door set out spacious serpentine walks handsomely gravelled. The one inclining to the right leads to the flower garden. The left leads to the vegetable and fruit garden. I take to the right as I always wish to go to the right. Upon entering the garden I am met by the gardener who very politely shows me all the most curious plants and trees. The garden is very handsomely laid out in squares and flower knots and contains a great variety of trees, flowers and plants of foreign growth collected from almost every part of the world. I saw there English grapes, oranges, limes and lemons in great perfection as well as a great variety of plants and flowers wonderful in their appearance, exquisite in their perfume and delightful to the eye. The most extraordinary is a plant, a native of Asia, which the gardener called Ala. It grows to very considerable size and is said not to bloom earlier than the age of an hundred years. This, together with all the foreign plants and trees, is, at the approach of winter, carried into a large greenhouse built of brick which stands at one side of the garden. That they may be portable they are all planted in large wooden boxes filled with earth.

After reviewing the garden, I take a view of the house and find it a spacious elegant building 90 feet long and of respectable width. It is frame, made in the pannelled form overlaid with white paint mixed with sand. This gives it, at a distance, nearly the appearance of hewn stone. At each side is a portico with a roof as high as the main building, supported by 8 handsome columns, which gives the whole an air of dignity and grandeur. It is situated on the bank of the river, which, at that place, is several hundred feet higher than the surface of the water and thus commands an extensive prospect of the river (at this place 2 miles wide), and the transfluvian country.
"Between the house and the descent of the bank is a very beautiful and extensive green, and to enhance its beauty, still more, the General, whilst I was there, was engaged in new modelling its form, that to the beauties of nature he might add the embellishments of art; but in such a manner that the improvements would still appear natural.

"Just as I finish this scene of speculation, the General appears. He approaches me and extends his hand in the usual salutatory manner. As his lady is not present, a second introduction becomes necessary. This I perform by mentioning to him my name. He invites me to take a seat and orders a drink of ice punch. After a short conversation I propose riding. I am, however, impressed to stay for dinner. I find the General very agreeable and cheerful in conversation. At the introduction and conclusion of dinner I am requested by the President to officiate in my clerical character. The table is furnished in great, but not luxurious, variety of dishes.

"About 6 o'clock I mount my horse to return to Alexandria.

"The General carries on farming very extensively. He has one principal and 5 subaltern overseers, as well as a great number of negroes. The part of his land, however, which I pass thro' is neither good soil or in high cultivation. But as he possesses 10,000 acres of land, no doubt many parts of it exhibit quite the contrary appearance."

Colonial Seals of Bucks County.

BY HENRY C. MERCER, DOYLESTOWN, PA.

(Doylestown Meeting, January 26, 1915.)

Through the kind efforts of Miss Mary L. DuBois, Miss Ross, Mrs. Irvin M. James, Mrs. Mary L. Heaton, Judge Harman Yerkes and Warren S. Ely, a number of old Colonial seals have been collected, which are here shown, as illustrating a subject well worth further study.

Perhaps you all know that the original Colonial seal of Bucks county, which General Davis did not describe and illustrate, and which his predecessor, Mr. William J. Buck who wrote the first history of Bucks county, said he never saw, was found by Judge Harmon Yerkes in the form of several impressions on red sealing wax in the archives of the Doylestown courthouse several years ago. Judge Yerkes wrote a valuable paper on the subject, which was published in the second volume (page 283) of our proceedings.

The subject of the seal is entirely his, but unfortunately he has
SEALS USED ON OFFICIAL DOCUMENTS IN BUCKS COUNTY.

During the Colonial period. Drawings by Dr. Henry C. Mercer, from originals in the public archives and in possession of private persons at Doylestown, Pa.

not been able to be present to-day, and in his absence, I offer with reluctance, a few suggestions as to its design.

Because there has been some discussion as to the meaning of the tree and vine, and as to what kind of a vine the engraver intended to represent, I have made this enlarged drawing of the seal first from two impressions on red sealing wax made in the early 1700's, lent me by Judge Yerkes and Mrs. Heaton, and second from two others on paper laid over wax, of 1773 and 1775, found by Warren S. Ely.

The drawing shows the tree, vine, arms of William Penn, and part of the inscription, also one new feature which has escaped the eye of the modern engraver, who recut the seal for us a few years ago, namely the figure 83, discovered by Mr. Ely, standing for the date 1683, omitting the 16, for want of space, and signifying the year of the carving of the seal. This appears under the shield. The paper impressions held sidewise under lamplight, well magnified, show these figures, but no one could have discovered them on the two earlier sealing wax impressions.

As to the meaning of the much talked of vine, I offer the following suggestions: The only historical evidence thus far found, as to the origin of the seal, appears in a note in Volume I, page 66, of the Colonial Records of Pennsylvania, stating briefly and without further explanation, that it was resolved in a provincial council held in Philadelphia in March 1683, at which William Penn himself presided, that the following seals should be struck for the six original counties—for Philadelphia an anchor, for Bucks a tree and vine, for Chester a plow, for New Castle a castle, for Kent three ears of Indian corn, and for Sussex a wheat sheaf.

All these other seals which Penn must have himself designed or advised, are thus emblematic or suggestive of the ideals or life of his new colony. Penn must therefore have intended to express, not mere filigree or picturesque decoration, but some idea appropriate to his great project, and we suggest that he must have had in mind, either one of three thoughts of symbolism, which at that time could have attached themselves to the idea of a tree and vine, so as to suit his purpose, namely, first the oak and ivy, second, the thought of symbolizing the great forest from which his colony took its name, by the vine covered trees, then as
now so characteristic of the Delaware river shores, or third, the celebrated "vine and fig tree" of the fourth chapter of the Book of Micah.

He would have rejected the first, if then existing in the popular imagination, because already appropriated as a symbol for England itself. But how could the second thought, the oft quoted words of the prophet, probably the greatest peace quotation in the English language, "And they shall beat their swords into plow-shares, and their spears into pruning hooks, and every man shall sit beneath his own vine, and beneath his own fig tree," so appropriate to his colony and so essential to the ideals of the Society of Friends, have escaped him? Yet if he did have this thought in mind, why has the engraver not illustrated it. The vine thus engraved shows no grapes or grape leaves, and is certainly not a grape vine, notwithstanding the fact that on the other (Colonial Register's Office) seal here shown for comparison, showing a vine without the tree, and with different leafage, a few round objects more or less like bunches of grapes, if not flowers or blossoms, appear only at its top.

The third suggestion requires us to suppose that Penn who had been here for one summer before the seal was made, chose to typify the wild forest in general. Along the Delaware river below the Falls, you would have seen numerous large oak, tulip, linden, ash and sycamore trees, festooned with Virginia creepers, poison ivy, and the vines of fox and chicken grapes. He himself noticed the latter in an early letter (Pa. Archives 1664 to 1747, page 68), as does the Swedish traveler Campanius in 1648. Judge Yerkes supposes that the engraving on the seal represents the Trumpet vine, Bignonia repens, which though a rather rare plant, might inter-weave itself with the other vines noted, and bloom upon them. If so, we have here apparently all flowers and no leaves. On the other hand, we might think that Penn would not have wished to perpetually symbolize the wild woods, which he knew were about to disappear, but rather in the spirit of the other seals typify colonial domestic agriculture. Therefore, the puzzle remains, which may perhaps be finally solved by means of some of the original letters and documents, which Mr. A. C. Myers is now finding as material for his new life of William Penn.
SEALS USED ON OFFICIAL DOCUMENTS IN BUCKS COUNTY.

During and immediately after the Colonial period. Drawings by Dr. Henry C. Mercer from originals in the public archives and in possession of private persons at Doylestown, Pa.

Judging from my hasty and superficial glance at a comparatively few examples, the legal colonial seals of Bucks county should be divided into two classes. First, the official seals pertaining to the County offices, which ought to be explained and classified, so that we may know how many of them there were, when they were made, and what they all signify, on which subject Mr. Ely will offer you a few remarks. Second, the seals of individuals appended to legal documents with their signatures and otherwise. These are small impressions generally about half an inch or more in diameter as to which, after hastily looking over a few of them found for me by the ladies above noted, or by Mr. Ely at the courthouse, or among my own Chapman family heirlooms, I have the following suggestions to make from a technical point of view: First, as to the medium, second, as to the method of attachment, third, as to the signet or stamp, and fourth, as to the design.

FIRST—THE MEDIUM.

In the collection covering the time from 1684 to the revolution, nearly all these little seals are made with red sealing wax. I find but one instance of beeswax, not exactly pertinent since it is an impression of the great seal of Pennsylvania in a tin box. I saw none in blue, green, yellow, white or other colored wax, none on lead, none on wafer, and a very few represented by pen and ink scallops.

SECOND—THE METHOD OF ATTACHMENT.

Nearly all the sealed documents were on vellum, and only a few on paper. All the wax seals were probably made by the comparatively modern compound, including shellac and vermilion as ingredients, and perhaps because this sealing wax will not stick to greasy vellum, a good many methods of attachment appear between 1684 and 1775 as follows:

A. A vellum strap thrust or woven through four or more slits in the vellum document, with one end inserted through a slit in its other end and a lump of sealing wax thumbed around the two straps at their point of intersection, the wax being sealed. I find an example of this among the Chapman deeds dated 1684.

B. A paper strap woven as above through the vellum with
the ends tucked into the slits, and six or more perforations with a knife point through the paper and vellum, permitting the wax, laid hot upon the paper, to penetrate the vellum and reach the paper strap underneath.

C. The wax impression upon a colored tape strap similarly treated.

D. The seal placed upon the strap, as in B or C not directly upon the wax, but rather on a piece of paper, often colored and cut into elaborate star forms, laid upon the hot wax.

E. The seal stamped directly on the wax set upon the vellum, in which case the surface of the latter is scored with a knife point to hold or key the wax. Nevertheless, in these rare cases, the wax is much chipped or entirely gone.

F. Where the original document is not in vellum but paper, the seal is placed directly upon the paper, and the impression stamped upon it, either with or without a piece of loose scalloped paper laid upon the hot wax.

G. Upon a paper document, the margin is notched with two parallel cuts, and the included paper folded over upon hot wax, so that the seal is stamped upon paper, or three sides of a square are cut out within the margin of the document, and the same operation is performed.

H. Pseudo seals. Made by scrolling with a pen so as to form a rough circle about an inch or less in diameter, including the letters SS or the word seal, as seen in the collection in 17.

THIRD—THE SIGNET.

The collection shows that these were either rings, watch-chain seals or desk seals with handles, the latter being sometimes hollow, so as to admit of the replacement of small loose signets made to fit. They were probably cut on stone, brass, copper or steel, sometimes belonged to the signer and sometimes were doubtless borrowed from a friend or furnished by a lawyer. Sometimes a man's identity might be followed by means of these seals, and sometimes we might go widely astray. I doubt whether many members of the Friends' society in the eighteenth century, wore finger-rings or watch-seals, though many must have had desk signets as I know that some of the Chapmans did. Sometimes the impressions were made by easy pressure, sometimes by per-
SEALS USED ON OFFICIAL DOCUMENTS IN BUCKS COUNTY.

During the Colonial period. Drawings by Dr. Henry C. Mercer, from originals in the public archives and in possession of private persons at Doylestown, Pa.

Discussion with a blow of the hand, and upon official seals sometimes by pressure with a lever stamp showing the positive and negative where a paper alone was used, or with two positives where paper was laid on both sides of a layer of hot wax, but I did not find that these two latter methods were used with the individual seals.

FOURTH—THE DESIGNS.

Here are a few examples, of which I have tried to make enlarged drawings. They show us an extended and interesting subject well worth the attention of the special student. We have a number of busts, one of which shows the name of Flavius which might stand for the Roman Emperor Vespasian, not a few crests in the form of heads of animals as deer, or dragons, lions or griffins, also a few classical subjects, such as the child in a chariot driving a panther, or the little figure sitting astride a wine cask holding up a bunch of grapes, and there are several monograms, and not a few emblems such as the flaming heart, the crown, the imperial globe and sceptre, death's head with wings, the hourglass, the dove and the olive branch, the rose and the thistle.

What has become of the original signets? Do you still preserve them among your half forgotten treasures, or are they all lost? If so, there must be hundreds, aye thousands of their impressions upon sealing wax stamped upon ancient deeds and other documents still in your possession, and scattered about the county. Many an old desk, chest, cupboard, or box buried under rubbish in the corner of a garret would help to tell the tale. Think of the amount of brains, skill and effort that were expended in engraving all these seals. What do they mean? What light may they throw upon the history of our families or upon the relation of man to man in those days? Are we to suppose that the study and classification of these designs has no meaning at all, except as a mere matter of trivial fancy, or have we here an unexplored mine of information and interest?
Introduction of the Christmas Tree in the United States.

BY ALFRED F. BERLIN, ALLENTOWN, PA.

(Solebury Deer Park Meeting, June 1, 1915.)

In the year 1683 began the emigration to America of Germans, who lived in that part of Europe where originated the Christmas tree. With the ship “Concord” came over a few from Crefeld and Kriegsheim who landed at Philadelphia. From then on until the outbreak of the Revolution they came almost yearly by hundreds, sometimes thousands. At once they commenced to work their way toward the Kittatinny of Blue Mountains covering the ground now contained in the counties of Bucks, Northampton, Lehigh, Monroe, Carbon, Berks, Lancaster and Lebanon, one may say the greater part of eastern Pennsylvania.

While we have abundant history of their manners and social customs, their mode of living, which was at times very precarious, we do not find anywhere any mention that they on a Christmas eve ever followed the custom of their European forbears. Surrounded on all sides of their homes by the evergreen coniferae, which certainly should have reminded them of the custom prevailing in their former homes, there surely must have been some of these settlers who annually continued this pretty custom of the Christmas tree.

The writer of this essay, as well as others interested in the origin of this Christian symbol, have carefully searched records for evidence of the custom as to its prevailing in the section above mentioned, but so far none have been found.

It was at the instance of your president, Mr. Mercer, that the writer at this late day undertook to gain information concerning the matter. What meagre knowledge has been acquired the writer will be pleased to tell in what follows. However little, it is at the same time very interesting.

Mr. Thomas Kern, an old resident of Allentown, knows of the tree since 1844. At his home it was trimmed with peanuts and pretzels. The fence around the tree was made with apples. Into each apple was pinned a sharpened twig with leaves.
Mrs. Dr. Wackernagle, a born Deininger, whose father came
to Reading from Germany in 1819 knows of the tree since 1838.
Mrs. Mary Klump, ninety-four years old, also living in this
city, remembers the custom since 1827. Her father also came
from Germany. Often they also made a "Putz"; but the Christ­
mas tree always stood with it.
The writer of this essay knows of the custom since 1855, at
Cherryville, Northampton county, where he was born in 1848.
Both his father and mother were of German descent. Our tree
was trimmed with mint candy pretzels, home baked sweet cakes
in the form of animals, and small tallow candles, which were lit
in the evening. It was always about seven feet high, and was
placed with a small wooden fence around it, on a small square
table.
The writer is fully convinced that when the German emigrants
reached this country they did not forget the beautiful custom of
their fatherland. How could they? Did they not have the ever­
green tree everywhere around them as a reminder?
The English speaking people did not introduce the practice into
this country, but admiring it, began to pattern it after their Ger­
man neighbors. Its beginning with them may have been about
the middle of the nineteenth century. Much information on the
subject might be gleaned from very old German people still living
did one have the time to cover the territory mentioned in this
essay.
Remarks on the Christmas Tree.

BY HENRY C. MERCER AND OTHERS.

The Christmas tree, we may believe, was brought into the Anglo-Saxon household in Doylestown about 1856, although German speaking families elsewhere in Bucks county doubtless had the custom earlier. It would be interesting if someone could find a diary mentioning a Christmas celebration in an English speaking family, between 1750 and the date I have named (1856) where they had a Christmas tree. In Clement C. Moore's poem "The Night Before Christmas," written in 1822 he speaks of many things pertaining to Christmas, but not of the Christmas tree.

Looking up the subject in Chambers' "Book of Days" I find the Christmas tree was not introduced into England until about that eight or ten years after the marriage of Queen Victoria to Albert, Prince Consort, which would bring it about 1845 or 1850. Therefore if the Pennsylvania Germans brought the Christmas tree here in the 18th century, which they undoubtedly did, then it was brought to Anglo-Saxon America before it reached England; I would like to get more light on this from our own people. Does any one recollect from tradition in their own families that the Christmas tree was in use earlier than about 1850? Or it must be supposed that no English-speaking family ever saw or heard of a Christmas tree before 1850 or 1860. This Christmas tree custom has now spread over the whole Anglo-Saxon world, and the fact that it first passed to us before it reached England is very interesting. I have written to the Rev. Paul de Schweinitz, D. D., of the Moravian Church in Bethlehem, Pa., and asked him if he could tell me when the Christmas tree came from the German to the English-speaking people. Dr. de Schweinitz says:

"We have always taken the matter of Christmas trees as such a matter-of-course, that I doubt the possibility of finding the first record of their use. I have just been talking with our Archivist about it and he agrees with me that our German ancestors brought the custom of decorating and lighting with wax candles a fir, pine or balsam tree in honor of the Saviour's birth with them from the very beginning of their work.
REMARKS ON THE CHRISTMAS TREE

here in Bethlehem. We have records of the first Christmas celebration
here in Bethlehem in 1741, and while the use of the Christmas tree is
not mentioned, it may well have been used from the very beginning,
and in any case I feel very confident that it was used here in Bethlehem
from the middle of the 18th century onward. English was in use for
occasional services from the time of the Revolutionary war onward, and
English Moravians came to Bethlehem very early. Such a custom, if for
no other reason than to please the children, would be introduced into
English-speaking families almost at once. I am very sure in my own
mind, that it was universally used in all families, irrespective of language,
before the close of the 18th century, and surely very early in the 19th.
But where one could find any specific date, I would not know, neither do
I know any one who has given attention to this point."

Dr. de Schweinitz was more interested in the "Putz" or repre­
sensation of the manger, cow, the child, and the wise men—all of
which surrounded the base of the Christmas tree—than he was in
the tree itself.

After making inquiries, it appears that the Mennonites, Dunk­
ards, Schwenksfelders and Amish did not have Christmas trees—
had never used them, and when introduced they must have come
over with the Moravians and Lutherans. There are at least two
engravings which have gone the round of Lutheran publications,
representing Martin Luther as he sits with his family around a
Christmas tree. One of these is from a picture painted about
1835, probably without historical authority, by the German artist
Gustav Koenig (born 1808, died 1869) (see Life of Luther with
48 historical engravings, explained by Archdeacon Hare, New
York, Scribner 1857, plate 42.)

F. Bronner (Deutscher Sitt und Art, Max Keller, Muenchen,
1908) citing recent investigation on the subject, asserts that the
first notice of the household use of the tree (without candles)
occurs in a book published at Strasburg in 1604, and that its
general use with presents and candles did not begin before 1750
in Germany. The tendency of all this discussion is to show that
the Christmas tree was introduced to the Anglo-Saxon world in
the United States of America, passed from the Anglo-Saxons
here—recrossed the ocean and got to the British after it had been
with us.

From inquiries I have made among people no longer young,
I have gathered that there was no time in their early youth when
they did not have a Christmas tree in Doylestown which con-
contradicts the other evidence. This would put the date back to between 1835 and 1848. I have asked Henry W. Gross to make inquiries among some of the old Lutherans in the upper part of the county, and it may be that they can throw some light on this subject.

Having heard Dr. William E. Geil's talk at the "Community Christmas Tree" exercises in Doylestown we would like to hear what he can tell us on this subject.

Dr. Geil said: I have been much associated with the Mennonites and Germans and had somewhere received the impression that they did not observe Christmas by use of a tree. I know I never had one, but I have seen them in far-away lands. I saw a Christmas tree in the home of an Englishman, or a Scotchman, in Ichang, on the Yangtze river, in inland China. There was one in Southwestern China at Kweiyang that had been set up by an Australian. I once spent a Christmas day in inland New Guinea at a place overlooking the Kempwelsh river, and there I found a very remarkable man by the name of Schlencker, an Australian Missionary. He did not have a Christmas tree, but he had just previously directed several hundred cannibals in putting the roof on his house, and I naturally thought, that as a thank-offering, for having escaped consumption, he would have instituted a number of Christmas trees.

Miss Mary L. DuBois, as representing one of the oldest families in Doylestown said they never had a Christmas tree in their family. They put out plates for their gifts as Dr. Geil spoke of doing. Her sister said her first recollection of a Christmas tree was in the Methodist Church. She does not remember having heard of one in a private house before 1850. She had asked other people who from personal knowledge or tradition knew a great deal about local history, but they could give no information on this subject.

Mrs. Richard Watson said she remembered, when visiting her grandmother in Easton in 1850, that they used to arrange a tree with a small wheel on it such as water power would turn, and this was set in the bathroom, where under dripping water the wheels would be set in motion. There must have been Christmas trees in Doylestown at that time, for she has a distinct recollection of disappointment in missing them by going to Easton.
Dr. J. B. Walter said he had had the honor and pleasure of living in Doylestown 60 years ago and went to the Episcopal, Methodist and Presbyterian Sunday schools and he never heard of a Christmas tree. That was about 1850, to 1858, and if there was one in the town at that time he never heard of it.

Bucks County Heraldry.

BY PROF. ARTHUR EDWIN BYE, PRINCETON, N. J.*

(Solebury Deer Park Meeting, June 7, 1915.)

It is a well understood fact that the founders of Pennsylvania—the Quakers—were a people, who, oppressed in their native land sought refuge in the new world where they could establish a commonwealth inspired by ideals of freedom and brotherhood in contradiction to the aristocratic domination of the old world. This is true and moreover, it has been thought that the early Quakers were a people who sought primarily, simplicity in every department of life. This is also true; the settlement of Pennsylvania was the result of a protest on the part of the Quakers against the extravagances of English social life in the seventeenth century. Thus one would suppose that in the primitive society of Pennsylvania, any signs or outward marks of social distinction would be condemned. To a certain extent one must recognize that this was so, especially as the great majority of the colonists came from the middle and lower classes of England—these classes being in every state or country necessarily the most numerous.

But it must not be forgotten that all the Quaker emigrants were not from the middle or lower classes. In fact, as has frequently been pointed out by students of Pennsylvania and Quaker history, a surprisingly large number of the converts to Quakerism were drawn from the aristocracy—the landed gentry as the nobility of Great Britain is called. These were the leaders of the society, those too, who were influential in the settlement of Pennsylvania and molded the political ideas of the new state. The leaders in the settlement of Pennsylvania and New Jersey were men possessing the qualities of greatness, and, with few exceptions, were derived from families of historical prominence.

* Now (1917) Professor of Fine Arts, Vassar College.
in England. To give a few conspicuous examples, such men as
William Penn, Algernon Sidney, John Locke, Robert Barclay,
of Ury; George Keith, of Keith Hall; Isaac Penington, Judge
Fell and his wife, Margaret, of Swarthmore Hall; Judge
Pearson, of Ramshaw Hall, and Thomas Lloyd, of Dolobran,
were of ancient family, whose ancestors in some instances, had
been memorial lords, seigneurs, for centuries. Less conspicuous
in the colonization, but of equally ancient birth were many others
such as James Logan Caleb Pusey, Randall Vernon, Ellis Lewis
and many settlers of the Welsh barony. These men, no matter
under what circumstances they were placed, could not relinquish
all the traditions of their ancestors nor could they alienate their
ancient heritage—among other things, their "cote d'Armour"—
from their descendants. Many of these men may have felt that
the assertion of social distinction, the use of coats-of-arms, or
luxuries of any kind, were not consistent with their Quaker prin­
ciples. Doubtless it was the thought that coats of "arms" sav­
oured of war and hence were scarcely good emblems of peace,
which led many Quakers to abandon their use. For like reasons,
many of the things which make life rich and beautiful were, as
time went on, denied to their descendants.

Another fact which must be borne in mine is that the early
Quakers were not of the stereotyped kind generally remembered.
These men of the seventeenth century were not "born" Quakers.
Many of them in their youth lived "worldly" lives, and were
never wholly regenerated. There are one or two Bucks county
examples of this kind of Quaker. One is that of Lady Jenks.
Whatever there may be of exaggeration in the story of her being
a lady of fashion, beloved by Thomas Penn, there is doubtless
some truth in the tradition that she loved adventure and romance,
even in the wilderness. The other example is that Nathaniel
Bye, the Quaker who was buried in his armor. He had been a
soldier, perhaps most of his mysterious life, and in spite of his
family connections, all being Quakers in good standing, could not
forsake his profession, even in death. At his dying request he
was buried in his arms, in the old Friends' graveyard at Bucking­
ham.

Sidney and Locke helped Penn in the drawing up of his constitution.
Not directly connected with the settlement, but many of the Pearsons emigrated.
As for the use of coats of arms in the colonial days of Pennsylvania, we have many an example to show that they were cherished. William Penn used his in his seals and book plates, and others who used them in this way and on the silver and furniture they brought with them from England, were the Fields, the Chews, of “Cliveden,” Philadelphia; the Stacy's, and the Revels and the Stevensons, to mention but a few.

What we have neglected to mention, so far, is the fact that many of the early colonists were of course, not Quakers. The presence of these lent color to the life of those days. Among non-Quaker families of wealth and position, the use of coats of arms was general. The heraldic monuments in old Christ church, Philadelphia, are present day witnesses of this fact.

Bucks county was particularly fortunate in the class of colonists who settled there. It drew a large proportion of those who belonged to the English armourial families. These were to mention some, Thomas Dungan, Jeremiah Langhorne, Joshua Ely, Benjamin Field, Joseph Kirkbride, Thomas Canby, Thomas Jenks, Enoch and Lawrence Pearson, Edmund Kinsey, George Pownall, Thomas Bye, Israel Pemberton. This list by no means includes all of the most prominent and influential men of Bucks county, and here it must be said that no lover of heraldry assumes for a moment that excellence is a prerogative reserved for the man with a coat of arms, but the fact to be noted is that these men, who bequeathed the heraldic tradition to later Americans, to their descendants in Bucks county, proved worthy of their ancestry and founded families who can be proud of an armigerous descent.

The following roll of arms is not complete. It has been restricted to those arms for which the writer knows conclusive proofs to exist rightly attributing them to the families whose names are associated with them. There are many families, like the Paxsons, of Buckingham, and the Taylors, of Taylorsville, who very likely were armigerous but whose proof to their coat of arms is still doubtful. Such families are left out of the list. It is scarcely necessary to add that no family can bear a coat of arms unless a direct male descent is traced back to an armigerous

The subject of American heraldry is ably treated in Ziebers' "Heraldry in America" and de Vermont's "American Heraldry," where the subject of the rules governing it is discussed.
ancestor whose right to his coat of arms was acknowledged by
due authority in England, Scotland, Ireland, France or Germany
as the case may be. As for the assumption of new coats of arms,
and the quartering of the arms of an ancestress who was an heir­
ess by a representative of an extinct family, that is a subject
which must be treated in a text book on Heraldry. The ar­
migerous families of Bucks county are still being investigated by
the writer who hopes to be able to add more arms to the list at
a future date.

BETTS.

Arms of Betts of Wortham, Suffolk, England, Ipswich, Mas­
achusetts and Newtown, Pennsylvania, Sable, a bend cotised
argent, charged with three cinquefoils, gules.
Crest, out of a ducal coronet or, a buck’s head gules, attired
or, gorged with a collar argent charged with three cinquefoils
gules. Motto, Mali Mori Quam Videri (I had rather die than
be dishonored.) This family is descended from Captain Richard
Betts, of Ipswich, Massachusetts, who was the son of Richard
Betts, of Wortham, Suffolk, England, living at the Visitation of
1622. Thomas Betts, of Newtown, Pennsylvania, living in 1700
by his first wife Suzanna, daughter of Thomas Stevenson, and
his second wife, Suzanna, daughter of Nathaniel Field, was the
ancestor of the Bucks county family.

BLACKSHAW.

Arms of Blackshaw, of Holingee Manor, Cheshire, and the
Falls, Pennsylvania. Gules, on a bend ermine between two plates,
three trefoils slipped vert. Crest, an acorn, or stalked and leaved
vert. The above arms are a varia­
tion of the Radcliffe arms. Ran­
dall Blackshaw who settled at the
Falls, Bucks county, was the son of
Captain Ralph Blackshaw, an of­
cifer of the army of Charles I,
whose estate Holingee Manor, was
the ancient seat of the Radcliffe
family in Cheshire.
BUCKS COUNTY HERALDRY

BURROUGHS.

Arms of Burroughs, as borne by the Burroughs family of New England. Gules, the stump of a laurel tree eradicated and sprouted ppr. Crest, a lion passant gules. Motto, Audaces fortuna juvat. John Burroughs, of Salem, Massachusetts, 1637, was the ancestor of his family. John Burroughs, the grandson of the first John removed to New Jersey. His sons, John and Henry, were the ancestors of the family in Bucks county. The Burroughs arms were used at an early date in New England, on tombstones and elsewhere.

BYE.

Arms of Bye, of Basingstoke, Hampshire, England and Buckingham, Pennsylvania. Quarterly, 1, Azure, a chevron between three bees volant en arriere or, for Bye of Basingstoke; 2, quarterly or and azure, on a bend of the second three fleur de lys of the first, for Bye or Bay, of Oxford and Buckingham; 3, or, a bend vair cotised sable for Bowyar of Basingstoke; 4, sable, three spades blades or handles argent for Knypersley of Knypersley. The above are the arms confirmed to John Bye, of Basingstoke by Robert Cooke, Clarencieulx, King at Arms 1573, as the following confirmation affirms:

"To all and Singuler as well Nobles and Gentills as others to whom these presents shall comme Robert Cooke Esquier alias Clarencieulx principal hereshault and Kinge of Armes of the South Este and Weste partes of this Realme of Engleande from the Ryver of Trent southwards sendeth greeting in oure Lord God everlastinginge, whereas amniciently from the
beginninge the valiant and vertueus actes of worthie persons have been
comended to the worlde with scundry monuments and remembrances of
there good deseuts amongst the which the chiefest and most usuall hath
ben the bearinge of signes in shieldes called armes whiche are evident
demonstrateons of proves and valoir diversely destributed accordinge to
the qualities and desertes of ye persons which order as it was most
prudently devised in the beginning to stirre and kindell the hartes of men
to the imitacion of virtue and nobleness. Even so hath ye same been
and yet is continually observed to the eude that such as have don com-
mandable service to there Prince or Country either in warre or peace may
bothe receave due honor in their lives and also derive the same suc-
cessively to their posterity after them, and beinge requyred of John Bye
of Basingstoke, gentleman, to make search in the Registers and Records
of my office for the anncient armes belonging to that name and familie
whereof he is descended, whereupon I have at his request made search
accordingly, and whereby find the said John Bye to be the first son of
Gilbert Bye, of Basingstoke, in the countie of Hampsher, gent and of
Elizabeth his wife, daughter and heire of John Bowyar, gentelman, which
Gilbert Bye was son and heir of John Bye of the saide place and countie
gentilman, so that findinge the trew and perfect descent I could not
without his great prejudicse assigne unto him any other armes than those
which are to him descended from his ancestors. That is to saye quar-
terly in the first asure a chevron betwyne thre Bees golde, in the second
for Bee quarterly golde and azur on a bende of the second thre flower
de luces of the first, in the third for Bowyar golde a bend vayre cotased
sables, in the last for Sweetenham sables thre spades silver, the irons golde.
And for that I fine no creast unto the same as comonly to all anncient
armes belongeth none I the saide Clarenciculx King of Armes by power
and auethoritie to my office annexed and granted by letters patents under
the greate seale of England I have assigned geven and graunted to these
his anncient armes the creast hereafter followinge that is to say oppon
the healme on a wreathe gold and azur a Dragon's head coape golde
wounded through with a brode arrow the steale gules the head and
feathers silver manteled gules dobled silver as more playnly apperith
depicted in this margent,'to have and holde the saide Armes and Creast
to said Robert Bye and John Bye his brother and to their posterities with
their due differences and he and they the same to use beare and shew in
shielde cote armour, or otherwise at his and their liberty and pleasure
without impedement let or interuption of any p'son or p'sons. In witness
whereof I the saide Clarencieulx K'e of Armes have sett hereunto my
hand and seale of office the xviii day of January A. D. 1573 and in the
sixteenth yere of the raigned of owre sovereigne Lady Elizabeth by the
grace of God Queen of England, France and Ireland, Defender of the
Faith, etc.

ROBERT COOKE,
Clarencieulx.
The pedigree of the family of Bye, of Basingstoke is recorded in the Herald's college and dates from very remote times up to the year 1622. Thomas Bye, the founder of the Pennsylvania family, a direct descendant of the grantee above named, settled in Buckingham in 1699. His elder son, John, was the ancestor of the Solebury branch of the family. Descendants of his younger son, Nathaniel, are still in possession of the Buckingham estate.

CADWALLADER.

Arms of Cadwallader of Wales and Yardley, Pennsylvania. Azure, a cross formée fitchée or.

ARMS OF CADWALLADER.

ARMS OF CANBY.

CANBY.

Arms of Canby, of Pinfold House, Thorn, Yorkshire and Buckingham, Pennsylvania. Azure, a fesse ermine. Thomas Canby, the ancestor of this family in Pennsylvania was the son of Benjamin Canby, of Thorn, Yorkshire, the youngest son of Thomas Canby, gent., of Pinfold House, Thorn.

DICKERSON.

Arms of Dickerson or Dickinson, of Bamborough, Northumberland, England, Salem, Massachusetts, Trenton, N. J., and Buckingham, Pennsylvania. Azure, a fesse between two lions, passant ermine. Crest, a demi-lion rampant per pale ermine and
To this family the Signer John Dickinson belonged, and also the Honorable Philemon Dickerson, Governor of New Jersey 1836, and Mahlon Dickerson, Governor of New Jersey 1836, and Mahlon Dickerson, Governor of New Jersey, United States Senator and Minister to Russia, all being descended from the Dickisons, of Bamborough, Northumberland, an ancient family. The family, a branch of which settled in Bucks county, is now extinct in the male line in Pennsylvania, but is still represented in the female line in Bucks county.

**DUNGAN.**

Arms of Dungan, of Limerick, Ireland, Rhode Island and Bucks county, Pennsylvania. Azure, six plates, three, two and one, on a chief or a demi-lion gules. Crest, an ar, banded and surmounted by a cross pattee or. The Dungans were descended from a very ancient and noble Irish family. The Bucks county branch is descended from William Dungan and Frances Latham, of Rhode Island, Frances Latham being famous as "the mother of American Governors."

**ELY.**

Arms of Ely, of Utterby, Lincolnshire, England, and Buckingham, Pennsylvania. Argent, a fesse engrailed between three fleur de lys, sable. Crest, an arm erect grasping a fleur de lis, sable. The old manorial family of Ely, of Utterby, is represented in America by the descendants of Joshua Ely, the emigrant, and of his sister, Rebecca, the wife of Mahlon Stacey, of Ballifield, Yorkshire and Chesterfield, New Jersey.

**FELL.**

Arms of Fell, of Longlands, Rockdale, Cumberland, and Buckingham, Pennsylvania. —— two bars, sable charged with three
crosses, two and one. Crest, demi-lion rampant supporting with dexter paw a cross. The ancestor of the Fells was Joseph Fell, the emigrant, whose descendants are still numerous in Bucks county. The Fells were closely allied with the armigerous families of Kinsey and Bye, as well as many other of the original families of Buckingham and Solebury.

FIELD.

Arms of Field, of Sowerby, Yorkshire, England, Flushing, Long Island, and Middletown, Pennsylvania, Sable, a chevron engrailed between three garbs argent. Crest, issuing out of clouds ppr. an arm embowed fesseways, habited gules, and bearing in the hand an armillary sphere or. Motto, Sans Dieu Rien. The Fields were seated at Sowerby Manor since the year 1240 and claimed descent from Hubertus de la Field of the times of the Conquest. The founder of the New England family was Robert Field, a son of the Sowerby Fields, who settled at Newport and Flushing. Benjamin Field, the great-grandson, of Robert was the ancestor of the Bucks county family. By his marriage with Sarah, daughter of Thomas Stevenson, he bequeathed to his descendants, an illustrious ancestry. The Bucks county Fields are extinct in the male line, but are represented by the families of Taylor, Lloyd, Yardley and others.

JENKS.

Arms of Jenks, of Woolverton, Shropshire, Wales and Jenks Hall, Middletown, Pennsylvania. Argent, three boars heads couped ppr. and a chief indented sable. Crest, a lion rampant with a boar's head in his paws all ppr. Mottoes, "Audax at Cautus" and "Modo Dominis Adsit." The exact connection between the founder of the Pennsylvania family of Jenks with the ancient manorial family of Woolverton has not been definitely established. The Jenks of Woolverton Manor in Shropshire traced their descent to Elystan Glodrydd, a Prince of Wales. Thomas Jenks who called his estate "Jenks Hall" in Middletown, Bucks county, came from Shropshire, and there are so many indications that he belonged to the armourial family seated in his native county, that his descendants have claimed the
right to bear the ancient arms. The lack of proof, however, must be noted.

KINSEY.

Arms of Kinsey, of Blackden, Cheshire, Burlington, New Jersey, and Buckingham, Pennsylvania, Argent, a tower gules. Crest, out of the top of a tower proper, an arm embowed, vested vert, holding in the hand a spear, fessways, also ppr. John Kinsey, a cadet of the Kinseys of Blackden, was one of the commissioners for the settlement of New Jersey. Of his grandsons, John became Chief Justice of Pennsylvania; James became Chief Justice of New Jersey, and Edmund an eminent Friends minister. This latter was the ancestor of the Bucks county family.

KIRKBRIDE.

Arms of Kirkbride, of Kirkbride, Cumberland, and of the Falls, Bucks county, Pennsylvania. Sable, a, cross engrailed argent, quartering azure a fesse between three martlets or, charged with three fleur de lis, for Stacye.

The founder of the Pennsylvania family, of Kirkbride, was Joseph Kirkbride who came from Kirkbride, in Cumberland, where his ancestors had flourished for generations. He married first Phoebe, daughter, of, Randall Blackshaw and secondly Sarah, daughter and co-heiress of Mahlon Stacye, of Ballifield, Yorkshire and Chesterfield, New Jersey.
LANGHORNE.

Arms of Langherne, or Langhorne, of St. Bride's, Wales, Kindall, Westmoreland, and of Langhorne Manor, Pennsylvania. Azure, a chevron between three escallops or. Thomas and Jeremiah Langhorne were among the most prominent of the settlers of Bucks county. They were scions of an old Cornish and Welsh family, originally called Langherne. There are no descendants in the male line, but numerous descendants of Sarah, the daughter of Thomas, who married William Biles, Jr.

LLOYD.

Arms of Lloyd, of Dolobran, Wales and Pennsylvania. Azure, upon a chevron between three cocks argent, a crescent sable. Crest, a goat rampant argent, charged on the neck with a crescent sable. Thomas Lloyd, the colonist, was the third son of Charles Lloyd, of Dolobran, and Elizabeth Stanley, of the famous house of Stanley, Earls of Derby. There are no male descendants of Thomas Lloyd. Of the same original family was Joseph Lloyd of Bucks county.

DE NORMANDIE.

Arms of de Normandie, Seigneurs de la Motte in Picardy, and of the emigré André de Normandie, of Bristol, Pennsylvania. Argent, a fesse gules charged with three roundels between six martlets, three in chief and three en point. Crest, a plume of three ostrich feathers ppr. André de Normandie, a descendant of the Huguenot exiled branch of the family, settled in Bristol, Bucks county, 1708.

PENN.

Arms of Penn, of Penns bury, Bucks county, Pennsylvania. Argent, a fesse sable charged with three plates. Crest, a demi-lion rampant collared sable, the collar charged with three plates.
PEMBERTON.

Arms of Pemberton, of Cheshire, England, and the Falls, Bucks county, Pennsylvania. Argent, a chevron sable between three waterbudgets hooped and handled or. Crest, a dragon’s head couped ppr. Israel Pemberton was one of the most conspicuous figures of the early settlement, a beloved friend of William Penn. He belonged to an old family of the northwest of England, and left many descendants in the new world.

PLUMSTEAD.

Arms of Clement Plumstead, Mayor of Philadelphia, and of Francis Plumstead, of Plumstead Manor. Ermine, three chevrons sable, on the uppermost three amulets argent. Crest, out of a ducal coronet a griffin’s head argent. Francis Plumstead never settled upon his estate in Bucks county, Pennsylvania, but he left his name imprinted upon the map of the Quaker colony, as the township of Plumstead was named after him.

STEWENSON.

Arms of Stephenson or Stevenson, of Lincoln and Derby, England, Long Island and Middletown, Pennsylvania. Gules, on a bend argent, three leopards’ faces vert, quartering argent, a cross raguly gules for Lawrence. Crest, a garb or. Thomas Stevenson, the second of the name of Stephen’s Point, Long Island, of a family originally Scotch but long seated in Derby, England, married April 1672 Elizabeth, daughter and sole heiress of Captain William Lawrence, a gentleman descended from the Lawrences of Ashton Hall, Lancaster, a family allied to the oldest baronial families of England. Thomas Stevenson’s descendants thus quarter the Lawrence arms. Thomas, third of the name, settled at Middletown, Bucks county. By his wife, Sarah, daughter of Governor Samuel Jennings, and widow of Edward Pennington (the half brother of Gulielma Penn), Thomas Stevenson had five children who married into the families of Field, Biles, Stackhouse, Searles and Hughes.

WILKINSON.

Azure, a fesse erminois, between three unicorns passant argent. Crest, out of a mural crown, gules, a demi-unicorn segreant erminois, ppr. armed and maned or. Motto, Nec rege, nec popolo, sed utroque. This family is descended from Lawrence Wilkinson of Harperly House, Lanchester, Durham, whose son, William, married Mary, sister of Sir John Conyers, bart, of the ancient and noble family Conyers. Fifth in descent from him was Colonel John Wilkinson, of Revolutionary War fame.

YARDLEY.


Argent, on a chevron azure, three garbs or, and a canton gules charged with a fret of the third. Crest, a buck courant gules, attired or. The Yardley family, originally allied with the Kirkbrides and the Fields, is still represented in the male line in Bucks county.

YATES.

Crest of Jasper Yeates, Judge of the Supreme Court of Pennsylvania, died 1817. An arm in armour embowed or, holding in the hand a sword, ppr. The Yates or Yeates family of Bucks county had numerous representatives in the colonial period. It was an armigerous family in England but the connection between the English and Bucks county Yates is not definitely known.
The President’s Opening Address.

By Henry C. Mercer, Doylestown, Pa.

(Doylestown Meeting, January 25, 1916.)

For a long time it has seemed desirable, and we begin now, to introduce at our meetings a systematic series of short verbal or written statements by our members, or others, in the form of evidence of the highest value and not accessible in books upon the subject of buildings, landmarks, customs, forms of architecture, utensils, etc., constituting part of our history and explaining our society’s remarkable collection.

It has become increasingly difficult to get people whether members or not to write papers in the usual way but possibly less so to induce our friends to tell us what they know or remember in a few words, or in notes covering half a sheet of foolscap, some of which are more original and valuable than many other things that get upon our records. We must explain our great collection and this is one of the ways in which we can do it. Subject to the approval of the society it would be my conviction therefore that we had better, in the future, let two of the ordinary written papers suffice at a meeting and devote the rest of the time to these discussions, and further that besides ordinary methods of preparation we advertise these historical talks verbally beforehand at every meeting, to take place at the meeting following, and that we begin to edit these fragmentary contributions in a more systematic manner than we have ever done before.

Old Bakeovens.

Today the discussion will give us unique notes on a subject which is as much a part of our history as the moving of the courthouse from Newtown to Doylestown, yet upon which the usual books of history and such dictionaries and encyclopaedias as the old Farmers Dictionary of Chambers or the great Reeces Encyclopaedia of early in the last century not to speak of the modern Webster, the modern Chambers and the Brittanica breakdown.
Our discussion will present us with notes on the size, shape, date and construction of the ancient bread ovens, used probably upon every farm in Bucks county in colonial times, and some few of which, the last of their kind, still survive. These ovens were of two general classes:

1. Those built inside the house, opening into the kitchen fireplace through its back or jamb and either protruding outside the house through the house wall or abutting into another room, or

2. Those built entirely outside the house, standing alone in the yard as an outbuilding, about nine by twelve feet in size by seven or eight feet high and furnished with a roof but also equipped or fronted with a fireplace and chimney where the baker stood and into which the oven door opened.

We shall learn to-day that some of these ancient ovens are still used and that some were used a year or two ago. We will also find out who built some of them, and how and when, and why they fell into disuse and how they differ from the ovens of public bakers in our town, as now used. And we will talk to people who have baked bread in these ovens and who will explain the whole process. By all means let us preserve and remember all this. We will not find it easily in books or anywhere else and probably not hear it again.
An Old Bakeoven in Plumstead Township.

BY J. KIRK LEATHERMAN, DOYLESTOWN, PA.

(Doylestown Meeting, January 25, 1916.)

Having been asked by the president of our historical society to gather information relative to the old bakeovens, I proceeded to inspect one of the best specimens to be found in Bucks county, at the home of Christian M. Myers, on the Stover mill property, near Pipersville, Pa.

This oven is attached to a wash house, which stands separate and apart from the main dwelling. It is constructed of stone, with the exception of the arch and hearth, which are made of bricks, and it is in a good state of preservation. It has not been used for baking purposes for at least forty years. Underneath the oven there is an ash pit. The dimensions of the building are five feet in depth, five and a half feet in breadth, and four and a half feet in height.

The front opening to the oven is closed by an iron door with iron fastenings. This door is one foot and four inches high and one foot and three and a half inches wide. The hearth is oval shaped, four and one half feet deep, three feet and two inches wide, and nineteen inches high. The implements used in the process of baking were an iron scraper with a handle of convenient length to draw out the ashes and burning embers, a flat board with a wooden handle to put the bread into the oven, and a wooden scraper with similar handle to draw the bread out again.

After the wood was burned up the red hot embers were scattered, by the iron scraper, all over the hearth, and when the bricks in the arch were at white heat the temperature of the oven was right for baking. If the brick arch was not white enough more wood was added, and when the required amount of heat was obtained the ashes and hot embers were scraped to the front of the oven and deposited through an opening ordinarily covered with an iron plate, into the pit below, and the oven was further cleansed by a swab as it was then called, being a rag fastened at the end of a long stick similar to the mop of the present day.
The ashes were carefully saved in this pit till they were used to manufacture lye for making soap.

After the ashes and embers were removed from the hearth in the manner above described, the bread, which had been mixed and kneaded in a dough trough, and placed in a straw basket to rise, was then made into loaves and placed in the oven by means of the sliding board called the peel. In an hour the bread would be baked, and then drawn out by the wooden scraper. The housewife always counted on taking an hour to bake the bread, if the temperature of the oven was right.

More recently the bread was baked in pans, instead of being baked on the bare hearth. When the pans were introduced, the baskets were discarded, the bread being then transferred directly from the dough trough to the pan.

This oven was built about the year 1854, to replace an older oven that differed in some respects from this one. The present oven was ventilated, when the wood was burning, by partly opening a small rear door, five by six inches in size. When the oven was thoroughly heated, this door was tightly closed to retain the heat. This oven had no other ventilating device, but the one which it replaced had an opening extending from the rear of the oven through the ridge of the arch to the front door, and hence called a squirrel's tail. The ash pit underneath the oven has two iron doors, the one in front, and just below the oven door, measuring twelve inches in height and one foot and four inches in width, and the other outdoors at the foot of the lower side wall measuring two feet and one inch in height and four inches in width.

After the bread was baked the remaining heat in the oven was sometimes utilized for drying fruit, such as apples and cherries, etc. The fruit was placed on three loose sections of a board of the exact size and shape of the hearth. These sections were placed in the oven separately, and when the heat vanished, they were taken out and placed in the sun to complete the process of drying.

I was fortunate enough to find all the above mentioned implements intact, except the straw basket, dough trough, and bread pan, and I have brought the ones found to this meeting for the purpose of demonstrating their use.
As I understand it the baking day was a busy one for the housewife, as it was necessary to have the bread and pies, etc., all ready to be placed in the oven at the same time, and all these were made up in quantities to last at least a week.

Most of the above information was obtained through the courtesy of Mr. and Mrs. Christian M. Myers. (At the conclusion of his paper Mr. Leatherman presented the society with an oven-peel, ash scraper and other bakeoven tools.)

Old Dutch Bakeovens.

BY MRS. EDITH M. THOMAS, QUAKERTOWN, PA.

(Doylestown Meeting, January 25, 1916.)

The old "Dutch," German bakeovens, or "Backofen" as Germans call them; built either of brick or stone, in a separate building not far distant from the farmhouse, or at one end of the farmhouse kitchen, are seldom if ever used by the up-to-date housewife of the present day; in fact these old ovens are so rarely seen as to be practically unknown to the present, younger generation, more especially those dwelling in large cities.

I have frequently heard my grandmother affirm "Sweeter bread than that baked on the hearth of an old Dutch oven, 'twas impossible to procure"; and I do not think the veracity of this statement will be questioned when informed of the fact; that very soon after the arrival of my grandparents in a distant city, where they purchased a house with the expectation of residing permanently, my grandfather complied with my grandmother's urgent request, to have an oven built exactly like the one in which she had been accustomed to bake bread at her old home on a Bucks county farm.

The efficient housewives of our day, may be interested in the old-time method of preparing sponge for those hearth-baked loaves of bread. Usually the sponge for bread, was mixed in an old-fashioned wooden dough-tray, somewhat similar in shape and size to a small steamer trunk; this was partly filled with flour, the sponge or batter was mixed at night, in one end of this tray, being surrounded by a wall of flour; home-made hop yeast and any preferred liquid being used in connection with the flour.
The dough-tray was placed at no great distance from the open fireplace until the following morning, when the well risen sponge was stiffened sufficiently from the remaining wall of flour surrounding it, thoroughly kneaded, then moulded into shapely loaves, which were placed in well floured, straw baskets or "Brod Corvels" as they were called by the Pennsylvania Germans.

In the meantime a fire of hard wood had been built on the hearth; when the oven was thoroughly heated and the correct temperature for baking, and the dough in baskets had raised sufficiently the hot charred, pieces of wood were raked from the oven, when with a primitive mop, called a swab, consisting of a piece of cloth fastened to one end of a long pole, was immersed in a pail of cold water, and the floor of the oven, was thoroughly cleansed, ready for the well raised loaves; the baskets containing the sponge were quickly turned upside down, onto a long handled, broad, wooden shovel used exclusively for the purpose, and with a dexterity, acquired only by frequent practice, the loaf was quickly transferred from the shovel to the hot oven floor.

When the oven had been filled to it's utmost capacity with bread, cake and pies (the Pennsylvania Germans love for pie is proverbial) the oven door was adjusted to prevent the escape of heat, being held in place by the handle of shovel resting against the door, in the primitive manner in which things were done in those days; and in a short space of time, the entire week's baking had been accomplished; more expeditiously, than if a modern range had been used for the purpose, and bread in old times, especially rye loaves, baked directly on the hearth, possessed a sweet nutty flavor, obtained in no other way.

It may be interesting to know, that these hearth-baked loaves of bread were usually about forty-six inches in circumference, and from three to three and one-half inches high.

The old Dutch ovens when measured inside, were usually four and one-half feet wide five and one-half feet long, and thirty inches high, above the solid wall built of stone, with a heavy clay foundation.

The door opening was eighteen by twenty-one inches, and these ovens were frequently built, within a stone and frame building about 8 by 12 feet.
While driving in the suburbs of Los Vegas, New Mexico (where I was spending several weeks) I was particularly interested in the picturesque, little adobe ovens, used by the native Mexican women; like the houses they were built of sun-dried bricks of adobe clay, and kept in repair by an occasional plastering of mud. They varied in height, from two to six feet, a small oven frequently built beside a large one; they are said to be of Spanish origin, the Spanish term for oven is horno—(pronounced ore-no).

Adobe ovens, used by Mexicans, at a distance resemble nothing so much as large ant hills, which are also numerous in that country. When driving on the Mesa to Rociada, a small Mexican settlement a distance of twenty-five miles from Los Vegas, noticing the extraordinarily large ant hills, our curiosity prompted us to halt our burros, alight, and measure one of the hills, which proved to be exactly eighteen inches in height and two feet in circumference.

An Old Dutch Oven in New Britain.

BY FRANCIS VON A. CABEEN, NEW BRITAIN, PA.

(Doylestown Meeting, January 25, 1916.)

We have wondered at the endurance of our colonial forebears and the physical trials they lived through. We forget they lived on better prepared food for their support than we their descendants, do. The Staff of Life, the bread they ate, kneaded by the fingers of their wives and baked in the old-fashioned ovens of their times.

We, of the present day, shrinking from all manual toil, are fed on bread kneaded by the mechanical fingers of a machine in the large modern bakeries. While these metal hands work regularly and automatically they lack the deft touch of our grandmothers.*

One can liken modern bread making to the mechanical music of to-day when contrasted with that of the finished human performer. The first, while correct, lacks the soul that the latter possesses. The same conditions exist with good bread made with

*In those early days flour was not bolted as it is now; more of the bran was left in it which made sweeter and more nutritious bread.
the human hand. It has a quality, a something, which the finest bakery can not impart to its product.

Your energetic president, Henry C. Mercer, asked me to describe a Dutch bakeoven that I know of in New Britain. It is in a house situated on the Upper State road on the west side adjoining Mr. Jacoby’s. It was built by a Mr. Taylor about 1837, and later passed into the hands of the Matthews family. It is now owned by W. A. Irwin.

The oven is in the rear of the kitchen of the house. It is built of stone and the side to the atmosphere is rounded out, making a protuberance like the half of a cylinder, which reaches from the ground to the eaves of the kitchen roof. From the top of the wall a brick chimney extends above the peak of the house. At some time there was an opening to the outside, two feet above the ground, for withdrawing the fire of the oven, this is closed up with masonry. This former opening, as far as we could discern, was fourteen inches high and about eighteen inches wide. The thickest part of this cylindrical-shaped masonry is four feet.

Upon opening the oven in the kitchen we found the back of it, as well as the floor, was made of brick, the opening to the oven is flush with the wall. The top and sides were lined with sheet iron. On the sides were supports in the metal arranged to hold four shelves. The height of the present oven is twenty-one inches, width twenty-four and one-half inches, and depth seventeen inches. In the roof or top of the oven (which is of sheet iron) there is an opening (now closed with an iron slide) located two inches from the front, and about the middle, six inches long by four inches wide. The oven is now connected with the chimney; originally it had a lower draft but it was impossible to ascertain its exact height from the floor. It now has in the front a cast-iron frame around the oven opening into the kitchen and from which hang two heavy cast-iron doors with prominent conventional designs upon them. The metal is much thicker than that used in stove or range constructions of the present day.

The date upon the doors, which divide the opening in half, is 1856 and above it is the manufacturers’ name. Cresson, Stewart and Peterson. This firm was the predecessor of the firm of Stewart and Peterson, of Philadelphia. At present the oven is not used as such. An opening above the oven has been made into
the chimney for the admission of a stove pipe from the kitchen stove. Originally above the oven there had been a damper to shut off the draft, or not, as desired from the oven when baking. This has now been closed up in order that the stove may be used.

We beg leave to call your special attention to the thick walls surrounding this oven, which retained the heat in them for a long time; the walls were the best nonconductors known at the time they were built.

It is not a far step from these Dutch ovens to the present construction of fireless cookers and thermos bottles. They, with better and less bulky material, do what the stone walls did, i.e., retain the heat for a long time. The principal is the same in the dentist’s tiny oven that enamels the tooth as in the huge oven or heating furnace of the ten-ton steel ingot. Both must have the best nonconducting walls that science can produce to retain the heat generated in them for a period of time.

The careless mind will ask: “Outside of archaeology what is the use of looking up these old ovens and minutely describing their details?” Our answer is that from these records, some present or future investigator, will secure ideas to improve a modern oven.

Then we remember what the poet Coleridge said in his poem of “The Devil’s Thoughts” how a certain notorious and inquisitive being did not hesitate to learn from even the meanest things.

“As he went through ‘Cold-Bath-Fields’ he saw
A solitary cell;
And the Devil was pleased, for it gave him a hint
For improving his prisons in Hell.”

NOTES.

We glanced through Doctor Rush’s Essay On Early German Settlers in Pennsylvania hoping he might record something about ovens. The closest we could find was this:

“The saying of them was ‘A son should always begin his improvements where his father left off.’ The second generation built substantial stone houses and if possible better and larger barns than their fathers. These houses were comfortable in winter, made so by large closed stoves so that twice the business was done by every branch of the family in knitting, spinning and mending farming utensils than was done in houses where the members of the family crowded near to a common fireplace or
shivered at a distance from it with hands and fingers that moved by reason of the cold with half their usual quickness. * * * Concerning the use of stoves by the Germans that they taught the English the use of them. Also how to use the small wood of trees cut down which previously the English wasted."

In a letter of William Penn's we find this:

"I would have a kitchen, two larders, a wash house, a room to iron in, a brew-house and a Milan oven for baking and stabling for twelve horses."

Squirrel-Tailed Bakeoven in Bucks County.

BY FREDERIC B. JAEL, DOYLESTOWN, PA.

(Doylestown Meeting, January 25, 1916.)

A typical and excellently preserved bakeoven, having as its salient feature what was commonly known as a "squirrel tail" flue, is the one on the premises of Mrs. John Herstine at Kohl's Grove, near Revere.

The oven is of the common outdoor, or "garden" variety, detached from the house, thus necessitating in bad weather a series of more or less rigorous expeditions in order to torture the bread with the familiar broom splint. It was built by its present owner some fifty or fifty-five years back, and had been in semi-weekly use until nine years ago.

Built of stone and lined solidly with brick on edge, with its double pitch wooden roof and whitewashed sides, performing its faithful function on the farm for almost half a century, this old oven really deserves a better fate than to be assigned to the dismal duty of serving as a too convenient receptacle for accumulated trash.

The oven proper measures on the outside seven feet in length, six in width and four feet three inches in height. Added to its length is a fifteen-inch stone pier rising from the ground on either side of the oven door and supporting the chimney. A three-foot frame overhang, built as a continuation of the stone piers in front of the oven and serving as a modified engineer's cab for the baker, brings the total length of the building to something more than eleven feet.

The bottom of the half moon iron oven door, at the business
end of the oven and opening into the frame addition, is thirty inches from the ground, and what appears to be an old stove plate has been set on top of the stone beneath it to afford a reasonably level surface upon which to insert and draw the loaves. The oven door is fifteen and one-half inches long by fourteen inches high in the center. The oven inside is the same height as its door, but four feet wide and possibly five long, oval in plan and a truncated segment of a sphere in section. The floor of the oven is brick laid flat in clay upon the stone base. The roof and sides are brick on edge.

The curious feature about the oven is its ingeniously devised flue, known as the "squirrel tail."

Its chimney, supported by the stone piers in front of the oven, seems rather a ventilator for the frame overhang, for one may stand in front of the oven door and look directly through between oven and overhang to the sky. Inside the oven a large horizontal cavity has been left through the brick lining, extending upward and frontward, and terminating just at the base and inside of the chimney ten inches above the oven door; hence the name of the oven, for the smoke course from the oven through this horizontal flue to the front, then curving up the chimney resembles in general direction the tail of a squirrel as it hugs its spine, then suddenly twists bravely backward.

With a wood fire built directly upon the brick floor of the oven the oven door ajar, a draft is created up through the cavity in the roof of the oven, through the horizontal duct to the front, outward and upward through the apparently detached chimney.

After the oven as a whole had attained the required degree of fever—which fever, by the way, was never in those days tested with a clinical thermometer—and after the brick lining had become thoroughly hot, the opening of the "squirrel tail" flue at the front of the oven was closed with a brick and its heat retained. Surplus wood ashes and embers were scraped through the oven door and dumped upon the ground in front.

Crowded to capacity twice a week for nearly half a century, this old oven certainly deserves at least a clinging honeysuckle—a crowning wreath for faithful service rendered. A large opening in the wall on one side under the floor of the oven, used as
Mrs. John Herstine of Revere, Pa., said:

I have an old brick oven on my place near Revere, in which I often baked both bread and pies, but have not used it for the past sixteen years. My family was a large one and required six to eight loaves of bread twice a week; never any rye bread, and sometimes 13 or 14 pies twice a week. We used old chestnut fence rails for heating the oven, the wood was allowed to burn for about an hour, the hot charcoal was then raked evenly over the hearth, and when the bread was ready to go in the oven, the coal and ashes were raked out, to make the hearth perfectly clean. I made a swab or mop by tying a cloth on the end of a stick, this mop was cleaned with water and all the ashes wiped out for it was necessary that the hearth be thoroughly clean as the bread was placed directly on the hearth. During the fruit season, fruit was dried in these ovens using the heat that remained in them after the bread was taken out; boards for this purpose were made and kept on hand, corn was also dried in this way. Hiram Keller who lived near us had an oven built over a flat stone and walled up the oven with bricks, this had a squirrel tail arrangement to allow the smoke to go up the chimney.

Mrs. William H. Slotter of Doylestown, Pa., said:

I have baked in one of these old ovens that had an opening in the back for its draft. The ashes were scraped out on the hearth. We were obliged to go outside to shut off the draft. Although there was no chimney the oven, as a rule, did not create a smoke. Occasionally some smoke would come out of the oven door where the bread was put in. At the home of Jacob Fretz in Bedminster township there was an old oven with the draught in the back, this opening was used to build the fire and to rake out the coal and ashes.

Miss Belle Van Sant of Newtown, Pa., said:

I have learned that there are quite a number of these old ovens still remaining in Bucks county. I have visited four of them, all of which have interesting differences. One is at Silver Lake
farm, built by Thomas Janney, now owned by a Mr. Berger, of New York. The smoke from this oven escapes through the door and then passes up the chimney of the fireplace. The ashes and embers are pulled out into the fireplace. Another one is in a stone house near Newtown now owned by the Odd Fellows; this has a small fireplace and on the left side a hinged iron door opening into what was apparently an oven, now walled up; on the right side there is another door which opens into another oven 30 inches long by 20 inches wide and 17 inches high. I have heard of one other oven having a small door in connection with a large one. The small oven which was in perfect condition had no opening except into the fireplace.

A different style of oven from these just described can be seen in a stone house on Sycamore street in Newtown, built by William Smith in 1811, in which the oven does not open into the chimney, but they are side by side. The door is the most unique of any I have ever seen: the main door has a small door in its middle, has hinges and a latch, the large door has hinges extending its whole length, with a curious latch. The oven is 4 feet 6 inches wide lined with bricks. In addition to the opening into the room there is an opening 6 inches square leading into the flue, this is therefore an example of an oven that has an outlet beside the front door.

A second oven that I have examined is in the Foulke house, built by Dr. Corson in 1828, is built entirely of bricks, it is situated in the basement kitchen, and opens into a large fireplace at the end so that the dome of the oven does not extend beyond the main wall of the house. The dome of the oven can be seen from the inside. It is 5 feet 6 inches deep and about 4 feet wide, and has no opening except into the fireplace. I have heard of 11 or 12 more ovens within a few miles of Newtown that are in good condition, and a great many homes have had them torn out.

Mr. Emil Peiter of Doylestown, Pa., said:

The wooden ladle with a long handle, shown and described by Mr. Leatherman, is a custard dipper, used to pour the custard into the pastry which is first put to its place in the oven, the custard is then poured into it with this long handled dipper. The custard could not conveniently have been poured in before putting
the pastry in the oven as it would slop out while the unbaked pie was being shoved into the oven.

I use a shovel in my bakery like the one Mr. Leatherman has exhibited as having been used at the old Dutch ovens.

I never saw an oven that did not have some flue connection, if only a brick out of the wall which would be ample for draft.

The first so-called modern bakery at Doylestown, which replaced the old Dutch ovens, was built about 1840. It has been in use ever since, and now forms part of my bakery. We use it regularly as we find it far better for baking cakes than in the new oven which becomes too hot.

My new oven occupies a floor space 16 feet square, the walls are 36 inches thick, the foundations 5 feet deep, all built of bricks. Its total weight is 125 tons, in addition, to which there are two carloads of sand piled on top. The cost of the oven was $2,000, and it contains bricks enough to build two ordinary houses.

There is a fire chamber underneath and the ovens are heated by means of the heat and gas passing through air-tight compartments both above and below the oven. After the oven has been heated in this way for two hours the draft is shut off and the temperature runs up to 450 degrees F.; this temperature is maintained for one hour, after which the oven will remain hot for two days, and will bake bread twelve hours after the fire is extinguished.

From an archaeological and historical point of view it is to be regretted that the old Dutch bakeovens are gradually disappearing but the evolution of the bakery was doubtless quite as necessary as that of other industries, and moreover these primitive ovens could not have been multiplied fast enough to supply the needs of our people; they served their purpose for a new country in their day and generation.

I have referred to my bakery as being modern, and so it is as compared with the old Dutch oven, but my bakery is far behind the times when compared with the modern rotary oven exhibited at Wilkes-Barre, Pa., June, 1914, at the bakers convention.

That ingenious arrangement consisted of a series of shelves or coaches which revolved and passed through the heat, this required about 24 minutes for each revolution. They filled themselves automatically with unbaked bread or pies, and deposited
them baked at the end of 24 minutes. This automatic oven is 50 or 60 feet long. There are two trucks in front of the oven, running on a track leading to the oven door, which automatically deposits its load at a given time, sending it in in the raw state on one side to come out on the other side nicely and uniformly baked. A speedometer attached to the oven register runs into the manager's or owner's bedroom, he can therefore know, even at night lying in his bed, the number of loaves of bread that were baked during the night time, when most of the baking is done.

Mr. E. W. Holbert of Jamison, Pa., said:

I remember as a boy carrying wood for one of these ovens, it took about a cart load. That oven was like those described, it had iron doors opening into the fireplace, there was no other outlet, and the smoke had to come out of the door. This oven was used in 1857 and 1858, how long it was used after that I do not know. On the property of Claude Watson in Warwick township there is another of these bakeovens.

Mr. Horace T. Smith of Buckmanville, Pa., said:—

On the Lester Smith property there is a bakeoven built in 1825, which has a 30-inch opening; the ashes are scraped out on the floor of the hearth, which is on a line with the back wall. Underneath the oven door there was another door where we threw the ashes in to cool, ashes from the hearth were also thrown in that door, the ashes were than taken from the outside. We still have the old shovel that was used to place the pies on the hearth; it is made of iron and is about 16 inches long, with a long handle.

Mr. R. Francis Rapp of Doylestown, Pa., said:

About the year 1848 I saw David Rapp, John LaFevre and Abraham Mowrey, build a bakeoven on the David Rapp farm in Nockamixon township, about two miles from Revere. This oven was constructed by first building two walls of stones about two or two and a half feet high, using clay for the joints. Pieces of wood were laid across the top of these walls, and on top of the wood, stones were set, bedded in clay. On top of this bed a floor of bricks was laid and then plastered over with clay, which formed the bottom of the oven. The side walls of the oven chamber were then built of bricks, after which a form or center was built up of small wood and chips, on which the arch of the
oven was built. The flue or squirrel tail was opened at the back and came up over the arch into the back of a big chimney. When the work was completed the kindling wood forming the arch was set on fire; this served two purposes, first, it was a convenient way of removing it, and second it baked and hardened the clay which had been used throughout.

Mrs. David Rapp told me about 1855, that in baking custard pies she used a common tincup for pouring the custard in the pastry. Nails were driven into a stick used for a long handle, to which the tincup was attached at right angles. This served as a convenient dipper for that purpose after the pastry had been pushed into the hot oven with the peel.

Mr. Robert Bowlby of Cross Keys, Doylestown, Pa., said:

About 1870, Mr. Ellerton Tower built a bakeoven for my father, on Coleman Bowlby's property in Greene county on the Pennsylvania side of the state line nearly opposite Blacksville, West Virginia. The oven was situated about 100 ft. from the dwelling house. This bakeoven was about 4½ ft. wide by 5½ ft. long inside, with a stone base about two feet high, undervaulted longitudinally in the middle with bricks and stones laid in clay, so that the lower vault rose about twelve inches from the ground. The top of this was leveled off with stones laid in clay and then a layer of clay four inches thick was smeared over it. When the clay had dried, tan bark was placed upon it in an oval shaped pile 18 inches high in the middle, sloping down to nothing on all sides to within four inches of the margin of the foundation. On top of the tan bark a layer of clay four inches thick mixed with straw was placed. The draft hole was formed by placing a six inch stove pipe vertically at the rear end on the bark pile, this extended up through the clay crust which formed the arch. After the oven was completed it was allowed to stand for about half a day, the tan bark was then set on fire to burn it out and at the same time to harden and bake the clay which formed the upper vault for the complete oven. The bread door was about one foot square, plastered around a wooden frame. Four posts were set in the ground on which a roof was built three or four feet above the oven. The oven was fired with dry wood about three feet long. The flue hole was covered up at the right time (with a pie plate) to retain the heat in the oven. The embers were
cleared out of the oven with a wooden hoe-shaped scraper. A swab made by tying a piece of cloth to the end of a pole was used to clean the bottom of the oven, this swab was moistened with water for that purpose. The bread was shoved into the oven with a wooden peel. The baker could look over the top of the oven under the shed roof when baking. Directly underneath the bread door there was an ash-door to the lower vault, which extended back the full length of the oven. When the ashes were pulled out of the upper vault, a board was placed on edge about one foot from the wall below the bread door. The ashes that fell down between the board and the wall were then pushed under the lower arch and saved for making lye for boiling soap.

Other members who described ovens in their neighborhoods were Miss Laura Hudson Candy and Miss Susan Gillam of Langhorne. Mrs. Anna Cadwallader Betts, of New Hope; Mr. William L. Randall of Doylestown; Mr. and Mrs. Hampton W. Rice of Solebury; Mrs. Henry A. James of Doylestown, and Rev. John Baer Stoudt of Northampton, in Lehigh county.

BAKEOVENS USED BY TESUQUE INDIANS IN NEW MEXICO.

The Pueblo Indians of New Mexico use this style of bakeoven exclusively. They are of adobe, usually 3 ft. or 4 ft. high. The opening shown is for the draft. Another opening on opposite side near the bottom (not seen on etching) is for wood to heat the oven and where the bread is put in after the ashes have been scraped out. In many villages there are two tiers of houses; those on the second story have ovens built on the roofs of the lower tier of houses.
Inscriptions on the Pottery of the Pennsylvania Germans.

BY REV. JOHN BAER STOUT, NORTHAMPTON, PA.

(Doylestown Meeting, January 25, 1916.)

The German immigrants to Eastern Pennsylvania, during the eighteenth century, brought with them many of the arts and crafts that flourished in the Rhine valleys. One of these was the making of brown or red earthenware, and the embellishment of it, which consisted chiefly of tulips, birds, animals and sometimes of human figures. Occasionally a sentiment, usually in rhyme, was added. In ornamenting two methods were employed, both of which had been used for centuries in their home land, viz.: slip decoration and sgraffito.

The Pennsylvania potteries, where these wares were made, were chiefly located in Bucks and Montgomery counties; several were located in the adjoining counties of Lehigh and Berks. It is likely that a careful search might reveal several such potteries in the German settlements of Lancaster and York counties. The earliest specimen of these wares thus far discovered, bears date 1733, and the latest one bears date 1880. If there are any earlier examples they are without date. Wares with dates later than 1845 are very scarce. An interesting collection, of this exceedingly now rare ware, is contained in the museum of the Bucks County Historical So-
ciety at Doylestown, and the finest collection is in the Memorial Hall Museum at Fairmount Park, Philadelphia. The private collection of the late ex-Governor Samuel W. Pennypacker contains some of the rarest examples of this now so much prized and sought-after pottery.

Our interest to-day, however, is in the inscriptions found on some of these wares, mostly on pie plates. These inscriptions are frequently in rhyme and constitute an interesting chapter in the folklore of the Pennsylvania Germans. These inscribed pie plates were often sent to friends as gifts.

I have here more than fifty inscriptions which I will read first in German and then give the English translations which are more or less literal:

The earliest piece of slip decorated ware that I know of is a barber's dish, or shaving dish; this is in possession of Mr. George Danner of Manheim, Pa.; on it is inscribed this sentiment and the date 1733:

Putz und Balvir mich Heibsch
und fein
Das ich gefal der liebste mein. —1733.
So that I may please that sweet-heart of mine.—1733.

Another sgrafitto barber's basin is inscribed:

Ech weitic nit in der welt
Mein bart is gar geselt.—1791.
For all the world I do not know why my beard is so thin.—1791.

Mr. A. K. Hostetter, of Lancaster, has a slip decorated shaving dish showing barber's tools—a razor, a comb, scissors and a soap dish. These are encircled by the following inscription:

Der Man ist alls sien Pferd
Der seiner Bord selbder scherd.
1806.
The man is like a horse
Who trims his own beard.—1806.

Two other barbers' basins that I know of have these inscriptions:

Du bist von der art
Dar du hast drie har am bart.
Sibe du armen bart
Jetz must von der Schwart.
You are one of the kind that has but three hairs on your chin.
Lather your poor beard
For now it must come from the hide.

A star was commonly used in the decorative art of the Pennsylvania Germans, and we are therefore not surprised to find it used
on their decorated earthenware. The following inscriptions are found on two different plates. The star is in the center of each plate and the inscriptions circle around the stars. One translation will serve for both:

In der Schissel stedt ein Stern,
Die Medger hen die Buben gern.

In der Schissel stedt ein Stern,
Und die Medger haben die Buben gern.—1823, H. E. IS. T.

In the dish there is a star,
And the girls like the boys.
1823, H. E. IS. T.

On a similar dish made three years later than the last named is the following:

In der mid stede ein Stern,
Was ich gleich das es ich gern.

1826.

In the middle stands a star,
I like to eat what I enjoy.
1826.

Another sgraffito dish similar to the above presents a homely truth in the inscription which encircles the star:

Der Stern der auf der Bottel blickt,
Der hat schon manichem am sein Glick verstickt.—1846.

The star that twinkles on the flask,
Has ruined the fortune of many a one.—1846.

A decorated slip dish with a star-flower in the center, contains this legend:

Glück order unglück ist alle morgen unser frühstück.

1796, 18 August.

Fortune or misfortune is our breakfast every morning.
1796, August 18.

A very elaborately decorated sgraffito dish, made by George Huebner, bearing date 1786, is decorated with tulips, also with a double eagle which is taken to represent two turtle doves. The inscription gives the name of the person for whom the dish was made, also the initials of the maker:

Caradina Raederin ihre Schüssel,
Aus der ehrt mit verstand,
Macht der Haefner aller hand.

Mrs. Catharine Raeder her dish,
With earth and skill the potter makes anything.

A similar dish, to the one last referred to, is to be found in the collection of ex-Governor Samuel W. Pennypacker, and contains the following homely truth:
Wer sich Last straffen, Der wirt klug werden, Wer aber ungestraft sein will, Der bleibt ein narr.—1791.

Between the heads of a double eagle on this dish, is this inscription:

Hier ist abgebilt ein dobelter adler, George Hübner.

A very fine sgraffito meat plate, undoubtedly the work of George Huebner, decorated with tulips and a peacock, contains in the outer circle the name of the recipient and this admonition:

Mathalena Jungin; ihr Schiüssel, Die Schüssel ist von Ert gemacht, Wann sie verbricht der Hafner lacht, Darum nempt sie in acht.

On the same plate in an inner circle, separated from the outer circle by a wreath of flowers, is this inscription:

Blumen Mollen ist gemein, aber den geruch zugeben vermach nur Gott allein.

A very popular couplet in which the potter seems to have a good opinion of himself is:

Aus der Erde mit verstand Macht der Hoefner aller Hand.

On another dish dated 1798, the above lines are preceded by an old German proverb:

Glück, glas and Erde Wie bald bricht die werke, Aus der Erde mit verstand Magt der Hoefner aller Hand.

A large and beautifully decorated flower-pot or jardinier has this inscription encircling it near the top:

Dieser haffen ist von ert gemacht Und wann er verbrecht der hefner lacht.
This same jardinier has the following in English only:

Michael Cope bought of Samuel Troxel Them Flower Pott, M. C. 1828

A slip decorated meat dish, 16 inches in diameter, with a running turkey as the central figure, contains this inscription:

Der broden steht in oven loch,
Frau geh und holl in doch.—1776.

As many of these dishes are the workmanship of apprentices, young men unmarried, we are not surprised that cupid and his pranks are in evidence in the decorations and inscriptions, as the following examples will show:

Lieben und Geliebt zu werden
Ist die Groste Frend auf erden,
Und so weider im Jahr 1831.

Ich bin geritten vie stund und tag
Und doch noch kim metel haben may.—Ac 1805.

Ich bin geritten über berg und dahl,
Hab metger funden über all.

Es nickt mich jest der wohl lust
art,
Ich hab schohn lang auf dich gewart.

Lieber will ich ledig leben,
Als der Frau die Hosen gaben,
Ver das macht sorgen.

Im der Schisel auf dem disch,
Lustig wer noch ledig ist,
Traurich wer vesprochen ist.

Wie der wind lieb ich geschwint.

Es ist mier ser bang meine wiester
Tochter grigt kein mann.
H. R., 1813.

To love and be loved
Is the greatest joy of life,
That is true in the year 1831.

I have ridden many an hour and many a day,
And yet have found no girl.
Ac 1805.

I have ridden over hill and dale,
And have found pretty girls everywhere.

I feel it now in a most tender way,
That I have waited for you full many a day.

Rather would I live single
Than to my wife the breeches give,
For it brings sorrow.

In the dish on the table,
Merry he who yet is single,
But sad is he who is engaged.

My love is as quick (fickle) as the wind.

I am very much afraid that my plain daughter will find no mate.
H. (enry) R. (oudebuth), 1813.
Ich hab geward schon in manger dag,
Und ich doch kein bub nicht haben mag.

One of the earliest pieces, a sgraffito pie plate, from Michael Scholl’s pottery bearing date 1811, has this inscription:

Kennt ich schwimen wie ein Schwan,
Kreen wie Suckel Han,
Karesiren wir ein Spatz,
So wer ich aller Jünter ir Schatz.

On a sgraffito dish a maiden in an old-fashioned "Dolly Varden" gown addresses a Continental soldier thus:

Du bist mir ein lieber Man,
So bald ich dich gesehen hann.

A sgraffito dish with red incised design on a white background contains this homely truth:

Juferlein und rosen bleder
Vergehen wie regen weder.
1802 den 22 May.
Geschrieben von P. V. M.

A sgraffito dish contains this unqualified declaration:

Alle jung frauen auf der erden
Wolten gern zu weiber warden.

A dish in the Metropolitan Museum of New York was evidently a bridal gift:

Wie ich hab vernomen,
So wert is hast auf deine hichzeit some.

The only biblical inscriptions thus far discovered, of which I have knowledge, is found on a fine and very beautifully decorated meat plate, 14 inches in diameter, and easily recognized as the work of George Huebner, dated 1789. The quotation is from Matthew, Chapter V, verse 6:

Selig sin die da hungert un durst
nach der gerechtigkeit, Den sie sollen satt werden.

Blessed are they that hunger and thirst after righteousness, for they shall be filled.
The following couplet taken from the seventh stanza of the popular hymn, "Wer mur den Gott lastz Walten," is found inscribed on a fine large dish with slip-traced design of tulips and birds.

**Sing bet und geh auff Gottes wegen,**
**Vericht das deine nur getreu,**
**Gottes gut und true,**
**Die ist alle mornen neu.**

A. D. 1818.

**Ver Gott vertraut hat wohl gebaut.**

Who trust in God, hath builded well.

**Thue nicht deine zeit so verboden,**
**Es nitzt dier nicht in dem sterben.**

1758.

Two pieces of this quaint earthenware, now in the Pennsylvania Museum, give us an insight into the motives that lay back of these curious inscriptions:

Johannes Meesz, who was a member of the Lutheran Church of Indian Field, where his ashes repose, was invited to dinner by the Lutheran domine. Mr. Meesz expecting dinner to be served at the customary time 12 o'clock, was on hand in good time, but was kept waiting until far into the afternoon. His patience was, however, rewarded by a fine rabbit and duck dinner, and an order for a dozen pie plates with the inscription:

**Leiber Vatter im Himmel reich**
**Was du mir gibst das es ich gleich.**

Johannes Meesz, Ao—1812.

Dear Father in Heaven what thou givest me, that will I eat.

Johannes Meesz, Ao—1812.

Upon examining the order when it was delivered the domine discovered that his friend had made and sent him a "baker's dozen" (13) and that on the extra plate were designed three ducks and a rabbit, no doubt calling to mind the meats served at the dinner. These designs were encircled by the following inscription:

**Ich war noch nie gewest**
**Wo man so spat zu mitag est.**

Ao im jahr 1812.

I have never before seen

Where folks eat their dinner so late.—Ao in the year 1812.
On a floral decorated sgraffito pie plate the following inscription is found. It incidentally informs us that the decorating and inscribing was done during leisure hours. The potter feels that perhaps his drawings may not be intelligible and may be understood, hence the inscription:

Es sein kein Vögel
Es sein kein Fisch
Es weis ken gucku was es ist
Eineblumme zuschreiben
Ist fur die zeit zu verdreiben.

1793.

These are no birds
These are no fish
No cuckoo knows what it is
To pass the hour
I inscribe this flower.

1793.

A sgraffito plate made by the above named Johannes Meesz in 1805 contains as the central figure a mounted Continental soldier, apparently intended to represent George Washington, and has, encircling the figure, this legend:

Ich bin geritten uber berg und dal,
Hab untrei funten uber ahl.

1805.

I have ridden over hill and dale,
And found unfaithfulness everywhere.—1805.

On a sugar bowl is found this legend:

Zucker is der frauen fraund.

1798.

Sugar is the woman’s friend.

1798.

A very fine tulip dish made by Henry Dubbs in Lehigh county, now in possession of Mrs. Rev. William J. Hinke, Auburn, N. Y., contains the following inscription:

Is das nicht bose frah,
Kumm ich hem so tzank sie oh.

1813.

Is this not a cross wife,
That begins to scold as soon as I come home.—1813.

Other German inscriptions on earthenware that have come to my notice are as follows:

Aufrichtig gegen jederman,
Vertaubich gegen wanich,
Verschwiegen sein so vül mann kahn,
Als wer ich bein der bin ich
Und dasz is wahr.—Ao. 1769.

True to everybody.
Confidential to few,
And as reserved as possible,
Then one will remain what one is,
And this is true.—Ao. 1769.

This dish is made of earth and clay,
And thou, oh man, art of the same—Anno. 1780.
Ich bin ein Vogel alter ding,
Dasz brod ich ess, dasz lits ich sin.—1792.

Alle schöene Junfern hat Gott erschaffen,
Die sein vör die Heffner
Awer nicht vör die Pfaffen.
21 ten Ocdober Anno. 1793.

Essen ist vor leib und leben,
Trinken ist auch darneben.
1793.

Es ist kein Voglein so vergessen,
Es ruth sin stundlein noch dem essan.
Geschehen den 20 ichten Nofem—ber 1796.

In der Schisel steht ein Hans,
Wer mansen will der bleib draus,
Ose, west mein fran ist der best.
Jacob Funk, 1804.

Lass uns essen aus deaser Schesel,
Snetz und Speck.—1809.

Fische, Vogel und Farneller,
Essen gern die Haffner gesellen.
March 20, 1810.

Ich liebe wos fein ist,
Wann schon nicht mein ist,
Und nur nicht werden kan,
So hab ich doch die frend Daran.

Heut is der dag dah ish nich borgen mag,
Wer will borgen der kom morgen.

Kan mich kein Pfaster heilen,
So wolst der mit mir eilen

Aus dieser Jammer welt,
Ins shöne Himmels zelt.

I am a little bird to every one,
Whose bread I eat, whose song I sing.—1792.

God has created all the pretty girls,
They are for the potters,
But not for the priests.
October 21, 1793.

Eating is to make us fit,
Drinking goes right well with it.
1793.

There is not even a little bird
But rests a short hour after dinner.

Done the 20th day of November,
1796.

In the dish there stands a house,
Who wants to pilfer shall stay out,
East or west my wife is the best.
Jacob Funk, 1804.

Let us eat schntz (dried apples)
and speck (bacon) out of this dish.—1809.

Fish, foul and trout,
The potter’s journeymen enjoy.
March 20, 1810.

I love what is fine,
Even though it is not mine,
And doubtless never can be,
Still it brings pleasure to me.

This is the day on which I will not lend,
Who desires to borrow may call to-morrow.

If then no plaster can cure me,
Then that Thou would speedily take me
Out of this world of woe,
Into the beautiful tent of heaven.
Fish and foul are not for the rude churls,  
But foul and fish belong on the table of gentlemen.

To consume everything in gluttony and intemperance, enables me to make a legal will.

He who'd have a secret kept,  
Dare not tell it to his wife.

To borrow is to sorrow.

Only a few of these plates with English inscriptions have come to the attention of collectors. One of these is the product of the Weaver pottery of Nockamixon township, Bucks county. It is a sgraffito plate ornamented with the figure of a turtle-dove and tulips, and inscribed:

When this you see, remember me.  
Abraham Weaver, Nockamixon Township, Bucks County.  
May 4, 1828.

Another plate with heart, dove and tulip decoration contains this legend:

This dish and heart shall never part.—1773.

Two more English inscriptions claim our attention. They are found on dishes that probably came from the Smith pottery in Wrightstown township, Bucks county. The inscriptions are:

Here is health to the man who has a half joe,  
And has the heart to lend it.  
Let the dogs take him who has a whole joe,  
And hasn't the heart to spend it.

Not be ashamed I advise thee most,  
If one learneth thee what thou not knowest.  
The ingenious is accounted brave,  
But the clumsy none desire to have.—1762.

Samuel Troxel, a potter residing in Upper Hanover township, Montgomery county, was, if we may judge from the products of his kiln, a great admirer of Andrew Jackson.
One of his dishes 11 inches in diameter has an American eagle inscribed in the center, and above it in a panel “Liberty for Jackson, 1833.” Around the edge of the dish there is a German inscription.

Another Troxel dish also has a spread eagle in the center clasping two tulips, above which is inscribed “Liberty for I. A. Jackson.” Around the edge is inscribed a doggerel couplet and “Samuel Troxel: Potter: 1828.” On the back is inscribed:

Samuel Troxel, Potter
October the 6th, A. D. 1828
in the year of our Lord
12½ cent

Another Samuel Troxel dish has the following etched on its back:

Samuel Troxel
Potter to Upper Hanuber Township
and State of Pennsylvania
March the 4th A. D. 1830
in the year of our Lord
Caust 12½ Cent, and so for—

Still another Troxel dish contains the inscription:

Jackson and Liberty

Two other political inscriptions have come to my notice:

Hurrah for Heister Clymer (a Bucks county dish)
and
Hurrah for Grover Cleveland

These German inscriptions lose a great deal of their significance and charm in being translated. They tell us of the life and character of the Pennsylvania Germans. They were part of their thinking, their feeling, and they give one an insight into their life. These plates are now very scarce and valuable, and are seldom found outside of the cabinets of collectors. If any of you know where there are any of these old plates, I will take it as a favor if you will copy the inscriptions and send them to me. I am interested in all the inscriptions of the Pennsylvania Germans, whether on their tombstones or in their Bibles, or over the doorways of their houses or of their churches. My great-great-great-grandfather's Bible had this inscription: “Das Buch gehört Daniel
Staudt, wer es sthelt der is ein Dieb, und wer es wieder zurück bringt der ist ein himmels Kind.” (This book belongs to Daniel Stoudt, he who steals it is a thief, but he who brings it back again is a child of Heaven.)

Miss Laura H. Candy of Langhorne said: I notice that these inscriptions are all partial to men, many of them having women as their theme. The sentiments are so different in style as to suggest that they might have been made to order.

Rev. Stoudt replied: As the plates were all made by the men, it would appear that these tender sentiments, as well as the criticisms were all on the part of the men. I do not believe that they had any thought of taking any advantage of their position, but please don’t overlook the fact that some of these plates were real love gifts. And also bear in mind that most of these potters lived 100 years ago, and that the making of them is one of the lost or forgotten arts, and it is now too late for twentieth century women to get back at them.

These dishes were not made to order, except in rare cases, some were sent as valentines, occasionally one may have been sent as a rebuke. They are the product of many potteries, the majority of which were in Bucks county. Many of them were inscribed by young apprentices during their spare moments. The most celebrated potter of later years was David Spinner (born May 16, 1758, died Nov. 16, 1811), of Spinnertown, in Bucks county. The decoration on his plates are quite artistic and they now command very high prices.

Mr. Henry C. Mercer said: I hardly know how we can sufficiently thank Rev. Stoudt for this highly interesting and original contribution to our history which seems to convey the impression of walking in the woods among the wild flowers and birds. Many of these pictured dishes have no inscriptions, but many of them have, and some are much more artistically designed and colored than others, but from a potter’s point of view none in workmanship or artistic excellence justify the exhorbitant prices now set upon them by collectors since Dr. Barber called attention to them about twenty-five years ago. Many plates, decorated and made in this same manner, are to be found in Germany and Switzerland and will be brought over here, as if of American make, by dealers,
to cheat collectors. All of them are interesting, and whoever owns the few remaining specimens, which I hear exist in Quakertown and elsewhere in the county, ought to send the inscriptions to Rev. Stoudt so that he may embody them in his paper, and then it would be a gracious act if they would at least loan the plates to our museum, so that a few may remain in their native county and not all leave us forever for the sake of a few dollars.

Two plates which we formerly had in our collection have disappeared. I found them in the family of the descendants of the Spinners, but unfortunately one of our friends, coming here and learning the fact, that they were loaned and not given to us, manipulated matters so as to induce the ladies who owned them to ask for their return. And I had to send them back to Spinnerstown, after which the person in question bought them, so that they are now in a very well known collection in Philadelphia; not lost or broken, but permanently out of Bucks county.

As seen also in several inscriptions on our stoveplates which embody Bible teachings in rhyme, the tendency to set thoughts, maxims and reflections into rhymed verses seems to belong rather to the Germans than to other people. If these plates had been made by English potters there would probably have been very few inscriptions. Rev. Stoudt's paper thrilling us with its picture of the past seen from a new point of view, also illustrates the value of such a collection as ours which is based upon an investigation, not of public documents, political records, and war memorials, but upon the heretofore unnoticed history of tools, implements and utensils. Goethe says:

"Only grasp deeply into human life,
    And where thou reachest
    There it is interesting."
Lehigh and Delaware Division Canal Notes.

BY R. FRANCIS RAPP, DOYLESTOWN, PA.*

(Doylestown Meeting, June 17, 1916.)

The Lehigh canal from Mauch Chunk to Easton was opened for navigation, June 1829, when boats were passed through the canal to Easton; went to New York by the way of the Delaware river, entering the Delaware and Raritan canal at Bordentown. Three years later, in 1832, the Delaware Division canal was open from Easton to Bristol a distance of sixty miles. It was however badly constructed, and it took several years before boats of large capacity could pass through. The season of 1834 began with boats carrying 40 to 45 tons, and ended with 60 tons. Eight miles of the Delaware Division canal is in Northampton county and about fifty-two miles of it through Bucks county. In 1854 the outlet lock was built at New Hope and boats were then taken across the Delaware river at Lambertville, N. J., and then sent down the feeder of the Delaware and Raritan canal to Trenton, N. J., and on to New Brunswick then via Raritan river to New York. Before the 1862 freshet there were about 2,700 to 3,000 boats on the canal carrying coal and lumber. Canal boats are about eighty-seven feet six inches long, ten feet six inches wide (10'6" wide), and seven feet high midship with a shear of six inches bow and stern and carry about 100 tons of coal on a load. The No. 6 built in my boatyard at Erwinna in the year 1872 was loaded at Mauch Chunk and passed the weighlock August 12, 1872, with one hundred and twelve (112) tons of coal to New York. This being the largest record tonnage carried by any one boat through the canals from Mauch Chunk to New York. The same boat on September 30th, in the same year, carried one hundred and ten tons (110) to New York, making a record that has never been broken, by an other boat.

In my younger days the Durham boats were floated all the way down the river from Belvidere to Philadelphia, loaded with

* Mr. Rapp first began to build boats at Erwinna in 1858, and continued in that business with some interruptions, and with different partners until 1882. Since 1882 he has worked at millwrighting.
flour, grain, whiskey and other cargo, after which they were poled back up the river. When the wind was favorable sails were used, and at many places along the shores they could pull the boat along by bushes, and limbs of trees, at the dams there were sluices through which the boats were pulled up stream by means of a windlass.

After the Lehigh canal was built, a smaller boat, called "Flicker" or float was used, these were let out of the canal at an outlet lock at Easton into the Delaware river and floated down as far as Bordentown, where they entered the Delaware and Raritan canal by an inlet lock and proceeded thence to New York. This could only happen at reasonably high water and was impossible at low water. I do not remember whether these boats were ever brought back or not, but recollect seeing an abandoned one at Freemansburg on the Lehigh river, about eight miles above Easton. These so called "Flicker" boats were only used before the building of the Delaware Division canal, after which the present day canal boats were used and the "Flickers" given up.

The old locks were 11 feet wide and the gates constructed with a heavy turn style balance beam unlike the later ones which are sometimes of double width, and the gates of which sometimes open under water called the fall gate; this gate is always at the up-stream end of the lock.

The locks were managed by lock-tenders, who lived in houses owned by the company at the locks. They were paid so much a year and extra for working at canal repairing in the winter time when the water was out of the canal.

Muskrats gave a good deal of trouble by burrowing into the banks, thereby causing leaks, a bounty was offered by the canal company for the scalps. I remember shooting six muskrats out of seven barrels of a revolver at Taylorsville in the winter time, when carried across the mud and ice by a man who was hunting muskrats for the company, and who stirred out the animals from a hole in the bank under the ice. On visiting the Newtown shooting match next day, the same man told me that he had received $1.50 for the scalps and had sold the skins for ten cents a piece.

The bank of the canal opposite the tow-path was called the berm bank. As a rule two mules were used to pull the boats, but sometimes a horse and a mule, and sometimes but rarely a horse
only; on the so-called Red line of boats three or four mules were used. These boats were employed for carrying pig iron down the canal and store goods up before the Belvidere, Delaware railroad was built, and continued to operate in a limited way for many years thereafter.

When two men ran the boat they would take turns driving the mules, changing places by jumping on and off the boat from a bridge and off a loaded boat with a pole. Empty boats were steered against the banks for this purpose. Sometimes two boys were employed by the captain, in which case the latter rarely walked the tow-path.

The boats could run all night up to about 1850 to 1855, after which they stopped at 10 o’clock and started in the morning at four. In the earlier days when 3,000 boats ran on the canal, a boat might have 10 or 12 others ahead in entering a lock causing much delay. This was often the condition at single locks, which could pass through but one boat at a time, whereas double locks passed through two at a time. The lock at Durham is a single one, and there was always great congestion there, as the “Narrowsville” lock below and the “Ground Hog” lock above are both double locks. The boatmen blew horns to signal the locks, these were made of tin, some of them were straight and some curved like a cornet, and sometimes they blew bugles, which a family named Keener was celebrated for playing. When these instruments echoed through the mountains of the upper Lehigh canal, people said, “Keener’s coming.” Conch horns were also used then as they are now.

The boatmen often made merry in the evening with fiddles.

Before the Lehigh canal above White Haven was washed away in 1862, there were frequent places where the boats were locked out into the river—in fact about every other lock was intercepted by a river dam. This is what is known as a slack water canal. Often the empty boats skimmed so closely under the bridges that a man could scarcely pass through, even when lying down and they were frequently pushed overboard. At such bridges the tiller handle had to be taken off.

Freshets did immense damage to the canals, they washed out long reaches of canal and often destroyed aqueducts which had to be rebuilt at great expense.
LEHIGH AND DELAWARE CANAL NOTES

Boats were usually built in two sections, called “hinge boats,” but sometimes single, called “stiff boats.” Boats were built at various points along the canal. In the early days ten plate stoves were used for cooking. On lumber boats wood stoves were used in the cabin, but not on deck, as the deck was loaded with boards. Other boats usually had furnaces made of sheet iron with a grate; the cooking was done by placing the pans, coffee pots, etc., on top of these cylindrical stoves. These furnaces were in the middle of the boat near the hinges and in case of rain an umbrella was held over them. The steersman, while cooking, had to run from the cabin, to the stove, back and forth to the rudder, and set the table on the cabin deck, while the other man or boy was on the tow-path, after which he took the tow-path and the other man came on board and ate his dinner, the boat never stopping.

Poles were used with the following names: “Chain Dam pole” for pulling across Chain Dam at Island Park or in deep water, “bow pole,” “stern pole” and “hook pole,” the latter for hooking—generally used as a boat-hook.

The pumps were first made of wood, placed permanently in the middle, later of tin, to be inserted at various parts, either in the bow, stern or amidship, through holes in the deck penetrating down to the bottom called pump holes. Water for drinking was obtained at the locks and was kept in a bucket in the cabin. Canal water for washing off the boat was dipped in a bucket by means of a rope.

The company’s stables were along the canal near the locks or on long levels often with store attached, where groceries were sold. You paid fifteen cents for hay, enough for one mule, or horse, and twenty-five cents for two. No liquor was sold unless secretly, but at one time a beverage called “sap” was sold at locks and canal stores. The mules were harnessed tandem, the harness lacked the breechings of ordinary harness, while one of the peculiarities was the spreader which kept the traces spread between the first and second mule to protect their legs from chafing. The first mule immediately attached to the tow line was harnessed to a cross stick called a stretcher.

The boatmen tried to get home, if possible, in the winter. Some rough characters worked on the boats in the early days. Fights took place nearly every day at the locks and at the tie-up places.
Quarreling was often occasioned by one boatman stealing the locking turn of another, for instance while the crew of one boat slept another boat might pass by and take his place, after which a dispute and often a fight resulted.

In the 1862 freshet many canal boats were lost, many were washed out on river islands, some in fields and lay there for years rotting. The pumpkin freshet so called was before 1862. Hay stacks, chicken-houses with chickens, hog-pens with hogs, and cows floated down the river.

The cobble stones (boulders) lifted by cobble forks were gathered along the shores and in the river bottom, thrown into flat boats from which they were wheeled or hauled up the river banks and loaded into canal boats to be taken down for paving the streets of Philadelphia. At Monroe there was a small incline railway drawn by a horse, used for unloading these flats, owned by Isaac Weaver about 1847.

On the bow of the boat against a board hung the "night hawker," a lantern about 12 inches square with glass on three sides at first burning camphine and later kerosene.

The extension of the Lehigh canal (mostly slack water) between White Haven and Mauch Chunk was not opened until 1838, the distance is about 25 miles, with a fall of 642 feet; this required 29 locks ranging from 15 feet to 30 feet deep. A great many boats went to White Haven, Hickory Run and other places to load lumber. The dams on this extension were all swept away by the floods of June 5, 1862, and were not rebuilt. Since then the head of the Lehigh canal is at Mauch Chunk, as it was prior to 1838. Some of the dams on that section were known to the boatmen as "Ox Bow," "Turn Hole," "Hetchel Tooth," "Two Mile," "Penn Haven," "Barn Door," ("Barn Door" lock was about five miles above Penn Haven) "Dam Four" and "Mud Run."

The Lehigh canal between Mauch Chunk and Easton is about 47 miles long, ten of which is slack water. The fall is 360 feet requiring 47 locks, 6 guard locks and 8 dams. The dam at East Mauch Chunk where the boats load coal is known as "Cat Fish Pond," Swartz's dam at Manch Chunk comes next, then in order come "Parryville," "Three Mile" "Slatington," "Hokendauqua," "Allentown," "Chain Dam," (at Island Park 2 1/2 miles
above Easton), and last the "Easton" dam which forms the basin for feeding the Delaware Division canal.

There is no slack water navigation on the Delaware Division canal which is about 60 miles long between Easton and Bristol. The fall is about 164 feet. The canal is divided into levels with locks in the following order: At Easton there is a weigh lock, then comes the five mile level and the "Ground Hog" lock; four mile level to the Durham lock; three-mile level to the Narrowsville lock; six-mile level to the Lodi lock; two-mile level to the Frenchtown lock; four-mile level to the Smithtown lock; one and one-half mile level to the Lumberville lock; seven miles to the four New Hope locks. At New Hope there is also an outlet lock into the Delaware river for boats destined for the Raritan canal. There is also a water wheel in the Delaware river to lift water into the canal to supply water for navigation, this is necessary as the loss by seepage and lockage does not leave enough to supply the canal below New Hope. After New Hope comes the nine-mile and the one and one-half mile levels, then the two-mile level to Yardley lock; eleven mile-level to near Tullytown; and then the two-mile level to Bristol where the boats are passed

CANAL BOATS AT LUMBERVILLE, BUCKS COUNTY, PA.
As left after one of the floods in the Delaware river.
through the outlet lock into the Delaware river and towed by steam tugs to their destination.

In the earlier days the Lehigh company owned three side wheel steam boats, which were used from the outlet lock at Bristol for towing canal boats to Philadelphia, and other tide points, each one of these could pull twenty boats in strings of three side by side. These boats were named the "Lehigh," "Herald," and "Rockland;" the latter was afterwards rebuilt and called the "Delaware."

Above Tullytown is a swamp caused by a leak in the canal, called the "Devil's Half Acre," where it was said to "spook."

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**Stoveplate Hunting.**

*BY A. H. RICE, BETHLEHEM, PA.*

(Doylestown Meeting, June 17, 1916.)

In the summer of 1914, A. D. Mixsell called at my store in Bethlehem and asked me to try and find twelve stoveplates for him, which he wanted to use as panels in his library. I did not know what they were, but Mr. Mixsell heard of them from M. C. Luckenbach, of Bethlehem, and B. F. Fackenthal, Jr., of Riegelsville. I soon found one, an end plate of a six-plate stove, dated 1764. A few days afterward I found a fine plate, "The Temptation of Joseph." Mr. Mixsell was surprised and told me I would not be able to find another that year. The picture and inscription, was translated for me by a neighbor. It was something new and fascinating to me and therefore I made special efforts to fill Mr. Mixsell's order.

My first important trip was to Springtown and Durham, thence along the Delaware river to Milford, and Frenchtown, N. J., thence across country to Croton, where I found two fine Prussian Grenadier plates which we thought were Revolutionary soldiers. G. W. Ellicott, who sold them to me, gave me the address of a farmer at Lebanon, N. J., who had four or five such plates in his yard. I started at once for Lebanon, N. J., but was caught in a heavy thunder storm at Clinton, and having my two sons with me, Harry, aged 2, and Edward, aged 4 years, I had to abandon the trip.
Seventeen days later I started again for Lebanon and when I came to the yard of the farmhouse a complete stove the "Dance of Death," (No. 234 in Dr. Mercer's Bible in Iron) stood beside the pump with a wash basin on top. I had to leave disappointed as I could not buy it. But I did not give up, and after several more attempts succeeded, loaded the stove at 7 P.M. and reached home at midnight.

The day I found the "Dance of Death" stove I found the "Salutation" (88B and 88C) which I bought; and another "Salutation" which I could not buy until a year later. A front plate under a chimney in a blacksmith shop could not be bought and I suppose is still there. I tried this territory many times afterward but did not find any other plates, however, I soon found the remainder of the plates wanted by Mr. Mixsell.

In September 1914, Dr. Mercer's book on stoveplates "The Bible in Iron" was issued. It was of great value to me in collecting, and as I had filled Mr. Mixsell's order, I gladly promised to give Dr. Mercer the first opportunity of buying any plates, not in his collection, that I might find. Before winter I found 19 additional, including four described in Dr. Mercer's book (Nos. 01, 02, 03 and 235) and one not in his book viz: the front plate to the "Four Horsemen" stove dated 1745.

During the winter I planned different ways to resume the work of hunting stoveplates in the spring.

I was greatly aided by the information contained in Dr. Mercer's book. I thought that I should be able to get 100 plates during the summer. Most of the plates which I found were walled in bakeovens and most of them from Bucks and Montgomery counties. I found a few plates while enroute to visit Dr. Mercer at Doylestown. I went by way of the Delaware river road, the Pleasant valley road and the Quakertown road. These roads run north and south through Bucks county, whereas the other plates I had found were along roads running east and west. I then tried the cross roads and when I came to Hiram Knecht's homestead in Sleifers Valley, he said they had square stones in the fireplace. When I saw them I told him the plates were iron and had pictures and the date on the lower sides. The smooth sides were up. He was only too anxious to see if this was the case and when we took them up with end plate in bakeoven we had the
complete “Judge not” of 1756 stove. I promised to concrete the fireplace which I did several days later. I learned that I must look for them in houses built before 1820, on homesteads before about 1770 and with information of old homesteads from Mr. Knecht and John Ruch who lived near by, I found two complete five-plate stoves, nearly 100 plates, and 3 Franklin stoves in this district, from Durham, Springfield, Seifer’s Valley Pleasant Valley to Richlandtown. One district was from Raubsville, Saucon Church, Hellertown, Seidersville, Friedensville to Limeport. Another from Revere, Haycock, Applebachsville to Quakertown.

While working in this district William B. Montague of Norris-town, spent several weeks with me hunting for historical information of stoveplates and pottery and we had a very pleasant and exciting time. I was told of a wall stove having been taken out of the Rev. Dr. A. R. Horne homestead near Pleasant Hill several years ago. The house being unoccupied I could not get in. But one afternoon Mr. Montague opened a shutter and after we got in found the fireplace in the middle and the jamb stove hole still open. So here was a new way and I hunted for houses with chimneys in the middle.

The next one I tried was east of Pleasant Hill on the farm of Edwin T. Frankenfield. This was a two-story loghouse with fireplace in the middle. It was used as a storehouse and to open the doors of the fireplace we had to take away the farm implements, but there was no jamb stove hole and no plates or firebacks were found, and we were about leaving when I asked Mr. Frankenfield if he would let me dig in the bottom. When I got down about ten or twelve inches through the loose chimney dirt I found one and when I brought it out it was a “Wheel of Fortune, 1726.” Then I dug out the whole fireplace and found the top and bottom plate, but no side plate. We hunted in the large stone dwelling house but could not find the sides.

The next was south of Pleasant Hill on the farm of Preston Snell, it was a large two-story stone house with fireplace in the middle and when I opened the doors the jamb stove hole was there and when I lifted the oilcloth from the hearth found three plates, one left, one right and the end plate “Despise Not Old Age.”

I was told of very old loghouses west of Quakertown and
Trumbauersville. I, therefore, spent about three weeks in that locality as far down as Telford, all over the mountain at Finland and Spinnerstown, explored a lot of old log and stone houses with chimneys in the middle but not one of them had a jamb stove hole or even a fragment of a fireback. I found a few plates, but they were all in old stone houses, so I still knew very little how and in what kind of houses they were used. But in every locality where they had been discarded many years ago, they put them on the floor of the fireplace, used them as firebacks, walled them in bakeovens and thrust them in horizontally to close chimneys in large old houses that had open fireplaces in almost every room, using the fireplaces as small closets. Those found in yards were thrown out when old houses were remodeled. I am positive that they were not prized as relics, as many of them found in fireplaces had the pictures turned to the wall and the plain surface for the hearths. I found very few plates near the old furnaces and forges. They must have been remelted when the change came for ten-plate stoves.

I started on a new plan now. I decided to follow the roads where the stoves may have been transported in olden times. I followed the Durham boats to Belvidere and found several "Dance of Death" plates, on the Pennsylvania side and several near their old landing place at Martins Creek. Not far from the old warehouse, still standing, and landing place at Foul Rift I found a few tops and bottoms but nothing more.

Then I tried the roads from the Pleasant Valley, Bucks county district to Oley Valley, and Reading in Berks county to Pottstown in Montgomery county; none of the few plates found on this trip were made at Durham furnace. Is it possible that they may have loaned moulds to Durham furnace.

In August I went to Lebanon, N. J., again for the other "Salutation" plate for Dr. Mercer and it took a long time to persuade the owner to part with it. Next morning I went from Lebanon to Oxford furnace where I was told there was a fireback in the stone house belonging to the furnace. I did not even find a fragment from Lebanon to Oxford furnace, a distance of about 12 miles, where I canvassed almost every house. At Oxford furnace I saw Mr. Valentine, superintendent of the furnace company, who was very much interested. I showed the "Salutation"
plate and he told me a friend had the "Prussian Grenadier" plate, the first he knew of them. The firebacks in the stone mansion now occupied by Mr. Valentine were taken out before he came there. He showed me the old charcoal furnace, part of which is still standing but nothing is known of the old records.

From Oxford furnace I followed the road via Little Oxford and Belvidere, to Phillipsburg for home. At Roxburg I found a plain undecorated side and top plate with bolt notches on sides, the first of that kind found.

Last fall I found two complete stoves in a large stone farmhouse at Bingen, Pa., in two different fireplaces, both having five plates and both S. and F. 1756. In another home near Pleasant Hill, Bucks county, I found eight plates on the floor of a fireplace and while my son took them out I walked across a field to the neighbor's house and found three there.

On my last trip November 20, 1915, I found four plates in one fireplace at Leithsville, one end "Abraham and Isaac," one end "Elijah and Ravens," one right side, one left side "Pharasee and Publican." I had now found and bought in a period of seven months 167 plates for jamb and six-plate stoves and new fragments, 10 complete jamb stoves and 3 Franklin stoves, traveling about two days a week in my motor car.

I had many amusing and exciting experiences in collecting. I had to be very careful in approaching owners, I knew that if I could not persuade them to let me examine their fireplaces I would miss many a plate. Almost all large old fireplaces are used as storage for shoes, clothing, buckets, etc. Very few housewives will let you explore them. But I soon noticed at a number of places they called my attention to other objects or to an outside bakeoven and in the meanwhile they quickly straightened fireplace and then gave me the privilege of exploring them. I was always careful afterwards to give enough time and opportunity to put things in shape. When I found a very promising house and after trying all kinds of ways to get in without success I started to explain Colonial life, how the first settler who built the homestead had to contend with Indians and wild animals, and of the hardships they had to endure, of their home-made clothing and farming tools and then their first stoves, and being very saving the plates were still in that fireplace. That would let me in
that house and if any plates were there I could tell at a glance whether they were 5-6 or 10-plate stoves and what I would pay for them and when taken up those folks were never so surprised in their life. If none were found I could nearly always show them where they had been by the marks.

At one farmhouse near Bethlehem they told me there was an iron plate in the fireplace but not the right kind—that another collector examined it last week.

I looked at the plate which was used as fireback and offered him $1 for it. He said if I would pay him the $1 before I loosened it I could have it. He thought I was wrong and would not take it then. It was a Batsto furnace six-plate and in fine condition. Ofttimes when not sure of plate I would try to make a small opening under the plate, and that way I could feel whether it was a top or bottom or a decorated plate. In this way I found a fragment in bakeoven which is in Dr. Mercer’s collection, a new one and is a puzzle to translate.

Different styles of building in different colonial settlements, different ways of using the stoves, the great changes made since then, only very few houses left that had them, makes collecting very difficult, and leaves no sure method. But the fascination, the astonishment and excitement of the owners, of locating, unearthing and cleaning them, to imagine the associations and mysteries, to admire the old art of the makers, and translate the Biblical inscriptions, and adding one more new one to Dr. Mercer’s collection, well repays all difficulties.
The Bowie and Other Knives.

By DR. HENRY C. MERCER, DOYLESTOWN, PA.

(Doylestown Meeting, June 17, 1916.)

The next paper on the program, The History of the Bowie Knife, ought to be a valuable addition to our records and should interest not only us, but the general American public. It has been written for us by a direct descendant of the knife's inventor, namely Miss Lucy Leigh Bowie of Washington, D. C., in whose regretted absence the paper will be read by A. Haller Gross, Esq.

The knife with a blade about ten inches long and one and a half inches wide, furnished with a guard and carried in a sheath, therefore not a clasp knife, seems to have passed through several changes since Col. James Bowie invented it about 1825 at Opelousas, Louisiana. It has appeared with a single and later with a double edge. Though never without a guard, the guard at first appears as a half guard, that is, extending only over one side, of the cutting edge of the blade. The blade never perfectly straight, or with its point in the middle like a dagger yet always with a sharp point, has been sometimes long and sometimes short. It has shifted on the handle and has generally been scalloped in the style of old Spanish and Tyrolese case knives on one side of the point so as to enable it to stab as well as cut.

It has been hammered out of old files and pieces of steel by country blacksmiths and made with variations by cutlers in Louisiana and Philadelphia in the 1830's. As a much talked-of weapon it has followed the adventurer down the Mississippi, protruded from the boot of the "Arkansas Traveler," fought its way into Texas, drawn blood in Kansas and Missouri and armed the "Forty-niner" in California. It has crossed the Atlantic to be copied by the cutlers of Sheffield as a hunters master weapon, stamped with such inscriptions as "Arkansas Toothpick" or "Hunters' Companion" (See illustration Fig. D) until the invention of the Colts revolver superceding it, drove it out of use in the sixties and seventies. Direct inquiry by Mr. F. K. Swain in January, 1917 showed that there were no Bowie knives on exhi-
bition at the State Museums at Raleigh, N. C., Charleston, S. C., Montgomery, Alabama, or in the Cabildo in New Orleans, or on sale at most of the junk and curiosity stores in New Orleans, Mobile, Natchez, or Baton Rouge and that the name of Searles the cutler had been forgotten in the latter place.


The Bowie knife came into fashion as a duelist's weapon and seems to have been made to fill the double requirements of cutting
up dead animals and fighting men at a time when two weapons, then existing in Louisiana, instead of one, had served these purposes. The first was the Spanish dagger with its comparatively thick narrow blade which would stab but not cut, and the second the old butcherknife, which would cut rather than stab and which lacked a guard, so that its blade could cut the fighter’s hand that slipped upon it.

The three points about the Bowie knife are, (A) the guard, (B) the broad flat blade for cutting and (C) the sharpened or scalloped point for stabbing. Therefore it may be said to be a combination of the dagger and the butcherknife.

A very interesting specimen, once belonging to our society but now lost, said to have been found on the field of Wyoming and there used by Indians to scalp white men, was a butcherknife without a guard. There are some old butcherknives in our collection but not of fixed date and we may only suppose, but have no right to assert, that all the old American hunting knives before the time of Bowie, were butcherknives. Before speculating too much on this very interesting subject it will be necessary to gather further evidence as to the construction of the hunting knives used by the pioneers in the Eastern States and Ohio Valley between 1800 and 1825, or earlier by such men as Conrad Weiser, Daniel Boone or Edward Marshall, or as to what kind of knives, sold to Indians by white traders, the latter used for scalping in the eighteenth century, or what kind of knives the Kentucky pioneers used when the Indians, about 1780, called them “Long Knives”; without which knowledge we may not conclusively assert that the Bowie knife was the first American hunting knife ever equipped with a guard, or that when Daniel Boone, according to “Memoirs of Daniel Boone” by Timothy Flint, Cincinnati, Conclin, 1836, P. 71 stabbed a she bear in 1870, his knife had no guard.

I was induced to ask Miss Bowie to write this interesting paper on seeing a letter written by her to a New York newspaper, in which she supposes that the original Bowie knife, mentioned in her narrative as given by Col. James Bowie to Edwin Forrest, was at the Players Club in New York and among the Forrest heirlooms presented to the club by Edwin Booth, and when I learned that no such knife could be found at the club, I supposed
that another knife, in the possession of Colonel Paxson, bought by him at a sale of the stage paraphernalia of Forrest and used by the actor in an Indian play, might be the missing Bowie knife. But as here shown, (showing the knife) this latter knife is not a Bowie knife at all.

Besides this stage knife, Colonel Paxson has kindly brought here to illustrate this discussion, a number of knives from his collection which I now show, as (A). Several prehistoric American knives, made by Indians in Mexico and the Eastern United States of chipped stone. (B) Several trappers knives, lacking guards, made in Germany and sold in the eighteenth century to Indians, called Schnitzers. (C) Several Bowie knives of modern English and American make obtained by Colonel Paxson in the last few days from dealers in Philadelphia. Most of them have guards and blades scalloped at the point. One is marked as made by Rodgers of Sheffield; one is probably the product of a Pennsylvania cutler; one is a hunting knife, with a guard, but lacking the scalloped point, and another was made six years ago by a blacksmith in Mexico City with a bone handle and a leather scabbard.

A. Haller Gross, Esq., of Langhorne, brings us a long clasp knife here shown, of modern Italian or Spanish make, used by the Roman nobility in personal encounters. Mrs. Henry James brings us another knife found on a battlefield of the Civil War, resembling a Bowie knife but lacking the guard.

The above knives do not belong to us but I here show (See illustration Fig. C.) a large Bowie knife, one of two in our collection, No. 2114 with a leather scabbard and a single edged, sharp scallop pointed blade, 11 inches long by \(1\frac{1}{16}\) inches wide, equipped with a double down curved guard. This knife is positively identified as to the date of its use since it was found upon the battlefield of Fair Oaks probably by Edmund A. Wallaaz and presented by him to our society.

Coming back to the supposition which I wish to correct or verify later, that the old American hunting knife, before Bowie, was either a dagger with a guard, or a butcherknife without one, and that the Bowie knife was a combination of dagger and butcher knife, I am sorry to say that we have no certain infor-
Famous Bowie Knife, its History and Origin.

BY MISS LUCY LEIGH BOWIE, WASHINGTON, D. C.

(Doylestown Meeting, June 17, 1916.)

As the reason for this Historical Society's interest in Col. James Bowie of Louisiana and Texas, lies in the invention and use of the Bowie knife, I will pass as briefly as possible over his early life and devote my time to the period where the knife plays a part.

He claimed descent from the emigrant John Bowie, a stern Scotch Highlander, who claimed to be of the clan and lineage of the Campbells of Argyle, and who settled in Prince Georges county, Maryland, early in the eighteenth century. From him has sprung a race of men known, according to a Maryland historian, as the "Fighting Bowies."

James Bowie's father, Rezin Bowie, served in the war of the
Revolution under General Marion, and married while a prisoner of war at Savannah into the Ap Catesby Jones family. They settled in Georgia where were born to them in 1783 one son John Jones Bowie, and later two daughters. They then removed to Tennessee where three other sons were born, viz: Rezin Pleasant, 1793; James, 1795, and later Stephen. When James was five years old the family left Tennessee and settled in Louisiana, where a daughter was born in 1806. Their first years in the latter state were spent in the Parish of St. Mary's on Bayou Teche, but in 1808 they again removed, but only to the Opelousas District of Louisiana, where Rezin Bowie the elder died in 1820. He was a planter, and both he and his wife were people of education, comfortable means and good social position. Their sons appear to have been rather carefully educated, probably by a French refugee who taught them to speak French, and Spanish fluently, deeply influenced their religious opinions and manners, and also made them proficient in swordsmanship. We have no record of their having ever attended college.

James and Rezin were partners in everything from their babyhood, and Rezin's marriage in 1812 to Margaret Frances Neville, of Natchitoches, did not separate the brothers. About 1818 their father started them in life together as sugar planters. He gave them each ten servants, horses and cattle. They acquired land on Bayou Boeuf and as both were progressive and able organizers, their plantation soon exhibited a high state of cultivation, which so enhanced its value that it paved their way to greater fortune, for it enabled them to engage in land speculations, and as their fortunes increased, larger land investments followed.
In 1825 they sold the Bayou Boeuf plantation and purchased Arcadia on Bayou La Fouche. This also, they skilfully improved until it became celebrated far and wide as a model estate. The grinding season of 1827 witnessed an important event: the Bowie brothers installed machinery for grinding cane by steam power; it being the first sugar steam plant in Louisiana. Before that, mule power had been used. In September of that year the bowie knife became known to the world, and it is with great reluctance that I pass lightly over these ten years, as it is the period during which James Bowie is so often misrepresented by those who have written of his life.

In 1827, the bowie knife was not a new invention. It had been made for Rezin P. Bowie before he left his father’s home in Opelousas. He had been attacked once when cattle hunting, by a young bull; his rifle missed fire and coming to close quarters he attempted to plunge his hunting knife into the head of the bullock, but the oncoming rush of the enraged animal drove the knife back, and into his hand which was impaled against the horn, severely wounding his hand and almost severing the thumb. This could not have occurred had the knife possessed a guard; so Rezin Bowie had a new one made from an old file according to his own fancies by Jesse Cliffe, a white blacksmith on his plantation. This knife had a straight blade nine and a quarter inches long and one and a half inches wide, with a single edge down to the guard. Rezin used this in hunting and found the steel wonderfully true, and the shape also made it much more reliable for personal defense than either a sword cane, or the Spanish dagger, both of which were in universal use at that period, and both were afterwards superceded by the bowie knife.
The business method of the brothers was for Rezin to attend to the home plantation while James took charge of the outlying speculative properties. A large tract of this lay in Rapides Parish on the Red river.

Living at that period in Alexandria, La., were their cousins the Cunys and the Wells brothers. James Bowie had been engaged to the latter’s sister, Cecelia Wells, who died of pneumonia two weeks before the day set for the wedding. There existed a bitter feud between these men and some newer comers to Louisiana, viz.: Maj. Morris Wright and Dr. Maddox from Maryland, Col. Crain and the two Blanchards from Virginia. Major Wright was considered the best shot in the Parish and upon one occasion fired at James Bowie when the latter was unarmed. This caused Rezin Bowie to feel that his brother, when in Rapides, needed a better weapon for protection than a pistol, which might at a critical time miss fire, so he gave him his hunting knife. In writing of it eleven years later he said:

“Col. James Bowie had been shot (at) by an individual with whom he was at variance; and as I presumed a second attempt would be made by the same person to take his life, I gave him the knife to use as occasion...”

ORIGINAL BOWIE KNIFE AND SCABBARD

might require as a defensive weapon. Sometime afterward (and the only
time the knife was ever used other than for what it was originally
destined) it was resorted to by Col. James Bowie in a chance medley or
rough fight between himself and certain other individuals to whom he
was then inimical. The knife was used only as a defensive weapon and
not otherwise until after he was shot down; it was then the means of
saving his life. The improvements in its fabrication, and the state of
perfection which it has since acquired from experienced cutlers were not
brought about through my agency. I would assert here also, that neither
Col. James Bowie, nor myself, at any period of our lives ever had a duel
with any person whatsoever."

This "medley or rough fight" as he so well called it was the
much written of "Sand-bar Duel" fought on a sand bar in the
Mississippi river opposite Natchez. General Montfort Wells and
Dr. Maddox were the principals, and after their affair was over
and no one hurt, Samuel Cuny went up to Col. Crain, who was
standing with a loaded pistol in each hand, and said: "This is
a good time to settle our difficulty." Bowie was following Cuny
to act as second and was drawing his pistol (the others apparently all had theirs in their hands) when Col. Crain without
making any answer, fired one pistol at Bowie and the other at
Cuny. Cuny fell mortally wounded. Then followed a melee
with Crain, Maddox, Wright and Blanchard attacking Bowie,
who only saved his life when Major Wright came at him with his
sword cane, by using his knife. Wright was killed and Bowie
desperately wounded, was considered dying. He was taken to
New Orleans for medical attention, and spent months slowly re-
covering his health and strength. The fact of his coming through
alive from the combined attack of four men, caught the popular
imagination. The fact also that in time he became reconciled

TYPE OF KNIFE SELECTED BY COL. BOWIE TO EQUiP THE TEXAS TROOPS

A knife of this type presented by Col. Bowie fn 1835 to Don Augustine Barrera is
possession (1916) of his grandson Dr. Charles A. R. Campbell of San Antonio, Texas.
to Col. Crain, heightened the romance of the situation. Traced back, this affair will be found the genesis of all the duels attributed to him except one; which I find presents itself in various forms. It is always with a "haughty Spaniard," no name, time, or place is ever given, but it occurs in a "Paradise of plantations, mid the singing of birds, the blooming of roses, where the air is redolent with sweetest odors," this duel is fought with one using a Spanish dagger, the other a bowie knife. The result is unfortunate to the Spaniard. This story I am sure is translated from the Spanish, and entirely spurious, but it shows what an appeal he made to the imagination of Mexican and American alike.

Col. Bowie's manner of grasping the bowie knife was considered peculiar; he held it as one would a sword and once beyond the opponents guard, the thrust was deadly. The sand-bar affair created much talk and such knives became the fashion. At first they were made as the original had been, but presumably they were not in every case satisfactory, and some handsome ones were manufactured by a Louisiana cutler, Searles, of Baton Rouge, who turned out a wonderfully fine blade. It became quite a fancy with Rezin Bowie to have these knives made for his friends. We know of four originals: one was presented by him to Governor E. D. White, of Louisiana, father of Chief Justice White, of the United States Supreme Court, and is still in possession of his family; another was given to Lieutenant H. W. Fowler, U. S. Dragoons, and is in possession of Col. Washington Bowie, Jr., of Baltimore. A third was given to Edwin Forrest, the actor, and was said to have been in the Booth collection at The Players Club, New York, but if it ever was there, all trace of it is now lost. A fourth was given to a Mr. Stafford, of Alexandria, La., and it is still owned by his descendants. Of it Mr. W. M. Stafford, of Galveston, Texas writes: "I carried the knife for years and many a time have cut a silver quarter in two, and to this day there is not a gap in its edge. It is of the best of steel and in making a thrust or blow with it the weight seems to go to the point."

The idea seems prevalent through family papers, that Col. James Bowie always carried with him the original knife, but it is not credible that men as particular in their dress and personal appointments as were the Bowie brothers would carry a crude
weapon, such as this must have been, as a permanent part of their equipment. It is more likely, that as soon as its virtue had been attested, the knife was put into the hands of a cutler to be brought up to the standard of their other accoutrements and was therefore, a highly finished weapon when given by Rezin to James Bowie, and it may be confidently accepted that the knives given by Col. Rezin Bowie to his friends were exact reproductions of the first one given to his brother. It is claimed that the knife actually used by Col. James Bowie is the one now owned by Col. Washington Bowie, Jr., who writes: “The knife I have is the perfection of workmanship, and while a file may have been used owing to the pure steel therein with high temper, the guard, pommel and scabbard are pure silver and the handle is studded with fine silver nails. On the back of the blade near the guard there is set in a brass plate with the name “Searles—Baton Rouge.” It shows the inscription “from R. P. Bowie to H. W. Fowler, U. S. D.”

In 1832, the brothers went North: Rezin wished to consult the celebrated Doctor Pepper, of Philadelphia, about his eyes. While there he wrote for the Philadelphia Casket an account of their expedition in search of the San Saba silver mines, when occurred one of the most thrilling Indian fights in history. On that same northern trip he gave into the hands of a Philadelphia cutler the model of the Bowie knife. The cutler improved it and placed them on the market, the blade was shortened to eight inches; a curve was made in one side of the point and both edges were sometimes sharpened.

The next fact recorded of James Bowie after his recovery from the effects of the Sand-bar duel, is of his attending a dinner given to President Jackson by Stephen Fuller Austin, “The Father of Texas,” President Jackson was a guest of the state of Louisiana and was there to celebrate the anniversary of the victory of 1815. This dinner is recorded as “a meeting of choice spirits” and it was Bowie who toasted the President in a speech, the fame of which has come down to us. Afterwards, he evidently returned with Austin to Texas and spent sixteen months looking around the country. Part of that time was passed exploring the western part of the state prospecting for gold and silver, and at some period he spent eight months with Captain
Wm. Y. Lacey in the wilderness on the headwaters of the Trinity.

Of this time, Captain Lacey wrote, possibly in some surprise that Bowie “never used profane language and never spoke an indecent or vulgar word in the eight months passed with him “as a matter of fact he was a man of singular modesty.” He had the faculty of winning and holding the friendship of men. In money matters he was exceedingly liberal where there was occasion for liberality, but was too good a business man not to know the value of money. He was dignified and courteous with something of the old world in his manner and absolutely sincere. His mother, sisters and later his wife were women that commanded his highest respect and this was reflected in his manner toward all women: in all the wild tales of him, never a word has been hinted against his moral character. In fact there was about him no trace whatever of the border ruffian that these same wild tales have handed down to us; nor had he any dissipated habits. He was over six feet tall with chestnut hair and hazel eyes. While in Texas he formed a friendship with the Vice-Governor of Coahuila and Texas, Don Juan Martin de Veramendi, who though born in Mexico was of pure Spanish blood and belonged to a noble family of Castile. In September 1830, the State Congress of Texas naturalized Bowie and under Veramendi’s patronage, granted him a charter for the erection of cotton and woolen mills at Saltillo; it will be noticed that James Bowie was above all things a creator of wealth.

In April, 1831, he married Marie Ursula de Veramendi, the daughter of his patron and friend. In his marriage settlements he states that he is worth about two hundred and twenty-two thousand, eight hundred dollars. He was very fortunate in his wife, Ursula Veramendi de Bowie as she signed herself, thoroughly identified herself with her husband’s interests. She was sweet and gentle, at the same time a woman of sense and character. Their marriage did not last long, however, as in 1834 she with her two baby boys and her father died of cholera. The rest of Col. Bowie’s life belonged to Texas as delegate to the conventions, adjutant to Sam Houston and colonel of Texas Volunteers. As a fighter he needs no fictitious reputation. Each battle in his short career demonstrated his ability as a soldier. At Nacogdoches he was successful, at Conception he displayed
ability of a very high order as a strategist, and at the Gras Fight his superb and reckless dash held the field until Burleson came up with reinforcements. Then followed his death at the Alamo.

This is not the place to discuss the military side of the battle of the Alamo; the conflicting orders and various elements that went into the making of that tragedy have no place here, but let us picture those 150 men beleaguered in the ruined church of the old Mission surrounded by 4,000 Mexicans, “detached from all Texan settlements more than seventy miles, the intervening territory swept by the Mexican cavalry.” What Col. Bowie’s esprit was to that little garrison is told by the following entries in Crockett’s Journal:

“February 26, 1836, Col. Bowie has been taken sick from over exertion and exposure; he did not leave his bed to-day until 12 o’clock. He is worth a dozen common men in a situation like ours. * * * Col. Bowie’s illness continues, but he manages to crawl from his bed every day that his comrades may see him. His presence alone is a tower of strength.”

In a Mexican officer’s account of the battle of the Alamo he says: “Every inch was disputed from room to room, hand to hand, bowie knife to bayonet.” David Crockett was found, his rifle broken, and the barrel grasped in one hand, a dripping bowie knife in the other. From a Mexican source the story comes that Col. Bowie after being mortally wounded plunged his knife into a Mexican and that both fell dying together. It is also a Mexican who tells us how they hoisted his body on their bayonets and bore him aloft to the pyre on which they burned the dead.

At the battle of San Jacinto, that bloody field of vengeance where “the ghosts of brave men massacred at the Alamo flitted through the smoke of battle and the uplifted hand could not be stayed,” with the war-cry “Remember the Alamo,” after emptying their rifles and their pistols, the Texans, “drawing forth their bowie knives, literally cut their way through the dense masses of living flesh” to victory and freedom. So in truth the independence of Texas was won with the bowie knife. There was not a bayonet in the army, but every man had a bowie knife; it served as a hunting knife, a butcher’s cleaver, a carving knife, a table knife, a dagger and a bayonet. Lightly equipped as the
Texans were, it was a great advantage to have an implement that could serve so many ends. After this it came into universal use by the pioneers and settlers of the southwest. The part it played in California, amongst the Forty-niners can be learned from Bret Harte but its day is over now, although even yet, a cutler tells me, someone occasionally strolls in and asks for a bowie knife.

APPENDIX.

All the popular articles upon Col. James Bowie have their origin in two papers; one published in *De Bows Review* and another written by Col. William H. Sparks and published many times in various papers. Neither is authentic and the article in *De Bows Review* is absolutely false. I have carefully gone over it several times item by item and every statement I find untrue. It purports to come from John J. Bowie, whose family papers I have now before me, and they coincide with those in the possession of the rest of the family connection, and do not accord with the statements as made in the *De Bows Review*. It is probable that John J. Bowie never knew of the article. If it is remembered, Col. Sparks wrote club gossip and not history, his writings are valuable and especially so when they are corroborated by other evidence, but he never knew the ladies of the Bowie family at any time or in any generation, and he takes what we must call poetic license when he ventures to describe them. He may have had a slight acquaintance with James Bowie and after the latter went to Texas, did know Rezin Bowie, as one man knows another: on the steamboat, "down town," or at the club. What he writes must, therefore, be discounted, just as one would discount club gossip of to-day.
THE DR. HENRY C. MERCER MUSEUM.

Conditions of Dr. Mercer's Gift.

At a special meeting of the Board of Directors of the Bucks County Historical Society, held at Doylestown, Pa., April 10, 1913, Dr. Henry C. Mercer laid before the board a proposition offering to build and present to the society, a concrete fire-proof building to be used as a museum. The building to be constructed on the property of the society, south of and communicating with the present museum.

At a meeting of the Board of Directors, held at Wrightstown, Pa., November 8, 1913, Dr. Mercer outlined his plans more in detail, and stipulated that when the building was completed he would transfer it to the society, together with his own collection, and that he would endow it with a sum sufficient for its proper care and maintenance, including the warming of the building, the payment of salaries of a janitor and a skilled curator. The only condition he asked of the society, was that it enter into an agreement with him, by which it obligated itself not to sell or otherwise dispose of any part of its real estate in the borough of Doylestown, containing about seven acres, on which the buildings of the society are located. A later understanding between Dr. Mercer and the board was that he would himself fill the office of curator for such time as he may deem best, and would during his life-time select his own assistants, and in general that the museum and its management should for the present be under his control.

In pursuance of these stipulations the Board of Directors adopted a formal preamble and resolution, agreeing to the conditions outlined by Dr. Mercer, and placed the same upon the minute book of the society. Dr. Mercer under date of November 18, 1913, executed an agreement, in the nature of a contract, by which he bound himself to carry out his undertaking. This indenture and covenant was acknowledged November 25, 1913, and recorded at Doylestown in Deed Book, No. 381, page 431, etc.
PLAN SHOWING
PROPERTY & BUILDINGS OF
THE BUCKS COUNTY HISTORICAL SOCIETY
Situate in the First Ward —
Borough of Doylestown
Bucks County, Pa.

First Purchase, April 27, 1900 — 0.689 Acres
Second Purchase April 1, 1903 — 6.385 "
Total Area Both Tracts — 7.072 Acres
DEDICATION OF MERCER MUSEUM

DEDICATION EXERCISES.

Doylestown, Pa., June 17, 1916.

For some months prior to its formal opening, Dr. Mercer gave his personal attention to transferring to the new museum, the collection of the society, which he was largely instrumental in gathering, as well as his own personal collection. These collections classified and arranged in the new building, expressly built to accommodate them, presented a unique appearance when the building was thrown open to the public, and added great interest to the opening exercises which were held within its walls, on the afternoon of Saturday June 17, 1916.

The meeting was called to order at 2.15 P. M. by Dr. B. F. Fackenthal, Jr., of Riegelsville, Pa., one of the vice-presidents, who called upon Rev. J. B. Krewson of Forest Grove to deliver the dedicatory prayer.

PRAYER BY REV. J. B. KREWSON.

Almighty and everlasting God, Maker of the Heaven and earth, who dwellst not in temples made with hands, we humbly adore Thee for the revelation which Thou hast made of Thyself through Jesus Christ Thy son. We bless Thee, that from old Thou hast been mindful of the wants and needs of mankind, and we give Thee thanks that Thou has put into the heart of Thy servant to erect this building as a storehouse for the preservation of the crude implements and tools which surround us, and which have been handed down to us by our forefathers that it may abide as a living witness of Thy presence and covenant faithfulness as a means of edification of Thy people in successive generations. We now dedicate it to be the receptory of the wonderful collection herein contained. O Lord, most gracious, bless this free-will offering of Thy servant for the welfare and education of coming generations and, finally we beseech Thee, to bring us and all who in coming generations shall follow us, into the city of the living God, the new Jerusalem. And now unto the King Eternal, Immortal, Invincible, be glory as it was in the beginning, is now and ever shall be, world without end, Amen.
The Bucks County Historical Society was organized January 20, 1880, more than 36 years ago, by General W. H. H. Davis, who was its first president. Of the twelve gentlemen who attended the meeting for organization in Lenape Hall, but three are left; these have continued to be active members down to the present time, one of them is our honored president, Dr. Henry C. Mercer, another an honored Vice-President, Dr. Joseph B. Walter, of Solebury, and the third, Mr. Richard M. Lyman, now of Oakland, California.

For many years the society was housed, by courtesy of the county commissioners, in one of the courthouse rooms, but as it grew in stature and historic lore, it became restless and looked around for more comfortable quarters, and therefore, in 1903 purchased for $6,000 the property containing over seven acres of land, on which these buildings stand. At that time this situation was thought by many to be too far removed from the center of the borough, but we built better than we knew. The brick building across the way, which I suggest shall be called the “Elkins Building” was erected in 1904, and when we moved into it we knew that we had one of the best, if not the very best county historical society buildings in the state.

But the zeal and liberality of Dr. Mercer, that prince of collectors and archaeologists, with his love for the early history of our pioneers, and their primitive methods of clearing the wilderness and establishing their homes, has led him to build and present to our society this magnificent fire-proof building, in order that we may preserve for all time to come what he rightly calls the “Tools of the Nation Maker” gathered together by his tireless energy over a long period of years, a collection that cannot be duplicated now at any cost.

To Dr. Mercer the citizens of Bucks county owe a debt that cannot be measured in dollars and cents, for his work has been truly a labor of love. When I asked him a few days ago in regard to its dedication, he said he did not want any “fuss and feathers” made about it; all he asked was that his name be kept in the background as much as possible.

It is particularly fitting that a museum of this character should
MUSEUM OF THE BUCKS COUNTY HISTORICAL SOCIETY.

Fire-proof concrete building erected by Dr. Henry C. Mercer and presented by him to the Bucks County Historical Society.

Opened and dedicated June 17, 1916.

(View from the east.)
stand within the county of Bucks, one of the three original counties into which the state was divided, and where William Penn, the founder of the commonwealth made his home, in Falls township, on the banks of our beautiful Delaware. A county which General Davis so aptly called the Alpha and the Omega of the Revolutionary War, and although no battle of that war was fought within her borders, the army under General Washington crossed and recrossed on several occasions. But I must not trespass on the society's publications, nor on the time allotted to the speakers on this program. I will, therefore, call upon him who needs no introduction to a Bucks county audience. Dr. Henry C. Mercer.

PRESENTATION ADDRESS OF DR. HENRY C. MERCER.

Mr. President, ladies and gentlemen—

To-day I thank William A. Labs and the workmen who have helped for the past two years in constructing the new Museum building which I herewith present to the Bucks County Historical Society, together with the collections, previously mine, now contained in it.

The building is made of reinforced concrete, that is stone, cement and sand strengthened with steel rods. The water-proof roof about five inches thick, also of cement, lacks patent waterproofing compounds, and that with the galleries and floors rests on vaults rather than beams. The frames and sash of the light diffusing windows are of concrete and while the sash of small ventilators are made of wood, their frames are also of cement. The bookcases are of concrete and the railings of iron piping. Staircases with low treads sometimes overhang the interior court so as to economize space. In order to allow for the varied size of exhibits the levels of floors and ceilings vary greatly, and there are numerous fireplaces. The windows were placed so as to get the most and best light regardless of outside effect, and when the object of the building was attained, which was entirely a matter of inside arrangement, the pitch of the roof, the position of steeples, dormers and chimneys, and the shape of the mullions of windows, were only then considered from a decorative point of view.

But the building, which may or may not please the eye, is a
DEDICATION or MERCER MUSEUM

secondary matter. It was made for the collection, while the collection was not made for it. The building could be rebuilt or improved upon, but I do not think I could ever make the collection again.

I call your attention to its great and increasing value and the one and only object of the whole work, which has been to permanently display, preserve and enlarge what might be called a new presentation of the history of our country from the point of view of the work of human hands. You will find the smaller objects guarded from visitors’ hands, and the threat of fire, locked in fireproof glazed alcoves fronting four tiers of galleries opening on a high court; while many of the larger things hang over the balconies of the galleries themselves, in full sight from many points of view and so as to occupy no floor space. Many windows light the collection at all points and there are vistas and halting places where the visitor, without deeper study, gets an impressive view of many objects. Numerous rooms unfilled as yet may remind you that your own family heirlooms ought to be placed here, and not scattered or lost forever at sales, by your heirs, who cannot come to terms over a few dollars, when property is divided. All the garret space has been transformed into a series of spacious rooms by lifting the cornices of the building above the level of the human head.

But the collection is decaying. It must be watched and repaired. It must be labeled so as to be properly understood. It is combustible. It must be continually guarded from isolated fires, otherwise we build here an oven. Its unique story of the life of our ancestors is full of gaps. It must be enlarged, otherwise we stand still or go backward.

For these reasons I have provided in my will, I hope amply, not only for the maintenance of this new building, but for the maintenance and enlargement of the collection so that although the old building, the grounds, the fence, the library and librarian remain as previously in your hands, the salary of the curator of this collection and the general janitor of both buildings will be paid under this endowment and in the meantime by myself, so that you will be at no charge for what is herewith entrusted to you.

My last word expresses the earnest hope that in future years
there will be always a few persons at least in our county who can spare enough time from their law or business to care for these things, which are entirely in their hands, to guard them in this building, to increase the collection by every means in their power, to preserve the endowment from waste and loss, to save the grounds from land speculators, and to see that no sinecurist ever holds a salaried position here.

ACCEPtANCE OF MUSEUM AND ITS COLLECTION.

BY VICE-PRESIDENT B. F. FACKENTHAL, JR.

Dr. Mercer, I congratulate you on the completion of this splendid undertaking, and on being able to carry out your long-cherished plan of erecting a fire-proof building in which to house this valuable collection of antiquarian and archaeological relics. We thank you for this magnificent gift, which I can assure you is fully appreciated not only by the members of the Bucks County Historical Society, in whom the title to the museum and its unique collection is vested, and on whose behalf I accept it, but to the people of Bucks county, and of the entire country as well. It is an object teaching educational institution that will be appreciated more and more as the years go by.

And now a word to our friends. I think Dr. Mercer has been entirely too modest in telling us about his gift, and although I do not have his permission to do so, I think you should know, that the provision which he has made in his last will and testament for this building and its contents, is a bequest to the society, in trust, of bonds amounting to $125,000, bearing interest at the rate of 5 per cent.

On behalf of the society, and of the whole country, I thank you, Dr. Mercer, for this superb gift, which is destined to remain, an enduring monument, long after the present actors have passed away.

I now call upon A. Haller Gross, Esq., of Langhorne, who desires to offer resolutions for the consideration of the society.

RESOLUTIONS ADOPTED.

A. Haller Gross, Esq., then presented the following resolutions of thanks which were duly seconded and unanimously adopted:
Whereas, Dr. Henry C. Mercer, president of the Bucks County Historical Society, has presented to the society a building in which to hold its meetings, to store its books and to contain its exhibits of the models, machines, implements and objects illustrative of the arts, habits, customs, skill, ingenuity and progress of the inhabitants not only of Pennsylvania but of many another land, and

Whereas, Recognizing the high scientific ability of Dr. Mercer as shown in his work as anthropologist, as geologist, as archaeologist, in his discoveries of extinct animals, and more particularly, of the remains of prehistoric man, in America and Europe, in his investigations of the caverns of Yucatan and his invaluable process of manufacturing tiles for mural and other decoration, and in the publication of elaborate treatises explanatory of his investigations and discoveries, and his skill in making nature yield to him many of her secrets, we, the members of the Bucks County Historical Society, desire to record our appreciation of those varied talents and scientific attainments which have caused his name to be held in honor by the learned in our own country and Europe, but above all, to express to him our gratitude for his generous and magnificent donation; therefore be it

Resolved, that the sincere and hearty thanks of the Bucks County Historical Society are hereby tendered Dr. Mercer for his superb gift, built practically with his own hands, each story as it has arisen being the creation of his own genius, of his own originality. As in the epitaph on the tablet at the tomb of the great architect of St. Paul’s, Si monumentum requiris, circumspice. “If you seek a monument, look around.” So in the distant future, which, it is hoped, will in its lengthening shadows, be very remote, when the traveler comes to historic Doylestown and asks to be shown the monument of this distinguished citizen, he will be led to this splendid edifice which is proof against fire, water and air, and therefore, presumably indestructible, beautiful, yet simple, in its outlines, whose creator, in spite of his modesty, may to-day proudly say to himself with Horace, Exegi monumentum aere perennius. * * * Non omnis moriar. “I have completed a monument more lasting than brass. * * * I shall not wholly die.”

Chairman, Mr. Fackenthal:—

I take pleasure in introducing Dr. M. D. Learned, Professor
American archaeology has devoted its efforts hitherto chiefly to the study of the remains of the primitive races of the American continent, whose culture has but a remote bearing on the life of the teeming millions now representing American civilization. The life of the so-called aboriginal peoples has left but faint traces on our new American culture and practically none on our institutions, which are essentially European both in character and origin. The beginnings of any form of our political, social or economic life are to be sought in the cultural elements, which the European colonists brought with them from their respective homes beyond the sea. Even if we finally discover the origin and ethnic relations of the North American Indians, the Aztecs of Mexico, or the Incas of Peru, we shall find a mass of information which has practically little significance for the early evolution and growth of our national thought and institutions. This remote aboriginal life will be found, doubtless, not to be aboriginal at all, but itself derived from earlier forms of oriental culture with a history and development or decline all its own—interesting and important because of its inability to cope with the higher, more complex civilization of the incoming Europeans of the sixteenth, seventeenth and eighteenth centuries.

The actual origins of the civilization now dominant in both North and South America are to be found in the life of the early European colonists—the Spanish and Portuguese adventurers of the fifteenth and sixteenth centuries in South and Central America, in Brazil, Peru, and the regions about the Gulf of Mexico; the French Catholics in Canada and on the Lower Mississippi, the French Huguenots scattered among the early colonists; the English Cavaliers and their attendants in Virginia, the English Puritans in New England; the Dutch Patroons of New York and Upper New Jersey; the Swedes on the Delaware and the Schuylkill; the English Quakers and Presbyterians in New

* Dr. Learned was born July 10, 1857, he died August 1, 1917.
England, and particularly in Pennsylvania; the Germans of many
sects in Pennsylvania, New York, New Jersey, Virginia, Maryland,
Georgia, the Carolinas, Tennessee, Kentucky, Ohio, and the
Middle West; the Austrian Germans in Brazil, and not of least
importance the great immigration of later Germans during the
period of 1815 to 1850, the period of reaction and revolution in
Germany and Austria, who spread over the entire country and
became potent factors in the development of the American civ-
ilization of the nineteenth century; and after the civil war the
uncewed thousands of Hungarians, Poles, Russians, Lithuan-
ians, Italians, Greeks, Armenians, and others from Eastern
Europe and the far East; and from first to last the thousands of
Jews included in all these epochs of immigration.

This bare enumeration of ethnic elements in our civilization is
itself a program of the new and as yet unexploited fields of
American archaeology. The period is brief compared with the
long ages of culture of the primitive races of America, but the
material remains are becoming more rare than those of the In-
dian or the Aztec, because in the rapid course of American in-
vention the older implements and utensils of our colonial an-
estors are rapidly going to the dumpheap and the smelting-pot
to be transformed into newer and more efficient tools of modern
life. A thousand years from now collections of these colonial
objects will be invaluable landmarks not only of American prog-
ress but of the evolution of European civilization in general. All
of this vast archaeological interest has escaped the notice of most
of our American museums. The investigator of primitive Euro-
pean culture, particularly that of the Orient can often find in
American museums a rare object to illustrate a new theory or
fill a gap in the evolution of art forms among the Babylonians,
Egyptians, Etruscans, or Romans, but there are few collections
of Colonial American objects which engage the attention of the
modern archaeologist. What a boon for the archaeologist would
be found in a complete collection of implements and utensils used
by the early Celts, Romans, Anglo-Saxons, or even the Normans
in Britain. An occasional “find” excavated here and there must
serve as the lone interpreter of civilizations that have encoun-
passed in their march the Western World. If these vast gaps are
not to be left unillustrated in the history of our American cul-
ture, we must collect now.

One American archaeologist has caught the vision of these
vanishing forms of civilization and devoted his energies to the
rescuing of the surviving objects of our colonial life. The
founder and builder of this museum in Doylestown, taking his
inspiration from the possibilities of the Indian House, which he
copied from the models found in his researches among the races
of the South, conceived the plan of a great collection of early
Colonial American implements illustrating the life of the early
settlers as well as of the Indians. With untiring energy and a
true archaeological genius he drove out into the remote regions
of the original counties of Pennsylvania and brought home cart-
loads of implements and utensils of every description to be
classified and housed in his Indian House.

But the Indian House could no more contain these objects
than the Indian himself could cope with the incoming European.
A new edifice was erected to give adequate space to these rare
and invaluable collections. This edifice is the museum which
shelters us under its hospitable roof to-day. This new museum
is the stone which was rejected by the builders of larger museums.
Collections had been begun elsewhere—once by the efforts of
Dr. Mercer, himself, at the University of Pennsylvania. Another
collection was made by Mrs. Frishmuth, also for the University
Museum, but later turned over to the museum in Fairmount
Park. Col. Paxson collected and carefully preserved a rare col-
lection in his country house in Bucks county. Mr. Danner of
Manheim, Pa., assembled a rare collection and made it accessible
to the public. Ex-Governor Pennypacker has an interesting col-
lection of objects from the Perkiomen Valley, in his residence
at Pennypacker's Mills. A number of historical societies have
acquired valuable collections such as the Moravian Historical
Society at Nazareth, the Dauphin County Historical Society, and
others within and beyond the limits of Pennsylvania. But it is
to Dr. Mercer that we owe the far-reaching constructive plan of
a complete, representative collection illustrating practically every
important phase of colonial life in Pennsylvania and adjacent
regions.

While to most collectors these objects have only an antiquarian
interest, to Dr. Mercer they are an index to the progress of civilized life. It was the great German archaeologist-historian Winkelmann, who founded the science of modern archaeology. In his famous work, "Die Geschichte der antiken Kunst," he made the transition from antiquities to archaeology. To him the fragmentary Greek vase was more than a curio to be exhibited with vain pride by the fortunate collector. It was a rare and choice expression of early Greek life, the key to unlock the arcanum of Greek art and industry. Dr. Mercer with true Winkelmannic insight has gone even a step farther. He has not only interpreted from these objects the life of colonial times, but with original Yankee genius and purpose, has made the obsolete art of colonial pottery live again and become an interesting and profitable industry in modern American life, gracing with rare beauty and utility the State Capitol at Harrisburg, private clubs, and hundreds of happy firesides. Thus the old log-cabin and simple house of the colonial times have re-arisen as palaces of splendors and magnificence.

I remember having sipped the delicious "honey wine" of the Palatinate—in the region in which the Roman introduced the culture of the grape—from delicate glass beakers shaped after the model of Roman beakers excavated in the same locality. To-day we have the pleasure of quaffing from vessels made by Dr. Mercer after the model of vessels used by our colonial ancestors. Thus what served one age as an indispensable necessity serves a later generation as a useful ornament. Here we see the close relation of archaeology to advancing industries and arts. It is this new departure in archaeological study which is to transform the antiquarian interest in antiquities into the revival of ancient arts for the enrichment of the life of later generations, so that nothing of the ancient ingenuity of man shall be lost as inventions and modern progress advance. Some primitive appliances, although superseded, in the main, by new inventions, are still essential and in use as in colonial times. An interesting example is the requirement that the modern seaman shall have his outfit of flint and steel, and the miner his primitive lamp, notwithstanding the more convenient matches and electric light so common even in private houses. So we may yet find more new values in the lost arts of more primitive times by the study of these archae-
ological remains and rediscovering the methods of producing and using them. Then, too, the ancient arts were close imitations of nature and may teach us much of economy and beauty when applied to modern life. It was a happy thought of the American architect Latrobe, for example, in the infancy of American architecture, when he hit upon the idea of substituting the shape of the stalk of Indian corn for the conventionalized colonial form of the Corinthian, Ionic and Doric column.

The one great need in American arts and industries is originality, ingenuity, creative imagination. The value of a complete collection of the archaeology of our colonial peoples—enumerated above—must be the starting point of new and more intelligent interest in our western civilization.

The traces of Indian life still found in the American canoe, the potato, Indian corn and tobacco—not to mention other commodities and industries which have been taken up by the European colonists—all entitle the primitive implements and utensils of the Red Man to a place in this colonial museum. But the greatest value of these collections must be sought in the survival of the civilization of the several racial groups of early European settlers, the objects which they brought with them and which in most instances have been superseded by more modern inventions.

A careful historical study of these collections will show what the progress of the colonies owed to the several races that imported them. It will inform us concerning the varied forms of rural architecture—the English, Dutch and Swiss barn, the varied forms of the house, the means of locomotion from the saddlebags to the one-horse chaise, from the sled and the horse cart to the English stage coach, and the heavy German wagon, the Conestoga wagon and its later form, the prairie schooner, the various methods of tilling the soil as introduced by the English and Welsh, the Dutch, Swedes, and Germans, the countless variations of domestic cookery, baking, brewing, dairying, the art of spinning, weaving, milling, joining, smithing, sewing, embroidering, costuming—an important item among the plain sect people of Pennsylvania. The economist as well as the historian will find here materials for a more accurate account of the nature and extent of our domestic industries in the colonial period.
Dr. Mercer has himself given us object lessons of handling this material, in his study of the “Stove Plates,” the “Illuminative Writing,” and particularly in his splendid work, “The Tools of a Nation Builder.”

The town of Doylestown is itself like “a city set on a hill, that cannot be hid,” so this museum is to raise its beacon light even above the spires of Doylestown to cast its beams beyond the bounds of the ancient colonies, over the seas to the homelands whence the early colonists went forth 200 years ago. All honor to the master builder, Dr. Mercer!

Chairman Mr. Fackenthal:­

One of our good friends, coming here as a guest, has found his way to this speaker’s gallery. His love of history is well known, and he will, I am sure, consent to address us on behalf of the Pennsylvania Historical Society, of which he is one of its vice-presidents. I am glad to present to you Hon. Hampton L. Carson, former Attorney General of Pennsylvania.

REMARKS OF HON. HAMPTON L. CARSON.

This is a very unexpected call. I came here, like one of yourselves, to observe and study that which I heard the presiding speaker describe as I entered the room, and I hadn’t the faintest suspicion that I would be asked to say anything. This is not an occasion for the employment of a Philadelphia lawyer.

I recollect picking up on a book-stall in London, some ten or fifteen years ago, a little pamphlet of about 90 pages, printed in the year 1690—some eight years later than the landing of William Penn at old Chester—which contained an account of “Ye Flourishing Province of Pennsylvania,” at that time consisting almost exclusively of the town of Philadelphia, containing some 2,000 people; and, after describing the butchers and the bakers, the brewers, the jewellers and masons, the writer very discreetly said: “of doctors and lawyers I shall say nothing, because the place is very peaceable and healthy.” Then he added by way of precaution: “Long may we be preserved from the pestiferous drugs of the one, and the abominable loquacity of the other.” I do not intend to take advantage of this opportunity to
work out any revenge for that determinating remark. It is both a privilege and an inspiration to be here.

Those of us who know somewhat of the history of the little delta which lies between the Delaware and the Schuylkill rivers, are aware that within the same compass of square miles there is no historic region in America which can compare, in Revolutionary interest, to that embraced by the counties of Philadelphia, Delaware, Chester, Montgomery and Bucks. Ten battlefields of the Revolution are within a day's journey—four of them are in New Jersey—Trenton, Princeton, Monmouth and Red Bank. In Pennsylvania we have the battlefields of Brandywine, Paoli, Germantown, Edge Hill, Barren Hill and the Crooked Billet, and then the sacred hills of Valley Forge. Across beautiful reaches of farm land, diversified by hills and streams and well-wooded slopes, the armies of Washington marched and counter-marched during those eight years that built up the interests of this American Government; and just as those who like to touch historic soil can draw an inspiration and strength as Cincinnatus did from the touch of mother earth, so will the men and women of today and the children of tomorrow, find that in old Independence Hall in Philadelphia is the holiest spot in the Keystone state of this Union.

We Pennsylvanians should appreciate the character of the shrines in which the memories of the men and women of by-gone days are ennobled. You, citizens of Bucks county should appreciate the fact that you have in your midst a man like Dr. Mercer, who, with the instinct and knowledge of a collector of historical material, the enthusiasm of a teacher and the generosity of a public benefactor, has built for you this temple of history, in which will be preserved for all time the evidences of the intelligence, industry and pertinacity on the part of the early settlers in subduing to civilization wild reaches of an Indian peopled territory.

I come here as a citizen to congratulate Dr. Mercer and thank him not only as a citizen, but also as one of the vice-presidents of the Historical Society of Pennsylvania, and as one of the members of the State Historical Commission. And Mr. Chairman allow me to say unofficially to you, but with a deep emphasis, that I realize, as I am sure that a majority of your membership does,
the value of what has been done, and we thank him not only for ourselves but for that posterity which will hold his name in everlasting honor.

Chairman Mr. Fackenthal:—

The next speaker is himself one of the “wheel-horses” of this society, his faithfulness and loyalty can always be relied upon. We would not think of having a dedication or any other special exercise, without giving him a place on the program. It seems like “carrying coals to New Castle,” to introduce, as I do now, Judge Yerkes to a Bucks county audience.

REMARKS OF EX-JUDGE HARMAN YERKES.

I recall, vividly, a meeting of this Historical Society, nearly twenty years ago, at the courthouse, when the agreeable duty fell to my lot to introduce Dr. Mercer—Harry Mercer we then called him—that he might respond to the wish of our members by explaining the object of his individual undertaking to gather, from remote and secluded localities in our county, the implements and tools of the Nation Makers.

In a brief and entertaining address, supported by an interesting illustration by older citizens, of the uses of some of the oldtime household and farming tools and implements, his collection of which had marked the beginning of the great exhibition we see to-day, he gave assurance and promise of the existence of, and possibility of yet preserving for instruction of coming generations, the marvellous treasures showing the nearly forgotten but ingenious methods of the early settlers used in mastering the great obstacles confronting them in their efforts to render the forest-grown and uncultivated soil, subservient and responsive to the hand of man, in producing wealth and comfort.

It is not necessary that I should dwell upon the full accomplishment of the promise he then made. The evidence is here before our eyes, to be understood in all the completeness of his work, pointing to an industry, thrift, intelligence and application that certainly compels everyone to venerate our ancestors and to give credit and honor to the man who, through love of history and justice, conceived the idea of preserving that phase
of the history of the growth of a great people by perpetuating the mementos and signs of what they actually accomplished rather than to depend upon the verbal praises of those who succeeded them and relied more or less upon tradition and imagination in recording their works.

This great building due to his forethought and generosity we now have here, practically, to remain and endure forever! And this he has given us that our own people, inspired by the spirit of deepest patriotism, knowing what our forefathers endured, may value, protect and enjoy the privileges, pleasures and greatness of the land those forebears builded.

And there are lessons, not altogether historical, to be drawn from this collection that for an hundred years and longer, has been neglected and thrown aside, much of it as useless, and yet fortunately, due to the common indifference, has remained in our county throughout this long period—it will never again be so regarded; and the lesson is: To make use of our own lives, given us for some purpose for the benefit of those who shall follow. The great God placed us upon this earth to perform our function, according to our opportunities, experience and ability; and to follow, where the instruction is worth observing, in the footsteps of our forefathers, to rival their piety, virtues and worth.

To the men and women of our county and to those, whencesoever they may have come, to participate in this occasion, this is a magnificent collection in its worth. It teaches a lesson of thrift, honesty and endurance, and of bearing by all their duties as citizens and neighbors of every community.

How many of our farmers of to-day would think of giving space or thought to many of these implements which their fathers not only labored and struggled with, but even endured suffering in their use, and yet were glad to possess them? How many of the good women, the wives, mothers, and daughters of to-day take any interest in those things in that collection which pertain to and illustrate the fashions, the dresses and personal ornaments of those days, except to compare their homeliness with those with which they adorn themselves? A comparison which, if made by a later generation, may not confirm their own taste or self-contentment. Did their mothers, for instance, find necessary or
dream of what we now call "tailor-made suits?" I doubt if the word "tailor-made" was ever applied to the suits of either men or women in that age and day. How many of our young girls of to-day believe in the industrious plying of the needle? Are the citizens of this age bringing up the youth of the land to consider the possibilities of meeting future reverses and trials by calling their attention to past experiences? There, no doubt, are many parents and many children who have observed the great advantage derived from the knowledge of thrift and industry here taught and who have profited thereby.

The instruction is more than a mere fad of one man who has become interested in a subject—it is the realization of a great undertaking and the experience of great pleasure and profit in the giving. This collection is a means of instruction; it is also its own demonstration of its great worth, not only historically, but in that it will be a standing sign and monument to all people who come here telling them what was endured, and what may be endured again in a country like ours; how its greatness may be enjoyed by the people, their rights and liberties maintained, and the result of their toil and labor be honored.

Now let us go back a few years, and recall a little gathering of twelve men under the guidance of that father of all our local history, Gen. W. W. H. Davis, an organizer of the Bucks County Historical Society in 1880, 36 years ago. We owe all this collection and building to Dr. Mercer, but we owe the foundation upon which he has built to this man of whom I am proud to say; he was the one who first in organizing and upbuilding the historical society which became the nucleus of this great collection, in the home we have here to-day, as a part of its growth and greatness.

Bucks county has a right to be proud and more than proud. She had a right to carry her head high in recalling and recounting the unselfish devotion of the gentlemen who have given us their love, energy, time, intelligence and influence to the creation of the Bucks County Historical Society and to all its branches, of which this building and its contents, is our greatest possession.

Mr. Fackenthal then presented Mr. William A. Labs, who
under Dr. Mercer's direction, had charge of erecting the museum building, but he preferred not to speak, his appearance, however, was greeted with applause.

The chairman then declared the meeting adjourned.

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Springdale, the Huffnagle Home.

By John A. Anderson, Lambertville, N. J.*

(Huffnagle House, New Hope Meeting, October 28, 1916.)

A little more than 200 years ago Robert Heath took up in Solebury township, Bucks county, Pennsylvania, two contiguous tracts of land comprising 1,000 acres, extending from the Delaware river at New Hope about 2 miles along the course of the stream which has its rise in the noted Great Spring farther west, and said to be, according to Professor Othniel Marsh of Yale College, the outlet of a large subterranean lake under Centreville, near Doylestown. The Huffnagle property, known as Springdale, containing 200 acres, is located on this stream, about 1 mile west of New Hope, and about the middle of the Heath tract.

The members of the Huffnagle family who came from Philadelphia and became residents of Springdale, at different times, were John Huffnagle and Sarah Eliza, his wife, and four sons, William K., Alfred, Charles and George Washington.

William Maris, who came to New Hope about 1812 and built a number of residences and factories, built the original Springdale mansion and sold it to William K. Huffnagle, who was the first of the family to reside there. William was a civil engineer engaged extensively in various enterprises. He served as principal engineer for the railroads and canals of the eastern division of Pennsylvania and, in that capacity, supervised the construction of the Delaware Division canal through New Hope from its head at Easton, in 1829-30. His connection with the public works of the State is commemorated by a marble slab near the Easton ter-

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*Mr. Anderson was in his 88th year when he prepared this paper. He was present at the meeting, spending more than an hour with his friends during the noon intermission, but owing to the dampness of the room in which the meeting was held, he thought best not to attend the sessions. He was born at Flemington, N. J., June 6, 1829, and died at Lambertville, N. J., March 18, 1917. As a boy he lived with his parents at Doylestown, where he was educated.
minus of the canal. In 1847 he sold the Springdale property to his brother Charles and removed to Mount Holly, N. J., where he died, April 14, 1854, in his forty-fifth year.

Charles presented the property to his parents, John and Sarah Eliza Huffnagle, who resided there until their death. He made his home at Springdale, when in this country and, after his death, his brother George W. Huffnagle occupied the mansion. Alfred, the younger son, farmed the place for his father for many years and was universally esteemed. In later years he became the chief druggist in the Satterlee U. S. A. General Hospital, after a few years training as a druggist in Philadelphia. Later he became superintendent for the Vulcanite Paving Company, of Philadelphia, laying the pavements in Philadelphia along principal streets and public buildings, Fairmount Park, Washington Avenue, and also in Washington, D. C. He died at an advanced age.

John Huffnagle, Sr., the father, was a well-known merchant in Philadelphia and kept a large wholesale store at Fifth and Market streets where Netter has his liquor store in the original building. He was an importer of German goods to a great extent. He had a residence at the site now occupied by the Reading terminal, where he owned a plot of ground and a house. There was a spring at the southwest corner of the lawn that gave great trouble to the builders, before it was probably turned into the sewer at the time of the erection of the railroad station there. There was a paling fence in front of the lawn, facing High, now Market street. John Huffnagle, Sr., married the daughter of Colonel Franks of Philadelphia, who fought throughout the entire American Revolution and was an intimate friend of General Washington. They were staunch Presbyterians and members of the First Presbyterian Church of Philadelphia. The Colonel and his wife, who was the daughter of Col. Davison of the Continental army, were among the main supporters of that church. His daughter was a beautiful woman and an acknowledged belle in the elite society of that day.

Charles Huffnagle was born in Philadelphia March 23, 1808, and died unmarried. He was a graduate of the University of Pennsylvania and a skilled physician. In 1826 he sailed from Philadelphia to Calcutta as surgeon on the ship "Star." His success in treating cholera among the British troops in Calcutta
SPRINGDALE—THE HUFFNAGLE MANSION.
Near New Hope, Bucks County, Pennsylvania.
View from the west.

SPRINGDALE—THE HUFFNAGLE MANSION.
Front view in winter.
Photographs taken 1916 by John A. Anderson.
won high commendation from the authorities there. He became a partner in the banking house of John Palmer and subsequently became associated in the firm of Smith, Huffnagle & Co., bankers, and agents of the East India Company. On September 27, 1847, he was appointed the first U. S. Consul at Calcutta, by President James K. Polk, and on September 6, 1855, was commissioned U. S. Consul General to British India. He held the latter position until his death at London, England, December 8, 1860, while on his way to resume his duties in Calcutta after an absence of three years in the United States on account of ill health. He was succeeded as Consul General by Dr. Samuel Lilly, of Lambertville, N. J., who was commissioned January 7, 1861.

The Springdale dwelling, as originally constructed by William Maris, is rectangular in form with a frontage of about 48 feet and with a smaller rear extension. The octagonal entrance hall extends partly beyond the line of the front. The stone walls are covered with plaster tinted a delicate pink. A conservatory was formerly attached to the eastern end of the house. During the time of the consul’s sojourn there it was filled with exotic plants and flowers, but they could not stand the vigorous winters of our climate and were replaced with those native to our clime. At the west end of the original building a large and higher addition and also a library building were made in 1856 by order of Dr. Huffnagle, from plans designed by Samuel Sloan, an architect of Philadelphia. The additions made room for the reception of 2,000 volumes of ancient and modern books and a very large collection of rare and valuable curios from India, China, Japan, Egypt, and other countries. Part of this collection was shown in London in 1851 where Dr. Huffnagle received bronze medals for the best exhibit of art and industry of British India. The additions made to the building gave it the present dimensions of 100 feet front by 94 feet in depth.

Dr. Huffnagle’s collection was thrown open to the public on Tuesday of each week, when the rooms were crowded with visitors. The following extracts from a paper printed shortly after his death give a graphic description of his home and this valuable collection.

“We, in common with hundreds in this county, have enjoyed the hospitalities of the large hearted gentleman who presided over this pleasant
646 SPRINGDALE, THE HUFFNAGLE HOME

retreat where refinement and taste so largely abounded. Springdale, the late Consul's Villa, is constructed somewhat in the pointed style, of large and symmetrical proportions. The dwelling is approached along a carriage drive which enters the lawn beneath an arch surmounted by an eagle and decorated with the Crest of the family.* Within the enclosure, and opposite the hall door, stands a beautiful fountain. On entering the mansion one is amazed and delighted at the brilliant scene so unexpectedly meeting one's gaze. The drawing-room and library were to me full of interest; an oriental atmosphere appears to pervade the latter, heightened in effect by luxurious divans covered with the skins of Bengal tigers; by the skulls of lions, elephants and other tropical animals and, above all, by an air voluptuous languour filling every recess of the superb apartment and resting over every object visible there, whether it be the weapons of Eastern warfare, the idolatrous evidence of a barbarous race, the disentombed mummies, the gorgeous gold and silver decoration of Asiatic magnificence, or the time honored armor of the days of crusades and chivalry. To the drawing-room adjoining this gem of libraries, it is impossible to do justice and I must confine my account to a brief retical of its curiosities both of nature and of art. A statue of Bonaparte, by Canova, a vase of exquisite workmanship carved from the horn of a rhinoceros, an extensive collection of beautiful paintings, numerous East Indian trinkets of great value and various other objects of artistic skill, combined with birds of brilliant plumage and insects of gayest coloring, to render this splendid reception room an endearing testimony to the taste and munificence of the Consul General. The presence of graceful and accomplished ladies contributed a further charm to the attractions of Springdale and served to impress its recollections ineffacably upon the memory."

This account enables one to picture, to some extent, the beauty of this once elegant home. The writer of this paper, who was present on one of these occasions, can bear testimony to the sense of humor of the doctor who used to exhibit a portrait which apparently represented an Indian Nabob in native costume, when presently the admiring visitor would discover that it was a picture of the doctor himself.

Among the animals imported by Dr. Huffnagle were a drove of fifteen of the humped sacred cattle of India, an Arabian horse valued at $10,000 (this was offered to the doctor when the animal arrived in Boston, but was refused), Syrian goats having long drooping ears and long silky hair, Arabian sheep with hair like

* The family Crest, above referred to, is described as follows by the Rev. John Huffnagle M. D.:

"Eagle over—on top—horse shoe, two horse shoe nails crossed as in the letter X, the latter placed on and in front of keystone of arch (Hoo-f-nail-eagle—Huffnagle)."
a dog and black and white heads, swine from China with black skin and hair, Shetland ponies, Esquimaux and Newfoundland dogs, etc. The sacred cattle did not increase in this climate save in producing a large number of half-bloods. Particular attention was paid to the breeding of Shetland ponies. A neighbor of Dr. Huffnagle informed the writer of this paper that the doctor was frequently seen driving a team of four ponies. It was a favorite pastime of his nephew, "Little John," to train these animals and drive them to interesting performances.

To take a meal with Dr. Huffnagle in his elegant home, was to partake of a sumptuous banquet. The table was furnished with the rarest china of an exquisite pattern, covered silver meat dishes and fine old cut glass. At one end of the table might be seen a roast leg of delicious mutton or a standing roast of tender beef and at the other, usually, roast fowls, and with them were served all the additional luxuries of the day and season. The doctor imported crystallized sugar from Calcutta, fragrant Mocha coffee, and tea, that in its dry state, gave out a perfume that is never known in this country.

The beautiful fountain, in front of the mansion, was supplied from a distant reservoir on the hill, where the water was collected from two wells driven through the solid rock, and stored in a brick wall reservoir 12 feet square. It was conducted to the house and fountain through iron pipes, furnishing a jet at the fountain which played constantly to a height of 25 feet. At the base of the jet was a basket holding a ball which, at intervals, rose and fell on the spouting stream. In front of the jet reclined a stone deer purchased in Paris. The basin of the fountain held several hundred gallons of water, clear as crystal. Swimming in it were many varieties of fish from the Delaware river. In the attic of the house are five lead-lined water tanks formerly used to supply the several bathrooms, chambers and kitchens with water. At one time there was a large mill pond on the premises from which water was supplied to the old grist mill.

Since the death of Dr. Huffnagle, his collection has been widely dispersed. A few of the valuable curios are now in Memorial Hall, Fairmount Park, Philadelphia. A mummy, claimed to be the daughter of a high priest of the court of the Pharaoh of the oppression, in the time of Moses, was deposited in the Academy
of Natural Science, Philadelphia, by his brother George W. Huffnagle, after the sale of the curios, where it can be seen. The public sale in Philadelphia, June, 1885, of a large part of the collection by Stan. V. Henkels, a prominent auctioneer of that city, required three full days.

After the death of his brother Charles, George W. Huffnagle began his residence at Springdale. His son, Rev. John Huffnagle, M. D., resided at the homestead from infancy, during many years. He is a graduate of the University of Pennsylvania and was at one time a medical cadet in Satterlee General Hospital, U. S. A., West Philadelphia. In after years he was the sole resident physician of the House of Correction, Holmesburg, Philadelphia. Under the strain of the work there his health broke down. After a short season of rest he studied for the ministry, was ordained, and became the pastor of the Baptist Church at Canada Hill, near his home, and afterward of several churches in New Jersey. He is at present living in Germantown, Philadelphia, engaged in literary work.

Before concluding this paper a little space must be claimed for mention of two ancient neighbors of Springdale. One is a large factory, built by William Maris, nearly a century ago, for a cotton mill, now used as a silk mill. The other, a smaller building, was erected by Robert Heath, in 1707, for a flour mill. To this an addition of a story and a half was made in 1873. This mill, now idle, was the first mill for grinding corn in this section of the country.

Some of the facts here given are from the recollection of the writer and of residents of New Hope and vicinity. Other information is from Gen. Davis' History of Bucks County and from Battle's History of Bucks County. The dates connected with Dr. Huffnagle's official positions are from government records at Washington.

Valuable information was given by Mrs. Isaac VanPelt, of New Hope, and the writer is especially indebted to Rev. John Huffnagle, M. D., for information from reliable sources, respecting a family having a distinguished colonial ancestry, as recorded in the archives of the Revolution in the war office, Washington, D. C.
DR. CHARLES HUFFNAGLE.

Photograph of an oil painting of Dr. Huffnagle in his consular uniform, painted by an artist at Calcutta, India.
The Huffnagle Mansion and Its Collection.

BY COL. HENRY D. PAXSON, HOLICONG, PA.

(Huffnagle House, New Hope Meeting, October 28, 1916.)

I came here to-day to fulfill a two-fold request of our President, Dr. Mercer—to read for Mr. Anderson, his scholarly paper entitled “Springdale, the Huffnagle Home;” and to give you my recollections of “The Huffnagle Mansion and its Collection.” I have not prepared any formal paper, and what I have to say will be in the nature of an off-hand talk, in which I will avoid, as much as possible, ground covered by Mr. Anderson. My difficulty to-day is going to be to encompass in a few words a description of a marvelous collection, because I can say without exaggeration that down to Dr. Huffnagle’s time, it was the largest, most interesting and valuable of its kind, public or private, that had been brought to this country. This was before the days of our great museums. The Smithsonian had only recently been established. The Academy of Natural Sciences in Philadelphia, while in existence, possessed little from distant lands. There was nothing at that time in either New York or in the New England States. Dr. Huffnagle was, therefore, a pioneer in this particular field, and that this great collection should be brought to and housed here in New Hope makes it a subject of double interest to Bucks countians.

At the outset, I should say that I never knew Dr. Huffnagle, as he died before I was born, but my father knew him well, and from him I learned much of the Doctor’s strong and many-sided personality. But I am fortunate enough to possess an oil portrait of the Doctor, showing him in his Consular uniform, which was painted by an artist in Calcutta, and which I have brought here to-day so that you all may have an opportunity of meeting him in that way. My own recollection goes back to the year 1876, when either with my father or with Captain John S. Bailey, I was a frequent visitor to this mansion, now in sad dilapidation and decay, but then filled with rare objects from the mystical East, set amid regal furnishings, the sumptuousness of which rivaled the palace of an Indian Prince or Rajah. The entrance
to the mansion was by the octagonal vestibule and large main hall, the walls of which were lined with mounted heads; horns of the deer, the ibex and animals from the wilds of Thibet, India and Africa. Then, passing to the left, you came to the reception room (17 by 20 feet), filled with cases of Indian curios. I recall a series of wooden figures or manikins representing different phases of native Indian life and industry—the wooden plow and yoke of oxen—a group showing the sowing of seed and harvesting of grain—the silk industry in all its ramifications; then the minerals of India; and now Asiatic birds with their bright plumage and specimens of their eggs; cases of butterflys and moths of unusual brilliancy; animals and reptiles, among which was the cobra and its flat head and darting tongue. The visitor then passed through to the room (26 feet by 54 feet), known as the drawing-room, where this meeting is being held. Above the cases, these now dingy walls were then resplendent with paintings by old masters and water colors, portraying the sun bathed landscape of the East. Here hung ancient armor, coats of mail and weapons of civilized and savage peoples. The cabinets below contained objects of great interest and value, the enumeration of which would be beyond my present undertaking. I can only refer to a few. Here were Egyptian antiquities in great numbers, at that early day almost unknown in this country. First of all was a mummy, a daughter of the High Priest of Horus, of the XIX Dynasty, about 1400 B. C., or near the time of the Exodus of the Israelites from Egypt. With it was the wooden outer coffin with carved headpiece, together
with mummied ibises and a marble tablet from the stone sarcophagus. These are now the property of the Academy of Natural Sciences in Philadelphia. Their history, I give you from an old catalogue.

"In the year 1847 Dr. Huffnagle made an excursion to the great pyramid of Saccara, in Egypt, for the purpose of procuring a valuable and authentic Egyptian mummy, as well as other relics from the same source. This pyramid is called by the Arabs 'Harem el Modarrgeh,' or the Pyramid of Degrees, and is characterized by its resemblance in the interior to an extensive catacomb. It is filled with innumerable secret passageways and hidden chambers, and was opened by the Baron von Minutoli, in 1821. The doctor, having obtained the services of a chosen number of Arabs, visited this pyramid, and passed nearly a fortnight within it in making excavations in his search for a rare and very ancient mummy. He at length succeeded in forcing his way into an heretofore unexplored chamber. In the center of the chamber he discovered a large stone sarcophagus, surmounted with a heavy marble slab, having upon it a tablet of white Egyptian marble, which is highly ornamented with ancient hieroglyphical characters. After considerable labor, he succeeded, by means of gunpowder and implements, in removing the above huge marble slab. Within the sarcophagus he found a wooden coffin which enclosed an elegantly preserved encasement of composition, highly ornamented with hieroglyphics, in brilliant colors, descriptive of the history of the personage contained therein. Upon opening the encasement, the tissues of the body from contact with the atmosphere, immediately crumbled to dust, leaving a portion of the skeleton in a good state of preservation. Surrounding the body within the encasement were a number of rare bronzes, lachrymals, and charms, indicative of the high rank of the deceased.

"Owing to the doctor's great desire to obtain such a specimen, it was necessary for him to hazard his life in removing it from the pyramid. The Sultan had previously issued a decree making it a capital offence for any person to remove such treasures from his domain. The doctor, however, succeeded, under cover of the night (although chased by Arabs), in removing it to a point of mere temporary safety. He then, as the only alternative, demanded an interview in his official capacity as an officer of the United States Government with the Sultan and explained to him just what he had done in the matter, informing the potentate that, unmindful of his late decree, that he had ventured to take this specimen for the purpose of exhibiting to his American friends the rare treasures of Egypt. After a thoughtful pause, during which time the doctor's life was in jeopardy, the Sultan granted him his gracious permission to take his coveted object to his own country, and even supplied him with safe transportation out of his domains.

"The following is Admiral E. W. McCaulay's (U. S. N.) translation
of the hieroglyphical inscription upon the outside of the encasement containing the mummy: 'A royal oblation to Patah Sokaris, the Osiris, the great god, the lord of the entrance of the grave. There was given him for the ceremonial of the dead, dead ducks, meats, strong wine to the spirits of As—tati, and wheat to the mother of the house, the daughter of the superior high priest of Horus.'

There was also valuable collections of unique and rare wearing apparel, Chinese and Indian objects of various kinds, a collection of Chinese and Indian idols and household gods; bronze sacred Brahma Temple Bells; 851 articles listed in the catalogue I have here of the sale of ‘the magnificent and unique collection of curios’ held in Philadelphia, by Stan V. Henkels, the auctioneer, upon June 24-25-26, 1885; each item in the catalogue being a gem sought after by collectors. And this catalogue by no means contains all of the collection which Dr. Huffnagle made, for there is no doubt that many articles were sold from his collection, shortly after his death in 1860.

Then, there were quite a number of pieces of furniture and household utensils, which formerly belonged to Dr. Huffnagle’s mother, Sarah E. Huffnagle, and are ‘Washington relics,’ so-called. I will explain how they came to be so designated. Colonel Isaac Franks, Dr. Huffnagle’s grandfather, served as an officer under General Washington during the Revolutionary War, with a reputation as a brave and gallant soldier. During the summers of 1793 and 1794, General Washington, with his family, occupied the Franks residence in Germantown, having leased the same as a furnished house for that period, and it is these articles, the property of Colonel Franks, and which were used by General Washington while he occupied the house, that are now called ‘Washington relics.’

I recall two very interesting framed autograph letters that hung on these walls, one of Thomas Jefferson, a copy of which I will read you:

"Thos. Jefferson sends to Mr. Leech a half dozen bottles of cider and some dried peaches, which, in the present state of his stomach, may be acceptable, and he salutes him with great friendship.

"Monticello, Mar. 28, '22."

and the other of Sir Walter Scott, as follows:

"I am extremely sorry to see the warrant of sale in Hogg's case. I should like the day of sale to be fixed at as great a distance as is con-
sistent with our duty in case there may be yet any subscriptions obtained, but the law must have its course. I return the papers, and am, Yours truly, WALTER SCOTT.

"Abbotsford, Saturday night, April 17, 1830."

The library room (19 by 44 feet), adjoining this one on our right, originally, I am told, contained a magnificent collection of some 4,000 or 5,000 volumes. Soon after the Doctor's death, the more valuable books found their way to the shelves of book-lovers and collectors, the remnants, some 2,000 volumes being catalogued and sold about 1873. Even then much of value remained, as this catalogue I show you indicates. You would be interested if I read the titles of these books, but time will only permit me to turn over the pages hastily and tell you that there were at that time, of the classics, 128 volumes; dictionaries, 145 volumes; dramatic works, 15 volumes, fiction, 84 volumes; history, 424 volumes; medical books, 96 volumes; poetry, 128 volumes; religion and books of devotion, 123 volumes; science, 45 volumes; travel, 180 volumes; grammars, 56 volumes in English, Greek, Latin and French; geographies, 74 volumes; science and art, 24 volumes; ancient history, 137 volumes; and so on indefinitely. These had all been disposed of when I first knew this place, and all that remained were those empty shelves of a great library, which bespoke the intellectual attainment of their owner.

I have here a portfolio containing many Huffnagle family papers, some of which I will show you. This is a catalogue of the sale of "Mr. Charles Huffnagle's Elegant Household Property," which was held at "his residence, Corner of Mangoe Lane and Mission Row," in Calcutta, India, upon Thursday, October 23, 1851. It will be interesting to quickly go over this catalogue, as it will show the contents of the home of one who was the friend and associate of Indian princes. Included in the catalogue we find cut and frosted table glassware, French and British porcelain, plated ware, fashionable silver-plate by Hamilton & Co., a double-barrelled fowling piece "made to order by Deane," elegant furniture by Shearwood & Co., such as drawing-room tables, marble top chiffoniers, settes and conversation couches, mahogany chairs, easy chairs, mahogany book shelves, carved ebony teapoy, "a very beautiful self-performing organ" by the
celebrated maker Davrainville, “playing the most select and modern overtures, waltzes, quadrilles and operatic pieces,” a Broadwood & Son’s semi-grand piano, “lately imported at a cost of Co.’s Rs. 1,200;” “a mechanical clock made to special order by James McCable, and but recently received,” “marble busts of the Duke of Wellington and Napoleon,” “a beautiful model of the Paris Column of July, 1830, purchased in Paris for 700 francs,” a collection of bronzes, porcelain and Bohemian glassware, drawing-room and other lamps, mahogany winged Almirahs, an American sofa, grand piano forte by Clementi & Co., London, mahogany dinner waggons, an American trotting cart, silver mounted harness, and finally a “fashionable and easy running chariot, built by Dykes & Co., on mail coach axles, elliptic springs, painted dark green, lined with superfine claret color cloth and trimmed to correspond, dickey, lamps and poles all in excellent order.”

I have never understood this catalogue, and the sale which it indicates was held nine years before the death of Dr. Huffnagle. It may have been that he became temporarily involved in financial difficulties. In any event, it seems certain that many of the articles listed in the catalogue were not sold, and afterwards reached the mansion at Springdale.

Here is an envelope containing a number of time stained cards which tell us something of the social life of Dr. Huffnagle and his family. These are invitations to balls and teas, addressed to members of the Franks family when they resided in what is now known as the “Washington House,” in Germantown, and are of a period of considerably over 100 years ago. The most interesting are those which relate to the Doctor. This is his visiting card which reads, “Charles Huffnagle, Consul General of the United States for British India, and Consulate General of the United States Calcutta,” done in old copper-plate engraving. Here are cards showing his social life in India. This one is an invitation from the Governor General and reads, “The Governor General requests the honor of Mr. C. Huffnagle’s Company at a Scientific party on Friday, 17th inst., at 9 o’clock, S. E. D. Showees, A. D. C., Government House, July 7th, 1840.” This card reads, “RAMNARIAN DUTT presents his respectful compliments to Charles Huffnagle, Esqr., and requests the favor of his
EGYPTIAN TABLET (WHITE MARBLE).

From the top of a stone sarcophagus which enclosed the mummy of the daughter of the High Priest of Horus, B.C. 1400. Taken from a tomb at Sacarra, Egypt, in 1847, by Dr. Hulnagle. Size 19 1/4 by 21 inches.

Now in the Academy of Natural Sciences, Philadelphia.
company at a theatrical entertainment at his residence, on Monday the 17th inst., at 8½ o'clock P. M., Calcutta, Wellington Street, 11th Novr., 1856." Another reads, "DOORGA CHURN DUTT presents his respectful compliments to C. Huffnagle, Esqr., and requests the favour of his company to a Nautch at his house on Saturday, the 11th instant, at ½ past 8 o'clock P. M., Calcutta, Wellington Square, 8th Nov., 1848." These last two invitations, I take it, are from Indian Princes or Rajahs.

This is the Bengal Almanac for 1855. It is in the nature of a semi-official publication, and outside of the usual astronomical information, contains much relating to the civil life of India—the Bengali festivals, Mohammedan and Hindoo holidays, data as to the native governments, and the Rajahs, the names of the Governors General and Commanders-in-Chief in India, Judges of the Courts and sittings of the Courts, order of precedence in processions, data as to native weights and measures, etc. The almanac was evidently a companion of Dr. Huffnagle on one of his celebrated hunting trips, for it contains a diary of a trip he made during the year 1855, which occupied most of the months of March and April. Excluding small game, the animals bagged by him are given as follows: 25 tigers, 5 rhinoceros, 17 boars and 4 buffaloes, all of which were shot from the back of his favorite elephant "Howdah." There is also a record of one buffalo having been shot from horseback.

Of the many Huffnagle papers, this is the only autograph letter I possess of Dr. Huffnagle. It was written in 1836, and is addressed to Captain H. S. Brown, commander of the American ship "Star." It is rather a coincidence that this letter should have been brought to light at this time when our attention is being called to Huffnagle history, and in a rather remarkable way. My friend, Mr. Harrold E. Gillingham, of Philadelphia, only a few days ago, in examining an old desk, containing secret drawers, in an antique shop in Philadelphia, discovered this letter, and it is through his courtesy in presenting the same to me that I am able to show it to you, along with other Huffnagleiana.

While Mr. Anderson told you Dr. Huffnagle died in London in 1860, he did not mention the fact, which may not be generally known, that his body was brought back to America, and was interred within a few rods of the place where we are meeting to-
I have here a memorandum made by one of his family which shows that his body was buried in a cement vault, along with his mother, Sarah E. Huffnagle, and there were also buried near them at Springdale, John Huffnagle, his father, and Charlotte Huffnagle, an aunt, who died at the age of 90 years. No stone or tablet now marks their final resting place, which I believe was their wish, and the location of their interment is known to few persons other than members of the family.

Mr. Anderson has alluded very briefly in his paper to the live stock imported to this country from British India, by Dr. Huffnagle, with a view of improving our local breed. Here is the original sale bill, from which we learn more of the particulars. The stock, at the time of the sale, consisted of the following:

_The Thoroughbred Arabian Horse “Bedouin.”_ This horse was shipped by Dr. Huffnagle at Calcutta on board the American ship “Galconda” and arrived in good condition at Boston after a stormy passage of 165 days. The certificate of purchase describes this animal as follows: “Sold to Charles Huffnagle, Esq., American Consul of British India, at Calcutta, a grey Arab colt, of the highest caste of the Kylan breed. He was bred by one of the Bedouin tribe of Amaza; from thence he was brought by land to Bagdad; from thence he was sent by an Arab schooner to Bassorah; from thence he was sent by another schooner down the Persian Gulf to Bombay; and from Bombay he was brought by one of the Peninsular and Oriental Company’s Steamers, to the well-known Arab dealer, Shiek Ibrahim, at Calcutta.”

_The India Junna-Paharee Bull (Maha—Rajah), imported from Northwestern Hindostan, 1,600 miles from Calcutta._ “He is of a slate color, upwards of 15 hands high, has a large hump over the shoulders, a very pendulous dewlap passing down in heavy folds between the fore legs, has an eye like a gazelle, and a skin almost as fine as silk.”

_The Junna Paharee Cow “is of a white color and has a hump and dewlap similar to the Bull, and is of the same height.”_

_Two Full-Blood Heifers “are of a beautiful silver-grey, and are animals of the Pure Junna Paharee breed; they were dropped in this country, and are 16 months old.”_

_Twenty-five or thirty crosses between the Indian bull and American imported cows; ten Palestine and Arabian sheep; five_
THE CALCUTTA BULL (MAHA-RAJAH).

From an oil painting now in possession of Col. Henry D. Paxson.
English cotswold sheep; one Chinese boar and black Chinese sow; twenty-five or thirty crosses between Chinese and the celebrated Chester county stock.

The merits of this imported stock were fully set forth—as to the cross between the English Cotswold and the Arabian Palestine sheep, it was stated that they “fatten easily, have fine wool, and make the best of mutton,” while the cross between the Chinese boar and the Chester county breed will, it is said, “also fatten easily.”

Here is a large oil portrait of the celebrated bull “Maha-Rajah,” which animal I well remember, as my father purchased it at the sale, and as he afterwards learned much to his regret. Arriving at the sale late, the bull was under the hammer, and rather out of compassion for the auctioneer than of any idea of becoming a purchaser, my father made a bid, which not being increased, the animal was soon knocked down to him. That night he went home without the bull, and with a heavy heart, as he had learned that the animal, as respects disposition, was sold “as it.” The following day, an army of men and boys drove the animal out a back road to our farm in Buckingham, where he broke down all stalls and enclosures, and proved himself generally unmanageable. Finally, my father, feeling that the animal was a menace to the neighborhood, arranged to have him dispatched, and old residents of Buckingham will tell you to this day of the great “doings” that took place in our orchard and quarry lot the Saturday afternoon they shot the Calcutta bull.

Now, I will conclude by showing you, in a hurried way, some of the relics from the Huffnagle collection, which, as a boy I saw and coveted in this old mansion and which in later years I was able to acquire and bring back to Bucks county.

This brass nameplate was taken from the residence of John Huffnagle, in High Street, Philadelphia.

This is Dr. Huffnagle’s date-wood walking stick with tiger tooth handle with the inscription carved thereon, “Charles Huffnagle, Calcutta.”

This little object is the Doctor’s pocket compass which he carried with him on most of his travels.

This is a war-club from the Fiji Islands. It is the common
type from these Islands, and from its shape is known among collectors as the pineapple pattern.

Here is another form of club, beautifully carved from end to end. These carvings, before the introduction of metal tools, were done, I am told, by the natives by the use of sharks' teeth. Here is a paddle, also beautifully decorated.

Here is a small club known as "Knob Kerrie." In central Africa and many of the islands of Polynesia, it is used by the natives as a throwing stick to kill rabbits and other small game.

Here is one of the older types of the boomerang. This weapon, as you know, comes from Australia, where it is used by the natives in war and the chase, and is so constructed that being thrown and failing to strike, it returns to the thrower.

This is a very old sword, No. 138 in the catalogue, and still having the original label on it, and is the type of the sword to be found to-day in India and other eastern countries.

Here is a handsome damascend sword, jeweled and beautifully decorated, such as would be carried by a Rajah and gives you some idea of the luxury in weapons among the Musselmen and grandees of India.

Here is an elephant goad. In riding the elephant in India, before the days of the automobile, if it were desired to accelerate his speed or to get him on high gear, you would prod his side with this sharp instrument.

This murderous looking piece, its blade as sharp as a razor, is an elephant knife and was used in former times by the natives of India in the capturing of wild elephants. The method is after this fashion. When the elephant was located, the natives, brandishing spears and weapons, and with loud outcry, formed themselves in a circle around him. Then, when the animal's attention was attracted to some object, on one point of the circumference of the circle, a native would crawl up stealthily behind the animal through the high grass from the other side of the ring and deal him a blow on the leg severing the tendon. This cruel custom, known as "ham-stringing" is, I understand, now prohibited by law, even in barbarous countries.

This large, double-handed sword is a Chinese executioner's knife, and was so labeled in the Huffnagle catalogue. Knives of this character are, I am told, used in China and Japan to this
GROUP OF HUFFNAGLE COLLECTION.

(A) Boomerang from Australia; (B) Gun-shaped club from Fiji; (C) Carved paddle from Fiji; (D) Knob kerrie from Africa; (E) War club from Fiji; (F) Elephant "ham-stringing" knife from India; (G) Chinese executioner's knife; (H) Kharga or Buddhist sacrificial knife from Nepal.

day in the execution of criminals, which is by decapitation. When Charles I was executed, he laid his bare neck on a block and the executioner, with a heavy axe, resembling a broad-axe, chopped off his head. In France, they use the guillotine. The condemned man is strapped to a sliding board which is run in between two tall uprights between which is suspended a knife heavily weighted; this slipping down, between the uprights, severs the head from the body. With this knife, which I show you, the execution was by hand and of the most mediaeval character. The condemned man, with eyes blindfolded and hands bound behind his back, was compelled to kneel on the ground, then the executioner standing at his side takes the knife and deals the victim one heavy blow which usually severs the head from the trunk.

Here is a very old and highly interesting specimen. In the absence of the original label, which seems to have been lost, Henkels the auctioneer, erroneously catalogued it as a Chinese executioner's knife. After much investigation, it has been identified, by competent authority, as a sacrificial knife or axe, known as "Kharga" and comes from Nepal, a part of northern India which has never fallen under Mohammedan rule. This knife, as you will notice, has a broad massive blade terminating in a projection and bearing scroll ornaments and inscriptions and the Buddhist emblem of the human eye incised and colored in the steel. It was part of the religious paraphernalia of a Buddhist High Priest.

Strange as it may seem, it is a fact that to-day in India, and possibly in other countries of the Orient, sacrifices of sheep, goats and other animals are made much after the manner of Old Testament days. Quite recently I came across an unusual and to me most valuable photograph, since it confirmed the identification of this implement. The picture represented a street scene in one of those Eastern cities on the occasion of the dedicatory service of a new electric street car line which was being opened in a city, so old that its streets had resounded with the wheels of the chariot thousands of years before the Christian era. Here were dignitaries of state, military officials and a great throng of people, and in the center of the group at the intersection of the street stood a new trolley car, in strange incongruity, amid those ancient surroundings. At the spot where, in
our ceremony, we would drive the golden spike, a lamb had been sacrificed and its blood spattered upon the bright rails. Over the animal’s body stood the towering figure of the High Priest clad in his robes of office. In his right hand he held aloft a sacrificial knife, just like this one, while his left hand was extended to Heaven, as if asking the blessing of their God for the success of this highly modern railway enterprise.

The last article I will show you, a gem of the collection, is this beautiful catlinite pipe, presented by the Indian Chief Red Jacket, to John Huffnagle, the father of Dr. Huffnagle, nearly 100 years ago. In the year 1820, John Huffnagle, with some members of his family took an extended sight-seeing trip. As it was before the days of railroads, they traveled with a carriage and pair. Their objective point was Niagara Falls, and while there, John Huffnagle sought out the celebrated Indian. This well known Indian orator spent much of his time during the latter years of his life, about the hotels in the vicinity of the Falls, and was much wined and dined by tourists who sought the distinction of meeting him; in fact, in those days, to have journeyed to Niagara Falls without meeting Red Jacket would be like a trip to Washington to-day without seeing our President Wilson. Mr. Huffnagle must have ingratiated himself much in Red Jacket’s favor, as when he left he received from him, in token of friendship and as a keepsake, this peace pipe. Prized and cherished, it was one of the last of the relics to leave the possession of the Huffnagle family.

RESIDENCE OF DR. Huffnagle
At Garden Reach, in India. From the original of an old sketch now in possession of Col. Paxson.
Thomas Wright, of Dyerstown, Pa.

BY B. F. FACKENTHAL, JR., SC.D., RIEGELSVILLE, PA.

(Huffnagle House, New Hope Meeting, October 28, 1916.)

The thought that has prompted me to present this paper was suggested by the fact that the name of Thomas Wright appears quite frequently on the books of the Durham Iron Works, during the so-called Richard Backhouse administration, beginning in 1779 and ending with the death of Mr. Backhouse about 1795.

The furnace property in Durham township was closely associated with Trevose in Bensalem township, due to the fact that both were controlled by the same people.

When Hon. Joseph Galloway was attainted of treason and allied himself with the British cause, his property was seized and sold by the commissioner of forfeited estates, and Durham was bought by Richard Backhouse, on behalf of himself and his three associates—Col. Isaac Sidman who was the Philadelphia representative of the firm and who had moved from Easton; Col. Robert Lettis Hooper, Jr., Deputy Quarter Master General, with headquarters at Easton, and Col. George Taylor, the Signer of the Declaration of Independence, who at that time resided in Durham. As Mr. Backhouse was also a colonel, all four partners had the same military title.

George Taylor died at Easton, February 23, 1781, after which the remaining three partners continued to operate until the close of the open season of 1789, when the furnace made its last blast. It is not known why operations were stopped, it may have been due to the scarcity of wood for charcoal in that neighborhood, or to the fact that the plant could not be operated at a profit.

An ejectment suit begun in the court of common pleas at New-
town to dispossess the heirs of Richard Backhouse, was argued twice in the supreme court; the final decision in 1802 was decided against the widow and heirs of Richard Backhouse, and they were dispossessed, as it was shown that Joseph Galloway owned the property only in right of his wife Grace, daughter of Lawrence Growdon. By another decision of the supreme court the Trevose property was also restored to the heirs of Grace Growdon Galloway.

Col. Richard Backhouse was the manager for the company and was at all times the ruling spirit of the firm. At the time they purchased Durham he was an assistant deputy quarter master general to Col. Hooper. He was an Englishman who in 1772 is reported as living in Northampton Town, now Allentown, and in 1778 as living in Easton where Robert Levers reported him to the supreme executive council as not having taken the oath of allegiance. In 1779 he moved to Springfield township, and on or about April 1, 1780 he moved to Durham. On November 2, 1769, he married Mary Williams, when she was but 19 years of age, and the fact, as recorded by General Davis, that she moved to Plumstead township in 1804, when ejected from Durham, suggests that she may have belonged to one of the Bucks county Williams families. She died in Plumstead in 1815 at the age of 65 years.

Prior to the purchase of Durham, to which I have referred, Richard Backhouse and Samuel Williams were associated in operating the Greenwich forge on the Musconetcong creek in New Jersey, about four miles from its mouth where it empties into the Delaware river at Riegelsville, New Jersey. Samuel Williams failed in business in 1780, and then retired from the management of the forge, but continued to do other business in that neighborhood. There is some, although not definite evidence that Samuel Williams was a brother of Mrs. Backhouse; their correspondence shows a close intimacy between the two families.

During the Backhouse administration at Durham, Thomas Wright, of Dyerstown had many transactions with the iron works. He supplied them with corn, wheat, and buckwheat and often with cattle, sheep, hogs and horses, usually taking his pay in bar iron and stoves, for there was very little ready money
changing hands in those days, and, moreover continental money
was very much depreciated in value.

In 1780 Thomas Wright also furnished victuals and rum to the
men who quarried hearth stones for the Durham blast furnace;
these stones were used for the very first blast of the Backhouse
administration, which began May 30, 1780. It is not likely that
fire-bricks were used for lining furnaces at that early day.

Thomas Wright was born in County Down, Ireland, in 1748.
He immigrated to America with his two brothers Joseph and
William, in 1763. According to the History of Bucks county by
Gen. Davis, he was a good looking young Irishman who landed
in Philadelphia about 1763, and settled at Dyerstown, two miles
north of Doylestown, in Bucks county, where he was soon in
charge of a school. He secured a home in the family of Joseph
Dyer; taught the rudiments of English to the children of the
neighborhood, and made love to the daughter of his host. One
day they slipped off to Philadelphia and married, relieving the
case of a deal of difficulty, for at that day, Friends would not
consent to the marriage of their daughters out of meeting.

In 1774 he applied for and obtained membership in the Bucking­
ham Monthly Meeting of Friends, at which time his three
small children, Joseph, Rachel and Thomas, were also accepted.
In 1778 he took the oath of allegiance, which was objectionable
to the Friends and he was dealt with accordingly, whereupon he
justified his act and was disowned First Month Second 1779.

The public records at Doylestown show that he had many
transactions in real estate, so many in fact, that he might be
termed a "land speculator." He bought a number of farms at
sheriff's sale and later sold them at an advanced price. He is
described in these deeds as being a "shopkeeper."

There are nineteen manuscript letters and papers from him to
Richard Backhouse in possession of the Bucks County His­
torical Society, some of them written before Col. Backhouse
moved to Durham, and one written after Mr. Wright moved to
Wilkes-Barre. In fact it is from these letters that we learn of
Col. Backhouse living in Springfield and the date of his moving
to Durham. These letters show close personal relations between
the two families.

On January 20, 1783, Thomas Wright and Richard Backhouse
entered into partnership to operate the Greenwich forge beginning April first. This forge was the property of Hugh Hughes from whom it was leased. There appears to have been some friction or misunderstanding between the partners at the outset, but this soon passed and their relations then continued cordial and pleasant. This partnership appears to have lasted but one year, as they advertised to sell partnership property at public sale on March 20, 1784. There is evidence to show that Mr. Wright moved with his family from Dyerstown to Greenwich Forge where he lived during the term of this partnership, and then moved back to Dyerstown. One year seems to have been sufficient for him to gain experience as an "Iron Master." Both the partnership agreement and the advertisement to sell personal property are in the archives of the Pennsylvania Historical Society of Philadelphia.

At the time of the Backhouse and Wright partnership, the store at Greenwich Forge was conducted by Aaron Musgrave & Company. There is no direct evidence to show who Mr. Musgrave's partner was, but indications point to Mr. Wright, and moreover his name appears on the store books prior to the partnership. Many of the entries in the store books are in the well known handwriting of Mr. Wright, who was a splendid penman. Another evidence that he may have been interested in the store is the fact that when he moved back to Dyerstown he took this store book with him and continued to use it for his Dyerstown accounts, consisting mostly of his dealings in cattle. The book that I am referring to belongs to our society.

It is somewhat confusing to know whether this Greenwich store was an ordinary country store selling groceries and dry goods and incidentally liquors, or whether the reverse conditions might be true vis—-that it was a liquor store incidentally selling groceries and dry goods.

A somewhat careful tabulation of the accounts contained in this store book, shows that there are 2,831 entries, over a period of ten months, (excluding those not for the sale of goods,) and that the aggregate charged for these items amounts to £1,434-17-4 and that 690 of the entries, or 24.23 per cent are for liquor sold to the workmen. This liquor amounts to 663 gallons, 1
quart, and 1 pint, and the amount charged for it was £719-18-1, or 50.17 per cent in value of all sales.

This can be tabulated as follows:—

2,831 total entries aggregating £1,434-17-4.

690 Liquor entries 24.23 per cent aggregating £719-18-1.

Quantity of liquor sold 663 gallons, 1 quart, 1 pint. Sales of liquor amounted to 50.17 per cent. of entire sales.

Sold at an average price of 3s.5d. per quart.

Fully 90 per cent. of all liquor sold was rum, which seemed to be the favorite tipple, this was charged at the following prices:

- October 10, 1782 to November 24, 1782, 3s.9d. per quart.
- November 24, 1782 advanced to 4s. per quart.
- January 18, 1783 reduced to 3s.9d. per quart.
- March 29, 1783 reduced to 3s.6d. per quart.
- April 1, 1783 reduced to 3s. per quart.
- April 15, 1783 reduced to 2s.6d. per quart.
- May 21, 1783 reduced to 2s. per quart.

There is some evidence to show that the reduced prices of rum was due to inferior quality.

The price of brandy was 4s.3d. per quart; whiskey 2s. per quart; apple brandy 7s.6d. per gallon; gin from 2s. to 4s. per quart.

**Memorandum to Show Some of the Liquor Entries.**

1782

- Oct. 17, Hugh Hughes, for 2 gallons rum sent to elections...... 30s.
- Dec. 31, Profit & Loss, for 1 quart rum New Year's Eve per Thomas Wright .................. 4s.

1783

- Feb. 25, Thomas Wright, 1 quart rum dd the men that moved his family ................................. 3s. 9d.
- May 16, Hugh Hughes, 1 gallon whiskey dd men who saved the forge from destruction .......................... 5s.
- June 10, Thomas Wright in Co., for 2 pints dd Jno. Brown to give the forgemen for drawing plow shares...... 2s.
- June 10, for 1 pint rum dd John Tomer whilst dressing the bellows ........................................ 1s.
- June 27, James Williamson, for rum dd the following for the use of the working on the roads
  - Simeon Hibler .................................. 1 qt. rum 2s.
  - Samuel Frankenfield .......................... 1 qt. rum 2s.
  - Benjamin Scott ............................... 1 qt. rum 2s.
There are many entries for liquor delivered to the Negroes, some of whom appear to have been slaves.

These books show sales of merchandise to Robert Hoops the founder of Belvidere, New Jersey, the county seat of Warren county, which was originally called Hoops.

Also sales of powder to Gen. William Maxwell, whose home was near Greenwich Forge.

The selling of liquor by grocery stores was a common and usual practice in those, and even much later days. A merchant at the age of 80 years, and still in active business, that of keeping a country store in the village of Riegelsville, New Jersey, about four miles from the location of the store of Aaron Musgrave & Company, has often told me that during the early years of his business career, he sold liquor by the quart over his counter; no one discussed this adversely, or thought it unusual, because it was the custom of the times, and moreover, all his competitors were doing the same thing.

I was also told that during the Whitaker administration at the Durham iron works 1848 to 1864, that liquor was bought by the barrel, kept in the cellar of the office, and doled out to the workmen who had specially hard work assigned to them. Many of us can easily remember when a harvest could not be taken off without furnishing liquor to the harvesters; also when liquor flowed freely at our elections, often resulting in disgraceful broils and fights.

These practices have happily passed away, and it appears to me that the results of the crusade against the abuse of the liquor traffic should not be viewed from year to year, but over longer periods of time, when the results will surely show that conditions are improving in a most marked degree.

On or about July 1, 1791, Thomas Wright removed to Wilkes-Barre, Pa., making his temporary home at the tavern of Jesse Fell, who had removed from Bucks county in 1785. Mr. Wright at once associated himself with a party of men to open up a road between the Wyoming Valley at Wilkes-Barre on the Susquehanna river, over the mountain to the navigable waters of the Lehigh river, probably at the Lehigh Gap, and in clearing the Lehigh for the better transportation of boats down that river into the Delaware river at Easton, and from there down to Philadel-
THOMAS WRIGHT, OF DYERSTOWN

In a letter bearing date August 6, 1791, to his Friend Richard Backhouse, he says his part of the work was the engaging of hands and purchasing of supplies, and that his brother Dyer (presumably his brother-in-law, who had preceded him to the Wyoming Valley) was superintending the work. Later Mr. Wright moved his family to Wilkes-Barre, making his home on what is now River street until 1804, when they moved to Jacob’s Plains, Wilkes-Barre township, about 2 miles north of Wilkes-Barre, at what is now the borough of Miners Mills. At that place he had built in 1794 or 1795 a gristmill (three stories high, size 30 feet by 48 feet, containing two pairs of stones and three bolts). Later he built there a distillery and a sawmill. This place was soon known as Wrightsville. His wife nee Mary Dyer, died August 20, 1803, aged 63 years. On June 27, 1804, he married a second time to Mary Nelson, who survived him. She died at Sunbury, Delaware county, Ohio, May 3, 1824, aged about 45 years. Thomas died at his home at Wrightstown, March 25, 1820 in the 73d year of his age. He was buried in the old Wilkes-Barre graveyard (where the City Hall now stands), but 35 or more years later his remains were removed to the Hollenback Cemetery, Wilkes-Barre, where they now lie. In an obituary notice, printed at the time of his death, was this paragraph: “Through a long life he had been a very industrious, active and useful citizen. By the laborer and the mechanic he will be long remembered. He was a steady friend, and always ready to render his services among his numerous acquaintances. He died, as he believed, at peace with all men.”

The public records at Wilkes-Barre show that while living there, he continued his speculations in land, buying and selling many different tracts. He died “land poor.”

In 1797 Thomas Wright established a newspaper at Wilkes-Barre, under the name of The Wilkes-Barre Gazette. This was published by his son Josiah until December, 1800, when Thomas sold it to Asher Miner who had on May 20, 1800, married his daughter Polly.

Asher Miner was the son of Captain Seth and Anna (Charlton) Miner. He was born at Norwich, Conn., March 3, 1778. He learned the printer’s trade, and in 1799 removed to Wilkes-Barre, where he opened a school, which he conducted for about
four years, during which time he was also engaged in editing and publishing *The Luzerne Federalist*, formerly called *The Wilkes-Barre Gazette*, which he had purchased from Mr. Wright.

Charles Miner, younger brother of Asher, moved to Wilkes-Barre in 1800, and in April, 1802, became a partner of Asher's in his newspaper enterprise. This partnership was dissolved in May, 1804, after which Charles became the sole proprietor. Asher had moved to Doylestown on January 25, 1804, with his wife and one child.

This change was doubtless due to the influence of his wife Polly Wright, who was born at Dyerstown, and where she spent her childhood days. This was eight years before Doylestown became our county seat; it was then a cross-road hamlet of about a dozen dwellings.

The object of their moving to Doylestown was evidently in order that Asher Miner might establish a newspaper there; this resulted in the *Pennsylvania Correspondent and Farmers Advocate*, the first number of which appeared July 7, 1804. All previous efforts to permanently establish a newspaper at Doylestown had failed; but this one in such able and experienced hands was destined to succeed, and Asher Miner continued to edit and publish it for twenty years, selling out September 24, 1824 when he removed to West Chester in Chester county, where he associated himself with his brother Charles, who had in 1817 purchased *The Chester and Delaware Federalist*. In 1818, the name of that newspaper was changed to *The Village Record*, which they sold out in 1834, when Asher moved to Wrightsville, Luzerne county, Pa., where he died March 13, 1841. Charles moved back to the Wyoming valley two years earlier in 1832 and commenced farming. Asher had a large family, one of his daughters, Anna Maria married April 19, 1819, Dr. Abraham Stout, of Northampton county, Pa. His father Seth Miner, who came from Norwich, New London county, Conn., to Doylestown February 2, 1810, is buried at Doylestown.

When Asher Miner sold out his newspaper at Doylestown in 1824, the purchasers changed the name to the *Bucks County Patriot and Farmers Advertiser*, and when the purchasers sold out in 1827 the name was again changed to the *Bucks County Intelligencer and General Advocate*. It will therefore be seen that
the newspaper founded by Asher Miner in 1804, is now the *Bucks County Intelligencer*, publishing a weekly and a daily edition. The county of Bucks is certainly under lasting obligations to Thomas Wright, of Dyerstown, for his agency in bringing Asher Miner to Doylestown and laying the foundation for our splendid county newspaper of which we are justly proud.

The letter from Thomas Wright to Richard Backhouse, to which I have referred, is copied in full below. It is interesting as it gives some account of the early efforts to open up a route from the Susquehanna river in the Wyoming Valley, over the Wilkes-Barre mountain, to the Lehigh river in the Lehigh Valley.

At Jesse Fells Esqr  
Luzerne County Wilkesbarre Augst, 6th. 1791

My most Esteemed friend Squire Backhouse

Since my residence here (which has been near 5 weeks) I have had the satisfaction of discovering in this People a sensible obligation to government for the handsome sum appropriated to the Improvement of the Lehigh, which we are industriously engagd in clearing, and with great success, as far as we have gone down, we began at the Extream Part of the Great Falls where a saw-Mill is now erecting; my business is engaging hands purchasing every necessary and sends all from here, my Br. Dyer supperintends the work, the People here view this undertaking as an Object of infinite moment and Importance, to this County &c, hoping by the exersions of the public Spirit that will prevail that all produce designed for Market, will be transported by Water carriage down the Lehigh; there has Originated a spirit of Enterprise in making a discovery, which if it should terminate as happily as it has began, must certainly claim the very serious consideration of the Government. But a very few days since, some Principal Characters of this place, with the high Sheriff, conceived that a nearer and much better road from this to the most Elligible spott on the Lehigh, might be made, than now is used—and proposed to improve; Impress'd with this Idea, they set off from this last second day; and on their return, we were favou'd with a most pleasing report, they compute the distance from this Town not exceeding 12 or 13 miles, to the place where they met the Lehigh, the Road now used, and propos'd to improve is 19 miles, and much the worst piece between here and the Wind-Gap.

The place expresse'd by the Gentlemen thee may conceive at once then to be the most elligible for the Road when I state the following facts, which are avered to be true. Firstly—it has the advantage in point of Distance—Secondly—the levelness of the ground, and the Capability of the same, of being not only made better, than the old one, with much less expense, but of being made a very good Road. The Gentlemen report after crossing the Mountain, about 3 miles below this Town; there is a gentle
decent all the way to the Lehigh, with very few Stones, clear of Swamps, and ledges of Rocks and to the very nearest place between the two Rivers Susquehanna & Lehigh and three miles below all the confluence of all the Streams that crosses the Sullivan's and new Roads; which additional waters to the Lehigh will be amply sufficient for navigation, allmost at any Period of the year when Boats can go in the Delaware. These circumstances being true, some of the Gentlemen of the place being acquainted with the Road, as it now leads from the Lehigh to the Wind-Gap—encouraged with the new proposed Road, with myself set a subscription afoot to pay the expenses which would result from exploring it still on to the Wind-Gap; enough is subscribed, a Surveyor with Attendance this day is gone on the business, convinced, is the People that they can get a Road much nearer to the Wind-Gap than either of the Roads, called the new or Sullivan's Road, and the Swamp much narrower from the Lehigh to the Wind-Gap and one Bridge instead of 4 will answer all good purposes.

I have wrote to the Governor my Sentiments on the Subject. Joseph Horsefield Esqr., has contracted for the Improvement of the Road from here to the Wind-Gap and building 4 bridges, but hopes the Governor will write to him to suspend laying out the Public money till we can at the return of the Gentlemen Inform him more accurately; which will be in the course of a few days. I should be happy in receiving a few lines from thee, respecting the politics of our County, and well assured of thy Permanent Friendship, (not as the old proverb runs out of Sight out of mind). I do not expect to return home till a few days before our general Election, therefore the Governor will make all his appointments this month; I am in the greatest hurry please excuse my poor diction and scribe.

I wish to be remembered to thy kind Wife and family.

I am with great respect
thy friend and Welwisher

Thomas Wright

N. B. I have not seen Br. Dyer since the 13th ult. but have express (torn) es.

Endorsements on back of letter

[Richard Backhouse, Esqr.
Pr. Bethlehem Stage to be left at Major Brackenridge's.]
Letter Augt 6, 1791
Recd. Aug. 11, 1791 of Saml. Brackenridge
Wooden Water Pipes Used in Philadelphia.

BY CARL C. BIRKINBINE, PHILADELPHIA.

(Huffnagle House, New Hope Meeting, October 28, 1916.)

Historical investigation shows that the first artificial water supplies were collecting basins, a natural step beyond the community well. Then conduits to transport water were evolved, the earliest probably canals and ditches, and later, as civilization progressed tunnels and aqueducts were constructed. The oldest of the famous aqueducts still standing near Rome dates back to three centuries before the Christian era. Clay and lead pipes were also used in ancient times, and Hilprecht estimated that the clay pipe found at Nippur, Babylonia, dates back to about 4000 B. C., while lead pipes were found in the excavations of Pompeii. A sentiment that lead pipes caused epidemics probably explains the extended use in London of wooden pipes in the latter part of the eighteenth century, although their inability to withstand any great water pressure was recognized. About 1789, following an epidemic of yellow fever, Benjamin Franklin advocated obtaining the water supply of the city of Philadelphia from beyond the city limits, which were then Vine and South streets and the Delaware and Schuylkill rivers, and in January, 1801, was completed the first steam pumping plant in the United States. It drew water from the Schuylkill river at the foot of Chestnut street, pumping it into a basin from which it flowed in an underground brick tunnel, 6 inches in diameter, down Chestnut street to Broad street and thence to Center Square, the present site of City Hall. Here another pumping plant raised it 36 feet into two tanks from which it flowed into an iron chest outside the building and from this ran the wooden water mains that supplied Philadelphia. Two 6-inch mains passed down Market street, one 4½-inch main down Arch street and one 4½-inch main down Chestnut street, to Front, and from these the water was distributed through 3- and 4-inch wooden pipes. These wooden mains were logs about 12 to 16 inches in diameter, bored with a hole from 3 to 6 inches in diameter. During the first year of
their operation so much trouble was experienced with leakage at joints that 14 pieces of cast-iron pipe were imported from England and laid at the Center Square engine house for the purpose of testing them for watertightness. Three years later, 4,000 feet of cast-iron pipe were laid in Water street, although in the same year nearly five miles of wooden mains were placed. The laying of wooden pipe continued until 1832, a total of nearly one-quarter of a million linear feet being placed in 31 years. Following the experiments with cast-iron pipe, 400 feet additional were laid in 1817, nearly two miles in 1820, and some in each succeeding year, 25 miles being placed in the year 1914. Recently, during the construction of the present subway, some wooden pipe was excavated under the City Hall Plaza, and this was probably part of the 1801 system, or of one still earlier that we know existed but of which there are no written records. Other sections of wood pipe have been found in various parts of the old city, often in good condition because of being kept damp, but owing to decay and civic improvements these evidences of early hydraulic engineering, valued by historical societies, technical organizations, colleges and engineers, are becoming rare.
Last Delaware Indian in Bucks County.

BY MRS. LOUISE WOODMAN, WYCOMBE, PA.

(Huffnagle House, New Hope Meeting, October 28, 1916.)

The Delaware Indians left Bucks county and this part of the country in 1775. Two of them, Indian Billy and his squaw Polly were too old to go with them and as they had no children to care for them they were left behind. Miss Mary Woodman's great-grandfather, William Worthington, had on his property near Mill creek below Wycombe an old house in which he fitted up one room and made it comfortable for them to live in, and they supported themselves in part by making baskets which they sold.

Polly died first, how long before Billy, no one knows. Miss Mary's grandmother (Mary Worthington Smith) told her when Billy got sick, her brothers, who were young men, went twice a day to look after him and attend to his needs. One morning they found him dead.

As grandmother was a young girl (she was married in 1785 at the age of twenty), we place Billy's death about 1780. She went to the house to get something that belonged to Billy and found his small axe or tomahawk. After she married she used it to chop bones and it has been used for that purpose in recent years. Its original handle was made of a hickory sapling similar to its present one, which was made of Mary Woodman's mother's rolling-pin, and fastened to the axe by Wilson Woodman. It is made of wrought iron and doubtless was forged by an American blacksmith, but no one knows where it was forged. It is in the typical form of the American pitching axe. Size 16
inches long by 4½ inches wide. It is now in the museum of the Bucks County Historical Society. (No. 8, 857). An etching of it is shown on the margin hereof.

The house Billy lived in was standing in 1816, but when it was torn down, no one at present knows, though the foundations were plainly visible in recent years. It was less than 300 yards from Mill creek and about one mile from its mouth, quite near Robin run which flows into Mill creek. The land on which it stood has just passed into strangers' hands. Martha Woodman, wife of Comly, nee Worthington, and great-granddaughter of the above mentioned William Worthington, having sold it.

The two Indians are buried in the old Hickst graveyard, also a part of the William Worthington tract (present owner, Howard Walker). Mary Woodman has had two stones erected to mark the places where they are buried. Last fall (1915) when in her eighty-third year, she planted blue bottles to their memory on their graves. Adjoining the house in which Indian Billy and his wife lived and died there was a tract of two or more acres of land cleared and cultivated by the Indians long before his time. Its bounds can still be traced by huge forest trees.
Colonial Trades That Survived Until Recently.

BY E. F. BOWLBY, CROSS KEYS, PA.

(Huffnagle House, New Hope Meeting, October 28, 1916.)

THE MAKING OF MAPLE SUGAR BY THE EARLY SETTLER OF SOUTHWESTERN PENNSYLVANIA AND WEST VIRGINIA.

As the pioneer left his home and the useful and convenient tools and utensils which he had gathered about him, and pushed farther and farther into the wilderness, he soon found himself in need of many things which he could not well take with him. He was forced to construct from the things surrounding him the tools and utensils he so much needed. This we find was true in making maple sugar, as I witnessed it from 1870 to 1880, as carried on by the early pioneer in Southwestern Pennsylvania and West Virginia.

First, spiles or spouts were made either from the elder or sumac but mostly of sumac, because the pith was easily removed by cutting away about one-third of the thickness of the surface for about three fourths its length, which was generally 12 to 15 inches. This was done for convenience in removing the pith, as well as for cleaning the spiles more easily. The round end of the spiles were then tapered evenly and smoothly so they could be driven snugly into the holes that are bored into the trees. The holes were from 1 to 2 inches deep, according to the thickness of the sap wood. The spiles had to fit tight in order to avoid the leaking of sap around them.

Next the troughs are made. These are used to catch the sap as it flows from the trees. Troughs are made by splitting in halves poplar logs from three to four feet long and from one to two feet in diameter, and then with axe and adze the halves were hewn out into troughs. Poplar was used because it was a soft wood and easy to work and did not impart any bad taste to the sap. The half-round troughs were placed close up to the trees on the ground and the spiles were inserted into the trees just above them from two to three spiles to each trough, and if the tree was very large, say from two to three feet in diameter, two to
three troughs would often be placed to each tree. These troughs would hold about three gallons, and if weather conditions were right, would need to be emptied twice in 24 hours.

I have been told that some of these sugar troughs have been used as cradles and that many of our great men and women were, when babies, rocked to sleep in them. In gathering sap it was dipped from the troughs into pails with large dippers made from long-necked gourds, and hauled to the sugar house in barrels on sleds, very often drawn by a good and faithful yoke of oxen. The furnace for boiling the sap was built in the sugar house. It was built of stones and mortar with three to five large iron kettles built in the arches. The wood fires were built underneath the kettles, and a large stone chimney served as a draft.

The sap was poured into these kettles and boiled down, filling in more sap as it slowly boiled down to a syrup, and ladling the product from one kettle to another as it thickened until all of it might be in one kettle, while continually stirring with paddles of sugar maple wood or poplar, to prevent scorching. A piece of fat pork was always kept handy so when the sap would begin to foam or boil over a small piece was thrown in to still the troubled water. The work up to this point was almost entirely carried on by the men and boys. The syrup was then carried to the house where the finishing process was mostly done by the women and girls.

If making sugar for home use or crum sugar, this syrup was put into an iron kettle and cooked still more. This required some skill and close watching, reducing the fire as the cooking proceeded until the right stage was reached, when the kettle was taken from the fire and the contents vigorously stirred until the sugar would crumble nicely. It was then stored in large earthen jars, and became the chief and often the only source of sugar supply for the family use.

One of the joys of sugar making was the stirring off. This was usually done at the sugar house, when the neighboring boys and girls would gather there in the evening. On such occasions a large iron pot would be provided and a quantity of the syrup poured into it and cooked over an open fire. From this they would make wax and taffy, often testing the same by dropping the hot syrup into cold water or into holes cut into cakes of
ice. The young people who have never attended one of these stirring-off parties in the old sugar house in the woods, have missed much of the sweets of this life.

**MAKING SOAP FROM WOOD ASHES.**

The ash hopper was constructed by first driving four forked stakes in the ground, one at each corner of a rectangle about 4 by 6 feet. The forks of these stakes would stand 4½ feet high, and in these forks would be laid four short poles of the proper length. This would form the top frame of the hopper. The bottom of the hopper was made from an old sugar trough, its size about 1 foot wide, and 3 feet long inside. This was elevated about 1 foot above the ground with one end a little higher than the other. It was placed in the center but lengthways of the rectangle.

Into this trough were placed tapered clapboards with tapered ends in the trough and the wide ends leaning against the inside of the top frame fitting them edge to edge as closely as possible. And on top of this layer was another layer of tapered clapboards placed so as to break joints with the first layer. Next the hopper would be carefully lined with long, straight rye straw, the straw being placed lengthways of the clapboards. Into this hopper would be dumped hard wood ashes (oak, sugar or hickory ashes being preferred) until the hopper would be four-fifths full, being careful all the time that none of the straw or clapboards were displaced, for remember that the clapboards were not nailed. The ashes would be leveled off, but leaving the center dished so it would permit pouring on two or three gallons of water at one time. To hasten the process it was necessary to pour on water as fast as it would soak into the ashes. In about 24 hours a dark liquid would begin to run out the lower end of the trough, a deep groove having been cut in that end for that purpose.

Next was the testing of the lye. The cold test was made with an egg. The lye was considered of sufficient strength so long as it would bounce an egg.

The hot test was made by dipping a feather into the boiling lye and if the feather would be stripped clean from the quill it was of proper strength for making soap. Next the tested lye
was poured into an iron kettle which was hung on a pole resting in two forked stakes at each end. When the lye came to the boiling point, grease was added of a proper amount. (This was a guessing proposition.) If too much grease was added the surplus would rise to the top when the soap was cold, and if not enough it would not make soap. This was known as soft soap, and was practically the only soap used by the early pioneer.

I built an ash hopper about 40 years ago and they were very numerous about 1870 near my house in Greene county, Pa., where some may still exist.

HAULING HAY WITH A GRAPEVINE.

I suppose one of the most useful things the pioneer of southwestern Pennsylvania and West Virginia had, and which perhaps cost him least in both time and money, was the ever ready grapevine which grew so abundantly in the surrounding forest. I would estimate that in haymaking at least 75 per cent. of the hay was hauled to the stack and barn with a grapevine. This would be about 1 inch in diameter and 15 to 20 feet long, and would be fastened to the right trace of a horse by looping the trace around one end of it (there being a ring in end of the trace for that purpose). Then he would drive the horse with a single line or cord, haw around a haycock and back him up against the front of it. He would thus take the vine with his right hand near where it was hitched to the horse and put it under the edge of the haycock on the right side, lifting the hay with his left hand. Then he could come on around and place the vine up two or three inches against the side of the haycock at the back and put it under the hay on the left side, the same as on the right side and then hitch to left trace by looping trace around the end of vine as on the right side. When starting the horse he would stand on the vine at the back of the haycock to keep it from upsetting, and if the hauler was a boy, which he nearly always was, he would ride on the hay to the stack or barn. He would then slip the trace from the left end of the vine and the horse would pull it from under the haycock and leave it standing by side of the haystack just as it stood before hauling, provided he was an experienced hauler and did not upset it two or three times on the way to stack, which experience the writer has had a good many
Well-Sweep in the Museum of the Bucks County Historical Society.

BY WILLIAM A. LABS, DOYLESTOWN, PA.

(Huffnagle House, New Hope Meeting, October 28, 1916.)

The ancient apparatus known as the well-sweep, used for drawing water from wells, may be described as follows: A forked post about ten feet high is firmly planted in the ground near the well. Through the fork a heavy pole, about 20 feet long, and much heavier at one end than at the other, is balanced on an iron pin or rod, transversely penetrating the fork and piercing the pole so that its heavy end so much overbalances the light end, that a pole (called bucket pole) with a bucket attached to its lower end, suspended by a hook from the thin end of the sweep, can easily be swung down into the well so as to fill the bucket with water and lift it to the surface.

This antiquated apparatus varied considerably in size, and in construction. The fork was sometimes made by bolting one or two strips or wood vertically against the top of the upright post, and the counterbalance on the end of the sweep pole sometimes consisted of a box containing stones or other material. Sometimes when the sweep was not properly counterbalanced to draw up the bucket of water, it was pulled down with a rope.

It is well known that this method of drawing water was in use in Europe long before the discovery of America; also that it was very generally used in various parts of the United States during Colonial times, and that it has survived not only in the New England and in the Southern States, but also in Bucks county, in rare instances, until the present time.

According to information given me by Mr. R. Frank Rapp, the apparatus was used exclusively in Nockamixon township, Bucks county, until about 1858. Dr. Henry C. Mercer informs me that
he saw and photographed several of these machines near York Harbor, Maine, in August 1898; also that he saw one at about the same time, standing near the southwest slope of Haycock mountain, about two miles south of Applebachsville; also that in the summer of 1907 he saw a number of them in use in Cambridge, Dorchester county, Maryland. Finally, a letter received this month (October, 1916) by Dr. Mercer from Mr. J. T. Campbell of the Pennsylvania Department of Agriculture, of Hartstown, Pa., states that one stands on the property of C. A. Palette, at Paupack, Pike county, Pa.

The very large well-sweep recently obtained by me for the Bucks County Historical Society, and now in its museum, stood near the dwelling house of Mrs. Sebastian Lecher, about one-fourth of a mile south of Fricks Post Office in Hilltown township, Bucks county, on the road from Line Lexington to Mount Pleasant. It was built in 1907 by her husband, since deceased, who came to America in 1906 from the province of Temes, near the city of Temes-Var, in Hungary. Finding need for a pump on the farm, Mr. Lecher, who was a carpenter and had used the apparatus in Hungary, concluded to build one on his new property. Mrs. Lecher informed me that his reasons for building the well-sweep instead of a pump were first, that a pump freezes and cracks in cold weather if not carefully watched, and second, that the well-sweep, lacking valves and pipes, subjects the owner to no plumber's expenses. This well-sweep was in continuous use from 1907 until I bought it of Mrs. Lecher for our museum, September 11, 1916, paying her $12 for it. During its removal it was found that the vertical post was badly rotted near the ground, and in consequence the whole apparatus collapsed, breaking the sweep pole in two places, showing that it could not have continued in use much longer, though only nine years old.

Mr. J. J. Overfield of Elizabeth, N. J., informed me in September, 1916, that a well-sweep of this style, still in use on the property of his father-in-law, Mr. J. J. Angle, in Smithfield township, Monroe county, Pa., has been standing there, to his knowledge, for forty years. I also learned from an inhabitant near the so-called “Frogtown Road,” in the neighborhood of the Harrow tavern, Tinicum township, Bucks county, that the sweeps generally lasted from twenty to thirty years; we may, however, reas-
I have done, of trying to find one. Nevertheless, exclusive of one or two specimens that have been set up as toys or curiosities by recent purchasers of farms, one genuine well-sweep still in use stands in Bucks county. This can be seen just back of the barn on the farm of Mr. Rohs, north of and adjoining Mrs. Lecher's property, and along the same road. The sweep pole of this one is counterbalanced by a piece of sawed wood which is wired fast to it. As the etching of this well-sweep shows, the sweep-pole extends over a small lean-to at the side of the barn. The person operating it stands within the lean-to which opens into the barnyard. Mr. Rohs said this well with its sweep was the only source of water supply for his livestock. Mrs. Lecher told me that Mr. Rohs came from the same part of the province of Temes in Hungary, that her husband, came from, and built his well-sweep a few years later, so that neither the one in our museum nor the
one owned by Mr. Rohs are more than nine years old. Both of these are therefore of recent construction, they are, however, of old type, and their relation to human life, makes them the subject of our study at this time; they are just as real, just as genuine, just as old-fashioned as the first of their kind that the Swedes or Dutch ever built on the banks of the Delaware river in the seventeenth century, or as the Dutch apparatus of 1550, the ancient wood cut illustrating which I will now show you.

President Dr. Henry C. Mercer's Annual Report for 1916.

(Doylestown Meeting, January 16, 1917.)

After making his official report of the progress and condition of the Bucks County Historical Society for the past year (1916), in which he referred especially to the addition of books and manuscripts to the library, and to the items added to the museum, and to two special bequests of money, one of $500, from Mr. George W. Cornell, and the other of $1,000, from Mr. Hugh Mearns Thomas, the president said:

When I began making this collection for the museum twenty years ago, I only partially realized what it meant. I called it The Tools of the Nation Maker, but that unfortunate name conveys the idea that these tools were made by only one nation, whereas we now know, that they were made by many nations, and that they are in fact the tools of the whole human race. Therefore it is absolutely true, that these things are larger than the history of our town, larger than the history of our county, and larger even than the history of the United States. So that this collection might as well have been in Boston, or St. Louis, or New Orleans, or Rome, or Berlin, or Australia, or New Zealand, as here at Doylestown, but all the better for Bucks county that we have it.

How can we, looking earnestly forward into the future, tolerate the thought that this society, with such a collection as this, should stand still. Let us rather consider the two practical ways by which it may advance:

First, do not for some years consider schemes for educating
classes of young people with these things, but fill up the gaps in our collection before it is too late, for there is, in fact, no time just now to do anything else.

Second, go on as before with documentary local history, gathered as all other similar societies gather it, but let the chief effort be to do what the others have forgotten to do, namely to save from oblivion and put upon our own records, the last vanishing traditional information about these historical objects.

Where are the persons to do this thing? That is a troubling question. We know that a great many men who think that they have not the time to get out of their offices, and renew their youth by exploring humanity’s wonderland for us, might take the time, but for the moment, in this locality at least; it seems as if the old antiquarians have all passed away, and that among the younger generation of our friends, the inclination is lacking. But a very hopeful thought is, that because our collection is not and never can be local, but on the contrary is of world-wide significance, that therefore there can be no outsiders to it. In any ten of our eastern states there ought to be at least three persons who burn with the fire that will keep us alive, and who can and will gather information for us. It is our undoubted duty to get at least a half a dozen of them to join us.
Ingham Female Seminary in Doylestown Borough.

BY MISS MARY L. DU BOIS, DOYLESTOWN, PA.

(Doylestown Meeting, January 16, 1917.)

I recall with pleasure the fact that I was a pupil in the Ingham Female Seminary, and I am fortunate in having at hand the minute-book of the board of trustees, kept by the Secretaries John B. Pugh and Rev. Silas M. Andrews, which gives some account of its organization and operation. This minute-book has made it possible for me to present this paper.

The Ingham Female Seminary was incorporated by an Act of Assembly of the Commonwealth of Pennsylvania on April 16, 1838. On July 21 the trustees met to organize the corporation. The charter members and trustees, were John Fox, Samuel D. Ingham, Mathias Morris, Silas M. Andrews, John H. Anderson, Charles E. DuBois, John B. Pugh, Charles H. Mathews and William T. Rogers. The following were elected officers: President, John Fox; Treasurer, Mathias Morris; Secretary, John B. Pugh.

Messrs. DuBois and Anderson with the president, were appointed a committee to draft a plan according to which the seminary was to be established. Charles H. Mathews was appointed to procure a seal for the corporation. From a receipted bill for $2.50 from John S. Bryan we know the seal was procured, but at this time it cannot be located. The charter is now in the possession of the Bucks County Historical Society. One of the conditions stipulated that there shall be one hundred shares of stock sold at twenty dollars a share. It is much to be regretted that the names of the subscribers cannot be found.

August 14, 1838, the committee appointed at a former meeting, Messrs. DuBois, Anderson and Pugh, reported that in pursuance of their duties they had conferred with John S. Hawley in relation to the terms upon which he would take the seminary and that he had submitted the following propositions.

1. That the room and fixtures are to be furnished by the trustees.
2. That Mr. Hawley is to employ and pay a competent female assistant.

3. That the price of tuition for each scholar shall be six dollars per quarter of eleven weeks.

4. That the tuition money shall be collected and received by Mr. Hawley, and if the same shall not amount to $150 per quarter that the difference between the tuition money and that sum shall be paid by the board of trustees.

5. That the foregoing proposition extend only to the first quarter.

A resolution was passed by the board of trustees accepting Mr. Hawley's terms as principal for one quarter.

In October, 1838, Mr. Hawley was engaged for another quarter upon the same terms. The seminary opened in a small building on Mr. Kelly's lot, which is said to be the property on Main street, back of the courthouse about where Asher Lear's residence now stands. This, however, is entirely traditional, as no mention is made of the location in the minutes.

In October, 1838, J. B. Pugh was elected treasurer in place of Mathias Morris, resigned, filling the two offices, secretary and treasurer.

The seminary from the beginning was not a success, as related to the number of pupils, for we find a note dated April 25, 1839, from Hr. Hawley saying, "we propose to take the school the next quarter for $60 and the tuition money," showing that the tuition money fell short of the $150 as promised by the trustees.

A resolution was adopted on July 27, 1839, that a building be erected on the lot belonging to Judge Fox at the corner of Mechanic and Broad streets, ground rent to be $5 per annum. C. H. Mathews, John H. Anderson and William T. Rodgers were appointed the building committee with power to sell the building erected on Mr. Kelly's lot.

On July 30, 1839, Dr. C. Soule Cartee was elected principal of the seminary. In February, 1840, Henry Chapman was elected to take the place on the board, of Mathias Morris, deceased.

On April 20, 1840, the president laid before the board a certificate of the state appropriation of $400 to president and trustees of The Ingham Female Seminary to be applied toward paying the expense of erecting a new building. The appropriation
of the State road from Doylestown to Castle Valley bridge, remaining unexpended in the hands of William Feld and Asher Cox, was appropriated to the use of the president and trustees of the Doylestown Female Seminary. The contract for the building was given to Samuel Kachline. The building, 22 x 32 feet of frame, was completed in 1842, costing about $450. Many now remember the building with the gable end to Broad street and over the door in semi-circular form in black letters "Ingham Female Seminary," painted by N. Hubbard.

The seminary was named in honor of the most noted man on the board, Samuel D. Ingham, first Secretary of State in Jackson's administration. Mr. Ingham's name is mentioned but once in a board meeting.

The year 1840 was the most encouraging in the history of the seminary. Dr. Cartee in his report of that year gives the number of pupils as thirty. At no time were there less than twenty-five receiving instruction in Greek and Roman classics, mathematics and English literature. A piano was purchased from Stephen Blatchford with stool and cover for $112.

The Academy of Natural Science, which had been organized in 1829, and had come to an end in 1840, deposited their cases of minerals, etc., with the Ingham Seminary.

In 1842 at a board meeting a motion was made "that in consideration of the faithful services of Dr. Cartee and the small size of the school the board vote him a donation of fifty dollars." In 1843 Dr. Cartee left and returned to Boston, the school not proving a success. About this time John B. Pugh resigned as treasurer and secretary, and S. M. Andrews was elected to fill the office. The small state appropriation was discontinued this year.

In 1843 Miss Christiana Murray became principal, remaining but a year or two. In 1844 the piano purchased in 1840 from Stephen Blatchford for $112 was sold for $33.

There are no minutes recorded between 1844 and 1847 when Rev. S. M. Andrews is asked to take charge until permanent arrangements can be made. There is no minute to show when Rev. Andrews retired.

In 1849 Hon. Samuel D. Ingham presented to the board a pair
of globes for the use of the seminary, purchased by him in Europe.

Mrs. M. H. Taylor applied for the building for a school in 1856, which was accepted on the following conditions: that the board put the premises in order, that the applicant pay a rent of $10 a year and keep the property in repair. She remained until 1869, and was followed by Thomas Hughes, 1870; Miss Lizzie Barber from 1871-1874.

The secretary was directed to notify the North Penna. Railroad Company that they deliver up the premises the last of March, 1856, which indicates when the building was used for other purposes than a school.

There are no minutes from 1874 until 1877, but from very reliable sources we learn that between those years the Seminary was rented to Mrs. Simpson and Miss Felty as a private school for young children.

By an Act of Assembly of April 23, 1877, the trustees, John B. Pugh, and Rev. Silas M. Andrews, the sole survivors (Judge Chapman resigned from the board in 1854) were authorized to sell the property, and the surviving members of the board met on March 15, 1878 and paid over to the principals of the Linden Female Seminary, Messrs. Hough and Sheip, the moneys remaining in their hands according to said act. The total amount after the sale of the building and furniture was $623.43.

And so passed out of existence the old Ingham Female Seminary which at no time was very well patronized, but which had a part in the education and development of some of the young women of Doylestown from 1839 to 1877.

A letter from John A. Anderson, of Lambertville, gives a little personal touch to this strictly historical sketch; he says:


I observe that at the coming meeting of the Historical Society you are to present a paper on the Ingham Female Seminary. I am sorry that I cannot be present to hear it.

My father was one of the promoters of the seminary and I was the only person of the male sex who attended it. And, a frightened boy I was in the presence of a room full of girls. I was sure to know my lessons well when I came to recite in their presence. I have a distinct recollection of the teacher, Mr. C. Soule Cartee. My being sent to him for awhile was on account of there being, at the time, no other school deemed suitable by my parents.
Rev. Paulus Van Vlecq.

BY REV. WILLIAM J. HINKE, PH. D., D. D.*

(Doylestown Meeting, January 16, 1917.)

There has been of late a remarkable revival of interest in the ecclesiastical history of Pennsylvania. Many volumes have been issued by the different churches dealing with the origin and growth of their respective denominations. This revival of interest is largely due to the publication of many original documents which have hitherto been inaccessible, documents gathered in America as well as in Europe, which throw new light upon many problems and questions of our early history. In view of these new sources, now at our disposal, it is possible to speak and write with certainty about many persons and events, regarding which rumors and guesses have been current hitherto.

This is especially true with regard to the Rev. Paulus Van Vlecq, the first Reformed minister in Pennsylvania. It is true a good deal has been written about him since 1857, when the Rev. Richard Webster included a sketch of his activity in his well known "History of the Presbyterian Church in America," (page 338, f), published in that year by the Presbyterian Historical Society; but as no sources were quoted and the evidence was not presented in full regarding his life and work, readers have been left under the impression that the record of his career depended largely on hearsay and unconfirmed rumors. Moreover, it is now possible from new documents that have come to light to sketch his activity more fully than was hitherto possible.

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I—SCHOOLMASTER AT KINDERHOOK, N. Y.—1702-1709.

The first reference to Paulus Van Vlecq† which has come to light thus far, has been found in the Journal of the Provincial Council of New York, under date November 12, 1702; the minutes of the council state:—

* Professor of Semitic Languages and Religions, Auburn Theological Seminary, Auburn, N. Y.

† As each man is the best judge as to the manner of writing his name, and as Van Vlecq always wrote his with a final q, we follow his spelling.
“His Excellency in Council being informed that one Paulus Van Vleck hath lately wandered about the country preaching, notwithstanding he hath been formerly forbidden by his Excellency to do the same and is lately called by some of the Inhabitants of Kinderhook to be their Clerk without any License from his Excellency for so doing. It is hereby ordered that the high Sheriff of the County of Albany do take care to send the said Van Vleck down by the first opportunity to answer his contempt before this board.” (Doc. Hist. of New York, III, 538.)

This information about Van Vleck, received by the council, was evidently incorrect, for the inhabitants of Kinderhook soon afterwards sent the following certificate to the council, which cleared Van Vleck from all the charges preferred against him:—

“Kinderhook, the 30th November, A. D. 1702.

In the first year of the Reign of her Majesty Anne, Queen of England, Scotland, Ireland and France, Defender of the Faith, We the undersigned inhabitants of Kinderhook patent, acknowledge and Declare that Paulus Van Vleq during the whole time he hath resided here and since he was accepted as Precentor and Schoolmaster of our church hath truly comported himself to the great content of our congregation, and that, in all the time he was forbidden to preach he hath never preached in house or barn or in any place in Kinderhook, but that he performed the office of precentor as one Hendrik Abelsen, before his death, hath done at Kinderhook. We have received said Paulus Van Vleq because one Joghem Lamersen (who was our precentor here) hath resigned the precentorship and frequently complained that he could not perform its duties any longer. We further declare that the above named Paulus Van Vleq never took away the key of our church, but that we brought it to him in his house.

YOHANNES VAN ALEN,
ABRAM VAN ALSTYN,
COENRAET BORGHARDT,
LAMMERT VAN YANSEN.”

“10 December 1702, Ordered that the above parties attend the Council to answer all matters to be objected against them.” 2 (Doc. Hist. of New York, III, page 539.)

Whether Van Vlecq and his adherents appeared before the council is not known, but the documents quoted establish the fact that in 1702 a Dutch Reformed congregation, meeting in a church, was in existence at Kinderhook, and that Paulus Van Vlecq acted as precentor and schoolmaster in that congregation. Like many

other early ministers, therefore, Van Vlecq began his public career as a schoolmaster.

II—CHAPLAIN OF THE DUTCH TROOPS—1709.

For several years we lose sight of Van Vlecq, although there can be no doubt that he continued his work as precentor at Kinderhook. He reappears in the public documents of the Colony in 1709, when an expedition against the French in Canada was under contemplation. At that time an attempt was made to have Van Vlecq ordained, so as to enable him to accompany the expeditionary force as a Dutch chaplain. The facts are recorded in the Journal of the New York Assembly, which reads as follows:

"Die Martis (Tuesday) 8 ho. A. M. 21 Junii 1709, Mr. Du Bois attending the House, being called in, acquainted the House (that) Col. Nicholson had directed him to recommend a person fit to read prayers in the Dutch language, to those unacquainted with the English tongue, to go on the expedition (to Canada). The same to be taken into consideration.

"The House taking into consideration a person fit to preach and read prayers in the Dutch tongue, to those not acquainted with the English language, that will serve in the expedition, was informed that one Paulus Van Vleck is willing to serve her Majesty on the expedition to Canada as a minister or reader to the Dutch ordered on said expedition.

"Ordered that Mr. (Gualtherus) Du Bois, Mr. (Bernardus) Freeman, and Mr. (Vincentius) Antonides, Dutch ministers, do, before Tuesday next, examine the said Van Vleck in the presence of two of her Majesty's Council, and two of the members of the House acquainted with the Dutch language, and if the said Van Vleck be found orthodox, to ordain and qualify him for the Ministerial function accordingly.

"Die Jovis (Thursday) 8 ho. A. M. 23 Junii 1709, Mr. (Paulus) Van Vleck attending this house, was called in and prayed the Dutch ministers ordered to examine his Qualifications and Ordain him for the Ministerial Function, may report the same to the House.

"Ordered, That the said Ministers do observe the said Order, and report their opinion thereof to this House.

"Die Veneris (Friday) 8 ho. A. M. 24 Junii 1709, Mr. Livingston presented to the House the memorial of Mr. Du Bois and Mr. Antonides, setting forth, That they are not Impowered to ordain any Person to the Ministerial Function in the Dutch Churches, by the Direction of the Classis of Amsterdam: therefore, pray that they may not be ordered to do anything inconsistent with the Constitution of the Church to which they belong; which was read." (Journal, 23.)

See The Laws of Her Majesty's Colony of New York, to which is added a Journal of the Votes and Addresses to the House, etc., New York 1710, page 221, also Ecclesiastical Records, Vol. III, page 1760f.
The journal of the Assembly does not indicate how this affair terminated, but the Dutch Reformed ministers, involved in the case, wrote several letters to the Classis of Amsterdam, in which they refer to this matter and throw additional light upon it.

On July 8, 1709, Rev. Gualtherus Du Bois and Rev. Vincentius Antonides, pastors of the Dutch Reformed Churches at New York and on Staten Island respectively, wrote an elaborate letter to the Classis, in which they related at length this incident. They write:

"A certain Paulus Van Vleck, reader, at a place called Kinderhook, has for some years past performed a reader’s duties there, conformably to the usages of the Dutch Church. He has studied the fundamentals of divine truth, and has expected for a long time to enter upon the ministry. He also understood how to bring his people so far that they should issue a call to him. But then it became necessary that he should be promoted to the ministry, and to escape a voyage to Holland for that purpose, it was thought that it could be done here. They at first worked underhandedly to have it done by the ministers here. They spread a report among the people that the Domines here could do it just as well as the Classis of Amsterdam. This was rumored about secretly for a while. They did not dare to come out openly in the daylight with their plans, until finally the following circumstance was taken by the forelock for the advancement of their scheme.

“When the soldiers were fitted out for the conquest of Canada, Colonel (Nicholson) judged that it would be useful and edifying to have, beside the English chaplain, also a Dutch chaplain to go with them; or, at least, because there are only a few Dutch ministers here, to have a reader or a couple of Comforters-of-the-Sick, to serve the Dutch troops in the same manner, as the congregations which have no ministers are served by them. His Excellency said, when we once incidentally conversed with him about this matter, that he was surprised that the Assembly had not provided for this; and he asked Dominnie Du Bois, to inform the Assembly, in his name, that it would be well to have the matter attended to. This having been done, the Assembly turned their thoughts to this Paulus Van Vleck, who was proposed to them by some friends of Domine Freeman. But when the place was offered to him, he refused to go in the character of a mere reader; but if the ministers would ordain him, he was willing to do service among the soldiers as a minister, and then, at the end of the campaign, be installed as minister in the congregation of Kinderhook. He seized this as a convenient opportunity to obtain his long cherished aim. So far as we know, Domine Freeman and his friends helped him to urge this business. And he knew how to obtain at least so much from the members of the Assembly, that the House issued a special order, directing us three ministers, Du Bois, Freeman and Antonides, yea posi-
tively commanding us, to examine this Paulus Van Vleck and to advance him to the ministry by ordaining him.

"When this first order—which came upon us so unexpectedly and like a chill upon the body, and which was so repulsive—had been at our united request, somewhat modified by the House; so that, at least, he should be asked the fundamentals of religion, and that we should be allowed (if possible) to certify to his ability, that they might have good reasons to send him as a Reader or Comforter-of-the-Sick. This Mr. Van Vleck was by no means satisfied with this, although we promised him that if he would only go to the camp as a Comforter-of-the-Sick, we would write to the Classis about his case, and make request that they would please to authorize us to examine him, and if found qualified, to promote him, etc. But he said he would go only as a minister, and demanded that we three should advance him, as that was fully in our power, if we were willing; that we would have to do as our superiors ordered. To all this Domine Freeman not only assented, but also urged us thereto with arguments; that it was not contrary to God's word, but that it would serve God's honor and conduce to the spread of Christ's kingdom; that ministers make ministers; that three make a College. The friends of Domine Freeman and Van Vleck also insinuated all this among the members of the Assembly.

"Then there came a third order, with dire threats, although only verbal, urging that we must promote Paulus Van Vleck. Domine Freeman was willing. We stood aloof and were then looked upon as rebellious and disobedient. We were not a little troubled at this first view of the case, but we took courage and holy resolution, and presented to the House a protest. In this we declared, that neither our Church—rules nor our Commissions, which we had received from your Reverences who had sent us, gave us any such authority. We therefore very humbly requested, that in ecclesiastical matters we should not be ordered to do anything which was not in our power, and for which we had no authority."

As to the outcome of the affair they reported in the same letter:—

"We have satisfied the Assembly with our reasons for refusal; at least nothing has so far resulted. Meanwhile, however, we are objects of hatred to many of the common people, among whom this Van Vleck knows how to obtain influence. He goes to preach in houses, here and there, and a collection is taken up for his support."\(^5\)

Several statements of this important letter deserve a word of further comment. It is interesting to learn that Van Vlecq had studied for some time to prepare himself for the ministry. We shall find later that his own records corroborate this statement and give us further details about his studies. Domine Freeman,

then the Dutch pastor at New Utrecht, Bushwick, Flatbush and Brooklyn, was evidently the closest friend and patron of Van Vlecq and, if we may be permitted to venture a supposition, it was most likely he who instructed Van Vlecq in the "fundamentals of the divine truth." But the usual inference from these documents that Van Vlecq actually went with the expedition and acted as chaplain, is not justified. Being refused ordination, he evidently refused to go as lay reader.

Dr. Edward T. Corwin, the historian of the Dutch church, states in his comprehensive "Manual of the Dutch Reformed Church in America," fourth edition, 1902, page 860, that Van Vlecq "was finally ordained, it is said, by Freeman, upon which the Classis of Amsterdam expressed its disapprobation." Upon what evidence this statement rests does not appear, nor is it supported by the documents published by Dr. Corwin himself, in the "Ecclesiastical Records of the State of New York."

In July 1710, the Classis of Amsterdam wrote to Rev. Freeman:—

"Your offer of correspondence is under a condition. This we have already answered. What is to be expected from such a correspondence appears from the case of the reader (Van) Vleck whom, contrary to all church-order you have tried to make a pastor." *

There is no claim here that Van Vlecq had actually been ordained by Freeman, but merely that he "tried" to make him a pastor. The only information which the classis had, was evidently derived from the letter of Messrs. Du Bois and Antonides, which we have already quoted.

In a later letter, dated July 2, 1712, Mr. Freeman positively denied that he had ordained Van Vlecq and also gave additional data, which introduce us to the next stage of Van Vlecq's activity. Freeman writes:—

"That I wished to make the reader, Van Vlecq, a minister, against the advice of my colleagues, has been wrongly reported to Classis. It was Mr. Du Bois who allowed Van Vlecq to exercise his gifts privately, in the church of New York. And subsequently, when by order of the Queen, on account of the first expedition to Canada (1709), some companies of Dutch soldiers were also enlisted, Mr. Du Bois went to the City Hall, to ask that a Dutch minister might be provided for, and assigned to these Dutch troops. Thereupon the House took this matter into consideration

and on the request of Rev. Du Bois, gave orders that Messrs. Du Bois, Freeman and Antonides should examine Paulus Van Vleq; and if he were found competent to ordain him in a suitable manner, for the proposed office, on account of the scarcity of ministers here. Thereupon we came together, as may be seen in the Journal of the Legislature; but Messrs. Du Bois and Antonides said they did not want to do it; thereupon I said, does not the dangerous condition of the soldiers demand that they should have religious services? As to Van Vleq I know not concerning his abilities to edify, but let us examine him. Then the others said, that they had no authority to ordain him to the Sacred Ministry. Thereupon I said, you need have no fear of the Episcopal ministers, for here is a command from the government, which gives us all the authority; no, said the others, not that do we fear, but we are bound to the Classis of Amsterdam. Whereupon I said, are you not fully ordained ministers, and, under such circumstances would your act be taken up in evil part by the Reverend Classis? But they could not do it. Well then I said, I will not do it either. Nevertheless I cannot sign my name to a statement that I have no authority to do it, to be given as an excuse to the gentlemen of the Legislature. Behold, Reverend Sirs, that is, in truth, all that occurred, and so we parted; and Van Vleq went to the Scotch Classis (Presbytery) of Philadelphia; and after he had been first examined by three Scotch ministers, he was qualified for two small Dutch villages, and was accepted as member of the Classis (Presbytery), and as I hear, gives reasonable edification.”

This letter of Freeman’s implies that his inability to secure ordination in New York, suggested to Van Vleq the advisability of going to Pennsylvania, where he might be more fortunate. This expectation was soon realized.

III—PRESBYTERIAN MINISTER IN BUCKS COUNTY, 1710—1712.

When Van Vleq appeared in Pennsylvania, he brought with him a small parchment covered book, now fortunately preserved in the Dutch Reformed archives at New Brunswick, New Jersey, in which he entered the record of his ministerial labors in Pennsylvania and New Jersey, between the years 1710—1713. It is this record which enables us to speak of Paulus Van Vleq as the first Reformed Minister in Pennsylvania.

The book is interesting enough to deserve a brief description.  

7 See Ecclesiastical Records, Vol. III, page 1956. It is commonly stated that Freeman was “a Westphalian tailor;” see Corwin, “Manual,” fourth edition, page 467. This does not agree with Freeman’s own statement, that he was licensed and ordained as well as sent to America by the Classis of Lingen; see Ecclesiastical Records, Vol. III, page 1535. A German classis does not license and ordain tailors.

8 This record was published in full by the writer in the Journal of the Presbyterian Historical Society, Vol. I, pages 111-134.
It is a small quarto volume, 8½ by 6¼ inches in size, with a parchment cover, bearing the rather inappropriate title, added recently: "First Book, Van Vlecq's Journal, 1710-1733." It has at present sixty leaves. It belonged originally to some learned divine, most likely the teacher of Paulus Van Vlecq, who used it as a note book in his exegetical studies of the New Testament. He apparently intended to outline the gospels of Matthew and Mark, but he did not carry out his purpose fully. On pages 27-57, we find his extended Latin analysis of the first sixteen chapters of Matthew. To the analysis of each chapter is added a vocabulary of difficult Greek words. On page 77 is the analysis of the last chapter of Matthew and on the following pages the opening chapters of Mark are analyzed, in the same careful fashion, in Latin. That this analysis of the Gospels, was made prior to Van Vlecq is evident from the fact that several of the pages used by Van Vlecq (e.g., pages 59 and 85) have the headings of the Gospel analysis, in a clearly different hand; these are above the entries of Van Vlecq.

When the book was turned over to Van Vlecq, he used pp. 5-15 to enter upon them what he called a "Thorough instruction in placing the Hebrew vowel points, being the most difficult part of that language." This study of Hebrew grammar is arranged in twenty-one sections, and deals with the pronunciation of consonants and vowels and the rules governing the different Hebrew accents. It is in the handwriting of Van Vlecq. His study of Hebrew was evidently interrupted before he had made much progress in it. On pages 58-76, Van Vlecq has written a long theological essay, in the Dutch language, on "The Household of the Covenant." This was most likely the extent of his study in divinity. The rest of the book is filled with entries by Van Vlecq after he had reached Pennsylvania. Pages 1-3 contain his marriages; pages 13-17 a series of historical entries; pages 18-25 statements of his finances, and finally pages 85-96 his baptisms.

After the departure of Van Vlecq from Pennsylvania in 1713, his book remained in the hands of one of his elders, Mr. Christophel Van Sandt. He as well as others continued the record from 1719-1738. It is with the help of this record, written by Van Vlecq himself, that we are able to trace his activity in Bucks county and other neighboring Dutch settlements.
On page 13 of this record are the following important statements, in Dutch, which fix the beginnings of Reformed worship in Bucks county. They read as follows when translated into English:

“In the year of our Lord Jesus Christ 1710, on May 20th, the church at Bensalem and Sammeny (Neshaminy) was established.”

“On May 20th in the year of our Lord Jesus Christ 1710, Mr. Paulus Van Vlecq was confirmed as pastor or shepherd and teacher in the church of Jesus Christ at Schaminie, Bensalem, Jermentown (Germantown) and surrounding villages.”

“The consistory, elders as well as deacons at Sammeny and Bensalem, was installed by Domine Van Vlecq on May 21, 1710, as follows:

Hendrik Van Dyck—senior elder.
Leendert van der Grift—junior elder.
Stoffel van Sandt—senior deacon.
Nicolaus van der Grift—junior deacon.”

This entry shows that Van Vlecq began his ministry at Neshaminy and Bensalem on May 20, 1710. Who confirmed him as pastor is not stated. Perhaps no more was involved on his part than the acceptance of the call extended to him by his congregation. There was but one congregation, which included three separate settlements, viz: Neshaminy, Bensalem and Germantown, the last at that time six miles from Philadelphia. But the activity of Domine Van Vlecq was not limited to this one congregation, although its bounds extended beyond the limits of the county.

On June 4, 1710, (so the record states) the church at Wytemes (Whitemarsh) was established and a consistory consisting of four members, installed. The Whitemarsh church met, most likely, at the same place as it did fifteen years later, namely in the house of William De Wees, which stood near the crossing of the Philadelphia and Reading turnpike and the Wissahickon.

The next important event in the life of Van Vlecq is recorded in the Minutes of the Presbytery of Philadelphia. On Friday September 21, 1710, a committee of Presbytery, consisting of Messrs. Wilson, Andrews and Hampton, was appointed “to meet at two o’clock to inquire into Mr. Morgan’s and Mr. Van Vlecq’s affair and prepare it for Presbytery.” When in the afternoon, at three o’clock, the Presbytery met, “the committee re-
ported Mr. Van Vleq's case and after serious debating thereon, put it to the vote, to admit him a member of Presbytery or not, and it was carried in the affirmative." With Domine Van Vleq, his elder, Leonard van der Griff, was admitted to seat and vote in the Presbytery. There is nothing in the minutes of Presbytery to suggest that Van Vleq was ordained at that time. On the other hand, Presbytery would not have admitted him without ordination. The question, therefore, still remains unsettled, where Van Vleq received his ordination. Did Freeman after all fail to tell the Classis of Amsterdam the whole truth?

Thus the Dutch Domine, with his Dutch congregations, had become a Presbyterian minister, who for the next two years carried on his ministerial activity under the auspices of the Presbyterian church. That he was an active pastor and indefatigable worker is plainly evident from his own record.

A week after he had organized his church at Neshaminy, we find him at Whitemarsh and Skippack where he baptized, on May 28 and 29, 1710, sixteen children of nine families. The next Sunday, June 4, 1710, Van Vleq started a church at Whitemarsh with fifteen members, and baptized on the same day a child at Neshaminy. Two days later we find him at Hopewell, N. J., where he baptized seven children. In the following month, July 7, 1710, he went to Staten Island, where he baptized two children. On his way home he stopped at Six Mile Run, where two more children were baptized. On July 30th, he was at home again. In August 1710, he baptized a child at Apqumenic, now Appoquimink, a creek in New Castle county, Delaware. In the following month he performed a baptism at the Schuylkill. In November 1710, he was again, after two previous visits, at Six Mile Run, N. J., where on November 15, he organized a church with nineteen members, by the installation of two elders and two deacons. It is now represented by the Dutch Reformed Church at Franklin Park, New Jersey. We are not surprised, after these almost interrupted journeys, to find this entry in his financial statement; "For the shoeing of the horse, two shillings and the leather for a new bridle, one dollar."

In the year 1711, Van Vleq reduced the extent of his circuit considerably, visiting quarterly, from Neshaminy as centre, his regular preaching places only, Whitemarsh, with Skippack and
Six Mile Run in New Jersey. The reason for this somewhat reduced activity may be found in the fact that on September 11, 1711, he was married by the Rev. Mr. Andrews, the Presbyterian minister in Philadelphia, to Jannetje Van Deyck, the daughter of his elder, Henry Van Deyck. On September 20, 1711, Mr. Van Vlecq was absent from the meeting of Presbytery, when Mr. Andrews was appointed to write to him for his unexcused absence. But a few days later, on September 26, 1711, one of his elders, who had been sent to Presbytery for that purpose, reported that Van Vlecq was disabled by sickness and his request to be excused for his absence was sustained.

For the year 1712, his record contains only baptisms at Neshaminy and Whitemarsh, with one new station, Maidenhead in West Jersey. His last baptism took place at Neshaminy on December 9, 1712. There is but one later entry by him, that of a marriage, on April 24, 1713, at Raritan, N. J. After that he left Bucks county. During his ministry there he organized three churches, supplied ten preaching points, received into membership 88 persons, married thirteen couples and baptized 94 children.

In addition to his pastoral activities, Domine Van Vlecq recorded also his financial transactions, a few of which may be quoted as being of special interest. Unlike many other ministers he was most careful and minute in recording his financial transactions, noting his receipts and expenditures down to a half-pence. His yearly salary at Neshaminy was £30, which the church treasurer, Jacob Ysselstyn, paid him at irregular intervals. The church, like many others in later times, often suffered from an empty treasury, and the minister was compelled to make advances in order to meet expenses. Among other items he advanced "eighteen pence new money for hinges of the cashbox." Among his receipts is one for "three shillings light money, for the knitting of a pair of stockings; ten pence, for the dyeing of the stockings; six pence, for the knitting woman, and also three shillings for a band around my body."

Unlike many another poor preacher, Van Vlecq had money even to loan. There are repeated loans on record to Jacob, as he fam-

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iliarly called his treasurer. He dealt with all kinds of money, Dutch daelers, guilders and stuivers; English pounds, shillings and pence; and Spanish pistols. He was troubled with “heavy and light” money, and, in order to detect the latter, he bought a pair of small scales, costing 6s. 9d., which, when he left, he handed over to the church at cost.

The church at Whitemarsh paid him £25 a year. They were repeatedly unable to pay it. In the first eight months, they were £7, 7s. and 6d. behind. He had also business dealings with William De Wees, his junior deacon at Whitemarsh, from whose paper mill he bought paper. One entry reads “one ream of paper 15s. 7½d.” It is reasonable to conjecture that he bought this paper to write his sermons on it.12

IV—HIS DEPARTURE FROM PENNSYLVANIA, 1713.

The question remains to be considered: Why was it that Van Vlecq gave up his ministry in Bucks county and left Pennsylvania in 1713? Instead of answering this question ourselves, we prefer to let the official records of the Presbytery of Philadelphia tell their story.

On September 18, 1712, the minutes of the Presbytery state: “The order for inquiring into the mutual condition of ministers and people was observed, and no complaint was made by any except Mr. Van Vlecq, with respect to the people of Neshaminy, which cause is now pending.” On the following day, September 19th, the case of Mr. Van Vlecq and his people was again taken up by the Presbytery and it was then concluded that:

“after Presbytery had examined the several evidences brought, in relation to the crime of bigamy, alleged against Mr. Van Vlecq, as also the exceptions offered by the said Van Vlecq against the evidence and in vindication of himself, the Presbytery not finding the evidence clear and positive enough to prove the crime against him, and yet Mr. Van Vlecq’s vindication not sufficient to take off the scandal wholly, do therefore, till such time as Mr. Van Vlecq bring satisfying proof of his first wife’s death, for the honor of the gospel, advise that he do not officiate as a minister of the gospel. To which advice he does willingly agree.”

A letter was on the same day written by the moderator, Mr. Andrews, and Mr. Hampton, to his people, advising them of their decision. Mr. Van Vlecq was naturally very anxious to clear himself of the charges preferred against him. Hence, we learn,

that on the day after the close of the Presbytery he appeared with some papers trying to vindicate himself with them. As all the members were departing, except Messrs. Andrews, McNish and Hampton, it was left to them to consider his papers, which they did. But after examination, as they reported later:—

“they thought them not sufficient to clear him from that scandal. There came also complaints against him for telling lies, concerning some things which he bought of Mr. Van der Gaegh, and said his mother had sent them out of Holland. Whereupon these members gave this as their judgment that in case he should clear himself from the imputation of bigamy, yet that he should not be allowed to exercise his ministerial office till he cleared himself from the said charge of lying also.

“Further, it being reported there was a letter at New York from the said Mr. Van Vlecq’s mother which contradicted these which he produced, Messrs. McNish and Hampton being bound thither, it was left to them to inspect into that affair.”

“Memorandum Second, October 24, 1712.

“Mr. Hampton being returned, makes this report, that they having made inspection according to order found a letter from said Van Vleck’s mother to his uncle Jacob Phenix, or his wife, bearing date within three or four days with Van Vleck’s letter, and contradictory to his, testifying that then his wife was alive; and found also the hands, as they thought, different. Whereupon they were really of opinion, that Mr. Van Vleck was guilty of the crime laid to his charge.”

On the following day, October 25, 1712, Messrs. Andrews and Hampton wrote a letter to his people, acquainting them with the result of their investigation, expressing their great regret over the outcome and exhorting them not to encourage such a person any longer in the work of the ministry among them, but to endeavor to supply themselves in other ways.

When Presbytery met again in September 1713, the committee reported that in their judgment he was guilty. As he was absent and nothing appeared for his vindication, his suspension was continued.

In September 1714, the Presbytery determined:

“that the censure of suspension which he already lies under should continue; and that Mr. Andrews and Mr. McNish make further inquiries concerning his circumstances and condition, by writing to Holland, or otherwise, and make report to the next Presbytery.”
The affair was concluded, as far as the Philadelphia Presbytery was concerned, at their meeting on September 21, 1715, when Mr. Andrews and Mr. McNish reported concerning Van Vlecq:

"that he is run out of the country, and that they, having writ to Holland according to appointment, had not yet received an answer." 15

Thus the star of Paulus Van Vlecq, which rose so brightly when he entered Pennsylvania, set in darkness. But we can well follow the example of the Presbytery of Philadelphia in concluding that, while the evidence seems to condemn him, we should suspend our final judgment.

V—THE RESULT OF HIS WORK.

In conclusion the question may be asked, what became of the churches of Van Vlecq? The record which he left answers this question at least in part.

On April 22, 1719, Christopher Van Sandt records that seventeen members at Neshaminy Creek were received by Rev. Malachi Jones "on profession of faith." As these are the same members which in 1710 formed the Dutch Reformed congregation at Neshaminy, it is evident that a new organization took place in 1719. Furthermore, as Rev. Malachi Jones was a Presbyterian minister and pastor of the Presbyterian Church that still exists at Bensalem, near the Neshaminy creek, it is evident that the newly organized congregation was this Presbyterian Church at Bensalem. This is supported by the fact that a later entry in Van Vlecq's record, made in 1724 by Rev. Robert Laing, another Presbyterian minister, refers to their church as "ye Meeting House in ye township of Bensalem."

But there was another offspring to Van Vlecq's Neshaminy church. For some reason or other, probably because the English and Irish settlers increased too rapidly and crowded the Dutchmen out, a reorganization of the Dutch Church at Neshaminy took place in the year 1730. On May 30, 1730, Rev. Cornelius Sandford of Staten Island installed Christopher Van Sandt and Gerrit Croesen as elders, Benjamin Corsen and Abraham Van der Grift as deacons. In the same month a letter was dispatched to the Dutch Reformed ministers at Rotterdam in

Holland, asking them to send a Dutch Reformed minister to their congregation in Bucks county. After many disappointments and a long delay of seven years, their request was at last answered, when Rev. Peter Henry Dorsius arrived at Philadelphia on September 26, 1737. From that day to the present the line of ministers has been unbroken in this congregation, which is now the Dutch Reformed Church at Churchville, Bucks county.

Besides these two, there are two other churches which continued the work of Van Vlecq and made it permanent. In 1725, the Rev. John Philip Boehm organized two German Reformed churches out of the members who had first been gathered by Van Vlecq.

In November 1725, Mr. Boehm organized the Skippack Reformed Church with thirty-seven members, among whom were at least two, and probably many more, who had belonged to Van Vlecq's Whitemarsh Church, namely Gerhart ten Heuven and Gabriel Schuler.

On December 23, 1725, Mr. Boehm organized the Whitemarsh Reformed Church, with twenty-four members, among whom at least three belonged to the earlier organization of Van Vlecq. They were William De Wees, Isaac Dilbeck and John Rebenstock.

To these four churches the church at Six Mile Run, now the Dutch Reformed Church at Franklin Park, N. J., must be added as the fifth, which perpetuated the work of Van Vlecq.

In view of these undisputed facts we cannot but conclude that the work of Van Vlecq, however short it was, ending even in disgrace, was exceptionally fruitful in results, for at least five different churches, belonging to three different denominations have in time grown out of his work. This will certainly insure Paulus Van Vlecq a place in history, although his character is not unblemished.

See also Hinke's "Life and Letters of Rev. John Philip Boehm," page 25.
Washington at Whitemarsh.

BY ANTHONY M. HANCE, PHILADELPHIA, PA.

(Doylestown Meeting, January 16, 1917.)

As night follows day, and week follows week, so the months, and alas the years come and go, yet to us who live in or near by Philadelphia, there is, to me at least, a sort of historical pleasure in shutting out, at times, the mundane present and picturing to myself the conditions existing at Whitemarsh at that time of a most important section of a zone which I regard as the "Storm Centre of the Revolution."

But at the outset I wish to disclaim any thought of making the eagle scream or twisting the lion's tail, as is unfortunately only too common in speaking of Revolutionary times, on the Fourth of July, and at dedications of parks, monuments, tablets, etc. A careful study of the situation, practically ignored by historians—General Washington's strategy at Whitemarsh and though fraught with many questions settled long ago—will if one cares to carry on investigations on one's own account in the open, and study the movements of the contending forces from a purely military and political standpoint, in connection with the "terrane," will also lead to many other studies and investigations, entirely different, but, undoubtedly, equally interesting.

A thought of the names themselves shows the importance of the Whitemarsh camp. You are all familiar with Camp-Hill which was the main camp near headquarters at the comfortable home of George Emlen and which was so picturesquely described by the historian, Lossing, (getting data from his Field Book of the Revolution) when he drove there in his Dearborn wagon with his good horse "Charlie," in 1847. Militia Hill, where Armstrong in command of militia largely Pennsylvania, continued their encampment when Washington's main army was in Valley Forge. Church Hill where St. Thomas' Church stands. Fort Hill where breast-works were thrown up—an important strategic point. Fort Washington and the gradual slope of Fort Hill where farmers, in their plowing, have found many bayonets,
and buttons from soldiers' uniforms. Fort Side at the foot of the hill, near to or outside of the fort on the hill, called both Fort Hill and Fort Washington.

So I think we should go about these researches and excursions pleasantly, devotedly, in all fairness and truth, and without bias or prejudice. It is particularly true of this neighborhood because St. Thomas' Parish was formed under the auspices of the Church of England. Dr. Millet wrote in 1862 in his valuable pamphlet on the History of the Parish of St. Thomas' Church:

“It is within the memory of many even now living, when, from this elevated spot, in place of the beautiful and varied landscape which now lies spread out before us, with its mosaic work of different colored fields, giving signs of life, prosperity and peace, instead of the many sounds of flocks and herds—the rumbling noise on the highway or the shrill whistle of the flying train echoing far and wide—in place of all these, there was only to be seen, as far as the eye could reach, the dense foliage of surrounding forests, with here and there a space,—a clearing, giving but a faint foreshadowing of the present scene, or of the wealth and prosperity, the signs of which now meet us at every turn. There were, indeed, the same general features; the same beautiful, green hills stood 'round about, the same streams flowed in the valley; but, when the first sounds of prayer and praise ascended from these quiet scenes, 160 years ago, we can well imagine what missionary ground it was."

“We may mark the growth also of this English settlement not only as new names come up before us, but more especially as we date the laying out of new roads. The Church road (so called) because it extended from the Oxford Church to this, and for a long time was traversed by the missionaries appointed by the Society in England to minister to the two congregations, is an original road, laid out about 1685, but in 1698 another way to Chestnut Hill was opened for the purpose of forming a connection with the road leading to Germantown, and to facilitate the transportation of lime to the city of Philadelphia, which at this early date was worked from the neighboring quarries.”

An especially interesting period for speculation is from the sailing of the great fleet under the Howes from New York, August, 1777, to Clinton's return to New York, July, 1778, with an exhausted and badly broken army, and because it covers the four seasons of the year: Summer, with the Americans marching and countermarching in uncertainty, the British at sea, later on land, trying to get to Philadelphia; Autumn, with the battles and affairs of Brandywine, Warren Tavern, Paoli, and Germantown—the long and exhaustive campaign ending right about here;
Winter, with both armies resting—the British comfortably housed in Philadelphia,—the Americans in the open—a cordon around their enemies, with the main army at Valley Forge; and then with returning Spring, the British making forays, often wanton, in every direction from the city, Washington persistently trying to check them, yet as indefatigably trying to make a small army out of raw material, in the midst of the most overwhelming difficulties that probably ever beset a Commander-in-Chief. But without more than touching on some of the other places, let us try to imagine for a moment the Wide- or White-Marsh, as it was, about 136 years ago.

Mr. Richard McCall Cadwalader in his interesting paper on "Fort Washington and the Encampment at White Marsh, November 2, 1777," states: "Enthusiastic followers of Pastorius, who settled Germantown, claimed the name from "Whit-mar-sun," in Friesland, Holland. It is finally settled that the name came from the wide marsh along the Wissahickon, which, as the local historians are fond of saying, developed into the beautiful name of "White Marsh."

Then there was still left the larger part of the primeval forest that covered all the eastern portion of this continent. The dark, mysterious forest, so dense that summer sunlight never pierced it except where the lakes and rivers were, as the Delaware and Schuylkill, for even the Wissahickon and Neshaminy must have been hidden in summer by the overlapping foliage, or on small clearings, here and there, which the Indians had laboriously made to plant their corn and melons.

Before the passing of the Indians (Unamis or Delawares) this part of the country was quickly settled, and before the Revolution, roads were made to Philadelphia, which city also grew in size and importance from its situation on tide-water and the rich country surrounding it, tilled by the industrious Welsh, English, German, Dutch and Swedish pioneers. The housewife carded, spun and wove wool from her husband's flocks, dyed it by methods learned from the Indians, made it into clothing for

\[ In 1713 the Germans on the Shippen petitioned that a road be opened from Pennypacker's Mill to the wide marsh at Farmer's Mill. I have felt Whitemarsh has been followed from the picturesque white mists that form here with the coming of night and a cooler atmosphere, and which so beautifully fade away as the sky with the return of the sun on clear, bright, Summer and Autumn mornings. \]
the men and boys for meeting or market-going. The men hewed
the forest, and turned and planted the soil, built their substantial
log homes, meetinghouses, barns, mills, and then roads. These
times were not unlike those that followed soon after the Revolu-
tion and that have been so graphically portrayed by Bayard Tay-
lor in his immortal "Story of Kennet." The Delaware, and its
tributaries, as the Neshaminy, Brandywine, Rancocas were fol-
lowed up and became the highways of communication to the
city; but with the continued influx of settlers and the taking up
of land along the waterways, roads connecting interior points, as
well as the city became more necessary and hereabouts were con-
structed the great highways for those days, Bethlehem, Perkiomen,
Skippack, Manatawny, Lancaster, Limekiln, Gulf and the greater
highway to New York,—the Old York road. These with the
old milestones soon became memorable and are now historic on
account of the marching and many military uses made of them
by both armies during the Revolution, principally on account of
the maneuvering of Sir William Howe for the possession of the
Rebel capital; and Washington with his comparatively weak force
to prevent it, and afterwards to hold Howe in the city not only
preventing him from victoriously connecting with the British
army in the north under Burgoyne, but also preventing any over-
land communication, later on of Clinton with his base in New
York. Almost in the center of this zone of activity St. Thomas'
Church is located; and in a degree it might even be said to have
been one of the pivotal points, like Barren Hill, Sunset Hill (Mr.
E. W. Dwight's), Camp Hill (Mrs. Alexander Van Rensselaer's),
on account of the strategic value of these hills in respect to the
tactics employed by both armies. There at one's side passes
the Bethlehem Pike, leading from Philadelphia through German-
town, Mt. Airy, and Chestnut Hill to Bethlehem, Easton and
Durham (where supplies for the Continental Army were made
and stored) with branches connecting it with the Limekiln pike,
and through to the east, with the Old York road, and other
roads that led to McKonkey's, Coryell's, and other old ferries
on the Delaware; to the northwest is the Skippack Road over the
undulating hills to the old German and Moravian settlements,
and on the west of the valley is the Perkiomen road leading
off to and connecting with the Manatawny road which parallels
the east bank of the Schuylkill, connecting with the old ferries there and the roads on the west bank of the river and leading to Reading. While right at hand ends the Church road, already mentioned. Thus we see how Washington's command of these main roads (the inferior roads were nothing but wood paths for carts or sleds) enabled him notwithstanding his small force, to keep the British army in Philadelphia and by adroitly using these few main arteries of travel to the city, and in his movements up and down the Skippack, he compelled the British to withdraw their exposed line of battle after Germantown, to their strong defenses in Philadelphia.

In the summer of 1777 rumors spread rapidly through this section (it was Philadelphia county till 1784, when this portion became Montgomery county), of a renewal of hostilities as the American army was marching south and then north again on the York road through Bucks county, when the Howes sailed from New York. It was generally thought Charleston, S. C., was their objective point, therefore the worthy and peaceful citizens here little suspected that in a few months, their homes, and farms, their very firesides and places of worship would be invaded, for circumstances over which they had no control, placed them in the very midst of activities. This lasted from about the middle of September, with more or less annoyance and interference from both armies, until the following June when the British withdrew from Philadelphia, a period of nearly nine months of anxiety, loss, and ruin, and on more than one occasion, actual panic.

The campaign that brought this about and practically ended here, was in reality the continuation of the plan begun the year before by the British for the capture of Philadelphia and striking a mortal blow at the zone of which it was the center; the richest territory in the Colonies and the source of the sinews of war, except those that came afterwards from France. After the retreat through the Jerseys, and the battles of Trenton, Assunpink and Princeton, the British temporarily withdrew to New York, while Washington made his headquarters at Morrisville, N. J., with his small force—an admirably chosen post as it enabled him to move towards Amboy to get in the rear of the British should they attempt Philadelphia again by way of the Jerseys or move to the Hudson should they attempt West Point, then considered
the strategic key by opening a channel of communication from their base on the Atlantic—New York, to another great outlet to the Atlantic they controlled—the St. Lawrence. Having practically the command of the sea this would have given them the command of the land. But neither of these plans were carried out as Washington was in a position (at Middlebrook, N. J.) from which the skilful tactics of Howe, pretending to move on Philadelphia, failed to draw him. The British plan was then changed and Howe was fearful of being cut off from his base again, as Washington came near doing in January, by getting around and behind Cornwallis, and menacing vast stores and supplies at Brunswick. (These Washington could have captured with sufficient cavalry, but reluctantly withdrew to Morrisville for the only horse he had was the City Troop—"a company of 25 gentlemen of fortune from Philadelphia who volunteered their services and paid their own way." Incidentally I would like to say that General Washington's admiration, love and friendship for the First City Troop, collectively and individually, was only severed by his untimely death).

I would also like to state here that the history of this campaign, which under Washington's personal direction, is remarkable for its similarity to the movements he also personally directed, up and down the Skippack to take a strong position about us here at Whitemarsh, in that they have both been almost entirely overlooked notwithstanding the important part they played in his marking time, so to speak, pending the young Republic's hopes of assistance from France, the latter always looking to a chance to regain her Canadian possessions. Indeed, Governor Pennypacker who has made a most careful study of the campaign terminating here, says: "Washington at Whitemarsh gained his greatest tactical success;" i.e., in menacing the British in Philadelphia in a manner to draw out the whole army to attack him; to drive him across the Alleghenies it was said, and then their inglorious return to the city to get behind their strong defenses; and this was the high-water mark of the Revolution. I feel in studying this move, that Howe, finding how well Washington was posted in holding the roads leading to the north, if the plan was to make a dash for the supplies at Reading, Bethlehem, Easton, Durham, Warwick, etc., was warmed by the cold weather that a
severe winter was right at hand with imminent risk of the freezing and closing of the Delaware to the sea by which his supplies came from New York and England; and that his army might be surrounded by a sudden rush of patriots to the field either to be cut to pieces in detail if he divided and moved in different directions, or forced to lay down his arms as Burgoyne had done in the northern forests, less than three months before. Howe's report, dated December 13, reads as follows: "Upon the presumption that a forward movement might tempt the enemy, after receiving such a reinforcement (reported afterwards as 4,000 men), to give battle for the recovery of this place (Philadelphia), or, that a vulnerable part might be found to admit of an attack upon their camp; the army marched out on the night of the fourth instant." And Washington weaker in every essential that goes to make an army while strong enough to hold his position here by availing himself of the "terrain"—the Wissahickon, Sandy Run, Camp Hill, Militia Hill, the Whitemarsh Valley before his right and its continuation—the Huntington Valley—before his left, patiently waited the outcome, though not strong enough to take the offensive or indeed to move in any manner to menace the British rear as in marching in column out to Chestnut Hill or when that army gradually moved by the right, paralleling the valleys and returned to Philadelphia by column over the York and Lime Kiln roads.

Right here is seems appropriate to mention a proposed move that was never executed but rather interesting because I have not as yet ever found any reference to it in the almost countless papers written about this campaign since, let us say, the end of the Revolution. I quote from Dr. Ramsay's "History of the Revolution," (Vol. II, p. 34), as follows: "The position of General Washington in a military point of view was admirable. He was so sensible of the advantages of it, that the maneuvers of Sir William Howe, for some days could not allure him from it. In consequence of the reinforcement lately received, he had not in any preceding period of the campaign been in an equal condition for a general engagement. Though he ardently wished to be attacked yet he would not relinquish a position from which he hoped for reparation for the adversities of the campaign. He could not believe that General Howe, with a victorious army,
lately reinforced with 4,000 men from New York, should come out of Philadelphia only to return thither again. He therefore presumed that to avoid the disgrace of such a movement, the British commander would, from a sense of military honor, be compelled to attack him, though under great disadvantages. When he found him cautious of engaging and inclining to his left, a daring design was formed which would have been executed, had the British either continued in their position, or moved a little farther to the left of the American army. This was, to have been attempted in the night to surprise Philadelphia. The necessary preparations for this purpose were made, but the retreat of the British prevented its execution."

Without going much into detail relative to the movements of the armies—the professional soldiers of Europe pitting their talents against the wit and ingenuity of self-made generals, many of whom like Washington himself, had had much experience in the field—and often under much more trying conditions—in the French and Indian, and other Colonial wars. Let us begin with the time that the Marquis de Lafayette officially joined his fellow-idealists across the sea at the Cross Roads (now Hartsville), because it is only a few miles as the crow flies from Whitemarsh to the old Neshaminy Camp.  

The Marquis de Lafayette having been commissioned Major-General, July 31, for the first time took part in a council of war at the Neshaminy camp (the 21st of August, 1777) in reference to the movements of the enemy's fleet. Three days later, on Sunday, the Continental army marched through Philadelphia, and we might say that every day after that until Washington withdrew from Whitemarsh to Valley Forge, was filled with anxiety, and naturally accompanied by many interesting details, for there was something happening each day of the greatest importance. These, were indeed, history making times and a complete narrative of such events leading to the struggle for the Delaware, including the

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2 Mr. Mercer in showing me this several years ago also pointed out where an old tree had fallen, as the place it was said where Washington personally washed his clothes. I recall a picturesque old spring in Germantown said to have been poisoned at the time of the battle, and an old path leading through the dense laurel and pine at this side of the Wissahickon to Cresheim, said to have been cut by American pioneers, also at the time of the battle, to get troops in that way. Such is tradition and I do not doubt that there are still many traditions extant throughout the valley that have come from its occupation by the contending forces.
taking of Philadelphia, would fill a very large volume in itself. The waiting, the uncertainty, the reconnoitering through the hot days of the summer of '77 soon led to active operations in the field; and as the days were growing shorter in September, the first action of importance after some sharp skirmishes a few days before was the battle of Brandywine. Had the days been as long as in June or July, the event might have resulted very differently; as it was, Washington took advantage of the earlier twilight and darkness to promptly cover his withdrawal to Chester, and next day then on to Philadelphia where he estab­lished a camp at Germantown. Then the maneuvering west of the Schuylkill to oppose the British advance on Philadelphia by way of Lancaster road up to which the latter had moved from the battlefield, because Howe also had to withdraw to rest and repair damages. At Warren Tavern, a week afterward, the armies clashed again, but a violent thunderstorm rendered the arms of both absolutely unfit for use. The next week occurred the perplexing maneuvering on both sides of the Schuylkill and before the end of it, Washington had crossed to this side at Pottsgrove, and moving towards Philadelphia, then camped at Pennybacker's Mills until September 29, when he marched down the Skippack to Worcester township, about three miles above. From this point (Methacton Hill) he started his army again on the evening of October 3, to attack the enemy at Germantown, the British having occupied Philadelphia a week previously with a comparatively small force leaving their main army camped in line of battle at Germantown; the left wing extending from the Schuylkill about where is now School Lane to Market Square; the right wing extending along what is now Church Lane almost to Old York road. That action, while it has probably been written about more than any other, in the Revolution, has still much interest from a military standpoint, as I am not aware of its ever having been described in relation to the topography of the country including the few old roads and the smaller open spaces; for although there were more clearings and the land had been taken up and settled earlier than here at Whitemarsh yet on the east, west, north and south were still dense, if not, almost im­penetrable forests, except in the vicinity of the old furnaces.

We can see by Washington's orders how he utilized the Skip-
pack and the other roads I have spoken of to our east and west in planning to strike the British, and while he had contemplated some such move, he determined to act immediately, from two intercepted letters showing that Sir William Howe temporarily weakened his position by sending a large detachment to reduce the Delaware forts to open the river for his brother, the Admiral, to bring up the fleet to his relief and keep an outlet open to the sea in case he were forced to evacuate Philadelphia. So Washington, by utilizing these roads as he did worked out the audacious plan of turning the British right, and folding that wing back on the left, by driving them into the Wissahickon or Schuylkill, destroy their army. But the plan was too elaborate; the salient points were too far apart for carrying commands, even if he had had an adequate staff. Besides the men were worn down by the night march from Methacton Hill, and through the confusion that came with the fog, he wisely ordered a retreat and withdrew in good order again under cover of a fog (as at Long Island) through the Whitemarsh Valley. Wayne, soon afterwards wrote to Washington:

"The troops who took the upper road (i. e., the direct road from Germantown) deemed it advisable to remain here for some time to collect the stragglers from the army. But the enemy made their appearance with a party of light horse and from 1,500 to 2,000 infantry, with two field pieces. The troops were ordered off, when I covered the rear with some infantry and Colonel Bearins' dragoons, but, finding the enemy determined to push us hard, I obtained from General Stephens some field pieces and took advantage of a hill (i. e. where old St. Thomas church stood) which overlooked the road upon which the enemy were marching. (i. e. the Bethlehem Pike.) They met with such a reception that they were induced to retire over the bridge (crossing the Wissahickon) which they had just passed, and gave up further pursuit. The time gained by this stand favored the retreat of a considerable number of our men, 300 or 400 of whom are now encamped here, and which I hope will facilitate the retreat of almost all who are scattered; so that you are now, in my humble opinion, in as good, if not better situation than you were before the action of this day;"

The hill that General Wayne mentions is the old breastwork—Fort Washington. It has been marked with an appropriately inscribed granite stone, and every day now the stars and stripes
are broken out from the flagstaff on the top of the hill. Dr. Millet also wrote:

"The British obtained possession of the hill on which St. Thomas' Church now stands, and placing their cannon in the church fired up the road at the Americans when on their retreat to Valley Forge. A large body of the American soldiers, during Washington's encampment in the neighborhood, pitched their tents upon this hill (the circular mounds now visible in the adjoining field across the road showing the number and position), and, having quartered themselves in the old church, they not only greatly injured and defaced the building, but they and the British soldiers after them made use of the gravestones to cook upon. This will account for the loss of many headstones marking the graves of the earliest settlers, as may be seen by the fragments, with letters on them, which are occasionally found among the graves."

It was about 140 years ago that the American army again crossed the Whitemarsh Valley, going into winter quarters at Valley Forge, and Dr. Millet's statement written only 65 years after the event is particularly interesting showing how close to the American camp the British were at the time, for the Skippack pike is the only road up which the British could have fired from their battery in old St. Thomas' church. It is to be regretted that Dr. Millet did not go more fully into this detail.

Then came a halting and waiting period of two months, the army encamping to the North of Whitemarsh where Washington could do little to take the offensive again without sufficient troops. Burgoyne had surrendered at Saratoga and notwithstanding Washington's reiterated demand for Continental troops, which were no longer necessary to Gates, the latter ignored such requests until further refusal on his part would have led to a courtmartial. We know now why this was, from Wilkinson's talking too much on his way from Saratoga with dispatches to Washington. It was at Reading where he stopped over night at Lord Sterling's headquarters. But it was not until the 9th of November when Washington was quartered within about a mile of us at George Emlen's house which Lossing so picturesquely described in 1847, that he first learned of the conspiracy to remove him from the command of the army, known as the Conway cabal. A few weeks after that he learned of the evacuation of and loss of Forts Mifflin and Mercer which had
protected Philadelphia from approach by the Delaware and of which he officially informed Congress, November 23, 1777. Imagine for a moment, if it is possible to do so, how he could have felt now, seeing through the cabal and understanding why he had not been reinforced by Gates, so that he could have had troops enough to completely surround the British in Philadelphia before they were able to co-operate with the fleet and open the river. Though as late as November 24, another council of war was convened at the Whitemarsh headquarters to consider the expediency of an attack on the enemy's lines in the city. Judge Marshall wrote of this (Vol. III, p. 316, 1st Ed.): "Washington possessed too much discernment to be dazzled by the false brilliance presented by those who urged the necessity of storming Philadelphia, in order to throw lustre round his own fame and that of his army; and too much firmness of temper, too much virtue and patriotism to be diverted from a purpose believed to be right, by the clamors of factions, or the discontents of ignorance. Disregarding the importunities of mistaken friends, the malignant insinuations of enemies, and the expectations of the ill-informed, he persevered in his resolution to make no attempt on Philadelphia. He thereby saved his army, and was able to keep the field in the face of his enemy; while the clamor of the moment wasted in air and was forgotten."

About a week later, November 30, another council was convened at George Emlen's "baronial mansion" to consider a proper place for winter quarters. Howe very likely had some knowledge of this, and as there was so much talk about driving Washington across the Blue Mountains he, to all outward appearances, acted promptly to bring it about. That Washington was aware of this is seen in his report to Congress of December 10 in which he states: "In the course of last week from a variety of intelligence I had reason to expect that General Howe was preparing to give us a general action." Howe, as already mentioned, moved out on the 4th of December, which maneuver Mr. Cadwalader describes very fully with the traditions that have come to use, how Washington was apprised of it. He had a very efficient secret service which he kept discreetly to himself, personally paying for sources of information and investigations and an exact record of the amounts so disbursed is
shown in his "Account with the United States;" but we don't know positively who his agents were, and if it were possible, how interesting a story could be written of Washington's secret service! But we must not forget that surrounded by so many disaffected persons, as well as in the midst of friends and enemies to both armies alike, it would be almost impossible for contending forces maneuvering under such conditions without large movements being known, though in detail probably not. Furthermore, the armies were very near each other in those days of saber and bayonet fighting; which conflicts, being usually hand-to-hand, were in that respect little removed from those of the times of Alexander, Caesar, and Hannibal.

Here it seems not inappropriate to say a few words about Judge Marshall whose interesting references to Whitemarsh I have quoted. After General Washington's death, his favorite nephew, Judge Washington, elected that John Marshall should write the life of his illustrious uncle; the choice was as if an inspired one.

All lives of Washington are based on this great work and no writer who followed Judge Marshall has, in my opinion, ever equaled him. Notwithstanding the fact that he was in possession of all Washington's papers, letters, notes, journals, maps, etc., I do not think he lays sufficient stress on the difficulties that beset General Washington during this campaign, and on the significance of General Howe's withdrawal from active campaigning.

Not only were many officers squabbling among themselves—in which respect the Congress at York set them a shining example—but the troops were not sufficiently clothed, the arms were poor, and while there was a superabundance of Continental currency, as compared with powder and ball, it was about as valueless as the very insufficiency of the latter.

But to make matters worse the effects of the Conway Cabal were here being felt, and as Colonel Carington pointedly says in his "Battles of the Revolution" (p. 397): "This general fact is noteworthy as it furnished the British commander an element of strength in proportion as it weakened the army and influence of Washington;" and Paul Leicester Ford in his delightful "The True George Washington" says (p. 256): "These attempts to
undermine Washington owed their real vitality to the Continental Congress, and it is safe to say that but for Washington's political enemies no army rival would have ventured to push forward."

Now, while I have speculated on some reasons for General Howe's occupation—in secure and comfortable winter quarters—of the capital of the soi-disant United States, who can say in view of his unquestioned generalship and inside knowledge of the political situation, that he did not fully expect the patriotic party, and indeed the whole fabric of the Revolution, Congress, army and all, to disintegrate and go to pieces; as in calm retrospect, and without bias, such a view of the situation inevitably presents itself to us in the light of later knowledge? But that such plans and expectations were not realized is largely due to other elements in Washington's character—his tact, his firmness, his forbearance—and which one can study with much interest and benefit to-day.

I touched on Lafayette's joining the army at Hartsville as he undoubtedly would have been much more identified with the campaign and movements about here had he not been wounded in the leg at Brandywine and nursed back to health and strength by the Moravians at Bethlehem. Joining the army at Valley Forge, his own action at Barren Hill, May, 1778, is so fraught with interest and romance that it is well worth the study. The old roads and milestones are still there, as indeed most of the others are still left here. But to go into that would be like going into many other interesting historical subjects, also in connection with the Revolution, that have occurred in and about the beautiful Whitemarsh Valley. It was there that Washington planned most of his campaigns and right near us where as I have stated he accomplished his greatest tactical success. Judge Marshall says, referring to the Whitemarsh Camp: "General Washington rode through every brigade in his army delivering in person his orders respecting the manner of receiving the enemy, exhorting his troops to rely principally on the bayonet, and charging them with the set firmness of his countenance as well as by his words to a vigorous performance of their duty." And General Washington in reporting to the President of Congress about Whitemarsh stated: "I sincerely wish that they had made an attack, as the issue in all probability, from the disposition of our troops and the strong situation of our camp was fortunate in
having. At the same time I must admit that reason, prudence, and every principle of policy forbade us to attack them.” This is shown by Washington’s “after orders” issued from headquarters at the Emlen House, December 2, 1777: “Whenever the Alarm is given by the firing of three Cannon the whole Baggage and Provision of the Army, Tents included, is to be put into the Wagons and marched off the following Roads: The right Wing of both lines by the North Wales Road, and the Road by Edges Mill, and to proceed to the 24 Mile Stone on those Roads; unless further Orders are received; the left Wing of both Lines by the two Roads which lead into the old York Road at the 13 and 15 Mile Stones and proceed on to the 24 Mile Stone, until further orders. Whether the Alarm Guns are fired or not the whole Army is to be under Arms at their respective posts at Day Light Tomorrow Morning, and the Lines properly formed by the Major General in their respective Commands * * *” This also shows that Washington at the time of the issuing of these orders had secret information as to Howe’s proposed move from Philadelphia on the 4th of December. The condition of the army is also shown in after orders issued from headquarters on the 22nd of November: “The Commander in Chief offers a Reward of 10 dollars to any Person who shall by 9 o’clock on Monday Morning produce the best Substitute for Shoes made out of raw hides. The Comm. of Hides is to furnish the hides and the Maj. Gen. of the Day is to Judge of the Essays and assign the Reward to the best Artist.”

In looking into the question of the setting out of milestones along the old Germantown road recently, I was especially struck with the bearing of Washington’s orders issued from headquarters, in connection with Howe’s “forward movement.”

If one looks at the map, I think it will show what Washington’s plan was and issued two days before Sir William Howe marched out from Philadelphia to attack him at Whitemarsh, namely: to move northeast, north, and northwest by these roads not only to hold his lines of communication while extending continuously the battle line of his army with flanks and wings connecting, his purpose thereby being to draw the British farther into the country, or be in a position to block their way to New York. It would also be interesting to learn if Sir William Howe
knew of Washington's orders, for in his plan of moving out and feeling every point of Washington's position at Whitemarsh, he saw how well the latter had availed himself of the topography of the country and put his small army in a position too strong to warrant an offensive move.

Washington, on the other hand, should a general attack be made, would have fired the alarm guns and marched his army in accordance with his orders of December 2. If Howe should follow with a view of moving on to New York by the old York road which was occupied by the left wing of the American army, Washington could have maneuvered with his right wing to attack the British on their flank. Winter was coming on and that winter, as we know, turned out to be a very severe one; hence, when after four days of skirmishing and reconnoitering at Whitemarsh against the Americans, Sir William Howe marched back to the city, it was, I have no doubt, because he considered the chances too desperate to follow Washington and get so far from his secondary base in Philadelphia, which was not a particularly secure one any how, being in the heart of an enemy's country. There was nothing cowardly or weak about this but the well planned tactics of an able and considerate general, who was thoughtful of his men's lives and comfort, where such thoughts can be considered in active operations in the field and separated from their homes by 3,000 miles of sea. These were among his traits that made him, and justly so, such a popular general with his officers and men.

Furthermore, before dismissing from our minds these historic movements of opposing armies, there is a point I would like to draw your attention to, that seems to have been overlooked in the zeal to accept a romantic story of the Revolution, namely: Lydia Darrach's warning to Washington at Whitemarsh of Howe's move, December 4, 1777.

While the American army lay at Whitemarsh, Elias Boudinot, then Commissary-General of Prisoners, was reconnoitering along the lines near Philadelphia. After dining one day at a small post at the Rising Sun, "a little poor-looking, insignificant old woman came in and solicited leave to go into the country to buy some flour." In a dirty, old needlebook which she contrived to put into Boudinot's hands, he found in the last pocket a piece of
paper rolled up in the form of a pipestem and which contained information that on the next morning, General Howe was coming out with 5,000 men, 13 pieces of cannon, baggage wagons, and 11 boats on wagon-wheels. Boudinot immediately rode post to headquarters, and "agreeable to orders received from General Washington, I related to him the naked facts without comment or opinion. He received it with much thoughtfulness. I then gave him my opinion that General Howe's design was to cross the Delaware under pretense of going for New York. Then in the night to recross the Delaware above when we were totally unguarded and cut off all our baggage, if not the whole army."

* * * The General answered me: "Mr. Boudinot, the enemy have no business in our rear. The boats are designed to deceive us. To-morrow morning, by day-light, you will find them coming down such a by-road on our left. * * * About 3 o'clock in the morning we were aroused by the alarm guns. The British were in possession of our quarters down the by-road mentioned by General Washington. I then said I never would have set up my judgment against his."

Mr. Boudinot gives no dates other than the autumn of 1777. We know that Howe's forward movement was begun December 4, and it was at sunrise on the morning of December 5 they came down the by-road, that is, a road leading easterly from Chestnut Hill and very likely what was then called the Lime Kiln road and which came into the Main street at old Mermaid tavern, now known as Mermaid lane. This was not only two days after Washington's orders of December 2, but four days after a letter written by General Cadwalader to General Reed from headquarters, November 30, 1777. While this was mainly about the selection of winter quarters, he goes on to say, however: "We have good information that Cornwallis has returned, and that the enemy had orders to march at 2 o'clock yesterday morning. The orders were not given out until dusk. The officers were driving about in great confusion and were heard to complain that the orders came out so late. The weather prevented, or we should certainly have had a brush yesterday. Greene and the detachment from New Jersey are all arrived in camp. We are now in full force and in perfect readiness for them, and wish nothing more earnestly than to see them out. The weather will
probably delay the matter for a few days, but I have no doubt they intend us a visit or else this is given out to cover a design of making a large foraging party to New Jersey as a great number of boats have been collected. The last seems very probable."

Thus we see that on November 29, Howe's plan was known to Washington and that he personally knew more about it than any one else, is shown by his prediction to Boudinot having been verified by the occurrence.

About this time Reed was also writing to Washington, and on the 2nd of December the latter requested him to come to camp, which he did; this also enabled him to participate in the skirmish that occurred December 7, near Mr. Wharton's country seat, called "Twickenham," in Cheltenham township, and the scenes of which are very graphically described in Reed's letter of December 10, to President Wharton (Vol. I, p. 350).

I think J. F. Watson is largely responsible for the story of Lydia Darrach's having apprised Washington of Howe's move, for so many writers have consulted Watson; but the point I want to make is that Washington was fully aware of the movement five, six or seven days before the conditions of the weather permitted it to be made. Imagine Boudinot's surprise when Washington told him even more about it than he could tell Washington from the rolled paper he received, and instead of there being but 5,000 troops, Howe had nearly his whole army.

Allen McLane in his Manuscript Journal says: "General Howe moved out at the head of 15,000 men" and in describing the retreat "that they were pursued by 150 of Washington's cavalry until they had passed the Globe Inn on Front street."

There is also an interesting letter of Elias Boudinot's to President Wharton written from the Whitemarsh camp on the 9th of December describing this movement of the British army: "On Monday evening (that is, the 7th), they made a small movement to the left and halted making a long string of fires on the heights. These they lighted up briskly and under cover of the night retreated with precipitancy and with silence into the city, while they could be come up with only by the light horse."

Hazard, in re-editing Watson's Annals, was doubtless skeptical of Watson's story. He says (Vol. III, p. 365):
"There are some inconsistencies in the narrative and in the dates of the story of Lydia Darrach overhearing two British officers planning an attack on Washington in one of the rooms of her house, then feigning sleep in her room when one of the officers knocked at her door, next day passing through the lines, under pretense of going a longer distance to mill, and thus putting Washington on his guard. The officers at the time were not living at her house, but on the opposite side, in the house of General Cadwallader."

Aside from this is the absurdity of Lydia Darrach’s excuse of going to Sir William Howe for a pass to Frankford in order to get a bag of flour and having to walk through the snow for it, when at that time there was plenty of flour in Philadelphia, as shown by Christopher Marshall and other contemporary writers. So I think it is about time to dismiss the story as a myth, or at least that part which relates to getting information to Washington which put him on his guard, if, indeed, it is not an insult to Washington’s ability as Commander-in-Chief of the Continental Army.

Furthermore, no historical sketch as Whitemarsh should be attempted without some reference to Sally Wister and her interesting and precocious journal. Mr. Myers, the editor, says (p. 8):

“In the nine months which the Journal covers, occurred the British capture of Philadelphia, the Battle of Germantown, the surrender of Burgoyne, the skirmishes before Washington’s intrenchments at Whitemarsh, the winter encampment at Valley Forge, the Conway Cabal against Washington, the acknowledgment of American Independence by France, and the Mischianza, and the other gaieties of the British in Philadelphia. ‘But a little distance away from the hills of Gwynedd,’ says Mr. Howard M. Jenkins, the historian of Gwynedd, ‘the greatest actors in the Revolutionary drama were playing their parts—Washington, Greene, Lafayette, Wayne, Steuben, Kalb, and all the distinguishing list.’

“To the Foulke mansion come General Smallwood, commander of the Maryland troops, Colonel Wood, of Virginia, Major Ogden, of New Jersey, three future Governors of their respective states, and many other important figures of this crucial period in the Nation’s history. Generals, colonels, majors, captains, resplendent in red and buff and blue, and glittering in sashes, swords and epaulets, pass and repass before the unaccustomed and dazzled eyes of the Quaker maiden, and are quaintly portrayed in her pages.” (Page 28.) On the 5th of December she is again greatly alarmed on hearing that the British have come out from the city to attack Washington in his intrenchments at Whitemarsh. ‘What will become of us only six miles distant? We are in hourly expectation of an engagement. I fear we shall be in the midst of it. Heaven
defend us from so dreadful a sight.' (Page 32.) In the latter part of February in company with her friend, Polly Fishbourne, who had been making a visit to Gwynedd, Sally goes down to Whitemarsh to spend a week with Polly's married sister, Sarah, wife of George Emlen, with whom General Washington had made his headquarters a few months previously. An incident of particular interest in connection with this visit is her ascent to the 'barren hills of Whitemarsh' and her reference to the 'ragged huts, imitations of chimneys, and many other ruinous objects' remains of the encampment of the army that she found there.

On Second Day, October the 19th, 1777, Sally notes: "Now for new and uncommon scenes. As I was lying in bed * * * Liddy came running into the room and said there was the greatest drumming, fifing and rattling of wagons that ever she had heard. We dressed and went down stairs in a hurry. Our wonder ceased. Sister Betsy and myself and G. E. went about half a mile from home where we could see the army pass."

As this was the day the British withdrew from Germantown, Washington moved at once nearer the city and it was this march down the Morris road, no doubt, that Sally and her friends rushed to see, Washington making his headquarters at Dowesfield and the army camping on Morris' farm and in Drayton's woods adjoining.

The last entry in the Journal, the Seventh day morn (that is, June 20, 1778) states (p. 184), "O. F." (that is Owen Foulke, son of Caleb Foulke) "arrived just now, and relateth as followeth: "The army began their march at six this morn by their house. Our worthy Gen'l Smallwood breakfasted at Uncle Caleb's. He ask'd how Mr. & Mrs. Wister and the young ladies were, and sent his respects."

"Our brave, heroic General Washington was escorted by fifty of the Life Guard, with drawn swords. Each day he acquires an addition to his goodness."

There is another feature of the war revealed in this sprightly journal that in my opinion, should set at rest so many stories of privations and sufferings the Americans underwent and that every book on the Revolution is filled with "ad nauseam." Of course, there was danger and death a-plenty, but what else can one expect in war times? On the other hand here is an excellent portrayal of officers who were—young and old—cheerful,
bright, jolly, gallant, well-dressed, well-fed, leading the true life of the soldier, gay, to-day—mayhap gone—to-morrow.

In Elijah Fisher’s Journal (p. 7) there is an interesting reference to the campaign about Whitemarsh, when there was little to wear and sometimes less to eat: “We had no tents, nor anything to Cook our Provisions in, and that was Prity Poor, for beef was very leen and no salt, nor any way to Cook it but to throw it on the Coles and brile it; and the water we had to Drink and to mix our flower with was out of a brook that run along by the Camps, and so many a dippin and washin (in) it which made it very Dirty and muddy.”

The “brook that run along by the Camps” was the Wissahickon and undoubtedly Washington happily availed himself of its abundant flow of water in those days; indeed it had much to do with the success of the campaign, though at times “dirty and muddy” as Private Fisher peevishly notes.

When the Whitemarsh camp was broken, December 11, and the march of the main army taken up for Gulph Mill, the ground was frozen, for General Washington stated to Gordon, the historian, on June 3, 1784, at Mount Vernon at his table while talking about this march: “His army might have been tracked, for want of shoes and stockings, by the blood of their feet.” General Armstrong, however, was left here with the Pennsylvania militia—a “knot” in the cordon I alluded to at the outset. This extended from Trenton on the Delaware with posts across the country including that at Whitemarsh; another at Radnor under Morgan, and a larger one at Wilmington under Smallwood; an irregular line varying from 12 to 30 miles from Philadelphia, depending upon the location of the roads and other circumstances, by which Howe’s lines of communication were closed as much as possible to the East, North and West. We know how Clinton, his successor, was obliged to evacuate Philadelphia the following Spring, first packing his supplies on ships, as it meant disaster to him should a French fleet blockade the Delaware and which might happen almost any day. While this seems to have no bearing on Whitemarsh and its environs, I mention it because of Monmouth, Washington’s last pitched battle, and the outcome of his strategy inaugurated here; and because of the “peculiar” actions of General Lee. The latter’s treachery and duplicity in the Revolution
we are now fully able to understand, but a little detail that seems to have escaped historians was again displayed in the march from Valley Forge when Washington broke camp June 19, 1778, to push on quickly to intercept Clinton who seemed to be making for New York or the Hudson. Through Norrington along the old road that led through Doylestown, then a cross-roads hamlet, then striking the York Road and on to Coryell's Ferry, then consisting of a tavern and a few small houses, (now New Hope), Washington pushed as quickly as possible, while General Lee in advance with his six brigades marched with such deliberate slowness as to impede the movement of the main army, though somewhat held back by heavy rains, and which very likely Lee availed himself of as an excuse for his tardiness. I simply mention this in passing that in going over the roads, especially the old ones that were in existence at the time of the Revolution, in passing old houses that are still standing where Washington and the other generals were quartered; in going through these counties—Montgomery, Bucks, Chester, Delaware, and Philadelphia—with rolling hills and valleys, and reviewing the landscape from car—or trolley—window, motor, or otherwise,—to let your thoughts go back to those days, and with reading and thinking and studying, try to picture to yourself what this beautiful country was. If you do this, I sincerely predict for one and all, that you can find few subjects of a more interesting character or worthy of study from an historical, political, military, sociological or philosophical standpoint.

The Whitemarsh has always interested me since boyhood, when I wandered through its fields and meadows and clambered through its old mills, with their massive wheels driven by the rushing Wissahickon, and swam and boated and fished in its cool, clear waters.

On these boyish excursions many tales were heard, and some that are remembered I smile at now, as pure inventions, if not taken from old novels relating to the picturesque Wissahickon and the authors of which evidently held more to fiction than to fact; nevertheless they but add to my desire to revisit these scenes and learn more of the romance and history of these beautiful hills, rills, and valleys.
Flax Seed Mills.

BY GRIER SCHEETZ, SOUTH BETHLEHEM, PA.

(Doylestown Meeting, January 16, 1917.)

At the request of Dr. Mercer, president of our society, I have consented to prepare a paper on Flax Seed Mills, supplemental to my paper on "Flax and Its Culture," which I read before the society at the Doylestown Meeting, May 28, 1907. (See Volume III, page 482.)

At that meeting Mrs. Maria Fornorman, then over seventy-four years of age, gave an exhibition of spinning flax. For over one hour she spun thread so fine that it could be threaded through the eye of an ordinary needle.

Large quantities of flax were formerly grown in this section of the country. When I was a boy at Keller's Church, in Bedminster township, we had as much as 1,000 bushels of flax seed on hand at one time, but for the past forty-six years very little if any flax has been grown in Bucks or the adjoining counties; farmers claim that it is a heavy feeder upon the soil, and moreover the crop can no longer be made to pay in this territory, but throughout the West and middle West large quantities are produced. Flax seed must be sown thick to produce a crop of fine flax, if sown sparingly the stalks will be heavy and the fiber coarse.

The last flax seed mill operated in the east that I know of was the one at Frenchtown, N. J., operated during the early seventies. When I was a boy the Deetz mill in Montgomery county near Tylersport just over the Bucks county line, was operated. In earlier days near by was located the Roeller linseed oil mill, which suspended operations for want of seed long before the Deetz mill was forced to quit. The building is still in existence after having been used for a number of years as a gristmill.

The Deetz team of eight horses drawing a heavy old-fashioned Conestoga wagon and carrying 150 bushels of seed at each load, was a familiar sight in early days. It would make its trip through the country every ten days hauling flax seed which the store-
keepers and other merchants had gathered in, paying for the same as it was removed and allowing the merchant a certain commission for purchasing and handling the seed. Mr. Deetz received practically all the seed raised in Bucks and Montgomery counties. Some firms, however, shipped direct to the Shoemaker Linseed Oil Company, in Philadelphia.

The Sheard mill near Thatcher, Haycock township, now used as a gristmill, owned by John Derstine, is built upon the site of the old Sheard linseed oil mill which was destroyed by fire many years ago. (See communication from Ellen W. Thatcher.)

I am informed by Abraham A. Hendricks, of Perkasie, who is nearly ninety years of age, and in possession of all his faculties that a linseed oil mill formerly stood near Blooming Glen on the farm of Rev. George Landis, now occupied by Samuel Landis. This mill was known as the Peter Loux linseed oil mill and operated by him seventy years ago. The seed was crushed by two stones the shape of a millstone but thicker and the size of a large cart wheel connected by an axle as rear or front wagon wheels connected in the center of an upright shaft of wood, which revolved by water power causing the stones to revolve crushing the seed upon a cast-iron foundation, after the seed was crushed the wet oily mass was put into a strong horse-hair bag placed into a receptacle with a wedge on each side; the wedges were drawn by two logs of wood weighing about six hundred pounds each, which were lifted by water power to a certain height and dropped upon the edges exerting a pressure of about six tons. After the oil was extracted it left the oil cake from which cake meal for the feeding of cattle is made. The oil thus extracted is known as cold drawn linseed oil, leaving the oil much cleaner than when heat was applied. Cold drawn oil cake contains from twenty-four to thirty-three per cent. of protein compounds which makes it very valuable for feeding cattle, it being of far more value than grain or pulse. It is usually fed by placing a certain amount of cake meal in a barrel kept for the purpose, filling the barrel with water, then pouring it over cut feed or fodder which is fed to the cattle.

HOME-MADE LINEN DRESS GOODS.

At the conclusion of his paper Mr. Scheetz presented to the
FLAX SEED MILLS

society a piece of home-spun and home-woven linen dress goods, which he said was made in 1837, and was part of a collection which he had been making for years. The fabric was woven in black and white check about three-eighths of an inch square. He invited attention to its quality, uniform weave and to the fact that the black dye was in fast colors which had not faded.

Dr. Henry C. Mercer said: the methods used by our ancestors in making dyes is certainly worthy of investigation. It appears to me that the more you look into the matter the more unnecessary it is to complain because we cannot, during this European war, get German dyes. Our ancestors used herbs and their colors did not fade. I have some French Gobelin tapestry which is fading rapidly, whereas there is a Turkish rug beside it which has not faded at all. The Turks used herbs, as did our ancestors, and these colors did not fade.

I have very recently learned, and will fully explain later, that our ancestors down to about 1830, ground flax seed (besides numerous other substances) by means of an ancient form of mill worked generally by a horse and turnstile, but sometimes by water, as described by Mr. Scheetz, or by wind, known among old mechanics as the Chillean mill, in which a heavy stone wheel on a horizontal axle attached to a central vertical pivot, revolves vertically as it travels around the circumference of a floor made of wood, masonry, earth, iron as described by Mr. Scheetz, or a single nether stone. These now forgotten but once familiar Chillean mills, of the type shown in several of the illustrations of mills used by Arabs about 1800, (from the book known as “Napoleon’s Egypt”) now in our museum, and of which two clay mills, still in use at the two brick yards in Doylestown are in their action counterparts, were of three types, A—with single disc-shapes roller as shown by a complete mill recently acquired by our museum. B—with double ditto as described by Mr. Scheetz, and C—with cone-shaped roller as shown by another very heavy loose specimen in our museum.

Dr. B. F. Fackenthal, Jr., said: There was a flax seed mill on the Durham creek in Springfield township which for years had been operated by the Houpts. I have always understood that it was a great financial success for an operation of that kind, it
drew its supply of seed largely from Bucks and Northampton counties. The old building in a ruined condition is still standing. Dr. Mercer and I visited this interesting and picturesque place a few months ago. We also visited the old oil mill at Pennsburg in Montgomery county, known as the Hilligas mill, now converted into a paper mill for making paper boards. The paper mill was in operation at the time of our visit. It was formerly a flax seed mill and up to a few years ago was used for expressing the oil out of hickory nuts. At neither of these mills could we find any of the old machinery or appliances.

Mrs. Stacy B. Pursel said: My grandfather and great-grandfather were manufacturers of linseed oil. I am the owner of an old abandoned oil mill situated at Spring Mills near Milford, N. J., which was built by my grandfather Joseph King, during the latter part of the eighteenth or the beginning of the nineteenth century. It was used as an oil mill until the sixties. The building has several stories in one of which there are several pieces of the old oil mill machinery. The building is used to store old machinery and would hardly be recognized now as an oil mill. My uncle Joseph King also owned an oil mill situated at Pittston, N. J., which he operated up to the time of his death in 1886. Both of these oil mills were each equipped with two stones grinding the flax seed, very much as the old-fashioned gristmills ground grain with burr stones. After the seed was ground it was put in sheet-iron pans and placed over an oven fire and heated, it was then transferred to canvas bags and put under the press. The oil was pressed out by means of a revolving wooden shaft with arms extending from its side, as the shaft revolved the arms caught two wooden logs each about twelve feet long which were lifted about three feet when the arm let go and dropped the logs alternately on the wedges of the press. After the cake was taken out of the press it was again ground converting it into cake-meal, and then sold to the farmers for feeding cattle.

Communication from Mrs. Ellen W. Thatcher, Quakertown, Pa.:

The oil mill near Thatcher that Mr. Grier Scheetz mentioned in
his paper read before the Bucks County Historical Society, was not situated at what is known as Sheard's mill later John Derstine’s but about a half mile further down the Tohickon creek on the road leading from the Bethlehem road near the Mountain House to the Church Hill road, also known as the Swinging Bridge road, which road was vacated several years ago. The mill was also owned by the Sheards and used as a chopping mill after no oil was made. Flax seed and oil nuts were crushed and the oil extracted. Woolen knit bags were used. Charles Thatcher and W. T. Zeigenfuse both have in their possession an oil hogshead of immense size used there. Aaron Thatcher also drove a six-horse flax seed team through this section at short intervals for a man named Shantz, of Milford township.


BY DR. HENRY C. MERCER, DOYLESTOWN, PA.

(Doyelstown Meeting, January 16, 1917.)

An essential to the process of producing meal or flour for human food, two distinct methods have been in use since prehistorical times, namely the pestle and mortar, undoubtedly the older way of the two, which mashes or brays the grain by pounding it directly in a bowl-shaped vessel called the mortar, by means of a heavy club or bar pounded vertically or a mallet hammered into the receptacle; and the quern or hand mill where one heavy stone disk revolves upon another. Only one of these methods, the first, was known to ancient America, while both worked side by side from time immemorial in the Old World. But the quern here shown in its simplest form as the prototype of all our gristmills and as having originated in Europe, and as having been brought from Europe by our ancestors to survive in the United States until the present time, here alone concerns us.

One of the simplest and most ancient types of the hand quern, sent to us in 1912 by Mrs. Mary Clougherty from the town of Roundstone, County Galway, Ireland, and in use there about
1880 now in the possession of our Museum, is herewith shown.

Not long ago at our meeting in Solebury we looked with astonishment at a woman spinning, with the primeval distaff. Now look at something still more vital, still more worn perhaps, by the teeth of thousands of years.

When, as that woman spun her thread, we realized what she was doing, the glory of modern achievement, with its railroads and telegraph, its grain elevators and steel works, seemed dimmed in a mist of Ages that rolled up over us and the swarthy hands as they worked. That little distaff clothed man before the wall of Troy was built. But what of this thing, which fed him before Samson ground meal in his prison or the Israelites crossed the Red Sea?

When Mrs. Horn, sister of the donor, now comes before you and grinds wheat upon these two stones, as she ground barley in a similar quern in the Connemara about 1870. Museum No. 6,312.

Here Fig. 1 we have an upper millstone about 4 inches thick and 14 inches in diameter revolving on an iron pivot set in a block of wood driven into a shallow hole in the center of a fixed nether millstone of similar size. A hole about 2 inches in diameter for pouring in the grain by the handful penetrates the center of the upper stone, across which hole, as in the upper mill-
stones of our gristmills, is fixed an iron strip to catch in its central socket the upper point of the pivot.  

There is no hopper, no box to hold in the meal, which is discharged all around the nether stone, no "bridge tree" or 'braye' to set the mill so as to grind coarse or fine, which purpose is answered when necessary by lifting off the upper stone and inserting a leather washer on the pivot. A short handle of about the thickness of a broomstick and about 5 inches high is set tight in a hole near the circumference of the upper stone, so that the hand of the grinder slips around it as the stone revolves.

A very instructive book, which every lover of this subject should read, called "The Past in the Present," by Arthur Mitchell, Edinburgh, David Douglas, 1880, page 34, illustrates a somewhat similar quern, used in the Island of Shetland in 1880, a drawing of which marked Fig. 2 I here show you, and this ancient Scotch quern resembles the Irish in all respects save that the former is equipped with a primitive bridge tree or apparatus for making the mill grind coarse or fine by raising or lowering the upper or grinding stone. In this case the iron pivot passes entirely through the nether stone and the table under it and rests upon a board wedged in the wall under the table top, which board and with it the pivot and upper stone can be ingeniously raised by twisting the loop of a string supporting its outer end and passing up through the table and over a little block. But there is no box to confine the discharged meal, no hopper and the handle is rigid as before.

Mitchell describes another Scotch arrangement of quern handle like the American specimen about to be described, and also resembling the handle upon the potters glaze querns, likewise in our collection, where a round staff about 4 to 5 feet long and an inch in diameter, not rigid but set loose in a socket on the edge of the top stone, passes vertically upwards, through a large hole in a board set horizontally overhead, generally in the roof of the building.

When Mitchell told his hearers, page 33, that these querns for grinding bread grain were in most common use in Shetland, frequent in the Orkneys and Hebrides, and not rare in South Ross and Invernesshire in 1880; in fact that they might
have been numbered by thousands in use at that time in Scotland, notwithstanding the abundance of water and steam gristmills then in existence, his audience were probably astonished, and no doubt thought him well justified in placing the quern shown in the drawing, in the Edinburgh Museum of Antiquities.

For comparison, I show you another drawing of a quern Fig. 3, which though in some ways, less primitive than the Scotch apparatus, was used 2,000 years before in one of the bakeries at Pompeii where it was excavated from the lava before 1849. In this picture taken from a most valuable book known as Rich's Companion to the Latin Dictionary, you see a much heavier and more elaborate pair of stones, the upper of which is shaped like an hour-glass with the usual feed hole in the middle, while the nether stone is cone-shaped and therefore holds its revolving mate in place without a pivot. This quern whose grinding stopped forever at the blast of a volcano, lacks the vertical handle, but shows instead a pair of long capstan bars thrust horizontally into either side of the upper stone so as to turn the latter much more slowly than the Scotch mill by the labor of two men.

This happened 2,000 years ago in Pompeii, but the Chinese probably still grind rice as they did in 1860, in a similar turn style apparatus which is illustrated in another rare book called "Industrial Arts and Sciences." London, Hart and Harrogate, about 1860, volume one, number 81, which I herewith show you in my drawing Fig. 4.

Fig. 72 in the same book, which I show in my drawing Fig. 5, illustrates an improved, though ancient form of hand quern, where two cog wheels and a crank rigged as in our gristmill, increased the man power and I show it here because Mr. Swain found and will describe to you a hand mill in principle like this, now, January, 1917, in use at Georgetown, S. C.

And this perhaps justifies my digressing a moment to return to the island of Shetland where I show you a drawing Fig. 6—Mr. Mitchell's illustration of what appears to be the first step towards transferring one of these hand querns into a water gristmill, called the "Norse Mill" in Shetland where the spindle or pivot of the upper stone is the shaft of the horizontal water wheel itself and where the latter revolves in a socket set upon
The bridge tree, which is placed under water near the bed of a rushing stream.

The American querns now to be shown or described as recently seen, unlike these European specimens, are all set in boxes to confine and direct the discharge of the meal, and the potters or glaze querns from old Bucks county in our collection (See Fig. 7) all show heavy marginal rims and spouts on the nether stones to hold in and direct the outflow of the liquid glaze, but these are minor differences, as are the differences among the European and Asiatic querns, which vary in the construction of bridge tree, pivot and handle. In all, the principle is identical and always distinct from that of the pestle and mortar—the same problem is met and solved in the same way in all. As far as they are concerned the world has stood still.

Although our ancestors brought the pestle and mortar to this country with them, they may have adapted some of the Indian methods of hollowing stumps by fire, and swung pestles upon bent saplings in their so-called samp mills, but the quern came from Europe and no evidence, to the writer's knowledge, has thus far appeared to show that any Indian in North or South America had ever invented such an apparatus before the coming of Columbus. They were a white man’s mill, but undoubtedly survived so long in the South, because until the time of the war at
least, the black man worked them, yet there is no reason why they should have been confined at the time of the first settlement to the Southern States. We know, according to Sherman Day's Historical Collections, page 600, that Benjamin Birt, made and used an Indian Samp mortar, that is to say, a pestle swung on a sapling, which pounded grain in a hollow stump in Potter county in 1808, because gristmills were too far off and the pack horse roads were too bad; also that he constructed a small hand mill by which he says, "I ground many a bushel of corn but it was hard work." Day also quotes, page 156, John Watson, who says that for the same reason, before 1707 farmers in Buckingham township, Bucks county, used the samp mortar as above described or in his exact language, "blocks to pound corn as a useful invention from the Indians." The smaller hand quern in the Berks County Historical Society's Museum, rimmed like the potters quern upon the nether stone, may or may not be a grain quern. But an odd inventory just found at the courthouse by Mr. Warren S. Ely, shows that Stoffel Vansant of Middletown township in 1749 owned "one-half of a Corn Mill" valued at only 7s.6d., which must have been a stone and part of the wooden frame of one of these ancient machines, and there seems no reason for supposing that corn querns or their loose stones cannot be found, if properly hunted for, in Bucks county, to prove that they were used here by our own ancestors as well as in the South.

A word more and I am done—Doctor Henry Forman and Doctor B. F. Fackenthal, Jr., last year gave lantern lectures at Doylestown in which they showed, as I saw, photographs of Hindu and Syrian women grinding grain for bread in querns of the exact Galway type, and although many of the encyclopaedias and works on anthropology have overlooked this subject, it would be easy to show that querns like these have been dug up, as Chambers Encyclopaedia says, from the prehistoric lake dwellings of Ireland, Scotland and Switzerland, and that they therefore go back to the very earliest dawn of history, while on the other hand, hundreds of modern travelers would probably tell us that they have seen primitive and savage people using hand querns all over Asia and in many parts of Africa and Europe.
Meanwhile, these remarkable specimens from the United States which Mr. Swain and Mr. Labs will now describe or show, prove that one of the first machines ever invented by man, and therefore many thousands of years old, still at this late date, in spite of the immense development in machinery for which our country is noted, clings to us, and that even yet we are not too "American," or "progressive" or "up-to-date" to do in the year 1917 as the daughters of Abraham did when "two women were grinding together and the one was taken and the other left," or when "the doors were shut in the streets and the sound of grinding was low."

Hand Corn Mill at Georgetown, South Carolina.

By Frank K. Swain, Doylestown, Pa.

(Doylestown Meeting, January 16, 1917.)

When the country stores started to sell corn-meal, grits and hominy at ten cents a package, the corn querns of the South were no longer used because the white people no longer had slaves to do their grinding for them and the colored people, no longer forced to work, would rather buy the ground meal than go to the trouble of drying the corn and grinding it. So the old mills tumbled to the ground, the wooden frames rotted and the stones were used for chimney foundations or door steps or built into roads with other stones or in some way disappeared, no one knew just how. At one time every plantation must have had a quern and later there must have been several in each town where people could take their corn and have it ground. But it is next to impossible to find one at this time. Lazarus Stewart, a colored store-keeper of Georgetown, S. C., told me, Dec. 28, 1916, that he used a mill five years ago when he lived at S. B. Skinner's place at Campfield, S. C., about five miles out from Georgetown. It was on a wooden frame and "set on an oak frog" and had an iron screw underneath to raise and lower the top stone to regulate grinding, fine or coarse, as desired. He would grind the corn, run it
through a sieve and use the fine meal or "grits" for corn bread or corn cakes, and the "hucks" or coarse part remaining in the sieve would be fed to the hogs. Within the last five years this mill, he said, had disappeared, and no one knew anything about it. He made hominy by turning the screw and raising the upper stone so the corn would be broken into about three pieces. The ground or broken mass was then placed in a mortar bucket or tub and jiggled so that the hucks, being lighter than the rest of the grain, would rise to the top of the vessel and could be stroked off with the hand or a stick used for that purpose. The vessel should be even full or slightly heaped and jiggled several minutes always brushing aside the hucks as they reached the surface. When freed of hucks the balance should be run through a fine sieve so as to separate the fine flour to be used for bread or cakes, from the grits or coarse pieces used for hominy. This hominy had a mealy whiteness on the surface only and the pure white hominy bought to-day is prepared in a large steam-mill and whitened artificially, no doubt. The negroes' houses are very small, they have no barns or outbuildings and corn would have to be kept the year around, dried and cared for so it could be used in the summer while the next crop was growing and anyone traveling in the South could readily understand why a ten-cent package of corn-meal at a country store, sold throughout the year would be a great temptation to both white man and colored, since neither is a model of industry and does not store for the rainy day.

AN IMPROVED QUERN.

Down the street from Lazarus Stewarts lives Uncle Billy Gridiron, born a slave 78 years ago, now a blacksmith with a queer little tumbledown shop close to the street. Most of the weather boards are gone, but few shingles remain on the roof and the sun pours in on Uncle Billy all day and makes him the jolly and happy little old man I found him. The only hand corn mill in Georgetown is owned by Uncle Billy who is now fixing it up in front of his shop so that he can grind corn for his neighbors who come begging him to hurry up since the price of corn-meal in packages has advanced so much they can no longer afford to buy it. Twenty years ago he had another hand mill and ground
corn for the neighborhood. The stones were large and very heavy and he gave up using them. This mill had been given to him by his old master or father as he calls him to this day, directly "after freedom," together with $3,000, and several bolts of fine cloth which he sold at considerable profit. The mill tumbled to pieces and the two stones, turned grooved side up lie in the mud before his cabin door. About 1897 he bought a set of stones from Mr. Ellis Jones of Georgetown, S. C., and rigged up a mill which he used for several years. This is the mill he is getting in running order at this time. The stones are much smaller than those his master gave him and are set on an open frame or trestle under the eaves of the old blacksmith shop. The bottom stone is boxed in and a tin guard surrounds the upper stone. Above, on a light frame, a wooden hopper, large enough to hold a bushel of corn, is placed with a little box at the bottom, into which the corn drops as the bent jigger (spindle) strikes it and shakes the corn down into the opening of the top stone. To regulate grinding, a horizontal stick on which the spindle rests is raised or lowered thus
separating or bringing together the top and bottom stones. The mill can be worked at this time by thrusting a broomstick through a board fastened to the eaves of the shop-roof letting the lower end drop into a small hole on the outer circumference of the top stone and turning it by hand. But as Uncle Billy grinds large grists, twenty or fifty bushels, this would be a slow and tiresome process. To turn this mill more rapidly and with ease he has made a large wheel and placed it on a frame about fifteen feet from the mill. Each spoke is about three and a half feet long and the hub eight to ten inches in diameter so the whole wheel on the frame is about nine feet high. The end of each spoke is notched an inch deep so a leather band, or rope can be used as a belt, running to a pulley or wheel on the spindle under the millstones. An iron rod runs through the hub and is bent on either side to form cranks so that two men can turn the wheel. With one revolution of the large wheel the millstones turn several times going at a great speed and a large grist can be ground quickly and with ease. He could turn the wheel himself if five or six bushels were to be ground. The toll on all grists is one peck to the bushel. The band, in running from the wheel to the mill, passes over a horizontal roller in order to keep it twisted on the pulley. I tried to buy the wheel and mill, but Uncle Billy said he wouldn’t sell it at any price because he was too old to make another wheel and didn’t need the money as he owned a farm of 150 acres and might move on it at any time and would need the mill.

Uncle Billy said the stones his master gave him were made of flint rock and had been chiseled into shape, by slaves, and were sharpened or “picked” once a month if necessary. They were used on the plantation to grind the corn for sixty slaves of which he was one. He never saw a slave-hopple or a whip. He was never struck but once and then his “white mother” or mistress boxed his ears. No slave on his father’s plantation was ever whipped to his knowledge. These mills were called “corn stones” or “a set of stones.” The name “corn mill” or “quern” was not used in my hearing.

TO MAKE A HOMINY OR RICE MORTAR.

Besides being a miller and a blacksmith Uncle Billy had been
a merchant and had worked in wood, making bowls, dishes, mortars and all kinds of wooden ware. He had made mortars of gum oak and cypress wood, but seldom of gum because trees large enough for a hominy or rice mortar are sure to be hollow and a mortar must have a solid bottom. Cut the log to the proper height and stand it on end. Make a ring or wad of wet clay and place it around the edge of the flat top at least three inches in from the edge or perhaps farther in if the wall of the mortar is to be thick and heavy. Build a coal, wood or charcoal fire inside this clay ring and let it char away the wood. To hurry this process, bore several large holes in the top from the outer edge into the center or core, using a large auger before the fire is started. When the fire has charred away the wood at the top, upset the fire in the log and adze away the charred wood. If the walls are of the right thickness smear clay over them so the next firing will not char them more. Bore more holes and refire until the desired depth has been reached after which adze or scrape away all the charred wood and shape the log on the outside making it smaller in the middle or let it go as it is. In many cases the wall of the log would be charred too thin and the mortar would be useless. But it was an easier matter to get another log and start all over again than to lose a lot of time watching the fire while it charred the wood. The hollow should be from twelve to eighteen inches deep with rounded bottom and sloping sides like a bowl. If the walls at the top are too thick when nearly finished, knock away the clay and allow the wood to char more. This makes a nice mortar with solid bottom which a goodly sized hollow gum tree would not have. Cast-iron mortars were used later but he had not seen any for a long time and no doubt they had been sold as scrap iron. The old wooden ones at Georgetown had been used for firewood long ago.
Survival of Corn Querns of an Ancient Pattern in the Southern United States.

BY WILLIAM A. LABS, DOYLESTOWN, PA.

(Doylestown Meeting, January 16, 1917.)

During December, 1916, I made a most interesting trip to the Southern United States, collecting material and information in the interests of our society. In the modernized city of Raleigh, North Carolina, I inquired concerning old hand corn mills of a great many persons who seemed familiar with the apparatus, but none of them could inform me where to find one. The same ignorance prevailed in the smaller town of Goldsboro, N. C., about 60 miles away. On the railway, however, going to the city of New Bern, N. C., situated on the Neuse river, a man named A. I. Grimsley, from the town of Hookerton, N. C., informed me that one of the querns stood in a shed at the farm of Mrs. Gisbon Lewis, near Roper, N. C., and about 10 miles from where we then were on the railway. Taking careful note of this I got no further information on the subject till I reached the city of New Bern where on the day of my arrival a T. R. Purifoy whom I met on the street informed me that he himself was the owner of one at his farm at Fruitts, N. C., about 10 miles to the northerward, but that he desired to keep it as a family heirloom.

The next information of this sort I gathered came from a polite butcher on Front street in the same place (New Bern), who said that a Mr. H. A. Reel, of Reelsboro, N. C., about 9 miles distant, had a hand corn quern which he would probably sell, but all attempts to engage a motor to take me to this hopelessly isolated place through the slough of mud, which from all accounts surrounded it, failed much to my disappointment, and I fell back on my plan of persistently questioning everybody within reach until an old bridge contractor named Mr. Plank, whom I met along the wharves, informed me that a Mr. Cicero Gaskins living 16 miles out in the swamps between Askins Station and Vanceboro, Craven County, N. C., on the north of the Neuse river, and who was the uncle of the owner of a neighboring
garage had a quern now in use. After some bargaining in a heavy rain storm, I prevailed on Gaskins' nephew in spite of the bad roads to take me across the long bridge over the Neuse river via Bridgeton to his uncle's house. This house was a weather-beaten, one-story, two-roomed dwelling, traversed by a narrow hall with the front door which lacked a latch or handle, propped up from within by a board. Each room had an open fireplace built of brick in which I noticed no cranes, trammels, pots or cooking apparatus; while on the other hand I saw no cooking stove about the premises to prove that the family did not cook in the open fire.

The corn quern in question stood about 70 feet from the house in a shed about 16 by 14 feet in size built of logs chinked with clay, without window and with a door opening to the north. The apparatus was standing close in the corner to the right of the door, while another corner of the building was occupied with several loads of unhusked corn heaped upon the board floor. The handle of the quern resting loosely in a hole on the outer circumference of the upper millstone, was of about the size and thickness of a broomstick, but hand and homemade and penetrated loosely through a hole in a board nailed horizontally from one rafter to the other directly over the mill about 6½ feet from the ground. In all respects the mill resembled the one from the same locality now in the museum and was in good working order. Mr. Gaskins ground some corn in it for my instruction, but positively refused to sell it. In another lean-to shed about 18 feet long, 5 to 6 feet wide and roofed with shingles, without walls, built against the log barn, stood the rice quern set in a hollow gum tree with wooden millstones and otherwise constructed like
The corn quern now in the museum. This rice quern stood well under the roof so that the workman could walk entirely around it, but rather at one end of the shed. The handle which Mr. Gaskins supplied with a new one was missing, but the perforated horizontal board ran from beam to beam as usual immediately over the machine, which I bought then and there for $5 and nailed up before leaving the premises. Mr. Gaskins said that the apparatus had not been used for four or five years because the cultivation of rice in the neighborhood had been ruined by attacks of the "blue bug."

The coffee mortar now in the museum which I bought for $1 and placed inside the crate, we found lying on the ground near the corner of the shed.

Following the directions of Mr. Gaskins I immediately visited two other corn querns, the first near a deserted house about two miles to the eastward where the quern shed nearly square without walls about 10 by 10 feet in size showed the millstones, both of which were broken set in a hollow gum tree in the style of our rice quern above described, save that the bridge tree in this case as in the case of all the other corn querns here described was movable by means of a wedge. The apparatus would not work, and as the house and premises were deserted we abandoned the machine and retracing our way with great difficulty through the almost impassable mudholes, passed Gaskins' house to find another quern at another lonely old deserted house in the forest swamps, owned by Miss Laura Gaskins, a cousin of the driver, 2½ miles to the westward. Here stood two small houses built of boards, one with a second story, with two rooms on the first floor, a boarded-in porch, no stove but a brick fireplace in one of the lower rooms. The quern shed was built of logs about 16 by 10 feet in size. It stood about 200 feet from the house across the road, was boarded in on all sides and had a door. The quern as usual stood in a corner with its nether stone broken and handle and wedge missing. A well-sweep of rather small size swung on two battens nailed against the vertical post minus bucket pole and bucket stood between the two houses and a hominy mortar hollowed from a log without its pestle lay near by in the yard. As no one could be found on the dismal place, and as Miss Gaskins lived near Goldsboro, 30 miles away and could only be ap-
pealed to by letter this rotting apparatus like the last had to be abandoned.

Turning homeward, I determined to canvass every house on the route and after about ten stops and many conversations with farmers all of whom had seen querns, but none of whom knew where to find one, and after examining an empty tobacco shed in a vain search for implements, I found the quern now in the museum, on the property of J. B. Tyndall. His one-story house with two rooms fronting on a transverse hall showed a wood cooking stove set up outside against a boarded-up end of the porch through which its pipe protruded. One of the rooms where the family lived, ate and slept, had a brick fireplace without visible cooking apparatus, while the other room which passed for a parlor had no fireplace. Two rotting hominy mortars like those in the museum lay along the fence.

The quern was in a shed about 18 by 8 feet boarded on all sides and stood close against the corner to the right of the latched door which fronted the west. It was rigged as usual and had been used about two weeks previously to grind chicken feed. To see whether it would work I removed a pile of rags thrown upon it and ground some white corn in it from a small unhusked pile of ears lying on the wooden floor in the opposite corner. In the absence of her husband Mrs. Tyndall sold me the quern for $8.50. I then crated it and she delivered it for me the next day

![Quern or Hand Mill for Hulling Rice](image)
at New Bern. It reached Doylestown safely minus the handle, which was broken off and lost in transit. Several of the farmers on my inquiry, as I approached the place, had heard of this quern, but the nearest neighbor had known nothing of it. Mrs. Tyndall said that she thought it had passed with the farm through previous owners the last of whom was a Miss Fillingain, and finally reached her husband, who had lived on the property four years.

In general it may be said that querns seemed much more abundant in the region around New Bern, N. C., than elsewhere in the South where similar inquiries at many places failed to show traces of them. These querns were all constructed on the same principle although some were set like ours in a frame, while others like our rice quern were set in hollow gum trees. The handle sockets in the upper stone were very irregularly placed and our apparatus was the only one seen which showed an iron cup inserted in the stone for this purpose. All of them showed cotton wadding wedged in the box around the nether stone to prevent leakage of the meal. I could learn nothing as to how, when or where the stones were quarried or made. None of the stones were fluted like the millstones of a Bucks county gristmill, while in every case the iron pivot penetrated a wooden block filling the central hole in the nether stone, the circumference of which was also wedged with cotton. None of the stones were dressed concave or convex on the grinding side, but all ground the grain on a flat surface. There can be no doubt that these instances show the very last rare survivals of a primeval process which is now about to disappear.
List of Prints Mounted in Albums up to August 1, 1917.

The society has three albums in which 404 photographs of great historic value have been mounted. This work was begun twenty years ago in 1897, and it is the plan of the society to add to the collection from time to time. The committee in charge of this work, of which Mrs. Agnes Williams Palmer is chairman, deserves special mention for the careful manner in which it has done this work, and preserved the views of many buildings and places that are fast disappearing.

The following is a full list of all prints in the albums. Those marked with an asterisk (*) have been reproduced in the published papers of the society.

Terrace on Fry's run on the Delaware river above Riegelsville, showing Indian remains buried 15 to 20 feet above highest known freshet water-mark.

*Exposure of Indian quarry refuse at Gaddes run—argillite chips, hammerstones, turtlebacks, etc.

Pebbles of Jasper (the Indian's chosen stone for arrowheads) found on the beaches of the Delaware and Gaddes run in Tinicum township.

Large masses of argillite quarried by Indians at the aboriginal quarries on Gaddes run.

Fragments of a large argillite, showing marks of prying or scraping by Indians. Excavated from aboriginal quarry rubbish at Gaddes run.

*Durham cave, near mouth of Durham creek, Durham township, in which bones of extinct peccary were found in 1893.

Indian spring on farm of Henry Beans near Mechanicsville, Bucks county.

Rock-shelter or Indian house, on left bank of the Tohickon creek, five miles above its mouth. On its floor were found bones of animals, arrowheads and Indian pottery.

Limekiln, Lower Blacks Eddy, built upon the site of an Indian village.

View of Delaware river from site of the Indian village.
"Turtlebacks" found on the site of the Indian village, 1884.
Formerly the Yeates homestead in Newtown. James Yeates, and Solomon Jennings accompanied Edward Marshall on his famous walk, Sept. 19-20, 1737. Yeates falling on the morning of the second day, and dying three days thereafter.

Front door of Yeates homestead, showing door-steps made of millstones.
The Cooper burying-ground in Tinicum township.
Edward Marshall's grave in the Cooper burying-ground.

*View of the Lenape monument at Wrightstown.
*Inscription on Lenape monument: "To the memory of the Lenni Lenape Indians, ancient owners of this region, these stones are placed at this spot, the starting point of the 'Indian walk,' September 19, 1737. Bucks County Historical Society, 1890."

Playwickey oak tree at head of Towississink creek, Wrightstown township. Supposed to be the corner white oak marked with the letter "P," mentioned in deed of 1682 between William Penn and the Lenni Lenape Indians. 2 views.

Stove-plates.
1. Cain slaying his brother Able—Date 1741.
2. The Snake betrayed Adam and Eve—Date 1741.
3. The temptation of Joseph—Date 1749.
4. Cross and Tulip, John Pott—Date 1751.
5. S. F. of 1756—Bible in Iron No. 96.

*The tools of the Nation Maker as arranged by Dr. Henry C. Mercer, in the courthouse at Doylestown, for his lecture before the Bucks County Historical Society, October 7, 1897. Three plates.

Long handled skillets with three legs—two on one plate.
Wooden mortar and pestle, and iron griddle, on one plate.
Old Cider Press near Hulmeville, Pa., photographed in 1899.
Utensils used in making applebutter.
Making applebutter—Paring the apples with a hand-made machine, generally disused about 1850.

*Making applebutter—Stirring at the out-of-doors open fireplace.

*Candle dipping 100 years ago.

Straw Bee-hive made of spiral rye twists meshed with hickory. Comb built on two skewers thrust through. Honey removed after smothering the bees with sulphur smoke.

Two straw bread baskets. Tin kitchen. Two plates.

Large steel traps, used in the capture of wolves and bears, wildcats and foxes—four traps shown on plate.

From the hammer to the hatchet—17 pieces on one plate.

British axes—10 pieces shown on one plate.

American axes—6 pieces shown on one plate.

Pioneer woodman's axe—2 on one plate.

Broad axe, German axe, hatchet and hand axe—on one plate.

Hand axe. The broad axe. Two plates.

Tin lanterns, perforated, 3 shown on one plate.

Dutch scythe, whetstone, vinegar horn, anvil and hammer—one plate.

Wrought-iron shovels with long handles—2 on one plate.

Treffinger house on Deep Run. Built by Jacob Krause 1757, used at one time by the Mennonites for religious meetings, at another time as a distillery. Front view.

Treffinger house—view of kitchen door.

Treffinger house—the mill showing tail race.

One of William Penn's chairs, purchased at his sale by one of the Lynns, coming down through the Dennises, Armitages and Waltons to its present owner, Miss Elvira Paxson, Solebury, a lineal descendant—1899.

Making oak shingles by hand—3 plates.

1. Removing bark with the spud.
2. Splitting with the frow.
3. Paring with the drawing-knife.

*Preparation for spinning—3 plates.


Flax flail, swingle, hatchel, spinning-wheel, and reels—one plate.
The flax wheel with woman spinning.
*Small flax wheel—Bucks county.
"Castle wheel" Ireland.
Wool wheel with woman spinning. Wool cards. 2 plates.
"Ye age of pewter"—Ink wells, drinking cups and plates.
Sharpening the Dutch scythe, hammering on the anvil—vinegar-horn and whetstone.
Scythes English, Prussian and Bucks county make—one plate.
*Whetting the Dutch scythe also anvil and hammer—one plate.
Reaping wheat with the sickle—generally discontinued about 1830—2 views.
Hand power corn-sheller.
*The Conestoga wagon used by the late Thomas Hovenden as a model in painting his last picture and presented to the society by Mrs. Hovenden in 1898.
Conestoga wagon drawn with six horses, Lancaster, Pa., 1908.
*Wooden mouldboard plow—1815.
*Shovel plow with man plowing.
*The Smith plow, cast-iron mouldboard.
Letters patent for the Smith plow, May 19, 1800.
View of old walls on site of Smithtown, 1899—hand colored.
View of old walls on site of Smithtown, another view not colored.
One man rake—raking by hand.
Clover nipper with men working same.
Blowing the long dinner horn.
Conch shell used as a dinner horn by John Eastburn and his descendants from 1830 to 1913—2 views.
*1. Front view, showing vines and entrance.
2. Back view, facing east showing porch full length of house.
3. Hemlock tree at entrance. Only survivor of original Growden trees, girth 13 feet 1½ in. 2½ feet above ground.

*4. Fire-proof building where county records were kept —Raided by the British soldiers in 1778.

*5. Slave quarters.


7. Front door of house.

8. Front stairway with Grandfathers clock on landing.

9. Old fireplace with crane, trammels, andirons, bellows, snuffers, etc., also showing door to bake-oven.

10. Outside view of bakeoven.

Large earthenware plate with star and tulip decorations, earthen bird whistle, toy applebutter pots, pitcher and small plate.

Earthenware jugs with tulip decorations.

*Using the tinder-box. The lazy tongs. 2 views.

*Tin candlesticks, fluid lamp and tin lard lamps.

*Hanging lard lamps.

Wedding certificate of Edward Blackfan and Rebekah Crispin, second cousin of William Penn, 1688. Signed by William Penn, Gulielina Maria his wife and their two children, Springett and Letitia.

Elinor Blackfan's Bible and John Dawson's Bible both open on a chair.


Chest of drawers brought from England in 1700 by Rebekah Blackfan and infant son William.

Gov. William Kieth's mansion "Graeme Park," on county line built 1722, 8 views.

1. Front view of house.

2. Back view of house.

3. Interior view of showing fireplace in library.

4. Interior view showing main stairway.

5. Interior view showing fireplace in drawing-room.

6. Sycamore trees marking the former entrance to "Graeme Park."
7. Front doorway with “Bullseye lights” in transom, also showing stone steps.
8. Two old chairs—2 plates.

Deep Run schoolhouse, Bedminster township—4 views.
*2. Staves of music written on beams.
*3. Staves of music written on blackboard.
*4. Leather spectacles used as a means of punishment—2 plates.

“Ye age of flint locks”—Musket, rifle, wooden canteen and saddle bags.

Pewter canteen.


*Tablet on Keith house placed there by the Bucks County Historical Society. “Washington’s Headquarters previous to the Battle of Trenton Dec. 14-25, 1776.”

Springhouse on Keith farm.

Headquarters at Washington’s Crossing, New Jersey.

Monument at Taylorsville, (the Pennsylvania side of Washington’s Crossing,) erected by the Bucks County Historical Society. Two views. “Near this spot Washington crossed the Delaware on Christmas Night 1776 the eve of the Battle of Trenton—Erected 1885 by the Bucks County Historical Society.”

View of the Delaware river at McKonkey’s ferry (Washington’s crossing).

New Hope formerly Coryell’s Ferry—View of Ferry street.
New Hope formerly Coryell’s Ferry—View of borough and river bank.

New Hope—First house built in New Hope, Mechanics St., by Joshua Van Sant about 1780.

New Hope—Hip roof house formerly home of the Opdykes.
“The Washington tree” on the Paxson estate. Cut down Nov. 28, 1893. Under this chestnut tree it is said Washington met Generals Green and Alexander (Lord Sterling) to plan the Battle of Trenton.

Indian figure formerly used for a sign at Logan House, New Hope. Two views taken by John A. Anderson, 1909.

New Hope—One of the oldest houses, built by Garret Mel­drum before 1808, and used by him as a tavern. Later occupied by James Smith a tailor.

Hydraulion formerly used by the New Hope Fire Company. Hose carriage used with the hydraulion.

Seven views to illustrate John A. Anderson’s paper “Navigation on Delaware and Lehigh Rivers.”

*1. The Island of Malta in the Delaware south of New Hope.


*3. Canal boat, the successor of the Durham boat, 1912.

4. High water in Delaware river at Well’s Falls below New Hope.

5. Low water in Delaware at Well’s Falls below New Hope.

6. View of Delaware river at place where Washington’s army crossed Christmas night, 1776.

*7. Tablet on Battle Monument, Trenton, N. J., showing the “Crossing” by Durham boats.

New Hope—“Cintra,” built by William Maris about 1812, later owned by Richard Elias Ely, now deceased.

New Hope—The Old Parry Mansion, built by Benjamin Parry in 1784.

New Hope—Front door of Parry Mansion showing brass door-knocker.

New Hope—Parry Mansion, interior view showing front hall and stairway.

Thomas Beek’s Pension Certificate. Thomas Beek served with Washington at Trenton. He was grandfather of William Beek, deceased of Doylestown, Albert C. Beek of Hinkletown and Mary Beek, deceased, who married John Walker of Plumstead.
Mortar and pestle property of Dr. J. B. Walter of Solebury, a descendant of Thomas Beek.

Table, cane and plates, property of Dr. J. B. Walter.

Chair, property of Dr. J. B. Walter of Solebury.

"Springdale" the Huffnagle house, New Hope, seven views.

Photographs by John A. Anderson.

*1. Front of house in winter.
*2. The side entrance.  3. The front doorway.
*4. View from the west.  5: View from the east.
6. Sketch on map bearing date 1859.
7. The eagle formerly surmounting the arch at entrance.

"Maple Grove" the Paxson homestead at New Hope. Three views.
1. Front view of house.
2. Avenue of trees.
3. The front hall showing stairway.

"Rolling Green" Home of Elias Paxson at Aquetong. 13 views.
1. Front view with shade trees.
2. View of west end of house.
3. The living room.  4. The fireplace.
5. Paxson family Bible, 1779, covered with calf, also candle-stick.
6. Another view of the family Bible.
7. Mahogany work-stand with family Bible.
8. The mantle shelf with lusterware, pewter and china.

The Fallsington Library—established 1802. 3 views.
1. View of a house to show an early home of the library.
2. Library building built in 1879.
3. View of the library room taken 1903.

Elias H. Radcliff's house, Warrington township, built by Judge John Barclay in 1799. Occupied for many years by the Hough family, photo taken 1899.

Newton, Bucks county, founded 1684—9 views.

*1. Former treasury and county offices, built 1796.
*2. Court Inn, built in 1733 by Joseph Thornton.

4. Brick hotel, built in 1764 by Amos Strickland on site of "Red Lion Inn" Third story and addition on west added by Joseph Archamboalt, a page of Napoleon about 1837. United States and Hessian soldiers quartered here after the Battle of Trenton.

5. Brick hotel—Arch and stairway in front hall.

6. Presbyterian Church built in 1769. Hessian soldiers quartered here as prisoners after the Battle of Trenton in 1776.

7. Presbyterian Church—Datestone.

8. County treasurer Hart's house robbed by the outlaw Doans in 1783.


Toll gate house, Wrightstown and Newtown Township Road Company.

Union Library of Hatboro, Montgomery county. Established 1755. This building erected in 1848.


Four later book-marks of Union Library of Hatboro, Nos. 4705, 6430, Class 910 and 917.6.

Newtown Library and Free Reading Room—Gift of Joseph Bardsley—Opened February 7, 1912.

Newtown Library—First page of the original Minute Book—1760.

Newtown Library—Book plate and four book labels.

The Dr. Phineas Jenks house, Newtown, Pa., built by him in 1828. Later altered and used as a store.

View of front door of the Phineas Jenks house at Newtown.

Nine chairs used by Frederick J. Shellenberger to illustrate his paper read before the society at Newtown, Pa., October 10, 1911. Photographs by Oliver Hough of Newtown.

2. William and Mary, walnut side chair 1705-1720. Recessed serpentine stretchers and spoon feet—Sarah W. Hicks, Newtown.


4. Fringe and tassel mahogany ribbon back Chippendale period 1745-1760. This chair presented to Bucks County Historical Society by Mrs. Alfred Blaker by her last will.


Interior view of hall and staircase of same.

The Red Lion Inn, in Bensalem township—5 views.

*1. From the west showing date-stone 1750.

2. View from the southeast.

3. View from the north showing dormer windows with holes in shutters used for light.

4. Interior view of front hall.

5. The American Eagle and the British Lion painted above the bar-room door.

Wrightstown Friends Meeting House—1787—5 views.

*1. View of building from public road.

2. The men’s end—Interior view showing wooden benches.

*3. View of the Horse Block.
4. Gateway entrance to graveyard.
5. A quiet corner, showing grave-stones.

The Woodman homestead, Buckingham township—8 views.
1. House with cattle. Larger end built by Benjamin Smith, 1771. Smaller end built in 1798.
2. Interior view showing panelling.
3. Interior view showing corner-cupboard with strap hinges.
4. Date-stone—B. and S. S. (Benjamin and Sarah Smith nee Eastburn).
5. Walls built of red shale, showing substantial window arch.
6. Mary Worthington Smith’s rush bottom chair, 1785.
7. Windsor arm chair, 1804.
8. Windsor side chair, 1804.

The Anchor Hotel on the Durham road in Wrightstown township.

Buckingham Friends Meeting House, Lahaska, Pa., Orthodox. Built in 1830. Used until 1896 when meetings were discontinued.

The Quakertown Friends Meeting House—3 views.
*1. Full side view of building.
*2. The men’s gallery with six men.
*3. The Woman’s gallery with three women seated.

Solebury Friends Meeting House—two views.

The Barnsley Homestead in Bensalem township, near the Neshaminy, about four miles from Bristol. Built about 1760 by Major Thomas Bardsley of the 60th Royal American Regiment of the British Army. Now owned and occupied by Mrs. Sarah Dingee (1901). Two views.
1. Full front view of house.
2. Interior of front hall.

Nine views of Buckingham Meeting House—Hicksite, 1708-1768. Used as a hospital during the Revolution.
*1. View of east end. 2. View of west end.
3. View of burying-ground.
4. Chestnut oak, photo. in 1896.
5. Entrance to burying-ground.
6. Entrance to burying-ground.
9. Interior view showing steps leading to gallery.

Neely Homestead at foot of Bowman's hill. Captain Washington's headquarters during the Revolutionary war. 4 views.
1. West end of house. 2. House showing back door.

Ruins of house used as Captain Nevin's headquarters.

Thompson Memorial Church, erected 1875. Successor to original building of 1813.

Capt. Moore's grave with tombstone, on the Delaware river bank. One of several—the others nameless.

Ruins of an oil cloth mill in Warwick on the Little Neshaminy. House near Hartsville, owned by Joseph Moland in 1777.

Photo. in 1893.

Two-story springhouse on farm of J. Willis Atkinson in Buckingham—1808.

Oven in interior of same. Photographs by John A. Anderson.

Home of surveyor John Watson in 1756. The second house built on the original Watson tract in Buckingham township. House standing in 1904.

Two bead bags (colored) belonging to Miss Elizabeth Mann of Doylestown. Photographed in 1905—two plates.

Liberty Hall, Quakertown, Pa., built 1772, renovated 1900.

A pair of galoshes.

Two Quaker bonnets—two plates. Quilted silk hood.

Colored green silk bonnet, shirred on fine reeds.

Calash or "Bashful Bonnet."

Galoshes worn by the great-grandmother of Richard Randolph Parry.

White beaver hat, worn by Doctor Walker of Doylestown.

*Albert Cooper, Solebury, Pa., trapper of wild pigeons with blinded decoys, about 1870.

A pair of woolen mittens—1778.

A woman's double pocket. A man's hat box. 2 plates.

The Osborne House, in 1903, Morrisville, Pa. 8 views.

1. Front overlooking the banks of the Delaware river.
2. Rear view showing in the foreground a carved stone post, one of a circle of posts formerly bounding the driveway.
3. Interior view showing room occupied by Gen. Lafayette.
4. Interior view showing the front hall.
5. Window of front room overlooking the river.
7. Bedroom showing wooden panelling.
8. A corner in the dining-room.

*Palisades or Narrows of Nockamixon.
*Two views of Lenape Stone, showing both sides a half tone etching.

Delaware Division Canal at New Hope—7 views.
1. Aqueduct at Knowles Cove.
2. Dredge at work cleaning canal.
3. View showing Upper and Middle locks.
4. View showing Lower lock.
5. Samuel Sheetz, lock-tender.
6. Boat with mules and driver.
7. Lunch baskets—mules eating out of the baskets.

Jacob Gross, 92 years of age in 1897. Old German school teacher, probably the last illuminator and teacher of Fracture in Bucks county.
2. Fracture colored illuminated manuscripts.
4. Pelican feeding young with its own blood, symbolic of the Redemption of Christ. Especially interesting, as it is a medieval church legend perpetuated in Bucks county.
5. Two song books used in German schools in Upper Bucks county about 1840.
6. Paint box used by teachers of fracture.

*Samuel Scott, at the age of about 75 years, the runaway slave "Scott" of Dr. Magill's paper, "When Men Were Sold," read January, 1898.
*1. His home in Solebury.
2. View of shed on his place.
Ross House, Doylestown. Built on the site of a blacksmith's shop, the corner in the foreground being the original wall, and the old forge chimney being the central one in the picture. The tavern was built in 1811 and converted into a dwelling. Torn down in 1896 to make way for a bank building.

Harvey House, replaced by the Hart building, 1900.

Doylestown Presbyterian church, dedicated 1813.

Tomb of Rev. Uriah Du Bois, first pastor of Presbyterian church, Doylestown.

Mennonite church, one mile west of Doylestown. Built in 1840, the successor of an older structure on same site. This building torn down in 1900.

Union Seminary, Doylestown—in 1889—built in 1804. Proceeds of lottery authorized by the State used in its construction.

"Eight Square" schoolhouse near Morrisville, built in 1775. Presented to the Bucks County Historical Society by James Moon.

Highland schoolhouse in Lower Solebury.

Eight-sided schoolhouse at Rush Valley. Now abandoned and used as a chicken coop—1899.

Newtown—View of a private school.

Newtown—White Hall hotel. Used as a school until 1841.


Springhouse on the Vanarsldalen farm in 1909.

Springhouse on the Brown farm in 1909.

The Neshaminy at Newtown in 1909.

Point Pleasant—The Baptist church.

Point Pleasant—House a rendezvous of the outlaw Doanes.

A Revolutionary hip-roof house near Penns Park. Said to have been one of the rendezvous of the outlaw Doanes.

The Springhouse.


*Josiah B. Smith. First signer of the society's constitution.
W. W. H. Davis, born July 27, 1820. President of the society from 1880 to time of his death, December 26, 1910.

Home of Thomas Smith, grandfather of Josiah Smith. Log-house showing front door.

Log-house on the Windy Bush road, Upper Makefield township.

Shad fishing in the Delaware in 1897—11 views.
1. The start. 2. Trawling the net.
3. Drawing the net. 4. Drawing the net.
7. A good catch—many fish lying on the bank.
8. Mending the nets. 9. A small haul.
10. Ready to pack the fish for shipment.
11. Drying the nets.

"Inghamdale" in Solebury township. Home of Samuel D. Ingham, Secretary of the Treasury under President Andrew Jackson, 1829-1831.

View of south front of house.

Entrance to house.

Ingham springs showing volume of water.


Plucking geese in New Britain township in 1897.


The flood in the Delaware river October 10 and 11, 1903.
1. New Hope Delaware bridge. View of gates and entrance Lambertville end.
2. East end showing the one span left after the flood.
3. View of bridge from New Hope end.
4. The flood at 2:30 p. m., October 10, 1903, from Lambertville side.
5. Wreckage at New Hope.
6. View of bridge looking east.
7. View of bridge looking west.
8. One span of the bridge on the Wynkoop meadows below Brownsburg.
9. The New Hope end showing wreckage.
10. “Sunshine,” used as a ferry while the new bridge was being built.
11. River bridge at New Hope with view of canal lock.
12. Canal boats as left after the flood at Lumberton.
13. Canal boats as left by the flood.
The Heath mill near New Hope, built by Robert Heath, 1707. A story and a half added in 1873. The first mill for grinding grain in Solebury.
The Old Armitage gristmill in Upper Solebury. View showing waterwheel and wooden water trunk.
View of old mill showing water trunk and overshot water wheel.
The Great Spring gristmill in Solebury township.
Three women quilting at a quilting frame.
Five patterns from Miss Jane Campbell for patchwork quilt—five separate colored sketches.
Thirty-eight separate sketches of patchwork quilts, colored.
*Aquetong limestone quarry. Aquetong limekilns. 2 views.
Toll gate of the Lahaska and New Hope Turnpike Road Company, 1909.
Brick making at George Long’s brickyard in 1915—9 views.
1. Tempering-wheel with clay in the pit.
2. Another view of same.
5. View showing George Long, proprietor; Charles Waling, the “off bearer,” and William Ferby, a brick-moulder.
6. Interior of brick shed showing bricks “hacked up” to dry out.
7. View showing brick shed, also loading bricks from kiln.
8. Outside of brick-kiln showing six doors.
Bucks County fences—6 views—4 taken in 1909.
1. Stone base, stake and rider.
2. Post and rail fence.
3. Post and rail with stone base.
4. Swedes fence.
5 and 6. Two views of fence near concrete bridge over the Tohickon at Myers' mills, taken in 1912.

The Rodman sycamore tree, planted by William Rodman about 150 years ago. Girth 29 feet 4 inches, 3 feet above the ground. Growing on land of Edward W. Patton, near Flushing in Bensalem. Photo. in 1897.

On the Neshaminy—three views.
1. The falls at dam in 1915.
2. The dam in freshet of 1915.

View near the Spring mills on the Cuttaloosa creek.

Two views of chestnut tree on Meredith farm, Mechanicsville, Buckingham township, bearing nuts in 1897. Girth 3 feet from ground, 19 feet 10 inches.

Upper Makefield. The work of the blizzard at a home in 1914—two views.