A COLLECTION OF PAPERS
READ BEFORE THE
BUCKS COUNTY
HISTORICAL SOCIETY

PUBLISHED FOR THE SOCIETY
BY
B. F. FACKENTHAL, JR.
RIEGELSVILLE, PA.

VOLUME 1.

EDITORIAL COMMITTEE

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Henry C. Mercer
Warren S. Ely

Miss Agnes B. Williams
Clarence D. Hotchkiss
B. F. Fackenthal, Jr.
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BUCKS COUNTY HISTORICAL SOCIETY BUILDING. ERECTED IN 1904.

(From photograph taken October, 1908).
BUCKS COUNTY HISTORICAL SOCIETY.
Organized Nov. 20, 1880.
Gen. W. W. H. Davis, President.
Richard M. Lyman, Secretary. Alfred Paschall, Treasurer.

Rev. Howard C. Widdemer was chosen Secretary January 14, 1884; Alfred Paschall, Secretary and Treasurer, March 17, 1885. Mr. Paschall resigned January 15, 1907, and was succeeded by Clarence D. Hotchkiss.

INCORPORATED FEB. 23, 1885.

Directors under Charter.
Gen. W. W. H. Davis, President.
Rev. D. K. Turner Charles Laubach
Josiah B. Smith Thomas C. Knowles
Alfred Paschall Dr. Joseph B. Walter
Dr. Joseph Thomas Capt. John S. Bailey

Changes in Directorate.

Jan. 18, 1887 John L. DuBois vice Josiah B. Smith
Rev. William A. Patton " Charles Laubach
Henry C. Michener " Dr. Joseph B. Walter
Col. Henry D. Paxson " Capt. John S. Bailey
Jan. 20, 1891 Henry Lear " Rev. William A. Patton
Jan. 21, 1896 Mrs. Anna J. Williams " John L. DuBois
John S. Williams " Dr. Joseph Thomas
Mrs. Harman Yerkes " Henry Lear
Mrs. Richard Watson " Henry C. Michener
Jan. 20, 1903 Miss Elizabeth J. Greer " Rev. D. K. Turner
Edward Longstreth " Mrs. Anna J. Williams
Jan. 17, 1905 Capt. William Wynkoop " Edward Longstreth
May 28, 1907 Miss Mary L. DuBois " Miss Elizabeth J. Greer

Board of Directors in 1908.
Gen. W. W. H. Davis, President.
John S. Williams, Vice Pres't. Henry C. Mercer, Vice Pres't.
Miss Mary L. DuBois Mrs. Harman Yerkes
Capt. William Wynkoop Thomas C. Knowles
Alfred Paschall Mrs. Richard Watson

Clarence D. Hotchkiss, Secretary and Treasurer.
Warren S. Ely, Librarian.
BUCKS COUNTY HISTORICAL SOCIETY.

LIST OF MEMBERS. CORRECTED TO AUGUST 1, 1908.

Those marked thus * are deceased; marked thus ** are honorary life members; marked *** were honorary life members now deceased.

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Beaver, Hon. James A.
Beckman, Mrs. Mary K.
Beatty, Miss Lettie Kinsey
Blackfan, Edward
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*Blackfan, Geo. C.
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Blaker, Mrs. Susannah
Bond, Lewis R.
Bond, Mrs. Lewis R.
Bonner, Mrs. Anna M.
*Branson, James L.
*Bray Stacy B.
Broadhurst, Joseph J.
Broadhurst, Mrs. Joseph J.
Broadhurst, Miss Sarah J.
Brock, Geo. P.
Brock, Mrs. Geo. P.
Brodie, Mrs. Emma K.
Brower, Davis E.
Brown, Robert P.
Brown, Mrs. Robert P.
Brown, Stacy B.
Brown, Mrs. Stacy B.
Bryan, Mrs. F. H.
Buckman, Miss Addie T.
Buckman, Miss Avis
*Buckman, Dr. Edward H.
Buckman, Miss Geraldine Louise
Buckman, Miss Helen
Buckman, Louis
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Buckman, Miss Louise

Yardley
Newtown
Doylestown
Moorestown, N. J.
Germantown
Germantown
Villa Nova
Belleville
Doylestown
Bristol
Philadelphia
Buckmanville
Philadelphia
Buckmanville
New Hope
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Solebury
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Morrisville
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Francis, Mrs. William  Doylestown  Jan. 19, 1904
Franklin, Malcolm  Philadelphia  Jan. 20, 1903
Franklin, Mrs. Malcolm  Philadelphia  Jan. 20, 1903
Freed, Mrs. Samuel Z.  Doylestown  Jan. 21, 1902
Fretz, Miss A. Lela  Doylestown  Oct. 7, 1902
Fretz, Dr. C. D.  Sellersville  July 20, 1880
Fretz, John S.  Doylestown  Jan. 17, 1899
Fretz, Mrs. John S.  Doylestown  Jan. 17, 1899
**Fretz, Phillip H.  Doylestown  May 7, 1887
***Fries, Aaron  Philadelphia  Jan. 20, 1903
Funk, Elmer E.  Doylestown  May 28, 1901
Funk, Henry S.  Springtown  July 28, 1885

Gallaudet, Mrs. J. C.  Philadelphia  Oct. 7, 1902
Gerlitzki, Mrs Mary S.  Doylestown  Jan. 17, 1905
*Gilbert, John W.  Holicoing  Feb. 23, 1885
Gilbert, Miss Sarah H.  Millersville  Jan. 22, 1895
*Gilkeson, A. Wier  Bristol  Oct. 7, 1897
Gilkyson, Col. H. H.  Phoenixville  Jan. 21, 1902
Gill, Mrs. Laura F.  Richborough  Oct. 4, 1904
*Gillam, Mrs. Elizabeth R.  Langhorne  Oct. 7, 1897
Gillam, Miss Susan W.  Langhorne  Oct. 4, 1904
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Goodman, Miss Mary  Newtown  Jan. 21, 1896
Green, Miss Mary E.  Quakertown  May 28, 1901
Gregg, Phineas Jenkins  Philadelphia  May 24, 1904
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Grier, Mrs. John S.  Philadelphia  Aug. 14, 1900
Grier, Miss Mary Long  Philadelphia  Oct. 6, 1903
Grier, William H.  Philadelphia  Aug. 14, 1900
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Grundy, Joseph R.  Bristol  Aug. 9, 1898

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Hall, Matthias H.  Wrightstown  Jan. 18, 1898
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LIST OF MEMBERS

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Haring, Mrs. Chas. C.  Quakertown  May 28, 1901
Harley, J. S.  Yardley  Oct. 6, 1903
Harley, Mrs. J. S.  Yardley  Oct. 6, 1903
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Harris, Henry O.  Doylestown  July 20, 1897
Harris, Mrs. Henry O.  Doylestown  July 20, 1897
Harrison E. G.  Asbury Park, N. J.  Aug. 9, 1898
Harrison, George  Asbury Park, N. J.  Jan. 17, 1899
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Hayes, Mrs. Charles E.  Penn Valley  Oct. 7, 1902
Headley, Mrs. Benolah C.  Yardley  Oct. 4, 1904
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*King, Dr. Charles R.
*Kinney, William
Kirk, Mrs. Anna W.
*Kirk, Charles
*Kirk, Mrs. Charles
Kirkbride, Edward S.
*Kiser, Harvey S.
Kiser, Mrs. Louisa B.
Kline, Theodore J.
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Knight, Mrs. William B.
Knipe, Irwin P.
Knowles, Thomas C.
Knowles, Mrs. Thomas C.
Krewson, Rev. J. B.
Krauskopf, Rev. Joseph

Lumberville
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Doylestown
Andalusia
Bristol
Pineville
Johnsville
Johnsville
Morrisville
Doylestown
Doylestown
Doylestown
Churchville
Newtown
Newtown
Langhorne
Norristown
Yardley
Yardley
Forest Grove
Germantown

Laatz, A. Eugene
Labaree, Rev. Robert M.
Lancaster, Mrs. J. E.
*Laubach, Charles
***Lawrence, Mrs. Elizabeth
Lear, Henry
Leatherman, J. Kirk
**Lee, Edward Clinton
Lee, Francis B.
Lee, Franklyn A.
*Leedom, Jesse
Leedom, Miss Ellen K.
Leedom, Mrs. Sarah T.
Leedom, Mrs. Walter F.
Lilly, John
Livezey, B. Frank
Lloyd, Miss Elizabeth
Long, Joseph Yates
Longshore, Samuel H.
Longshore, Mrs. Samuel H.
*Longstreth, Edward
***Longstreth, Edward T.
Longstreth, Howard
**Longstreth, John L.

Doylestown
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Maud
Durham
Doylestown
Doylestown
Doylestown
Havertford
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Philadelphia
Doylestown
Philadelphia
Philadelphia
Bristol
Lambertville, N. J.
Yardley
Lansdowne
New York City
Langhorne
Langhorne
Philadelphia
Oak Lane, Phila.
Philadelphia
Philadelphia

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Jan. 17, 1905
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April 27, 1887
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Jan. 17, 1899
Aug. 9, 1898
Jan. 16, 1906
Jan. 19, 1899
Dec. 12, 1887
Jan. 15, 1901
Jan. 15, 1901
Aug. 9, 1898
LIST OF MEMBERS

Longstreth, William             Philadelphia                               Jan. 15, 1901
Longstreth, William W.          Philadelphia                               May 28, 1901
Lovett, Dr. Henry               Langhorne                                  July 20, 1897
Lovett, Mrs. Joseph L.          Emilie                                      Oct. 6, 1903
Lundy, J. Wilmer                Newtown                                     Oct. 1, 1901
Lyman, Richard M.               Oakland, Cal.                                Jan. 20, 1880
Lyman, Robert H.                Logan, W. Va.                               July 16, 1895

MacReynolds, George             Doylestown                                  May 28, 1901
*Magill, Dr. Edward H.          Swarthmore                                  Jan. 18, 1898
Magill, Edward W.               Philadelphia                                  Jan. 18, 1898
Magill, C. Howard               Doylestown                                  Aug. 9, 1898
Magill, Mrs. C. Howard          Doylestown                                  Aug. 9, 1898
Mann, Miss Elizabeth P.         Doylestown                                  Jan. 21, 1902
Mann, Mrs. Catherine Ely        Beverly, N. J.                               Oct. 4, 1904
Maris, George L.                Fort Ried, Fla.                              Jan. 17, 1899
Maris, Mrs. George L.           Fort Ried, Fla.                              Jan. 17, 1899
Maris, Mrs. Joshua              Brooklyn, N. Y.                               May 28, 1907
Marshall, Alfred                Langhorne                                   May 26, 1903
Marshall, Mrs. Alfred           Langhorne                                   Oct. 7, 1897
Marshall, Mrs. Geo. M.          New Hope                                    May 26, 1903
Martin, A. S.                   Norristown                                  July 20, 1897
Martindale, E. W.               Hulmeville                                  Jan. 18, 1898
Mason, C. Russell               Doylestown                                  Jan. 16, 1906
Mason, William                  Doylestown                                  Jan. 15, 1901
Mason, Mrs. William             Doylestown                                  Jan. 15, 1901
**Mathews, Charles H.           Philadelphia                                  Jan. 20, 1903
Mattison, Asher                 New Hope                                    Jan. 21, 1896
Mattison, Mrs. Asher            New Hope                                    Jan. 21, 1896
Means, Dr. Charles              Philadelphia                                  Aug. 10, 1899
Means, Mrs. Charles             Philadelphia                                  Aug. 10, 1899
Means, Charles Stewart          Tamaqua                                     Oct. 6, 1903
Means, Mrs. Charles Stewart     Tamaqua                                     Oct. 6, 1903
Means, John Grier               Tamaqua                                     Oct. 6, 1903
Melchoir, Rev. O. H.            Springtown                                  July 28, 1885
**Mercer, Henry C.              Doylestown                                  Jan. 20, 1880
**Mercer, William R.            Doylestown                                  Oct. 7, 1897
*Mercer, Mrs. William R.        Doylestown                                  Oct. 7, 1897
Mercer, William R. Jr.          Doylestown                                  Jan. 15, 1889
Mercer, Mrs. Wm. R. Jr.         Doylestown                                  May 28, 1907
Mercur, James Watts             Wallingford                                  July 20, 1897
Meredith, Charles M.            Perkasie                                    May 28, 1907
Meredith, Dr. W. H.             Quakertown                                  May 28, 1901
Mervine, William M.             Edgewater Park, N. J.                     May 28, 1901
Michener, Henry C.              Philadelphia                                  May 7, 1887
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Mickle, Mrs. Robert T.          Germantown                                  Oct. 7, 1897
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Walter, Dr. Joseph B.  Solebury  Jan. 20, 1880
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Walker, Mrs. Samuel A.  Point Pleasant  May 26, 1903
Walter, Miss Nellie  Point Pleasant  May 26, 1903
Walton, Miss Hetty A.  Pineville  Jan. 21, 1902
Walton, Seth T.  Willow Grove  Aug. 10, 1899
Walton, Mrs. Seth T.  Willow Grove  Aug. 10, 1899
Wanamaker, John  Philadelphia  Feb. 23, 1885
Wanger, Hon. Irving P.  Norristown  July 16, 1895
Warner, George  Philadelphia  Oct. 7, 1902
Warner, Mrs. George  Philadelphia  Oct. 7, 1902
Washburn, Dr. John H.  Doylestown  Oct. 7, 1902
Washburn, Mrs. John H.  Doylestown  Oct. 7, 1902
Watson, Ashbel W.  Newtown  July 21, 1896
Watson, Mrs. Ashbel W.  Newtown  July 21, 1896
Watson, Miss Elizabeth A.  Doylestown  Jan. 19, 1904
Watson, Mrs. Georgianna M.  Doylestown  Jan. 15, 1901
Watson, George  Doylestown  July 20, 1897
Watson, Mrs. George  Doylestown  Jan. 18, 1898
**Watson, Henry W.  Langhorne  July 21, 1896
*Watson, Mitchell  Langhorne  Feb. 23, 1885
*Watson, Hon. Richard  Doylestown  Feb. 23, 1885
Watson, Mrs. Richard  Doylestown  Jan. 22, 1895
Watson, Miss Jane  Doylestown  Aug. 10, 1899
Watson, William M.  Newtown  Oct. 4, 1904
Weaver, Ethan Allen  Philadelphia  Jan. 18, 1898
Weaver, Mrs. Katherine K.  Camden, N. J.  Aug. 10, 1898
Welch, Mrs. Robert W.  Yardley  May 28, 1907
West, Harry F.  Philadelphia  Jan. 15, 1901
West, Mrs. Harry F.  Philadelphia  Jan. 15, 1901
White, Miss Laura W.  Newtown  Oct. 4, 1904
White, L. L.  Yardley  Jan. 16, 1906
White, Oscar W.  Cheltenham  May 28, 1901
White, Mrs. Oscar W.  Cheltenham  May 28, 1901
Widdemer, Rev. Howard T.  Doylestown  Jan. 15, 1884
Wildman, Charles  Langhorne  Oct. 4, 1904
Wildman, Mrs. Charles  Langhorne  Aug. 9, 1898
*Wildman, John  Philadelphia  Jan. 18, 1898
Wilkinson, Henry L.  Philadelphia  Jan. 22, 1895
Willard J. Monroe  Philadelphia  Jan. 22, 1895
*Williams, Mrs. Anna J.  Holicong  Jan. 21, 1896
**Williams, Carroll R.  Philadelphia  July 19, 1897
Williams, Mrs. Carroll R.
### LIST OF MEMBERS

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### SUMMARY

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- Total enrollment: 762
- Deceased: 113
- Members living: 649
THE BUCKS COUNTY HISTORICAL SOCIETY.

CHARTERED UNDER LAWS OF PENNSYLVANIA.

CHARTER GRANTED FEBRUARY 23, 1885.

Be it known that the subscribers have associated themselves together with certain other persons named in Section 5 of the accompanying certificate for the purpose of forming an Historical Society and being desirous that they may be duly incorporated and become a corporation, or body politic in law, under and by virtue of the provisions of the Act of General Assembly of the Commonwealth of Pennsylvania, entitled "an Act to provide for the incorporation and regulation of certain corporations," approved April 29, A. D. 1874, and its supplements.

DO HEREBY CERTIFY.

1st. The name of the Corporation is "The Bucks County Historical Society."

2nd. The purpose for which the Corporation is formed is the promotion and encouragement of historical study and research.

3rd. The place where the business of the Corporation is to be transacted is Doylestown, Bucks county, Pennsylvania.

4th. The Corporation is to have perpetual existence.

5th. The names and residences of the subscribers or members of the association, or Corporation, together with the amount of fee for membership subscribed and paid are as follows. (The number of shares of stock held by each is not set forth for the reason that the Corporation has no capital stock).

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<td>Henry Lear</td>
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<td>B. F. Hart</td>
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<td>William J. Jenks</td>
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<td>John Wanamaker</td>
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<td>F. A. Comly</td>
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<td>Davis E. Brower</td>
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6th. The number of the directors of the Corporation is fixed at nine.
and the names and residences of those who are chosen directors for the first year are as follows:

Alfred Paschall, Doylestown, Pa.
Josiah B. Smith, Newtown, Pa.
Dr. J. B. Walter, Solebury, Pa.
John S. Bailey, Buckingham, Pa.
Dr. Joseph Thomas, Quakertown, Pa.
Thomas C. Knowles, Yardley, Pa.
Charles Laubach, Durham, Pa.

7th. The Corporation has no capital stock. A membership fee of one dollar is assessed upon each person who may become a member of the Corporation, and such annual dues will be assessed each member as the Corporation by its by-laws shall determine, such fees and dues to be applied to promoting the ends for which the Corporation is created.

Witness our hands this twenty-first day of January, A. D. 1885.

Alfred Paschall, Doylestown, Pa.
Richard M. Lyman, Doylestown, Pa.
Howard T. Widdemer, Doylestown, Pa.
Henry Lear, Doylestown, Pa.

STATE OF PENNSYLVANIA

COUNTY OF BUCKS

Before me, the subscriber, Recorder of Deeds, in and for the County of Bucks, in the State of Pennsylvania, personally appeared John L. DuBois, Alfred Paschall and Henry Lear, three of the subscribers to the above certificate of incorporation and in due form of law acknowledged the same to be their and each of their, act and deed, and desired that the same might be recorded as such according to law.

Witness my hand and official seal this 23rd day of February, A. D. 1885.

MILTON D. ALTHOUSE,
Recorder.

And now to wit, February 23, 1885, I Harman Yerkes, President Judge of the Seventh Judicial District of the State of Pennsylvania, having perused and examined the within and foregoing instrument, find the same to be in proper form and within the purposes named in the first class of the second section of the Act of General Assembly of the Commonwealth of Pennsylvania, entitled an “Act to provide for the incorporation and regulation of certain Corporations” approved the 29th day of April, A. D. 1874, and that the same is lawful and not injurious to the community, and I do hereby order and decree that the within and foregoing charter is approved and that upon the recording of the said charter and this order the subscribers thereto and their associates shall be a Corporation for the purposes and upon the terms therein stated.

HARMAN YERKES,
President Judge.

Recorded in the office for the Recording of Deeds, etc., in and for the County of Bucks, in Miscellaneous Book No. 23, Page 45, etc. Witness my hand and seal of office this Twenty-fourth day of February, A. D. 1885.

TIMOTHY CADWALLADER,
Deputy Recorder.
CONSTITUTION AND BY-LAWS.

Amended October 13, 1908.

CONSTITUTION.

ARTICLE I—OBJECT.

The object of the Bucks County Historical Society shall be to promote and encourage historical research and study, particularly the discovery, collection, preservation and publication of the history, historical records and data pertaining to Bucks county; the collection and preservation of books, newspapers, maps, genealogies, portraits, paintings, engravings, manuscripts, letters, journals, relics, and any and all materials which may establish or illustrate such history; the collection of data relative to the growth and progress of population, wealth, education, agriculture, arts, manufactures, and commerce in this country, also, the compilation of the traditions and folklore of the county, and the acquisition by donation purchase or loan, of tools, appliances and objects of antiquarian interest.

ARTICLE II—MEMBERS.

SECTION 1. Any reputable person to whom there attaches fitness, is eligible for membership, and may, at any annual or regular meeting of the society, become a "Life Member" thereof, upon nomination duly made and seconded, and upon being elected by a majority vote of those present; and upon the payment to the treasurer of a membership fee of two dollars, one dollar of which shall be in lieu of annual dues for one year, the payment of said fee to be made within three months of his or her election, and the enrollment or membership to bear even date with the payment thereof.

SECTION 2. Any person paying the sum of $50 or over for the use and benefit of the society, shall become an "Honorary Life Member" thereof, and enjoy all the privileges of members of the society; and it shall be the duty of the secretary to issue a special certificate to such members.

SECTION 3. All honorary life members shall be entitled to receive free copies of all publications of the society.

ARTICLE III—DIRECTORS.

The Corporation shall be managed by a board of nine directors (as provided in the charter) who shall be chosen from among the members in three classes as follows:

At the first election three shall be chosen for one year, three for two years, and three for three years. Thereafter three shall be chosen at the annual meeting each year, for a term of three years. The duties of the board of directors shall be to take charge of all property belonging to the society, to direct the current affairs thereof, and to per-
ARTICLE XII—DISSOLUTION.

In the event of the dissolution of the Bucks County Historical Society all its property and historical collections shall go to and vest in the Historical Society of Pennsylvania.

BY-LAWS.

ARTICLE I—MEETINGS.

SECTION 1. The annual meeting of the society shall be held on the third Tuesday of January in each year, at the building of the society, in the borough of Doylestown, at such hour as may be determined from time to time by the board of directors.

SECTION 2. The object of the annual meeting shall be to receive the report of the president, treasurer, librarian, curator and other officers of the society; to elect directors, (as provided in the constitution) who shall be nominated in open meeting and elected by ballot. The secretary, however, may cast the ballot for the association, by consent of two-thirds of the members present.

SECTION 3. The members of the board elected at the annual meeting shall meet for organization as soon after their election, and at such place as may suit their convenience, provided that such meeting shall be held within six months of their election.

SECTION 4. Meetings of the board can be held at any time and place at the call of the president, provided that due notice of such meeting be given to each member thereof.

SECTION 5. If the board of directors desire to do so, a program of literary exercises, including the presentation and reading of papers, can be arranged for the annual meetings. Such exercises, however, shall not interfere with the transaction of business as provided in Section 2 of this article.

SECTION 6. Two regular meetings of the society shall be held annually on the fourth Tuesday of May and the first Tuesday of October. The object of such regular meetings shall be the transaction of such business as may properly be brought before the society. For the reading and discussion of papers. Exhibition of and lectures upon objects of historical interest, visiting historical localities, erection of monuments, and also to promote social intercourse.

SECTION 7. Special meetings may be held at any time, at the call of the president, and it shall be his duty to call special meetings when requested to do so by a majority of the board of directors, or by a request in writing of ten members of the society.

SECTION 8. All regular meetings of the society shall be open to the public.

SECTION 9. Ten members present at any meeting of the society shall constitute a quorum.
ARTICLE II—COMMITTEES.

Section 1. A finance committee of three may be established at the option of the board, of which the president shall be ex-officio chairman, the remaining two to be appointed by the president from among the members of the board of directors.

Section 2. The president shall appoint from among the members an auditing committee whose duties it shall be to audit the accounts of the treasurer.

Section 3. At the annual meeting or within a reasonable time thereafter, the president shall appoint from among the members, the following standing committees, each committee to consist of three members, who shall serve for two years:—

A Committee on Biography.
A Committee on History.
A Committee on Genealogy.
A Committee on Relics, Curios and Antiquities.
A Committee on Pictures, Photographs and Paintings.
A Committee on Printing and Publishing.
A Committee on Necrology.

Section 4. It shall be the duty of each committee to keep a full record of everything relating to the particular subject assigned to its care, to be kept in a book or books furnished by the society, which are to remain in the library as the property of the society.

ARTICLE III—ORDER OF BUSINESS.

Section 1. The order of business shall be as follows:

1. Reading minutes.
2. Nomination and election of members.
4. Correspondence.
5. Deferred business.
6. Reports of officers and committees
7. Reading papers and delivering addresses.

ARTICLE IV—AMENDMENTS.

Section 1. Any part of the constitution or the by-laws may be amended or repealed by vote of two-thirds of the members present at any annual meeting; provided, that a written copy of such amendment or resolution to repeal shall have been read before the society at the preceding regular meeting or annual meeting; by unanimous consent an amendment or appeal may be agreed to without previous notice being given.
No. 182.

AN ACT.

TO ENCOURAGE COUNTY HISTORICAL SOCIETIES.

SECTION 1. Be it enacted, &c., That from and after the passage of this act the commissioner's board of the respective counties of this Commonwealth may, in its discretion, pay out of the county funds not otherwise appropriated, and upon proper voucher being given, a sum not exceeding two hundred dollars annually, to the historical society of said county, to assist in paying the running expenses thereof.

SECTION 2. In order to entitle the said historical society to the said appropriation, the following conditions shall have been first complied with: The money shall be paid to the oldest society in each county, if there be more than one; it shall have been organized at least three years; incorporated by the proper authority, and have an active membership of one hundred persons, each of whom shall have paid into the treasury of said society a membership fee of at least two dollars for the support of the same; and provided further, That no appropriation under this act shall be renewed until vouchers shall be first filed with the board of county commissioners, showing that the appropriation for the prior year shall have been expended for the purpose designated by this act.

SECTION 3. And be it further enacted, that to entitle said society to receive said appropriation it shall hold at least two public meetings yearly, where at papers shall be read or discussions held on historic subjects; that it shall have established a museum, wherein shall be deposited curios and other subjects of interest relating to the history of county or State and shall have adopted a constitution and code of by-laws, and elected proper officers to conduct its business.

Approved—The 21st day of May, A. D. 1901.

WILLIAM A. STONE.

For the years 1901 to 1907 inclusive the commissioners of Bucks county appropriated $150 annually to the Bucks County Historical Society. It is hoped that they will hereafter make the full appropriation of $200 to the society, which is an educational institution from which the people of the entire county are deriving benefit.
THE LENAPE MONUMENT AT WRIGHTSTOWN, PA.

Chestnut tree planted in 1890, to replace the old chestnut tree which stood on site of monument.

(From photograph taken by Miss Florence L. Shimer, August, 1908.)

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.
PREFACE.

GENERAL W. W. H. DAVIS founded the Bucks County Historical Society on the afternoon of January 20, 1880, when he induced several friends to meet with him in the library room at Lenape Hall in Doylestown and organize themselves with constitution and by-laws, as the Bucks County Historical Society.

Having obtained a charter under date of February 23, 1885, the society met at first quarterly, and afterwards tri-annually, to hear papers read upon subjects relating to the history of Bucks county.

Failing to coalesce with the historical club known as the Buckwampum Literary Society, founded in 1888 by William J. Buck, and thereby missing the able historical assistance of that observant writer and antiquarian, the society, always supported by the indomitable industry and cheerfulness of General Davis, passed through several doubtful years of existence. Sometimes the meetings dwindled in attention and interest to the lowest limit, as when at Doylestown, January 20, 1890 only the president, secretary, and one other member were present. At other times they exceeded expectation, as at the meeting held at Durham cave in 1885, arranged by Mr. Fackenthal, when a special car was chartered to carry the party from Lambertville; and the meeting

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Temporary officers, Josiah B. Smith, Chairman, and Henry C. Mercer, Secretary. At the same meeting the following permanent officers were elected—President, Gen. W. W. H. Davis; Secretary, Richard M. Lyman; Treasurer, Alfred Paschall.

On January 15, 1884, Mr. Lyman resigned, and the Rev. Howard C. Widdemer was elected secretary. When Rev. Widdemer resigned, March 17, 1885, Alfred Paschall was chosen secretary and treasurer, retaining the offices until his resignation, January 15, 1907, when he was succeeded by Clarence D. Hotchkiss, still (1908) holding the office. John S. Williams was elected vice-president January 15, 1901, and Henry C. Mercer second vice-president January 21, 1908. Warren S. Ely was chosen librarian, January 15, 1901, and still holds the office. Since the formation of the society, its founder, Gen. W. W. H. Davis, has retained the office of president.

in Doylestown in 1897, when the society's collection of ancient implements was illustrated, or when a larger gathering of enthusiasts met on the summit of Buckingham mountain to attend a memorable meeting prepared by Col. Henry D. Paxson, than ever came there to pluck arbutus in May. But whatever the audience, the papers read before or after agreeable luncheons provided by the ladies were an invariable product of the meetings.

The trance of William Tennant; the origin of Princeton University in the Log College; the co-existence of the Mammoth with the North American Indian, as proved by the remarkable Indian carving found near Doylestown, known as the Lenape stone; the contested claim of the unfortunate John Fitch to the invention of the steamboat; the concealment of escaped slaves in Bucks county; the taking of lands from the Indians; the establishment of Christianity, the families, homes, houses, customs and landmarks of the region; these and other subjects of wider or narrower importance formed the themes of many papers upon colonial history, the Revolutionary war, archaeology, church history, folklore and genealogy, which were contemporaneously printed in the scattered columns of the county newspapers.

But they would have been finally forgotten or lost to the general public, save for the liberality of Mr. B. F. Fackenthal, Jr., of Riegelsville, Pa., who has collected, corrected, arranged and published the complete series in the following pages.

By degrees the society established an influence and won sincere friends. To its suggestion must be ascribed the Bucks County bi-centennial exhibition, a patriotic celebration of the two hundredth anniversary of the founding of the county, with meetings and literary exercises, illustrated by a number of heirlooms and ancient objects, lasting from August 31 to September 3, 1885.


2 Complete report of the Bucks county bi-centennial celebration held at Doylestown, Pa., August 31, Sept. 1 and 2, 1882. Reported by Henry C. Michener, Doylestown, published in pamphlet form by Paschall Brothers, of the Bucks County Intelligencer. The pamphlet states that Gen. W. W. H. Davis proposed the celebration at a special meeting of the Bucks County Historical Society, held at Newtown Hall, Oct. 11, 1881. It comprises a catalog of exhibited objects, and its casual and inadequate mention of the Lenape Stone is a very significant fact.
In 1884 Miss Martha Chapman gave to the society the land at Wrightstown, marking the starting point of the transfer of territory known as the "Walking Purchase" of September 19 and 20, 1737, by which the site of Doylestown and much territory in the Delaware and Lehigh valleys were bought by Thomas and Richard Penn from the Lenni Lenape Indians, in confirmation of a previous deed. The monument consists of a cairn of rocks, surmounted by a stone shaft, after the pattern of the Indian monument at Stockbridge, Mass.¹

In 1895, Dr. Howard M. Griffin and his wife presented to the society the site of the monument at Washington's Crossing, on the beach near Taylorsville, on which a monument was erected, with an inscription carved on the reverse side of a gravestone, and afterwards on a granite block.²

Mr. John L. Longstreth erected in Warminster township, at York road and the Street road, May 1, 1902, in the name of the Bucks County Historical Society, a monument to John Fitch, the gift of his brother Mr. Edward Longstreth, marking the spot where Fitch is believed to have conceived his idea of the steamboat.³ Other members, acting for committees, marked the site of Gen. Washington's headquarters near Hartsville with an inscribed tablet.⁴

The grave of Moses Doan, with an inscribed slab.⁵

¹ The inscription is on one of the larger loose rocks, and reads, "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."
² The inscription reads. "Near this spot Washington crossed the Delaware on Christmas night, 1776, the eve of the battle of Trenton.
   Erected 1889 by Bucks County Historical Society."
³ The site was found with some difficulty, after careful inquiry among the inhabitants of Taylorsville, and marked hastily with a heavy stone pier, constructed of the remains of one of the neighboring out-buildings, and surmounted by the inscribed marble slab above described. Mrs. Letitia W. Twining presented the present granite block, on which the inscription was repeated.
⁴ "In this house Washington had his headquarters from August 10 to August 23, 1777, with 13,000 men encamped near here. Here the Marquis de Lafayette first joined the army.
   This tablet erected by the Bucks County Historical Society 1897."
⁵ "Here lies the famous Tory and outlaw, Moses Doan, Hunted down, captured and killed After he had surrendered On Tohickon Creek, August 23, 1783.
   Vi et armis."
The tablet on the Keith House in Upper Makefield township placed in 1897.¹

A library now consisting of 2,200 volumes with a number of maps and manuscripts, and a military collection illustrative of the Civil and Mexican wars, was gradually formed, also the Herbarium of 20,000 specimens which Dr. Isaac S. Moyer bequeathed to the society in 1898. Messrs. J. A. and H. F. Ruth of Durham added largely to the archaeological collection already on exhibition, and Mr. William Fanshaw gave a collection of bird's eggs to the society,² while much unthanked and too easily forgotten work was done by members, such as the frequent presentation of heirlooms or ancient objects,³ the unthanked drudgery of the secretary's work, carried on for years by Mr. Alfred Paschall, the energetic co-operation and solicitation of assistance from town officers by the present secretary, Mr. Clarence D. Hotchkiss, and Mr. Warren S. Ely's labor in cataloging and arranging the library, furthering its correspondence, and acting as custodian, with Mr. Grant Myers' efforts in discovering important historic objects in various parts of the county and obtaining them for the museum.

With much pains, taste and skill, Mrs. Alfred Paschall, assisted by Miss Agnes B. Williams, and the late J. Pemberton Hutchinson, illustrated for the society an album with a series of photographs taken by themselves, of houses, sites and objects of historic interest, while a collection of the tools, implements and utensils of the Pennsylvania pioneer, giving the society a unique place among similar bodies, was gathered, catalogued, and partly explained by a series of pamphlets and special meetings.⁴

¹ "Washington's headquarters previous to the battle of Trenton, December 14-25, 1776."
² "In the printed catalog of the collection and its manuscript supplement at the museum, the names of all persons who have given or deposited objects with the society are duly published, with the record of the specimens themselves, while full acknowledgment has been given to individuals who have otherwise assisted in forming the collection.
³ Mr. J. H. Moon presented a number of trees to the society, as did Mr. John S. Williams, Mrs. R. L. Cope, and T. O. Atkinson. Miss Ellen D. Smith, and Mrs. Mary Hart Beaton assisted in planting, pruning and watering several trees and shrubs.
⁴ See the following pamphlets: Tools of the Nation Maker, 60 pages, 1897, published by the society Paschall, Doylestown; The Survival of the Mediaeval Art of Illuminative Writing Among the Pennsylvania Germans, 14 pages, published through American Philosophical Society; The Decorated Stove Plates of Durham, 3 pages, Doylestown Intelligencer; Light and Fire Making 29 pages, McGinty, Doylestown; The Decorated Stove Plates of the Pennsylvania German, 18 pages, McGinty, Doylestown; Special meetings of the historical society, descriptive of the collection were held at Galloway's Ford, on July 24th, 1897, and at Doylestown, Oct. 7, 1897."
The society, always poor, which had omitted annual dues from its requirements, which could scarcely afford to pay for its printing, its inscriptions, or its show cases, which borrowed its room and its chairs, storing the over crowded and heterogeneous, but very impressive mass of objects comprising its collection in the cellar and official chambers of the court-house at Doylestown, had tried on several occasions to raise money for erecting a building of its own. These efforts failed, and several donations were withheld until, thanks to the continued endeavors of Judge Harman Yerkes, and the building committee, a number of individuals were induced to start an effectual subscription, which amounted to about $10,000, including the generous gift of the late James H. Grier, who bequeathed $5,000, and the donation of his sister, Miss Elizabeth J. Grier, of the further sum of $2,000 for a library. These were followed by the liberal gift of Mr. William L. Elkins and his son, Mr. George W. Elkins, who, impressed with the earnestness of the previous contributors, presented $18,000 more to build the museum, leaving free the previous fund for the purchase of land, and for running expenses.

Thereupon, Mr. George W. Elkins having further assumed the payment of $1,000 for the services of the architect of the building, the Bucks County Historical Society after much hesitation between the site in Doylestown, now occupied by the Deaf and Dumb Asylum, the Doylestown National Bank, and the high ridge to the right of Shewell street, applied the Grier bequest to buy the southern hill slope, at the corner of Pine street and Ashland Ave., which adjoined a corner tract previously purchased for the same purpose for $1,000 by Mr. Edward Longstreth. It was upon this site, unmatched for its purpose, that the present museum was built in 1904, with the last sum contributed, thereby exhausting all the money given, but pardonably trusting to future endowment, inspired by patriotism and public spirit, for a sinking fund wherewith the museum and grounds may be maintained, a janitor and a curator salaried, and the present building rendered fire-proof, or enlarged by an annex.

In the production of papers herewith presented, the usual tendencies peculiar to historical and biographical writing, such as the suppression of evil facts tending to offend relatives or descendants, the narrowing of the subject to please popular or
patriotic points of view, the undue aggrandizement of native heroes, and the belittling of enemies in time of war, have prevailed. Many incidents highly picturesque, laughable or characteristic, familiar among the best reminiscences of the after dinner story teller, and enlivening the memory of past events with a vivid, if sometimes uncomplimentary light, have been buried. But while papers may have further suffered from lack of literary skill, repetition, and over-estimate of non-essential facts, on the other hand, a decided value is given the volumes by the varied styles of the writers, their close association with the region, their life-long relationship with its ingrained habits and points of view, and the fact that many among the authors have become possessed of data from oral family traditions, or documents generally inaccessible and sometimes lost after writing.

HENRY C. MERCER,
Indian House, Sep. 2, 1908.
JOSIAH B. SMITH.

Born February 13, 1809; died March 29, 1888. First signer of the Bucks County Historical Society constitution; and who also presented the first paper read before the society.
Early Settlement of Newtown Township.

BY JOSIAH B. SMITH, NEWTOWN, PA.

(Doylestown Meeting, July 20, 1880).

In accordance with a resolution adopted at the last meeting of our society, April 20, requesting me to write an historical paper for this meeting, I will briefly notice some of the old landmarks of Newtown township.

Newtown township is, I believe, the only township in the county that was laid out with its land all sold and divided into farms in time for Holmes to publish the names of settlers in his map of 1684. The township is therefore fairly entitled to the distinction, as shown by the map, of being the first one in the county regularly surveyed and laid out, fully equipped, except in name, ready for office-hunters to come forward with their claims.

The townstead, as the place for a town was called, was nearly a mile square, and was evidently the most important place in the township. Laying out towns at suitable places, to encourage and promote settlement was a favorite theory of William Penn. In one of the articles of agreement which he made, in 1681, with the purchasers of land, provision was made for a place so much like Newtown that it has been thought the plan of the town was drawn to carry his theory into practice.

One article of the agreement provides that purchasers of from five to ten thousand acres of land who wish to be together in a lot or township, shall have the privilege of doing so. It was further provided that purchasers should have their just proportion of land in the town or city. The first step toward laying out a township on the plan proposed, would necessarily be to find vacant land, in a body, suitable for the purpose.

The land along the Delaware river on one side and the Neshaminy on the other, below the line of Newtown, was soon taken up by purchasers who wanted a residence on a navigable stream.
The space between farms located on the river and Neshaminy was called the Middle-Lots. But it was not taken up so rapidly as the vacant land on water navigation.

The following are among the familiar names on the Middle-Lots, viz.: Thomas Atkinson, John Rowland, Thomas Rowland, Edmund Lovett and Joseph Kirkbride.

Middle Lot Meeting was held at the houses of John Rowland and Edmund Lovett, usually at the former, as it was more convenient. The inhabitants in the lower end of the county were nearly all Friends, and for their convenience the society was divided into four parts or meetings for worship, namely: Neshaminy, Middle Lot, Friends above the Falls, and Friends below the Falls.

As there is not much general information of the existence of Middle Lot meeting, I will give a short extract from the old records, of Third-month 5th, 1686, to show that such a meeting was recognized by the Quarterly Meeting. Sixty-three copies of an epistle from Governor Penn were received by the Quarterly Meeting. In making a distribution of these papers, to the four meetings, the relative number of members belonging to each meeting will be understood, viz.: Neshaminy, 20 copies; Middle Lot, 6 copies; Upper part of river, 19 copies; Lower part of river, 18 copies.

The official account shows that the lower end was permanently settled, and religious meetings established at the most convenient places for the accommodation of the members.

It is evident, therefore, that Newtown was the first place back in the woods where vacant land could be obtained suitable for a township.

The natural formation of the country would mark Newtown as a point on the line of the great tidal wave of pioneer settlers, who might work their way back into the wilderness, from the landing-place below the falls.

The numerous large springs of good water on the banks of the creek would also be a recommendation to travelers and settlers in a new country. It was also doubtless selected for settlement on account of its central location, and the possibility of its advantages as a site for county buildings and a place to hold elections.
The first thing, after deciding upon the location, was to purchase the necessary quantity of land required for a township. Second, to lay out a townstead, embracing ten per cent. of the land in the township, in the most suitable place for a town.

The townstead was laid out in such a manner that the creek (now known as Newtown creek) ran across the middle of it, in its general course from north to south, but it was regarded as too crooked for a convenient boundary line between town lots. This difficulty was overcome by leaving a strip of forty acres of vacant land along the creek, thus dividing the townstead into two parts.

Two unsuccessful efforts were made by the inhabitants to obtain the title to this vacant land, first in 1716 and again in 1727. It was called Newtown Common, and was one of the best known old landmarks of the town. The land between the townstead and boundary line of the township was laid out in sixteen wedge-shaped farms, of from 200 to 700 acres each, fitted together in a compact form around the townstead, with the narrow end of the wedge butting against it.

These farm lines, running back from the townstead to the township line, appear on paper something like the spokes from a hub, and from three-quarters to two and a half miles in length. The names of fifteen purchasers were published upon their wedge-shaped farms. The other farm, situated on high ground on the north side of the townstead, affording a fine view of the proposed town, bears the name of “Governors.”

One of the articles of the agreement provides that a purchaser failing to cultivate his land, or make any improvement for three years, forfeited his title, and left the land free for some other person who could take possession by paying the cost of surveying. The farm of Richard Price, on the south side, had probably been forfeited, as it was patented to Israel Taylor, in 1693, and sold by him the same year to James Yates, without recital of a previous owner.

James Yates was probably the first owner of the farm who lived upon it and made improvements. He built a mill on the creek, running alongside of his farm, which he sold to Henry Nelson in 1728. There is evidence of an old tanyard on the property without a history. He also had a blacksmith-shop in
operation on his farm. He left evidence of enterprise and industry. It is said he walked out the Indian purchase of 1686, which was disputed and again walked out by his son, James Yates, in company with Marshall and Jennings in 1737, to settle the dispute.

The following names, among the original purchasers, must have been sufficiently well known in the civil or religious affairs of the province to attract a large share of public attention, viz., Arthur Cook, John Otter, Christopher Taylor, Israel Taylor, John Rowland, Thos. Rowland, Abraham Wharley, Benjamin Roberts, Shadrach Walley and William Bennett.

Shadrach Walley is the only one on the list, as far as I can find, who ever lived in the new-town; in 1688 he married Mary Sharpe, daughter of Joseph Sharpe, under the care of Neshaminy Monthly Meeting of Friends, at his house in "New Town." This is the earliest record I have seen of a marriage in the new-town.

In addition to his original purchase, he bought the farms of Abraham Wharley, Benjamin Roberts, Wm. Snead and Israel Taylor, making him the owner of nearly one-fourth of the land in the township.

In 1760 all that was left of the name and estate of Walley in Newtown, was the Red Lion Inn and half an acre of land, sold by the sheriff as the property of Joseph Valley, saddler.

Thomas Rowland's patent for 500 acres of land is dated December 12, 1684. It is situated on the north side of Neshaminy and west of the creek; 450 acres are outside of the townstead. "Also, 50 acres more in the village or townstead." One side is on "the street or road of said village."

There is nothing in the recitals to show that the place had any name, except village or townstead. As William Penn sailed for England six months previous to the date of Rowland's patent, it is reasonable to believe that if he had given a name to the new town, his commissioners and Thomas Rowland would have put it in the patent. It was written New Town for some years, because it was new, until with age it finally grew into Newtown.

Stephen Twining became the fifth owner of the property in 1695 to 1698, and probably the first one who lived upon the
farm and made improvements. The title was held by the Twiningings and their descendants until a few years ago.

John Coat, an early settler, came from England in 1686, with a certificate of membership among Friends. In presenting his certificate to Neshaminy Monthly Meeting, 12-month 3, 1686, he gave New-Town as his residence.

The farm, originally belonging to Israel Taylor, was bought by Coat in 1689. It subsequently became the property of John Walley, who sold five acres in 1724, to trustees for the location of the new court-house and county prison. Quite a number of the farms were re-sold several times before finding purchasers who desired them for settlement. The land was originally covered with a very heavy growth of timber, and for that reason probably there was more disposition to sell out, than to plant corn among big trees.

There has been but little change in the boundary line of the township since it was published in Holmes' map of 1684. At that time all the dividing lines of the farms ran from the township to the townstead. At the present time, of the eleven original roads leading to the townstead, eight remain laid out on the original division lines between farms, for some considerable distance.

The Durham road is on the line between Christopher Taylor, on the south, and William Bennett on the north; the road to Brownsburg between Bennett and the Governors; the road to Taylorsville between Arthur Cook and John Otter. Penn street is nearly on the south line of Israel Taylor's patent, and is the south line of subsequent owners in succession, viz.: John Coat, Samuel Coat, Shadrach Walley, John Walley, and the five acres sold by the last named for the public buildings, court-house and prison.

In conclusion the question may be asked why a new town, and township commenced under such favorable auspices were not more successful. A few facts may be suggested as a partial answer to the question. 1st. The necessity of Governor Penn returning to England just at that time. 2d. The erection of a court-house near the falls of the river. 3d. The owners of the property were non-residents. 4th. The heavy timber made the cultivation of land difficult. 5th. The farms were long and narrow, inconveniently shaped without any compensating advantages.
The Solebury Copper Mine.

BY JOHN S. BAILEY, BUCKINGHAM, PA.

(Solebury Meeting, October 20, 1880).

The month of October is a very suitable time for the Historical Society of Bucks County to select the Old Copper Mine as a place to hold its quarterly meeting, as it is the anniversary month of the discovery of the mine in 1854. Independent of the mine as a subject of historical investigation, we are upon and surrounded by Revolutionary grounds.

Not far from here, the council of war was held and Washington's daring plan was proposed, that led to the capture of the Hessians, at Trenton. Our bare-foot soldiers were here supplied with clothing; the pickets were stationed along the Delaware river in front of us, while the British patrolled the opposite side: an old sentinel still stands in yonder farm house, and its old bell rings out its reveille and tattoo hours, as it did for the camp of the Continentals, 104 years ago.

A small enclosed graveyard near us, indicates the burial place of Captain James Moore, of the New York artillery, who died here of camp fever the day our troops left for their great victory. There is also a tradition that the miller, of the old mill, a few days before Christmas, took a supply of flour into the British camp at Trenton, and supplied himself with desirable information for the benefit of our commander-in-chief; while not far from this spot the great-grandfather of the president of our society was obliged, on a visit home during the war, to hide himself in the cellar under a hogshead, to escape from the British.

On the hilltop above us, beneath an almost forgotten grave, rests Dr. John Bowman. Tradition says, "He was appointed as surgeon in an English fleet, sent out after Captain William Kidd, the pirate, in 1696; that he also turned pirate, and came to Bucks county after Kidd was hung, in 1700. He built a cabin at the foot of the hill and by request was buried on top.”* At

* An old popular joke. A child is told very solemnly that a man went to the top of Bowman’s Hill and called ‘Bowman! Bowman! What do you want?’ And Bowman answered ‘Nothing at all.’ Editor.
the head of the valley, some two miles distant, is the old Silver Mine farm, where silver was mined, in small quantities, one hundred years ago.

The subject for to-day's consideration is the Old Copper Mine which was brought to light in 1854. No previous knowledge of it was known, although the early settlers were informed by the Indians that near this spot was an old mine "that had been worked by the Whites," and they took great quantities of copper away at night to the river, and sent it down the river on rafts.

This was an Indian tradition, and no effort was made to disclose the secret until 1854, when John T. Neely opened the entrance that had been sealed with large stones and earth, with the intention, no doubt, to conceal it from view until the parties saw fit to return and resume operations. The approach to the mine near the bank of the mill-dam, had also been filled with debris. For several years Mr. Neely had suspected the spot, as after heavy rains the water issued from the tunnel as from a spring.

Just over the mine, some seventy feet from its entrance, a large cavity existed, into which rabbits were often chased. A close examination proved it to be the entrance to a vertical shaft, which led Mr. Neely to search for a drift entrance, and the tunnel or drift was opened as before stated, in which several fine specimens of copper-ore were found. On opening the mine, a score or more large snakes, and innumerable bats, were found near the entrance; they possibly found their way there through the shaft on the top.

John T. Neely's grandfather, Robert Thompson, purchased the farm on which the mine is situated, in 1753, of Hon. James Hamilton, Langhorne Biles, Joseph Farren and William Plumstead, of Philadelphia, and William Allen and Lawrence Grodgen, of Bucks county. This company was no doubt induced to buy on the strength of the tradition, and bought for mining purposes. The company bought of William Coleman, who had his deed from the proprietary. Shortly after their purchase, it was sold to Mr. Thompson, they reserving the "full and free liberty, license and authority, to dig, search and work for copper, lead or iron-ore, and the right of way to and from the mines to the river Delaware." However, they never exercised
this right. No attempt was made to locate the mine during the lifetime of Mr. Thompson, and moreover no person appears to have known of the existence of any mine, which was regarded only as a doubtful tradition.

The mine could not have been worked by William Coleman, or the proprietary, or the fact would have come to the knowledge of some of the early purchasers of the surrounding settlement.

In the spring of 1864, a gentleman from New York, now a resident of this township, leased the property and lands adjacent thereto and re-opened the mine. It required four men, five and one-half days and four nights, with a large sized pump to un-water the mine. An expert in mining was sent on from New York, who made an examination. The report was not made public, but he found a fine vein of copper which improved in thickness, as the mine increased in depth. He also stated that the kind of drills or tools that had been used in working the mine, had not been in use for over two hundred years, and that there had been a great quantity of material taken away, there not being a sufficient quantity of debris to account for the size of the mine. Our great civil war was on hand, help scarce, and wages high, so the mine was abandoned. The following figures and description, together with the plan, give approximately, the size of the mine: The main drift, running northwest from the entrance is 66 feet long, where it crosses a chamber about 15 feet in diameter, seven feet in height, with a column of stone near the centre, which supports the roof. The drift extends from the chamber westward 12 feet. To the right of the chamber is the main shaft to the surface, six feet in diameter and about 30 feet in height, which was also secured from observation by a wall built across the foot of it on the line of drift or chamber. It was then filled with stones, timber and earth; the timber probably decayed, hence the cavity which is now about ten feet in depth, directly over the shaft. In the centre of the chamber is an oblong shaft or winze 4\'x8\' and 22\' deep, from the bottom of which there is a drift 15\' long, running outwardly. The drifts on both levels are all 4\' wide by 7\' high.

It was in the drift on the lower level where the small vein of copper-ore was found, and which appears to have been about
one-fourth of an inch wide at the shaft, increasing to 4” at the end of the drift. It was at this point that work was suspended, the expert reporting that “the prospects are good.”

The excavations all told, allowing ten feet of earth to the main shaft being left over the top of the mine, makes 1,025 cubic yards, or about 345 tons of debris. An approximate estimate of the debris now lying in front of the mine, amounts to about the same figures, but as the earth from the front of the entrance may be included in said debris, there might have been some thirty tons or less taken away. Large trees have grown upon the debris, and have been cut down; others have taken their places, some now standing will count from sixty to a hundred years.

The question to be answered by the Historical Society is, when and by whom was the mine opened and worked? At present the answer can simply be, as in the case of the old Round Tower at Newport; the Writing Rock at Dighton; or the great mounds and caves of the West. “We have no history!”

With propriety we might associate the mine's working to the people of those days, as it is hardly likely that a people who built the thousands of mounds of Ohio were deficient of a knowledge of the Atlantic coast. However, the Indian tradition conflicts with this theory, as “white men worked it.” We will never know the race or color of the mound-builders, but they were undoubtedly of similar race or people as those who built the great temples or mounds of Yucatan and Central America, who were not white. At least Humboldt and other scientific men say that the present race occupying the same districts of Yucatan and Central America are the original builders.

There is no question but what this country was known and partially settled by some race or people of Europe, prior to its discovery by Columbus. Was there not a Greely, a New York Herald or World, in the days of Charlemagne or Canute? If so, there was a Kane, Stanley and others, to represent them. It is not mythology, that as early as 1170 the Welsh were acquainted with some part of our northern coast, while the Norwegians claim an early date for a limited knowledge of the same.

Adventurers are generally seekers for the valuable metals,
and the old Mount Bowman that rears its high head above us is the first elevation of any note to attract the attention of the metal seeker from the time he reaches Delaware Bay to this point. In fact there is no point south of the Hudson’s highlands, that can claim any prominence until this place is reached.

The artificial investigation and discovery of mines depend upon a particular sagacity or acquired habit of judging from particular signs. The principal signs, in those days as now, were the discovery of mineral waters, the discoloration of the trees or grass, the finding of ore on the surface, and the rise of warm exhalations or vapors. Many used the hazel-rod (as the water seeker of to-day), which they conceived was an attraction to the metal, as the lodestone draws iron.

Mining of all kinds has been carried on successfully for thousands of years. Voltaire says of Columbus: He went out in quest of gold and discovered tobacco, the “divine weed” of Spencer; a discovery that proved more productive than all the mines of Mexico or Peru. He sought to Christianize the un­tutored Indians, and thereby elevate them in the scale of modern civilization; but the lust, cruelty and rapacity of his followers transformed a paradise of almost primeval beauty and simplicity into a land of cruel bondage, desolation and death.

Giving credence to the tradition, “White Men,” there is a period we can set down as the opening of the mine. Gustavus Adolphus, the great Swede, was instrumental in the founding of a settlement at Philadelphia, in 1637. Several years before that date, he issued an order empowering a trading company to emigrate to this country. As early as 1642, the Old Swedes’ Church was built; it is still standing, a fine old structure.

Again; the West India Company, about 1625, established a trading post just below Trenton Falls. Davis, the historian of Bucks, says, “that if the story of the New Albion is other than an historical myth, the English were among the earliest adventur­ers and settlers on the Delaware. Between 1623 and 1634, Charles I. granted an extensive territory to Sir Edward Pow­den, which embraced Long Island, all of New Jersey, Delaware, and parts of Maryland, Virginia and Pennsylvania, who formed a company of noblemen and gentlemen, under the title of Albion Knights. The Delaware was the chosen ground to settle, and
the company pledged itself to introduce three thousand men into the colony. Colonists were introduced and made their homes here.”

These dates and people present themselves for our consideration. The Swedes were bold and adventurous, and they were miners. Sweden was rich in her copper mines. At that period, they dug from the Kopperburg mountain, in Sweden, copper to the amount of one-third of the king’s revenue. The Albion Knights were adventurers, and undoubtedly knew the river’s questionable mining grounds.

Mr. President, can we approve of the dates 1620 to 1640 for the opening of Bucks county’s Old Copper Mine? This would be ten years after the landing of the Pilgrims, and twenty-one years after Henry Hudson, in the service of the East India Company, discovered Delaware Bay, or on the 28th of August, 1609.

Then it was, perhaps 250 years ago, that rafts of logs were piloted down the river to the head of navigation, Trenton’s present site, while in the stream awaiting her return load, lay the old-fashioned, low down hulk of Queen Christina, or the more artistic shaped, yet antique looking, English brig of Queen Bess.

No diamond-pointed drill, propelled by steam, was then in use, no artificial river whereon a span of horses could pull a hundred tons at a load; no great iron horse with powerful lungs on his easy down grade, and well-built track, that could draw at one load, all their metal and debris, and place it at tide-water in one hour or less; no lightning was then chained to play the part of messenger. Yet the old mountain wears the same amount and kind of clothing; the waters of the beautiful Delaware battle and beat over its rocks and sands as then, but no Indian, in his bark canoe, spears the fish or hunts the deer upon its banks; the wigwam of the Lenni Lenape has disappeared; the great earth sweeps through the heavens as then, but the dark, moist forests are swept away, and a thousand openings let the sun’s rays reach and warm the earth’s products, which hamlets have risen to beautify and adorn.

Mr. President, we ask what are we doing as a people to maintain our place among the nations? What are we doing for “the
town we live in?" And are our children being educated any better than we in our local history, geography and position with progressive people or nations? They can give us the area of Ethiopia, or the population of Soudan, in Africa, but cannot give the area of Middletown township, or the population of Bristol borough. They know the length of the river Thames, in England, and the height of the Organ mountains of Brazil, yet they have little conception of the length of our beautiful Ne­shaminy, or the height of Buckingham mountain. They have no knowledge of the agricultural statistics of the county or townships, of banks, and their capital, miles of railroads and telegraphs, number of manufactories, papers, etc. In history they are instructed who Marshal Blucher and Ney were, but they have never heard of Brigadier General John Lacey, of Wrightstown, who took part in our Revolution, or of General Jacob Brown, of Falls township who was Commanding General of the armies of the United States. The Indian-walk and other historical events are totally ignored. And how much better are we doing? Where is our boasted county pride? We build bridges that are swept away by an ordinary flood, or break down in a few years; yet we have a model at Bridge Point, within three miles of our county capital, that was built nearly three-quarters of a century ago, and with care will stand the elements for 1,000 years.

In our magnificent pile, with its marble floors, handsome stained glass windows, and a hundred other modern adornments, we have disregarded a common branch of philosophy in the construction of the main hall of justice, and calmly conclude we have done our best.

Our archives are built fire-proof, yet we furnish each with several thousand pounds of combustibles, and think our records are safe.

We can furnish the capital to build miles of railroads in the mountains of central Pennsylvania or the far off territories of the West, but we leave unfinished three separate railroads that cross our county half-way, that completed, would open to the world the finest agricultural district in the State.

Thousands of dollars can be furnished to prospect, open and mine amid the snows of the Sierras or Rocky mountains, hun-
dreds of miles from civilization, while the great iron deposits of the upper half of our county, the lead of New Britain, and the copper of Solebury, are left for future generations to develop.

Early History of Bucks County.

BY GEN. W. W. H. DAVIS, DOYLESTOWN, PA.

(Newtown Meeting October 11, 1881).

In pursuance of public notice, we have invited our friends to meet with us to-day to take some action relative to celebrating the two-hundredth anniversary of the "birth of the county," or its first organization and settlement.

The near approach of the end of the second century, since Bucks was settled and declared an organized county, makes it meet and proper that we should think of celebrating its bi-centennial. In this age of celebrations and memorial occasions it seems hardly the thing to let the two-hundredth anniversary pass by without proper notice. To take some action on this subject was the main reason of the special meeting of the Historical Society of Bucks county, at Newtown, to-day.

The settlement of the western shore of the Delaware is one of the most interesting episodes in history. Discovered in 1609, by Henry Hudson; five years afterward the river was ascended to the mouth of the Schuylkill; and in 1624-25 we find a settlement of Dutch traders on a small island below Trenton Falls; from which point, for six years, an active trade was carried on with the Indians. This was a frontier trading-post, and we can imagine its surroundings and the habit of life of its occupants, from what we know of like establishments on our western frontiers. This was the planting of the early seed which grew into such prosperous communities in the wilderness on the west bank of the Delaware.

We next have the story of the "Albion Knights," who, under Sir Edmund Plowden, by grant from Charles I., came to people both banks of the river somewhere between 1623 and 1634, for the dates are conflicting. Little came of this attempt, and now many consider Plowden and his "Albion Knights" an historical
I4 EARLY HISTORY OF BUCKS COUNTY

myth. Nevertheless, they were a reality; a few settlers were introduced; the country was explored, and a history written of their explorations. This account, published in London in 1648, describes Newbold and Burlington islands; says that near the falls “is an island fit for a city; that a ship of 140 tons can ascend to the falls,” and that “ten leagues higher are lead-mines in stony hills;” the town of Kildorpy* is located at the falls, with “clear fields to plant and sow, and near it are sweet, large meeds of clover or honeysuckle.” What became of Plowden’s colony is a mystery which no one has been able to unravel. The Dutch held undisputed sway on the Delaware down to 1638, but for the next seventeen years there was a joint occupancy by them and the Swedes. In April of that year a colony of Swedes planted themselves about where Wilmington stands; they pushed up the river, and shortly Peter Minuit, the head of the colony, purchased all the land on the west bank of the Delaware, from Cape Henlopen to Trenton Falls, and extending inland to the Susquehanna. This was the first purchase by Europeans of land within the limits of Bucks county. The Dutch, before the coming of the Swedes, had not made a permanent settlement on the west bank of the river, nor purchased a foot of ground, except a small tract about the mouth of the Schuylkill. The Swedes were the first to map the Delaware; but they lived principally by hunting and fishing, and did but little, if anything, for agriculture. The English, destined to be the governing race on the Delaware, from its mouth to its source, did not make their appearance until 1640. The first English settlers came from Connecticut, but the Dutch and Swedes made the situation so uncomfortable for them that they did not prosper. This early attempt failed to give the English a foothold on the river. An end was put to Swedish empire on the Delaware in September, 1655, by a Dutch fleet and 700 men taking possession of all the settlements.

The control of the Dutch, however, was not long continued. In 1664, Charles II. granted to his brother, the Duke of York, “all New England from the St. Croix to the Delaware,” and in October of that year a bloodless conquest was made of the set-

* Compare the ancient mine shaft on the north base of Bowman’s Hill. Editor.
settled on the river. There was no violent shock; dominion passed from the hands of the conquered to the conquerors in a very quiet, business way. The laws which prevailed in the other English colonies were put in force, and political society was so far organized as the wants of the settlers required. The country was governed from New York. There was but little change for several years, and but few immigrants arrived to swell the population. By 1670, civil government had become so well established on the Delaware, and the country was found to be so attractive that strangers began to come in and take up land. Richard Gorsuch was one of the first who bought a large tract in Bensalem in 1670-71. In the fall of 1672, George Fox, the eminent Friend, traveled down through the county from Bristol, on his way to Maryland. In 1676, William Edmundson crossed into the county at the falls, and traveled down to Upland, now Chester. The west bank of the Delaware grew more and more into favor, and we find grants of land were made in the river townships in 1677, '78, '79 and '80. In the last year several English settlers, among them Gilbert Wheeler and William Biles, located land in what is now Falls township, just below the site of Morrisville. They brought their families, and were about the first English to let light into the wilderness west of the Delaware.

William Penn first appears in connection with affairs in America in 1673, when he was chosen arbitrator to settle a difficulty between the owners of West New Jersey. Eight years afterwards (1681), what is now Pennsylvania was conveyed to Penn and his heirs by Charles II., and the deed of the Duke of York was executed the 31st of August, same year. Penn was constituted the absolute proprietary of the country, with power to make laws and organize government. No part of America was settled under as bright auspices as Pennsylvania; the great founder was the first to declare perfect freedom in religious opinion, and his broad catholic views on all subjects; the great sense of justice which governed his conduct toward all men, and the equality of all under his laws, astonished the civilized world, and attracted settlers by the thousands to his infant colony. With all our knowledge of Penn, his character at this day is little understood. He was not the austere ascetic described to
us. In 1682, when he came to America, he was 38, and in his prime. Instead of being the fat, clumsy-looking man West paints him, he was an accomplished and elegant gentleman, polite and refined, and conversant with the usages of the best society of the time; he was reared amid luxury, and educated in all the refinements of a polished age. He was tall in person, with a handsome face and fine manners. He indulged in the innocent pleasures of life, and was, in the truest sense, a Christian gentleman and enlightened lawyer, far in advance of his generation. Such in a word, was the founder of Pennsylvania. The character of this great and good man, and the character of the Quaker immigrants, who came with or followed him into the wilderness west of the Delaware, are impressed upon our Commonwealth, and will be as lasting as our institutions. We note them in the strong conservatism of our people; in the broad charities which prevail in our public and private institutions, individual and collective virtue, and in respect for religion.

Bucks county was the home of William Penn, and in it, at his great Manor-house, in Falls, he lived in the bosom of his family, while he was laying broad and deep the foundations of his young Commonwealth. One of his instructions to William Markham, his deputy governor, before he left England for America to assume temporary control on the Delaware, was to select a site and build for him a dwelling; and he brought the frame with him and mechanics to put it up. The spot selected, as is known to all, was among the fertile meadows of Falls township, and around it he laid off an extensive domain, which, although the lines have all been obliterated, is still known as "Penn's Manor," and the dwelling is reverently spoken of as the Pennsbury house. Bucks has another claim upon the regard of its inhabitants; it was one of the three original counties of this great Commonwealth. At the first provisional assembly, held at Philadelphia, March, 1683, the country was divided into three counties—Philadelphia, Bucks and Chester, and their boundaries fixed; those of Bucks beginning "at ye river Delaware at Poaquession creek, and so to take in the easterly side thereof, together with the townships of Southampton and Warminster, and thence backwards." The "backwards"
was almost unlimited in extent, quite an empire, extending to the Susquehanna on the west and to what is New York on the north. The area of this great county has been much curtailed, but the boundaries still embrace a fair territory, with the original lines as made by Penn and his assembly intact, except on the northwest. Our people are a rich composite in character, composed as they are of divers of the best races; the English Quaker, the German Lutheran and Reformed, the Welsh Baptist, the Scotch-Irish Presbyterian, the Low Dutch Reformed and the Irish Catholic; the first two races and sects largely predominating. What richer mosaic of character can be found?

What I have said of the settlement of the wilderness west of the Delaware, and of our county and its people, are but a drop in the great reservoir of State and county history, but enough, I hope, to direct attention to the subject. This brings us back to the proposition I started out with, shall the bi-centennial of our county be celebrated with proper ceremonies at such time as may seem most appropriate, or shall it be allowed to pass by unnoticed? It seems to me that we owe it to ourselves, if not to our ancestors, who left their pleasant homes on the other side of the Atlantic to plant the standard of civilization in the wilderness of the new world. We likewise owe it to the memory of the great founder of our Commonwealth who established and nurtured his colony in deeds of peace, and whose doctrine and precept are among our richest inheritance. If it be meet and proper that the one-hundredth anniversary of a great battle be celebrated by the government, why should not the descendants of those who settled this fair county, commemorate the peaceful deeds of their ancestors at the close of the second century since they settled here.

The object of the meeting met with the approval of those present, and on motion of Josiah B. Smith, of Newtown, a committee was appointed to take into consideration the propriety of celebrating the bi-centennial of the county, and make the necessary arrangements for another meeting, to take place during the coming year. The following committee was named:—Josiah B. Smith, chairman; Hon. Richard Watson, Gen. W. W. H. Davis, David W. Hess, Dr. James C. King, Dr. E. J. Groom, Edmund G. Harrison,

The chairman of the committee has been empowered to add to the number, and requested to call a meeting thereof at an early date.

Bucks County Bi-Centennial.

BY ALFRED PASCHALL, DOYLESTOWN, PA.

(Langhorne Meeting, April 18, 1882).

It was lately urged by the writer of a communication published in one of the county papers that the spirit of the times is not as good as it should be, the moral tone of the people lower than it has been, that there was little for Bucks county to congratulate herself upon, and that the proposed Bi-Centennial celebration had better not be held. While occurrences do take place in which individuals do not conduct themselves in the manner best calculated to reflect credit upon themselves and upon the county, and practices obtain in certain localities that are not to be endorsed, are these reasons why the county as a whole and the people generally as citizens, should not congratulate and celebrate, with pleasure and thanksgiving, the anniversary of the county's foundation, and rejoice over those things which we have and enjoy, without lamentation for others which we may not have attained?

There is certainly abundance of reason for rejoicing and making merry on our two-hundredth anniversary. While we may not have accomplished all that is desirable, and worth working for—even though Americans do try to accomplish the work of twenty centuries in two, and are daily working themselves to death in the effort—there is sufficient now completed, which
is a lasting monument to the time that has elapsed, to justify
the generations that have lived and worked and passed away, in
that they lived, occupied the country, and enjoyed their pleasures
and their possessions. That they lived to some purpose, and
how well they accomplished it, a brief comparison of the period
of two hundred years ago with the present time, will amply
prove.

Two hundred years ago Bucks county was for the most part
in the condition of wild land. Fresh from the hand of the
Creator, it had not yet felt the influence of the white man to any
appreciable extent. Its value was merely nominal, and it repre­
sented but a trifle in the sale to William Penn. The country
was fair to look upon. It had vast capabilities to be developed.
There were streams to furnish water-powers, ores within the
northernmost hills, fish in the river, and fine and ample districts
suited to the needs and tastes of the farmers. But there were
few people, scarcely any schools, few and poor roads, no post­
offices, no railways, no newspapers and no towns worthy the
name. Alongside this meagre showing compare our condition
of to-day. We have a population of 68,685 persons, with an
estimated taxable valuation of $35,000,000 worth of real estate.
The dairy interests alone of our farmers are giving employment
to over thirty creamery establishments, besides what is done in
a private way. Almost every stream, of any size, is utilized in
running several mills; the Durham Iron Works are shipping
away hundreds of tons of iron yearly; and a large portion of
Bucks county has been made to blossom as the rose and yield
up its treasures of grain and fruits, under the skilled hands of
our educated farmers.

We have at this time 294 public schools, besides several private
institutions of learning. There are no less than six branches
of railway, radiating from our nearest metropolis into Bucks
county; while from the county-seat, north, east and south, good
turnpikes lead away in either direction, which by connections
reach well over the country. One hundred post-offices distribute
the letters and newspapers to the population, and there are ten
incorporated towns. Beside these we have a court-house and
public offices equal to any in the state, and a jail surpassing any
though not in point of excellence.
The foregoing facts, and they are facts as many know, and are susceptible of proof to the doubters, being admitted, it becomes a question upon the advisability and expediency of holding a celebration, and after that of when, how and where shall appropriate exercises and ceremonies be held. As to the propriety of holding some kind of a celebration I consider this merely a question of preference among the people; and the Bucks County Historical Society having deemed it meet and proper to recognize this anniversary, at a meeting, held in Newtown, in October, 1881, decided to issue a call for a general meeting of all interested to consider the project. This action seems to have met with general approval, and there has been considerable interest manifested, both among those who have assembled in the various committees and by the public. In fact with the exception of the communication above referred to I have heard of not a single dissenting voice regarding the propriety or advisability of properly celebrating one of the most important events in the history of the county.

Passing then from this point and assuming that the occasion should be marked by appropriate ceremonies, in recognition of our growth, resources, prosperity and attainments, the questions of date, character and place of such commemoration present themselves in the order named. If it were possible to determine exactly the day upon which the first official act was performed, in reference to the county, that would undoubtedly be the date to observe. Inasmuch as this is uncertain, the date of William Penn's arrival might be chosen; but as this date is rather late in the season and as it has already been fixed upon—preempted, so to speak—by those having charge of the Bi-Centennial of Philadelphia and Pennsylvania, the 31st of August and the 1st and 2d of September, the nearest possible approximation to the date of Governor Penn's departure from England, have been selected as an appropriate, and, all things considered, the most expedient time for the holding of the Bi-Centennial celebration of Bucks county. This is at a time of general leisure, when our people can conveniently attend and take part in the observance of the county's two-hundredth birthday; and as far as opinions of the various committees extend, it is the only available one of the appropriate dates of the year. It was agreed upon
by unanimous consent, merely postponing for a single day from the time first suggested, and this in order to better accommodate the Friends in Falls and the lower end generally, who might desire to attend Falls Quarterly Meeting on the 31st.

What the features of the Bi-Centennial shall consist of—in fact how shall we properly celebrate the occasion—next becomes the subject of consideration, and it is the most important topic of all, as upon the determination of these features depends almost entirely the selection of the place at which the people may meet together and unitedly enjoy the event.

There are so many and such diverse interests involved in the matter that it was found to be a subject of no small difficulty to even outline in a rough way what the occasion seemed to demand. Literary and musical features were conceded, on all sides, as absolutely essential; a display of the agricultural and mechanical productions of the county, and a collection of the relics belonging to the time of the county's infancy, in comparison with the corresponding products and objects of the present day, were deemed highly desirable and appropriate; and social features such as tea-drinks, banquets, etc., seemed to fully round out the event and were calculated to promote and foster the fraternal feelings which should obtain at such a time.

These features being each too valuable to be discarded without great detriment to the celebration, the committee having the subject under consideration wisely resolved to recommend that all be comprehended in the program and that sufficient time be allowed to do full justice to the various subjects. If the literary exercises alone were attempted it would perhaps be possible to embrace them in one day, by devoting long sessions both morning and afternoon to the work, but even in that event there would probably be a large number of those present who would be unable to hear and enjoy the program. Such is always and inevitably the case where the crowd is large and the exercises are held in a public manner.

Then, too, by the method proposed, there is less risk of serious interference from weather, and it is hoped that the aggregate attendance at the literary exercises upon the three days will be much larger, with a better opportunity for seeing and hearing all that is said and done, than would otherwise be the case. An-
other advantage is the leisure afforded in the mornings, which may thus be devoted to an inspection of the various relics, productions and other articles that may be displayed.

Upon the question of the exhibition of collections, productions, relics, etc., I may say that the sub-committee had in contemplation the gathering together of whatever could be obtained in the way of implements, furniture, clothing, or other articles of bygone times, which shall be arranged in such a manner as to be easily and conveniently examined, and yet so as to insure their safety from accident or injury, in a building adapted to the purpose, and to which access could be easily and conveniently had by a large number at the same time. There is abundance of material suitable for this display, scattered over the county, which might be easily and inexpensively collected together, if the owners should be willing to loan their possessions for a few days to the committee. There are in the county many interesting and valuable collections of minerals, birds, botanical specimens, coins, books, pictures, etc., in private hands of course, in which the people of the whole county would be much interested, and which they would examine with absorbed attention and reverent regard, if the opportunity were afforded.

In regard to the tea-drinks and banquet it may be said that they constitute the social and therefore one of the most valuable features of the occasion. The people of Bucks county are not sufficiently acquainted with each other; they are not much associated, do not mingle much, do not know each other well, do not appreciate each other enough. If the social features of the Bi-Centennial shall result in an improved acquaintance and a higher appreciation of the districts for each other and a greater respect and regard for the dignity and worth of the county as a whole, the work, time and money involved will have been well spent, and the celebration may mark the beginning of a much better condition for the future.

In selecting a place for these exhibitions, meetings and festive occasions, there are many considerations involved. In point of appropriateness there is certainly no locality entitled to precedence over Penn's Manor, as it was there that the county may be said to have been born. In point of availability a more central spot must be looked for; at which there must be a suitable
structure for the exhibitions, an available place for the literary and musical exercises, and a building in which the evening events may be held.

In view of these requirements, and as better filling all the essential needs of the occasion, the committee decided in favor of the county-seat, where a large and well adapted building and grounds have been tendered free of charge for the purpose of the celebration; the court-house can be obtained, if found desirable, for the literary exercises; and a large and convenient hall may be had for the evening festivities. There are good and extensive accommodations for properly taking care of a large number of persons, and the place is as easy of access to all the people as any other spot in the county. And thus the committee made the decision which it did, and which has not seemed to give satisfaction to some of the lower end, who claim that the Bi-Centennial celebration should occur where the county’s existence began, and urge this point as paramount to all others.

While there is a certain amount of force in that position I like much better the expression made use of by Senator Thomas at a recent meeting of the general committee: “Gentlemen, we of the upper-end regard this Bi-Centennial celebration as for and by the people of Bucks county, and we propose to take the same interest and do our part for its proper observance wherever it may be held.”

Entering into the preparations in that spirit, as I believe the people generally will, I think there can be no reasonable doubt of the complete success of the affair next August. Though originally projected by the Bucks County Historical Society the affair is for and by the people of the county and to represent them, and with proper effort the occasion may be made as successful as we all desire it should and a credit to us and one of the finest as well as one of the oldest counties of Pennsylvania.
About Attleborough.

BY GEN. W. W. H. DAVIS, DOYLESTOWN, PA.

(Langhorne Meeting, April 18, 1882.)

Those who will take the trouble to investigate the history of the settlement of Bucks county, will find that the organization of townships took place by groups. The first of these groups was organized in 1692. The first legal steps taken for this purpose was in 1690, and two years afterward Makefield, Falls, Bristol under the name of "Buckingham," Middletown, Newtown and Wrightstown as one, Bensalem under the name of "Salem," and Southampton and Warminster as one, were declared by the court to be organized townships, and the machinery of local self-government was put into operation.

In the report of the jury in favor of the organization of this group of townships Middletown is denominated "the middle township," that is, midway between Bristol and Newtown, but it was frequently called "Middle Lots" down to 1703, and "Middle Township" as late as 1724. Gradually it came to be called by the name it now bears.

In this brief paper it is not my purpose to give more than a glance at the settlement of Middletown. A few of the original settlers came in the Welcome, among which was Nicholas Walne, of Yorkshire, who took up a large tract between Attleborough and the Neshaminy. The land was generally taken up (in large tracts) in 1684. Nicholas Walne, probably a grandson of the first settler, studied law at the Temple, returned and practiced seven years in this county and elsewhere. It is stated of him by Janney, that after he had been engaged in the trial of a real-estate case at Newtown, Mr. Walne was asked by a friend, on his return to the city, how it was decided. He replied, "I did the best I could for my client; gained the case for him, and thereby defrauded an honest man of his dues." He now relinquished the practice of the law as inconsistent with the principles of christianity, settled his business, and became a minister among Friends. Among others, who were original, or, early settlers in Middletown, I may mention Richard Amer,
ABOUT ATTLEBOROUGH

Henry Paxson, James Dilworth, Richard Davis, John Scarborough, Thomas Stackhouse, Robert Hall, Robert Heaton, who built the first mill in the township, John Eastburn, Isaiah Watson, et al. Among the prominent settlers who came into the township at this period, was, Thomas Langhorne, a minister among Friends, from Westmoreland. He died in 1687, leaving a son, Jeremiah, who became a distinguished man.

My purpose is to treat of Attleborough, now known as Langhorne, where we are assembled. William Huddleson was an early settler at this point, as were also Abraham and Christian Vanhorne, Hollanders. Joseph Richardson settled at Attleborough about 1730, and six years afterward he bought out the Vanhorners. He married a daughter of William Paxson in 1732, and was the great-grandfather of the late Joshua Richardson. Attleborough, built at the intersection of the Durham and Trenton and Philadelphia roads, became an important point in the lower section of the county at an early day. These highways were great arteries of travel between the tide-water on the Delaware and the Lehigh, and the Falls and Philadelphia. It was called "Four Lanes End," because the village was situated at the crossing of the roads mentioned, for a number of years, and some are yet living who remember when the present Langhorne was not designated. When the late name, "Attleborough," was first given it is not known. In all old documents, where the name is met with, it is written "Attlebury," which we believe to be the correct spelling, and was afterwards corrupted into "Attleborough." About 1730-35, Joseph Richardson opened a store in the west end of the building, now the tavern, then a small hipped-roof brick and stone house, which he kept until 1738, when he erected the dwelling on the southwest corner where Joshua Richardson lived and died. It was a fine and costly house for its day. It is related, that while building it, he took a friend to see it, who was about going away without saying anything, when Mr. R. ventured to remark: "Thee does not say what thee thinks about it," to which the friend replied: "All I have to say is, take thee care thee does not get to the bottom of thy purse before thee gets to the top of thy house." The brick house on the southeast corner was built by Gilbert Hicks in 1763. After his treason and flight it was
confiscated and sold. During the Revolution it was used as a hospital and about one hundred and fifty dead bodies were buried in the lot close by, then a common. When Lafayette came up through the county, in the fall of 1777, from Bristol on his way to Bethlehem, to be treated for the wound received at Brandywine, he staid over night in the Richardson house. When the British drove Washington's army from New Jersey, in December, 1776, the Legislature of the State left with it, and it was summoned to meet at "Four Lanes End," the last Thursday in December, "to take action on the future." John Fitch, who has the honor of having floated the first boat propelled by steam, left Trenton with the army and came into Bucks county and found an abiding place at the house of John Mitchell, Attleborough, and afterward went to Charles Garrison's, in Warminster, half a mile west of Davisville. In 1783, a tract, on the eastern side of the village to be called "Washington Square," was laid off in building lots, one hundred in all, and streets projected through it. Lots were donated to the denominations of Baptists, Episcopalian and Presbyterian. Among the streets marked on the draft are Lamb, Montgomery, Macpherson, MacDougall, after officers in the Revolutionary army, and Willett. The hopes of the projectors were not realized. The old "Attleborough High School," afterward known as Bellevue Institute, originated in what was known as the "Middletown Boarding School Association." The first meeting was held July 10th, 1834, when steps were taken toward the erection of a suitable building. The Legislature incorporated the school in 1835, but the effort to get an appropriation from the State failed. The school was known as "Attleborough Academy," prior to 1862, although the name of "Minerva Seminary" was born on the books. The name of Bellevue Institute was given to it in 1862, after it had been sold by the sheriff, and passed into new hands. The erection of the school buildings was mainly through the efforts of Mr. Arnold Myers, a scholarly and cultivated man from London, who bought the Simon Gillam farm and settled there in 1825. He was for a long time engaged in mercantile pursuits at Naples and Trieste, and was married at Antwerp. He was the father of Leonard Myers, several years a member of Congress from Philadelphia. Among
the prominent men who were in part educated at Attleborough, in the "Academy," or "High School," may be mentioned ex-Speaker Randall, William B. Mann, John Price Wetherill and Dr. Samuel Wetherill all of Philadelphia. A post-office was established in 1805, and Robert Croasdale appointed postmaster.

I have elsewhere mentioned Jeremiah Langhorne. He was probably the most distinguished man of Bucks county of his period. Like his father before him he became a large landowner. His homestead on the Durham road, below Attleborough, containing eight hundred acres, was known in his day as "Langhorne Park," and the remains of it still bear this name. Langhorne owned two thousand acres in Warwick and New Britain, which he purchased of the Free Society of Traders; two thousand acres in Perkasie Manor, and a large tract on the Monocacy, now in Lehigh, but then in Bucks county; he was also one of the founders of the Durham Iron Co. His tract in Warwick and New Britain covered the site of Doylestown. In his will, made May 16th, 1742, he made liberal provision for his negroes of whom he owned a number. Joe, Cudjo and London were to live at the park and the two former had a life estate in lands now that part of Doylestown, east of State street. The Langhorne mansion, a quaint building, has long since gone to that "undiscovered country," where old houses and other worn-out possessions find a final resting place.

The policy of changing the name of this beautiful village, from the one it had borne through its youth and early manhood, is very questionable, and had the matter been within our control it would be known as Attleborough while "water runs and grass grows." It is not a very euphonious name, but has the aroma of the past upon it. The only thing to be said in behalf of the name, Langhorne, is that it is that of an early settler, and thus connects the place with the past.
If there be a spot in Bucks county consecrated by history, it is that where we are assembled. Here was the Pennsylvania home of William Penn, the founder of our Commonwealth; here, in the bosom of his family, he spent two years moulding the wise and just institutions of his infant colony, and trying to make the wilderness blossom as the rose. Delightful memories linger around Pennsbury. The imagination is not strained to picture Penn as he was when he lived here. We see him in all his outgoings and incomings. We see him arrive in his barge, land near where we have met, walk up through his gardens and court-yard and enter his dwelling. We see him mount his favorite horse and ride off to Falls Meeting; walk about the grounds directing his workmen; a delegation of Indians appear, and with Penn sit down in council in the great hall in the Manor-house; Governor Jennings comes up from Burlington on a visit; Penn meets him at the landing and escorts him to the mansion; his faithful and able secretary, James Logan, arrives with a message from the provincial council, and they retire to consult. A party of horsemen approaches through the woods from the direction of the falls, which proves to be the governor of Maryland and escort, on his return from New York, who halts to renew his acquaintance with William Penn and partake of the good cheer always to be found at Pennsbury. These scenes and others are so photographed on the mind that we call them up without effort. Would they could be lived over again!

William Penn is the most conspicuous figure in American colonial history. As a lawgiver, he was the wisest and most liberal of all who attempted to colonize these shores. Religious liberty owes more to him than to any other one individual. He was the first to declare that the church owes no tribute to the State; and in the new Commonwealth he founded west of the Delaware, he established perfect religious freedom. The broad principles of civil and religious liberty which he engrafted on
his infant colony are the most cherished landmarks of our Constitution.

The exact time William Penn came into this county is not known, but it was probably in November, on his way to New York, shortly after his arrival in 1682, or on his return therefrom. He came up the Delaware in a boat; made a brief halt at Burlington, to visit the Friends' settlement there, and thence across New Jersey on horseback to Elizabethtown Point, whence he took boat for New York.

Before William Markham, his deputy governor, left England, in 1681, Penn commissioned him to select a site and build thereon a dwelling for him. Markham brought with him the frame of a building, and mechanics, and it is probable the Manor-house was in course of erection when Penn passed up the river on his way to New York. How natural, then, for him to step ashore at the mouth of Welcome creek to observe the progress made in building his new dwelling in the wilderness. It is probable that the nearness of this spot to Burlington; its proximity to the falls, the head of tidewater, and the place of crossing for all who went from the lower Delaware to New York; and lying in the midst of a rich section of country, were the reasons Markham selected this spot for the governor's residence.

Unfortunately, no drawing of Pennsbury house and its beautiful surroundings, remains; nevertheless, we are able to approximate its size and internal and external arrangements. The house of Mr. Crozer occupies part of the site of Penn's mansion, and in the cellar, a portion of the original pavement is shown; but there is not a vestige of the house, or out-houses, to be seen. The dwelling stood on an elevation some fifteen feet above high water, which gave it a fine outlook toward the river. The surrounding grounds were laid out with taste, being terraced toward the river; trees and shrubs were planted; a vista cut through the woods, so there was a good view of the broad Delaware, up and down; and there were gardens and court-yard. In 1685, a broad walk was laid out from the house down to the river, and on each side was planted a row of poplar trees. Many of the trees were purchased in Maryland; and the most beautiful of the wild-flowers were transplanted into the gardens.
Welcome creek wound through the contiguous woods, and was bridged in several places; and in front of the dwelling was the boat landing reached by steps. Several gardeners were kept constantly employed, and the names of some of them are known to us.

The Manor-house was a large, and commodious mansion, suitable for the home of a man so conspicuous as William Penn. The main edifice was sixty feet long by thirty wide, two stories high and stately in appearance; it was built of bricks probably burnt on the premises, and a bricklayer was sent out from England in 1685. The dwelling faced the river. There was a handsome porch, front and rear, with steps, having both "rails and banisters." A wide hall, in which the proprietary received distinguished strangers, ran through the building on the first floor and opened onto the back porch. There were, at least, four rooms on this floor. As you enter, on the left was a parlor; in the rear the servants' dining-rooms, separated from the parlor by a wainscoted partition. The drawing-room was on the opposite side of the hall, with another room probably opening into it. There were, likewise, a small hall and a little closet. Ascending an open stairway, you find four chambers on the second story, one denominated the "best chamber," a nursery and a closet, the latter for Mrs. Penn's use exclusively. The garret was divided into two rooms; and the stories were nine feet high. The roof was covered with tiles, burnt in the province, and on the top was a large leaden reservoir. Penn seems to have had an eye to good looks in the erection of his dwelling. After his return to England, he ordered a new front door, because "the present one is more ugly and low." In 1686 he writes to his agent, Harrison, "pray don't let the front be common." The necessary out-buildings were near the dwelling, and in August, 1684, he gave the proper directions about them, writing to Harrison: "I would have a kitchen, two larders, a washhouse, a room to iron in, a brew-house, and a Milan oven for baking, and a stabling for twelve horses." He wanted the out-buildings to be placed "uniform and not ascu;" they were to be a story and a half, the story eleven feet. The brew-house, of all the buildings on the premises, was the only one which survived to the present generation, standing until the fall of 1864, when
it was torn down to prevent its falling. It was twenty by thirty-five feet, and eleven feet to the eaves; the foundation and chimney were of bricks; the sills and posts were ten inches square; the weather-boarding of planed cedar, and the lath were split in the woods. The fire-place was of the most generous proportions, taking in a sixteen foot black-log.

The dwelling was furnished in proper style for the governor of the province; and if a dealer in old furniture had the articles which garnished the Pennsburry house, his fortune would be made. It had every appliance of comfort and convenience known to persons of rank and wealth of that day. Penn brought the greater part of the furniture with him, and our list of articles is made up from the inventory left at Pennsburry, when he and his family returned to England after his second visit. Possibly some of the most valuable articles were taken back with them. After they sailed, the goods from the town house were brought up to Pennsburry. The furniture was good and substantial, but there was nothing extravagant. The “best chamber,” in addition to the bed and bedding, with its silk quilt, had “a suit of satin curtains,” and “four satin cushions,” with six cane chairs, and “two with twiggin bottoms;” in the chamber adjoining was a suit of camblet curtains, “with white head-cloth and testar,” and a looking-glass in each. What the “testar” of two hundred years ago was, I leave for the ladies to determine. In the nursery was “one pallet bedstead,” and “two chairs of Master John’s,” Penn’s little son, born at Pennsburry. We have a list of the entire furniture in the best parlor, consisting of “two tables, one pair stands, two great cane chairs and four small do., seven cushions, four of them satin, the other three green plush ; one pair brasses, brass fire-shovel, tongs and fender, one pair bellows, two large maps.” In the other parlor was a leathern chair, probably occupied by Penn in person when he had occasion to sit in this room. A long table, at which public business was transacted, stood in the great hall, and there were “two forms of chairs” to sit at this table. In Mrs. Penn’s closet were four chairs, with needle-worked cases, and in the little closet on the first story were four flower basins. The table furniture was handsome, and included damask tablecloths and napkins, a suit of Tunbridge ware, besides white
and blue china. Pewter ware was in common use, but the Proprietary's family possessed a considerable quantity of silver plate, including forks and a tea-set. The tables and chairs were made of oak or other suitable wood, as mahogany had not yet come into use. As there is no mention of carpets in the inventory of the household goods, there were probably none at Pennsbury, as they were little used in Europe at that day. The tall, old-fashioned clock, which marked the time for William Penn and his family, now stands in the Philadelphia library. The house was evidently furnished at intervals before Penn's second visit, in 1699. To James Harrison, who was left in charge, Penn wrote in 1695: "Get two or three eating-tables to flop down; one less than another, as for twelve, eight, five. Get some wooden chairs of walnut, with long backs, four inches lower than the old ones, because of the cushions." The high-back William Penn chairs, found in a few old families, are probably part of these Harrison was ordered to get. The fact that William Penn did not reside at Pennsbury during his first visit, must not be lost sight of. The mansion was not then in a fit condition to be inhabited, but he was frequently there to give directions about the work. At these visits into Bucks he probably stopped with some of the Friends who were settled along the Delaware below the falls. He was in the county at various times and places, holding court, attending meeting, and transacting other public and private business.

William Penn, accompanied by his wife, his daughter Letitia, and James Logan, his private secretary, arrived at Philadelphia, on his second visit to Pennsylvania, the 10th of December, 1699. In a few days they came out to the Pennsbury house, which they made their home during their two years residence here. Penn lived like a gentleman, at Pennsbury, and the fat of the land was his. But, while he lived in elegance, and maintained the proper state, he was governed by a maxim he laid down for his own guidance, that "extravagance destroys hospitality and wrongs the poor." He kept open house, and there was good cheer for all comers. The steward bought flour by the ton, molasses by the hogshead, sherry and canary wine by the dozen, cranberries by the bushel, and cider and olives by the barrel. There was an orchard on the premises, and cider was made for family
use; small beer was brewed, and now and then a “rummel of ale” was fetched from Philadelphia. The candles came from Boston, and the butter from Rhode Island. The cellar was stocked with beer, cider, sherry, maderia, canary and claret. He kept a little rum on hand to be used on the occasion of a treat with the Indians. Penn was the enemy of tobacco, and we know of his spending but ten-pence for the “ill weed” during his residence at the Manor, probably for Indian visitors. The family indulged in the luxury of tea and coffee, although not then in general use. Penn purchased his substantial at Philadelphia, the Swedes sending him smoked venison, pork, shad, and beef; and the beef was roasted in a “dog wheel,” if any of my hearers know just what that article of kitchen equipment was. The 6th of August, 1700, William Penn wrote James Logan, at Philadelphia, to send him “a flitch of our bacon, chocolate, a cask of middling flour, and some coffee berries, four pounds.” In the same letter he asks Logan to search for an ordinary side-saddle and pillion, and some coarse linen towels. In September, he writes: “We want rum here, having not a quarter of a pint in the house among so many workmen; best in bottles, sealed down, or it may be drawn and mixed.” The great founder of our Commonwealth knew how to prevent interlopers poaching on the contents of his bottles. The expenses of William Penn, for the two years he lived at Pennsbury, were but £2,049, Pennsylvania currency, about $5,000. This shows that he was not extravagant but practiced a wise economy.

William Penn employed a number of servants while he lived at Pennsbury, but we have learned the names of only a few of them. James Harrison was the chief steward from 1682 to 1687. Next in importance was John Sotcher, who became steward at Harrison’s death, and Mary Lofty, the housekeeper. A gardener and three carpenters were sent out in 1684; the former, named Ralph, dying in 1685, was succeeded by Nicholas. There was another gardener, a Scotchman, recommended “as a rare artist,” Hugh Sharp, whose occupation is not given, a Dutch joiner and a second carpenter. Penn’s coachman, in 1700, was a negro named John. Among others employed about the Manor-house, were Ann Nicholas, the cook; Robert Beekman, man servant; Dorothy Mullers, a German maid; Dorcas,
a *negrine*; Howman, a ranger, who, in 1688, was complained of “for killing ye said Luke Watson’s hogggs;” James Reed, servant; Ellis Jones and wife Jane, with children Barbara, Dorothy, Mary and Jane; Jack, a negro, whose wife, Pathena, was sold to Barbadoes because “Hannah Penn doubts her honesty.” There was a Captain Hans, but his office is not known. Some of these employees seem to have been at the Manor between Penn’s first and second visits. Penn got a new hand in the fall of 1700 of whom he writes to Logan, that he can “neither plow nor mow; is good-natured, but swears,” a heinous offense with the great founder. When John Sotcher went to England, in 1702, Hugh Sharp was steward in his absence, and Peter was assistant gardener. Several negroes were purchased for Penn and sent to the Manor as laborers. “Old Sam” was a favorite, and “Sue” was probably his wife. After Penn returned to England, in 1701, he purchased two servants and sent them over; and about the same time he sent out “Yaff, to be free after four years’ faithful service,” and Joshua Cheeseman, an indented apprentice, whom Penn loved because he was “a sober, steady, young man and will not trifle away his time.” There was a W. Goot, and one Barnes, “good for nothing.” Penn’s clerk was Stephen Gould, whose mother was a Penn, and who is spoken of as “an ingenious lad, a good scholar and something of a lawyer.”

When William Penn and his family had occasion to go abroad, they traveled in a style befitting their station. He traveled much on horseback, and as three side-saddles are inventoried among his effects, his wife and daughter, no doubt, accompanied him. He had a coach in the city, a great cumbersome affair, but he probably never used it as Pennsbury, on account of the badness of the roads. He drove about the country, from one meeting to another and to visit friends, in a calash, which a pamphlet of the time styles “a rattling leathern conveniency.” In 1700, he writes James Logan to urge the justices to make the bridges at Pennepecka and Poquessin passable for carriages, or he cannot go to town. His favorite mode of travel was by water. He kept a barge at Pennsbury for his own use, boats for the use of the plantation, and smaller boats, used probably for hunting or fishing along the river. The barge, built about 1700, had a mast
and sail and six oars, with officers and crew, among whom, was George Markham, boatswain, and Michael Larzilere, cockswain. It had an awning to protect the passengers from the sun and weather, and we suppose it carried a pennant with the Penn arms. In this boat he had many a pleasant sail on the broad Delaware. He generally made his trips between Pennsbury and Philadelphia in the barge, and frequent visits to his friend, Governor Jennings, at Burlington.

Few events of William Penn’s domestic life at Pennsbury have come down to us. We know that he lived a quiet life, so far as his official station would permit, but he kept open house, and dispensed a liberal hospitality. He entertained distinguished strangers who visited Pennsylvania, the leading families of the province, and frequent delegations of Indians. His dress, while a citizen of Bucks county, is not specially mentioned, but no doubt he wore the costume of the period adapted to his station. His cash-book mentions, among the articles purchased for his own use, “a pair of stockings,” at eight shillings, and a pair of gambodies, or leathern overalls, at £3 2s. He paid £4, each, for periwigs, and there is a charge “for dressing the governor’s hat.” The great event in Penn’s family, while at Pennsbury, was the birth of his son, John, known as the “American,” the 31st of 11th-month, 1699. Isaac Norris says, in a letter written about this period: “The governor’s wife and daughter are well; their little son is a lovely babe; his wife is extremely well-beloved.” A tradition, from an aged woman of this county, coming down through Mrs. Deborah Logan, states that when a girl she went to the Manor-house with a rural present to the mansion, and saw William Penn’s wife, “a delicate and pretty woman, sitting beside the cradle of her infant.” The provincial council met at Pennsbury in the summer of 1700, as Penn had hurt his leg, and could not go to them. His wife wrote to James Logan to get “a little more oil from Ann Parsons,” for the governor’s injured limb. Nineteen Indian treaties, in all, were held at Pennsbury. Several marriages were celebrated there, among them that of John Sotcher to Mary Lofty, in 1701, and Clement Plumstead, of Philadelphia, to Sarah Righ-}


present, stated that as he proposed leaving his affairs in John's and Mary's hands, and as the season hurried his departure, he desired to see the marriage accomplished before he left the country. The affair was hurried up and the marriage took place October 16th. This is the only marriage in this country at which William Penn is known to have been present, and the names of himself, wife, and daughter are attached to the certificate. Letitia Penn made the bride a present of a chest of drawers, which cost £7—which are probably owned by a descendant.

William Penn was much interested in agriculture and lived a rural life. It was his chosen occupation. In his letters from England, to his steward at Pennsbury, he frequently expressed a desire to make his children "husbandmen and housewives." He looked forward, almost down to his death, to establish his permanent home at Pennsbury, and after his second return to England, he gave instructions to have the improvements go on. He writes from England, in 1705: "If Pennsbury has cost me one penny, it has cost me above £5,000, and it was with an intention to settle there; though God has been pleased to order it otherwise. I should have returned to it in 1686, or at farthest, in 1689." Penn directed his fields laid out at least twelve acres each. He took pains to introduce new seeds at Pennsbury, and we are probably indebted to him for the introduction of clover, and other grasses, into this county. He writes to his steward in 1685: "Haydust from Long Island, such as I sowed in my court yard, is best for our fields." Again: "Lay down as much as you can with haydust." Penn was as fond of good stock as of trees and shrubbery. On his first visit he brought over three blooded mares, which he rode during his sojourn here, a fine white horse not full blood, and other inferior animals for labor. At his second visit, 1699, he brought the magnificent colt "Tamerlane." In his letter he makes as frequent inquiry about the mares as about his gardens; and he often mentions his horse "Silas," and his "ball-nag Tamerlane." We believe these horses were kept at Pennsbury from the first. The Manor was not free from depredations by horse-thieves, and, while Penn lived there, one John Walsh drove off his roam mare and colt, and a brown gelding; which gave him occasion to write to John
Moore to get the thief indicted, for said he, "it is too much a practice to think it no fault to cheat the governor." Of all the broad domain of the Manor, but forty acres were cleared by 1701, and an additional forty acres the following year.

Penn's presence was now required in England, and he made preparations to sail in the fall of 1701. Previous to leaving, he assembled a large company of Indians at Pennsbury, to review the covenants, and the council was held in the great hall of the Manor-house. The Indians received presents. Afterward they went into the court-yard to perform their worship, which is described in the writings of John Richardson.

William Penn left for England, in November, after a residence of two years in Bucks county. His lovely seat, in Falls, was in his thoughts to the last. In a letter of instruction, to James Logan, he writes: "Remember J. Sotcher and Pennsbury." Had Penn realized, at that time, that he had left his pleasant home in Bucks, forever, sadder yet would have been his thoughts as he sailed down the Delaware.

Pennsbury did not pass out of sight with the departure of William Penn. In June, 1702, it was visited by Lord Cornbury, governor of New York, and a suite of fifty persons, to whom Logan gave a "really handsome country entertainment." In 1703, William Penn, Jr., a wild youth, arrived at the Manor, his father believing a residence there would improve his morals. He brought hounds with him and hunted deer, foxes, etc. When the Indians heard the young proprietary had arrived, a delegation of a hundred warriors and nine kings came to tender their welcome. Every effort was made to keep him at Pennsbury, but he spent much of his time in Philadelphia, and played some wild capers. The place was kept up for several years after Penn returned to England, and he sent out shrubs and trees and gave directions how to plant them, and about keeping everything in repair, especially the gardens. In 1704, the Manor was noted for its apple-orchard and the quality of its "parmains and golden pippins." Penn expected to return as late as 1708, when he wrote to Logan to have William Walton "keep all in order till we come." He did not live to return, but spent the remainder of his life in England, surrounded by a sea of troubles. The furniture was long preserved, but finally sold and scattered. Two
rooms were kept furnished, one hung with tapestry for the accom­modation of the family descendants, should any of them return; the other for the agent of the family when he visited the estate. For many years Pennsbury was a place of great resort for strangers who wished to view the home of the founder of Pennsylvania, who spread their refreshments under the large walnut trees that had shaded Penn and his family. The building fell into premature decay from leakage of the leaden reservoir on the roof, and was pulled down to rebuild, just before the Revolution, but the war prevented it.

The Manor of Pennsbury, as this tract was called, originally contained 8,431 acres, about one-half of Falls township. It was once a royal domain, called Sepessin or Sepessing, and was purchased of an old Indian king, the reputed owner. On Lindstrom's map, of 1655, Welcome creek is called by this name. It had had several owners before it fell into William Penn's possession. It was first granted to Captain Thomas Hyde and Thomas Morley, of the English navy, in 1664, by the name of the Manor of Grimstead. Eight years afterward, it was granted to Matthias Nicholas, who, in 1675, gave it to John Barry & Company; and the same year it was included in the tract Sir Edmund Andros located for the Duke of York. About 1678, it was conveyed by Andros to one Arnout de la Grange, a shopkeeper of New York. As the terms of these conveyances had not been carried out by the grantees, William Penn succeeded to all the rights of the crown. The Manor was sold at various times, and in various ways, after Penn's death. It is now divided into nearly a hundred different tracts, and is among the richest land in the county.

I would remark, in conclusion, that William Penn's personal appearance is as little understood as his character, and services, seem to be appreciated. He was not the fat, clumsy man West painted him, but was handsome in face and comely in person. In manner he was an elegant gentleman, with all the accomplishments of the day; spoke French and German, and was noted for solid learning. He dressed like men of his rank, and wore his sword some time after he joined the Friends. He was genial in his intercourse with others, and he was good as he was great. He left his indelible impress upon our institutions, and occupies the first place in our history.
In a few weeks we will celebrate the Bi-Centennial of the settlement of Bucks county, and it seems very fit and proper at this time to bring into some prominence a religious denomination, namely the Mennonites, or as they are sometimes called, the German Friends which helped to make the upper end of Bucks county what it is to-day.

The Mennonite Society antedates that of the Society of Friends, both in its formation, and in its settlement within the state.

The history of the Mennonites after their landing in this country is very difficult to ascertain, as very little of their doings, as a religious sect, has been put in writing; almost all of their literature is in German or Dutch. In order to have a clear idea of this denomination, it will be necessary for us to go back to the causes that were the means of forming it and many others.

The wave of reformation that swept over Europe at the beginning of the sixteenth century, tore asunder in many places the followers of the Pope from the Romish church.

At this epoch in ecclesiastical history, a number of men calling themselves reformers, sprang up and gave to the people their opinion as to the interpretation of the Bible, and the manner in which the worship of God should be conducted. Among these reformers may be mentioned the names of Luther and Melanchthon in Germany, Zwingli in Switzerland, preceded by Wycliffe in England, Huss in Bohemia, Savonarola in Italy, Wessel and many others in Holland.

These reformers all had their followers, but in ecclesiastical, as well as in political reformation, leaders and the led will often disagree. So it happened at this time. These different sects were continually at war with one another, contending for the greatest power, in both Church and State. The
age was one in which religious toleration was neither understood nor practiced.

Among this number was one called the Anabaptists, so named because they deny the validity of infant baptism. From this sect, a certain class of Mennonites, is said to have risen. The better class, or modern Mennonites, claim their descent from the Wycliffes and the Hussites, who had struggled for a church, separate from the world and distinguished by the holiness of its members.

The first class mentioned was composed chiefly of zealous fanatics, who were dissatisfied with the partial reformation of Luther, and demanded more. In 1521, a party of them attempted to revolt against the civil authorities, but were defeated. At this time, a priest of the Roman Catholic church, by name Menno Simon, having become persuaded that a reformation was inevitably necessary, made his appearance.

Menno Simon was born at Witmarsum, in West Friesland, about 1496. Little of his personal history is known. In 1524, he became a vicar at Pingjum, where he studied the Bible and preached repentance. In 1531, his religious life received a powerful shock, when he witnessed the beheading of a man, for having been rebaptized. It made so deep an impression upon him, that he began to contemplate upon infant baptism, and finally declared it unscriptural. Hereupon he renounced the Roman Catholic church and joined himself to that division of the Anabaptists who were opposed to the fanatical party, and began to lead the life of an itinerant preacher. For this he suffered persecution and exile. He soon became the recognized leader of the party he had joined, and by his zealous teaching of the Scripture, and by the doctrine and tenets laid down by him, his followers, in course of time, were called Mennonites, in contradistinction to the Anabaptists. Many of the doctrines of the latter sect having been discarded by Menno. Menno died at Wilstenfelde, Holstein, Jan. 13, 1561, leaving behind him several religious works.

The Mennonites have settled in various parts of Europe, principally in Germany, Holland, Switzerland, and the southern portion of Russia; their immigration to the United States dates back to the early settlement of New York, by the Dutch, in 1627.
Driven from their homes by persecution and want, they came to this country, hoping to obtain, unmolested, a home for themselves and their families. They were forced to contend, not only with the Indian and the wild beast of the forest, but we are told, that when the Dutch surrendered the Delaware to the English, in 1664, a number of Mennonites were taken into Virginia and sold as slaves.

The Mennonites who first settled in Pennsylvania came from Holland and the Rhine provinces, and in the year 1683, organized a church at Germantown, but did not build a meeting-house until 1702, when they purchased a lot of ground and erected thereon the first Mennonite church in America. In this they worshiped for nearly seventy years, when a substantial and commodious stone building was erected. A few years ago, they celebrated its one hundredth anniversary.

Soon after the Germans settled the district about Germantown, the tide of immigration flowed into Bucks, carrying with it a number of Mennonites. The township that claims to have the oldest congregation of this sect, in the county of Bucks, is Milford, where the Mennonites are the predominant sect; and consist of two schools, the old and the new; their earliest meeting-house was built in 1735. On account of various reforms, a part of the congregation withdrew and built a church for themselves. Again, in 1847, there was another division in the society; the old-schoolites withdrawing and building a new meeting-house. There are three churches; two of brick and one of stone, the largest of them costing $7,000. The Germans are naturally a music-loving people, and two of the Mennonite churches have large pipe-organs and excellent choirs. Bishop H. Oberholtzer and the Rev. A. B. Shelly have been known as earnest workers in the congregations. The former founded the new school, while the latter organized, in 1857, the first Mennonite Sunday-school. He is also editor of a denominational newspaper, the Mennonitische Friedensbote.

A number of Mennonites, between the years 1720 and 1730, found homes in the township of Rockhill, worshiping in private houses at first, then building a log meeting-house, and finally, in 1838, tearing the latter down, they erected upon its site a church of stone. Within this fertile valley, grand sire and grand-
son have lived and toiled for many years, and the same land which has yielded to them the fruits of their labors, will, in all probability, be cultivated by their sturdy descendants for years to come.

The first settlers in Bedminster township were English; the Germans who soon followed, were mostly Mennonites, and made their abiding place on the banks of Deep Run, where they proceeded to clear the forest. They built their first church in 1746. William Allen, a chief-justice of Pennsylvania who owned a tract of 6,653 acres in the township, gave to the congregation, the church-lot and a farm of fifty acres; by a clause in the deed, the real estate reverts to the heirs of the grantor, if regular service in the church be omitted for the period of five years, but the title would revert to the society, if a minister should be again licensed. In 1766, a new meeting-house was built about fifty yards farther up the creek, using the old log-house for a school. They tore down the stone church in 1872, and a more suitable one takes its place. The first minister was Abraham Swartz, who officiated in that capacity for many years. In 1849, the congregation split and built a new church near by. The old church has among its relics a silver cup, used for sacramental purposes, that was given by William Allen to the first congregation in 1746.

The township of New Britain was early inhabited by this sect, although settled principally by the Welsh. In 1752, an acre of ground, in the northwest corner of the township, was bought, and a rude log cabin was built for the purpose of worship. The first deed on record of this denomination was made in trust to John Rohr and Christian Swartz, of New Britain, and Henry Shooter and John Rosenberger, of Hatfield, in 1774. The log house becoming too small to accommodate the growing congregation, a new one of stone was built. Again in 1868, finding this not large enough, they erected a stone church, forty-five by sixty feet, on the site of the old log cabin. This still stands and is filled every Sunday with a goodly number of devout worshipers.

The earliest settlers in Springfield township were of the Anglo-Saxon race, and later on, the Germans. The former came up the Delaware, while the latter followed the source of the Perkio-
MENNONITES OR GERMAN FRIENDS

men. Here in Springfield, they met and had a peaceful contest for the mastery. The Germans proved to be the stronger, for to-day, we find but very few of the English speaking race, dwelling in that township. The Mennonites built their first meeting-house about 1780, and rebuilt in 1824; it is delightfully situated in a grove, on the road leading from Springtown to Quakertown. The congregation here, as in Milford, is divided into the old and the new schools; both, however, worshiping under the same roof, but at different times. Peter Moyer was the first pastor, and the last pastor is a descendant of his.

The Mennonites who settled in Plumstead, were of the same stock that helped settle the township of New Britain. English Friends were the first immigrants who entered and laid low the forests of Plumstead—having pushed their way up through Buckingham and Solebury. The Germans, before long, were on their heels, and, by perseverance and industry, managed to obtain a large portion of Plumstead for their share. It is said that quite a number of the English Friends married into the Mennonite families and became identified with that sect.

The latter denomination having no regular place of worship, were compelled to go to New Britain. As the years went by, their numbers increased, and through the liberality of Henry Wismer and wife, who gave to them land to build upon, they erected a small meeting-house in 1806. About twenty years later it was enlarged. This meeting-house, for many years, answered the purpose also of an English and German school. A graveyard is near the church, and contrary to the precedent of the denomination, a number of persons outside the congregation, are buried there. It lies on the Black's Eddy road about a mile south of Hinkletown.

In the township of Doylestown, about a mile west of the borough, stands an old Mennonite meeting-house, with a graveyard near by. We cannot tell when it was built, as the old books of the society are lost, and there is no deed on record to tell when the property was conveyed. It is said to be the oldest church-edifice in middle Bucks county.

The majority of the Mennonite meeting-houses are built of sandstone, one story and a half high, with steep roofs. One entrance for women, with a small vestibule for them to hang up
their bonnets and wraps. Another entrance for the men on the opposite side of the building. On the inside and across the central portion is a raised platform with a long desk, used as a pulpit; upon it lies the old German Bible and hymn-book, which have been used for several generations. Directly in front of the desk, sit the deacons and older members of the congregation, and on each side, facing them, are the younger married people and children. The women sit on one side of the desk; the men on the other. Rows of pegs are suspended from the ceiling for the men to hang their hats upon.

In their general doctrines the Mennonites agree with the great body of ecclesiastical Christians. In church government they very much resemble the Presbyterians. They hold annual conferences, and their resolutions are binding on the churches. For officers they have bishops, preachers and deacons. The bishop is ordained, while the preacher is chosen by his own church by lot, and being licensed, is permitted to preach. Baptism is administered when the children arrive at the age of eighteen; the mode is generally by sprinkling, instead of immersion. Twice a year they celebrate the Lord's supper, in most of the churches preceded by feet washing. They forbid their members to be married to any, except those who have been united to the church. Like the society of English Friends, they are utterly averse to war, to oaths and capital punishment. No class of people in the world are respected more for their honesty, morality and industry than the Mennonites, or German Friends. Quiet and unassuming in manner, dress and avocation; rarely mingling in the affairs of the outside world, they pursue the even tenor of their way.
LENAPE STONE.

Full size, 1¼ inches thick, liver colored shale or slate limestone. Aboriginal picture representing Indians fighting the hairy mammoth.

Found on the east side of Durham road, near Mechanicsville, in Buckingham township, by Bernard Hansel; the larger part found in 1872, the smaller part in 1881; now owned by Col. Henry D. Paxson.

Reverse Side, Showing Symbols of Indian Tribes.
(a) fish, (b) waving lines representing water, (c) pipe, (d) turtle, (e) hawk, (f) probably wampum belt (g) tomahawk, (h, i) wigwams, (j) snow shoes, (k) star, (l) calumet, (m) deer, (n) probably a war canoe.
Our Stone Age.

BY JOHN S. BAILEY, BUCKINGHAM, PA.

(Pennsbury Meeting, July 18, 1882).

If by some great convulsion of nature, this beautiful land should be suddenly destroyed, and after a lapse of centuries, like Pompeii, it should be exhumed, or thrown open to the world in its ruined state, the existing nations on viewing our ruins, would conclude we belonged to a grand age.

Thus we, with the same characteristic intelligence on beholding the remains of former nations inhabiting this land say, “they were savages and belonged to a ’Stone Age.’”

Various articles have been published descriptive of the “Stone Age” of Europe and of this country, while the manufacture and use of stone implements has barely ceased with our far western tribes.

In many respects our stone relics correspond with those belonging to the prehistoric age of other countries. Nothing definite can be determined as to the time this country was peopled, or from whence the people came. The gigantic memorials, consisting of great temples, whose sides are covered with sculptured ornaments, and hieroglyphics, of Yucatan, Peru, and other countries of this continent, indicate a point of civilization at one time not much inferior to that of the Egyptians and other nations of the Old World.

If this country were peopled from the Old World, it would be safe to conclude that a crossing had been made at Behring’s Straits, at an early period, perhaps, when there was less width of water at that point. Theories have been advanced, of crossing the Pacific in ships of large size, while the mildness of that wide stretch of water would also admit of small craft. On landing, they first became cave-dwellers on the north Pacific coast, and from thence advanced eastward as mound-builders, and south as temple and monument-builders.

Years and centuries, generations and whole nations have passed away, and if their history is written, it remains unearthed beneath their mounds, or ruined temples.
To illustrate what may be termed "Our Stone Age," or the epoch appertaining to the existence of the early inhabitants of this part of the country, we herewith present a few implements found and probably made in our own county.

This piece of flint is termed a core, or nucleus, from which the flakes, or points, were cut, or broken. It was found near Point Pleasant at a place noted for its flakes, bits, cores, and broken, as well as perfect, arrow and spear-heads; fully identifying the spot as a place of manufacture of implements consisting of flint, jasper, hornblende and other minerals.

The arrow-head, for use, was placed in the end of a split stick, and made fast with the sinews of an animal.

The spear-heads, similar in shape to the arrow-point, but much larger, were fastened in a similar manner to a long handle; both arrow and spears were used for game and war.

The tomahawk was mainly for war purposes. The ax was for domestic purposes; trees were bruised and left to die, yielding firewood, as well as clearing the ground for agricultural purpose. A split-handle was tied, or made secure, on each edge of the stone.

This oblong-stone, with a hole drilled through the narrow end, is a pendant, or ornament, for the nose or neck. While this stone, with a hole at each end, is for a similar purpose, or for a breast-plate.

These flint-balls were hammers. With a split-stick, bent and fastened around them, they could be used for light work.

This oddly shaped stone is a shoemaker's last, intended for either foot.

This is part of a scraper for cleaning the meat from the bones of animals.

They also had corn-mills, and pounders, skinners for removing the skin of animals, and various other articles of stone and needles, pins and ornamentals of bone.

Their stone implements were cut, or shaped, with the points of deer-horn, which is as hard as metal; by grinding or rubbing on a stone, they could be brought to an edge and made to cut or flake flint, and other stone.

Our aborigines had no fixed habitations but halted where convenience suggested. Their huts or wigwams were small,
and made of deer skins, or birch bark, and were carried from place to place.

They had mechanics and artists. The mechanics made their utensils and implements, while the artist adorned them with rude designs; sometimes in beautiful colors. The artistic work on the flesh side of some of their neatly tanned skins, have been the wonder and admiration of enlightened nations. They had kings and rulers, doctors and lawyers, and wise men, or philosophers. Their marriage regulations were enforced. Various modes were adopted in burials; under the ground, in different positions; on scaffolds, and in tree-tops in the open air, and by burning. In a great measure they lived, in summer, on berries. Their meats were preserved in summer by exposure to the sun, and in winter between cakes of ice.

They commonly ate in large parties, or at feasts with no set hours, simply to obey the dictates of nature. Their large animals were roasted whole by burying them under the ground at the side of a hill, placing stones against the meat, then earth on top; the fuel was placed underneath, as in burning lime. Smaller pieces of meat were roasted among stones. Dancing before, or after meals, was common in devotion, or adoration to the Great Spirit. Men and women ate apart at feasts, but, in their family life, ate together.

Their acuteness would lead them hundreds of miles in a direct line, without any material deviation, fair or cloudy, with great exactness to the point at which they intended to arrive. They could point to that part of the heavens where the sun was, though it were obscured by clouds or fog, and were able to pursue the tracks of man, or beast, on leaves, or grass. Their memory and wampum-belts would give them dates of treaties with other tribes for preceding ages. Old age was respected. They counted their years by the winters, the months by moons; they had no weeks, and their days were as so many sleeps.

Being trained from infancy, they were proficient in devices for ensnaring or destroying animals. They shaped canoes from trees by fire and sharp-stones.

Each nation and tribe had their symbols to distinguish them, as snake, eagle, etc.
Friends, shall we picture a band of these aborigines, with their sparkling eyes, large white teeth, faces painted in colors; long, straight hair, the greater part pulled out, and replaced by quills and feathers; ornaments in the nose or on the neck, and rattles around the ankles? If winter, with a long robe of the richest furs trailing the ground and probably armed with bows and arrows? Such scenes were presented on this very spot, nearly two hundred years ago on occasion of their visits to the great white-chief, the only treaty-maker they respected—William Penn.

Having briefly described the people of the latter part, at least, of the “Stone Age,” we wish to call your attention to an event of Indian history—an event engraved or transcribed on stone, like the sculptures on the temple walls of Assyria or the hieroglyphics on the sarcophagi of Egyptian tombs—an event whose record presents additional evidence that man was coeval with the huge mastodon and other large animals of an undeterminable period; also an event that no doubt occurred in this country and county.

In 1872, a young man named Bernard Hansel, while plowing his father’s field, located on the east side of the Durham road, about two miles north of Buckingham mountain, found a part of this stone, or breast-plate, as it may be termed. Nothing in particular attracted his attention, except the few lines drawn upon its face, and it was placed with his collection of arrow-heads, of which he had found great numbers in the same field. Since that time he has been on the watch for the other part, and was rewarded by finding it a few months ago while plowing in the same field, and near the same spot where the first part was found. This is a singular incident, as they may have broken apart centuries ago; and without the latter part, we would fail to read the first correctly. It might be well to state that the field in which so many relics have been found is near five springs, and was a hunting or camping-ground, being near the great Indian pathway that existed from the Delaware at Point Pleasant, through Bucks, from thence to the falls of the Susquehanna.

The stone is of liver color, perhaps of slate or shale limestone; present length, four and one-half inches; width, one and three-quarter inches, and one-quarter inch in thickness.
In order to more fully illustrate the engraving, we have prepared a rough enlarged fac-simile; the details are six times the size of the original.

The artist in depicting this event has probably given us as much history in the same space as we would expect of our artists of the present day; and, Mr. President, when the leading painter of America, Benjamin West, in his historical painting of “Penn's Treaty with the Indians,” represents men of mature years who were but children and did not arrive in this country until seven years after the treaty, and when William Penn, the prominent feature, was here until the treaty was ratified; while the costumes were not worn for nearly a century after; and the three-story building did not exist; when this great artist is allowed to fancy and produce something of a fictitious nature for the history of the founding of this Commonwealth—then we should allow some license to the savage, with his rude engraving tools, if he should not make perfect curved lines and his perspective should be a trifle faulty.

Our interpretation of the engraving is that the scene or action represents an encounter with one or more huge animals. In the cut, only one is in view, a mastodon*, the same as described as belonging to the European Stone Age. The tusks and proboscis are plainly visible, while the perpendicular lines on various parts of the body must indicate the long hair with which the animals were covered, necessary for a cold climate.

The fossils of the mastodon* or hairy elephant are found in many parts of Siberia, and in 1799, an animal nearly complete in its parts was found imbedded in the ice on the Siberian coast. They roamed over Central Europe, from Ireland to the Ural mountains; from thence across Northern Asia to Behring's Straits, to Canada and the United States.

If we allow the stature of the Indians represented in the engraving to be five feet in height, and if the artist has given us a correct proportion and delineation of the monster, it would measure twenty-six feet in length, eighteen feet in height, twelve feet in depth of body, and in length of tusks on the curved line thirteen feet. These measurements have been exceeded by remains found in many places in this country.

One of the braves has a drawn bow, and an arrow pierces the

* Mammoth Elephas primigenius"
side of the monster, which signifies that they could fight him with their arrows. Near this brave stands another, with his spear set upright in the ground, or placed perpendicular showing that their spears are useless; they could not get close enough to use them. A third party is reclining on the ground near a large stone, smoking his pipe. Some of them were cowardly and hid themselves, and left the braves to do the work. Still another is under the monster’s feet. We would infer that some were killed by him. He is more destructive than the forked lightning, which is beautifully depicted.

He is as tall as the tree tops. He is more powerful than the sun’s rays; more changeable than the moon, which is now a crescent; wonderful as the course of the planets through the heavens. Venus is enlarged as brighter than the others. They were numerous as a multitude of stars which are represented by the crossed lines.

The large rings are the eyelets through the plate. The action is represented as being at the base of a mountain, the ground at an angle of about thirty-three degrees; their wigwams are placed back of the rocks and trees, as in a place of safety. The lake and cave-dwellers of Europe selected sites for their dwellings with the view of being protected from animals.

On the reverse side of the stone are various symbols of tribes, perhaps of those connected with the event. Most conspicuous are the turtle, eagle, sea-snake and reindeer, or elk, with large antlers. Also, plainly outlined on one end is their early history. Large, crooked lines represent water, and a large fish floats in it, while a number of crossed lines are over the water. Near the water lines, five points, or peaks, are presented. Next is a mountain peak with its rocky sides. Directly over the mountain is a cross, and on the off-side of the mountain from the five peaks, is a square tablet, and within its borders are ten dots regularly spaced off.

This history would read: That they crossed the great water; they were acquainted with the five peaks of the Cascade range, their ancestors lived within view of them; they crossed the mountain of rocks or the Rocky mountains, and the ten dots mean there were ten tribes at the crossing, or that ten genera-
tions, epochs or cycles had passed by since the crossing; they kept a record of great events, and every fifty-two years was a cycle, when great feasts were celebrated, and every three hundred and twelve years, or six of these cycles, was an extra epoch. Maybe ten of these extra feast years had passed.

Again, proof of age exists in the stone with its milled or ornamental edge which is worn out in many places. This could not be done while in the ground or it would have been uniform over the stone.

My friends, you may say this stone relates to an event of the prehistoric times of this country, that the little ornament could easily have been brought from some point in the west, where the bones of large monsters have been found and described.

This is true, but we have further evidence of their existence here. This large fossil is a section of the vertebrae of some animal larger than the African elephant, that no doubt roamed through our land in those far-off days. It was found about seventy years ago about three miles south of Buckingham mountain, was built in a wall near the Anchor hotel, where it remained for perhaps fifty years. It was supposed to belong to a whale, but the indication of a space for marrow through the centre would prove it as belonging to a land animal. It measures over twelve inches in diameter, and is over six inches in length, allowing at least two inches to be worn away would make the length of the back of the animal nearly thirteen feet, there being nineteen dorsal vertebrae. Other large bones or ribs were found a few years ago, and finding their way to Doylestown, were placed on exhibition.

Most persons supposed them to belong to a whale, but there is no doubt but that they belonged to a land animal. Again huge fossil remains are being brought to light, just where in New Jersey quite recently, we understand that the complete remains of a similar animal were found at Freehold, only a few miles from this spot.

Albert Koch, a scientist and naturalist of many years ago, says:—“It is true we cannot rely much on traditions of the Indians, yet their traditions are founded on events which have
actually transpired, and with great care their legends are handed down from generation to generation, and many details may be lost, but in a section of the country in Ohio, watered by the Big Bone river—notice the name—a tradition existed preserved by the Indians, ‘That at a certain period many large and monstrous animals came from the eastward, upon which the animals that had previously occupied the country became very angry and at last so enraged by reason of these intrusions, that the red man durst not venture out to hunt any more and was reduced to great distress.’ At this time a large number of these monsters assembled here, when a terrible battle ensued in which many on both sides were killed and the remainder of the monsters resumed their march towards the setting sun. After the battle, the Indians gathered some of the slaughtered animals together, and offered them as burnt offerings to the Great Spirit.”

The Big Bone river, from this took its name. The ceremony of a sacrifice was kept up at this point for a great many years, or until about the beginning of this century, when settlers took up the ground and in their excavations the bones of the mastodon were found, but it was almost forgotten again when in 1839 in cleaning out a spring a tooth of a mastodon was discovered. Further search disclosed a great many bones and teeth.

In many instances implements of the Indians, together with rocks and stones not belonging to the spot, but giving evidence of having been carried a short distance, and no doubt being thrown at these animals when mired fast, or in a helpless condition, and the bones of the animals themselves are found together, proving without doubt the existence of man and the mastodon at the same period.

This fossil might have been brought from the north by some great drift of the glacial period, when the ice-fields of the Arctic seas, in pushing towards the equator broke through our mountains, perhaps scooped out the bed of our river Delaware and with shuffling current carried forward rocks and fossils. The rocks, with their rounded edges, were left in many parts of our county, and remain as silent mementoes of the time, while the fossils being more perishable would be worn away with the elements.

In conclusion, Mr. President, will you accept our theory that
an event as here transcribed did occur, and in our county? If so, we ask to locate the spot at the west end of Buckingham mountain, in the centre of Bucks county, and its main elevation, with its bluff, trees and rocks, close by good springs and a fine stream of water, and at a distance of two and a half miles from where the engraving and fossils were found.

The Minerals of Bucks County.

BY CHARLES LAUBACH, DURHAM, PA.

(Pleasant Valley Meeting, October 11, 1882.)

To a county historical society in Eastern Pennsylvania it seems scarcely necessary to make an apology for an essay upon the subject of minerals. You are all no doubt familiar with the fact that the county of Bucks contains within its limits a variety of minerals and that the upper-end townships contain valuable deposits of iron-ore, the mines of Durham having been in almost continuous operation since 1727. In an assembly like this there are doubtless many who take great interest in the subject of mineralogy, although the vast extent of the field covered by this science is not fully appreciated by those who have never given the subject special study.

The science of minerals is important to the geologist, because aggregations of minerals constitute rocks, or the plastic material in which the records of the past were made. The science therefore is an historical science. It infers that each mineral implanted in a rock indicates some fact respecting the condition of the sea or land at the time it was formed; one condition originating a gritty mineral, another a soft or soapy deposit, another lime, and thus forming actual historical records, to be interpreted by careful study.

The method of interpreting the records rests upon the simple principle that rocks or minerals were made as they are now made, and that life lived in olden time as it now lives, and further the mind is forced into receiving the conclusions arrived at by its own laws of action. When we go among the hard rocks and find the strata made or formed in irregular layers, much like those of the ocean beach; and on opening some
of the layers we discover ripple-marks covering the surface, as distinct and regular as if just made by the waves, or, in another place rounded layers of water-worn pebbles, such as occur beneath rapidly moving waters, whether of waves or rivers, we remark that these hard rocks differ from loose sand, clay or pebbly deposits simply in being consolidated into a rock, and further, we may discover perhaps the very means of the consolidation. By such steps as these the mind is borne along irresistibly to the conclusion that rocks were slowly made through common place operations. In volcanic districts we witness the melted rock poured out in wide-spread layers and cooling into compact rock. We remark further that the fractured crust in those regions has often led out the lava to cover the surface with rock even to great distances from the crater; we use our reason in the only legitimate way when we conclude that these rocks were thrown out melted, even though they may be far from any volcanic centre. The laws of the existing world, if perfectly known, are, consequently, a key to past history. But this perfect knowledge implies a complete comprehension of nature in all her departments—the departments of chemistry, physics, physical geography, and each of the natural sciences. Thus furnished, we may scan the rocks with reference to the past, and feel confident that the truth will declare itself to the truth-loving mind.

Having now hastily sketched the nature of the science of mineralogy, so far as is necessary for our purpose, we come next to consider some of the most important minerals common to Bucks county. Of these the quartz is the first in importance, it occurs in crystals; also massive, with a glassy lustre. It varies in color from white or colorless to black, and in transparency from transparent to opaque. It has no cleavage, that is, it breaks as easily in one direction as another, like glass. Clear kinds are called limpid-quarts; violet crystals are the amethyst; compact, translucent with the color in bands or clouds, agate; or without bands or clouds, chalcedony; massive of dark and dull color, with the edges translucent, flint; the same with a splintery fracture, hornstone; the same, more opaque, lydianstone, or basomite; the same of a dull red, yellow, or brown color and opaque, jasper; in aggregated grains,
sandstone or quartzite; in loose, incoherent grains, ordinary sand. It also occurs in another state constituting opal, a well known mineral. All these subdivisions of this mineral are found in this county. Frequently the young beginner, who has been assiduously collecting all the different colored stones in his neighborhood, on presenting them for names to a practised mineralogist, is greatly disappointed to learn that, with a few exceptions, his large variety includes all of the above varieties of quartz and but little else. However, when told that he may call this specimen yellow-jasper, that red-jasper, another flint, others hornstone, chert, granular-quartz, ferruginous-quartz, chalcedony, prase, smoky-quartz, greasy-quartz, milky-quartz, agate, plasma, hyalite, quartz-crystals, basonite, radiated-quartz, tabular-quartz, etc., he is better pleased with his extensive cabinet.

The mineral next in importance, and very abundant in the county, is feldspar. Under this name I will mention only several species; all the different species contain silica and alumina; but one has, in addition, potash, and is a potash-feldspar; another soda, a soda-feldspar; another lime, a lime-feldspar; another soda and potash, or soda and lime. They are all nearly as hard as quartz; lustre somewhat pearly on smooth faces; in general the white and flesh red in appearance are the most common.

Carbonate of lime (calc spar, including limestone) is another very common species, which forms various crystals often transparent; massive kinds granular, as in statuary marble, or opaque and earthy, as in common limestone. Colors from white to yellowish, reddish, grayish-brown to black when impure. Dolomite is a carbonate of magnesia and lime.

Mica-schist and its varieties are quite abundant in the lower end of the county, including garnetiferous-schist, mica-schists with quartz, and mica-schist with feldspar.

Trap. This is a dark greenish or brownish black mineral, heavy and tough, very compact, often without any apparent grains. It is an intimate mixture of feldspar and hornblende. It is often called greenstone, and when consisting of albite and hornblende it is called diorite. This mineral in all its forms and compounds is very abundant throughout the county.
Iron-pyrites or bisulphide-of-iron is one of the commonest minerals met with in the county. It is usually found in forms belonging to the isometric system, usually in cubes, also reniform, globular, stalactitic, with crystalline surface, radiated, granular and amorphous. Color pale brass yellow; lustre metallic. Small quantities of other minerals are frequently found associated with pyrites, such as gold, silver, thallium, cobalt, nickel, copper, etc. It is found in small brass-yellow cubes in many of the rock masses throughout the county, especially in the altered shale, also in most of the iron ore-mines. It is often mistaken for gold or gold ore.

Tourmaline. Occurs usually with unlike development at the extremities; the prisms often triangular, crystals frequently longitudinally striated; also in columnar, fibrous and in radiating masses, sometimes compact. Color usually black, brownish-black, also brown, green, blue, red to colorless; lustre vitreous. The chemical composition is very variable, and not fully understood, owing to some doubts about the state of the iron and boric-acid in the constitution of the mineral.

Very fine prismatic crystals of black-tourmaline are found in Bucks county.

We have given to these minerals just described more room than this sketch allows perhaps, but owing to their abundance within the limits of the county, as well as throughout the State, they deserve this recognition.

It must not be supposed that the mineralogy of the district under consideration is fully understood. Mineralogists will have sufficient scope to discover and classify extensive cabinets of rare and important minerals in years to come. A deep obscurity still shrouds many mineral localities. Extensive acres are masked as it were. The surface of the county is under a high state of cultivation. Explorations, although often attempted, are comparatively small and isolated; progress is of necessity slow, so that special classification is at present almost impossible.

I append the following list of the most important minerals found in the county; want of space compels us to forgo giving localities:
The German Population in Bucks County.

BY WILLIAM J. BUCK, JENKINTOWN, PA.

(Pleasant Valley Meeting, October 11, 1882).

While in Philadelphia during the Centennial Exposition (at a private circle) the power and influence of the German element of Pennsylvania became a matter of conversation. The party did not exceed a dozen persons who in their descent were nearly equally divided between the English and the German. One of the number stated that he believed the latter now considerably outnumbered the former in this state. Although this had been my opinion for some time, I was surprised that it should be conceded by all present. Without any desire to arouse prejudice, or give undue prominence to what is not deserving, I stated, that in all my reading, I had no recollection of this admission having been made in print, and for this reason I would now venture still further and say, from the information I possessed, that I sincerely believed that the German element in Bucks county, (though regarded outside of its own limits, as one of the English counties), was nevertheless decidedly the
GERMAN POPULATION OF BUCKS COUNTY

strongest, and that facts could be arrived at to establish it; as I was the only one of the party present that had come from that county, my remarks created manifest surprise and doubt by the majority. I mention this to show how I came to have my attention directed to the subject.

The official list of teachers employed in this county in the spring of 1876, contains 270 names. With some assistance I have carefully gone over the list to ascertain, through a knowledge of the surnames, the probable descent of those mentioned therein, and find that about 118 are German, 106 English, 23 Irish, Scotch and Welsh, and about a similar number of Holland, French and Swedish, my figures, if approximately correct, demonstrate that those of German descent are not only the strongest, but doubtless possessed of more intelligence than has been generally accorded to them.

In the census as published for 1870, mention is made that in Bucks for that year, 109 edifices were used as places of worship. The highest two denominations set down are exclusively German. I mean the Lutherans and Reformed to whom are given forty. The Mennonites are another numerous body, but to my regret, no mention is made of the number of their meeting-houses. The Catholics are represented as having four churches, (though since largely increased) two of which are German. The only two sects in the county to be set down as chiefly English, are the Friends and the Episcopalians. To the latter are given eight places of worship, but no mention as to the former. The Methodists are the third in number, having 16, of which several are German. The Baptists have 15, of whose membership perhaps one-half are of Welsh descent. The Presbyterians are stated to possess 13 houses of worship, the membership of which is largely of Irish and Scotch descent. By this it will be seen that those of German descent hold the greatest number of places of worship in the county, and therefore must compare favorably in their religious efforts.

Within a period of one year after the arrival of Wm. Penn the Germans had already settled at Germantown, and even before 1690 located themselves in Springfield and in Whitemarsh. It was not however until after 1708 that their emigration to
this country commenced to any considerable extent. As early as 1709 a number had settled in the townships of Lime-rich, New Hanover and Pottsgrove. So great had been their increase within the present limits of Montgomery county in 1734 that in a list of 762 taxables and landholders, considerably over one-half were Germans, about one-fifth Welsh; the others were chiefly English with a light sprinkling of Scotch-Irish. It was this current that had set northward from Philadelphia and turned its course partly eastward and thus became the original settlers of Milford and part of Springfield; since then they have spread to other parts of the county, including Sole-bury and Buckingham. Doylestown borough and Doylestown township are overrun with them and the advanced column has got pretty well under way in Warrington. In this march we can perceive no signs of a halt or retreat through diminution of numbers or that the indomitable perseverance that has accomplished it, will slacken. The causes of such a remarkable change well deserve investigation.

The spread of the Germans southward over the county and the changes effected thereby, however remarkable, do them no discredit for industry, energy, enterprise, intelligence and busi-
ness success. Even fifty years ago there was still a consid-erable body of English and Scotch-Irish settlers living along the Durham road, beginning at Pipersville up to the Northampton county line; these have nearly all disappeared and the Germans now own their homesteads. In Tinicum, particularly around Erwinna, also in Bedminster and Plum-stead, similar changes are noticed. Not long since a descendant of an old Welsh family in New Britain called my attention to the changes, in this respect, that had been going on there as well as in the adjoining townships within his own recollection. However, as I desire to be brief, I deem it unnecessary to dwell further on so obvious a truth, except to add that I be-lieve the chief cause for this change lies in the greater attach-
ment the German has for the soil, and the too prevailing desire on the part of the others to relinquish farming for other business in the towns or cities. One fact is now proven by this, that in perseverance and energy the German descendants are fully the equals, if not the superiors, of the other nationalities that he com-
es
in contact with. If slow, he is sure and progressive, *never going backward*.

German emigration to Pennsylvania commenced in October, 1683, and was encouraged by Penn who could speak German and who was himself half Dutch, his mother Margaret Jasper coming from Rotterdam in Holland. After the death of Penn a different policy was inaugurated; the proprietary ring, as I shall term it, in which James Logan and William Allen figured conspicuously, conceived the idea with the first commencement of Indian troubles, about 1727, to have the Germans settle as much as possible, on the frontier, as a precautionary measure for additional security to their kind, thus greatly endangering the lives and property of the Germans who did not fully realize the situation until Indian vengeance broke loose in 1754, and continued almost unremittingly until 1765, and to which an innocent and unoffending people were made to suffer for the sins of others; the exasperated were not able to discriminate the difference in guilt between a German and an Englishman or Scotch-Irishman. But the ill-treated Germans certainly deserve great credit for the peaceable relations they assumed in the trying ordeal, as for instance the Moravians, for which sufficient justice has not yet been accorded by any of our English historians. I may here remark that the correspondence of James Logan, William Allen, Jonathan Dickerson, James Hamilton, Richard Peters and others in the proprietary interests, go to show the most unfounded prejudices entertained against the Germans; did they live now they would doubtless see the injustice of their acts and perhaps expose the means used to keep the Germans from enjoying their just rights. James Logan states that in 1727 6,000 more Germans were expected to arrive, and hopes this emigration may be prevented in the future by act of Parliament, else he fears that these colonies will in time be lost to the crown, and further, if the numbers continue at this rate will soon produce a German colony here, perhaps such a one as Britain once received from Saxony in the fifth century. Good I say for James Logan, and a high compliment for the Germans. America was lost to the crown, and this colony of Penn, nay this very county and its adjoining ones are becoming more and more Germanized. In illustration I need only point to the neighbor-
ing county of Montgomery where this element is largely in the majority. In Gwynedd, for instance, in 1734 there were 49 resident taxables mentioned, being all Welsh in name but five; of this number only one was a German that of Leonard Hartling. Whoever will look over the present list of landholders in that township will be surprised at the prevalence of German names. From an examination thus made we learn that at this time the Welsh element does not constitute one-tenth of its total population.

In connection with my subject I will relate a brief reminiscence. In 1833 my father kept store at Stony Point in Springfield township, and at the early age of eight years I was sent to Doylestown in care of an uncle, who was a merchant at that place in order that I might attend the Doylestown academy. I was not there long before a title was bestowed on me by my fellow pupils. It was of course not D. D., neither was it LL. D., but instead U. C. D. B., that is “Up County Dutch Boy.” This I retained probably for several months, when another German boy made his appearance and the compliment was assigned to him. Forty-nine years however have made a great change in the population of Doylestown, the up county German is no longer either a novelty, or a stranger in what was then a Scotch-Irish settlement. Look now over the numerous business signs and behold the great proportion of German names, in fact half the newspapers now printed there, are in German and your president but a few days ago informed me that tickets in the same language, are now distributed to be voted for in every district of the county.

From the beginning of their arrival, the Germans have had among them able scholars, and it was owing in part to their intelligence that the first Bible printed in a European language in America was in German, published at Germantown, by Christopher Sower, in 1743, in a magnificent quarto edition of 1,200 copies, each containing 1,284 pages. The son of Mr. Sower in 1763 issued a second edition of 2,000 copies, and a third in 1776, of 3,000 more besides publishing between one and two hundred other works in both German and English. The third newspaper in Pennsylvania was published by Mr. Sower, August 20 1739, called “Der Hoch-Deutsch Pennsylvanische
Geschicht-Schreiber.” The first almanac in German was published in 1738, and for size and matter was far superior to those that had preceded it in the English. The first Bible in English was published in Philadelphia by Robert Aiken, in 1780; the first in New England was published in 1791 by Isaiah Thomas, at Worcester. John Brandmiller had a printing press in Northampton county before 1763, and about that period printed various works thereon in the German language, as well as translations from the same into the Delaware Indian language, to be used in their instruction by the missionaries. Whoever will glance over the lists of active members of the various literary and scientific institutions of Philadelphia at this time, will be struck at the prevalence of the German names among them. Abraham N. Cassel, near Harleysville, Montgomery county, has collected a library of several thousand volumes of German works published in Pennsylvania since its early settlement. I question whether for literary activity and ability any denomination can approach the Moravians, taking their numbers into consideration. During the colonial period, for their education as well as instruction in Christianity, the Germans had several schools successfully established among the Indians, they also had spelling-books, hymns and sermons translated into their languages. I have repeatedly examined copies of such books. I have no knowledge that with all the wealth, influence and power, possessed by the English in Pennsylvania that they have ever done anything of the kind for the instruction of the Indian.

I think I have demonstrated that the early Germans, or those that arrived here during the Colonial period must have been generally an educated people, in some respects much more so than the other Europeans, especially in a knowledge of the languages and music. A people that could publish and support so many books could not be illiterate. Though many came here poor and had to toil and struggle at first for a mere subsistence, through their numerous descendants they have been enabled now to leave their mark and a broad one, not only on this county but in rearing the solid structure of our Commonwealth with its four and a half millions of people.

And who is the German? he is neither a Celt nor a Gael, but the father or founder of the Anglo-Saxon race in England, of
whom more than half the present words of its language have been derived. But the German race or its language owes nothing to Britain. The Germans fought the Romans in their forests and finally invaded their dominions before the Anglo-Saxon race was dreamed of. This copious language does not need the aid of a pronouncing dictionary, for that is unnecessary where each letter of the alphabet has its particular sound. Whilst the English language is spoken by ninety millions of people, the German is spoken by nearly an equal number, and nearly double that of the Spanish, and almost treble that of the French. This then is the power of the noble old German, the mother tongue of Tell, Durer, Gutenberg, Faust, Schiller, Goethe, Humboldt and many more that might be mentioned. * * * Yes I have just addressed you in the language of our ancestors from the valley of that noble stream that rises in the glaciers of the Alps and flows hundreds of miles away to empty by several mouths into the German ocean, the scenes of mighty achievements and of the grandest inventions in the sciences and arts. Being near the frontiers of France, consequently the seat of numerous wars, led many German people, in spite of their beloved associations, to emigrate to this Country as an asylum from the military despotism that prevailed there.

I have not come here to instill or infuse prejudice through a love of race or nationality, but our English historians have not yet done that justice in their statements respecting the German element, to which their numbers and influence fairly entitle them. Reading the pages of Proud, Eaton, Gordon, Trego and Day, such matters have been barely touched upon, but they are mentioned as having settled in considerable bodies in certain counties, where they have become good and industrious agriculturists, but ignorant of the English language, and could they become changed by relinquishing early everything they had been accustomed to from infancy, might become respectable citizens. Now I would appeal to the unprejudiced of English descent, what would they think if the German element would with equal right, ask them to relinquish their language, their manners and customs, may even their religious doctrines, so as to conform to our own and like us become good and intelligent. Thus are mankind too generally prone to view those who differ
from them in language, religion and nationality. I remember well some thirty-five or forty-five years ago how some of the governors of this State as well as some of the superintendents of our public schools in their messages and reports would suggest methods to eradicate the German language, and change the habits of its people so as to be more like themselves.

But with all those intermeddling or unsolicited efforts what has been the result though the English language prevails. English influence is fast declining and the hitherto haughty Anglo-Saxon blood is getting more and more diluted. Down to the Revolution, English emigration was encouraged, but since then owing to their hostility to our institutions and people, it has been comparatively small, on the contrary with the Germans and Irish it has greatly increased. The latter however have thereby diminished their population to nearly one-half, while the Germans have four times the population of England to draw on, and that of the very best educated people this world has yet known. A late writer in Harper's Magazine, in speaking of the German influx of the Mississippi valley, said that it would not be long before they would become the dominant element. This development is changing the national character, as we see in the increasing observances of Christmas, New Year's day, Good Friday, Easter, and in birthday, silver and golden-wedding festivals. Perhaps it is also owing to this German infusion that the rigid Puritan stock is relaxing from its former ways or prejudices, as may be seen in Gothic edifices built for worship called chapels, with pictorial-glass stained-windows, and within which the organ sends forth its stirring peals.

That I should have come here to address you is perhaps nearly as great a surprise to myself as it is to you. Over forty-five years ago I left this section for the vicinity of Doylestown and from thence, five years later, for Montgomery county, where I expect to spend my latter years. I was encouraged to make an exhibit at your Bi-Centennial celebration, and what was fully as interesting, to renew former acquaintances among the survivors of my youth. On this unusual celebration, propositions were made by several that I should be present at this first quarterly meeting of the Bucks County Historical Society. Finally your president pressed the matter so closely that I con-
sented, and thus unexpectedly my presence is accounted for, almost a stranger near the homes of my ancestors.

A few months ago an article appeared in the Newtown Enterprise, evidently written by a resident of Falls township, stating that suggestions had been made that the Bi-Centennial celebration should be held at Doylestown. At this he seemed highly indignant, stating that as the county had been settled by English Friends, it was an affair of theirs and should therefore be held at or near the Falls of Delaware, where the original settlements had been made, and further and quite uncalled for, he could not see what interest the up-country Germans could have in such a matter. I would say to this narrow-minded writer that the Dutch followed by the Swedes, had occupied and settled to a small extent in that section even before William Penn was born and had he been at the recent Bi-Centennial celebration he could have learned that the German element did take an interest in the matter, even in this far away upper-end, as the fine exhibits of the Hesses, Laubachs, Thomas, Moyer, Fackenthals, Fretzes, Otts, Copes, Cressmans, Hindenachs and others of the early respected families herabouts will testify. Bucks has now been occupied fully two centuries by different European nationalities most prominent among which at the present time are the Germans, English, Welsh, Irish, Scotch, French, and Hollanders. These were the raw material that is harmoniously blending to form our American citizens, fully the equals of any people existing. Two more centuries of amalgamation will leave but few of pure German, English or other nationality. This must effectually tend in the end to banish all prejudice, and whatever pertains thereto, and promote a stronger love for country and redound more to the good of the human race.*

* Since the above paper was read the writer has examined the list of teachers attending the county institute last month at Doylestown, and from their surnames judges of the 285 present, 147 were of German, 107 of English, 8 Scotch and Irish, 14 Dutch and French and 8 of Welsh descent.
Next to Washington, the memory of Lafayette is most cherished by the American people of all the heroes of the Revolution. His disinterested, and gallant services in the cause of the struggling Colonies will be fondly remembered while the Republic survives. His connection with this county, during the Revolutionary war, was sufficient to give him a place in our local history, and afford a theme for this occasion.

The Marquis de Lafayette, a nobleman of France, whose family connections were of the highest rank, was born September 6, 1757. He was not quite nineteen when the Declaration of Independence was announced. At seventeen he married a daughter of Count de Noailles, a distinguished statesman of France, a young lady of large fortune and about his own age. He joined the French army when eighteen, and, in 1776, when the American Colonies were buckling on their armor, he was stationed at Metz. Here he first learned that the Americans had declared their independence of the British crown, and were in arms to maintain it. During that summer, the Duke of Gloucester, brother to the King of England, came to Metz on a visit, and the commandant of the garrison invited him to dinner. Lafayette was at the table. The Duke had just received dispatches from England, giving him full particulars of the revolt of the Colonies, and of their Declaration of Independence, which he related to the company. The young Marquis was an interested listener, and, after the dinner, he had a long conversation on the subject with the Duke. The more he heard, the greater became his interest. The idea of a people taking up arms for their liberty was so new to him, that it made a strong impression upon his youthful mind. He regarded their cause just, and the struggle a noble one; and from that hour he resolved to devote his sword and his purse to the cause of the Colonies.
Difficulties, which appeared quite insurmountable, presented themselves. How to reach America was a problem he could not solve, for he knew his departure would be prohibited by the King. He went to Paris to consult Silas Deane, the American Commissioner, accompanied by Baron De Kalb, as interpreter, and who afterward came with him to America. Deane listened favorably to his proposition to serve the American cause, and entered into an agreement, by which, on joining the American army, he was to have a major general’s commission.

About this time news of Washington’s retreat through New Jersey and across the Delaware, reached France, and Franklin, who had arrived at Paris, meanwhile, advised Lafayette to defer his departure to a more propitious period. This advice had no influence with the ardent young patriot, who determined to cast his lot with the struggling Americans at the earliest possible moment. As the American Commissioners had neither credit, nor funds, to fit out a vessel to carry the Marquis, with arms, ammunition and friends, to America, he offered to purchase one with his own money. He said to the American Commissioners: “Hitherto I have only cherished your cause; now I am going to serve it. The lower it is in the opinion of the people, the greater effect my displeasure will have; and since you cannot get a vessel, I shall purchase, and fit out one to carry your dispatches to Congress and me to America.” This conduct was that of a true patriot, and his subsequent career and gallantry proved how much he was in earnest. He now went to London, where he spent three weeks, in all circles defending the cause of the Colonies; and he met there an officer whom he afterward encountered on the field of battle. Returning from London to Paris, he went directly to Dr. Franklin, at Passy, where he met De Kalb. He had already ordered a vessel fitted out, and left for Bordeaux toward the end of February, 1777, to embark, but the ship was not ready. The King having been informed of his proposed departure, took means to prevent it; and before he could sail he was overtaken by two officers, who ordered his return, on the ground that his conduct was in violation of his oath of allegiance, and would ruin him and his family. He obeyed the order of the King and returned to Paris. He
plead in vain with his sovereign to be allowed to sail for America, but his assent could not be obtained. In this difficulty he had one dear friend who sympathized with his aspirations, and urged him to persevere, his young wife. He now resolved to risk the displeasure of his King. He made his way stealthily to the coast, found his vessel ready, and sailed with De Kalb and eleven other French, German, and Polish officers who wished to take service in the Continental army. Although the French government secretly favored the plans of Lafayette, it dispatched vessels to overtake him; but he eluded them, and arrived safely at Georgetown, South Carolina, where he landed the 19th of April, 1777. Thence, himself and companions journeyed, on horseback to Philadelphia.

Lafayette found the Continental Congress in session, and without delay he placed his letters and papers in the hands of the chairman of the committee on Foreign Affairs. They were handed back to him the next day, with the remark that so many foreigners had offered themselves for employment that Congress was embarrassed, and there was very little hope of his success. Again the true character of Lafayette shone out in all its brilliancy. He was not cast down at this rebuff; he had left friends, country and family to assist the Colonies in their struggle for constitutional liberty, and he would allow no ordinary obstacle to prevent it. Feeling certain that his papers had not been read, he addressed a note to the President of Congress, in which he asked permission to serve the cause of America upon two conditions: That he should act as a volunteer, and without pay. This conduct, so different from other foreigners, and which exhibited such disinterested patriotism, together with his high rank and wealth, decided the course of Congress, and he was now offered the commission of Major General in the Continental army. He was not yet twenty years old. Lafayette met Washington in Philadelphia, on this occasion, at a public entertainment, when he, who afterward became "First in war, first in peace and first in the hearts of his countrymen" was so much pleased with the patriotic young Frenchman that he invited him to become a member of his military family, which the latter accepted with delight. Then and there began a friendship between these two champions of
liberty, which was lifelong. Lafayette looked up to, and revered Washington as a father, while the commander-in-chief returned his attachment with the affection of a parent. The services of Lafayette were too extended to occupy your attention with any detailed statement of them. They are known to every reader of American history. He first fought at Germantown; shed his blood at Brandywine; shared the sufferings of the tattered Continental army at Valley Forge through the hard winter of 1777-78; received the approbation of Washington for his gallantry at Monmouth where he came face to face with Sir Henry Clinton, whom he had met in London in the winter of 1777. In the campaign preceding Yorktown, Lafayette rendered very important services, and showed himself a match for Cornwallis in strategy. Throughout the war he enjoyed the utmost confidence of Washington, who considered him one of his most meritorious officers. Lafayette went to France after the fall of Yorktown, and by his own exertion was raising an army of allies for the Americans, when he received news of peace. He returned to the United States in 1784 and again in 1824 as the guest of the Republic. Down to the time of his death, in 1834, General Lafayette was often a conspicuous actor in the great scenes of his country's history, and at one time he held its destiny in his hand. He could have been its sovereign, but his republican convictions would not allow him to cover his brows with a crown.

Lafayette joined the Continental army while it lay in Bucks county. When the British sailed to the south from New York, in the summer of 1777 Washington put his army in march for the Delaware, the bulk of its crossing where New Hope now stands and at Howell's ferry, four miles above, the 29th and 30th day of July, and began their march down the York road the morning of the 31st. It encamped on the Neshaminy hills, a mile above Hartsville, for thirteen days, waiting for the enemy to develop his supposed attack upon Philadelphia. Here Lafayette reported for duty. We can picture him riding up the York road, on a hot August afternoon to report to Washington. The latter was quartered in the stone house on the right-hand side of the road, a short distance above the bridge over the Neshaminy, and the whipping-post was erected on the
opposite side. The house is still standing and belongs to the Bothwell family of Warwick township. The army marched hence on the 23d of August and the next day crossed the Schuylkill. The disastrous battle of Brandywine was fought the 11th of September, where Lafayette was severely wounded in the leg. Near him, at the time was a young soldier from Solebury, this county, who assisted to carry him to a place of safety. Thence he was taken to Chester, the evening after the battle and had his wound dressed. The next morning the 12th, he was conveyed in a barge to Philadelphia. His destination, Bethlehem, was probably decided upon there by the medical authorities of the army.

From Philadelphia, Lafayette was taken up the river to Bristol, stopping at the house of Simon Betz, where he was waited upon by his niece, afterward Mrs. Charles Bessonett. How long he staid there we are not informed, but not more than a day or two; one account says only over night. The object in sending him to Bethlehem was that he might be removed from the scene of military operations, and to a safe distance from the enemy, and where he could receive proper medical treatment and the kind attentions of the Moravian sisters, whose skill as nurses was well known. At Bristol, Lafayette was fortunate to meet Henry Laurens, a member of Congress from South Carolina, then on his way to New York to meet that body, who volunteered to convey him in his carriage. They probably set out from Bristol on the 18th or 19th, as they arrived at Bethlehem on the 21st, as the distance can be made in three days, by easy stages. The road they traveled is reasonably well known. Taking the Durham road, they stopped the first night at Four Lanes End, now Langhorne, quartering in the Richardson mansion, still standing; and the table upon which Lafayette is reputed to have been placed while his wound was dressed, was exhibited at the late Bi-Centennial. From that place they continued up the Durham road to Newtown. Now they had two roads open to them; to follow the Durham road until it was necessary to strike across to the old Bethlehem road, or take the Swamp road until it intersected with the same. It is impossible to tell which of these they traveled above Newtown; but this we do know, that they struck the old
Bethlehem road at some convenient point, which they followed until they reached their destination. All the stopping places have not come down to us. They may have halted at the house where we are assembled, which was opened as an inn in 1773, as it was on their direct road. Mention is made of their stop­ping at Stoffel Wagner's tavern, a mile below Hellertown, and built in 1752. There was a public inn in Lower Saucon, licensed in 1744, kept by a man of that name, and no doubt these two inns stood upon the same spot. Possibly they staid over night at Wagner's. Thence they had a drive of less than six miles into Bethlehem, and arrived there in the evening. The Mar­quis was quartered at the house lately owned by Ambrose Rauch, on Main street, a short distance west of the Sun Inn, which was torn down in 1872. He staid there four weeks.

In the Moravian diary, kept at Bethlehem, is the following entry under date of September 21st: "In the evening General Woodford, Colonel Armstrong and the young Marquis de La­fayette, with a suite of Frenchmen also arrived. The last named gentleman had been disabled by a wound received at the battle of Brandywine, and was come for medical treatment." As the diary states that Henry Laurens was of the party which arrived at Bethlehem the 21st of September, there is every reason to believe that Lafayette accompanied him, and rode in his carriage, as is stated by good authority. In the party which arrived on that day were several delegates to Congress on their way to York, to which place that body had adjourned when the British threatened Philadelphia. In the Moravian diary of October 18th, we find the following entry: "The French Marquis de Lafayette left us to-day. We found him a very pleasant and intelligent young man. He occupied much of his time in reading; and among other matter, read an English translation of the Greenland Mission. With the accounts given by the missionaries, he expressed himself highly gratified, pronouncing some of their descriptions, pompeux, and their narrative of facts simple and truthful. Before bidding adieu, he desired to be shown through the "Sisters' House" along with his adjutants, a request which we were pleased to grant. His admiration was unbounded." While Lafayette was at Bethlehem, he was visited by Count Pulaski. We know of
his writing but one letter to his wife while with the Moravians, which is dated October 1st. In it he says: "I am, at present, in the solitude of Bethlehem which the Abbé Raynal has described so minutely. This establishment is a very interesting one; the fraternity lead an agreeable, and very tranquil life; we will talk over all this on my return; am I intending to weary those I love, yourself, of course, in the first place, by the relation of my adventure, for you know that I was always a great prattler?" The Marquis rejoined Washington's army while it lay on the east bank of the Schuylkill, watching the British who occupied Philadelphia. The kindness of Laurens to Lafayette was not forgotten by his immediate family. In after years, when he fell into British hands, and was confined in the Tower of London, the Marchioness made a strong appeal in his behalf to the Count de Vergennes, soliciting the influence of the French court in procuring his release.

We next find Lafayette in our county in the summer of 1778. Having spent the dreary winter with the army at Valley Forge, he took the field with it in June. General Lee, with the advance, marched on the 16th, via Doylestown for the Delaware, crossing at New Hope on the night of the 20th; and Washington encamped the same night at Doylestown with the main body. The weather was very stormy, and the army remained there until the afternoon of the 21st. Washington pitched his tent near the dwelling of Jonathan Fell, now the farm-house of John G. Mann, on the New Hope pike, and Lafayette quartered at the house of Thomas Jones, west of Doylestown. Mrs. Jones, wishing to do the polite thing by the gallant young Frenchman, gave him her best bed to sleep in. Feeling a little proud of the excellent lodging she had furnished her distinguished guest, and certain that he had "slept the sleep of the just," she said to him, when he came down stairs the next morning; "General how did you sleep?" to which he replied: "Very well madame, but your bed was a little too short." As this little incident was received from a member of the family, there can be no question of its truthfulness. From Doylestown the army marched to meet the British upon the field of Monmouth, where Lafayette again distinguished himself.
There is now a long interval before Lafayette is again seen in our county—not until his visit in 1824. That year he accepted an invitation to visit the United States as the guest of the nation. He landed in New York August the 16th, and his journey through the country was a continued ovation. He passed through Bucks county on his way to the seat of government—and our people vied with each other in doing him honor. Meetings were held at several points. The volunteer militia turned out to receive, and escort him. The officers of Col. John Davis's fine regiment of volunteers, and a number of militia officers and citizens met at Ann Hinkle's tavern, Newtown, and resolved to have a general turnout of the military to welcome him when he passed through the county. The regiment of Colonel Davis was to receive Lafayette at the west end of Trenton bridge as he came into Bucks, while the Centre Union battalion, commanded by Major Stephen Brock, was to go to Frankford, and there join the escort to Philadelphia. Lafayette reached Trenton Saturday afternoon, September 25th, and said there over Sunday. That afternoon the Governor of Pennsylvania passed through Bristol on his way to Morrisville, to receive the distinguished stranger. On Monday morning a great concourse of people assembled at Morrisville, together with Colonel Davis's regiment, mounted six hundred strong, and several independent companies to welcome Lafayette to Pennsylvania and escort him toward Philadelphia. Here a difficulty, which had not been foreseen, presented itself. Philadelphia, not knowing that Bucks had made arrangements to receive Lafayette and escort him through the county, had sent up a cavalry force for his service. Both claimed the right to receive him as he entered the State; but it was conceded to the troops of Bucks, and in the escort through the county, the commanding officers of the two bodies of troops rode side by side. As the procession entered Bristol, the honored guest was received by the inhabitants and their families, drawn up on the turnpike, and he passed under a triumphal arch erected on the bridge. Here he dined and was introduced to many persons, including Mrs. Bessonett, his nurse forty-seven years before. When Colonel Davis was presented, he said to Lafayette that his father, a soldier of the Pennsylvania line was one of
the two who carried him to a place of safety when wounded at the battle of Brandywine. The general replied that he remembered the circumstance well; that the two men handled him as if he were a child; and, seizing Colonel Davis in his arms, gave him a French hug. After dinner the procession resumed its march with the same order to the Philadelphia line, when Lafayette was formally delivered to the committee from the city. The Bucks county escort now fell to the rear, but many of them continued on to the city, and took part in the festivities which followed.

Lafayette had a singularly eventful life, full of vicissitudes; and his conduct was so correct that it secured to him a very unusual measure of public respect. No other citizen of a foreign country has ever had such strong hold on the affections of the American people; and he possessed the popular influence and respect of his own countrymen to a greater degree, and for a longer time, than any statesman of France. While not a great soldier, he had many of the qualities of one and won distinction on the field. He was brave, almost to rashness, and never shrank from danger and responsibility. He never failed to protect the defenseless, or save life when the opportunity offered; and amid the most disturbed conditions of French Society, he was always found on the side of law and order. His was an admirable character, and history presents few names which have stronger hold upon humanity.

In some respects the character of Lafayette resembled that of William Penn. Both had the same enthusiastic love of liberty; both gave up the allurements of a court, the advantages of rank, wealth, and powerful friends to carry out their convictions; both studied the interests of humanity and protected them with wonderful pertinacity; one assisted to lay the foundations of a great Commonwealth in the New World, and the other shed his blood to maintain its liberties. Both live in history, and from their lives many a one will find examples for noble deeds.

Our place of meeting has claims to be called an historic spot. This Revolutionary homestead is the site of one of the earliest public inns in this section of the county. It was kept as an inn when Lafayette passed up this road to Bethlehem, in 1777, and
there is hardly a doubt that he stopped at it. The evidence that he stopped here on his return, a month later is too conclusive to be doubted. The tract this village stands upon was patented by Michael Ditthart, in 1757, the year Lafayette was born, who conveyed it to Elias Beidleman in 1773, and he to Joseph Savitz before the year was out. The latter took out license some time in '73. While we do not know the device emblazoned on the original sign, it was the coat-of-arms of the State for several years. The Savitzes were a hotel-keeping family; George, the son of Joseph, established what is now the Allen house at Allentown, which was, for many years called "Savitz's hotel." The inn on this spot, passed in succession, into the possession of Isaac Busson in 1785; Jacob Ludwick in 1786; Henry Eckel, an immigrant from Alsace who settled in Bedminster, in 1790, who kept the tavern until 1813, and cut down the old sign meanwhile, when he sold it to Jacob Ott, the grandfather of Lewis Ott, the present owner. Henry Eckel and John Ott, ancestors of Louis Ott, fought at Trenton in Captain Stout's company, the former as first, and the latter as second lieutenant. The garden attached to this building was the site of the first Lutheran-Reformed church in this part of the county, and the old burying ground is within sight. A tombstone, bearing date, 1740, is walled in the bridge. It was on this corner that the Rev. Mr. Oyerman, a participant in Fries' rebellion in 1798 was interrogated by old Mrs. Henry Eckel as he was riding the borrowed gray horse of old Grandfather Joseph Frye to a foam and making good time to a place of safety: "Where to-day in such great haste, Mr. Oyerman?" "Oh, I've been down to Flatlands," now Richland, "to visit a sick lady who is about dying and I've forgotten my prayer book."

This old inn was a quaint hostelry and some of the old-time fixtures survive. Among these is a verse of German poetry with date, 1773, painted on a board which was nailed up within the bar; a Revolutionary drum with the European maker's name upon it; and a basket made by the neighboring Indians 106 years ago. The inn had importance from its situation on the old Bethlehem road, the first highway from Philadelphia to the Lehigh, and opened to Bethlehem in 1745. The first
“stage wagon,” as public conveyances were then called, started from Bethlehem for Philadelphia, September 10, 1763. The proprietor was George Klein, and John Hoppel handled the reins at £40 per annum. It made one trip a week; carried passengers and goods; fare ten shillings; and left Bethlehem on Tuesday and Philadelphia on Thursday. The late Mr. Reichel says this was one of the “swift and sure” lines of coaches “which tortured mortal flesh until their utter extinction by steam.” This “stage wagon” sunk £82, 12s. 7d. for the proprietor the first year. The line was continued with many changes of proprietors and alterations in style of coaches, until the North Pennsylvania railroad was opened. Of course the “stage wagon” of ye olden time stopped at this inn to let off, and take on passengers, if any there were who dared trust themselves to the perils of the journey. In the mind’s eye we can see these thirsty travelers step up to the modest bar of Elias Beidleman and his successors; drink their mug of Brunswick mumm; reseat themselves in the liver-wrenching “stage wagon,” and hie away for the infant metropolis on the lower Delaware. At that time this section did not present the charming scenery of to-day. It was sparsely settled; life, with the immigrant was still a struggle; and modern comforts and conveniences had not entered into the dreams of the settler. “Ye olden time” has passed away, but it has left behind an aroma from which is drawn the inspiration of history.
The Neshaminy Church.

BY REV. D. K. TURNER, HARTSVILLE, PA.

(Hartsville Meeting, April 24, 1883).

The history of an ancient church is often the history of the community in which it is located. It is intimately connected with the prosperity or adversity of the people, and shares in the varied fortunes with which they are visited. In many instances, in the early settlement of the country, those who came into a particular locality were of the same religious persuasion, and soon after their arrival associated themselves together for the establishment and maintenance of the worship of the Supreme Being according to their own views. They prized the institutions of religion and education, and the church and the school-house rose together in the wilderness almost before they had made their own homes comfortable. Only a short time elapsed after the first settlers came into the neighborhood of Neshaminy, before the Presbyterian church was organized. So far as is known there are no sessional-records of the Neshaminy church, previous to 1735, and no records of the board of trustees, or of baptisms, births and marriages previous to 1788. A small blank-book, bound in parchment, has receipts for salary by pastors, beginning with 1743, and some dates of their ordination and installation.

Rev. Robert B. Belville did not share in the opinion of many others that the church was first represented in Presbytery in 1710 as the records in his own hand, in the book to which I have referred, will show; he says it "Is all that can be procured with certainty." His words on this point are the following: "The congregation of Neshaminy was composed of immigrants from Ireland, and was collected and organized by Rev. William Tennent, Sr., the founder and principal of Log College. The first church-building was erected in the year 1727." That this remark in respect to the erection of the church-building in 1727 is true, finds confirmation from the fact that a square stone is now in the wall in front of the graveyard with the date 1727 cut upon it, and the initials "W. M." and "W. G." This stone was in the old church
situated in the graveyard, and when the building was taken down, it was used with other material for the wall enclosing the cemetery. When the cemetery wall was removed, in 1852, this stone was put as a relic of antiquity, in the new wall. There is no evidence that any house of worship was erected in that neighborhood previous to 1727.

Rev. William Tennent, Sr., came from Ireland in the year 1716. He had received a thorough classical education in his native country, and entered the ministry of the Episcopal church, being for some years the chaplain of a nobleman. Not long after arriving he severed his connection with the established church of Ireland, and united with the Presbyterian Synod in 1718. Some have thought that he was pastor at Bensalem, and some individuals point out the identical spot where he taught the Log College, and the hole in the ground where the cellar of his house was located; by the records of the church in Bedford, N. Y. it appears that he was pastor in that place from 1719 to 1726, almost all the period from the time he joined the Synod till he came to Neshaminy. He was present at the meetings of the Synod, which were held in Philadelphia, but once during that time. If he was at Bensalem, why was he absent from Synod every year but one in seven years, when that place is within twenty miles of the city, in which its sessions were uniformly held? In 1719 a collection was made in Glasgow and Ayr in Scotland for the missionary fund of America. Part or all of this donation was expected to be in goods, and it was not known whether the goods would arrive in New York or Philadelphia, whereupon Synod appointed a committee of three clergymen near New York, one of whom was Mr. Tennent, to receive and sell the goods, if they came to New York; and three other clergymen near Philadelphia, to do the same thing if they came to Philadelphia. Why should Mr. Tennent be appointed on a New York committee, unless he were near New York? He was never pastor at Bensalem, though he may have preached there. In 1721 he was at the Synod in Philadelphia, and it is possible he may have supplied the Bensalem pulpit when he was on his way to or from that meeting. In 1726 he came to Neshaminy, and the year after in all probability the original meeting-house was reared. Rev. Paulus Van Vleck, who, it has been supposed,
was the minister of our Neshaminy church for a time in 1710 and 1711, was really with the Reformed Dutch Neshaminy church in what is now the village of Feasterville, and at the same time at Bensalem, the two churches being both then in the same ecclesiastical denomination, and under the same ministerial charge. Bensalem was afterward taken within the Presbyterian fold. Mr. Van Vleck applied in 1710 to the Presbytery of Philadelphia to be received as a member, and when persons in subsequent years noticed on the records of the Presbytery, that he was from the Neshaminy church, they took it for granted that it referred to the Warwick church, whereas it was the Southampton church, not Warwick, which was meant, which bore the same name. The same mistake in the name, acting conversely may have located Mr. Tennent at Bensalem. We have no information in respect to any pastor of the church previous to Mr. Tennent, and it is highly probable that he gathered or organized the congregation, or that he came here very soon after it was organized. The original members were of Scotch descent, from the north of Ireland. But the first owners of the land in this vicinity, who obtained their titles from William Penn, were English and most of them residents of London. Deeds now in possession of J. Lewis Widdifield, R. H. Darrah, John J. Spencer, Cornelius Carrell, and others extending back to 1703 or 1704, refer to patents for land obtained from Penn in 1684, and mention persons with English names and some in London as the original patentees. None of these however were actual settlers, the latter were nearly all from Ireland and of the Presbyterian faith. They invited Mr. Tennent to come among them and preach the gospel. That there was no church organization when he arrived, finds additional support in the fact, that he was never installed as pastor.

Mr. Tennent was in limited circumstances pecuniarily, as we learn in the minutes of the Synod that he borrowed money from the fund raised to support feeble churches, and the widows and orphans of deceased ministers, and that in 1728 the interest due on this borrowed money was remitted to him. The Synod had such confidence in him that they released a mortgage they held for it on some other person, and took Mr. Tennent's own bond for the payment of it. Partly to educate his younger sons he
established a school for the training of young men, with particular reference to the gospel ministry. He had four sons, Gilbert, William, John and Charles, all of whom were instructed at Neshaminy except Gilbert, the oldest, who was licensed to preach in 1726. He assisted his father for a time at Log College, as the institution was called from the fact that its exercises were held in a log school-house, about 18 by 20 feet, which stood on the property now occupied by Mr. Warner, about a mile below Harrisonville. Gilbert was invited to assume charge of the church at New Brunswick, N. J., where he remained sixteen years. In 1743 he was elected pastor of the Second church, Philadelphia, and continued there until his death, in 1764. He was an able, earnest and powerful preacher, and rose to a high rank among the clergymen of the Presbyterian church.

William Tennent, Jr., was about twenty-one years of age when the family reached this neighborhood. For a year or two he assisted at the "College," and then repaired to his brother Gilbert's home at New Brunswick, to perfect himself more fully in theology. It was there that he passed through the trance, of which you have all often doubtless heard, when he supposed he was taken to Heaven. From this state of suspended animation he was with difficulty restored, all his friends believing him to be dead except a young physician, who attended him and who succeeded in recalling the vital spark at the very juncture when he was about to be conveyed to the grave. He was ever after disinclined to speak of his experience during those days of unconsciousness, but once when urged to give an account of what he saw in the spirit world, he stated that he seemed to himself to be transported to the presence of God in the mansions of light, and for a brief season to have enjoyed the ineffable bliss of that glorious state, and that it was with great reluctance he complied with the command to return to earth. This event produced such an effect upon his mind that he lost all the knowledge he had acquired in his childhood and youth, and was obliged to learn again how to read English and Latin. Some months later however, his memory recovered its power, and his forgotten knowledge gradually returned to him. When his health was sufficiently restored he was examined and licensed by the Presbytery of New Brunswick, and ordained as pastor
of the church of Freehold, N. J., where his younger brother, John, had been pastor before him. He continued in this charge, greatly beloved and useful at home and in other congregations in which he frequently preached, till his death in 1777, a period of nearly forty-four years. His decease occurred during the American Revolution; he was an earnest patriot, and one of the last expressions that came from his lips was a desire that his country might come forth from that arduous struggle with Great Britain free and independent.

The third son of Mr. Tennent, Sr., John, as has already been mentioned, was minister at Freehold, before his older brother, William. But his pastorate was only about a year and a half, when he died of consumption, leaving a reputation for talents, eloquence and piety, which, if life had been spared, would have raised him to a high position in the church.

The fourth son, Charles, entered the same profession, and was stationed successively in two churches in Delaware and Maryland, being called away by death in 1770, when he was about 60 years of age. These sons of old Mr. Tennent were all connected with Log College, either as pupils or instructors, and probably were all members of Neshaminy church, which has the honor of sending forth into the world some of the most able and successful ministers that honored the early history of our beloved land. Other eminent men were educated at this school, as Rev. John Blair, and Samuel Blair, Samuel Finley, William Robinson and John Rowland, who shone as bright lights in the church and the state during the last century. But a particular account of them does not fall within the range of this paper.

The location of Log College during the first nine years of Mr. Tennent's residence at Neshaminy, from 1726 to 1735, is shadowed by a cloud of uncertainty. In the latter year, 1735, he bought the farm on which Mr. Cornelius Carrell now lives, called 100 acres, of John White, of Philadelphia, for £140, which at $5 a pound, was $700. In the deed from White, Mr. Tennent is spoken of as a resident "of Northampton," and therefore did not own nor rent what is called the "Log College lot" previous to 1735. In 1739 the Presbytery appointed Rev. Francis McHenry as Mr. Tennent's assistant on account of his
feeble health, and in 1742 Mr. Tennent resigned his charge through growing infirmities. This was seven years after he came to reside on the Log College grounds. In an old deed now in possession of Mr. Cornelius Carrell, it is said that Mr. Tennent's will was made Feb. 16, 1745, and that he died shortly afterwards. The slab over his grave stating that he died in 1746 is therefore probably an error. Rev. Gilbert Tennent was named as executor of the real estate, and Mrs. Catharine Tennent as executrix of the personal property. Gilbert Tennent in February, 1746, conveyed the farm for £361 to John Baldwin. Of course Mr. Tennent could not have died after the executor of the will had disposed of the property by a deed, in which he affirms that he had died before. In 1746, the college of New Jersey was established first at Elizabethtown; removed in 1748 to Newark and in 1756 again removed to Princeton, where it has remained a blessing to Christianity and sound learning till the present time. Log College was the germ of Princeton College. The need of an institution such as Log College was felt, and when its doors were closed by the advanced age and death of its founder, but a short time elapsed before the friends of education took measures for the permanent establishment of an institution in which young men could obtain a liberal education without incurring the expense of crossing the ocean.

As already stated Mr. Tennent was assisted during the last years of his ministry by Rev. Francis McHenry. One part of the field was the church at Deep Run, six miles northwest of Doylestown, and there the venerable man statedly preached till declining years prevented. Mr. McHenry relieved his senior colleague from this duty, and the upper-congregation as it was sometimes called, desired to have him devote his whole time to them, but by advice of Presbytery he continued to labor part of the time at Neshaminy. In 1741 a division occurred in the Synod of Philadelphia between the "Old Lights" and the "New Lights" by reason of differences, not in doctrine, but in measures proper to be used for the promotion of religion. About the same time a division seems to have taken place in the church at Neshaminy. The part that favored the "new measures," which were approved also by Mr. Tennent, chose Rev. Charles
Beatty, a pupil of Log College, as their pastor, and built a house of worship where the present church in Warwick stands; and the other party, favoring the "old measures," remained in the old house which stood in the present graveyard, under the administrations of Mr. McHenry, who also preached at Deep Run until 1757, when he departed this life. As a union of the New Light Synod, of New York, and the Old Light Synod, of Philadelphia, occurred in the following year, it is probable that services were given up in the old church, and the two parts of the congregation were after a time reunited. But the old edifice still remained standing till 1792, when it was taken down and the material used in the construction of a wall around the graveyard. Mr. McHenry was an able and learned man, and had a warm place in the affections of his congregations.

Upon Mr. Tennent's resignation, in 1742, Rev. Charles Beatty was chosen as his successor. He had been a pupil of Log College. One day a young man with a peddler's pack came to the door of that institution and knocked. Mr. Tennent, upon opening it, was addressed by the young stranger in correct Latin. This excited his surprise, and engaging in conversation with him, he discovered that he possessed talents and seemed imbued with piety and energy. He then said to him, "Go sell the contents of your pack, and return and study with me." This opened the way for the continuance of the studies Beatty had begun in Ireland. In due time he finished his preparation, and was ordained pastor at Neshaminy, December 1, 1743, and as noted in the old receipt book I have spoken of, "he is to have for a yearly support in his ministry amongst us the sum of sixty pounds." If that was in Pennsylvania currency, seven shilling and six pence to the dollar, it would be but $160. But if it was reckoned by sterling money it would be nearly $300. Mr. Beatty resided during a considerable part of his life on the farm which is now owned by John M. Darrah and occupied by Hiram Carr, but towards the last part of his life he purchased 57 acres of land at the cross roads, (now Hartsville) and built a substantial stone house, which is now the home of Miss Marietta Long.

The same year in which Mr. Beatty began his labors at Neshaminy, 1743, but before he was ordained, his people, who
sympathized with the "New Lights," purchased a lot of ground, containing "two acres and twelve square perches," of Thomas Howell, who deeded it July 1, and 2, 1743, to James Craven, John Grey, Alexander Jemyson, Robert Walker, John McCulloch, George Hare, Henry Jemyson, Jr., and John Scott, trustees for the congregation. It was provided in the deed, that no minister should ever be allowed to preach in the proposed edifice without the consent of the communicant members of the congregation, and that no person should hold the office of trustee who was not in sympathy with the doctrines of the Westminster Confession of Faith and with the work of grace that had recently appeared in "this land, New England and Scotland in calling sinners to repentance." It was designed and expressly provided that the pastors should be Presbyterians, and that they should cordially approve of the views of the "New Lights."

Mr. Beatty was often employed by the Synod of the Presbyterian church to go among the congregations of this country and Great Britain and solicit contributions in aid of the fund for aged ministers and the destitute families of deceased ministers and for missionary purposes. Between 1760 and 1762, and again between 1767 and 1769, he visited Great Britain, being absent from home on each visit about two years. The first time his main object was to secure donations to the fund of the Synod and to interest the people of the mother country in the situation and wants of the Presbyterian congregations in the infant colonies. He witnessed the coronation of George III, was presented to the king, and received from him a handsome donation to the fund. His second voyage across the Atlantic was caused partly by the state of his wife's health who was suffering from cancer. She was taken to Edinburg, Scotland, where she died, March 22, 1768. Mr. Beatty returned to America in 1769. He was appointed in 1763 with Rev. John Brainard to visit the frontier settlements, and endeavor to open the way for preaching the word of God, but they were prevented from going at that time. Three years later, however, the Synod renewed the appointment of Mr. Beatty, and associated with him Rev. George Duffield, of Carlisle, to go to the western part of Pennsylvania, among the Indian tribes, inquire into their
moral condition and induce them to welcome Christian teachers. Accompanied by Joseph Peepy, an Indian interpreter, they proceeded to Fort Pitt, now Pittsburg, and 130 miles beyond, into what is now the state of Ohio. They preached at Fort Pitt to the soldiers and to the people of the town, and visited the Delaware Indians, who gave them a friendly reception. At the end of six weeks, after suffering many hardships, they returned home, and made their report to the Synod the following year. It was hoped that this first step might be speedily followed up, and that preachers might be sent in a short time to labor among the savages; but the Revolutionary war soon occupied the minds of the people and many years passed before anything effectual was undertaken.

In 1756 England was engaged in war with France, which involved the colonies on this continent. The Indians in the western part of New York and of this state were allies of the French and often attacked the English settlements. For their defence a corps of 560 men was enlisted in Pennsylvania and placed under the command of Benjamin Franklin, and Mr. Beatty was appointed chaplain. He marched with the troops in January and was absent some weeks in the winter. While with Franklin in the interior of the state an amusing incident occurred, which is thus related by the colonel himself:

"We had for our chaplain a zealous Presbyterian minister, Mr. Beatty, who complained to me that the men did not generally attend his prayers and exhortations. When they enlisted they were promised, besides pay and provisions, a gill of rum a day, which was punctually served out to them, half in the morning and half in the evening, and I observed they were punctual in attending to receive it, upon which I said to Mr. Beatty: 'It is perhaps below the dignity of your profession to act as the steward of the rum, but if you were to distribute it out, only just after prayers, you would have them all about you.' He liked the thought, undertook the task, and with the help of a few hands to measure out the liquor executed it to satisfaction, and riever were prayers more generally and more punctually attended. So that I think this method preferable to the punishment inflicted by some military laws for non-attendance on divine service."
Having returned home he was engaged in his work as pastor when another alarm by Indians caused a call for more troops, and a recruiting officer spent some days at Neshaminy in the effort to enlist soldiers, but with indifferent success. On the following Sabbath Mr. Beatty made an appeal to the men before him in the church to take up arms for the protection of the poor people in danger on the frontier, and told them that he intended to enlist as chaplain and that he should be glad to have as many of his friends as possible go with him. In part at least as the result of his appeal a hundred men were enrolled in the vicinity during the subsequent week. Mr. Beatty was commissioned as chaplain by the governor of the State and set out from home May 4th to meet the regiment at Harris' Ferry, now Harrisburg. The elders of the church accompanied him as far as the Schuylkill. He remained with the regiment near the Susquehanna until August, when the condition of affairs on the border permitted his return home. Two years later, in 1758, he was chaplain of the 1st battalion of Pennsylvania troops, which went to Pittsburg, and was no doubt part of the army of 900 men under Gen. Forbes, which took Fort Du Quesne from the French, when its name was changed to Fort Pitt. There he preached in the last part of November before the whole army, after their triumphant entrance into the enemies' fortifications, the first thanksgiving discourse and probably the first protestant sermon ever preached in the valley of the Mississippi. The following year he declined an invitation to become a chaplain in the army. Mr. Beatty always evinced a warm interest in the welfare of Princeton College, of which he was a trustee nine years. In 1772 he was sent as a commissioner to the Island of Barbadoes, in the West Indies, where were many English residents of wealth, who it was supposed might be induced to contribute pecuniary aid and perhaps send their sons to the institution for training. The president, Dr. John Witherspoon, was first requested to take upon himself this important duty; but as he could not leave, his son, James Witherspoon, was appointed for the service, and Mr. Beatty was selected to accompany him. Governor Penn, of this state, and Governor Franklin, of New Jersey, each gave him a passport or letter of commendation. He was well re-
ceived by the governor and citizens of the Island, but before
the object of his visit was fully accomplished he died of yel-
low-fever on that distant island, August 13, 1772, and was com-
mitt ed to the grave among strangers.

Mr. Beatty married the daughter of John Reading, of Am-
well, N. J., who was sometimes called Governor Reading, from
the fact that he was vice-president of his Majesty's council for
the province of New Jersey, and at the death of Governor
Hamilton the administration of provincial affairs rested upon
him till the arrival of another governor from England. Mr.
and Mrs. Beatty had eleven children, two of whom died very
young. Four of his sons were at one time officers in the
Revolutionary army, one of whom, John, was commissary gen-
eral of prisoners with the rank of colonel. Previous to the
war he practiced medicine for a time at Hartsville, but subse-
quently removed to Trenton, N. J. He was speaker of the
house of representatives of that state, and filled various other
important offices. He was president of the Trenton Dela-
ware Bridge Company, and projected the first bridge over the
river at that place, which still stands firm after the lapse of
seventy-five years. Another son, Charles Clinton, was killed,
when he was captain in the Revolutionary army, by the acci-
dental discharge of a rifle. Another son, Reading was a phy-
sician at Hartsville, ("Hart's Cross Roads," as it was then call-
ed), at a later period he removed to Erwinna, then to Fallsing-
ton, Bucks county, where he resided forty years. He was
the father of John Beatty, of Doylestown, of Mrs. Dr. Robert
Steele and Dr. C. C. Beatty, of Abington, and of the first wife
of Rev. Henry R. Wilson, D. D., now secretary of Church
Erection of the Presbyterian church. Another son was
Erkurios, which name his father coined from two Greek words
"E," from, and "Kurios," the Lord. The family names hav-
ing been given to the other sons, Mr. Beatty desired to express
his gratitude to God for this new object of paternal love. The
boy grew up to be a useful and distinguished man: a brave
soldier and officer in the war of the Revolution, and in the
United States army after its close. In 1793 he resigned his
office of major in the regular army, and located in Princeton,
N. J., where he became colonel in the state militia, and held
divers offices of trust and honor. He was the father of Rev. C. C. Beatty, late of Steubenville, Ohio. Another son was named William Pitt, after the distinguished British statesman who opposed the oppression of the colonies by the English government. Though Rev. Mr. Beatty died before all his children had passed the period of youth, yet several of his sons reached most honorable positions in the service of their country and eminence in society. Few men have been ancestors of a posterity whose record has been more commendable.

After his death the congregation was without a pastor about two years. In May, 1774, a call was extended to Rev. Nathaniel Irwin, a native of Fagg’s Manor, Chester county. He was educated at Princeton College, and was in that institution at the same time with James Madison, President of the United States; Samuel Stanhope Smith, afterwards president of the College of New Jersey; William Bradford, who became one of the justices of the Supreme Court of Pennsylvania; Gen. John Beatty, son of Rev. Charles Beatty, and others, who subsequently occupied distinguished places at the bar and on the bench, who joined with him in forming the American Whig Society. He was licensed to preach in 1772, or early in 1773, and was employed for a time in preaching in the central portions of Pennsylvania and Virginia, which were then almost wholly missionary fields. For this service the Synod of Philadelphia voted him the compensation of £9 9s. 3d., or about $25.17. He was ordained and installed at Neshaminy, November 3, 1774. In a record of the church it is stated that he is to have for yearly support the sum of £130 (in Pennsylvania currency nearly $350), “until said congregation provide a parsonage for Mr. Irwin, and, when it is provided, ye sum of 100 pounds.” The parsonage was never procured, and Mr. Irwin purchased a farm on the road from Doylestown to Philadelphia, now owned by John McKinstry, where he resided till 1810, when he built a large stone house on the west side of the turnpike, somewhat more pretentious, which still stands with much the same appearance it had when first erected; he was removed by death only two years after his new home was completed.

In 1775 shortly after his ordination the Neshaminy church
was improved and enlarged. The war of the Revolution was just commencing, and Mr. Irwin often urged the men of his congregation to advocate the federal cause and enlist in the Continental army. By his activity and zeal in the cause of liberty, he rendered himself an object of hostility to such as sympathized with the oppressive enactments of Parliament; and it is said that his life was sometimes in imminent danger. On one occasion, tradition tells us, it was announced to the people at the church that “the British were coming,” and Mr. Irwin had only time to give them a patriotic exhortation, commend them to the Lord of Hosts, mount his horse and flee. The Synod of Philadelphia and New York was heartily in favor of resisting the Crown till the demands of the colonies were complied with.

The honor of inventing the application of steam to navigation has generally been given to Robert Fulton, of New York, who was the first to make steamboats completely successful. But the priority in this invention really belongs to John Fitch, a native of Connecticut. When young he served an apprenticeship with a watch-maker and became skilled as a silversmith. He came to Pennsylvania in 1777, when he was 34 years of age, and resided in the lower part of Warminster, where he established himself in his calling in a wheelwright-shop, belonging to Jacobus Scout, or “Cobe Scout” as he was familiarly styled. Fitch often attended public worship at Neshaminy church, and had a high respect for Mr. Irwin whom he deemed superior to the position in which Providence had placed him. As he was returning from meeting one Sabbath morning, and was walking with a companion along the “Street road,” he became abstracted and paid no attention to his friend’s remarks. A carriage had passed swiftly by them with a fleet horse, and he afterwards said that the idea struck him with great force that perhaps a carriage might be propelled along a common road by some power other than that of animals. He began at once to revolve contrivances in his mind by which a wheeled vehicle might move by steam on an ordinary highway. This was his aim at first, but finding unexpected obstacles he set about constructing a steamboat to sail on the water. In two or three weeks he carried his plans to Rev. Mr. Irvin for consultation.
Mr. Irwin showed him some diagrams representing a steam-engine, and Fitch was surprised and chagrined that his idea was not altogether new, as he had never seen nor heard of a steam-engine before, yet he was strengthened in the belief that if steam had been used for other purposes he might be successful in his scheme. Daniel Longstreth, in an article published in the Bucks County Intelligencer, says, "It was in this log shop (Cobe Scout's) that Fitch made his model steam-boat with paddle-wheels as they are now used. This model was tried on a small stream on Joseph Longstreth's meadow, about half a mile from Davisville, in Southampton township, and it realized every expectation. The machinery was made of brass, with the exception of the paddle-wheels which were made of wood by Nathaniel B. Boileau, whilst on a visit during a vacation from Princeton College." After spending much time in perfecting his engine he applied to Congress, which met at that time in New York, for pecuniary assistance in building a vessel. But no definite action was taken, except to appoint a committee to consider it. He then applied to the legislatures of Virginia, Maryland, New Jersey and Pennsylvania, but the bills presented before these bodies failed. He visited General Washington and Benjamin Franklin, and a second time presented to the Legislature of this State a petition, supported by certificates from Rev. Irwin, Abraham Lukens, Seneca Lukens, Daniel Longstreth, James Scout and John Folwell, of Bucks county, "that as early as June 1785, he had told them he had invented a machine for working a boat by steam, and had shown them drafts of it." Decisive action by the Legislature was postponed till another year. Meanwhile a small vessel was built, which ran successfully upon the Delaware river. The legislatures of New York and Delaware now gave him on his petition the exclusive right for fourteen years to use steam in the navigation of boats. A larger boat was built, which made several successful trips from Philadelphia to Burlington and return, one trip was made with thirty passengers on board, against wind and tide, to the great astonishment and admiration of crowds of spectators. Fitch met with great difficulties in the way of applying his invention, arising from want of funds, the incredulity of legislators, and the jealous hostility of owners.
of sail vessels. But he was the first one to discover how the power of steam might be used in navigation, and more honor should have been given to his memory by posterity than it has received. He not only made the attempt, but he really succeeded in navigating by steam. To a member of the congregation of Nes­haminy is this credit due; and we may say, without violence or impropriety, that the pastor of this church, Rev. Nathaniel Irwin, had a share in bringing before the world one of those inventions which have had the widest and most beneficent bearing upon the welfare of mankind.

Rev. Irwin was shrewd and far-seeing, and possessed great influence in the councils of the Presbyterian church. Previous to the formation of the General Assembly he was four years clerk of the Synod, and after the General Assembly was con­stituted he was its moderator once and its permanent and stated clerk repeatedly. When new buildings became necessary for the courts and jail, which were formerly in Newtown, he urged the erection of new buildings in a more central location; and though his plan was bitterly opposed, yet he succeeded in company with others in securing the removal of the county seat to Doylestown. He also contributed not a little influence in favor of purchasing the tract of three hundred acres of land on which the almshouse was erected, three miles south of Doylestown. He was appointed by the Governor of Pennsylvania register and recorder of deeds, when the offices were in New­town, but discharged the duties by a deputy, his son-in-law, Dr. William Hart. Physicians were not as numerous in those days as they are now, and he often prescribed for the sick and furnished them medicine, in weighing out which he used these scales, which are now before you. He wrote wills, deeds, mortgages and other legal papers for members of his congregation. He was fond of music—used to play the violin, and would often amuse young people, whose society he much enjoyed, with lively pieces upon that instrument, when they gathered at his house, and even dancing was occasionally a feature of the entertainment. Yet he was welcomed in houses of mourning and conducted funeral services with much solemnity, comforting the sorrowful, and directing them with moving eloquence to the source of all consolation. He seldom wrote. He usually
preached extempore and often prepared his sermons while jogging along to church on the back of his gentle steed "Dobbin."

An event, in which Mr. Irwin must have been deeply interested, was the encampment of Gen. Washington with the American army in this vicinity in 1777. Some of the British troops had left New York and gone to sea in their fleet, and it was more than three weeks after their departure before Washington could learn whither they had sailed. But supposing they had a design against Philadelphia he came southward from Middlebrook, N. J., and halted on the side of Kerr's hill, about a mile north of Hartsville, and had his headquarters for nearly two weeks in the house where Mrs. William Bothwell now resides half a mile north of this place. The house, particularly the main part next the York road, is standing much as it was when the "Father of his Country" took counsel with his officers one hundred and six years ago. Whether Washington attended the divine service in Neshaminy church on the Sabbath we are not informed, but it is quite likely that he did, as that was his custom whenever it was possible. As soon as the general received news that the British had sailed up the Chesapeake bay, he broke camp and hastened with all speed toward the head of the bay to intercept them, and in a few days after his departure from this neighborhood the battle of the Brandywine was fought. While he was at this place Lafayette, who had just arrived from France and offered his services to the American cause, joined our army and took his place as an honored officer on Washington's staff.

Mr. Irwin died March 3, 1812, aged 65 years and 4 months, and was followed to his grave by a vast concourse of people in carriages and on horseback, which formed a procession more than a mile long. He was laid away just where the pulpit of the old church formerly stood.

In May, 1813, after a vacancy in the pastorate of more than a year, the congregation chose Rev. Robert B. Belville, a native of Delaware, pastor, who was not formally ordained and installed till October of that year. In 1822 and 1823, 101 persons were received as members in the space of eight months, the fruits of a remarkable work of grace; and in 1833, 140
more were admitted. He established a classical school at his own house, where many boys and young men from Philadelphia and elsewhere were educated, and in this enterprise he was much aided by the favorable influence of Rev. James P. Wilson, Sr., D. D., pastor of the First Presbyterian church, of Philadelphia.

In 1818 a new roof was put on the church, which was paid for by a legacy of Henry Jamison, to the amount of $500. Mr. Belville in 1824 gave to the congregation for burial purposes a half acre of ground adjoining the cemetery, which was subsequently enclosed with the old yard by a substantial stone wall. In 1837 his health became impaired by nervous prostration, which manifested itself in his vocal organs, and for more than a year he was unable to fill his pulpit. Finding little relief from rest or medicine, he resigned his charge, and the pastoral relation was dissolved November 1, 1838. He removed to St. George's, Delaware, where he lived several years. In 1845 he was chosen commissioner to the General Assembly from the Presbytery of New Castle, and went to Cincinnati, attended the meeting, and was visiting friends in Dayton, Ohio, where he died after a brief illness, aged 55 years. His remains were committed to the grave in Dayton.

After the resignation of Mr. Belville the people could not agree upon his successor. A part favored the election of James P. Wilson, Jr., and a part were strongly opposed to it. This difference of views and feelings resulted in an organic division of the church. The part favoring Mr. Wilson remained in the house of worship, and the part opposed to him withdrew and worshiped for a time in the old school-house in the grave-yard and afterwards for three years in a board and frame tabernacle in the grove on the Bristol road, near the present home of Mr. Andrew Long. By recommendation of the court, before whom suit for the possession of the property was brought, the meeting-house and all its appurtenances were put up at public auction. The Wilson party bought it for six thousand dollars, and paid half that amount to the other party, who applied it in 1842 toward the erection of the present building, which was renovated in 1882. Mr. Wilson's congregation in 1845 remodeled the old church and made it appear like a new structure.
and far more beautiful than it had ever been before. It remains now for the most part as it was then, except that a new slate roof was placed upon it in 1860. In 1871 a piazza was erected at its front, and in 1867 about $1,000 expended in repairing and refurnishing it. During the pastorate of Mr. Wilson the church prospered and was greatly strengthened. At the end of eight years, in 1847, he resigned the charge, having been called to the presidency of Delaware College, Newark, Delaware.

My pastorate extended from 1848 to 1873, and that of Rev. W. E. Jones, D. D., the present incumbent, from the fall of 1873 to the present time.


The Neshaminy church has been the mother of several churches. Besides the Warwick and Warminster branches, into which it was severed, the congregation at Forestville and that at Pleasantville may properly be called its off-spring. The Doylestown Presbyterian congregation likewise has many elements in it that were once regularly gathered on the Sabbath within the walls of the venerable Neshaminy church, one hundred and forty years ago.
Indian Town of Playwickeey.

BY JOSIAH B. SMITH, NEWTOWN, PA.

(Wrightstown Meeting, July 31, 1883).

A number of places along the upper line of the first purchase of land of the Indians, in Bucks county, by William Penn, in 1682, have become a part of the history of the county, and increase in interest with time.

The corner-marked spruce tree on the banks of the Delaware, has been recognized as a corner on the upper line of the first purchase and also a corner in the lower line of subsequent deeds.

The location of the tree, it has been assumed on respectable authority, was about one hundred and forty rods above the mouth of Baker's, now known as Knowles' creek, and about ten miles above the gray stones, above the falls at Trenton.

From the corner spruce tree the line ran west-southwest along the edge of the foot of the mountain (Jericho hill) to a corner white oak, marked with the letter P., standing by an Indian path that leadeth to an Indian town called Playwickeey, and from thence extending westward to a creek called Neshaminy.

The high rocks below the chain bridge have been pretty well established as the point referred to on the creek. The history of all that occurred at the white oak, which happened to be standing by an Indian path, in exactly the right place for a corner, at the entrance to Playwickeey, has never been published; but the description given of the corner by the surveyor, is so full and explicit, it is reasonable to believe the tree, the letter P., the path and Indian town of Playwickeey, were all situated near each other and had some important relation to the upper line of the purchase.

The object of running to the white oak and making it a corner, instead of running direct to high rocks, was not stated. But it would certainly be a loss of a good many acres to the purchaser; the only reason that seems plausible is, the straight line would run across the Indian field on the Hampton farm.

If Playwickeey was situated at that place, as there is reason
to think it was, the Indians would naturally feel disappointed and angry to find the line had been run so as to strike the town and drive them from their ancient home.

To overcome this difficulty and retain their good will and friendship, the white oak standing by an Indian path, it may be assumed, was mutually agreed upon for a corner. The change made an angle in the line and left Playwickey undisturbed above it.

The wine drank, crackers eaten and pipes smoked while making a settlement of the difference and convincing the Indians they had no disposition to act unfairly, was not mentioned in the history.

The surveyor, however, appears to have confirmed the agreement by cutting the letter P, the initial of Playwickey, upon the corner white oak, as the boundary line, and to prevent disputes in the future.

The existence of an Indian town called Playwickey, is proved by the same kind of evidence that proves the purchase of the land. The only question is its location.

The late Charles B. Trego, of Philadelphia, was born in Upper Makefield and spent many years of his life in the township. He was very certain the corner white oak, marked with the letter P, stood upon land long known as the Hampton farm, in Wrightstown township. He was also certain the chestnut tree, described in the history of the celebrated Indian walk, of 1737, was standing near the intersection of the Durham road with the road to Penn’s Park, between the corner and the graveyard wall.

The evidence on which his opinion was formed had been collated from the original letter book of James Steel, the Franklin papers, contemporary writers and personal knowledge of the country from the Delaware to Neshaminy.

HAMPTON FARM.

The Hampton farm on which the old Indian field can be seen, was a part of 1,200 acres of land sold by William Penn and his agents to Francis Richardson, in 1687, and patented to him in 1692. Richardson, his wife, and son John, died after a few years. The land then became the property of their two surviving children, Francis and Rebecca.
Rebecca married Thomas Murray, and her interest in the property was sold to her brother Francis Richardson, in 1707, making him the owner of the 1,200 acres. Francis, during the same year, sold the said 1,200 acres to Thomas Stackhouse, of Middletown. Stackhouse, in 1711, sold 224 acres of the land to Zebulon Heston, who removed to the place with his wife Dorothy and children and made it their home until his death about 1721 or 1722. It was then sold out of the family. It came into possession of the Hamptons at an early period. In the fall of 1874 it was sold at public-sale as the estate of Moses Hampton, deceased.

The land was poor and the house looked so old and out of fashion it was the opinion of the best informed citizens of the neighborhood that it had been erected by Zebulon Heston. The most remarkable place on the farm, however, as well for locality as for appearance was the old Indian field, on the back part of the farm, supposed to be the site of an Indian town called Playwickey, to which the Indian path leadeth from the corner white oak, marked with the letter P. It contains six or seven acres surrounded by woods. It is limited in width by two ravines, one on each side. The corners of the field are round, like a race course, on two sides, between the field and brink of the ravine is a strip, a few yards in width, of native trees, left for shade or other purpose.

The ground at the north end of the field is comparatively low, and rises at a reasonably uniform grade to the opposite end, which is quite elevated, affording a fine view of the whole field. At the time the farm was sold the field had not been plowed for a number of years and was destitute of everything green, except a thin stand of wiry looking weeds six or eight inches in height.

The cause of so much appearance of desolation is not known. But if the field had been the playground and dancing floor of Playwickey, and tract for training ponies many hundreds of years, we might think that the germ of all vegetation natural to the soil, except the wiry weeds, had been stamped out before it became the property of Francis Richardson.
Some important information relating to the line, the purchase of 1686, and also that the Indians were very numerous near Wrightstown, was handed down by a committee of Wrightstown Monthly Meeting. It appears from the records of the meeting, of 1752, a committee was appointed, under the advices of the Yearly Meeting in Philadelphia, for the following purpose: “To collect such information as they can from the oldest settlers, and any others capable of acquainting them with any memorable transaction, since the first settlement of the country, and communicate the same to Samuel Smith, who has been appointed to compile a history of the province and settling of schools.” The information was obtained and handed over to Smith, but from some cause the history was not written.

A part of Smith’s unpublished manuscript now belongs to the Historical Society of Pennsylvania. The following extract, relating to Wrightstown, was selected from the work:

“1684.”

“JOHN CHAPMAN’S PLACE.”

“The Indians were now numerous hereabout, and used to frequent Chapman’s house in great companies as they had occasion to pass that way, but behaved themselves civilly. One of their chiefs, however, one day coming to him, in an angry tone, told him it was their land he was settled on; pointing to a small distance, where he said the bounds of the English were, and borrowing an axe marked a line to the southeast of his house, and went away without giving him any other trouble at that time, and the proprietary’s commissioners, soon after, making a second purchase, prevented any uneasiness for the future.”

The above scrap of history was no doubt furnished by the committee appointed for the purpose. The second purchase, it will be understood, refers to the purchase of 1686. The line, as indicated, would be near the road to Penn’s Park.
The Doylestown Presbyterian Church.

BY JOHN L. DU BOIS, DOYLESTOWN, PA.

(Hartsville Meeting, April 24, 1883).

The history of the Doylestown Presbyterian Church is an interesting subject in connection with the history of our county.

The present church-building, which is quite an imposing one, stands upon a lot of about an acre of ground, bounded by Church, Court and Mechanic streets. The situation is beautiful, commanding an extensive view of the surrounding country. Its size is sixty by ninety feet, and it has a tower and spire one hundred and forty-six feet from the ground. It was built in 1872, the corner-stone having been laid in 1871; and the stone of which it was constructed, and which is of a light brown color, was taken from a quarry in Doylestown. It has Gothic windows, and beautiful stained glass; chapel, Sabbath school rooms, and session-room, on the first floor, and an auditorium on the second, capable of seating a thousand persons. The building with organ and other furnishings cost about $31,000. Back of the pulpit in the recess against the wall, is placed a marble tablet, in memory of its late pastor, Rev. S. M. Andrews, D. D., dec'd, and in the front vestibule down stairs is erected a large tablet, giving the history of the Deep Run and Doylestown Presbyterian churches. This is the Doylestown Presbyterian church as we see it to-day; but to give its history we must go back a hundred and fifty-one years. This church is but the child of another—the mother church is the “Presbyterian church of Deep Run,” which was built of logs, and founded in the year 1732. Presbytery supplied it until 1738, during which year Rev. Francis McHenry, from Ireland, was chosen and installed pastor. He died in the year 1757, and the congregation remained vacant four years. Rev. James Latta was installed pastor in 1761. The lot of ground, on which the church stands, together with the adjoining parsonage, in Bedminster township, about a mile from Dublin, and seven miles from Doylestown, was conveyed by Hon. Wm. Allen, of Philadelphia, to Mr. Latta, and his successors in the ministry, for
the use of the congregation. In 1770, Mr. Latta removed, and in three years, the Rev. Hugh Magill became pastor, and he, in 1776, also left. Then Rev. James Grier was ordained and installed pastor over the united churches of Deep Run and Tinicum. He died in 1791 leaving the congregation vacant until 1798, when Rev. Uriah DuBois was installed pastor over them. The Union academy of Doylestown was built in 1804, by subscriptions, and the Rev. Uriah DuBois became its principal. A room in that building was set apart free for the use of every denomination of Christians. Mr. DuBois then began to preach in the academy with his other charges. In 1808, having been released from the Tinicum church, he began preaching alternately at Deep Run and Doylestown. In August, 1813, the Presbyterians commenced building their first church in Doylestown on the site of the present building, funds for the same having been subscribed. On the 13th of August, 1815, the church was dedicated to the worship of God. There were present Rev. Jacob J. Janeway, of Philadelphia; Rev. Robert B. Belville, of Neshaminy, and the Rev. Uriah DuBois, the pastor. The congregations of Deep Run and Doylestown thus being united, numbered thirty members. They have now four hundred and thirty-nine members. Mr. DuBois had eight children. Charles E. DuBois, deceased, who practiced law before the Bucks county courts for forty years; Amelia, who married the Rev. Samuel Aaron, deceased; Rev. Robert P. DuBois, who was the pastor of the New London Presbyterian church, Chester county, for forty years; Samuel F. DuBois, artist; William E., assayer in the Mint, at Philadelphia, for many years; Matilda, who married the Rev. S. M. Andrews, deceased; Louis, and Mary, who married the Rev. Silas H. Thompson. They are all deceased but Samuel.

Rev. Uriah DuBois died September 10, 1821, and his people were without a pastor until November, 1823. In July, 1823, Mr. Charles Hyde became the regular supply of the two churches, and on November 19, 1823, he was ordained and installed pastor; Deep Run to have one-fourth of his time. November, 1829, Mr. Hyde left, and immediately after Rev. Henry Hotchkiss became the supply, but died in the fall of 1831. In the summer of 1831, Silas M. Andrews, a student in the theo-
logical seminary at Princeton, N. J., was invited to become pastor, and the Presbytery of Philadelphia met in Doylestown, November 16, 1831, and ordained and installed him pastor of the Deep Run and Doylestown churches. Rev. Alexander Boyd presided; Rev. Robert Steel preached the sermon, and Rev. R. B. Belville delivered the charge. The names of communicants amounted to ninety-three; eighty-four of these resided in the congregation of Doylestown which had preaching every Sabbath, morning and evening, except the third Sabbath of April and September. In the summer of 1835, a building was erected on the church grounds, in which were held meetings of sessions, Sabbath school, and weekly lectures. On March 7, 1881, Dr. Silas M. Andrews, our pastor, died. Had he lived to November 10, 1881, he would have been the pastor for fifty years. On May 3, 1881, the present pastor, Rev. William A. Patton, late of the Roxborough Presbyterian church, was installed.

The second building at Deep Run was constructed of stone, some time prior to 1766. The third built of stone, in 1841, which now stands, but the congregation is very small. It is of record that as early as the year 1732, the Rev. William Tennent, of log-college memory, preached in Bedminster, and the place where he preached was called "Mr. Tennent's upper-meeting-house." In 1850, the church at Doylestown was enlarged and changed in appearance. Towers and a spire were constructed at the front of the building. The writer well remembers a pulpit in the old church—it was narrow, and about twelve feet high, with a door at the base and a pair of winding stairs inside to reach the top. When Dr. Andrews would enter he would close the door, and it was quite a while before we saw his head above the pulpit. The congregation numbers about six hundred. There are seven Sunday-schools connected with the church, numbering over seven hundred scholars. With the church at Doylestown, a library is connected, which has thirteen hundred and thirty-six volumes. The ruling elders, from 1796 to 1876, have been Thomas Stewart, James Ferguson, Andrew Dunlap, John Mann, John C. Ernst, Jonas Newton, John Beatty, Dr. W. S. Hendrie, James McNeely, Samuel Godshall, Nathan Lewis, John Widdifield, John H. Anderson,
Samuel Hall, John Greer, Silas H. Thompson, John G. Mann, Benjamin S. Rich and John G. Harris. The present session is composed of John Beatty, John G. Mann, Benjamin S. Rich, John G. Harris, Philip H. Fretz, Charles H. Mathews, John L. DuBois, Carlile Shepherd, Albert J. Jones and John K. Lovett, the last six having been ordained on the 12th of March, 1876. This church has exerted a good, moral and religious influence in the community, and it is revered and honored by all. May its future be bright and prosperous, and may God bless the labors of its people.

Reminiscences of Wrightstown.

BY HON. HENRY CHAPMAN, DOYLESTOWN, PA.

(Wrightstown Meeting, July 31, 1883.)

It affords me great pleasure to address this audience, assembled at the meeting-house of the Society of Friends in Wrightstown. The recollection of my early days recalls many agreeable associations, as my ancestors were, perhaps, the first to fell the dark forest which shrouded the hills, the valleys and streams around the spot now occupied by this venerable edifice; many of those ancestors are reposing in the peaceful graveyard within view.

In 1684 the white man first ventured beneath the shadow of the primeval and almost unbounded forest in this vicinity. Gradually, from year to year, he was followed by others, prompted by equal fortitude and zeal, and inspired by an elevated moral tone and religious sentiment, until a community was established, consisting chiefly of the followers of that eminent, though rudely persecuted, minister of the Society of Friends, George Fox. Many of the descendants of those colonists now survive, and some may be here present.

Times have greatly changed since those days, in the habits of the people, in the manifold conveniences of life, and in the general intercourse of society. Since that day the world has been filled with new inventions and appliances in every department of life. The genius of man has nearly annihilated time and space. New and unthought of powers have been develop-
WRIGHTSTOWN FRIENDS MEETING-HOUSE.
Erected in 1787.
(From photograph taken August, 1908).

THE HORSE BLOCK.
At Wrightstown Friends Meeting-House.
Referred to on page 103.
REMINISCENCES OF WRIGHTSTOWN

ed, until our astonishment is excited, and we are prone to won­
der how our revered ancestors could have existed in comfort
without the advantages and conveniences we possess. It is not
my intention, however, to review the many objects of scientific
and mechanical interest which throng this prolific field of hu­
man progress. This does not entirely belong to the domain of
local history. I will, however, refer to one object which aff­
ords a remarkable contrast between the habits and inventions
of the past and the present, and exhibits by comparison the
wonderful strides that have been made by recent generations.
I allude to the simple structure, at one time visible near the door
of many a meeting-house and farmstead in this county, now
seldom seen, and if seen, looked upon in its dilapidated condition
with curious eyes; I mean the once familiar horse-block. And
here we have an object, wherever now standing, passed by with­
out comment, and yet it speaks of other days. It is a monu­
ment to female equestrianism, and informs us that in the olden
time, before luxury and its enervating train brought into com­
mon use the wheeled vehicle of various shapes, our grand­
mothers boldly adopted a mode of conveyance, which contribut­
ed cheerfulness to their spirits, health to their bodies, and the
rose to their cheeks. It is sufficient to make reference to ex­
cite in the mind a comparison, as you return to your homes or
traverse the country, for you will meet with no female equestrian.
The side-saddle, with other antiquated lumber, has been
relegated to the garret. I may here remark that an exceptional
opportunity for observation during a period of ten years, enables
me to say, that the people of Wrightstown, notwithstanding the
many changes in manners and customs, some for evil and some
for good, but rarely manifested any departure from the paths
of peace, or from the sanctions of the law, however frequently
vice may have been conspicuous in other quarters.

There is a tradition, perhaps in some measure well founded,
that there was a period in the history of this community, styled
the "Golden Age." It is said to have commenced about the
year 1720, after the forest over a large area had succumbed to
the axe of the pioneer; and great stretches of the virgin soil
yielded to the march of the plow-share; when the products and
fruits of the earth abundantly supplied all the wants of man and
beast. A felicity like that which poets feigned to reign in Arcadian groves, obtained; where each inhabitant was content with the allotments of Providence; where strifes, and especially those of a partisan or political nature, were unknown; where temperance in all things existed; where all were dressed in homespun, the handiwork of the family; where the fashions of foreign cities or of the outside world were never supposed to make the least encroachment upon primitive and simple habits; where an over-ruling Providence was loved and adored, and everyone did as he wished to be done by.

"Far from the maddening crowd's ignoble strife
Their sober wishes never learned to stray;
Along the cool, sequestered, vale of life
They kept the noiseless tenor of their way."

The halcyon period is said to have been maintained until about the year 1750, when disturbing influences entered this paradise; and at length the gates were thrown open, and the free habits and ways of the rest of the world came in like a flood, and in some measure usurped the throne of peace and contentment.

The foregoing sketch may be thought too highly wrought to be recognized by this society as altogether historical, but it coincides with the tradition; and it may be well argued that this tradition must have had some foundation, and consequently we are brought to the conclusion that there is enough on this bountiful earth, and forthcoming as the revolving years succeed each other, to enable a man to obtain peace, happiness and contentment, if they can be found in this world, and if rightly pursued, without the aid of the thousand inventions of modern days.

I presume there is no one present who has not heard of the celebrated Indian-walk, whereby a large tract of land, bounded on the east by the river Delaware, and on the west by the track of the walker, Edward Marshall, as far as the Lehigh river, and thence by a northeast line to the Delaware, was ceded by the Indians to the white man. With the arrangement for this walk William Penn had nothing to do. It occurred in 1737, in pursuance of a treaty entered into in 1735, between his sons, John and Thomas Penn, party of the one part, and certain chiefs of the Lenni Lenape tribe of Indians, of the other part. After
Marshall completed his great feat, one of the chiefs, Lappe Winzo, an orator, was highly dissatisfied; he alleged that Marshall had run a great part of the way, whereas it was stipulated in the treaty, he was to walk. His time was limited, and it is pretty certain he made the best use of it; but that he acted dishonestly, we have no sufficient reason to believe. Long before he reached the end of his tether, his two companions, Solomon Jennings and James Yates, dropped out of line, exhausted. The first thirty miles of this walk were accomplished in six hours. Edward Marshall was a very large and powerful man, and, no doubt, selected in consequence of his pedestrian qualifications and great powers of endurance. Some of his descendants, a few years ago, resided in Buckingham, but subsequently emigrated to the West. The walk begun at a chestnut tree that stood on ground now owned and possessed by Martha Chapman. It is but a few yards from the place in which we are assembled.

There was, for some time, a question whether a certain chestnut tree that might be seen within recent years standing with all the marks of great age, with its bald-head and decayed branches, near the end of the land which leads to the homestead, once owned and occupied by Edward Chapman, was the starting point. But a few years ago a number of gentlemen, including Messrs. Jordan and Ward, and General Davis, of the Historical Society of Pennsylvania, came here with a view to ascertain the exact locality of the starting point of the walk, and from the best lights that could be obtained, settled the question by fixing the site at the place now indicated.

It would appear invidious to particularize the many persons of worth and respectability who were born and bred in Wrightstown. I might present a long list of venerated families, whose names are as familiar as household words, but I prefer not to do so, as while meting out justice to some, I might do injustice to others, by unintentional omission.

I cannot, however, refrain from referring to Gen. John Lacey, whose services in the army during the Revolution have caused his name to be inscribed upon the pages of history; and I may also remark that the ancestors of the distinguished novelist,
James Fennimore Cooper, resided in Wrightstown, where I presume, some of the family still live.

Among those who emigrated to this country in 1684 to escape the persecutions by which the followers of George Fox were hunted down, was one family, consisting of husband and wife, and three small children; they settled on a tract, previously purchased, of five hundred acres of land, by which you are now surrounded. The wilderness afforded but rude accommodations for this group, yet however deep the snows of winter and cold the northern blast, they were endured with fortitude, and with more patience than were the cruel assaults upon their peace and freedom in the exercise of conscience in the old world. Their hardships and privations were severe; removed in a great measure from the civilized world, their intercourse with human beings was limited to the red-man of the forest; their only protection from the sharp tooth of winter an unsubstantial and frail tenement, hastily constructed. But this was all borne with a Christian spirit. The time passed on with many discouragements, with little to inspire hope for the future, when the second winter came round, which was ushered in with unprecedented severity, and for months the whole scene was buried in one wide waste of snow. During this period twins were born to these parents in this lonely abode, and one might have supposed the climax of despair had now arrived, and that the snow would soon become the winding sheet of all. But no! A helping hand knocked at the door; it was opened, and a painted child of the forest stood before this sorely-tried family. He came on a mission of love and charity, not bearing the tomahawk and scalping knife. He brought with him the trophies of the wool-fs, the soft robes of wild animals, the meat of the wild deer, and meal from the corn he had raised. From time to time, this noble Indian repeated his visits, on the same benevolent errand bent, and was followed by others, male and female, equally ready and anxious to display their kindness. And thus this family and these little twins were nourished and preserved until the snow had passed away, and the warm breath of spring brought forth its leaves and opening sweets, harbingers of better and more prosperous days. The intercourse between these parties was maintained for sev-
eral years, on the one hand with the most affectionate gratitude, and on the other hand with a never-failing desire to render the newcomers all the services in their power. A bond of friendship was thus established, which was never marred, and an intercourse which never ceased, until the game receded far toward the West, and drew the red-man to follow in its tracks. But it was some time before the settlements of the white man encroached upon the domains of the deer, the bear, and other denizens of the forest. During the intervals, the twins grew to be healthy and robust boys. They early fell into the ways and habits of those of their own age, who dwelt in the wigwams in the vicinity. They fished together, collected nuts and berries together, and engaged in sport with their mimic bows and arrows; and their parents might often have seen, with pleasure, these their

"Rude barbarians all at play."

I hope I may be pardoned the egotism, when I say I am a lineal descendant of one of those twins.

It may be well conjectured that the first settler, having crossed the Atlantic without practical knowledge of the country, or any experience amid the privations and obstacles existing in his way, which he was obliged to encounter, where he finally settled, over-estimated his ability to contend with the difficulties placed in his path, and therefore, had better have paused and rested upon the banks of the Delaware, where fewer hardships and obstacles would have been met with. But he possessed a stern and vigorous mind, and a resolution which he fancied would enable him to overcome all the trials to which his new life might be exposed. He finally prevailed against opposing forces, and left a long line of descendants.

This sketch presents the Indian in a very different aspect from that in which he is represented in recent years, in other places, after his lands had been wrested from him, his house razed to the ground, and his wife and children butchered. No wonder his savage nature has been stirred to its very depths; no wonder, unschooled and untutored as he has been, without the advantages possessed by the white man, he should commit deeds of atrocity, and even of cruelty. But we are assured, as the foregoing narrative exemplifies, he has a heart that kindness
will melt, and prompt to deeds of charity and benevolence. Need we expect him to be other than he is, when he has the traditions of generation after generation, repeating the story of the wrongs and injustice his race suffered ever since the white man placed his foot upon these shores? But there is at least one memorable, and ever to be revered, exception. It was when William Penn, the great founder of this Commonwealth, in 1682, first came hither, having inscribed upon his banner, for his motto, the ever memorable quotation: "Peace on earth, and good-will to man." It is known that he afterwards erected a large mansion within that beautiful crescent, described by the Delaware river, as it flows toward the ocean, which mansion was situated in what has since been widely designated "Penn's Manor." Here, it is said, he displayed an elegant and cultivated taste in adorning and embellishing the adjacent lawns with various and selected trees, many of exotic origin and many promising delicious fruit, and the grounds here and there beautiful with sweet-scented and flowering shrubbery. Gently sloping terraces were constructed, and beautiful walks and drives were designed and formed, thus exhibiting a scene almost of enchantment, and imitating as closely as circumstances would admit, the attractive places in his native land, with which he was familiar. You all know that it is but a step from here to that once delightful retreat; but at this day presenting only few relics of its ancient glory. It was from here he sent forth his message of peace and good-will to the roving children of the forest. They came, a strange and peculiar multitude, many in fantastic garb, and it was here he treated with their chiefs and sachems. As was written by a distinguished French scholar, the treaties then made, though by parole, were never broken. It was here he laid and cemented that foundation of friendship and amity, between the Society of Friends and the barbarian, which subsists to this hour. It was here or elsewhere the sentiment of benevolence and fellow-feeling was inculcated, and at length penetrated the wilderness and found its way, in the winter of 1685, to the abode of the family in Wrightstown, to which reference has already been made. And though the Indian has long since departed from these coasts to the far West, and is rapidly, amid persecutions, decimation
and violation of treaties, passing into oblivion, so that we have little now to remind us that he ever inhabited this region, but an occasional arrow-head, thrown up by the plow-share; have we not reason to believe that the seeds of peace and good-will, sown broadcast by William Penn, are still bearing fruit, even among our own population?

After he left his abode at the Manor, many pilgrims of the so-called savage race came from afar to this shrine, to offer oblations in his honor, and it is recorded that many, both male and female, shed tears when informed of his departure, and mourned that they would see his face no more.

About one hundred and thirty years after William Penn removed from the Manor, two men, whether in a gorgeous room of the palace of the Tuileries in Paris, or elsewhere, met together; the name of one will never be forgotten; it was a name that had made "the world grow pale." This was Napoleon Bonaparte. The other was Joseph, ex-king of Spain, his brother. It seemed as if at this time the fatal hour of destiny, for this family, had struck. All Europe was in arms, and moving with steadily concentrating powers toward the gates of Paris. It was high time to fly. Paris, about to be environed by an overwhelming cordon of steel, was no place of safety, and there was no adequate force at hand to repel the invading foe. Napoleon, with his finger upon the map of the United States, pointed to one spot as the choicest and most eligible to select as a place of refuge. The suggestion was adopted by the ex-king of Spain. He crossed the Atlantic, and came to the coveted retreat with a shattered crown and broken sceptre; and there erected a large edifice, and there made his home for several years. Many refugees from France, among others, Louis Napoleon, late emperor, and Prince Murat, were his guests. And singular coincidence: The place selected was on the New Jersey shore, nearly opposite the site of Penn's mansion, in the Manor. There must be something in the latitude and longitude of this place, which peculiarly attracts the notice of prominent Europeans. First William Penn, then Napoleon and Joseph Bonaparte, and Napoleon's great rival, General Moreau, whose residence was a short distance above the Manor, but which was subsequently destroyed by fire. Re-
mains of his stables might, if not now visible, have recently been seen, near the crossing of the Delaware, at Morrisville.

The only event in the respective careers of Napoleon and Penn which assimilated, was a partiality for the banks of the Delaware. In all else, both in their lives and in their deaths, the contrast stands out in vivid colors. The one whose name will never be forgotten, and is emblazoned by military glory; the other, whose name is cherished as the symbol of peace and security. The one devastated Europe, swept myriads from the face of the earth, and caused millions to mourn, who trampled beneath his feet kingdoms and crowns as if but the dust of the highway, and whose wonderful genius was influenced and inspired by an all-devouring ambition, that could only be appeased, if at all, by universal, arbitrary, dominion. The other, the beneficent founder of a “swordless Commonwealth,” whose ambition was limited to the establishment of peace, happiness and prosperity. And in the circumstances of their deaths the contrast is equally striking. The one, captured and carried by his hunters to the bleak and desert rock of St Helena, in a torrid zone, and immured as a prisoner far away from the banks of the Seine, and the people he professed to “love so well;” where he languished for a few years, contemplating the mighty descent his destiny had reached, from gorgeous palaces, from among hosts of panoplied warriors and a brilliant staff of marshals, from cringing and supplicating followers, from obsequious, yet hypocritical deportment of emperors, kings and princes; and there he closed his weary and restless life, “all his conquests, glories, triumphs, spoils, shrunk to a little measure.”

The other passed the closing years of his meritorious life, still exercising offices of charity and good-will, practicing and teaching the precepts of Christianity, and walking in the ways that were good, with little regret and much to gratify, and in the contemplation of the services he had rendered his fellow-man, and of the erection of a great Commonwealth, whose march in the course of prosperity is still onward. He died, honored and respected, in his native land, among many of his own people, and as his life was gentle and without pomp, his remains were borne to the quiet and unpretentious graveyard at Jordans, where he sleeps beneath the venerable oaks in undisturbed repose.
Early History of Wrightstown.

BY MISS ANNIE C. SCARBOROUGH, WRIGHTSTOWN, PA.

(Wrightstown Meeting, July 31, 1883).

Two hundred years ago an unbroken forest covered the land where now are the well cultivated farms and the comfortable homes of Wrightstown. The only dwellings were the rude habitations of the Indians; the only highways, the narrow woodland paths. A year later and the first Christian home was established.

John Chapman, of Yorkshire, England, emigrated to America with his wife and children, made his way through the forest, and, in the latter part of 1684, took possession of five hundred acres of land, (previously purchased) and set up his household goods in a cave, in the wilds of Wrightstown, where he dwelt until he was able to build a log house. This cave which has now disappeared, was on the right hand side of the road leading from Wrightstown meeting-house to Penn's Park. Some traces of it were to be seen as late as 1768. John Chapman's house, the first in the township, was near the same spot, not far, it is thought, from the place where Rachel Blaker's house now stands.

William Smith, also of Yorkshire, was the second settler in the township. He came over soon after John Chapman and bought several hundred acres of land south of the Chapman tract, extending to the Newtown line and to the Neshaminy. He also bought one hundred acres of Chapman. The Indians were friendly, sometimes assisting the early settlers. Game was abundant and supplied their tables with fresh meats. Corn bread was for a time an important article of food.

The third settler in Wrightstown was John Penquite, who took up about three hundred acres of land, between the park and the Neshaminy. A part of the Penquite tract is now owned by G. C. Blackfan, a descendant of the Penquites and Chapmans.

The fourth settler in the township was John Parsons, who settled to the northwest of The Park, and in 1690 Garret Van-
sant took up land in the northwest corner of the township. Next came Richard Sunley and Robert Stukesbury, about 1695, and in 1697 Peter Johnson settled next to Garret Vansant. Francis Richardson and James Harrison each had one hundred acres granted to him but never became settlers. Part of Richardson's land was in the eastern corner of the township and the remainder in the south and west. Harrison's land was sold to James Radcliff, whose descendants, the Pembertons, sold it to John Wilkinson, William Trotter and Abraham Vickers. This tract was between the park and the Neshaminy. William Penn granted one thousand acres to John and William Tanner, who sold to Benjamin Clark. Part of the Clark purchase was sold to Abraham Chapman. Two hundred acres in the northeast were patented to Joseph Ambler, in 1687, descended to his son and then passed to strangers. Two hundred acres adjoining Ambler's tract were granted to Charles Briggs and descended to his daughters, who married Nicholas Williams and Thomas Worthington.

The Park referred to, also called "Townstead" or "Town Square," was a tract about one mile square, in the centre of the township, set apart, it is supposed, for a public park. In 1719 it was divided among the landholders of the township, in proportion to the land they already held, each settler receiving a portion of The Park adjoining his own land.

The land-holders at this time were John, Abraham and Joseph Chapman, William Smith, John Penquite, John Parsons, Garret Vansant, Richard Sunley, Robert Stukesbury, Peter Johnson, Israel Pemberton, Joseph Ambler, William Trotter, Benjamin Clark, Charles Briggs and Nicholas Williams. Several of these never lived in the township. At this time most, perhaps all, of the land was taken up, but the tracts were large and only a small part was cultivated. The people were satisfied if their land supplied them with the necessities of life. They did not covet its luxuries. Nothing was raised for sale excepting a little wheat, which was carried to Bristol on the backs of horses. Several horses were fastened together, laden with bags of grain, a man mounted the leader and in single file the train proceeded on its way to the distant mills. The men at first dressed mostly in carefully-prepared deer skin, and the women in linen and
linsey. Their food was principally mush and milk, bread and fresh meat, and a few vegetables. The men and boys of the period did not spend their evenings lounging in the country stores, smoking and gossiping. The nearest store was at Bristol, and there was not a wagon in the township.

Somewhat later a spirit of improvement began to appear. About 1720 a part of the Durham road was laid out, through Wrightstown, to join the road already made below, thus opening a highway to Bristol. About the same time the Philadelphia or middle-road, as it was called, was made, joining the Durham road at the Anchor. Before this time the roads were little more than paths through the woods, some of them merely old Indian trails. Carts came into use about this time. Some of the large land-holders sold or rented their lands, and others leased theirs for a term of years, with the understanding that certain improvements were to be made. The farms were better tilled, and more comfortable dwellings were erected.

Among the early settlers not already mentioned was William Lacy, from the Isle of Wright, who took up a tract just over the line in Buckingham. Zebulon Heston came from New Jersey, resided some time in Falls and then removed to Wrightstown. Richard Mitchell bought land east of Mill creek and built a mill. This property, afterward owned by the Weldings, was a part of the Pemberton tract, as was also the land taken up by the Wilkinson family soon after, and by Joseph Sackett, who came from New Jersey in 1729. John Laycock, a minister among Friends, purchased land of John Chapman in 1722. In 1724 or 1725 Joseph Hampton, a Scotchman, settled on a part of the Clark purchase, and in 1726 Joseph Warner came from New Castle, on the Delaware. About 1735 Stephen Twining came from New England and bought land of Jacob Wilkinson; about the same time John Linton, also of New England, bought and settled next to Joseph Hampton. To the west of the Warners settled a family of Smiths, not related to the first settlers of that name, however.

It is thought Wrightstown was named in honor of one Thomas Wright, who came over in the Martha, in 1677, and settled near Burlington. He appears to have been associated with Penn in the purchase or patent of some land, probably in New
I14 EARLY HISTORY OF WRIGHTSTOWN

Jersey. Penn called this township Wrightstown, notwithstanding the objections of some of the land-holders.

In early times, when our ancestors first began to go to the Philadelphia market, butter, poultry, fresh meat, etc., were taken on the backs of horses, principally by the women. Later, two-horse carts were used and a boy was generally taken along to drive. After a time better wagons were common and the women gave up the market business to the men.

Many of the early settlers of Wrightstown belonged to the Society of Friends, some of whom had been fined and punished for their religious belief and practice in England. The first religious meeting in this township was held at the house of John Chapman, in 1686. Other meetings were held at his place and at the house of John Penquite, who was for many years a prominent minister, as was also John Chapman's daughter Ann, who traveled through the provinces and several times visited Great Britain. In 1721 Wrightstown had permission from Falls Quarterly Meeting to build a meeting-house. This was accordingly done on land given for that purpose and for a graveyard, by the Chapmans, and a part of it is at present the property of the meeting. The old graveyard, where John Chapman and most of the early settlers were buried, was near Logtown, now Penn's Park on the southwest, on the farm owned by Chas. Gaine. The wall has been torn down and the plow has leveled the graves. In 1735 Bucks Quarterly Meeting was, for the first time, held in Wrightstown. In 1765 Friends adjourned Monthly Meeting "because it came on election day." The early settlers were zealous meeting-goers. They sometimes went on horseback, but often on foot, and it was quite common for men and women to walk ten or twelve miles to a Monthly or Quarterly Meeting. As late as 1780 but one riding-chair came to Wrightstown meeting, but in 1832 there were about one hundred gigs and chairs, some of them quite expensive ones. After harvest a general meeting was held at Wrightstown. Friends came from all parts of the country to attend these "Solemn Religious Meetings" which lasted for three days, and at which the most prominent ministers were present to commemorate the "Providential Care of a Beautiful Creator." These meetings were kept up for nearly a century. At a certain time
the plum pies of our grandmothers took a prominent part in satisfying the cravings of the inner man among these devout Friends, who knew how to appreciate the good things of this life.

A hundred years ago a group of thrifty pine trees stood in the upper end of our township. This was "The Pines," which a few years later, with a stone store-house, a frame dwelling attached, a tailor-shop, a school-house and another dwelling or two, had risen to the dignity of "Pinetown." John Thompson kept store there before the Revolution. Pinetown became Pineville in 1830, when a post-office was established, with Samuel Tomlinson as postmaster.

There are many objects of historical interest in Wrightstown, but the old landmarks are fast passing away. Few of the old log houses of our ancestors are standing, some having been destroyed within the last ten years. Long ago disappeared the last traces of that ancient chestnut tree from which Marshall, Jennings and Yates, on that memorable September day in 1737, started on their famous walk. The poor old tree was blown over in 1765, but the stump was still to be seen within the memory of persons now living. It was between the meeting-house and the Penn's Park road, in the corner of a field now owned by Martha Chapman, and was not the old tree below the meeting-house, near Josiah Tomlinson's, as many insist on believing. This same tree, however, also deserves mention; it is now but a shell, and no longer a thing of beauty or an emblem of strength. Yet every year it puts forth its leaves and blossoms. It furnishes rather a lesson of perseverance, or an illustration of the force of habit. Had this old tree the gift of speech, like Tennyson's Talking Oak, or The Pine of our Bucks county poet, what a tale it could tell. Think of the long procession that has passed since it was a graceful young sapling, since that day, after the battle of Trenton, when a messenger rode rapidly up the Durham road to spread the glad tidings, the feet of his galloping horse beating time as he sang or shouted, "The Hessians are taken! The Hessians are taken!"
Some Account of Warminster Meeting.

BY HARRIET E. KIRK, JOHNSVILLE, PA.

(Wrightstown Meeting, July 31, 1883).

The Friends living in Warminster township originally attended Horsham meeting, but having long experienced the inconvenience of traveling five miles to their religious meetings, they concluded to build a house for worship in their own locality. In accordance with this decision they purchased of Thomas Parry, for seventy-five dollars, an acre of land, on which a meeting-house was erected, sheds built and the ground enclosed for a yard and graveyard at a total cost of $1,400. The money was raised by voluntary subscriptions, many giving in addition their time and labor to forward the work.

All the contributors lived to see their desire accomplished, but one Friend, Joseph Warner, who died while the building was in progress of erection. His widow, Mercy Warner, survived him nearly forty-two years, and was, while health permitted, a regular attendant of the meeting. She died at her home, near Davisville, in 1882, in the 94th year of her age.

The meeting-house is situated on the Street road, a half-mile northwest of Johnsville. It is fifty-four feet in length and twenty-seven feet in width, and will accommodate about 200 persons. A preparative meeting was established there by Horsham Monthly Meeting in Sixth-month, 1841. At that time the meeting consisted of twenty-four families and parts of families, and was estimated to embrace one-eighth of the membership of Horsham Monthly Meeting.

The first elders were Seth and Jane Davis, Thomas Parry and Elizabeth Townsend. Joseph Thorne was the first minister, but he resided only a short time in the neighborhood, and removed with his family to one of the Western States. Demas C. Worrell, also a minister, a worthy, pure-minded man, lived several years in the vicinity and attended the meeting, in which his voice was often heard in gospel ministry.

The first sixteen years after the establishment of Warminster meeting, are rendered memorable in its history as marking an
epoch of unusual mortality among its prominent and valuable members. During that period ten heads of families, all, except one, under fifty years of age, were removed by death. Several of these were men of recognized piety and exemplary living, and their loss was deeply felt not only in their own society but in the community. The influence of their practical virtues and the remembrance of their kind, neighborly deeds are still tenderly cherished by many of their successors, and a history of Warminster meeting would scarcely be complete without some reference to Joseph Warner, Daniel Longstreth, Seth Davis, Watson Twining, Thomas Parry and others.

The households thus deprived of their husbands and fathers often numbered many young children, and counsel and oversight were required in their careful training and in the management of their estates, and there were those who embraced the opportunity to manifest the Apostle's evidence of "pure and undefiled religion" by visiting "the fatherless and the widows in their afflictions" and rendering them needed aid.

In a few years, instead of the fathers, were the sons and the daughters. Several of the former exchanged the quiet pursuits of agriculture for the more active business engagements of the city, and some of the latter initiated homes elsewhere.

When the dark cloud of civil war lowered over our country, and its fearful concomitants introduced into our peaceful homes anxiety and distress, often attended by bitter separations, exposure in a strange land, privations, sickness, and not unfrequently death, and when the tidings came that aid was needed to relieve the terrible sufferings of the sick and wounded, and smitten hearts responded to the call for help, and sympathy and duty lent activity to willing hands, the women of Warminster township were not indifferent to the claim universally acknowledged. An aid society was formed; supplies of clothing, food and medicine were liberally furnished and forwarded to the sanitary hospitals. In so doing let none imagine that the righteous testimony which the Friends have always maintained against war was in any degree compromised, for while they discontinue any participation in military affairs by their members, the Friends have always acknowledged the obligation to relieve suffering
under all circumstances, and in this feeling help went forth from the aid society of Warminster meeting-house.

Only four are now living who were house-keepers at the time of its establishment, and but two, Charles Kirk and Lydia Parry, remain in the neighborhood. The graveyard has received many accessions to its silent ranks. Warminster preparative meeting numbers thirty-one families and parts of families. Its meetings are regularly held twice in the week on First and Fourth days and attended by a fair proportion of its members. It is yet too young to have an extended history, but a few generations will, we hope, add interest and dignity to its chronicles.

The Newspapers of Bucks County.

BY E. F. CHURCH, NEWTOWN, PA.

(Wrightstown Meeting, July 31, 1883).

When your esteemed president first requested me to contribute something to the society on the newspapers of the county, the way did not appear to open. His own comprehensive history of the county seemed to contain all that was necessary to be known, and its reiteration would be a needless waste of time. But since then other counsels have prevailed. I asked myself, who now living can go farther back on the devious track of his own recollections, and recall his first acquaintance with county newspapers? and what little knowledge one man possesses of a subject, he should leave behind him for the information of those to come, thus accumulating material for the structure of history. For a greater stride has been made in the art of printing, and in newspapers, during the last fifty years than in all the preceding years since movable types were invented, or the first genius conceived the idea of issuing a sheet containing news, which is now called a newspaper. The rude and ancient wood cuts in the black-letter folios inform us that the early printers of Germany and Holland used the wooden press with the screw to make the impression. The same press, with little or no change was used by Franklin; the same press, with little change, was in use in an old frame house in Doylestown, when your essayist, on a cold day in November, 1834, entered upon his duties
as a printer's devil; a wooden press, with iron bed and wooden platen, the impression made by a screw, which required two pulls of a lever for one side of a newspaper. This was the newspaper as printed at Doylestown at that time. But soon there was a change. Even then we heard that there was a machine invented, somewhere, that printed a paper by turning a wheel, and that in Philadelphia, there were presses made of iron, which printed the whole of one side of a sheet by one pull of the bar! The era of putting on the ink by buckskin balls had just passed, and composition rollers were used in 1834, though the old balls were lying about the office. There had been no change in their form since the first type and first press were made.

But let us proceed to our subject. Bucks became a county about 1683, but a hundred and seventeen years elapsed before a newspaper was established within its borders, and then, strange as it may appear, that first newspaper was not at the county seat.

There must have been a dim forethought in the mind of IsaacRalston, a vision of "nations yet to be," when he put up his wooden Ramage press and smeared his buckskin balls to print Bucks county's first paper at a cross-roads on the line between New Britain, Warwick and Buckingham! For it was at Doyle Town he started his paper in 1800. History does not inform us how long that paper existed, or what became of Isaac the printer. He had no "esteemed contemporary" to give that pleasant reciprocal notice with which one editor puffs another, and vice versa, until they both, and all, think they are men of great account, and so long as they enjoy that opinion they are happy.

Newtown was known as a place in 1692, the court-house was removed thence from Bristol in 1725, but it was seventy-five years later, in 1800, before it had a post-office. The idea of a court being held in a town seventy-five years before there was a post-office there, seems at this day of many offices and star routes, a strange one. Our mail facilities have increased at an equal ratio with our newspapers.

Two years after the post-office was established at Newtown, Charles Holt came there and set up a printing press. He called his paper the Bucks County Bee, but it must have been a drone,
for it made no honey for Charles. He lost his hold on the county, and he and his paper passed into the silent realms of oblivion. The county was then paperless.

But at length a man came who was destined to make his mark, a man from Connecticut, a Yankee, with push, industry and talent, Asher Miner by name. He came to Doyle Town cross-roads, and set up his press. The town had less than a dozen dwellings, and Newtown was the county-seat and without a paper; but he too had a prophetic vision. His paper still lives in the Intelligencer, the succession being direct until this day, without the lapse of a week's issue; first the Pennsylvania Correspondent, next the Bucks County Patriot, then the Intelligencer. Miner's paper appeared in July, 1804, and he continued to publish it twenty-one years.

William B. Coale probably worked for Holt when he printed the Bee, in Newtown. He started a paper there in 1805, calling it the Farmers' Gazette and Bucks County Register, and it was continued ten years. Coale married the daughter of Asa and Tamer Carey, the famous host and hostess of the Bird-in-Hand; and we regret to say, he was a poet, and handed down to this day is an ode to his mistress's eyebrows, printed on pink satin, bearing date January, 1803. They were married in June of the same year, so the poetry brought her! It is needless to say, that after that there was no more poetry. The realities of life came then. Coale was succeeded by a man named Robinson, who, having written poetry, went down to oblivion, unknown and unsung.

After Asher Miner was fairly established at Doylestown, he started a branch office at Newtown, to hold the ground against the approach of a rival named Simeon Seigfried his lieutenant there. Seigfried published a paper there for one year, at least, called the Star of Freedom. A file of that year's paper was in the hands of the writer a few years ago, in a good state of preservation. Seigfried, while at Newtown, printed the first edition of "The Foresters," a poem written by Wilson, the ornithologist, giving an account of a pedestrian trip from Philadelphia to Niagara Falls.

In 1816 a Democratic paper was started in Doylestown, called the Democrat, which still exists under the control of our talented
and revered president. Lewis Diffenbach was its first publisher, and the paper was sold to Benjamin Mifflin, of Philadelphia. Another Democratic paper was started by Simeon Seigfried, but a move was made to unite the two. Seigfried was succeeded by Simon Cameron, and the united papers have since been published continuously as the Doylestown Democrat. Its next publisher was William T. Rogers; then M. H. Snyder, for one year, then William H. Powell, for about two years. Mr. Powell sold the paper to John S. Bryan, in 1834. He was succeeded by S. Johnson Paxson, in 1845. Mr. Powell introduced the first cylinder press in the county. He also introduced and elaborated the local department of the paper, and thus inaugurated a new era in county journalism. In 1858, Mr. Paxson sold the Democrat to its present proprietor. We have now followed up the Democrat, and shall go back and speak of sundry ventures that fell by the wayside, were sown on stony ground, or lingered and died from some cause.

In 1827, the Political Examiner was started by Shaw & Bartleson. Shaw was a lawyer, and Bartleson a printer, who afterward removed to New Jersey. In 1828 it was sold to Alexander Campbell, and published as a Democratic sheet. Then it was sold to the late Thomas Ross, Esq., and was conducted as an anti-Masonic paper by Heart & Seeley. The paper was printed on an old wooden press, and it was the first printing-press my eyes ever beheld. It was called the Bucks County Republican, was short lived, and the materials were used for the Jackson Courier, F. S. Mills, now at Trenton, being its editor. It died a sudden death.

From that time to the present I have a personal knowledge of all the papers. Asher Miner was succeeded by Morris & Kramer, the paper being called the Patriot; then purchased by Jackson & Kelly, who named it the Intelligencer. Kelly was sole proprietor for a time, and was a learned and able editor. He soon took into partnership one of his boys, Wm. M. Large, who still survives, and after Kelly's death, for a time, Mr. Large was the sole proprietor. He sold it to Samuel Fretz, who kept it for one year, and was succeeded by John S. Brown, who was a very careful and correct man and good editor. He sold it to Prizer & Darlington, and you all know its history since,
Manassah Snyder printed the first German paper, called the *Express*. It was afterwards published by the *Democrat* proprietors and issued from the same office. It is still continued, and is owned by Dr. Morwitz, of Philadelphia, who owns and publishes a large number of papers conducting them by proxy.

While James Kelly conducted the *Intelligencer*, a young man from Lehigh county, named Jos. Young, prevailed on him to start a German Whig paper, named the *Morgenstern* (Morning Star). Young afterwards assumed ownership and control and moved it into another office, and sold it to Mortiz Loeb, who still conducts it. Mr. Loeb is the senior editor of the county.

Franklin P. Sellers, in 1838, started a little paper in the Democrat office, called the *Public’s Advocate*. It was short lived. In 1838, he, being a reformed man, started the *Olive Branch*, a temperance paper, which he conducted for some time, and then removed it to Norristown.

Then there was also a *Democratic Watchtower*, an Independent Democrat, and *Democratic Standard*, all published in Doylestown, but we believe they were all absorbed into the *Democrat*. Their editors were M. H. Snyder, Clayton N. Bryan and Beans & Kuster. In 1852, a spicy little paper was started by “Col.” Reyner T. Donatt, called the *Doylestown Spy*, it lived for about two years and then went out of existence.

After the interval of a quarter of a century, types were again brought to Newtown. Search & Fretz, who had started a newspaper, with no success, at Hatboro, removed to that place, and set up their press in 1840. It bore the name of Search alone, and was called the *Literary Chronicle*, with Lemuel Parsons as editor. In 1842 it was purchased by Samuel J. and Edward M. Paxson, and named the *Newtown Journal*. Under the Paxsons it was an excellent, wide-awake paper. It was at one time the organ of the Native American party, and at another time it had an offshoot called the *Clay Bugle*, or *Trumpet*, or horn of some kind. In 1847 it was sold to other parties, S. J. going to Doylestown, to publish the *Democrat*, and E. M. going to Philadelphia as a lawyer. It afterwards had two or three owners, but its earthward course was very rapid. Its last publisher was named Brower, who went to Virginia. The mate-
NEWSPAPERS OF BUCKS COUNTY

William Bache started the first paper in Bristol, in 1849, called the Gazette. It was suspended for a time, and afterwards reappeared as the Index. Mr. Bache carried on a printing office in Bristol, for some years but the soil did not yield sufficient support. He is still living. He is a descendant of Benjamin Franklin, and a man of considerable ability, in his way.

The historian for a time drops the regular thread of his narrative, and carries his readers to new fields. We leave the level plains of "down-county," and pass to the "upper-end" to see what has been done in the way of journalism there. In Milford township, west of Quakertown, some three miles, is the village of Milford Square, a quiet place off the main line of travel, with its hotel, store, and mechanics' shops. It is a German neighborhood, and the Mennonite religion prevails. Here in 1850 was started the first Mennonite paper in the world. This quiet, moral, religious brotherhood had not before spread their doctrines by the aid of printer's ink, but in that year was started a German paper Der Religiose Botschafter, the official organ of the society, the world over. Other papers of the same denomination have since been established in different parts of this country, and in Europe. It is yet published by John G. Stauffer, who also started a general newspaper in the German language and published both papers, besides other periodicals. He has recently removed his business to Quakertown. He is an enterprising man, and a year or so ago, commenced the publication of an English paper, at Quakertown, called the Free Press which he has recently sold to a relative.

But, Quakertown, previously had a paper. In 1869, one was started there by a man named Prior, and called the Mirror. It was afterwards published by Cope & Kirk, and removed to Doylestown. Now it belongs to the Morwitz combination.

There are two papers in the county that never started—never sprang into the arena full-fledged, like Minerva, but like Topsy, "grew." In 1872, William Tilton, a young man, came to the village of Hulmeville to reside with his parents, and had a little amateur press. On this he started an occasional sheet the size of a love-letter, called the Squib. This grew to

rials were taken to Doylestown, being absorbed into the Intell-
gencer office.
be the Hulmeville Beacon—having nine columns to a page, and printed on a cylinder press. It was afterwards sold to Thomas Eastburn, of Langhorne, the name “Beacon” still being retained, where it was published under several owners until April 1, 1883, when it ceased to exist. The other paper in Yardley, about the same time and in the same way. In 1872, Wm. H. Shively, a pushing young man, had started a small grocery store in that town, and had a little press for printing paper bags and circulars. The newspaper craze struck him, and soon one was issued called the Luminary, no larger than a man’s hand. It grew apace, had at length eight bordered pages, contained paid-for stories, was sold at the city news-stands, and in appearance was like unto the New York Ledger. But Mr. Shively’s health broke down, and he and the paper died in 1875. The other flickering “will-o’-the-wisps” followed the Luminary, the Record and the Times, but they both went out, and Yardleyville has since been mainly lighted by the intellect and bright eyes of its fair daughters.

After the Beacon was removed from Hulmeville to Langhorne, the first named place being a borough, felt that it must have a paper, and E. G. Harrison started one which was first called the Beacon, but afterwards changed to the Delaware Valley Advance. It is still published by the sons and daughters of Mr. Harrison, and is printed by steam-power. Rev. G. W. P. Brinckloe also issues two monthly society publications there, but they cannot properly be classed under the head of newspapers.

This history has left Newtown in mental darkness since 1850. In 1868 a printer from Maryland came to that place, a wanderer, and was taken in. He came to stay. He started the Enterprise in the spring of that year and still publishes it. Its success has far exceeded its merits. It was first printed on a hand-press, but is now issued by the aid of steam.

After Bache’s paper gave up the ghost there was no paper in the large borough of Bristol for many years. It was, and is, a poor place to support a newspaper. In 1871, James Drury, who had been engaged on the Enterprise, and there met his fate; looking around for a place to establish himself, selected Bristol, which was paperless. He started the Observer and still publishes it. In 1873, Jesse O. Thomas came there from
Ohio and started the *Bucks County Gazette*. He now has a partner.

Some two or three years ago, Mahlon H. Sellers, of Montgomery county, started a newspaper in the flourishing borough of Perkasie, and called it the *Central News*. It prospered; Mr. Sellers died but the paper still lives.

Two or three papers are published at Doylestown which have not been noticed. The *Wacht*, a German paper, started to catch official advertisements and the *Court Gazette*, published daily by Barney McGinty, during the first week of each court, giving verbatim reports of trials. The *Cricket*, is an amateur paper.

In thus hastily glancing over the papers of the county, some have probably been missed. We, most of us, know the two leading Doylestown papers, and call them “the county papers,” forgetting the many that have started, struggled, and then stranded. The world only recognizes success, and the many failures have been forgotten. We might moralize further, but the paper is too long already. The prominent points and peculiarities of many of the publishers we have known might be alluded to, and many recollections crowd for utterance, but they must be suppressed. They pass before us like a phantom procession, while the few old fellows of us that are left, are like wrecks on the shores of time.
The Poets and Poetry of Bucks County.

BY GEN. W. W. H. DAVIS, DOYLESTOWN, P.A.

(Wrightstown Meeting, July 31, 1883).

It is recorded of Andrew Fletcher, of Saltoun, that he said, "If a man were permitted to make the ballads of a nation he need not care who should make the laws."

I concede the superior power of ballads over mere poetry of the highest order, and regret I have none of domestic make to offer; but, instead, I purpose to call your attention to some of the poets of Bucks county, with a few quotations from their productions. My limited time will compel me to be brief in my reference to both.

Bucks county has had in the past, and still has, a number of sons and daughters who have paid court to the Muse. Some of their poetry is of a very high order, and if fathered by a Whittier or a Bryant, would have a much wider reputation. There seems to have been little outgrowth of poetic feeling in the first half century of our Country's history, for life in the wilderness was too hard for any display of sentiment.

William Satterthwaite, who is classed among the "Early Poets of Pennsylvania," was probably the earliest, as well as the most distinguished, of our county's poets. He was born in England, but came here somewhere about 1730, because of a singular and romantic marriage. A good classical scholar, he turned his attention to school teaching, and taught at Durham Furnace, Solebury, Buckingham and elsewhere. He found warm patrons in Lawrence Growden and Jeremiah Langhorne, dying at the house of the latter. He was unhappy in his conjugal relations, and it is even said that his wife tried to poison him after one of their quarrels.

Mr. Satterthwaite wrote on many subjects; and, among his productions was a poem entitled "Providence," beginning:

"O, gracious power, divinely just and great,
Who rules the volumes of eternal fate;
Thou guard of thought, inspirer of my song,
My thanks to Thee, kind Providence, belong;
Thou wing'st my genius and inspir'st my soul
To sing Thy praise, Great Ruler of the whole."
A verse, addressed to a young lady, in reproof for singing, ran thus:

"Though singing is a pleasant thing,  
Approved and done in Heaven,  
It only should employ the souls  
Who know their sins forgiven."

On the death of his friend and patron, Jeremiah Langhorne, in 1742, he wrote an elegy on his character from which I copy the following lines:

"He stood the patriot of the province, where  
Justice was nourished with celestial care.  
He taught the laws to know their just design,  
Truth, Justice, Mercy, hand in hand to join,  
Without regard to fear, or hope, or gain,  
Or sly designs of base, corrupted men."

He was a man of many eccentricities. He called his mate by repeating Greek verses to her; and when he grew impatient of teaching would repeat to himself:

"Oh! what stock of patience needs the fool  
Who spends his time and breath in teaching school;  
Taught or untaught, the dunce is still the same;  
But yet the wretched master bears the blame."

The date of Mr. Satterthwaite's death is not known.

The Ingham family, of Solebury, produced several able men, two of them great scholars of the time, and one, Jonathan Ingham, Sr., something of a poet. He talked and wrote in meter with the greatest ease. He wrote a journal, in elegant verse, descriptive of a journey up the Delaware to buy logs for his sawmill, and translated some Greek aphorisms into verse. He communicated the death of a young British officer, whom he attended in his late illness, to Washington, in poetry, in the style of an elegy, from which we quote two stanzas:

"Ah! gentle reader, as thou drawest near  
To read the inscription on this humble stone,  
Drop o'er the grave a sympathizing tear,  
And make a stranger's hapless case thine own."

"Flushed with ambition's animating fires.  
My youthful bosom glow'd with thirst for fame,  
Which oft, alas! but vanity inspires,  
To these inclement, hostile, shores I came."

The Watson family, of Buckingham, has produced two poets of more than local note. Dr. John, son of Dr. Joseph Watson,
born in 1746, and died in 1817, devoted the latter years of his life to literary culture and indulged his native taste for poetry. He wrote in sweet-flowing stanzas on American subjects. His ode to “Spring,” written in 1777, is esteemed his best production. We have room for a couple of verses:

“The jolly boatman, down the ebbing stream,
By the clear moonlight, plies his easy way,
With prosperous fortune to inspire his theme,
Sings a sweet farewell to the parting day.

“The morning’s fragrance, the refreshing shade,
The murm'ring waters and the cooling breeze,
The lofty mountain and the rough cascade
Delight the senses and the fancy please.”

Dr. Watson wrote some verses on the misfortunes of Elizabeth Ferguson, the distinguished daughter of Dr. Graeme, whose husband, a Scotchman, went off with the British, when they evacuated Philadelphia, in 1778. She was a poet and a woman of marked literary ability, and wrote under the nom de plume of “Laura.” Of her troubles, Dr. Watson wrote:

“Can the Muse that laments the misfortunes of love
Draw a shade o'er the sorrowful tale,
That Laura was cheated and fully could prove
That Scotchmen have honor that sometimes may fail.”

Paul Preston, a well known citizen of Buckingham, a hundred years ago, and his two daughters, wrote considerable poetry. His most pretentious production was a poem entitled “Solomoncis,” in five or more books. The fifth book, of which only a few lines are preserved, begins:

“Now let the Muse in meditation deep,
With humble awe, disturb the silent sleep
Of David’s harp, and sweep the sounding strings
Till notes harmonious utter wondrous things.”

Mr. Preston was a fine classical scholar, and, among other literary labors, translated the works of Torquatus on the “Consolation of Philosophy,” from the Latin, which his friends published after his death, as a tribute to his memory. He wrote a narrative of “The Captivity of Benjamin Gilbert and Family,” by the Indians, in 1780, in verse, which had considerable celebrity in its day. In 1787, his friend, Jonathan Ingham, dedicated to him an English translation of an epitaph of Theocritus.
The family of Samuel Johnson, of Buckingham, had several members who paid court to the muse. In his day he was the most cultivated and scholarly man of the county. In a lady’s album he wrote:

“Lady, I thus meet thy request,
Else should I not have deemed it best
To scribble on this spotless page,
With this weak, trembling pen of age.
I’ve written in Time’s album long,
Sketches of life with moral song,
Blotted in haste full many a leaf,
Whose list of beauties might be brief.

Could I some pleasing views now glean,
’Twould make at best a winter's scene;
On the bleak side of seventy years
How sear the foliage appears;
And frost-nipt flowers we strive in vain
By culture to revive again;
The snows of time my temples strew,
Warning to bid the muse adieu.”

In 1835 Mr. Johnson wrote his “Vale of Lahaseka,” (now known as Lahaska, a charming valley in Buckingham township), which is noted for its pleasant flowing meter:

“From the brow of Lahaseka, wide to the west
The eye sweetly rests on the landscape below;
’Tis blooming as Eden, when Eden was blest,
And the sun lights its charm with his evening glow,

“Flow on lovely streamlet, in silvery pride,
From the hills on the west send your bounty afar,
As you brightly burst forth from their dark sylvan sides,
And fancy delight with your crystalline car.

“To Friendship and Virtue may long be devoted
The Vale of Lahaseka, pride of the plains;
For charms intellectual her daughters be noted,
And Wisdom and Science enlighten’d her swains.”

Mr. Johnson wrote much more; among other things a humorous poem, entitled, “The Banking Rats; a Fable,” portraying the disastrous failure of a bank, something as applicable now as then. The lines addressed to his wife on the fiftieth anniversary of their marriage, and those on the “Harp,” are considered among his best productions. He was as genial and amiable as cultivated. The two daughters of Samuel Johnson, Eliza, who married Jonathan Pickering, and Ann, the wife of Thomas Paxson, and mother of Judge Paxson, of the Supreme Court, were both given to poetry. Mrs. Pickering addressed lines to
Halley's comet, after it had disappeared in 1835, beginning:

"Thou hast gone in thy brightness thou beautiful star, 
With the train of refulgence that streamed from thy car; 
Where Philosophy's eagle flight never may soar, 
Nor e'en Fancy's bold pinion attempt to explore."

Mrs. Paxson wrote considerable poetry, and much of it was more than good. Her stanzas, entitled "A Thanksgiving," would not discredit any pen:

"For the morning's ruddy splendor, 
For the moon tide's radiant glow, 
For the golden smile of sunset, 
Illuming all below; 
For flowers, thou types of Eden, 
That gem the verdant sod, 
And seem to ope their petals 
To tell us of our God."

"For the memories that encircle 
The happy days gone by; 
For the holy aspirations 
That lift the soul on high; 
For the hope in brighter regions, 
By seraph footsteps trod, 
To meet the lost and loved ones, 
I thank thee, O my God."

Mrs. Paxson died recently at an advanced age.

The late Nicholas Biddle, who filled a large measure of distinction in his generation, was a Bucks countian in his life and death. His beautiful home at Andalusia, was the seat of all that was elegant in life. He was a man of careful cultivation, and devoted his leisure on the banks of the Delaware to courting the muse. He wrote some exquisite things. His most celebrated production was "An Ode to Bogle," written July 16, 1829, and is still remembered and quoted. "Bogle," a light mulatto, was a well known character of the day, in Philadelphia, who united the vocations of public waiter and undertaker, frequently officiating at a funeral in the afternoon, and at a party the evening of the same day, presenting, on all occasions, a gravity of demeanor.

This character, whom Mr. Biddle calls "a colorless colored man," is the hero of the ode.
"Hail! may'st thou, Bogle, for thy reign
Extends o'er Nature's wide domain;
Begin's before our earliest breath,
Nor ceases with the hour of death.
Scarce seems the blushing maiden wed,
Unless thy care the supper spread;
Half christened only were that boy
Whose heathen squalls our ears annoy,
If service finished, cakes and wine
Were given by any hand but thine,
And Christian burial e'en were scant
Unless his aid the Bogle grant.

"Nor less, stupendous man! thy power
In festal than in funeral hour,
When gas and beauty's splendid rays
Sets hearts and ball-rooms in a blaze,
Or spermaceti's light reveals
More inward bruises than it heals.
In flames each belle her victim kills,
And sparks fly upward in quadrilles;
Like icebergs in an Indian clime
Refreshing Bogle breathes sublime
Cool airs upon that sultry stream
From Roman punch and frosted cream."

This effusion closed with a stanza addressed to the author's little granddaughter:

"Meta, thy riper years may know,
More of this world's fantastic show;
In thy time, as in mine, shall be
Burials and pound cake, heaux and tea;
Rooms shall be hot and ices cold,
And flirts be both as 'twas of old.
"Love, too, and mint-sticks shall be made,
Some dearly bought, some lightly weighed,
As true the hearts, the forms as fair,
An equal joy, and beauty there;
The smile as bright, as soft the ogle,
But never, never such a Bogle."

Fifty years ago, Samuel Blackfan, of Solebury, a farmer and minister among Friends, who died in his wagon on the road from Philadelphia, wrote considerable poetry, and among it a piece entitled an "Ode to the Winter Sun," beginning:

"Fair fountain of heat,
In bleak Winter so sweet,
Every sensible person we'd perish;
Yes, rather expire
Than to witness the fire,
Discontinue creation to cherish.

His lines addressed to "The Belles," are not too old to be appreciated at the present day:
"I apportion part of each week
To dressing my hair with a comb,
And the rend'r'ing it tidy and sleek,
Even when I continue at home.
But when I determine to visit
The house of a neighboring girl,
I adorn it, and trim it, and friz it
In front, into many a curl."

The meter of the following, by the same, is charming:

"Meandering streams, romantic glades,
And winds that pass thro' twilight shades,
Retiring from the West;
The saffron moon, the vernal grove,
Have still the magic power to move,
And harmonize the breast."

Among the living poets of the county, Samuel Swain, of Bristol, probably stands in the front rank. He, too, is a Friend, and it is a singular fact to state, nevertheless true, that the sweetest poetry of the county has been written by men and women of this denomination. One of the best things from Mr. Swain's pen is entitled "By the Sea," written at Ocean Grove, in August, 1873:

"Day after day I weary not of thee,
Blue wonder of the world! and tune my ear
Morning and evening with a fresh delight
To thy unbroken hymn. My fitful heart
Takes home the lesson of thy constant praise.
Ashamed of its poor worship. I feel my soul,
With all its wavering purposes, ascend
To nobler range of power while gazing out
O'er the green desert of thy lillied waves
Climbing toward Heaven. My life and care
Grow paltry in thy light of visions born
At thy mysterious verge! Out from myself
I travel on thy breast in search of Him
Who hold thy waters in his forming hand.
For no such causeway to the visible world,
As thine is mapped on matter! Evermore
Moving to purification, powerful,
Unchanged thro' centuries, what can lead like thee
To Thought's great Father?"

The messengers
Of commerce whitening o'er thy perilous waste,
The nerves of lightning trembling thwart thy deep
Foundation floors, bearing the messages
Of hope and fear, of joy and sobbing grief
From heart to parted heart, attune thy psalm
With sweet triumphs and divine advance
Of human love and peace! The waves roll on
The progress of the world. They waft the fair
Kind messengers of Truth from land to land,
And link the fortunes of all climes!"
George Johnson, son of Edwin E. and Anna E. Johnson, of Upper Makefield, born in 1845, and died in 1875, was a gifted young man. His health was ruined by close attention to his literary labors. His widow published a volume of his poems shortly after his death, from which we select a few stanzas from that entitled "Tears:"

"Long ago, long ago,
Ah! earth remembers well,
From our mourning mother's eyes,
On the dews of Paradise
The first tear fell—
The first of human woe!
Since then, since then,
From the eyes and hearts of men,
How full has been the flow.

"Tears of joy, tears of pain,
Some as sad as on the leaf,
Drops the dreary Autumn rain,
With a patient, meek despair;
Some like April showers brief,
When the opening heavens again
Show even more fair.
O, delicious, balmy grief,
A kind of bliss thou art!
Thy tears destroy no bloom.
Tears that never outward start,
But fall inward on the heart,
There sear and consume."

Among our later poets, T. S. Kenderdine, a quiet business man of Newtown, ranks among the most gifted. He received a good education, and began life by driving an ox-team to Salt Lake, and made his way home via San Francisco and the Isthmus. He was an officer in the late war. He has written several good things, among them "The Graveyard," "The Old Mill," "The Old Meeting House," an epic poem entitled "At Gettysburg," in which battle his younger brother fell mortally wounded, and others. I quote from "The Graveyard:"

"Like ghastly goblin sentinels,
Keeping their watch and ward,
The tombstones picket the field of death,
Solemnly standing guard.
Wearied with watching since time far gone,
Some lean over and some lie prone.

"The gates stand invitingly open,
Beckoning mortals to come;
From the sandy soil, with little toil,
Can be scooped a mortal's home.
The populous charnal house seems to say,
Ho! life-wearied children, come this way!"
"A grim old man is the sexton,
With his well-worn mattock and spade;
He joyously welcomes new-comers
To the fresh-dug home he has made.
He heareth, unmoved, the rattling clod,
And deftly pats the arching sod.'

In "The Old Mill," of Mr. Kenderdine, we find the same pleasant, flowing meter:

"Half hidden by weeping willows,
At the foot of a wood-crowned hill,
Nestling in quiet beauty,
Stands the old grist-mill.
Its roof is seamed and moss-covered,
And tottering is its wall,
And silent and still is the old water-wheel,
All clasped in Time's enthrall,

* * * * * * * * *

"Hark! how the mill-stones rumble
As the golden grain leaps through.
List to the chattering "damsel"
Shaking the aguish "shoe,"
Swiftly is gliding the belting,
The cogs whirl round in a maze,
And with mute surprise in my juvenile eyes,
I wondering stand and gaze.

"There stands the miller musing
On the ups and downs of corn,
His form appears bowed down with years
And the weighty sacks he's borne.
Dust wraps him round like a halo,
Dented and dinged is his hat—
An honest old man was the miller, I ween,
Though, on dit, his swine were fat.

"Weighing out quarters of flour,
Measuring bushels of feed,
Plenty of grist-work his dower,
Plenty of water his need.
Toiling from morn till even,
Grinding the golden grain,
When death one day chanced over that way
And heavenward jogged the twain."

If time would permit I could quote from a number of other male poets, whose verse gives no offense to the muse. Let me mention in this throng, more or less gifted, Henry Greatorex, whose effusions saw the light through the "box" of the "Lumberville Literary and Debating Society;" William C. Ely, son of Jesse, near Carversville who was fond of music, literature and poetry from his youth, and who died in the West half a century ago; Martin J. Heed, the artist, of Lumberville; Cyrus Livezey, of Lumberville, all of whose earliest productions found
their way through the same "box;" Jerome Buck, of Doylestown, a lawyer of New York, who treads the paths of literature in his leisure hours, and others.

Among the female poets Octavia E. Hill, who spent several years in Doylestown, married Henry J. Fahnestock, a merchant of Gettysburg, and died suddenly four months afterwards, was one of the most gifted. She possessed decided ability, and perseverance in her literary labors, and a quick imagination. She died at thirty, in the midst of a useful life. During the war she wrote much poetry of a martial character. Her "Lenten Thoughts," some of her friends esteem her best; of them I give a few stanzas:

"The loving, joyous Christmas-tide is o'er,
The startled Magi seek the babe no more,
The mother-wail is hushed on Rama's shore.

"The Forty Days of Satan's tempting near,
The purple robe, the crown of thorns appear—
Afar, the cry of "crucify," we hear.

"As earth awaketh from her winter's sleep
Our souls awake to sense of sin, so deep
That penitence can only pray and weep.

"While early blossoms haste to hail the spring,
And homeward-flying birds her message bring.
We lay our hearts before our suffering King."

Mrs. Emily F. Seal, of Buckingham, daughter of Joseph Fell, and wife of William T. Seal, now of Philadelphia, wrote "Under the Stars," beginning:

"The moon moves grandly up the sky,
The snow hills flash its radiance back,
The cold snow-hills that stilly lie
Along the highway's beaten track,
Or stretch far out among the fields,
Topped by the fences, old and gray,
And flank'd by naked woodland shields
As still and bare and bleak as they.

"The Christmas fires burn bright and clear,
Shaming the moonbeams through the pane.
The steady tramp of the coming year
Echoes from mountain unto man.
The young New Year, with a joyous bound,
Steps where the Old Year, moaning, dies.
Well may he shake the grey beard round,
And scorn him as in death he lies."

Miss Laura W. White, of Newtown, has written on several subjects, but none, in our judgment, are superior to her "Beautiful Rain:"
"Oh! the rain, the beautiful rain,
Tappling against the window-pane,
Whirled about by the wind in its glee,
Sprinkling with diamonds each evergreen tree—
Raining, falling, dripping for hours,
Refreshing the roots of the withered May flowers,
Scattering the dust in the beaten by-path,
Making the daisies and violets laugh—
Beautiful rain from the heaven above,
Sent by God in His bountiful love.

"Oh! the rain, the beautiful rain,
Filling with moisture the valley and plain,
Cleansing the dirt and filth from the streets,
Drenching the garments of all whom it meets."

If time would permit I might go on and quote from others of our female poets: Sidney L. Anderson; Catharine Mitchell, who published a volume of poems entitled "The Minstrel's Bride;" Lizzie VanDeventer, of Richborough; Rebecca Smith, daughter of Mahlon Smith, of Tinicum; Lizzie Lloyd, Mrs. M. A. Heston, of Newton, and others. I regret that time will not permit me to give selections from their effusions. I have met with but one poet among the German population of our county, but no doubt there have been others—Daniel Horne, of Richland, born about 1800, and died about 1836. He wrote a number of ballads, some of a religious cast, in German and English, but none of them has come down to us. They were quite popular throughout the upper end of the county fifty years ago. I know of but one hymn written by a Bucks countian. The author of this was Rev. Oliver Hart, born in Warminster, in 1723; preached at Charleston, South Carolina, from 1749 to 1780, and died at Hopewell, New Jersey, in 1795. He was a cultivated and eloquent man, and wrote considerable devotional poetry. The following hymn, written at a season of great trial, was published after his death:

"Foreboding thoughts and gloomy fears
Crowd thick into my breast;
Perplexing doubts and anxious cares
Forbid my soul to rest.

"Happy ye saints, above the skies,
Beyond the reach of woe;
Dear Lord, command my soul to rise,
With joyful haste I'll go.

"The world, in sackcloth and distress,
I'd leave beneath my feet;
And, mounting in a Heavenly dress,
I would my Saviour meet."
The Schools of Buckingham.

BY ELIZABETH LLOYD, LANSDOWN, PA.

(Buckingham Meeting, October 25, 1883).

When we trace the history of any nation back to its origin, we are apt to find its beginnings obscured by traditions of doubtful authenticity; so when we attempt to sketch the earliest efforts to advance the cause of education in Buckingham, even though we do not go back two centuries in our researches, we are not quite sure how much is fact and how much is tradition.

One author tells us that between the years 1704 and 1730, a certain Thomas Watson attempted to establish in the township a school for the Indians; in the midst of his labors the smallpox broke out and his educational efforts came to an untimely end. We learn from another source that the Indian school story is probably a myth, but that Thomas Watson was a real personage, and many descendants bearing his name have won the esteem of their fellow-citizens. He left two sons, Thomas and John. The second Thomas had a son John, who taught school for a time, probably in Buckingham, and afterward became a famous surveyor, and helped to survey the boundary between Delaware and Pennsylvania at the time of the dispute between the Penns and Lord Baltimore. Surveyor John left no children.

John, the son of the first Thomas, studied medicine and became a doctor; his son Joseph and his grandson John followed the same profession; the latter is remembered by some of the present inhabitants as Dr. John Watson; during the latter part of his life he retired from the practice of his profession and devoted part of his time to literary pursuits; he wrote two essays on temperance, which were published in pamphlet form in 1810 and 1813.

Dr. John's son John was the first teacher of the Buckingham Friends' schools; his son Richard Watson was at one time a teacher of the Hughesian school, and is now president-judge of Bucks county.

In 1754 Adam Harker, a member of the Society of Friends,
left a legacy of £35 to Wrightstown and £40 to Buckingham Monthly Meeting, for educational purposes; the fruits of the latter legacy will be noted farther on.

Next in order of time comes a curious old lease bearing the date 1768, and written in a hand that puts to shame the illegibility of many of our modern penmen. This was the lease of a tract of land for school purposes, situated in Wrightstown, (near where Wrightstown, Upper Makefield and Buckingham come together), for the mutual accommodation of children of the three townships. This land was leased “for and during the full time the Walls of a certain House now building on said Land shall by them, their Heirs or Assigns be thought sufficient to bear a Roof,” the yearly rent thereof to be one pepper-corn. The aforesaid house was finished and school held therein for many years; but it was long since torn down and its site is now occupied by other buildings.

Another school which was famous in times past (but not in times quite so long past) was Martha Hampton’s boarding and day school for girls, held in a large house still standing at Greenville, now occupied by three families. Many of the matrons of the township look back with pleasure to the days spent there and give honor to the name of her whose instructions have added so much to the value of their lives.

So celebrated was this girls' school, kept by a woman, that even in days when women's rights were rather in the background, the boys clamored for a share of the educational advantages; and a few favored ones, such as Chief Justice Edward M. Paxson and Judge Richard Watson, John Buckman, and others, were admitted to the hallowed precincts of what, before their advent, some wag had christened “the nunnery.”

In 1789 thirty-two of the citizens of Buckingham subscribed the sum of £99 18s. 3½d. with which Tyro Hall school-house was built. As nearly as can be ascertained, the house then built is now called the old Tyro Hall school-house; but the oldest inhabitants say there was a still older house there whose foundations they remember seeing not far from where this building stands. Tyro Hall is one of the famous schools of our township, and many boys and girls climbed well up the ladder of learning within its historic walls.
The first action taken towards establishing the Buckingham Friends’ school was on the 6th of May, 1792, when a committee was appointed by the Monthly Meeting to circulate a subscription paper among the members; in this way £759 were raised for a school fund. It was decided a few months afterward that the Adam Harker legacy, which now amounted to £245 13s. 8d., be used to educate the children of poor Friends. Since then legacies have been added by Joseph Walker, Jonathan Ingham, and Thomas Watson. The school building was erected about 1794, and as it was well built, it still stands as good as new, and has been used for school purposes ever since.

At the time of the separation, the school fund was divided, and the orthodox branch of the society built a meeting-house and a school-house a few rods farther east. During at least a part of the time after the passage of the public-school law, the teachers in this house were paid by the township, and the school is spoken of in the minutes of the school-board as the Oak Grove school. The house still stands, but the school has been discontinued for several years.

The Meeting established schools at Carvesville, Forestville, and it is thought at Bushington, soon after the opening of the one at Buckingham. In 1855 it leased the land, on which the Forestville building stood, to the township, for six cents a year; the township then erected the house which now stands there. A closer examination of the records would probably show the date on which Bushington school passed from under the control of Friends, and into the hands of the directors.

The old Union school-house, since replaced by a larger and better building, was erected in 1823. Concord is one of the old schools; the itemized account for building it is still in existence, but no date is affixed; the cost of the building was $710; it has been repaired in recent years, and is still a good house. Church’s school is so called because the land on which it stands was deeded by Joseph Church. The building now called Hickory Grove replaced one known to the school-board as the octagon, but to the common people as the eight-square-school house. The land on which Independent school-house stands was deeded to the township in 1843. Friendship was built in 1848 and Greenville about 1863. In 1882, the Friends having
decided to receive into their school at Buckingham only those who had made some advancement in learning, the township opened a school in the second story of the Friends' building, so that at this date there are eleven public schools in the township of Buckingham.

Besides these and the Friends' school, there is one other deserving of more than a passing mention, the Hughesian free school at Centerville. In 1811 Amos Austin Hughes left a farm of ninety-one acres and $8,000 in money, to establish a school to educate, and if need be, board and clothe the poor children of the township. This fund was allowed to accumulate until 1841, when a school-house was erected. For several years the teachers were employed by the township. Joseph Fell was the first teacher employed and paid by the Hughesian trustees.

Before the passage of the school law, the several schools then existing in Buckingham were supported, as elsewhere, by the patrons of the school, who paid the teachers a certain sum for each pupil, the township paid something towards the schooling of poor children; and Friends, as they have always done, made provision for the education of the children of such of their members as could not themselves afford to pay. But with the passage of the school law these things were changed, and rich and poor met together in our schools on the same footing.

Among the documents kindly furnished for reference, are the minutes of the first three annual meetings of directors. When the school law was first passed it was left to the citizens of each township to decide whether they would have free schools or not, and Buckingham (to her shame be it said) voted "no school" for several years, and so the directors only met annually. Here is a copy of the minutes of their first meeting:

At a meeting of the school directors of Buckingham township, held at the house of E. Wilkinson, September 25, 1834, James Jamison was appointed president of the board and Jesse Reeder secretary. Pryor Kirk was appointed a delegate to the joint meeting of delegates and commissioners to be held in the courthouse on the first Tuesday in November next. Joel Worthington appointed treasurer.

First Class.—Pryor Kirk, Joel Worthington.
Second Class.—James Jamison, William Beans.
Third Class.—Jessie Reeder, Robert Smith.

James Jamison, President.

Attest: Jesse Reeder, Secretary.

The next year, the terms of the first two having expired, Henry Woodman (father of the present director of that name) and Seneca Fell were duly elected in their places; and the next year Joel Worthington and Anthony Rich were elected in place of the second two. Here there is a break in the records until 1850, when they are entered in a book; the probability is that there is another minute book containing the missing records; if so, whoever has it should place it in the hands of the present school-board, and they should see that all the old minute books are put in a safe place, as such volumes have an historical value far greater than their apparent worth.

The school law met with opposition even in Bucks county, and it is rumored that there are a few benighted citizens yet remaining in our township who find their comparatively light taxes grievous burdens to be borne, and sigh unavailingly for a return of the good old times. In 1850, numerous petitions were sent to the Legislature, asking for a repeal of that portion of the school law which made the maintenance of public-schools obligatory. It was at this time that the following letter was addressed to a citizen of Buckingham who was deeply interested in the cause of education:

Senate Chamber, Harrisburg, Pa.
February 15, 1850.

Respected Friend:—In reply to thy communication of the 13th inst., I may state that there is no probability of the repeal of that provision of the act which makes the school law general in its application. The subject was before the committee on education, who reported adversely thereto, an imperfect copy of which report I herewith enclose. It is my duty to present all proper petitions which are sent me, however I may dissent from the views of the petitioners, though I would for the credit of the county that no more of that kind should be sent, since the subject has been considered and decided against; hence the petitions are ordered to lie on the table as mere waste paper. I remain, very respectfully, thy friend,

To Henry Woodman.

Benjamin Malone.

The early records of the meetings of the school-board refer to frequent examinations by them of those desiring to teach; but when the office of county superintendent was created, directors were relieved of this onerous duty. The first and second superintendents of Bucks county schools, Joseph Fell and William H. Johnson, were both sons of Buckingham, and had won an
enviable reputation while teaching in her schools. Indeed, so many eminent citizens acquired the rudiments of their education in the schools of our township that we feel proud of her record; and it behooves us to see that her future be not unworthy of her past.

If the roll-books could be carefully examined, we doubt not that we should find the names of some who afterwards attained distinction in every one. Several years ago, when the reunion of the teachers and pupils of the Hughesian school was held, it was discovered that most of the famous men and women of the township had been connected with it at some time in their lives; and doubtless other schools, if justice were done them, would not fall far behind it. Union school claims a judge, a general, and a California millionaire.

But the "History of Bucks County" gives the precedence in this respect to the Friends' school on Buckingham hill. According to that authority it may boast, besides the two county superintendents already named, five judges, at least five directors, two generals (Andrew Jackson Smith and John Ely) and three members of Dr. Kane's exploring expedition. The judges, as you all know, are Hon. Edward M. Paxson, of the Supreme Court of Pennsylvania, Hon. Richard Watson, of Bucks county, Hon. Hampton Watson, of Kansas, (recently deceased) Hon. Alfred Shaw, of New Orleans and Hon. D. Newlin Fell of Philadelphia. We might infer from this unusually brilliant galaxy that there is something in the training of Friends which fosters what is known as a "judicial mind," but on this theory how can we account for the two generals, and for the roving propensities which sent three of its boys in search of the North Pole.

Whether any of the pupils now in attendance at this school shall attain as great fame as that reached by the boys thirty or forty years ago, only the future can tell us. The course of study covers as much ground now as it ever did, and within a few weeks the school has been added to the list of those whose graduates are admitted to the freshman class of Swarthmore College without further examination. But all experience proves that the mastery of a few things is better than a smattering of many things; and that the motto of every school should be, "Not how much, but how well."
BUCKINGHAM FRIENDS MEETING-HOUSE.

Erected 1768. Used for a time during the Revolutionary war as an hospital.
The successor of a stone meeting-house erected 1731, which was
destroyed by fire in 1768. The stone house of 1731 was the
successor of a frame meeting-house built in 1721.
(From photograph taken August, 1908.)
The real glory of the schools of a township is not found in the number of great men which they produce; genius can take care of itself always; it is mediocrity that needs to be encouraged. It should be the aim of our schools to make of all their pupils, not celebrities, but honest, industrious, intelligent citizens; and so as we look around us on every hand, we find the true monument to the teachers of the past in the many happy homes of Buckingham.

Reminiscences of Buckingham.

BY HON. HENRY CHAPMAN, DOYLESTOWN, PA.

(Buckingham Meeting, October 23, 1883).

The Historical Society of Bucks County deserves the countenance and encouragement of every intelligent citizen, for its aim is commendable, and the result of its operation may be most interesting and useful. The future is to us a blank page, in which we can take a lesson from the realm of experience. We may give reign to the imagination and indulge in speculation, but like the prediction of the weather-wise or the fortune-teller, our affected wisdom is bounded by a guess; and so the prognostications of the signal office, or the calculations of the astronomer, to be truthful, must be based on the fixed and immutable laws of nature, and well known facts. We know not what to-morrow may bring forth; and it is only when the sun rises in the morning that the seal of the day is broken. It is not so with the past. Much of it is, and more of it may be made secure. We have but to search with diligence the archives, that abound throughout our county, and consult those whose recollections reach beyond the grasp of the present generation, to gather an abundant harvest of matters connected with the past, a conspicuous array of examples, either to be admired and imitated, or to be avoided; and there is much in this pursuit to charm the antiquary. Who is to obtuse and unreflecting, as not to derive pleasure, as well as profit, from an acquaintance with his labors?

There is no branch of learning so comprehensive as history, for its dominion embraces everything in the past. It is a book
in which may be read the lives of distinguished men; details of the rise, decline and fall of nations; representations of the manners, customs and habits of the various people, who have inhabited this globe; of great events, which have changed the destiny of empires; and of the wonderful inventions of this and other ages. How many have revelled over the pages of Herodotus, Plutarch, Hume, Gibbon, Macaulay, Irving, Prescott, Bancroft and others, and drawn from these sources a fund of knowledge, and found, in the various experiences of mankind, lessons applicable to every walk in life; or traced out the road that leads to happiness and prosperity, and the causes that point to degradation and misery? If we seek for an example of lofty patriotism, where shall we find it purer than in Washington? If we go in quest of an oracle of common sense, where can we meet it, if not in Franklin? If we look for a profound and philosophical statesman, where is there an illustration if not presented in Edmund Burke? If we turn to the list of philanthropists, where shall we discover a greater than Wilberforce, who never ceased in his labors for the oppressed? If we are in search of a heart that melted at the afflictions of others, and one whose life was devoted to the alleviation of the misery and sufferings of his fellowman, where shall we be rewarded, if not in the history of John Howard? And many more of like virtues, hold a place on the historical page.

It has been charged against the generation of to-day, that it is too much engrossed by the present, and that there is a great want of respect for old things and old ways; and like the people of Athens, whom Socrates in his wisdom undertook to instruct and correct, thereby unjustly suffering martyrdom, each generation is continually running after some new thing. This certainly is not the course to make either a wise man, or a learned man, or perhaps a happy man. It is not saying overmuch to remark, that the teachings of the past furnish a rich fountain, to which all may resort with eminent advantage; as they contribute to the discipline and expansion of the mind, and the promotion of sound morals, industry, and well being here, and to peace hereafter.

Though this society is still in its infancy, there have been many interesting documents and relics deposited in its treasury.
I do not belong to that class of persons who feel or effect a contempt for old things. A clock, a cup, table, chair or case-of-drawers which may count a century or more of years, if it cannot narrate its early history, may still have many fond associations clustering around it, or traditions connected with its former use. And, while in some respects modern ingenuity and skill may surpass it in ornamentation, they sometimes fail in the matter of comfort and utility. I greatly admire the sentiment which places value in such things; for it harmonizes with, and is closely allied to, that which all profess to esteem, to wit, respect and reverence for old age in man and woman. And in this place, to illustrate the importance and interest that sometimes centre round an old thing, I will detail some circumstances connected with one.

Many years ago, a man who lived on a farm of about one hundred acres of land, situated in Buckingham, came to the office of a lawyer in Doylestown, with a view to employ him in an action of ejectment which had been instituted against him to recover possession of the said farm. The client brought with him a copy of his father's will. The lawyer carefully read it, finding a clause by which the farm was devised to the client, the defendant, in fee simple; and the attorney told the client if his father's title was good, he need have no fear of the result, but that the father's title was a matter that must be looked into. In the course of time the suit was called for trial in court. It is well known that a plaintiff or party who brings an action of ejectment must rely upon the strength of his own title, and not upon the weakness of his adversary's; consequently it was incumbent on the plaintiff to exhibit in the first place a valid title. However defective the defendant's title might be, the latter was not obliged to surrender his possession to one who had no better right than he had. The plaintiff by his counsel, presented his case and showed conclusively that the title by which the testator and father of the defendant held the farm was limited to an estate-tail, and therefore the father had no right to devise the farm to any one; but that in accordance with the nature of such an estate it passed to the eldest son, who was the plaintiff in the case and elder brother of the defendant.
But there was one point it was requisite for the plaintiff to establish, which was that he who had created the estate-tail had a good title to the farm, or had died seized of the same; and at this juncture the proof failed. There was one, and but one, link wanting to complete the chain, which neither argument, sophistry nor conjecture could supply. The result was a verdict for the defendant. He left the court-room rejoicing, and on his way home was greatly cheered by the glad tidings he bore to his anxious family.

It is known that one verdict in an action of ejectment does not ordinarily determine the right, and therefore the way was open to the plaintiff to make another appeal to the legal tribunal. He did so, and the same ground was gone over as on the previous trial. The case was spread out before the court and jury by the plaintiff's counsel in its former crippled condition, with the fatal chasm gaping forth, and the missing link as absent as ever. At this stage, the president judge, who had become impatient and was prepared to turn the plaintiff and his case out of court; (for it appeared like an abuse of patience, to repeat what seemed to be a farce before a dignified tribunal); speaking in a peremptory tone, said "gentlemen, counsel for the plaintiff, are you through?" The elder one responded, "not quite, sir," and then rose, his tall and exceptionally well proportioned figure, commanding presence and intellectual features looming above all surroundings, while there was something obviously ominous in his manner; to the surprise of the court, the jury, the defendant and his counsel; (for its existence had not been made known before), he produced a little piece of paper, brown as a leaf in November, which, scarce larger than one's hand, now rose like a cloud above the horizon of the case, and smote with ruin the defendant's cause. His overthrow was complete. The missing link had been found. He returned home with a heavy heart, and with far different tidings from those he had carried to his family on the former occasion. His antagonist's title was so fully established that it was believed that any further contest on his part would be useless in regard to the Buckingham farm.

Now there is a history pertaining to the discovery of this insignificant looking piece of brown paper, which I will narrate.
During the interval that elapsed between the rendition of the verdict in the first suit, and trial of the second, two venerable and intelligent gentlemen, who had reached that period in life, when the mind is apt to recur with peculiar interest to the past, met together. They were especially fond of antiquarian research. It was, perhaps, on a still summer afternoon, they met at the residence of one of them, in Buckingham, not far from where you are now assembled. The history of the past was freely reviewed until, animated by the interesting subject, the one at whose house the meeting took place, suggested that there was an old chest in the loft, which had not been disturbed for many years, and that doubtless its contents would reveal much that related to persons and things of by-gone days. The chest was then brought down from its long resting place to the sitting-room, and these two old gentlemen entered upon their antiquarian feast. Paper after paper was drawn forth, all with the palpable signs of age upon them. Here, we may imagine was an old deed, executed in the days of Queen Anne; there, some minute of an ancient Monthly Meeting of Friends; here a marriage certificate of persons who had long before been carried to their graves; and there, family records and genealogies; and at length was exumed a little brown paper, at first sight unattractive, but on examination found to be of special value and importance. This was the missing link of which you have already heard; and here in the old chest it had slumbered for more than half a century, to be thus by accident brought to light. You have been informed how successfully it performed its office as it filled up the chasm in the plaintiff's title, like a link in a well wrought golden chain. It rightly came into the possession of the plaintiff. But for this forgotten or unknown scrap of paper—this old thing—a farm of one hundred acres in Buckingham would not have changed hands.

Buckingham, I believe, has never had a traveler, who can be compared with Bruce, Humboldt, or Dr. Livingstone, but still many of its native born have gone to other places in quest of fame and fortune, and been rewarded. Buckingham, however, has one traveler who has acquired such a world-wide notoriety, that he well deserves a place in its history, and here permit me to indulge in a rhetorical license, called a prosopopoeia,
that is, the application of a personal pronoun to an inanimate object. He was born and reared in this vicinity. But the exact date of his birth I cannot give; it occurred many years ago, and he therefore may be called an early settler. Nor am I able to define his lineage, and perhaps it would puzzle the most astute antiquary to do so. There is one general and by no means definite solution of this enigma, which may be ventured. His ancestor, like that of the whole human race, may be traced to the Garden of Eden, and he may point to his genealogical tree, as it there flourished. He is to be found where the red breast and oriole build their nests, and warble their sweet notes to the rising and setting sun. He is, perhaps, found on the shores of the Pacific Ocean, on the margins of the broad rivers, and on the boundless prairies of the West, and possibly in every state of the Union. He is always a welcome guest at social meetings, in long winter evenings; and never departs from the paths of rectitude, unless transformed into a condition, for which he himself is not responsible. He has, it is true, a red face, but for which, in justice to him, it should be said he is neither indebted to internal nor external appliances. The red is always laid on by the cunning hand of nature. He is an acquaintance, who if met by a native of Buckingham in any part of the world, will be greeted with delight. Probably you have already discovered who the traveler here referred to is, for he still has his foot on this soil, and when the dew of April or beam of May unfolds the lush woodbine or calls from its winter sleep the trailing-arbutus, which abounds upon this pleasant eminence, and which, often delighted in youthful hours, with their bright eyes, happy faces, and holiday attire, the grandmothers of some who are here assembled together; it is then he comes forth with an exuberant promise, and adorns the landscape with a fascinating blush of floral beauty, and but rarely violates his promise. It is needless to say that this traveler, now become almost as famous as the golden apples grown in the garden of the Hesperides, is the Smith's cider-apple, which with a distant relative, the Seckel pear, found a long time ago in a hedge, on the peninsula, called the Neck, below Philadelphia, is making a tour of the whole world.

Two great roads pass through Buckingham, and cross each
other at nearly right angles, at Centerville, the Durham and the Old York roads. They were great thoroughfares in the olden time, and found a place in history. The latter has undergone some change, but from Philadelphia to the Delaware it will be known par excellence, as the Old York road. In former times, though perhaps within the memory of many here, there was a public conveyance which traveled over this road and had emblazoned on its panels the auspicious name “The Swift Sure.” This Flying Childers would, it was confidently asserted, carry a passenger from Philadelphia, barring accidents and snow drifts, to New York, or the ferry this side, in at most three days. It was a four-horse coach, and driven by a class of men who have generally vanished out of sight now that stages have almost invariably become but carriers and distributors of railroad passengers.

It is not my purpose to draw any disparaging contrast between them and the drivers of the present time. The latter are usually a worthy and accommodating set of persons, and their turnouts are adapted to the requirements of the occasion. I propose to speak of stage coaching in former days. A sketch of one driver and his equipage, as they appeared on the Old York road, will serve for all others. He was a man of importance and sat on the box, behind his obedient and then fashionable bob-tailed steeds, with an air of self-consequence, that rivaled the high bearing of a marshal at the head of a military division. He then had no competitor, such as the lightning express, to subdue his pride or make him ashamed. He carried, and was the custodian of, the great United States mail, between New York and Philadelphia, and as he swept along through this Buckingham valley, followed by a cloud of dust, it was beneath his dignity to give an inch to the luckless traveler who chanced to meet him. He scorned such injunctions as, “Turn to the right, as the law directs.”

“Like to the Pontic sea,
Whose icy current and compulsive force,
Ne’er feels retiring ebb, but keeps due on,
To the Propontic and the Hellespont.”

Besides the United States mail, he had a little private pouch, in which many a wayside letter found its clandestine depository. This was long before the days of stamps and one-cent postal-
cards. He was ever ready to execute errands, and carry messages; and was wont to take compassion on a poor weary wanderer, and pick him up. He had a language peculiar to himself. It consisted mainly of slang phrases, or preposterous comparisons, or misplaced words, which, superadded to a natural vein of humor, never failed to amuse, and often provoked the laughter of the passenger who sat by his side. Though always quick at repartee, he seldom, if ever, made a disparaging remark about any one, or “set down aught in malice.” He was rather addicted to boasting, for he wished to impress his passengers with the most favorable opinion of the region through which they journeyed, and likewise of its inhabitants. If a slang word came bounding through the country, passing from mouth to mouth, as it often did, he would catch it up and play upon it, till another took its place. His four-in-hand, of which he was always proud, were usually well selected, and not such as the poet describes.

"Poor sorry jades,
That lob down their heads, and hang their hips and sides,
The gun down roping from their pale dead
And in their pale, cold mouths, the gimbal bit,
Hangs loose with chewed grass, still and motionless,
And their executors, the knavish crows,
Flying o'er their heads, impatient for their hour."

He had a name for each horse. After a brisk trot over the level, he would rein in at the foot of a long hill; this, for instance, close at hand, and sleepily crawl to its top. And now while the wheels would grind the pebbles beneath their slow revolutions with harsh grating accent, he would have a dialogue with his pets. He would sometimes speak to them in a patronizing strain, all in his peculiar jargon, sometimes argue with them; and sometimes a refractory steed would receive a paternal scolding; and he half believed all knew exactly what he said. If Snowball had chanced to trip or shy at a heap of stones on the level, he would receive a caution in the severest language to be found in his master's vocabulary. So the discourse would run on, until the summit of the hill was reached; and then, with an inclination of his body, he would let fly from his whip-stock, the long lash, that reached high over the leaders' heads, causing a report like that of a rifle, and making every horse leap wildly into the air. But presently, they would settle down to a
uniform stride. He would now pour forth a volley of slang epithets, hardly in sufficient good taste to have a place in a literary composition; but highly amusing, when accompanied by the manner, expression and utterances of the spokesman.

Thus he measured mile after mile, sometimes on the plain, and sometimes toiling up an ascent, till approaching an inn, he would then slacken pace, and allow a little time for his team to take breath and be refreshed. When within a few hundred yards of the said inn, he would draw forth his horn, and with sundry blasts, announce his coming; at the same time each horse would prick up his ears with delight. Then there was running to and fro; the hostler, with his buckets of water; the innkeeper hopefully rushing behind the bar; the loungers in greedy expectation of seeing a crowd of strange faces, and the famous tallyho; and the boys on the lookout for the great Jehu on the box, who came thundering up with renewed speed, and with a freshness that appeared marvelous, for none knew the preparation that had been employed to attain it; the imposing spectacle, was brought to a close by a sudden stop which made the house quake. There was bustle and stir for a time, as if a new era had dawned upon the place; but at length the journey was resumed, and all about the inn subsided into its usual monotonous quiet. Though the stage-driver of former days may not be considered of sufficient importance to claim a niche in history, still it is not proper he should be entirely forgotten, for he possessed certain peculiarities and characteristics, which are not common at this time, and perhaps, ere long may not be exhibited again; the remembrance of these is retained by fewer and fewer all the while. He was a jolly fellow, and if he had his faults, let the maxim, "De mortibus nil nisi bonum," be applied to him. As for the four-horse coach, it has nearly everywhere dwindled into a mere appendage of the railroad.

The Old York road in Revolutionary times, was a great thoroughfare. General Washington, with his army, after he had broken camp at Valley Forge, passed over it on his way to New Jersey. It was while his troops rested upon the slope of the hill, which lies a short distance to the east of Doylestown, that he made his headquarters at the mansion long owned and possessed by the Fell family. There it is probable he wrote the
letter headed, "Ten miles from Coryell's Ferry;" a copy of
which many of you may have seen. From there he marched
to the Old York road, and by it to the Delaware. When this
road was the common route from Philadelphia to New York,
and especially during the Revolution, no doubt many of the
leading and most distinguished men of our Nation journeyed
over it; but few, if any, however, have left a record of the fact.

There is an atmosphere surrounding this road as it passes
through Buckingham valley, which often has a happy influence
upon the spirits of the wayfarer; for in either direction it
always seems to lead to some place of interest ahead; and is not
like many others, which possess no charm, excite no emotion,
and promise no destination worthy of notice. And what more
contributes to the development of this atmosphere than the at­
tractive scene presented; the bold mountain, with its beautiful
Indian name; the broad acres of productive land; the evidences
of mineral wealth, much of which has been mingled with and
has fertilized the earth in many places, far and near; the sub­
stantial dwellings, and accompanying structures that abound;
and the general appearance of thrift and prosperity, everywhere
conspicuous. Truly for these reasons, as well as because of its
locality, may Buckingham be styled the central star in the con­
stellation of surrounding districts.
Bucks County in the Revolution.

BY GEN. W. W. H. DAVIS, DOYLESTOWN, PA.

(Buckingham Meeting, October 23, 1863.)

Bucks county has a Revolutionary history both interesting and honorable. Her location made her the scene of many important events in that memorable struggle. Around her, and within a few hours' travel, are the Hall of Independence, where constitutional liberty was born; and the battle-fields of Trenton, Princeton, Brandywine, Germantown, Red Bank, Monmouth, and the bleak hills of Valley Forge. On three occasions the Continental army, with Washington at its head, marched across the county, and on her soil that great chieftain and his shattered battalions took refuge in December, 1776, behind the friendly waters of the Delaware, when sore pressed by the enemy.

When the war was found to be inevitable, Bucks was one of the first counties to act. As early as July 9, 1774, several of her leading citizens, among which were Joseph Hart of Warminster, and John Wilkinson of Buckingham, were appointed to represent Bucks at a meeting of all the county committees at Philadelphia. At that meeting Joseph Hart was chairman of a committee that reported in favor of "a congress of deputies from all the colonies," the first action of the kind taken. A committee of safety for the county was appointed the 16th of January, 1775, of which Joseph Hart was chairman, and John Chapman, clerk.

When Congress authorized an army, the young men of Bucks sprang forward to defend their county. John Lacey, an orthodox Quaker of Buckingham, raised a company for Anthony Wayne's regiment in January, 1776. His first lieutenant was Samuel Smith, of Buckingham; and Robert Sample, a scholarly man of the same township commanded a company in Colonel Hubeley's Tenth Pennsylvania regiment. Adjutant Johnson, of Colonel Magaw's Sixth regiment, also from Buckingham, was captured at Fort Washington. A considerable number of young men of the society of Friends entered the
military service, and among them we find the names of Janney, Brown, Linton, Hutchinson, Bunting, Stackhouse, Canby and others. Of course the Meeting, in accordance with its principles and teachings, could not sanction the martial attitude of her young men, and many of them were “dealt with.” Nevertheless, the society did not forget that charity taught by the great founder, and down to April, 1776, the Meeting of this county had distributed £3,900, principally to New England; and Falls Monthly Meeting authorized a subscription for the suffering inhabitants of Philadelphia.

Bucks county sent a battalion of 400 men under Colonel Joseph Hart, to the Flying camp near Amboy, in the summer of 1776, whose quartermaster, Joseph Fenton, Jr., was, I believe, from this township.

The campaign of 1776, in New Jersey, was disastrous to the Americans, and on the 8th of December, Washington and his whole army were across the Delaware and on Bucks county soil. All the boats along the river for many miles, and the lumber and scantling, were collected and removed to the west bank; and when the enemy came to the river in hot pursuit, they could not cross. The Delaware saved Washington, and saved the cause of Independence. The Continental army lay along the river from Dunk’s ferry to New Hope, and all the ferries were carefully guarded. The enemy lay on the opposite side, watching and waiting for the river to freeze over so they could cross, but the Almighty had the American cause in His keeping and the river continued open. Washington charged General Greene with the safety of the boats, and he was at Bogart’s tavern, now Righter’s, at Centerville, on the 10th of December. Among the points occupied by the troops, were the three regiments of Lord Sterling at Beaumont’s in Solebury, and De Fermoy was at Coryell’s, now New Hope; the First Pennsylvania rifles were stationed at Thompson’s mill in Solebury. The officers quartered in farmhouses near their troops, and I find that Captain Washington, Lieut. James Monroe, afterward President of the United States, and Doctor Ryker, were at William Neeley’s in Solebury. Captain James Moore, of the New York artillery, a fine young man of 24, died of camp fever at Robert Thompson’s, the day the army marched for Trenton,
and was buried just below the mouth of Pidcock’s creek, in the edge of the timber. Marinus Willett, Jr., of the same regiment, died at the house of Matthias Hutchinson, Solebury, and was buried near the dwelling, whence his remains were removed to the family vault. Mr. Hutchinson was a soldier in the French and Indian war, and was near Wolf when he fell on the plains of Abraham. This meeting-house was used as a hospital during this period, and I suppose soldiers were buried about where the turnpike crosses the hill, as some of their remains were uncovered when the pike was made. On meeting days the soldiers put one-half of the house in order for worship, which many of them attended. The only Monthly Meeting held out of the house during the war was on February 1, 1777, in Thomas Ellicott’s blacksmith shop. The depot of supplies was at Newtown. While the army lay in Bucks county, in December, 1776, some of the troops were in a suffering condition. The First Pennsylvania rifles were barefooted. Washington thanked the Committee of Safety for the old clothes collected for the army, and at his request one person was appointed in each township to collect blankets for the troops.

The headquarters of the commander-in-chief and his most trusted lieutenants were in Upper Makefield, within easy communication with each other. Washington was at William Keith’s, on the road from Brownsburg near the Eagle; Greene at Robert Merrick’s, a few hundred yards away across the fields and meadows; Sullivan at Hayhurst’s, and Knox and Hamilton at Dr. Chapman’s over Jericho hill to the north. These old houses are still standing, and some of them had not undergone material change until recently. The bulk of the troops were encamped within a short distance of the commander-in-chief. When Greene quartered at Merrick’s, the Rhode Island blacksmith lived on the fat of the land devouring his flocks of turkeys, and monopolizing his only fresh cow, besides eating her calf. In return he allowed the family to use sugar from the barrel bought for his mess. It is a family tradition that Washington took supper with Greene the night before the army started for Trenton, and the young daughter of Mr. Merrick waited upon the table, and kept the plate from which he ate as a memento of the occasion. Greene is said to
have purchased the confidence of the daughter, Hannah, by the
gift of a small tea canister, which was kept in the family many
years. It should not be forgotten by the student of American
history, that the campaign against the enemy at Trenton, the
turning point in our Revolutionary struggle, was planned on
Bucks county soil, and that Washington and his army marched
from the hills of Makefield to put it into execution. Just when
Washington first conceived the idea of attacking the Hessians
at Trenton is not known. Bancroft says he wrote Colonel Reed
about the 23d, “Christmas day at night, one hour before day,
is the time fixed for our attack on Trenton.” The troops he
selected were those of New England, Pennsylvania, and Vir­
ginia, and among the officers chosen to lead this forlorn hope
of constitutional liberty, were Greene, Mercer, Sterling, Steph­
en, Sullivan, Knox, Hand, Monroe and Hamilton all in the
confidence of the commander-in-chief. The battle of Trenton
is too familiar to every reader of American history for me to
detain you with a recital. It will suffice to say, that the troops
left camp about 3 p. m., on Christmas day, crossed the Delaware
near Taylorsville, James Slack, a young man who lived near
Yardleyville, and two other young countrymen, assisting to row
them over. The army marched on Trenton in two columns. At
the outposts an interesting little episode occurred.—Washing­
ton inquired of a man chopping wood at his door, “Which way
is the Hessian pickets,” and the surly reply came back, “I don’t
know.” “You may tell,” said Captain Washington, of the
artillery, “that is General Washington.” The man dropped his
axe in a moment, and, raising his eyes to Heaven, exclaimed,
“God bless and prosper your excellency; the picket is in that
house, and their sentry stands near that tree there.” The army
recrossed the river the same afternoon, with the Hessian
prisoners, who were conducted to Newtown, where the officers
were quartered at the taverns, and the soldiers confined in the
church and jail. The officers signed their parole at Newtown,
on the 30th, and were escorted to Philadelphia, while the rank
and file were conducted to Lancaster. Among the prisoners
was a young British officer who was quartered at the house of
Dr. Jonathan Ingham, of Solebury, where he died of pleurisy
from a cold, and the doctor announced his death to Washington
in some touching verses. Washington again crossed the Delaware with the same troops on the 29th of December, and inaugurated the campaign that nearly relieved New Jersey of the enemy.

For several months the active scenes of warfare were now removed to a distance from Bucks county, and her citizens were not disturbed by alarms of invasion. In the meantime, however, several calls were made upon the militia of Bucks for short terms of service; the county frequently furnished wagons, and on one occasion, the farmers were called upon to supply the Continental army with 4,000 bushels of grain for horse feed.

We next find the Continental army in Bucks county, with Washington at its head, in the summer of 1777. When the British sailed south in July, the American army marched for the Delaware, Washington, with Greene’s division, reaching Coryell’s ferry the night of the 29th, and one brigade crossing before morning. General Stephen crossed at Howell’s ferry about the same time. These two divisions, forming the bulk of the army, were put in march down the York road, passing by this meeting-house; the march of armed men and the rumble of cannon wheels disturbing the quiet that prevails around a house of worship. The army lay on the Neshaminy hills about Hartville, then the “Cross Roads,” for thirteen days and until the destination of the British was known. While there, General Lafayette, who had just arrived from France, reported to Washington for duty, the latter quartering in the house now the property of the Bothwell family, near the north end of the bridge across the Neshaminy. The army marched hence the 23d of August, and met the enemy on the disastrous field of Brandywine, where the gallant young Frenchman was wounded. He was conveyed up the Durham road to Bethlehem, passing through Centreville, and no doubt stopping at Righter’s tavern.

During the occupancy of Philadelphia by the British, the country between the Schuylkill and Delaware was debatable ground, and traversed by parties of both armies. Frequent incursions were made into this county by the enemy. The 18th of February, 1778, the cavalry companies of Captain Hovenden and Thomas, composed of Bucks county Tories, made a raid on Newtown, where they took a quantity of clothing made up
for the Continental army, captured Major Murray, killed and wounded nine and took twenty-nine others prisoners. In April of the same year the enemy came up to Bristol and captured Colonel Penrose and several other officers. This debatable ground Washington entrusted to the command of General John Lacey, which was a high compliment when we consider that he was not yet twenty-three years old. He had great trouble with both the Tories and the British. He frequently had his headquarters at Doylestown, and we find him there the 19th of February, 1778, with several hundred men. While quartered at what is now the county-seat, our Quaker General and his men did not want for palatable rations, for the receipts of the purchasing commissary cover veal, beef, flour, mutton, turkeys, fowls and whiskey, not a rifled article. From Doylestown he moved his force down to the Crooked Billet now Hatboro, where he was attacked the 1st of May, 1778, and defeated. The battle reached over the county line into Bucks, and several American soldiers were killed in Warminster, where lie their remains unmarked by stone or monument. During this trying period the militia of our county were frequently called upon and turned out.

We next find the Continental army in Bucks county in June, 1778. After a six months' residence upon the bleak hills about Valley Forge, Washington put it in march the 18th of June, to intercept the British in their retreat through New Jersey, on their evacuation of Philadelphia. Washington spent the night of the 20th at Doylestown, with the main body, and the next afternoon marched for Coryell's ferry, striking the York road at Centreville, and passing by this venerable edifice a second time in ten months. The army crossed the Delaware the 22d, and a few days afterward, met the enemy on the field at Monmouth. Where they encamped the night of the 21st we do not know, but no more desirable place could be found than in this vicinity. The night Washington spent at Doylestown he pitched his tent in the yard of the farmhouse belonging to the late John G. Mann's estate, and Lafayette quartered at Thomas Jones' in New Britain. Mrs. Jones wishing to do honor to the young nobleman, gave him her best bed to sleep in. When he came down stairs the next morning, she inquired of him, with no
little satisfaction on her countenance, how he had rested. He answered, "Very well, Madame, but your bed is a little too short."

In September, 1781, the French and American armies, en route to meet Cornwallis in Virginia, passed through Bucks county. They crossed the Delaware on the morning of the 1st, at Trenton and neighboring ferries, and the same afternoon passed the Neshaminy at the rope ferry, encamping that evening at the Red Lion, in Bensalem. The next day the united armies marched through Philadelphia amid the united huzzas of the loyal inhabitants. When the Continental army returned North after the surrender of Cornwallis, a portion of it a fourth time marched through Bucks. This was the last time that soldiers of the Revolutionary army in any considerable numbers pressed the soil of our county.

Several minor events, connected with the Revolutionary struggle, took place in our county and disturbed the public peace. The crimes and exploits of the Doans are part of our history. These five brothers, sons of respectable parents of Plumstead, were men of remarkable physical strength and great courage. They were of good reputation before the war, and probably were partly driven into hostility to their country. They began their career of infamy by robbing friends and neighbors, and went on until they became the dread of communities and were declared outlaws. One of their most daring acts was the robbery of the County Treasury at Newtown, in the fall of 1781, getting a large amount of money which they divided at Wrightstown school-house the same night. All but one or two of these famous, but bad, men came to violent ends.

It is not generally known that our county furnished Commodore Barney with riflemen for the Hyder Ali, which fought a desperate action with the General Monk, the 26th of April, 1782. They behaved in the most gallant manner. It is related of one of these brave men, by the Commodore's widow, that he said to the captain, "Do you see that fellow with the white hat?" and firing as he spoke, the captain saw the poor fellow "with the white hat" spring about three feet from the deck to rise no more. "Captain," continued the marksman, "that's the third fellow I've made hop." It was found after the action that
every man of the enemy, who had been killed by small arms, was shot in the breast or head, so true and deadly was the aim of the Bucks county riflemen.

In our county, as elsewhere, the war bore with great severity upon those who would not take up arms, or submit to all the unjust exactions of the period. Among others, committed to jail at Newtown, for thus offending, was Joseph Smith, a son of Timothy, of Buckingham, and the inventor of the iron mould-board. He whittled out the model while in jail, and lived to see his predictions of the great benefit it would confer upon the farmer, realized. His invention excited great interest among the military officers at Newtown, and several asked to see the ingenious prisoner, and were much interested in his explanations. The case of Thomas Watson, a Friend, also of Buckingham, was one of still greater hardship. Hay had been exceedingly scarce in the winter of 1778-79. He had saved a stack, which he intended to distribute among his less fortunate neighbors, but which the landlord at Centreville wished to buy with worthless Continental money. Mr. Watson refused to sell, but told the landlord that when the stack was opened he would receive his share with the rest. This did not suit the pretended patriot; who offered the money for the hay which was refused. The landlord caused the arrest of Mr. Watson, on the charge that he refused to sell him hay for paper money. He was confined in the jail at Newtown, tried by court martial, and sentenced to be hanged, and all efforts to have him pardoned failed. At last Mr. Watson's wife appeared before Lord Sterling, who commanded at Newtown, at a time his nature was softened by good cheer, purposely provided by the landlady of the hotel where he boarded. He withstood her eloquence as long as he could, when he raised her to her feet and said, "Madame, you have conquered; I must relent at the tears of so noble and good a woman as you. Your husband is saved."
DR. ISAAC S. MOYER.

Born February 27, 1838, died September 7, 1898.

Author of the "Flora of Bucks County," contained in the "History of Bucks County," by Gen. Davis, published in 1876. Dr. Moyer bequeathed his valuable herbarium to the Bucks County Historical Society; see preface, page xxxvi.
Indigenous and Naturalized Flowering Plants, Ferns, and Fern Allies of Bucks County.

BY DR. ISAAC S. MOYER, QUAKERTOWN, PA.

(Quakertown Meeting, April 15, 1884).

The complete flora of Bucks county would embrace, in addition to the plants mentioned in the title of this paper, all the lower orders of the vegetable kingdom. These orders contain an immense assemblage of forms, many of them of surpassing beauty, when examined by lens or microscope, and with specific characters just as sharp and valid, as obtains among higher forms.

The study of these humbler plants would be of absorbing interest, but, by the botanists of the county, they have been scarcely touched, and years must elapse before any successful attempt to catalogue them can be made.

A brief glance at these forms of vegetable life may not be unprofitable. The Musci or mosses stand highest in the scale of organization, and with their roots, stems, leaves and organs of fructification resemble plants of the higher types of structure. In fact, they look like trees and shrubs in miniature. No botanical taste is necessary in order to appreciate the beauty of these plants. During every month of the year, unless snow mantles the earth, they will reward the searcher in field, wood, or rocky hillside. You will notice, that when all other vegetation is brown and sere, mosses put on their loveliest green. Has any one ever attempted to define all the shades of green that the mosses of a single woodland show? You will find them from the most delicate yellow-green, varying to shades so intensely dark-green as to seem almost black. As to form of leaf and stem, we have here an endless variety of the most exquisitely chiseled, feathery foliage to be found in the vegetable kingdom. Bucks county is rich in species of mosses, Haycock and Buckingham mountains being especially rich localities for some of the rarer forms. Mr. Eugene A. Rau, an excellent botanist, of Bethlehem, Pa., has long been making mosses a
specialty, and is an authority on the subject. Moss lovers are glad to know that a work on the mosses of the United States is now in press at Cambridge, and will soon be published.* I will add that the shingle-covered roofs of old buildings are often good collecting ground for the bryologist.

The next order in the descending scale of plant life, is the Hepaticae or liverworts. In this order the distinction of stem and foliage is almost wholly lost, and, were it not for their green and lively colors they would be hard to distinguish from the lichens, next to be considered. Some of these liverworts are very beautiful. They must be looked for in damp situations, especially in ravines, at the base of wet and slippery rocks, where they are continually bathed in the spray of some small waterfall. In this country these plants have been especially studied by the late C. F. Austin, of Closter, N. J., by whose early and lamented death, a timely monograph on these interesting plants has been rendered impossible.

The Lichens, in which the familiar stem, leaves, and branches are entirely lost, and in which we have only a more or less flat expansion of structure not at all resembling that of a true leaf, and of almost any color except that of true green, are a most interesting order. Every one has seen the gray lichen covering fences, rocks, and trunks of trees. A closer inspection will discover that it is not only the gray lichen, but that there are many kinds of various colors, yellow, red, blue, purple, and brown, sometimes even upon the same tree, rock, or fence. In our northern flora, lichens play a conspicuous part, and probably few persons have thought, what an entire and utter change our landscapes would undergo if our lichen flora were blotted out of existence. This flora never changes, but, winter and summer, our eyes are relieved and gladdened by its harmonious colors. As an instance of the fullness of our lichen flora, I need only to say that, during an excursion to the Haycock mountain, made last summer, Dr. Eckfeldt, of West Philadelphia, collected sixty-five species in the course of a few hours. The Doctor was delighted with the richness of the locality. The lichens of this country have been well studied, and are now being described by Dr. Edward Tuckerman, of Boston.

* Published May, 1884, by Lesquercut & James.
The next order to be glanced at is the Fungi, known in common parlance as toad-stools and mushrooms.

This order is of vast extent, in number of species, and variety of form. No person, however unobservant of the forms of life around him, can fail to have had thrust upon his notice sudden growths of fungi or mushrooms, which have literally sprung up in a night, and produced vivid patches of color and life where nothing was seen before. To this order belong the different forms of smut, rust, mildew, and mould, so pernicious, especially to the farmer and horticulturist, and the neatest and most painstaking housekeeper is continually liable to their ravages in cellar, kitchen and pantry. The destruction by rust and mildew in the aggregate is something enormous; careful and sober estimate has placed it in a single year in this country at $100,000,000. In the lower levels of fungus life recent researches have developed results, in which, not the medical world alone, but suffering humanity everywhere, is deeply interested. The germ theory of disease is, that many forms of disease are caused by the introduction into the blood of very minute fungous plants, called bacteria, which, developing inordinately there, produce the diseases in question. The germ theory rests on good analogical grounds, and if the goal, expected by many of the best scientists of the age, be reached, typhoid-fever, diphtheria, scarlet-fever, and even consumption, may yet become as amenable to control as small-pox has been since the immortal discovery of Jenner.

The study of Fungi is called mycology, and many botanists all over the country are working up this order of plants. At West Chester, in the neighboring county of Chester, a party of gentlemen engaged in the study of the fungi of that county, have organized a mycological club. Attention has lately been called to this club by the lamented death of William T. Haines, Esq., the lawyer naturalist, a member of the club, and a gentleman, who, in spite of an exacting law practice, found time to do good work in natural science.

The last of these lower orders is the Algae. Passing by the beautiful and brilliant sea-weeds, belonging to this order, as not occurring in Bucks county, we will consider for a moment the bright green algae, so common in
our ponds and streams. These plants constitute the green
scum and frog-spittle or ordinary folk-lore. Even in mass they
are beautiful, but under the microscope they develop into ab-
sorbing interest. The desmids, belonging here, are altogether
microscopic; they have crystalline forms of endless variety and
tint. Excepting the color, which is always some shade of
green, plates of desmids resemble the ever changing pictures of
the kaleidoscope. In the desmids we reach the very border land
between animal and vegetable life, and as these minute plants
have free motion, they were long regarded as animals, but their
true position in the vegetable kingdom is now universally ac-
cepted. Prof. Francis Wolle, of Bethlehem, stands almost alone in
this country as a critical student of these plants. The streams
and ponds of Bucks have been often explored by him, and in
his forthcoming work on the fresh water algae of the United
States, our plants will have due recognition.*

Taking up now the flowering plants and ferns of Bucks
county, we are struck by the fact that although one of the
earliest settled regions of the State, and with a rich and inviting
flora, no attempt had ever been made, up to a very recent period,
to catalogue our country’s floral treasures. Delaware, Chester
and Northampton counties had been thus honored, but nothing
had been done here. It is interesting to know, from a his-
torical point of view, that many of the older botanists, whose
works are now the classics of botanical literature, undoubtedly
collected within our borders. The Bartrams, Michaux, Muhlen-
berg, Collins, Schweinitz, Durand, Rafinesque and others made
excursions along the Delaware into the southern and eastern
portions.

Some records of their excursions and discoveries remain to us.
The eccentric Rafinesque, a Sicilian by birth, while living in
Philadelphia, collected extensively in all the surrounding coun-
try. This man, though an excellent botanist, had a mania for
describing new species, not only in botany, but in all departments
of nature. On one occasion he sent a paper to a scientific
society, gravely describing twelve new species of thunder and
lightning! So wretchedly did he prepare his specimens that his

* Published in 1886.
friends dubbed them "Latin-Hay." In more recent years, the two Martindale brothers, Dr. Joseph and Isaac C., collected largely in the lower districts, and their researches have been an invaluable assistance in making up the flora. Some of the upper districts, especially those along the Delaware river, were often visited by botanists from Bethlehem and Easton, and many fine discoveries made. In this region the veteran botanist, Prof. T. C. Porter, of Lafayette college, did excellent work, and was rewarded by finding at the Nockamixon rocks the rare Sedum Rhodiola, a relic of the glacial epoch, and rarely found elsewhere within the limits of the United States.

These were beginnings, and of great assistance in working up the whole flora of the county, afterward undertaken by the writer. Coming from one of the central and botanically monotonous townships of Montgomery county, in 1859, I became a resident of one of the river townships of Bucks county. The change in the flora was most marked; many plants, entirely new, were met with, and a slumbering botanical enthusiasm was soon aroused. After about ten years of conscientious work and extensive collecting in all parts of the county, the idea of publishing a Bucks county flora gradually took shape, and only awaited a favorable opportunity, which soon presented itself, as General W. W. H. Davis was then about to publish his "History of Bucks County" and kindly requested Dr. Joseph Thomas and myself to furnish our manuscripts of the fauna and flora of the county for publication in his work. Thus, in 1876, the first flora of Bucks county was published. The flora at that time contained 1,166 species and varieties. During the eight years that have since elapsed, the number of species has been increased to about 1,250, thus bearing out the author's idea, that the field was by no means exhausted. There is no question, that, by diligent future research, the number can be augmented above 1,300, showing a flora of wonderful richness and variety.* Chester and Delaware counties are largely exceeded, and the large and botanically rich county of Lancaster, has been fully equaled. The whole flora of the State of Indiana, recently published, contains only 1,432 species, not 200

* A revision of Dr. Moyer's Catalogue was published June, 1905, in the second edition of Gen. Davis' History of Bucks County, by Dr. C. D. Fretz, of Sellersville, Pa., which contains the names of 1,581 species and varieties.
more than Bucks alone. The entire flora of the United States, according to the most recent estimates, contains about 10,000 species, so that our county must be credited with more than one-eighth of the entire national flora. This showing, naturally produces a feeling of pride in the botanists of the county. It must be a gratification to all, that old Bucks, so rich in many things, should take advanced rank in her vegetable productions.

You will pardon me for a brief allusion to the botanists within the county, by whose aid a complete flora of the county has been rendered possible. In this vicinity, Dr. Joseph Thomas, Dr. Charles Meredith, and John J. Moore have long been plant lovers, and have detected many fine species in their chosen haunts. More recently, Miss Ellen Moore, and Oliver B. Snyder have been assiduous cultivators of the science. Mr. Snyder, whose early and lamented death merits here a passing notice, developed remarkable botanical acumen; he discovered many rare plants in a region which the writer had supposed well gleaned. In the northeastern region J. A. and H. F. Ruth and Miss Margaret J. Moffat, all of Durham, have added three ferns, and the beautiful five-flowered gentian, to our flora within a few years. C. A. Gross, formerly of New Britain, but now of Vineland, N. J., was long a worker on our flora, and to him the writer owes much information. Mrs. Dr. Parry, and Charles F. Myers, of Doylestown, have done good work; to Dr. Parry we owe the first authentic discovery of the rare and beautiful climbing fern within our limits. Dr. C. D. Fretz, of Sellersville, is, at the present time, the most active botanist within the limits of the county; he brings to his work the experience of years, and an enthusiasm that never lags; among many other good things, Dr. Fretz has crowned his work by discovering in the past year, the rare and local Simum Car索尼, Durand, a plant only known before from the Pocono mountain, and one station in Connecticut. This plant grows at Watt's Gap, in Rockhill township. Although many good things have been found, the field is not exhausted, and the worker on the flora of Bucks may expect for years to come, to add new species to the list. No local flora is complete until every meadow, copse, hillside, ravine, and stream has been separately examined, and until the whole river border has been thoroughly looked up. Many plants are
extremely local in their habitats, and perhaps fourscore of our plants have been found in one spot alone.

Many of our plants are very beautiful. In this short summary this subject can be only glanced at.

I will only mention a few of many that crowd my mind. The white water lily, that floats upon the placid middle-reaches of the Tohickon, is a thing of beauty whose charms poets have often sung; the pickerel-weed accompanies it, and the cerulean blue of its spikes contrasts charmingly with the marble whiteness of the lily. The orange-red, or Philadelphia lily in rocky woods or copses, has no peer among our northern members of the family, and once seen will always be remembered. If any one has ever seen an upland meadow blazing with the scarlet of the painted cup, that picture will always have a fragrant spot in his memory; the birds-foot violet, one of our rarest kinds is a plant of surpassing beauty; the deep purple sheen of its petals is changed to many colors under varying conditions of light; the flint hill region is a famous locality for this beautiful violet. Along the river border the delicate harebell hangs its purple clusters over the mossy cliffs. This is the same plant as the Scotch harebell, so often sung about by poets. Scott's beautiful allusion in "Lady of the Lake" will recur to many.

"A foot more light, a step more true,
Ne'er from the heath flower dashed the dew,
E'en the slight harebell raised its head,
Blastic from her airy tread."

The fringed gentian is another of our loveliest flowers. Upon its petals heaven's own blue is grandly reflected. In the writer's opinion, no plant within our borders, has such transcendent loveliness; it is rare and must be sought in our northern bogs. The cardinal flower, common throughout the county, recalls some rich denizen of the tropics. In the autumnal months, a wanderer in boggy ground will catch a glimpse of intensest cardinal. Closer investigation will reveal the scarlet lobelia, surrounded by many plants of later summer, fit emblem of barbaric queen, surrounded by her dusky subjects; in other countries this common native of our swamps is most sedulously cultivated for its intrinsic beauty. Scores of our native plants might be enumerated, whose beauty is not surpassed by those of any region, but time forbids. I will however, before leaving this subject
mention the orchids of Bucks county. This famous family, prized by horticulturists, is well represented in our flora. We have twenty-one species, all of great interest, but some of especial grace and beauty. The showy orchis, found in rich woods throughout the county, has a large purple flower of great elegance. The purple fringed orchis of our bogs is one of our handsomest species, but quite rare. The rattlesnake plantain is more beautiful in its foliage than in its flowers. The elegant, white-veining of its leaves renders it unique among our plants. In our northern meadows the rose-colored pogonia is a superb plant, and in its chosen haunts gives its rosy hue to whole acres of meadow land. The queen of all our orchids however, is the stately calopogon. Only the peat-bogs of Springfield produce this lovely flower, but there it is sufficiently abundant, producing masses of purple bloom.

We have three Cypripediums or lady's slipper, two with yellow flowers, and one with a magnificent, large and beautifully mottled purple flower. All three are rare, but when careful search reveals them in their haunts, the time and labor spent in seeking them is not regretted. The construction of this flower is most curious and typifies well a strange and curious family. Bucks county, like all southeastern Pennsylvania, was originally a densely timbered country, and magnificent forests of hard wood, with a thin sprinkling of soft wood, or coniferous trees, covered its surface. These forests have now almost entirely disappeared. In fact, there has been so unwise and reckless a destruction of forest growth, that we are already reaping the disasters which such conditions entail. Our smaller streams are disappearing entirely and our larger ones are dwindling to mere brooks. Forest trees are the natural condensers of moisture on the largest scale, and in their absence, and with the sun's summer rays beating directly on stream sources, the gradual obliteration of our streams is just as natural and inevitable a result as that of any other phenomenon of nature. The denudation of forests on a large scale, as we now have it in the Eastern states, is the fruitful cause of our summer droughts with all their train of baleful consequences. It is high time, that by legislation or otherwise, this ruinous destruction was abated, and the forest replaced by wise and systematic effort. The older governments
of Europe, driven by hard necessity, have moved persistently and successfully in this direction; and no subject calls more loudly for well-directed efforts in this country. Although our forests have been so sadly decimated, the types of our forest growth have almost, if not quite, all remained to the present day. To this beautiful forest vegetation is largely owing the charms of that rural scenery for which Bucks county is famous, and which so closely attaches her sons and daughters to her soil.

Our forest flora consists of seventy-five species. All these attain the altitude of true tree growth, twenty feet and upwards. Some of these species are now very rare and many are becoming rarer every year. One of our grandest trees is the tulip poplar, belonging to the magnolia family. When in bloom nothing could be more beautiful. We have fourteen species of oaks; two, the shingle oak and the Spanish oak, are so rare as to be botanical curiosities; the others are sufficiently common to give feature to our landscapes and augment largely the value of our farms.

The walnut family, Juglandaceae, is represented by both the white and black walnut and by five species of hickory. In addition to the value of their timber, these trees yield, in the aggregate a large revenue from the sale of their fruit. The shellbark crop annually sent from this county to the markets of Philadelphia and New York is immense, and would seem incredible to one who has not given the subject attention.

Of the pine family, we have eight species, of which the pitch pine, hemlock, spruce, and red cedar, are the most abundant. The white pine is occasionally met with in isolated specimens, but I do not regard it as truly native. The juniper, found abundantly in some northern stations, is my beau-ideal of arboreal symmetry and beauty; its berries are collected for medical purposes.

Of birches, we have three kinds, sweet birch, white birch, and the black birch. All these trees are very beautiful, and what Bucks county child has not tasted the toothsome birch!

Our willows are fourteen, and our poplars three. This family which gives a special character to our bog and river scenery, is the most difficult problem the botanist has to unravel, and even in our best text-books the need of thorough revision is painfully apparent.
The chestnut is common in many parts of Bucks, and is of great economic importance, as to both timber and fruit. The beech, iron-wood, and horn-beam occur frequently, and produce valuable timber for certain purposes. There are two mulberries, and two elms. The slippery elm has important medical properties, and the white elm is one of the most graceful of our forest trees. The elm tree is not sufficiently appreciated in Bucks county. Our Yankee friends value it rightly, and by its use have wonderfully beautified their towns and highways. The sugarberry, along the Delaware border, is a fine tree, of large proportions. The sassafras is a common species, with magnificent autumn foliage, and redolent of the great tropical order Lauraceae. We have three species of ash, two of them valuable timber trees, and becoming altogether too rare.

The catalpa is perhaps no native, but makes itself perfectly at home, and in late June is a pyramid of flowers to be succeeded later by its curious Indian beans.

The persimmon, becoming rare, is of a tropical order extending a single species almost entirely through the temperate zone. Of our five dog woods, only one attains true tree dimensions. This tree is one of the most characteristic of our American species, and in May covers our woodlands as with a mantle of driven snow.

The wild-plum, wild-cherry, four hawthorns, the crab apple, and the June berry or shad-bush are our Rosaceous trees, every one of them beautiful in flower, and several of them with delicious fruit.

We have only two Leguminous trees, the fragrant locust, and the red bud or Judas tree. Where this latter abounds in our trap-rock region, the hills in the flowering season resemble vast peach orchards. The stag-horn sumac, with its crimson fruit-panicles, is a gorgeous tree, with handsome feathery foliage.

The maples of which we have five species, the mountain maple, sugar maple, silver maple, red maple and the box elder, all handsome trees, will conclude this rapid review of our forest flora, than which few richer can be found in the same limited territory.

Of woody plants and shrubs, Bucks county has about 110 species. Some of these almost attain the dignity of trees, others are quite small. Many of our shrubs are very beautiful
FLOWERING PLANTS, ETC., OF BUCKS COUNTY

and deserve cultivation as well as, or better than, the expensive exotic shrubs of our lawns and gardens. The rhododendron, and the laurels of our river border are very handsome and showy. Our two azaleas are very beautiful. The trailing arbutus, or May flower, our lovely harbinger of spring, is a shrub, though usually considered a lovely herb.

The flowering raspberry, with large rose-colored flowers, is a very ornamental shrub. In fact, the greater number of our shrubs are handsome in flower and foliage, and in May and June cover our county with waves of bloom, and load the air with fragrance. Many of our shrubs bear fruit, both delicious and wholesome. I need only mention the blackberries, raspberries, whortleberries, blackhaw, or sheepberries, etc., etc. Some have valuable medical properties. The prickly ash, burning-bush, witch-hazel, spikenard, ginseng and sumac belong to this category, which might be much extended. Noxious properties in our shrubs are rare; the poison ivy and poison sumac, are notable exceptions; the latter denizen of our bogs, exhales a really dangerous poison, much more virulent than the poison ivy.

Our herbs embracing the great bulk of our vegetation, possess many points of interest, and might, with profit, be the subject of a separate paper; I must however, pass them by with the remark that in addition to beauty of form and flower, the economy of the fertilization of their flowers presents a subject of absorbing interest, which is only beginning to receive the attention which it merits. It has engrossed the mind of a Darwin and a Gray with most fruitful results to science. I will only say that the results of their investigations, have proved that self-fertilization in plants is the exception and not the rule, and cross-fertilization, by insects and current of air, the rule and not the exception.

Our entire flora consists of one hundred and fourteen orders of plants. Our largest order is the Compositae or sun-flower family, containing one hundred and twenty-six species. Then in descending order we have Granineae or grasses, ninety-six species; Cyperaceae or sedges, ninety-five species; Leguminosae or bean family, fifty species; Rosaceae or rose family, forty-five species; Labiatae or mint family, forty-four species; Ranunculaceae or
butercup family, thirty-four species; Scrophulariaceae or figwort family, thirty-four species; Cruciferae or mustard family, thirty-four species; Caryophyllaceae or pink family, thirty-three species; ferns and fern allies, thirty-seven species; liliaceae or lily family, twenty-six species; Umbelliferae or parsnip family, twenty-five species. Our largest genus is Carex or the sedge genus with sixty-seven species. Aster and Solidago come next, the former with eighteen, the latter with nineteen species.

In presenting this hasty summary of the flora of Bucks before the Bucks County Historical Society, I was met on every hand by the temptation to enter more into detail. Nothing is more difficult and unsatisfactory than to skeletonize a subject whose full, complete and rounded proportions are so well worth portrayal. Yet if this brief and imperfect effort shall result in arousing a more general interest in the vegetation of our county, I shall feel amply repaid for the time and care spent in its preparation. It has always been a matter of keen regret with me, that in so inviting a field the laborers should be so few. The tendency at present happily is to bring natural science more generally into schools and colleges. This is a most auspicious sign and cannot fail soon to produce additions to the corps of naturalists at present altogether too small in this country. In Europe the fauna and flora of every region is thoroughly worked up, while here certain forms of animal and vegetable life have been scarcely touched. It is a pleasant reflection that the Bucks County Historical Society has, on several occasions, invited the naturalists of the county to furnish papers on mineralogy, ornithology, botany, etc. It shows a healthy awakening on scientific subjects in our grand old county of Bucks.
Who were the Doanes? and where did they come from?

Whoever ransacks the minutes of at least three Friends' Monthly Meetings, the chaotic Orphans' Court files, Common Pleas records, deeds, wills, unindexed criminal dockets on file at Doylestown, goes over the cart loads of dusty tax-books in the court-house garret, and attempts to reconcile the traditions collected in many journeys over the river township of Bucks county will, in answer to the above questions, find it perhaps as difficult as I do to curb his tendency to overestimate the interest of facts thus laboriously gleaned.

John Doane (spelled with a suffixed e), founder of the name in America, and great-great-great-grandfather of the Bucks county refugees, was one of the Pilgrim Fathers. On the strength of a statement in the so-called "Father Pratt's" history of Eastham, Barnstable county, Mass., some of his descendants have claimed that he came to Plymouth from England in one of the first three ships. But as his name appears in the passenger lists of neither the Mayflower, the Fortune, nor the Anne, nor in 1627, when the original tendency in common was dissolved, we must rest satisfied with the fact that he came before 1630, when his name first appears on the tax list.

It appears from some family minute that he was born in 1590, and Heman Doane, of Eastham, in an oration in honor of his ancestor, a few years ago, quoted the family tradition that he had come from "Wales, west of England."

It is a great pity that this tradition was not a little more definite as to his antecedents, for it would have been very satisfactory to connect him certainly with the ancient West of England family near by, the Doanes of Cheshire.

The name of the 11th century conquerors, spelled variously Doan, Don, Donne, Done and Dawne was probably of Norman French origin, D'Oane, and in its etymology allied possibly to "dun," dark, swarthy.
Doubtless, all the variations of the name in England, Blackmore's Lorna Doone included, can be traced to this stock.

The male line of the Cheshire Doanes, now represented on the female side by Lord Alvanley, failed in 1630, and the name has fallen in the social scale in England within the last two centuries.

Among the several coats-of-arms current in the family here and in England, probably the Cape Cod one, with the gilt dove crest, is the most interesting. On the shield appears a unicorn, signifying wars between England and Scotland, and crosses referring to the crusades (gules on a ground azure). Beneath it is the motto, crux mihi lux—"The cross is my light."

The dove crest indicates that certain members of the family have helped negotiate treaties of peace.

Bishop Doane, of New Jersey, keeps the unicorn and crosses, but adopts the motto, "right onward."

A quartering on one of the English coats indicates that the Doanes were closely related to the Venables, Barons of Kinder ton, Cheshire, and relatives of the Conqueror.

"Near the lofty hall of Tilstone," says an old history, describing their seat, "are the ruins of the house of Flaxyards, seat of the Doanes of Utkinton, where Sir John Doane, knight, by his well pleasing services to his majesty James I, who took his pleasure and repast in his Forest of Delamere, A. D. 1617, of which he was chief forester, ordered so wisely his Highness' sports that he freely honored him with a knighthood and graced the House of Utkinton by his royal presence.

The name appears in Domesday Book, holding Utkinton, Cheshire, by knights fee. Ipse comes tenet Done, "Done holds as a 'comes' or lord's attendant." We find it on the battle rolls of Azincourt, Bloreheath and Flodden Field, and in the Froissart Chronicle, which tells of how Lord Alvanley fought at Poictiers, where having obtained permission of the Black Prince to do some feat of arms, that, "then he departed from the King with four knights who promised not to fail him, John Grey, Hugh Done, Miles Stapleton and Thomas Wall, and he was in the front part of the battle, where he did marvels in arms;" and we find it again in an ancient song which tells of
the "men of blood" who fell in one of the fierce battles between Henry IV and Hotspur.

"Here Dutton, Dutton kills a Done doth kill a Done;
A Booth a Booth, and Leigh by Leigh is overthrown."

If John Doane, the Pilgrim Father, did come from "Wales, west of England," with Cheshire one of its adjoining counties, it is not difficult to believe that he might have been a younger son, or, at least, a son of a younger branch of the Cheshire family, nor is there anything in the history of his American descendants to preclude the presumption that they were sprung from "a race of warriors," as an old history calls them "from the time of King John," and if anything were needed to strengthen this presumption it would be the statement in Ormerod's History of Cheshire, that the last Sir John Doane, on the troubles in the 17th century, adopted the cause of the Parliament and imbibed Presbyterian tenents, which could well account for at least one of his nephews or cousins emigrating to Puritan Plymouth.

Beyond the bare facts of Deacon John Doane having been the father of numerous children, having been governor's assistant in 1633, along with stern Miles Standish, and chosen deacon of Plymouth church in 1634, and having helped found the offshore colony of Eastham in 1644, where his family afterward lived, we have little to say of the first John Doane.

What sort of a solid sombre man one would have encountered in a deacon of Plymouth church, and even what Deacon John looked like, we need not find it hard to imagine, with the aid of one of Mr. Boughton's canvasses.

For some reason, so runs a tradition, he was rocked in a cradle in his old age, and though doubtless, at no time sprightly, we may perhaps from this conjecture, infer that he was, at least, restless.

Of his wife, as of the wives of many of his associates, we know nothing. Some one complains that the Pilgrim mothers have not been commended enough. Possibly the best objection against lavishing all the pity on the Pilgrim fathers, as distinguished from giving any at all to the mothers, is best expressed in the words of a New England lady of to-day, who declares that the
Pilgrim mothers had to bear not only all the hardships of the
Pilgrim fathers, but the Pilgrim fathers besides.

Up to a short time ago all we had wherewith to connect our
Doans of Bucks county with Deacon John and the New Eng­
land family, his descendants, from whom Doane street, in Bos­
ton, takes its name, was a minute in the records of the Middle­
town Friends' Monthly Meeting, which stated that on the 3d­
month, 17th day, 1696, Daniel Doane and Mehetabel, his wife,
brought a certificate of good conduct, etc., thither from the
Friends' meeting at Sandwich, Mass.

The breach had to be filled up with sundry Johns and Daniels
out of the local Cape Cod histories in a very unsatisfactory
manner.

Exactly what the relationship was remained a mystery until
Mr. John A. Doane, of Atlanta, Ga., went all the way to East­
ham, Mass, and showed Mr. Heman Doane there, a direct de­
scendant of Deacon John, how the latter had forgotten to look
in the records of his own county court, where much of his own
genealogy had lain unnoticed by him all his life.

These put it beyond a doubt that John had a son Daniel, or
Dan'l as they would call it there, who again had a son Daniel,
who was no other than our Pennsylvania emigrant.

About the time that the Pilgrim fathers were bestowing hard
names, commending doctrines as "freeting and gangrene-like"
and fining, whipping, ostracizing and banishing the Friends,
Daniel, Jr., with a dash of contrariness perhaps, not inconsistent
with some of his doings in Bucks county, deserted the religion
of his ancestors and joined the persecuted sect of Quakers at
Sandwich, about forty miles away from his native town.

The Quakers of Cape Cod, however, in those days were by
no means always meekly submissive. Recalcitrants were con­
tinually getting into trouble for "tumultuous carriage," an­
swering back in court, or giving the judge a piece of their mind.
One Norton, for instance, found occasion to say in court to
Governor Prince: "Thomas, thou liest; Prince, thou art a
malicious man; thy clamorous tongue I regard no more than
the dust under my feet; thou art like a scolding woman."

Since others had been bold enough to talk in this way
to the governor, we doubt not, from what we glean later, that
Daniel, Jr., put in his oar now and then, before he found it convenient to emigrate to Bucks county.

Notwithstanding the coolness that must have existed between Daniel, Jr., and his father, who, after amply providing for all his other children with farms and money, cut Daniel off in his will with one pound sterling, the latter probably continued to live at Eastham until the time of his journey across the wilderness with his wife Mehetabel, in 1696.

Considering that such patronymics as Heman, Myrick, Keziah, and Simeon, had been common in the family, Daniel's children, whom he took along with him, Daniel, Lydia, Eleazer, and Elijah, and Joseph, Israel, Rebecca and Elizabeth, born afterwards in Bucks county, got off rather easily as far as names went, but a generation later, we find his descendants in Bucks county consoling themselves with a free use of Tamar, Abigail, Ephraim, Tabitha, Ebenezer and Mehetabel. Although Daniel began well in Bucks county, and was, it appears at first a religious teacher among the Friends, about three years after his arrival a dark rumor "that Daniel should meddle in predictions by astrologie," brought him into trouble with the meeting which lasted almost continually until he was disowned in 1711.

He had a way of assuming the defensive which involved the frequent sending of committees to parley with him, whom he often met with "unseemly expressions and contemptuous flouts." From time to time, when it had gone too far, he would send in written apologies to meeting, one of which it appeared "was not fit to be read."

There was trouble too "as to ye man's wife that came to such an untimely end," as to which scandal Daniel declares in one of his numerous "papers" that "many mouths were open to speak things strange and ambiguous concerning me, but I was clear, both as to action and thought."

How far Daniel's astrological methods differed from those of Wiggins, may best be seen in his chief paper, worthy of Nostradamus himself, read before meeting in 1702, when the "rumors" had assumed their darkest character.

"In as much as many," reads the paper, here and there, "by their consulting the figures of conceptions, and with revolutions and profections, presume to tell what is contingent to bear upon
earth either to weal or woe, while they themselves are in ye bitter source, and are shut up under the oxt of ye animated spirit, and become fools to ye wisdom of Egypt; and inasmuch as it hath much amused the minds of many concerning me because I have done some things of that nature as to prediction, and some have been inquisitous to see ye aphorisms and schemes by which I did work them, and though I did never show it unto any, yet I do say ingenuously and without mental reservation, that I never was inclined, much less to study, any magic art or southing divination or negromantic trick.”

But soon after, taking unto himself seven devils worse than the first, he proceeded to walk “loosely and vainly,” and meet all attempts to recall him with “contemptuous flouts,” so that finally, tired out with Daniel and his dark doings, the Meeting in 1711, disowns the said Daniel Doan “to be one of us,” and “we being clear of him, his wickedness lies upon his own head.”

Between him and the refugees of Plumstead there is but a gap of two generations, easily filled up. It appears from his will, dated 1743, on record in Doylestown, and sundry deeds, that he was a carpenter, and in his latter days at least, after the death of Mehetabel his New England spouse, he took unto himself a second, by whom he had Samuel, Mary, Thomas, Sarah and Ebenezer, making in all eleven children whose descendants were to people the forests of North Carolina, the lake shores of Canada, and the backwoods of Pennsylvania and Ohio.

But it is in the astrologer’s son Israel, grand-father to the refugees, that we are particularly interested, and here again, after rummaging the court records, we are able to glean but a few meagre facts; that he removed from Middletown, lived for a while in Wrightstown, and squatted on the Indians’ land in Plumstead before 1726; that he lived to a great old age, through the Revolution, and until his wild grandsons had left their home forever; that he, too, got into trouble with meeting, and when, finally, in October, 1725, his case having been brought up several times, it appearing that “he had gone out from among the Friends to consummate his marriage contrary to our known rules of discipline,” he was finally dropped from membership.

Those were the days when, as an old Chapman manuscript
the Indians were friendly and deer and bears were in
great plenty, and bread was made from Indian corn, when the
grain was carried to market on caravans of horses tied head
to tail along Indian paths. It was the golden age between 1725
and ’60, when the men dressed chiefly in deer skins and the
women in linsey and linen. When no luxuries had as yet ap­
peared, and men ate from wooden trenchers with pewter spoons,
when the robust women could reap and make hay as well as
keep house, and walk ten or twelve miles to Monthly Meeting;
and all would make merry with no lack of good old Jamaica
rum at the harvest home.”

Passing over the other children of the above named Israel,
Mahlon whom I cannot trace, Elijah who died early, Martha
Michener, who notwithstanding her father’s trouble, was mar­
rried in meeting; Elizabeth Lewis, Mary Wharton and Rachel
Leipper, who lived near Plumstead meeting-house and had two
handsome daughters, we come to Joseph and Israel, parents
of the refugees.

Israel number two lived with his father and died before him
on the farm now owned by Reuben High, half a mile northwest
of Plumsteadville. He married Rachel Vickers and had chil­
dren, Abraham the refugee, Israel number three, grandfather
of Mr. A. J. Doan, of New Jersey City, to whom I am indebted
for much of my information; Thomas, whose son now lives at
Edgewood; Elizabeth, Mary, who married her cousin, Joseph
Doan, Jr., the refugee, and went with him to Canada; Rachel,
who married a William Burges, and one of whose sons became
president of the New Jersey state senate; and Leah, who mar­
rried John Skelton.

Joseph Doan, Sr., son of the first and brother of the second
Israel, a carpenter, and by tradition a maker of plows, though
as it appears from the tax books he bought and sold other parcels
of land from time to time, lived on the Hagerty farm, on the
turnpike just south of Plumsteadville. He married Hester, and
was the father of five of the six outlaws, Joseph, Jr., Moses,
Levi, Aaron and Mahlon, who with their first cousin Abraham,
above mentioned, formed the complement of the Doans in the
outlaw band.

But there was another Joseph, a great uncle of the refugees,
and not to be confused with their father just named. He was a son of old Daniel the astrologer, and brother of Israel number one and grandfather through his son Jonathan to the late Bishop Doane, of New Jersey, and ancestor of Aaron Doan, of Philadelphia, W. R. Doan, of Toronto, and Abel Doan, of Westfield, Indiana. He was a skilled backwoodsman, this Joseph, and the Joseph Doan whom William Penn employed secretly to walk over the ground of the Indian walk and blaze the trees. He paid a visit, as the minutes show, to his relatives in New England, and on his return emigrated to Cane Creek, North Carolina, in 1751, leaving us with one less Joseph in our hands.

As the name of Eleazer has been heard of in tradition and in the published accounts in connection with the refugees, it will be well to say here that the Eleazer Doan, who in 1788 removed from his properties called Doanston near the Haycock, to Plumstead, where he bought and kept the old Price tavern, which he owned until his death in 1811, although once in jail for harboring them, was not one of the refugees.

Whoever takes the trouble to run through the illly arranged Orphans' Court archives at Doylestown, will find that there were several Eleazers, but that Eleazer number one, of Upper Makefield, son of old Daniel, the astrologer, had a son John, who lived on a tract of his father's land on the Tohickon, and that said John had a son Eleazer, the tavern keeper above named, who came in for a share of this land when his father died intestate, and lived there through the Revolution, not appearing in Plumstead until 1788, five years after his second cousins had met their death or exile.

Of these fine looking young men, as they grew up to manhood, before the outbreak of the Revolution, save as to their superiority at wrestling bouts and jumping matches, we can say but little. All were unmarried except Joseph, Jr., who married his first cousin Mary, Abraham's sister, and appears to have been a man of considerable education for the times. Strange to say, he taught school in Plumstead (at Danborough, doubtless), as one of his pupils, 'Squire Shaw, of Doylestown, often flogged by him, could have testified.

Upon examination we find that the romantic stories of their exploits with Indians, save possibly the one of the leap over
the ravine at Kingswood, N. J., which more properly, perhaps belong to another paper, all are apocryphal.

Possibly, as Mr. Morris states, their father played on “a good old violin, whose sweet notes echoed from tree to tree in the solemn stillness of the night,” or as another story goes, Abra­ham Doan, being employed by a Solebury farmer to trim his apple trees, cut them down first and trimmed them afterward “for devilment,” but whatever may be supposed as to these tales, we certainly have heard nothing from either Mr. Ber­nard Kepler or Mr. Nathan Preston, of Plumstead, whose re­spective grandfather and mother were schoolmates of the out­laws, to corroborate the statement that “Abram was an infamous character even then, for whom there was no extenuation,” or that Moses’ horse was named “Wild Devil,” or that he once joined the Mingoes on a raid to Wyoming, or conquered in wrestling one Lackawalon, an Indian champion, whom “hell couldn’t beat.”

But yet these were the days when the high ridges of Plum­stead were still unbared of their primeval timber, when wolves were common, and game so plenty that settlers took their guns to meeting, and beavers built their dams across Pine Run. Doubtless often the young backwoodsmen, when not at work on their fathers’ farms, dressed in their garb of deer and coon skins, trapped beavers on Skippack, Neshaminy and Pine Run, shot deer at midnight in the forest that then shaded the “rocks” of Nockamixon, fished the pool at Black’s Eddy, or pursued the bear or wildcat to his lair in the gloomy shadow of “Cassidy’s Rocks”; and as fancy pictures the early wilderness life in Pennsylvania, it is easy to see the smoke of their evening camp­fire rising above the tree tops of the Blue mountains or Hay­cock, or hear the crack of their rifles at daybreak half drowned in the Tohickon’s roar.

Our space will not allow us even to glance at the cause of their resistance to the colonies, suffice it to say that there is no reason to doubt the verdict of tradition and history, which states that they were quiet and orderly citizens before the out­break of the Revolution, and to add that from 1768 to 1776, a period presumably covering the young men’s “wild oats,” there is absolutely nothing against the Doans in the criminal dockets of Bucks county.
Sketch of the Life of General John Davis.

BY REV. D. K. TURNER, HARTSVILLE, PA.

(Southampton Meeting, July 22, 1884.)

For a large part of the facts and dates contained in this paper, I am indebted to General W. W. H. Davis, president of this society, who, at my solicitation, permitted me to make such use of them as I thought proper.

We ought not to allow the noble lives of those, who have adorned and improved the sphere in which they moved, and benefitted their country, to pass from our recollection. It is well to call them up from the past and rehearse incidents in them, that we may be encouraged to pursue a similar course, and cultivate the virtues they possessed, even if we do not attain to the distinction they enjoyed. Gen. John Davis was a man of whom Bucks county may well be proud. He was born and reared within its limits, and after a period of absence in his youth he returned and made it the scene of the activities of his manhood and the quiet serenity of his old age. His ancestry resided in Scotland and Wales, and the blood of the North of Ireland also flowed in his veins. It may be said, that the excellent qualities of the three kingdoms of Great Britain were mingled in his physical and mental constitution. His paternal grandfather, William Davis, probably of Welsh origin, was born in London, and came to Pennsylvania about 1740, a period when large numbers of English and Scotch-Irish crossed the Atlantic and found their home in our State. He settled in Solebury, near the line of Upper Makefield, which was the place of his residence during the remainder of his life. His son, John, father of the subject of this sketch, was born in Solebury, September 6, 1760, and spent a part of his boyhood with the family of William Neely, a relative, at what has been long denominated "Neely's mill," about four miles from New Hope. When the American Revolution commenced he was nearly sixteen years of age, and though a boy, sympathized heartily with the struggle of the colonies against the tyrannical oppressions of the British Parliament. A call was made for the militia to take
up arms, and he entered the ranks and served four months, as a substitute for his father, in a company which was attached to the battalion of four hundred men from Bucks county, under the command of Colonel Joseph Hart, of Warminster. These troops took part in what was termed the “Amboy Expedition,” a branch of the operations in which Washington retreated from the vicinity of New York across New Jersey. At another time, young Davis was in a company, whose captain was Samuel Smith, but of whose services we have no particular account. In December, 1776, just after his return from the first tour as a soldier, the commander-in-chief of the American forces crossed the Delaware and encamped near Jericho Hill, in upper Makefield township, in the neighborhood where Davis then resided. He went with the Continental troops, across the river, on that eventful night, the 25th of December, when the victory of Trenton cheered the nation with hope, that all was not lost, though little but disaster had attended their efforts for several months.

James Monroe, then a lieutenant, afterwards President of the United States, was wounded in that engagement and was taken to the house of William Neely, where Davis was then living. Being under the same roof for some time the lieutenant and soldier-boy were no doubt much together, which no doubt influenced Davis to enlist. At any rate he enlisted in the company of Captain Thomas Butler, 3d Pennsylvania regiment, in the winter of 1777. In 1780 a light infantry corps was organized for General Lafayette, composed of picked men from different regiments, and Davis was one of those selected, continuing in it until it was disbanded, and the men distributed to their former places. During the five years he was in the Continental army, he participated in some of the most important actions of the war. When Lafayette was wounded at the battle of the Brandywine, he was present and assisted to carry the gallant Frenchman from the field to a place of safety. He took part in the struggle at Germantown, and spent the following winter amid the cruel privations and sufferings of Valley Forge. He aided in gaining the important victory of Monmouth Court House, in the assault and capture of Stony Point, in the attack on Block House Point, New Jersey, in 1780, when he was wounded in the foot; and in guarding the place of execution,
when the spy, Major André, suffered upon the gallows. He seems to have been with the army at the siege of Yorktown, and saw the British, under Cornwallis throw down their arms, and in 1781, under General Wayne, marched into the Southern States. In that year, the war practically terminated; he was honorably discharged and returned to his father's house in Solebury, and engaged in the peaceful pursuits of agriculture. During the long conflict, that ended in the establishment of our liberties, he was a brave soldier, performing his duty in the ranks with courage and fidelity, and after its close he received the commission of ensign in the Bucks county militia. He was joined in the nuptial-bond, June 26, 1783, to Ann Simpson, of Buckingham, whose father came from the North of Ireland about 1740. (As General U. S. Grant's maternal kindred were Simpsons, from the same part of our county, it is quite likely, that Mrs. Davis was of the same family with the ex-President). Her father, William Simpson, was a soldier of the Revolution, and ardently engaged in the cause of freedom. When at home, on one occasion on furlough, the Tories of the vicinity formed a plan to capture him. They surrounded the house, and he had barely time, before they entered, to rush down cellar and have an empty hogshead put over him, which effectually concealed him from their eager search.

Of these parents, John and Ann Simpson Davis, Gen. John Davis was the third child, and was born August 7, 1788. When the boy was about seven years old, the family removed to Montgomery county, Maryland, and some incidents in their journey were deeply impressed upon his memory. Their five children, father and mother, together with their goods, were all in two wagons, they crossed the Susquehanna at Havre de Grace on a flat-boat. They established themselves on a farm near Rock Creek meeting-house, and here he went to school in the winter and labored in the usual agricultural employments at other seasons, until he arrived at the estate of manhood. When about sixteen he began to drive his father's Conestoga wagon loaded with grain and produce to Baltimore. Railroads were unknown in those days, and light spring-wagons had not yet come into use. Vehicles were large and ponderous, the common roads seldom repaired, and the traveler had abundance of exercise.
In 1805, before he had arrived at the age of seventeen, he was employed to convey the effects of a family, who were emigrating to the vicinity of Pittsburg, over the mountains to their home on the frontier. A small dog alone accompanied him. The route most of the way was through a dark forest untouched by the woodman's axe. At the end of about sixty days he returned safe and sound to his father's door. In 1808, when twenty years old, he bought the remaining year before his majority from his father, and for three or four years farmed for himself. He also endeavored to cultivate his mind, gain information, and make up the defects of his early education. Instead of idling away his evening hours at the tavern, as some did, he read books and public journals, and sought knowledge from every source accessible, especially upon American history and politics. At favorable seasons of the year he occasionally visited Bucks county, the home of his childhood, and(510,593),(769,725) about 1811 he first became acquainted with the young woman who afterwards joined her destinies to his in the holy bands of wedlock: Miss Amy, daughter of Josiah Hart, of Southampton. Their marriage took place March 13, 1813, Rev. Thomas B. Montanye, pastor of the Baptist church, of Southampton, officiating. His bride was a descendant of John Hart, a minister among Friends, of England, who came to this country in 1682, among the earliest settlers of Pennsylvania, under William Penn. He owned 500 acres of land in Byberry, Philadelphia county, and 500 in Warminster, Bucks county. He resided on the former tract till about 1695, when he removed to the latter and took up his permanent abode in our county. A large number of his posterity in various branches have arrived at positions of eminence and usefulness in the land.

John Davis, soon after his marriage, transferred his residence from Maryland to the farm in Southampton, which belonged to the estate of his father-in-law, recently deceased, and which with the saw-mill upon it, he purchased, and commenced the active business of life, as the head of a household. Here he remained more than half a century, energetically employed in his appropriate calling. He was almost at once recognized as a man of intelligence and force. His influence was soon felt,
and a high position awarded him in society, which he never forfeited.

The war with Great Britain was already in progress, when he settled at his new home in Pennsylvania. In August of the following year, 1814, the British burned the Capitol at Washington, and made an attack upon Baltimore, and then proceeded toward Philadelphia. A call was issued for volunteers to repel the enemy, and among the first to respond was the subject of this sketch. The martial spirit of the Revolutionary soldier, his father, appeared in the son. The news of the wanton outrage at Washington, reached Bucks county August 27th, two days after it occurred, and on Thursday, September 1st, a meeting was held at Hart's Cross Roads, now Hartsville, at which it was determined to organize a company and march, at once toward the seat of hostilities. The name of John Davis is at the head of the list of sixty men, who volunteered that afternoon. William Purdy was elected captain; Samuel Daniels, 1st lieutenant; James Horner, 2d lieutenant, and John Davis, ensign. The company met September 3d, for drill, and was fully organized by General Harman Vanzant, brigade inspector, and directed to march the next Monday morning. At the time appointed, this company and one from Newtown, under Captain Vanarsdalen, met at Foster's Corner, now Southamptonville, and a large crowd of neighbors and relatives gathered to witness their departure. An appropriate discourse was preached by Rev. Thomas B. Montanye, of the Baptist church, after which they proceeded on their way in wagons to Frankford, whence they marched to Philadelphia. They were the first troops that came from the country for the city's defense, and their march through the streets excited no little enthusiasm. The military uniforms for the rifle company, in which Davis was, were made up by seventy young women, working gratuitously in the Masonic hall. The company of Captain Purdy formed part of Col. Thomas Humphrey's regiment of riflemen, which were in service in Delaware, three months, from September 5 to Dec. 5, 1814, when they were honorably discharged. Ensign Davis returned to his home as the war ended by the treaty of Ghent, signed Dec. 24, 1814. In the spring following, he entered the volunteer militia, in which he continued for thirty-
four years, and always during that time bore the commission of
an officer. He rose gradually through the several ranks of
captain, brigade inspector with the rank of major, lieutenant
colonel and colonel, to that of major general, to which he was
elected three times in succession. He did much to inspire spirit,
interest and energy into the militia service of the country
through that unusually long period. Not many weeks after his
return from camp, he organized a company, called the "Alert
Rifles," which was composed largely of men who had been in
Delaware with him, and who were personally attached to him.
Governor Snyder, of Pennsylvania, gave him a commission bear­
ing date August 1, 1814, six months before he actually took
command. This company, made up of strong, active, young
men from Southampton and vicinity, dressed in uniforms of
dark hunting-shirts, trimmed with green or orange fringe, and
carrying burnished rifles, made a fine appearance in the field;
they were proud of their captain and he of them. Sometimes,
after going through their regular military exercises, they ended
the day by the "Indian Ramble," which is thus described by
S. D. Anderson, of Philadelphia, who witnessed it: "The com­
pany was formed in single file, and the captain placing himself
at the head of the men, began the movement in a slow step.
This was gradually increased, until the pace became a swift
run. At the same time the captain moved in a sinuous course,
and the men followed, giving the Indian yell with the full
strength of their lungs. When the proper moment arrived, the
movement was terminated, and the company dismissed. The
sight was intensely interesting, and when the surroundings are
taken into consideration, an evening drill of the riflemen, under
Capt. John Davis, is not likely to be erased from the memory."

In 1821 he was commissioned by Governor Heister, for an­
other term of seven years, but two years after he was promoted
to be lieutenant-colonel, and afterwards to colonel of the first
regiment of Bucks county volunteers. This body of troops
bore a high reputation for discipline and soldier-like appearance.
They met for drill alternately at the Black Bear hotel, or Rich­
borough, and Newtown, and the regimental training day was a
time for people to gather from far and near to witness the
evolutions, to see each other, and amuse themselves. In 1824,
Marquis De Lafayette visited this country as the guest of the nation, and went through Bucks county on his way to Philadelphia. At the western end of the Delaware river bridge at Trenton, Colonel Davis met him with his regiment of 600 mounted men, and escorted him to the Philadelphia county line, where he was committed to the mayor and city councils. At Bristol, they halted on their march, and the colonel was presented to Lafayette. While they were conversing, the colonel told him that his father, a soldier in the Revolution, had assisted in conveying him, when wounded at the battle of the Brandywine, to a place of safety. The Marquis remembered the event distinctly, and cordially embraced the colonel, as a token of his gratitude for what the father had done, when his life was in peril.

In 1828, Colonel Davis was elected brigade inspector, and served in that capacity seven years. The office of major general of the division, composed of Bucks and Montgomery counties, became vacant in 1835, to which he was reported elected and obtained his commission from Governor Wolf. The legality of the election however was disputed and was submitted to a board of officers, Gen. Robert Patterson presiding, Gen. Davis, however, defended his own interests himself, and so forcibly that an officer said to him at the conclusion, "When they made you a farmer, they spoiled a plaguey good lawyer." As the election had not been free from technical objections, a new election was ordered, at which he was successful, and again commissioned by Gov. Ritner, December 5, 1835. At the end of five years he was elected a third time and commissioned by Governor Porter, August 3, 1842. During these three terms of service as major-general, he did much to create and foster an interest in military affairs, and was the means of having four encampments of volunteer soldiers held under his direction—three in Bucks and one in Berks county. One was in 1837, in Northampton, near Richborough, and was called "Camp Washington," the second, in 1838, in Southampton, near Feasterville, called "Camp Jefferson;" the third, near Doylestown, in 1842, and called "Camp Jackson." At each of these encampments, five or six hundred men were gathered in tents, handsomely uniformed and equipped with burnished arms, and were
required to drill several times a day and were otherwise under strict discipline. In 1842, General Davis was invited to command an encampment at Reading, where eight hundred men were collected, and were reviewed by Gen. Winfield Scott and Governor Porter. This seems to have won the palm over all similar attempts at representing the arts of war in time of peace, which had ever been made in the State. The soldiers received high commendation for their fine appearance and correct bearing both from their commander and the public, and the general himself was popular among the troops and citizens. This encampment was termed "Camp Kosciusko." Attention to military affairs was then more extensively manifested throughout the Commonwealth, than for a long period before or after. The organizations were entirely voluntary; no aid was given by the State, yet much enthusiasm appeared in the training and discipline of bodies of men as defenders of their country. Much of this interest was due to the efforts of the subject of this sketch.

In politics, Gen. Davis was always associated with the Democratic party. Its principles commanded his approval, and he endeavored, with zeal and activity, to promote its success. During the first part of the time he resided in the county his business required the devotion of his energies to such a degree that he accepted no public office. Though well informed on all subjects relating to the political affairs of the State and the Nation, and wielding in the community, a wide influence, he did not wish to embarrass his private concerns with the cares of any civil position. Though solicited at times to allow his name to be used for county offices and the State Legislature, he declined, until nearly twenty years after his settlement in Southampton. In 1824 he was an ardent supporter of Gen. Jackson in the Presidential campaign, which resulted in the election of John Quincy Adams, by the House of Representatives. In the country store, the blacksmith-shop and other places where the young men of the vicinity were in the habit of gathering for the discussion of public affairs, he showed himself well informed, and able to defend his views with keenness and ability. His memory retained facts he read in the newspapers with tenacity, and he used them in such a way as often to
silence, if not convince, those who opposed him. He adhered to Jackson warmly, when he was elected in 1828. The following notice of him at that period was written by S. D. Anderson, Esq., long a familiar friend.

"A favorite meeting place of farmers at that time was the local blacksmith-shop in a neighborhood, and on one occasion, John Davis was at an accidental meeting of his friends and acquaintances at the cross-roads, where Davisville is now situated. He was in the prime of life, healthy, rugged, clear-headed, and bold in the defence of his political opinions. In the gathering were Wm. Purdy, Christopher Search, John Horner, and others. Some of them were opposed to Jackson, and defended not only the means by which Adams was elected, but the details of his administration. The answers of John Davis to the defenders of Adams and opponents of Jackson, made an impression on my mind, young as I was, that is still keen and vivid. He used plain and terse language, and marshaled his facts in such compact style as to bear down all antagonism. Some notice taken of the boy, who displayed such attention on the occasion, laid the foundation of an intimacy which lasted until the death of the speaker."

Mr. Davis was in favor of lyceums and debating schools, and regarded them as important means of educating young men, and bringing out and cultivating native talent. He was in the habit of attending them, when held in his own vicinity, and taking part in the discussion of such topics as interested him. Forty or fifty years ago there was no little excitement in the country in regard to carrying the mails on the Sabbath. Many desired to have the transportation of them on that day abolished while multitudes defended it. Among those who opposed it was Rev. A. O. Halsey, pastor of the Reformed Church, at Churchville, while Gen. Davis thought it necessary for the public welfare, and warmly advocated the continuance of it. Mr. Halsey was prevailed upon to send a challenge to the General to debate the question at the school-house near the church, of which he was the minister, which was accepted. On the appointed evening, the room was crowded with an interested audience, and many were obliged to stand outside at the door and windows. The clergyman, who was an able theologian, opened the discussion, and it seemed when he resumed his seat after a lengthy address, that little could be said in answer to his arguments for the strict observance of the Day of Rest. It was now the duty of his opponent to reply. The plain farmer arose, and by a skillful presentation of facts and forcible
display of the wants of the commercial, mercantile and business world, he made it appear to most of his auditors, that the nation could not dispense entirely with the Sunday mail.

In 1827 he was nominated as a candidate for sheriff, but owing to some disaffection in the Democratic ranks, he was defeated at the election by a popular candidate of the Whigs, Stephen Brock. In 1829 he advocated the elevation of Wolf to the Gubernational chair, and in consequence of his influence and practical judgment, the Governor, in 1830, appointed him one of the "Appraisers of Public Works." It was the duty of these officers to view and assess the damages done to private property by the canals and railroads built by the authority of the State. He continued in this office three years, and in the performance of his duty visited all parts of the State on horseback, and was frequently in Harrisburg, and in company with many of the most noted and prominent men. This was a theatre of action in which he found scope for all his mental activity, discrimination, and sound sense. He enjoyed it much and was enabled to accomplish much for the welfare of the Commonwealth. He endeavored to act justly toward all parties; the interests of the State and of private individuals, being alike weighed in the balance of integrity and discernment. Among the numerous letters he wrote to his family, while absent from them at this period, a portion of one to his son Watts, (Gen. W. W. H. Davis) now president of this society, then a small boy at school, may well be quoted here, as it illustrates his sense of the value of honesty and uprightness:

HARRISBURG, Jan. 30, 1833.

"As I promised to write you from Harrisburg, I now take up my pen to perform that promise; believing as I do, that we ought to make no engagement or promise we do not intend at the time to fulfill. As it is important to instill this principle into the youthful mind, it is therefore my desire that you should adopt it as the rule of action in your intercourse with all your schoolmates and others, and not make any promise but what you intend to perform."

In 1836, an election was held for delegates to a state convention to revise the Constitution, and General Davis was one of the four nominees of the Democratic party in Bucks county, but through the failure of the party, he was defeated. His political associates, however, had undiminished confidence in him, and
two years afterward, in 1838, he was nominated for Congress, in opposition to Hon. Matthias Morris, a prominent lawyer, then a member of the House of Representatives, who sought re-election. The General was elected by a handsome majority over his competitor, and took his place in the capitol, at Washington, December 1839. During his term he was a member of several important committees, among which was that on manufactures, its chairman being John Quincy Adams. In 1841 he made a speech in the House on the “Independent Treasury Bill,” which was spoken of as one of the most forcible and convincing speeches of that session, and had no little influence in securing the success of the measure, by which the control of the money of the United States was taken from the banks, and centered in the treasury of the government. He was subsequently nominated for Congress on two occasions, but failed to receive a majority of the votes cast. Just previous to the election of Francis R. Shunk, as Governor of Pennsylvania, General Davis was suggested as a suitable man to be chosen to that high office. In the political campaign, which resulted in the election of James K. Polk as President of the United States, he rendered most effective service, speaking from the rostrum in numerous public meetings, and laboring with great energy and zeal to secure the triumph of principles which he deemed important to the prosperity of the country; and when the new administration came into power, among the first appointments made was that of General Davis to be Surveyor of the Port of Philadelphia. He was in this office four years, and discharged its duties with scrupulous fidelity, and in such a manner as to meet the entire approval of the President and Secretary of the Treasury.

For his own private correspondence, he always used stationery bought with his own money, and not with public funds. During this time, he continued to reside at Davisville, driving to the city on Monday morning and returned Saturday evening, with Colonel David Marple, whom he had appointed his clerk. He chose as his deputy, a young man, who was an intimate friend of James Buchanan, and who afterwards became distinguished as an author and journalist, John W. Forney. In the political campaigns which culminated in the election of Mr. Buchanan, and the defeat of Stephen A. Douglas, he supported both these
eminence, the nominees of the Democratic party, with much energy, speaking at mass meetings in this region and other parts of the State. The policy of Mr. Buchanan in regard to the Southern portion of our country and the system of slavery did not satisfy his views of justice or expediency, and the warm attachment, which he had felt for the veteran statesman, was interrupted and never renewed. Though he lamented the civil war that arose in our land, yet when the existence of the Union was imperiled, he advocated the maintenance of our government, and the overthrow of rebellion, and encouraged his fellow-citizens to enlist. His son, the president of this society, with his smile and benediction, placed himself at the head of the 104th Regiment of Pennsylvania Volunteers, and exposed his life and health in insalubrious districts, on the march, in the tented field and in battle, to preserve our institutions from threatened ruin.

Gen. John Davis was a warm patriot. He loved his country, and was earnest in upholding every measure, by which he believed its prosperity would be promoted. About the year 1852, I accepted an invitation to deliver an address before the Hatborough lyceum, in Loller Academy, and chose as my subject, "The Perils of Our Country." Gen. Davis soon after, perhaps the next week, delivered a lecture in the same place on the "Remedy for National Evils." I did not hear it, but was told that it was forcible and displayed intellectual power and acquaintance with public measures and the wants of our widely extended land. In business he was industrious, a hard worker, and endeavored to employ his time in such a manner as to bring to pass the most desirable results. On his farm, which he cultivated with his own hands many years, he was a pattern of diligence and energy. The saw-mill on his property, which he frequently ran himself, proved a source of large pecuniary profit, and on one occasion he remarked to some of his family, that if he ever adopted a coat-of-arms he would design on it a picture of a saw-mill. Office-holding was merely an incident in his career, not his main dependence. In 1826 he built a store in what is now Davisville, subsequently adding a dwelling, whither he removed his family in 1830, and there he resided about forty-five years. Davisville received its name in 1827, when the post-office, which had been for four years in the house of
Joseph Warner, on the Street Road, just above the Southampton line, and called "Warminster," was removed to the store of Gen. Davis, and he was appointed postmaster.

His wife being at their marriage a member of the Southampton Baptist church, he associated himself with that congregation, was an intimate friend of its pastor, Rev. Thomas B. Montanye, took a warm interest in all its affairs, and was a member of the board of trustees several years. When the Baptist Association met there, he welcomed ministers and other strangers to the hospitality of his home, and very many in the sacred profession have, at different periods, been entertained under his roof. Rev. Dr. Rice, formerly a missionary to India, once visited the Southampton church, and was the guest of General Davis. The General delighted to have his friends visit him, especially on occasions of interest in the church, and had a heart warm with sympathy toward any who were trying to promote the welfare of their fellow-men. He was one of the vice-presidents of the Bucks County Bible Society, and after his death appropriate resolutions of respect were adopted by the society. For particular reasons arising from the choice of a pastor, he withdrew from the church, at Southampton, and attended the Baptist church at Hatborough, of which he became a communicant member in 1869, under the ministry of Rev. W. S. Wood. A division having occurred in the Southampton church, a branch withdrew and built a house of worship between Southamptonville and Davisville, which was enlarged and rebuilt afterwards, when Rev. W. H. Conrad was pastor. As this was near his home, while Hatborough was several miles distant, General Davis removed his church connection to this new organization, and remained a member of it till his death. When eighty-two years of age he was appointed a delegate to a Baptist convention, at Boston, which he found great pleasure in attending. Not only the church, but the whole village of Davisville and the surrounding vicinity are much indebted to his foresight, enterprise and liberality, in the promotion of improvements of public utility. The turnpike to Southamptonville, and the railroad from Philadelphia to Newtown, received the warmest encouragement from his voice and pen, and most generous aid from his purse. When the subject of building the North
East Pennsylvania railroad was agitated in Bucks and Montgomery counties, he advocated its construction at various gatherings of the people, and when the Newtown railroad was opened in February, 1878, he was present and made a speech in the open air, though it was frosty and the ground covered with snow. A battle took place in the Revolutionary war with Great Britain, May 1, 1778, at the Crooked Billet, now Hatboro, between some British troops who came from Philadelphia, and a detachment of American soldiers under Brigadier General John Lacey, and as the scene of the action was but three miles from the home of General Davis, he was anxious to have a monument erected on the spot to commemorate it. An association was formed to carry the project into effect, in which he took great interest, and to which he liberally contributed, and he was much gratified, when in 1860 the marble shaft, now standing, was reared to remind us of the perils, sufferings and bloodshed our fathers went through to secure for us the priceless blessing of national liberty.

During the last few years of his life, his health gradually failed; his naturally strong constitution lost its energy, and after being confined to his couch about three weeks, he peacefully closed his eyes in death April 1, 1878, resting by faith upon the atoning merits of the Lord Jesus Christ. His funeral was attended by a large concourse of his neighbors and friends, many of whom were distinguished in military affairs, at the bar, in the pulpit, political life, and in other avocations. This venerable church, in which we are now assembled, was crowded to overflowing during the exercises. His mortal remains repose in the silent graveyard near by, awaiting the morning of the resurrection. He was an affectionate son, husband, and father; a sincere patriot; a public spirited citizen; an humble christian; courageous in danger, wise in counsel, prompt in action; an excellent military and civil officer, and a judicious and disinterested legislator. May society and our beloved country enjoy the presence and services of many like Gen. John Davis.
Southampton Baptist Church.

BY GEN. W. W. H. DAVIS, DOYLESTOWN, PA.

(Southampton Meeting, July 22, 1884.)

The whole story of the settlement of this State and county is epitomized in the next to last stanza of Mrs. Heman's poem, entitled, "The Landing of the Pilgrim Fathers:"

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?
They sought a faith's pure shrine.

Our ancestors left their pleasant homes in the British Isles and on the continent, to seek, in the New World, what was denied them in the Old, "freedom to worship God." They, who preceded, came with, or immediately followed, William Penn were religious colonists, more intent on freedom of worship than worldly gain. The Friends who settled this county were men and women of deep religious convictions, who hardly waited to shelter themselves before erecting places of worship. In a few years each community was within reach of a meeting, and the religious polity of the Friends was fully established in the young Commonwealth. As this was to be the home of every faith and belief, it was not long before the wilderness west of the Delaware was penetrated by other denominations. Lyonel Brittain, the first known Roman Catholic in the State, settled on the Delaware, in Falls township, in 1680, and his daughter Mary is supposed to have been the first child of English parents born in this county, June 13th, same year.

The denominations which followed the Friends, were, in their order, the Baptists, the Episcopalians, the Low Dutch Reformed and the Presbyterians; each of which has a historical church, the pioneer of its sect. The Dungans, Baptists of Rhode Island, arrived in this county in advance of Penn; and the 4th of Sixth month, 1682, two hundred acres of land in Bristol township were granted to William Dungan. About that time a small colony of Welsh Baptists came from the same province and settled near Cold Spring, three miles above
Bristol. They were followed, in 1684, by the Rev. Thomas Dungan, probably father of the William mentioned above, with his family, who settled in that vicinity. He soon gathered a small congregation about him and organized a Baptist church, the first in the State and county, which was kept together until 1702. We know little of its history; its only earthly remains being the graveyard, overgrown with briars and trees, and a few dilapidated tombstones. The pastor died in 1688 and was buried there. Several years afterward a handsome tombstone was erected to his memory in this yard, but is not now to be found. A number of his descendants are buried here, among them his grandson, Joseph Dungan, who died August 25, 1785, aged seventy-five years, six months and seven days. Two pastors from Penny-pack were buried at Cold Spring, Samuel Jones, 1722, and Joseph Wood, 1747. Elias Keach, the first pastor at Penny-pack, was ordained by Thomas Dungan, about 1687.

The Southampton Baptist church is the oldest in the county and the seventh in the State. Its origin dates back to the division among Friends, in 1691, by George Keith. They, who went off from the Society, were called “Keithians,” “Christian Quakers or Friends,” and sometimes “Keithian Baptists.” A small congregation met for worship, once a month, at the house of John Swift, Southampton township, and continued their meetings down to 1702. Their pastor was John Hart. He was a distinguished minister among Friends, who came from England, in 1682, and settled in Byberry, but left the Society with Keith. The Baptist church at Pennypack was organized December 13, 1690, by John Watts, Joseph Ashton, John Eaton, John Baker, Samuel Jones, George Eaton, Jane Ashton, Jane Eaton, Joan Eaton, Mary Foster and Sarah Watts. John Watts, from Leeds, England, was the pastor from December, 1690, to August 27, 1702, when he died at the age of 41. He was buried in rear of the church, and on his tombstone is to be read the following quaint inscription:

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"Interred here I be
    O that you could now see,
    How unto Jesus for to flee
    Not in sin still to be.
    Warning in time pray take
    And peace by Jesus make,
    Then at the last when you awake
    Sure on his right hand you'll partake."```
At the death of John Watts, the congregation worshiping at Swift's was invited to unite with Pennypack, which they did, and John Hart became the assistant minister with Thomas Griffith, to his death, in 1714. John Hart lived in Warminster township at the time. The meetings were continued at John Swift's every third Sunday, and, when he removed to Philadelphia, they were held at Peter Chamberlain's, same township.

In 1721, on the death of Samuel Jones, pastor at Pennypack, the meetings at Chamberlain's were discontinued for a time, but were resumed, once a month, in 1726, when Jenkins Jones was called as pastor. A short time afterward George Eaton was called as assistant. The place of meeting was now changed to John Morris's, in Southampton, and Joseph Eaton, an ordained minister at Montgomery, generally preached for this little congregation. By 1730, this Society felt it was necessary to erect a house of worship. Then it was that John Morris, whose house had so often sheltered these primitive Baptists, came to the rescue. He gave a lot of one acre to build the meeting-house upon, and for a graveyard, "in order that the preaching of the gospel might be continued at Southampton." He added to this gift, about the same time, a farm of 112 acres to support the minister. The lot of one acre was part of these grounds, subsequently enlarged. The house was erected in 1731, and, in November, 1732, he executed a deed in trust for the property to Jeremiah Dungan, Robert Parsons, John Dungan, John Hart and Thomas Dungan. Joseph Eaton of Montgomery, was called to preach one Sunday in the month, and Jenkins Jones on a week day. John Morris, who made this valuable gift, was born in 1650, baptized at Pennypack, May 12, 1720, and died February 23, 1733, at the age of 83.

The congregation worshiping at Southampton retained their connection with Pennypack until 1745. The 15th of February they petitioned for dismissal and to be constituted a church by themselves. It was laid before a church meeting, April 1st, granted the 5th, and the new church kept the 8th as a day of fasting and prayer at the meeting-house. The same day a solemn church convocation was entered into. Fifty-six names are signed to this paper, and it is seldom a religious body is put under the patronage of the same number of pious and
estimable people. Among the names are those of Hart, Watts, Dungan, Potts, Gilbert, Yerkes, Shaw, Jones, Beans, Hough, Craven, Morgan, Murray, and others of equal repute. The members of the new church communed together, the first time, the 18th of May, the ordinance being administered by the pastor at Pennypack, Jenkins Jones. Joshua Potts was called to the office of teacher, Stephen Watts ruling elder, and John Hart deacon; the latter two having held the same offices at Pennypack. The oldest church members, at the constitution of Southampton, were Lucy Chamberlain, baptized at Pennypack, about 1702, Elizabeth Yerkes at the same place, in 1704, Robert Parsons and John Hart, 1706, and Thomas Potts, in 1707. The first person baptized at Southampton was Joseph Hart, May 29, 1740, and the first to receive this ordinance after the church was constituted, were Thomas Dungan, of Warwick, and Hannah Watts, daughter of Stephen Watts, of Southampton, administered by Jenkins Jones, May 26, 1746. These baptisms were in a dam on the farm of Stephen Watts, now of the estate of the late John Davis, at Davisville. The baptisms were continued at that place many years, and until a baptistry was built in the churchyard, in 1774. One of the signers to the petition for dismissal from Pennypack, was a negress, Sarah Parry. The first member “dealt with” was Isaac Eaton, suspended October 18, 1746, for “some misbecoming carriage” at the election at Newtown. The nature of the offending is not given, but we hope that modern practice of voting “early and often” was not inculcated at that early day, nor the cause of our brother’s fall from grace. The churchbook shows that occasionally a brother or sister needed a little fatherly correction, and which they were sure to receive.

The church prospered during the fifteen years pastorate of Mr. Potts. In this time it sent forth two members who became distinguished divines, Oliver Hart and Isaac Eaton who were called to the work of the ministry December 20, 1746. Mr. Hart was the son of John Hart, first deacon at Southampton, and grandson of that John Hart who was assistant minister at Pennypack, and preached for the little flock at Swift’s and Chamberlain’s. These young men were licensed to preach, April 16, 1748. The following year Mr. Hart was called to
the First Baptist church at Charleston, South Carolina, and
ordained the 18th of October, 1749, by Joshua Potts, Benjamin
Miller and Peter Peterson VanHorne. At this time he was
26 years of age. He arrived at Charleston the 2d of Decem­
ber, and immediately entered upon his duties. He labored in
that field for thirty years with great success and was much be­
loved. Mr. Hart acted a conspicuous part in the church and
out of it. It was largely through his efforts the Baptist churches
of South Carolina were united in an “Association,”
which held annual meetings. When the Revolutionary war
broke out he was zealous and active in the cause of American
Independence. In 1775 he was appointed by the Council of
Safety, (then exercising executive authority in South Carolina),
to travel in conjunction with Hon. Wm. H. Drayton, and Rev.
William Tennent into the interior of the State to conciliate the
inhabitants to the measures of Congress, by removing their
prejudices, and giving them a just view of their political in­
terests. It is thought that the influence Mr. Hart exerted on
this occasion prevented bloodshed. The journal he kept on this
trip, still in existence, is an interesting document. When the
British overran the State, in 1780, and Charleston was on the
point of falling into their hands, he was advised to leave, as it
was feared his activity in the cause of the colonies would bring
him into trouble. He came North and took temporary charge,
(intending to go back at the close of the war), at Hopewell Bap­
tist Church, N. J.; he did not return South, but died there in
1795, and was buried at Southampton. His death caused great
sensation in the religious world, and many eulogies were pro­
nounced upon his life and character. Mr. Benedict, in his
History of the Baptists, says of Mr. Hart: “His ardent piety
and active philanthropy, his discriminative mind and persuasive
address raised him in the esteem of the public, and gave him
a distinguished claim on the affections of his brethren.” Mr.
Hart was born in Warminster township, July 5, 1723; was
twice married, and has descendants in many Southern states.
The claim has been made that thirty Baptist ministers have
descended from him.

Isaac Eaton, licensed the same time with Oliver Hart, was
a son of Rev. Joseph Eaton, of Montgomery, and the first
pastor of New Britain Baptist church, but joined Southampton church early in life. He was called to Hopewell, in April, 1748, and ordained pastor, the 29th of November following, by Rev. Messrs. Carman, Curtis, Miller, and Potts of this church. He married Rebecca Stout, of that place, the same year. He continued pastor of that church to July 4, 1772, when he died at the age of forty-seven. He was buried in the meeting-house close to the pulpit, and on the marble stone erected to his memory is this inscription.

"In him, with grace and eminence, did shine
The man, the Christian, scholar and divine."

His funeral sermon was preached by Dr. Jones, of Pennypack, who said of him: "The natural endowments of his mind; the improvement of these by the accomplishments of literature; his early and genuine piety; his abilities as a divine and a preacher; his extensive knowledge of men and books; his Catholicism, etc., would afford ample scope to flourish in a funeral oration, but it is needless." Mr. Eaton was the first among the American Baptists who set up a school for the education of youths for the ministry. He opened the school at Hopewell, in 1756, and closed it in 1767. In this time seventeen ministers, in part or in whole, were educated at his academy, and many others, who filled distinguished places in life. Mr. Eaton had some scholars from this county, and among others was Stephen Watts, of Southampton.

About this period some disturbance was caused in the Southampton congregation by reason of a new regulation about marriages. Those desirous of entering into this state were obliged first to acquaint the church authorities, and three publications were required. They, who offended in this matter, were esteemed "disorderly," and "dealt with." This regulation, however, was rescinded in 1757, and the young people rejoiced again. This practice must have been continued, or renewed, for we find there were advanced publications of marriages in 1776. Mr. Potts, the pastor, died in 1761, and in this yard is still found the stone erected to his memory, with the following inscription:
In memory of
The Reverend Mr. Joshua Potts,
who was
The Stated minister of this place
Fifteen years.
Endowed with many Excellent qualities,
Faithful to his Master's cause,
And
Died universally beloved,
The 18th day of June, 1761,
Aged 42 years.

At the death of Mr. Potts, Thomas Davis preached for the church for a short time but was not called. Meanwhile, the temporalities of the church were not neglected; in 1762 a house and barn were erected on the parsonage, and a wall built around the graveyard, superintended by Stephen Watts.

In 1763, Dr. Samuel Jones became pastor of both Pennypack and Southampton, on a joint salary of £80, but continued the joint charge only seven years, relinquishing that of Southampton. In the contract he agreed to live midway between the two churches. During this pastorate the records give a case of serious offending by a member of the church. In 1768, Joseph Richardson was charged with cheating his pastor in the purchase of a negro. The matter was investigated, and the offending brother was at first suspended, but afterward excommunicated.

A charge for digging graves was first made in 1764. Dr. Jones resigned the Southampton part of his charge in 1770, and gave his whole time to Pennypack. His place was filled by Erasmus Kelly, June 1st, same year, who was to receive the rent of the parsonage and £40 in money. Mr. Kelly was a man of some note. He was born in this county, in 1748, educated at the University of Pennsylvania, and began to preach in 1769. He left Southampton in August, 1771, to accept a call at Newport, Rhode Island, where he remained until the Revolution broke out, when he went to Warren, same state, where the British burnt the parsonage and his goods. He then returned to Pennsylvania, but when the war closed went back to Newport, where he died, in 1784, at the age of 36.

Mr. Kelly was succeeded by William VanHorne, called in August, 1772, and ordained the 29th of the following May by Isaac Eaton and Samuel Jones. The records state there were
present on that occasion, besides the Revs. John Blackwell, Joshua Jones, William Rogers and Jonathan Jones, "a great many common people." Mr. VanHorne was married the following December to Lavinia Budd, of Burlington, N. J., and had six children, all born at Southampton. He was the son of the Rev. Peter Peterson VanHorne, a native of Middletown, in this county; was born at Pennypack, in 1746, educated at the academy of Dr. Samuel Jones, and received his degree from the college of Rhode Island. He was a man of very considerable note; his pastorate was active and useful, and he took a deep interest in all public affairs. He was a member of the convention that framed the first constitution for Pennsylvania, 1776, and a warm friend of the colonies in their struggle with the mother country. He joined the Continental army at Valley Forge, January 1, 1778, and served as chaplain to General Grover's, Mass., brigade until the summer of 1780, when he returned to his charge. In his absence the church relied on supplies. While the British army occupied Philadelphia, meetings for worship and business were interrupted by the enemy visiting the surrounding country. We find in the church record, under date of Sunday, March 22, 1778, the entry, that it was resolved to hold the business meeting that afternoon, that should be held the first Monday in April, "on account of the frequent incursions of the enemy into these parts, and the great probability of this part of ye country being plundered of forage; the enemy at Philadelphia being very scarce of that article." The next meeting for business was held January 1, 1779. While the army lay at Valley Forge, Mr. VanHorne, occasionally rode across the country to Southampton to preach for his congregation, and two Sundays in June are mentioned when he was present. Among the supplies for this period was Samuel Jones, of Pennypack, who received sixteen dollars for each Sunday. During the absence of Mr. VanHorne his family were allowed to live at the parsonage.

There were some improvements in the temporalities during this period. A new meeting-house, 32 x 40 feet, was built in 1773, on a lot bought of Thomas Folwell, the site of the present buildings, superintended by Arthur Watts and Mr. Folwell. It does not appear to have been completed immediately, for on
June 18, 1779, £84 were collected to finish it. We learn from the same records, that the old meeting-house was fitted up for a tenant, in the spring of 1774, and the rent fixed at £4 per annum. Just where the first meeting-house stood may be a question, but we believe it to have been the little stone building near the road, and to the right of this edifice, and used for a school-house many years. Just below was the sexton's house, and these two buildings were separated by a stone shed.

Most of the early churches of this county, like the church of the middle age, maintained a classical school on their grounds, taught by the minister, or a hired teacher. Southampton followed this good example, but how early we cannot say. At a church meeting, April 9, 1774, Joseph Hart was chosen trustee "of the Latin grammar school formerly kept by Rev. Isaac Eaton," and in place of Rev. Joshua Potts, deceased. The school must have been discontinued for a time, for the records state that it "had laid dormant." There is no doubt Isaac Eaton and Oliver Hart received part of or all their classical learning in this old school-house. The roll of pupils cannot be recalled, but we know that the late Joseph Gales, of Washington city, was one of them.

Among those baptized, in 1773, December 11, was a slave woman, the property of Arthur Watts, named Daphne, who lived more than sixty years afterward, and is well remembered by the writer. A new fence was built round the meeting-house lot the same year. The war affected the church in several ways. In 1779, the pew rents were doubled; in 1780 raised twenty for one, on account of the depreciation of Continental money, and afterwards thirty, and then forty for one. Just at what time Mr. VanHorne left the army we cannot say, but in the winter, or early spring, of 1780. He visited it in April, to get his discharge, and returned the 4th of June. His salary for 1781 was fixed at £40 in wheat, at the rate of a dollar a bushel in specie, or the value thereof, and the use of the parsonage. When a movement toward building a Baptist church in Penn's Manor was made, in 1783, Southampton was asked for a contribution, and a collection of £2 1s. 8d. was taken up, May 16th. Mr. VanHorne had been dissatisfied for some time with the situation of things, and in the summer of 1785, he tendered
his resignation, which was accepted, and left in the fall. The reason given was, "on account of increasing expenses of his family, the insufficiency of his salary, and the little prospect there was of its being better." Mr. VanHorne died at Pittsburgh, in October, 1807, on his way to Lebanon, Ohio.

For the next fifteen years the church was served by several pastors, and temporary supplies. Mr. VanHorne was succeeded by David Jones, of Great Valley, Chester county, who had, likewise, been a chaplain in the Continental army. He was called January 1, 1786, and moved April 8th; and was to have the use and profits of the parsonage, and £40 in money. Mr. Jones left in the spring of 1792, and returned to Chester county. Nothing unusual took place during his short pastorate. He was a man of marked character, and no chaplain in the Revolutionary army is better known in history. The church now relied entirely on supplies for about two years, and among them were Messrs. Samuel Jones, Wm. Rogers, David Jones and Oliver Hart. It was closed during the winter of 1795, and there was preaching only once a month the following summer. Thomas Memminger supplied them for four months, from December 1, 1793; was called as pastor in the fall of 1794, and ordained January 13, 1795. How long he remained cannot be told as there is a break in the church records, but probably until 1800. In 1792, Benjamin Bennett, a member of the church, was called to the ministry, and became pastor at Middletown, New Jersey.

The church was not incorporated until 1794, over sixty years after it was organized, and nearly half a century after it had been constituted. The charter came from the State. The first board of trustees was composed as follows: Members of the church, Elias Yerkes, Jr., Arthur Watts, Thomas Folwell, Elias Dungan and Abel Morgan; of the congregation, John Folwell, Joseph Hart, Isaac Edwards, Joshua Dungan and Jacob Yerkes.

We now come to an interesting period in the church's history, what may be called its "Golden Era." The next change in the pastorate was greatly for the benefit of its spiritual and temporal welfare. In 1801 the Rev. Thomas B. Montanye, of Warwick, New York, was called and accepted; he made the charge
his life work. He was the son of the Rev. Benjamin Montanye, of the city of New York, where he was born, January 29, 1769, and a descendant of Thomas de la Montanye, who arrived from France in 1661. He entered the ministry at the age of 18, and had already become a noted preacher when called to Southampton. The church was never in a more flourishing condition than during his pastorate; the members were numerous, the congregation large, and its influence second to none in the denomination. The new pastor was a man of large views, and public spirited, and he wielded a powerful influence in the church and out of it. The church building was rebuilt and enlarged in 1814, to accommodate the increasing attendance. A Sunday school, the first in the county, was organized in 1814 or 1815; it became large and flourishing, and was maintained several years. Christopher Search was the president, and William Purdy and John Davis the directors. In 1822 Julia Ann B. Anderson received a Bible from the school as a reward for committing to memory the whole of the New Testament. Mr. Montanye took great pride in the Sunday school, and frequently addressed it. When troops left this county, in 1814, for the defense of Philadelphia, they set out from what is now Southamptonville, where Mr. Montanye delivered to them an appropriate discourse, in the presence of a numerous assemblage. He was chaplain to the troops encamped at Marcus Hook, that fall. The defects in the church records prevent us giving further particulars of this brilliant and useful pastorate. Mr. Montanye died at his residence, in Southampton, September 27, 1829, and his remains repose in this yard. His funeral was more largely attended than was ever known in all this region of country, the line of vehicles reaching from his late residence to the church, two miles. In his death, not only had a great man fallen in Israel, but the community and county lost one of their best and most useful citizens. He left numerous descendants, among whom is Hon. Harmon Yerkes, of Doylestown, through his youngest daughter. The church records of that period are so defective they contain not a line on the death of this much loved pastor.

After the death of Mr. Montanye a year and a half elapsed before a new pastor was settled. The Rev. Mr. Segar, of
Hightstown, N. J., was called the 8th of November, 1830, but declined; when Rev. James B. Bowen, of Montgomery, Pa., was called and accepted. This was for one year, at a salary of $300, and firewood, and he moved to Southampton the last of March, 1831. At the expiration of the year the call was renewed and he remained pastor twelve years, residing on the parsonage farm the whole time. Mr. Bowen left in April, 1843 because of some disagreement with the church and congregation. During this period there is nothing of unusual interest to record; there were some additions to the membership, and the temporalities of the church were carefully managed by the board of trustees. In October, 1835, delegates from Southampton met those from other churches, at Kingwood, New Jersey, to form the Delaware River Association, to which this church still belongs. Down to this period the church had been a member of the Philadelphia Association.

Mr. Bowen was succeeded by Rev. Alfred Earle, called December 30, 1843. His pastorate was not a happy one for the church, and he left June 17, 1848. He was followed by Rev. William Sharp, of Troy, N. Y., called April 7, 1849, and dismissed September 14, 1854; Rev. Daniel L. Harding, of Orange county, N. Y., called October 14, 1854, and resigned January 11, 1865; Rev. William J. Purrington, of Washington, D. C., called August 26, 1867, and resigned April 13, 1879. For the ensuing five years the church was without a settled pastor, and relied upon supplies; when Rev. Silas Durand, of Herrick, Bradford county, Pa., was called April 12, 1884, and will assume charge in the fall.

Between the time Mr. Earle left and the calling of Mr. Sharp, a schism took place, and thirty-three members seceded from the church. They met at the dwelling of Jesse L. Booz, the 31st of March, 1849, and organized what is now the Davisville Baptist church, with Mr. Earle for pastor, and John Potts and Bernard VanHorne, deacons. A meeting-house was built at an expense of $1,500, and first occupied New Year's day, 1850. This child of old Southampton has grown to be a powerful organization, and has had for pastors the Rev. Messrs. Kent, (who succeeded Mr. Earle,) Cox, Appleton, Conard, Marsh and Mr. Berry, the present incumbent.
During the pastorate of Mr. Purrington, the parsonage farm, the gift of John Morris one hundred and forty years before, was sold, and from the proceeds a handsome residence for the pastor was erected in 1868, at a cost of $6,000, the church was improved, and a new house built for the sexton. The church building is one of the largest in the county, with a seating capacity of about 1,200, including the galleries. On a marble slab in the east end we read the dates of the three houses that have stood upon these grounds: Founded 1731; rebuilt 1772; enlarged 1814. The quaint sexton’s house, that stood on the road-side more than a century, gave way several years ago, before the march of improvement; and the old school-house, where the classics were forced into unwilling heads, singing schools held, and dramatic performances astonished the beholders, has long since gone to its final account. With the destruction of these buildings, the sweet aroma of the past has fled, and our eyes rest only on things that belong to this utilitarian age. Not a native oak, that shaded these grounds when the writer was a boy, has been spared by the remorseless tooth of time; but two buttonwoods, of all the old trees, have come down to us from a former generation, and stand a connecting link between the past and the present. As something is said about cutting down these trees, permit me to say, in the language of the poet:

"Woodman, spare that tree!  
Touch not a single bough;  
In youth it sheltered me,  
And I’ll protect it now."

John Perkins a member of this church for about sixty years, and a somewhat remarkable character, deserves special mention. He was born in 1754, and becoming blind from an accident at the age of 12 or 14, never recovered his sight. His industrious habits enabled him to lay up a support for his old age. His principal occupation was threshing grain and dressing flax, and he was so well acquainted with the roads that he traveled alone in all directions. Many are still living who have seen him going about this and adjoining neighborhoods feeling his way with his cane. He was a regular attendant at this church in all weathers; and died August 8, 1838, at the age of eighty-four years.
If we were disposed to indulge in memories of the past; to speak of the fair women and good men, who, through a century and a half, have come to this altar to worship most of whom sleep in this old graveyard; and to rehearse the events of interest that have had their birth here, the opportunity is excellent, but time will not permit. The old church book contains numerous entries that will force a smile in spite of the fact that one is handling almost a sacred record. This congregation has sent forth many men of note, including divines, men of letters, National and state legislators, judges, officers of the army, and officials of Nation, state and county, and the descendants of old Southampton to day hold places of honor and trust in many states of the Union. May her sons and daughters receive the same measure of spiritual prosperity, now and in the hereafter.

The Ferns of Durham and Vicinity.

BY MISS MARGARET J. MOFFAT, RIEGELSVILLE, PA.

(Solebury Meeting, Nov. 18, 1889.)

Bearing in mind that Durham is one of the small townships of Bucks county, and that but one of the many beautiful forms of vegetable growth is to be at all enlarged upon, you will pardon me if I occasionally digress from my subject to glance at some of our floral treasures not classed under "Ferns or their allies."

For the benefit of those who have never visited the extreme northeastern corner of Bucks county I will say that the scenery in that vicinity is far from being monotonous. Indeed, look in what directions you will, the eye meets beautifully rounded hills, bold rocky cliffs, winding valleys and deep, mossy ravines, sufficiently romantic and fairy like to be the favorite resorts of Queen Titania herself. The grandest feature of our landscape, perhaps I might say of the county, is the "Narrows," or Palisades, a range of almost perpendicular rocks which at places rise fully three hundred feet from the river border. These cliffs begin in Durham and attain their greatest height in the northern part of Nockamixon. These rocks and their surroundings
present to the botanist a peculiarly rich field for research. The rare *Sedum Rhodiola*, Canada Water Leaf, Ginseng, Mountain Maple, Lupine, Scotch Hare-bell and many other choice plants have been found here by Dr. I. S. Moyer, Prof. T. C. Porter, Dr. C. D. Fretz, and our local botanists.

The botanical centres of Durham and vicinity are Buckwampum, the hill and valley west of Lehnenburg (formerly Monroe), the low woods and swamp near Durham church and the hills opposite Durham furnace extending beyond Rattlesnake mines.

The flora of our county contains, according to Dr. Moyer, about 1,300 species and varieties. On the hill opposite Monroe 400 species have been noticed. In the "Flora of Bucks County," published in 1876, 32 species and varieties of ferns are enumerated. In Durham and the bordering parts of Nockamixon and Springfield 32 species and varieties have been found within the last three years by Messrs. J. A. and H. F. Ruth and myself. Dr. T. C. Porter informed me recently that he had found the *Cheilanthes*, or Lip fern, on the rocks in New Jersey, nearly opposite the lower end of the Narrows, and on this authority the number found in Durham and vicinity may be set down at 33. Probably, nay certainly, no equally limited area in the county can produce a fuller local list. The number is no doubt largely increased by the very diverse character of the soil and geological structure.

The ferns named in the county flora, and not found in our vicinity are *Woodwardia Virginica* (chain fern), and *Lygodium palmatum* (climbing fern). Those not mentioned in the flora but found in our neighborhood are *Pellaea atropurpurea* (cliff brake), *Asplenium Ruta-muraria*, *Struthiopteris* (ostrich fern), and *Ophioglossum vulgatum* (adder's tongue). The *Pellaea atropurpurea* and *Asplenium Ruta-muraria* are found growing side by side, on a calcareous conglomerate rock, near Monroe school-house. The Ostrich fern is found along the river bank near the Narrows. Adder's tongue is found in a bog west of Monroe. Dr. Porter found the *Pellaea atropurpurea* and *Asplenium Ruta-muraria* growing together on a conglomerate outcrop near Delaware Water Gap, exactly as they
PALISADES OR NARROWS OF NOCKAMIXON.

Bluffs (new red-sandstone) are almost perpendicular, rising about 400 feet above the Delaware river.

Taken from Narrowsville Locks, September 9, 1908.
were found in Durham. The rich, damp woods near Durham church and Monroe are particularly good localities for Grape ferns (*Botrychium*), Maiden Hair (*Adiantum*), Dicksonia and Beech ferns (*Phegopteris*). The *Asplenium Trichomanes* and *Camptosorus*, which require less moisture, are found on rocky banks and in clefts of rock near Monroe. The long feathery fronds of *Cystopteris bulbifera* add greatly to the beauty of our deep ravines and render more artistic many an angle of the Nockamixon rocks. *Woodsia Ilvensis* and *Struthiopteris* are found near the same locality. The *Aspidium Goldianum* is found in a ravine near Buckwampum. *Polypodium vulgare*, *Pieris aquilina*, the different varieties of *Aspidium*, *Asplenium Onoclea*, *Osmunda* and *Botrychium* wave their delicate fronds over every hillside.

A word about the fern allies will not be out of place here. The Horse-tail, or scouring rush, belonging to the genus *Equisetum*, is found along the river front. Probably our great-grandmothers utilized them in keeping white their wooden ware and floors in the days when carpets were a luxury. Many fine sedges and grasses are found along the Delaware; the rare wood rush grows here farther south than any locality mentioned in Gray's manual. The woods near Durham church and Buckwampum, are favorite haunts for various species of *Lycopodium*, or club-mosses, whose trailing stems are eagerly sought for holiday decorations, and no more graceful festoon for church or parlor can be found. True mosses of every conceivable shade, from the deepest emerald to pale yellow, carpet the hillside with a covering so bright and flexible that the richest Wilton or Axminster seems dull and harsh when compared with them. Over every gnarled root, rock and fence is thrown a lichen veil of pale gray, beaded daintily with glowing scarlet cups. These beauties are so microscopic that they are seldom fully appreciated. That sweetest of all wild flowers, trailing arbutus, is found in great abundance among the mossy cushions.

Should I enter into the details of fern distribution, fructification and structure, this paper would, I fear, tax the patience of all except professional botanists. Any standard work on botany will direct you how to investigate and will supply tech-
nical terms; but in order to understand ferns you must study the ferns themselves. Every nook and glen must be thoroughly explored to discover the habits of the fern in its native haunts. Let no one imagine the task will be an easy one; patient application and careful observation are essential to success; yet the study is so fascinating that toil soon changes to pleasure and interest deepens with the research.

Nature opens her beautiful book of twelve chapters, and so vivid are the illustrations that no one to whom the blessing of sight has been given can be excused from becoming an enthusiastic student thereof. Go where you will on the face of the earth, from the eternal snows of the Arctic to the burning plains of Africa also under the earth in deep mines, and in the bed of the sea plant life in some form, greets you. King Solomon, the wisest of mortals, was a practical botanist; we are told that he spake of trees from "The cedars of Lebanon to the hyssop on the wall."

The following is a list of the ferns found in Durham and vicinity:

- Polypodium, vulgare.
- Adiantum, pedatum.
- Pteris, aquilina vestita.
- Chelanthæs.
- Pellæa, atropurpurea.
- Asplenium, Trichomanes, ebeneum, Ruta-muraria, thelypteroides, Felix-foemina.
- Camptosorus, rhizophyllus.
- Aspidium, Thelypteris, Noveboracense, spinulosum cristatum.
- Goldiánum, marginale, acrostichoides.
- Phegopteris, hexagonoptera.
- Cystopteris, bulbifera, fragilis.
- Struthiopteris, Germanica.
- Onoclea, sensibilis.
- Woodia, obtusa, Ilvensis.
- Dicksonia, punctilobula.
- Osmunda, regalis, Claytoniana, cinnamomea.
- Botrychium, Virginicum, lunarioides, lunarioides-var obliquum, var dissectum.
- Ophioglossum, vulgatum.

Thanks are due Messrs. John A. and Harvey F. Ruth, of Monroe, for assistance in collecting and arranging the above list of ferns.
The Paper Mills of Bucks County.

BY E. F. CHURCH, NEWTOWN, PA.

(Solebury Meeting, November 18, 1884.)

The paper-mills of Bucks county number but two, and one of them is of recent date, it can therefore be presumed that this paper will not be a long one.

In this connection, however, it will be well enough to say something of the manufacture of paper, an article which enters largely into the life of the age, and which is of universal use.

Early in the history of civilization, when writing was in its infancy, a material called papyrus was made from a reed growing in the delta of the Nile, in India, and other southern climes. This reed was spilt and flattened out, and by some process made into sheets. About the year 1000 paper was made by a process similar to that now practiced, of cotton, in Europe, and it was undoubtedly made in China and Japan much earlier, from the inner bark of different trees.

England imported her paper for centuries and the first paper-mill in that country was built in Kent by a German, about 1500. The first paper-mill erected in the United States was on Chester creek, in Delaware county, Pennsylvania, in 1714. This mill furnished Franklin with paper. While the machines for reducing rags and other material into paper-pulp have changed but little, the process of making paper from the pulp has been greatly improved. The first paper-maker, after placing his pulp, (reduced by water to the proper consistency) in a tub, stood by the side thereof, with a mould or sieve of woven wire, and dipped up enough of it to form a sheet. Then he shook the mould, surrounded by a frame called a deckle, to regulate the size of the sheet. It required practice to dip and shake properly. This was set up at an angle to dry, and taken by another man and turned over on a felt or blanket, when the mould was returned to the vatman. Thus the paper was piled up, alternate sheets of paper and felt, until 130 felts, or five quires of paper were accumulated, when they were set aside, and put under a press, to extract the water. Then the sheets were carried
to an upper story, and hung out to dry, when they were folded into quires, pressed again, and made up into bundles. About three weeks were required to make a sheet of finished paper.

Thus paper was made from the beginning until about 1830; for eight hundred years. There was little or no improvement until our day. I say our day, for men are still living and active, who made paper by the old process, and remember when the Fourdrinier machine was put in the mills. By this machine the milk like pulp flows in at one end and the finished, smooth-pressed, white paper comes out at the other, piled up ready to put into quires. Its work is continuous. In all well regulated mills the machinery starts just after the stroke of 12 on the early Monday morning, and runs until just before 12 on the next Saturday night. It rests on the Sabbath—the machinery does, but on that day the employees overhaul and examine it, and make repairs if needed. We shall not attempt to show the vast increase in the consumption of paper. Wood-pulp now forms the great proportion of our common print paper, and a part of the very best. If it were not for wood-pulp, it might become impossible to print the daily newspapers.

But let me now come to our subject, the paper-mills of Bucks county. In this township, in sight of this place if a hill did not intervene in a beautiful valley, just below where the famous Great Spring flows out of its limestone cavern, is the site of the first paper-mill built in Bucks county. Samuel D. Ingham was a man of much more than ordinary ability, who represented this county in the Congress of the nation for several terms, and was afterwards a cabinet minister. When a boy, living with his father, in the ancestral home, he saw the clear strong stream issuing from this famous spring, and conceived the idea that here was the place for a paper-mill, a strong stream, clear water, and sufficient fall to propel machinery. The death of his father, who died of the yellow fever, contracted on a mission of mercy in Philadelphia, interrupted his classical studies, and at the age of 15 he went down to the paper-mill on the Pennypack, (now on the line of the Newtown railroad) and indentured himself to learn the art and mystery of making paper, and worked at all the branches of this laborious business. Attaining his majority, he came home, and with a paper-maker
from the Pennypack mill named Langstroth, he built a paper-mill on the site of an old fulling-mill, about the year 1790. Here they made printing paper by hand, and hauled it to Philadelphia and sold it. The early Bucks county newspapers were printed on Solebury paper. The old red mill, with its upper story of open lattice work, to allow the air to pass through in clear weather to dry the paper, is well remembered by many yet living. In 1836 a Fourdrinier machine was put in the mill, and this is the first machine of the kind used in this State. There were several other mills, but they continued the old practice of hand-making for some time afterwards. John Hank leased the mill when the new machinery was put in, and carried it on until about 1840, when Anthony Kelty, a paper-maker from Chester county, took it. Kelty is the first man who ever made paper of old manila rope and bagging. Previous to this time wrapping paper was made of coarse and refuse rags, etc., but Kelty conceived the idea of utilizing the jute-fibre, as found in disused rope and bagging. To-day the manufacture of paper from the raw imported jute plant is one of the leading industries of the country. When Kelty sent his new made wrapping paper to market, he found he had a competitor from Massachusetts, who had also conceived the same idea, and was making the same kind of paper. The priority of invention was examined into by the late Sylvester Megargee, of Philadelphia, and decided in favor of Kelty. Thus two facts stand out prominently in the history of this Bucks county paper-mill. Here was used the first Fourdrinier machine in the State, and here was made the first manila paper in the country. This was named by Mr. Megargee, who first sold it, Canton or Chinese paper, but afterwards it was called manila, which name it still bears.

In 1850 Mr. Weeden took the mill and ran it for several years, making print paper. In 1865 Wm. McCready took it, and soon after the mill was burned. It was rebuilt in 1876 and run by Butler & Co., when it was again burned down in 1870. A. J. Beaumont had purchased the property in 1849, and still owns it. He rebuilt the mill in 1870 and ran it. In 1875 Wm. Gandy, a nephew of Weeden, took the mill, and afterwards a New York company took it and ran on thin manila or tissue paper until June, 1883, when they failed, and work was stopped. It now
stands idle, with excellent machinery and good power, ready for some enterprising individual to take hold of it.

The next paper-mill started in Bucks county was the old Union Mills, built on the edge of the Delaware river at Wells' Falls, below New Hope, operated by water-power, a wing wall having been thrown out into the rapids of the river giving an immense volume of water and considerable fall. The property was long owned by the late Lewis S. Coryell, and leased to various parties for many kinds of business, most of which were failures, and the mill was idle for years. Finally in 1880 the property was purchased by an incorporated company, the old buildings entirely torn away, and a large and substantial stone and brick mill erected in 1881, for the manufacture of manila paper. It is said to be one of the best mills of the country, with all modern improvements. It has two machines, one a Fourdriner and the other a cylinder, and makes two kinds of paper, the regular manila for wrappers, bags, etc., of all thicknesses, and a thin tissue or copying paper. It turns out three tons of paper daily, one of copying paper and two of manila. The members of the company reside in Trenton and Lambertville, N. J., and E. R. Solliday, of the latter place, is general manager.
Edward Hicks, a worthy member and an approved minister in the "Society of Friends" was born in the village of Attleboro, now Langhorne, on April 4, 1780, in a brick house which is still standing on the southeast corner of Four-Lanes-End, as the place was then called. His parents were Isaac and Catharine Hicks, both regularly descended from Thomas Hicks, of Long Island, a man well versed in the law and for some years chief-justice of the province. Edward’s paternal grandfather, Gilbert Hicks, married the daughter of Joseph Rodman, of Long Island, who settled the young couple on a tract of land of about 600 acres on Neshaminy creek, twenty miles east of Philadelphia. Hither they came in 1747, and dwelt in a comfortable log house in which Edward’s father, Isaac Hicks, was born in 1748. Subsequently Gilbert sold this large farm and bought a tract of one hundred acres, (coming to a point at Four-Lands-End,) on which he erected the brick house before referred to, and in which Edward was born. He grew wealthy, devoted himself to public business, and was promoted to the office of chief-justice of the court of common pleas. While in this office he passed judgment upon two colored men, who, in consequence, were transported to the West Indies for life as slaves. It appears that the voice of truth showed him plainly that he had better sacrifice his lucrative and honorable office; "but," says Edward, "my poor grandfather was then basking in the sunshine of prosperity. He was a politician, he had been an office-hunter and was now an office-holder, and therefore would not give up to the heavenly voice within. The consequence was that in the return of retributive justice, in less than seven years, he lost the object of his youthful affections, the wife of his bosom, and by continuing his attachment to his royal master, in opposition to the American patriots, whom he imprudently insulted, he was driven from his home, his country; his property confiscated, and his family reduced to indigence. When under the protection of the
British army in New York, my father paid him his last visit, and on parting my grandfather gave his son this last advice, 'You are a young man, and as you may be exposed to many temptations, my last and most serious advice to you, is never act contrary to your conscientious feelings, never disobey the voice of eternal truth in your own soul. Sacrifice property, personal liberty, and even life itself, rather than be disobedient to the heavenly voice within. I disobeyed this inward monitor and am now suffering the due reward of my deeds.'

Edward's maternal grandfather, Colonel Edward Hicks, was Gilbert's first cousin. He married Violetta Ricketts, of Elizabethtown, N. J., a high-church woman, and their daughter, Catherine, Edward's mother, was educated a regular member of the Episcopal church, but on her death-bed was convinced of the blessed truth as held by Friends. She died on the 19th of October, 1781, in the thirty-sixth year of her age, leaving her poor, little, feeble infant, Edward, under the care of her colored woman, Jane, who had been a slave in the family. This Jane worked about among the farmers in the neighborhood of Four-Lanes-End and of Newtown, for a living, taking little Edward with her. At the latter place she met Elizabeth, wife of David Twining, who noticed this poor, sickly-looking, white child, under the care of a colored woman, and, being told he was the son of her dear, deceased friend, Kitty Hicks, her sympathy for the child and love for the mother led her to take the child and bring him up as her own. She and her husband, David Twining, were exemplary members of the Society of Friends. Edward, in his memoirs, always speaks of Elizabeth Twining as his adopted mother, and says that she was best described by the inspired poetry of the last chapter of Proverbs, that she was certainly the best example of humble industry that he ever knew for so wealthy a woman. It seemed to him that this woman was providentially appointed to adopt him as her son, and to be to him a delegated shepherdess, under the great Shepherd and Bishop of Souls. He tells us that she read the Scriptures with a sweetness, solemnity and feeling he never heard equaled; that he often stood or sat by her, before he could read, and heard her read, particularly the 26th chapter of Matthew, which made the deepest impression on his mind. It was there that all the sym-
pathy of his heart, all the finer feelings of his nature, were concentrated in love to the blessed Saviour. It was there in his spiritual appearance as a quickening-spirit that he kindled the first devotional fire on the altar of his heart, a fire that was not extinguished even by juvenile infatuation, a fire that was rekindled about the twenty-first year of his age, the light whereof led him to a Saviour's feet, whilst its genial warmth melted him into tears of repentance and love.

He says he continued under the care of his adopted mother, as a boarder, until he was turned of thirteen, when his father finding himself disappointed in his prospect of making a great man out of a weak little boy, by scholastic education (having intended to make him a lawyer) did the best thing he could have done, by binding him out as an apprentice to an industrious coachmaker for seven years, for here (he adds) the propensity to idleness, for which he had a natural turn, was necessarily counteracted. "But," he continues, "the change was very great for a poor, weak, little boy, who was brought up thus far as a gentleman's son, to sit at the table as a boarder as long as he pleased, and had only to ask for what he wanted to get it. Then to sit down quickly and eat such as was before him, asking no questions, with a voracious set of men and boys, who seemed to eat for their lives, and rise with their master, was hard, and to go to work was still harder." Here he missed the religious counsel and tender care of his adopted mother, of whom he often spoke in his mature years. Being of a lively disposition and working with men and boys who gave way to a kind of low slang and vulgarity of conversation and conduct which came directly in contact with his respectable religious education, he of course became the butt of their significant wit. "But," he says, "the tenderness of his religious impressions too soon wore off, and instead of weeping and praying, he soon got to laughing and joining in their light conversation, and having a natural fund of nonsense he quickly became a favorite with his shopmates, and thus he was surrounded by the worst of temptations on every side." Edward as a boy or man was always good company and a leader in the social circle. His seven years apprenticeship having expired when he was twenty, he hired as a journeyman with his old masters, Henry and William Tomlin-
son, and continued with them about four months, when he set up coach and house painting for himself, in the place of his birth and apprenticeship. He had a natural turn and taste for painting which enabled him in time to acquire a high reputation, especially in the business of sign painting. He painted many hotel signs, his favorite design being William Penn's treaty with the Indians, an imperfect copy of Benjamin West's celebrated painting of that subject. He painted the sign of the Brick Hotel in Newtown, one side representing Washington mounted upon a chestnut-sorrel horse, the other the Declaration of Independence. This sign attracted a good deal of admiration when new, but has shared the fate of all others, having faded out from exposure to the weather. He also painted many pictures which may still be seen in the homes of some of the old residents of Newtown. Among these are, Jordans, England, showing William Penn's grave; David Twining's place in 1787, now occupied by Cyrus Vanartsdalen; and the Peaceable Kingdom. The last was, perhaps, the most remarkable, being an illustration of the 11th chapter of Isaiah, and embracing in the foreground, all the animals there mentioned, and in the distance William Penn treating with the Indians. Edward was entirely self-taught in painting as a fine art, and his work gives evidence of considerable talent. The latter part of his life, painting was his chief occupation and means of support, having tried farming, broom-making, etc., and failed in all.

In the fall of 1800, Edward, now twenty years of age, went to work for Dr. Fenton at painting his house. The Dr. and his wife were Presbyterians and he went with them to their meeting and sang with them. One day the Dr. proposed to him that he should join church, and as an inducement observed that he would use his influence in forming an advantageous marriage with an elder's daughter, a rich heiress. Edward replied that if he was ever worthy to join any religious society he should join the Quakers.

As he approached his 21st year he left his old associates in fun and frolic and was under the preparing hand for a change. He was then disposed rather to shun than to seek young company, and spent his Sabbaths in rambling about by himself in solitary places. In one of these excursions he found himself
within reach of Friends’ Meeting at Middletown, and went to it, and although he had often been there before, he had not been since his serious turn. He says he had a precious meeting, and continued to walk five miles to that meeting every First-day, while he lived with Dr. Fenton, in Northampton. In the fall of 1801 he went to Milford to live, to assist Joshua C. Candy in the coachmaking business, particularly the painting, for a certain sum, Joshua agreeing to give him every Fifth-day from nine until two o’clock, so that he might go to meeting, which was about two and one-half miles distant. He walked to Middletown meeting. He says he has no recollection of missing a mid-week meeting for forty years when he was well enough to go. In the spring of 1803 he applied to the overseers of Middletown Monthly Meeting to be received into membership with Friends, and was received with open arms.

On the 17th of 11th month of the same year he was married to Sarah, daughter of Joseph and Susanna Worstall, of Newtown. He tells us that “she was the first object of his youthful affections, even while he was a child.”

In the spring of 1804, they settled in Milford, Bucks county, now called Hulmeville, soon after which he was persuaded to borrow money and build a house, not having enough of his own. This was the commencement of serious pecuniary embarrassment, from which he suffered much discouragement and difficulty. His debts and dealings brought him in contact with selfish men which had a tendency to chafe and sour him, and he says “he soon got into a state like the man in the fable who got his neighbor’s fault and his own into a wallet, but in putting it on his shoulder he got his own faults behind and his neighbor’s before his eyes where he could always see them, which led him to wander from the Shepherd’s fold and to return to the sinner’s path, until he met a kind Friend in the ministry, who seized the wallet and turned it end for end. At the sight of his own faults he fled to his home and resolved to talk less and pray more. And having a better view of his own faults he lost sight of his neighbor’s.”

In the spring of 1810 he attended the Yearly Meeting of Friends, “under considerable exercise and more disposed to silent prayer than vain conversation, for he had been in that
state for some months, and frequently in meeting had solemn apprehensions that it was his duty publicly to advocate the cause of Christ. But,” he continues, “the fear of being deceived and a sense of his own unworthiness kept him back, and when meeting closed he would sometimes feel so weak and faint that he could scarcely rise from his seat.” Yet, upon the whole, this Yearly Meeting was a strengthening time to him, and when it closed on the 20th, he returned home. On the 22d being First-day, he went to meeting, “a meeting,” he says, “ever memorable to him, because it was in that meeting he first decided publicly to advocate the cause of Christ; he had suffered for disobedience to the heavenly voice within, and an awful fear clothed his mind that this would be the last call he would ever have.” He trembled and wept, and kneeling, he offered a few words in prayer. It was but a few words that he could utter, and on taking his seat he wept almost aloud, and as soon as meeting closed he went immediately home without speaking to any one. With what singleness of heart, with what fear and trembling, he went to the next meeting in the middle of the week, and feeling the commandment to speak a few words he did so, and felt strength renewed, and on the next First-day, feeling a similar concern he spoke again, but was brought under a great fear lest he should burden his friends, and was favored to be silent for some weeks. He had for six or seven years felt it his duty faithfully to bear a testimony against the use of spirituous liquors, and Friends were renewedly stirred to engage in the concern and in the Quarterly Meeting at Buckingham, the same year, 1810, a large committee was appointed to assist the Monthly Meetings, who were recommended to make similar appointments. In this committee he labored with Friends and others to convince them that it was their duty to lay aside the use of this pernicious article as a drink and as an article of trade. Edward claimed that his house in Hulmeville was the first one built without the use of liquor, refusing to furnish it to the workmen.

Toward the close of the year 1810 he sold his house and lot in Milford, intending to move to Newtown, where both his and his wife’s parents and other relatives lived. In the spring of 1811 the time for moving drew near and he had not been able
to get a place to move to, which caused a great deal of anxiety and trouble to himself and wife, and just when he thought he must sink on account of it, he received word from Abram Chapman, a wealthy lawyer of high repute, that he had thought much about him (Edward) and his wife through the night and thought it right to sell them his house and lot and board with them, (having previously declined selling to them) which intelligence raised their drooping spirits, and Edward thought it was the Lord's doings and marvelous in his eyes. Accordingly in the 4th month, 1811, they moved to Newtown, where, he tells us, "at that time, comparatively speaking, every tenth house was a tavern and every twentieth of bad report," and only about four or five families of Friends lived in the town and its vicinity and there was no meeting of Friends nor hardly such a thing thought of.

In 11th month, 1811, he was recommended as a Friend who had a gift in the ministry, by Middletown Monthly Meeting, to the select quarters and there acknowledged.

In the spring of 1813 he laid before Middletown Monthly Meeting a concern to travel as a minister, and obtained a minute expressive of the unity of that meeting to visit the meetings belonging to Philadelphia and Abington Quarters, at all of which he was favorably received. Soon after this first traveling as an acknowledged minister and while he was still a member of Middletown Meeting, where there were three or four other ministers, and living as near Wrightstown, then the largest meeting in the quarter, and no minister there who was able to attend, he consulted some of the Middletown elders as to the propriety of his attending that meeting as way should open. They encouraged him to attend to the concern and he went and was placed at the head of a very large meeting. There he was kindly appreciated by Friends and others, and soon after was impressed to go to Wrightstown altogether. His wife uniting with him, they requested their certificate of removal. The overseers expressed sorrow that he was going to leave them. Soon after this the settlement of a Friends' meeting in Newtown was much talked of. The courts of justice were removed and the public buildings were vacant. By this time the number of families of Friends had increased in the town and its vicinity and a large
number in the country round about, but they belonged to three different Monthly Meetings, Wrightstown, Middletown, and Falls. The application to hold an indulged meeting for worship in the old court-house, which was rented for the purpose, on First and Third-day mornings, for six months, was made to all three of those meetings. The request was granted, and committees appointed to have the care thereof for six months from Fourth-month 1st, 1815. This was the beginning of Friends' Meeting at Newtown, which was no doubt established through the preaching and influence of Edward Hicks. At the expiration of eighteen months, application was made for permission to build a meeting-house, which finally received the sanction of the quarter, and the house was built, which is still standing.

In 1819 Edward again felt a concern to travel in the ministry, first to the South in the spring, and in the autumn to the North, in New York and Canada. In these journeys he rode almost 3,000 miles on horse-back. Previous to this journey he had all the symptoms of pulmonary consumption; the long horseback ride he thought changed it to a chronic cough, which always after remained with him.

With the approbation of Friends he frequently traveled in the cause of spiritual truth for some years, visiting many places and was always well received wherever he went.

He was of commanding presence, tall, slender, and erect, with dark complexion, striking features and intellectual countenance. He was a great reader with a very retentive memory; but a man of strong prejudices and quick temper, which he says he controlled with great difficulty. In the social circle he was a most genial and interesting companion. He was by nature an orator, without appearing conscious of the gift. His clear strong voice could be readily heard by an assembly of thousands, and there was a charm about it that seemed to electrify an audience and command attention the moment it was heard. His deep feeling and tenderness reached the hearts of his hearers and melted many to tears. His appointed meetings in the different school-houses over the county on First-day afternoons were always crowded. It might be said, moreover, that the mere announcement that Edward Hicks would be at any meeting in city or country would insure a crowded house. He was indeed
one of the most popular and leading ministers in his time. His heart was always full of sympathy for the sick and suffering and he was ever ready to visit such and anoint them with the oil of Heavenly love. He was sent for, far and near, to visit the dying, and with his Heavenly words he soothed or comforted their last moments. There could scarcely be a wedding or a funeral among Friends or Friendly people without soliciting him to attend, and he was generally favored to respond to the call. Indeed, it was his concern frequently to attend funerals, where in large audiences opportunity was afforded to preach the gospel in the demonstration of the spirit, and with power. He was also concerned for the support of the "Discipline of the Society," believing it was a hedge about them, and the disposition to change it gave him uneasiness. For many years his cough troubled him, which increasing, attended with shortness of breath, disabled him for distant journeys. But he diligently attended his meetings at home, and frequently those in the vicinity, and with the unity of Friends at home (which he always esteemed precious) he appointed meetings in school-houses and other places remote from any house of public worship, and though his bodily strength was declining yet his voice remained strong and clear. A few weeks previous to his death, his cough and debility increasing, he felt easy to remain at home, as it was difficult for him to sit in meetings. And while he was "fervent in spirit, serving the Lord," he was also "diligent in business," laboring with his hands for the support of his family until the day before he died, when finding himself very weak he returned to the house, saying he "believed that he had paid his last visit to the shop." The next morning his daughter observed she "thought him better." He replied he "was better, he was comfortable, but requested they would not flatter themselves, for he was going to die." He remained in his chamber so quiet and easy that his family were not alarmed till afternoon, when he appeared to be sinking. He continued calm and free from pain, speaking to all who came to see him. A short time before his close he said, "Oh! 'tis a glorious boon to die. That power can't be prized too high." About nine o'clock in the evening of Eighth month 23d, 1849, in the 70th year of his age, he breathed his last, without apparent pain or suffering.
On the 26th his funeral was held at the meeting-house at Newtown, and was attended by a large gathering of people, many of whom felt that a place was left vacant which could not be refilled.

The Fells and Slocums of Wyoming.

BY EDWARD MATTHEWS.

(Solebury Meeting, November 18, 1884).

Most persons acquainted with the history of the Wyoming valley are doubtless familiar with the names of two families, indissolubly connected with its romantic and pathetic story. One was derived from the county of Bucks, and the other was of Puritan lineage hailing from New England, from whence most of the pioneers of Wyoming came. The banks of the beautiful Susquehanna and the fair vale along its banks, sheltered by rolling hills and rugged mountains, possessed that fatal beauty which caused its lands to become the scene of bloody combat for the space of a quarter of a century. Since those days, a far more precious wealth, than its bountiful agricultural capacities, has been found in the black-diamonds that underlie its soil. Where a century ago was a harassed settlement of a few thousand people, has indeed blossomed with a throng of populous towns and cities, containing a quarter of a million of people. The descendants of the original Connecticut settlers form a very considerable portion of the inhabitants, while the mining of anthracite coal has brought hither a mighty and motley throng of all peoples and tongues. The original area of the county of Luzerne has been much lessened by the formation of newer counties. One township of Lackawanna bears the name of Fell, and one in Luzerne that of Slocum.

Jesse Fell, with his wife and four children removed to the Wyoming valley, from the vicinity of Doylestown, in the fall of 1785, for the purpose of engaging in mercantile pursuits. His name will be forever associated with the history of that region as in February, 1808, he was the first to use anthracite coal in a grate of his own invention. His father, Thomas Fell, born in Buckingham, April 16, 1751, (married Jane Kirk, of Wrights-
town), was one of eleven children of Joseph Fell, who came from the county of Cumberland, England, in 1705. Joseph Fell, the pioneer, born October 19, 1688, was a carpenter and married in England, Bridget Wilson. He was a member of the Society of Friends, became a prominent and useful man in the community in which he dwelt, wrote an autobiography, was twice married, and died in Buckingham, in 1753. The name of his second wife was Elizabeth Doyle, who was the mother of seven of his children.

Jesse Fell married Hannah, daughter of John Welding, of Buckingham, on the 20th of August, 1775. He had three brothers and two sisters. Of these, Joseph Fell (who married Margaret Gourley), was sheriff of Bucks county from 1795 to 1798; Samuel Fell married Tamar Russell, daughter of John Russell, of Plumstead, who also removed to Luzerne county; Amos Fell married Elizabeth Jackson, of Squan, New Jersey; Abi Fell married James Meredith, of Castle Valley, and one sister, Sarah, remained unmarried. The descendants of these, and other branches of the family remain among us, and reside over the central portion of this county.

That Jesse Fell was a man of unusual capacities both for public affairs as well as business, will be shown by a brief recital of his life in Wyoming. His sterling integrity won for him the confidence of all the people of that region, of which he was a most valuable and foremost citizen. He purchased the property at the corner of Washington and Northampton streets, in the city of Wilkes-Barre, December 21, 1787. Here he carried on a store and tavern for many years. A very small portion of the building is yet standing and is kept as a hotel by Charles S. Gable. The place is still known as the “Old Fell House.” For a long time it was the sojourning place of the lawyers and judges upon the circuit and the rendezvous of many local celebrities. His brother Joseph was sheriff of Bucks, and he became sheriff of Luzerne, to which position he was commissioned on the 21st of October, 1789, holding the office for two terms. Having removed to a region where there were few or no Quakers, he soon became a backslider to the peace principles of the faith of his forefathers. He became prominent in military affairs, being appointed lieutenant of the county by Governor Thomas
Mifflin, in 1792, and also brigade inspector in 1793, for the term of seven years. A ludicrous story is told of his first military experience. On the morning of the first parade of his brigade he took it in his head to drill a little by himself. Dressed in full regimentals, he marched out on the back porch of his house, and placing himself in military attitude, with his sword drawn, exclaimed: “Attention, Battalion! Rear Rank, Three Paces to the Rear, March!” and he tumbled down into the cellar. His wife, hearing the racket, came running out, saying: “Oh, Jesse, has thee killed thyself?” “Go to, Hannah,” said the hero, “what does thee know about war?” On the 5th of February, 1798, Governor Mifflin appointed him associate judge of the county, which position he filled with dignity and credit as long as he lived, a period of over thirty-two years. His penmanship was remarkable for its beauty and correctness, and he served as clerk to the commissioners for many years. His townsmen, of Wilkes-Barre were never satisfied unless he held some office within their gift, and he was, therefore, nearly always, either in the borough council, or chief-burgess. He was first president of the Luzerne County Agricultural Society in 1810; was foremost in educational matters, and was an active member of various schemes for improvement of the highways. His famous successful experiment of burning anthracite coal occurred in his own house on February 11, 1808. It is possible, however, that, unknown to him, Oliver Evans had anticipated his discovery in 1803.

His death took place at the age of seventy-nine, August 5, 1830. He left a family of three sons and five daughters surviving him. Of these, Sarah, his third child, in 1800 married Joseph Slocum, the brother of the unfortunate Frances Slocum, the Indian captive, whose story has given a sad celebrity to her name.

THE SLOCUMS

The Slocum family was descended from Anthony Slocombe, a Puritan emigrant, who came from England, in 1637, and was one of the forty-six purchasers of the territory of Cohannet, near Taunton, Massachusetts. Some of the earlier Slocums, including Giles, son of Anthony, were Quakers, and resided in Rhode Island. Joseph Slocum, the fourth in descent from Anthony, was a member of the Rhode Island Legislature for several years.
and removed to the Wyoming valley, in 1763. He went there with his son Jonathan, born in East Greenwich, Rhode Island, in 1733, and who had married Ruth Tripp in 1757. The father purchased lands within or near the present limits of the city of Scranton; in the early part of this century the locality was known as "Slocum's Hollow." The son Jonathan, in 1774 settled with his family near the corner of what is now Canal and Scott streets, Wilkes-Barre.

During the Revolution, the frontier settlement of Wyoming was destined to be cruelly ravaged by savage Indian warfare at a time when only the undisciplined, the youthful and the aged had been spared from the ranks of the distant armies of the struggling colonists. The Slocum family was especially unfortunate. Within a little more than a month, Mrs. Slocum had seen a beloved child carried into captivity; her doorway drenched in blood by the murder of an inmate of her house; two others of her household carried away prisoners, and both her husband, Jonathan Slocum, and her father, Isaac Tripp, murdered by the merciless foe. In an attack by the Indians, occurring November 2, 1778, she saw a stalwart savage seize hold of her lame boy, Ebenezer; she rushed out from her hiding place, and pointing at the boy's foot, exclaimed, "The child is lame, he can do thee no good." Just then they discovered little Frances, five years old, and dropping the boy, they seized the girl and carried her off, notwithstanding the piteous entreaties of the mother. Out from her sight she passed forever; little Frances screaming to "mamma" for help, holding the locks of her sunny hair from her eyes with one hand and stretching out the other in vain to that mother, who would never grasp her again. The oldest daughter Mary seized her youngest brother Joseph, then but two years old, rushed out of the back door and both fortunately escaped.

No tidings in after years could be heard of the stolen child, though diligent search far and wide was made. The hard hearts of the savage Indians strangely softened toward the little captive maiden, and she was treated by them with unwonted kindness. They carried her far away toward the sunset, across wide rivers and over high mountains, and, by various removals, they in time reached Indiana. The child was too young
to remember aught of civilization or the customs of the whites, and had no vivid recollections of her childhood's home on the Susquehanna. She became an Indian in manners, customs and habits, though the force of inherited qualities caused her to rank considerably above those around her. She became the wife of an Indian chief and the mother of a family.

In August, 1837, fifty-nine years after her capture, a letter appeared in the Lancaster Intelligencer, written by Col. G. W. Ewing, of Logansport, Indiana, dated January 30, 1835, a year and a half previous, to the following effect:

There is now living near this place, among the Miami tribe of Indians, an aged white woman, who, a few days ago, told me that she was taken away from her father's house, on the Susquehanna river, when she was very young. She says her father's name was Slocum; that he was a Quaker, and wore a large-brimmed hat; that he lived about half a mile from a town where there was a fort. She has two daughters living. Her husband is dead. She is old and feeble, and thinks she shall not live long. These considerations induced her to give the present history of herself, which she never would before, fearing her kindred would come and force her away. She has lived long and happy as an Indian; is very respectable and wealthy, sober and honest. Her name is without reproach.

Her surviving brothers, Joseph and Isaac Slocum, sought her out; she met them cordially, and they identified her by a scar on her hand, received in her father's blacksmith shop before her captivity. In vain her cultured and wealthy relatives, then and at subsequent times, implored her to return with them to civilization. To all pleadings she returned a decided negative, and refused to sever her connections with the red-man, or resume family relations, involuntarily abandoned in childhood; she parted this life March 9, 1847, aged seventy-four years. She sleeps beneath a beautiful knoll, near the confluence of the Wabash and the Missisinewa, by the side of her chief and her children, where her ashes will rest in peace till the morning of the resurrection. All this story has been told in detail in a readable little volume, published many years ago, and more recently related by one of her relatives in the Luserne Legal Register.* Her story needs only the genius of another Longfellow to

* See also "Frances Slocum, the Lost Sister of Wyoming," by John F. Meginness, 1897.
weave into poetical romance a narrative that might give it the celebrity of Evangeline and the exile of Acadia.

The remainder of the family of the unfortunate Frances Slocum rose to high position in the valley of Wyoming and were influential and worthy members of the community in which they dwelt. Her mother died in Wilkes-Barre, May 6, 1807. Her brother, William, who was wounded at the time her father and grandfather were slain, became sheriff of Luzerne in 1795, succeeding Jesse Fell in that office. He retired from the position in Pittston, and was classed as among the most prominent and influential men of his county. A sister, Judith, married Hugh Forsman. Joseph Slocum, a younger brother of Frances, became active in military affairs; was an associate judge of Luzerne; was one of ten incorporators of Wilkes-Barre Academy, and was honored by many places of trust and responsibility by his fellow citizens. The township of Slocum was named in his honor. As already stated he married Sarah, daughter of Jesse Fell, in the year 1800. One of his daughters, Abi, named after the Abi that married James Meredith, was born in 1808, and became the wife of Lord Butler, a grandson of General Zebulon Butler, of Revolutionary fame. He was an engineer and coal operator, and was honored by many positions by citizens of the community. His death took place in 1861, but Abi, his widow, survives him, and for over sixty years has been a devoted member of the Methodist church in her native place. Her son, Edward Griffin Butler, is a prominent lawyer of Wilkes-Barre.
The Durham Iron Works.

BY CHARLES LAUBACH, DURHAM, PA.

Note:—Mr. Laubach presented and read two papers before the Bucks County Historical Society, on the Durham Iron Works; one at the Buckingham meeting, October 23, 1883, on "The Old Durham Furnace," the other at the Wycombe meeting, October 7, 1902, on "The Durham Furnaces." As there was some repetition in these two papers, it has been thought best to consolidate and revise them. Additional matter has also been included, and they are now presented as one paper.

The use of iron can be traced to the earliest ages of antiquity. According to sacred history, Tubal Cain, who was born in the seventh generation from Adam, was "an instructor of every artificer in brass and iron." The Egyptians, whose civilization is among the most ancient of which we have any record, were, at an early period, familiar with the use of iron. In the 28th chapter and 2d verse of the book of Job, it is declared that "iron is taken out of the earth." Thus we might go on to show that iron was, in ages gone by, as it now is, a prominent factor in the advancement and civilization of the human race. In fact, at the present day, political economists claim that the progress and intelligence of a nation can be known by the relative proportion of iron and steel, that is used per capita.

Although antiquarians have not neglected the subject, they have furnished us with no proof that the mound-builders or other aboriginal inhabitants of the United States were not possessed with a knowledge of the use and consequently of the manufacture of iron. The early settlers on the Delaware river, under the successive administrations of the Swedes and Dutch and the Duke of York, down to 1682, appear to have made no effort to manufacture iron in any form.

The first record we have of the manufacture of iron in Pennsylvania is contained in a metrical composition by Richard Frame which appeared in 1692, entitled "A short description of Pennsylvania," in which he says "that, at a certain place, about some forty pounds of iron had been made." But Frame neglected to state or describe how, and where, this iron was made.
DATE-STONE OF DURHAM IRON WORKS.
Erected in 1727.

When the 1727 blast-furnace was demolished in 1819, and a grist-mill erected on its site, this date-stone was removed to Haupt's grist-mill in Springfield township. The indentation at figure 7 was made by the millers, who used the stone to crack walnuts upon. About 1870 it was presented to the Durham Iron Works; in 1874 it was walled in a new hot-blast stove intended for use at the 1848-50 furnaces. This hot-blast stove was demolished without having been used, and the stone was placed in the office of the company.

This date-stone formed part of Cooper & Hewitt's exhibit at the Centennial Exposition in Philadelphia, in 1876. When they sold the property in 1902, it was presented by Hon. Abram S. Hewitt to B. F. Fackenthal, Jr.
Gabriel Thomas, in his "History of Pennsylvania and West New Jersey" published in 1698, at page 26 says "Backwards in the country lies the Mines where is Copper and Iron, besides other Metals and Minerals, of which there is some Improvement made already in order to bring them to greater Perfection; and that will be a means to erect more Inland Market-Towns, which exceedingly promote Traffick". Both history and tradition point to the fact that iron was manufactured at Durham at a very early period.

Durham township is situated at the extreme northeastern end of Bucks county; its northern boundary passes through the South Mountain near Rocky Falls, where the gap through which the Delaware passes, rivals in picturesqueness the Delaware Water Gap.

The deposits of iron-ore in Durham township, not only the primitive ore lying between walls of gneiss on Rattlesnake hill and Mine hill, but also the brown hematite (limonite) found in the limestone basins, and, indeed, the extended deposits of dolomite as well, present geological conditions quite different from those of any other part of Bucks county. Moreover, Durham township also doubtless contains a greater variety of soil conditions than can be found in any of the other townships; in the central part of the township, along the valley of Durham creek, the soil is limestone; along the Delaware river front it is sandy-loam, with a great ridge of glacial-drift extending from the Northampton county line to the Durham cave. The ridge upon which the two churches, academy, public-school building, and other elevated parts of the village of Riegelsville stand, consists of this terminal-moraine. At the village of Lehnenburg (formerly Monroe) can be seen within a distance of 200 feet, first the gneiss, then dolomite, which is separated by conglomerate from the new red sandstone, which begins at that point, and covers the lower end of the township. An extended view of the Durham valley, to the south, can be had from the Durham hills, where the river winds its course through the narrow or palisades of Nockamixon, which rise in almost perpendicular bluffs 300 feet or more above the river. On the Durham hills, on farm No. 4 of the Durham furnace-tract, a jasper quarry is located, which shows evidence of having been an
important Indian work-shop. The location of this pre-historic quarry doubtless accounts for the large number of arrow-heads, spear-points, and other flaked Indian relics found in Durham and vicinity. Just when the abode of the Indian was disturbed by the coming of the white man to Durham is not definitely known, but was doubtless as early as 1682, as is shown by a letter written June 4 of that year, by J. Claypoole, wherein it is stated, "We are to send 100 men to Durham to build houses to plant and improve land, and to set up a glass-house, for bottles and drinking glasses, and we hope to have wine and oil for merchandise, and hemp for cordage, and iron and lead and other minerals."

In the 4th volume of Votes of Assembly, page 227, under date of August 20, 1752, we find the following: "But inasmuch as there were no settlements above Durham in 1723," thus showing that a settlement existed at Durham in 1723; and it is therefore likely that iron was manufactured there at that time, or possibly earlier.

In an article published in the Doylestown Democrat, January 6, 1880, we endeavored to show that iron was manufactured in Durham, on a small scale, soon after the Free Society of Traders purchased a tract of land, containing five thousand acres, in Durham. In the minutes of a meeting of the American Philosophical Society held in Philadelphia, February 1, 1850, reference is made to a paper contributed by Charles B. Trego, an active member of the society, which gives the following information:

"After the grant of August, 1686, to William Penn, by the Indians, numerous white settlers established themselves on the lower part of the purchase; the settlement gradually extended as far as Durham, in the upper part of Bucks county, where a furnace was built."

In or about the year 1726 (as recited in the deed) a company or co-partnership was formed, "with an intent to erect a furnace and other works for casting and making iron," consisting of Jeremiah Langhorne, gentleman, Anthony Morris, brewer, James Logan, merchant, Charles Read, merchant, Robert Ellis, merchant, George Fitzwater, merchant, Clement Plumstead, merchant, William Allen, merchant, Andrew Bradford, printer, John Hopkins, merchant, and Thomas Lindley, anchorsmith.
and Joseph Turner, merchant, all of the city of Philadelphia, except Jeremiah Langhorne, who is described as from Bucks county, and who was doubtless the ruling spirit in this enterprise. Charles Read was a brother-in-law of James Logan. On March 4, 1727, the property (described in the deed as containing 5,948 acres), was conveyed to Griffith Owen and Samuel Powel, in trust for the twelve gentlemen forming the co-partnership, and declaring the interest owned by each partner. The partnership to continue for fifty-one years. They at once proceeded to erect a blast-furnace, which was completed in 1727. In 1728 James Logan wrote "there are four furnaces in blast in the colony." Colebrookdale and Durham were two of these. Anthony Morris was also one of the proprietors of the Colebrookdale furnace. In 1731, pig-iron sold at Colebrookdale furnace at £5 10s. per ton. (£1 at that time being equal to $2.66\frac{2}{3}), and presumably pig-iron was of the same market value at Durham.

The Durham furnace of 1727 was situated on the site now occupied by the grist-mill in the village of Durham. The casting-house was built of stone, facing toward the west. The furnace was between thirty-five and forty feet square and thirty feet high. The date-stone, with the figures "1727" cut thereon was preserved; in 1876, it was exhibited at the Centennial Exposition, and is now in possession of Mr. Fackenthal, as are also many of the title and other papers to which reference is made herein.

The amount of pig-iron produced in 24 hours appears to have been about three tons. The blast used was cold (the hot-blast oven was not invented until 1828) and was produced by leather bellows operated by water-power. The dam was situated about a mile up the creek on tract No. 25 of the partition proceedings (hereafter referred to), where the course of the race can still be seen.

About half a mile down the creek, from the site of the original iron-works, are the ruins of an old forge. Tradition points to this forge as the one noticed by the early historians as the "new furnace, about half-way down to the river." The scrap-iron and cinder lying around this forge were removed some twenty years ago, and remelted in the modern furnace of Cooper & Hewitt.
The company of 1727 doubtless obtained its supply of ore from surface outcroppings and from float-ore, from that particular part of the Durham tract known as Mine hill; at any rate, there is no evidence to show that any attempt was made to sink shafts or to tunnel into the hills until Richard Backhouse became proprietor, from whose books it appears that there was some underground operation, reached by vertical shafts, and that ropes made of hemp or flax one inch thick, and thoroughly tarred, to prevent raveling or rapid wear were purchased to hoist ore. A leaf of a time-book, dated August 20, 1781, contains the time of 12 men, with the memorandum "to working in the min Hol." The Durham furnace was located not only in the midst of one of the richest deposits of iron-ore in the State, but in a well-timbered country, where fuel could be obtained. Charcoal was exclusively used for fuel prior to the erection of the 1848-1850 furnaces; and moreover, during colonial days the primitive methods of manufacturing iron were quite different from those of to-day. The plants were erected on the banks of streams, not only to secure a supply of water, which is essential also in modern furnaces, but in order that the stream might furnish power to operate the blowing machinery, which at that time consisted of ordinary leathern bellows. Our ancestors needed but little iron, and what little they required was made by slow processes, yet as early as 1728 small shipments of pig-iron to Great Britain were made from Durham.

One of the managers of the 1727 furnace was a Mr. Savage, of whom we know little, except that he, in connection with James Logan, one of the proprietors, managed the furnace from 1728 to 1738; and that George Taylor, a signer of the Declaration of Independence, married his widow. About 1730 James Morgan is referred to as iron-master at the works, which doubtless means that he was the practical man in charge of the operation, in which position he continued until his death in 1782. Fifty-two years as a founder is worthy of special note. From 1738 to 1755 George Taylor, William Logan and James Morgan were connected with the works. From 1755 to 1765 the works, or some part of them, were said to have been managed by Capt. Flowers, later a prominent officer in the Continental army.
In 1750 there were two furnaces and one forge in operation at Durham, the sites of which can yet be pointed out.\(^1\)

Acrelius, the historian, says that Chief Justice William Allen informed him that “at Durham, a Pennsylvania furnace, one and a half tons of iron-ore yielded one ton of pig-iron, and that a good furnace yielded from 20 to 25 tons of pig-iron every week.”\(^2\) Owing, however, to severe weather in winter, short supply of charcoal, and other causes, the furnace could not be kept in continuous operation; and moreover, as will appear elsewhere in this paper, the blasts were of short duration.

The partnership agreement of 1726, to which reference has been made, was to continue for 51 years; but before the expiration of that time the property had been freed of the trust, and not one of the original owners remained: some were removed by death, some failed, and others disposed of their interests.

An amicable deed-of-partition was therefore executed under date of December 24, 1773, and the property, laid out in 44 tracts, was amicably divided. At that time, (according to the deed) the property contained 8,511 acres, 100 perches of land, (1,472 acres having been added by patent of April 3, 1749), and embraced the entire township of Durham, and one tier of farms in Northampton county. By this deed-of-partition, tracts numbers 1, 2, 3, 4, 7 and 33 were apportioned to Joseph Galloway and his wife Grace, daughter of Lawrence Growden. Tracts numbers 1, 2 and 3, which at that time, contained 889 acres and 48 perches, practically constitute the Durham furnace tract.

\(^1\) Mr. Laubachtold me that his authority for the statement that there were two blast-furnaces in 1750 was William Schull's map, published in 1759, on which two furnaces and two forges were located. This map is misleading, and was doubtless made by some one not acquainted with the manufacture of iron who confounded the two names, because a forge was often referred to as a furnace. A blast-furnace however is an entirely different structure. Gen. Davis in his history of Bucks county, first edition, page 645, says there were two furnaces and two forges in 1770. The lithograph made in 1773 is doubtless reliable because it was made part of the partition proceedings of December 24, 1773. Copies of this lithograph can be found in both editions of Gen. Davis' history, and the official copy in the recorder's office at Doylestown, in deed-book 16, page 192. If there was a second blast-furnace in 1770 it would certainly have been placed on the official map published but three years later; the map shows one blast-furnace, and three forges, viz.: upper-forge, middle-forge and lower forge and one stamping mill. The statement that there were two furnaces does not appear in the second edition of Gen. Davis's history, having been omitted at my request. A stamping-mill was an operation for separating iron from cinders in the slag-dump. Mr. Backhouse in a letter to Col. Isaac Sidman says: “Moses Yeameans says cider is worth one Tun of Barr Iron for every month the Furnace Blows, clear of Expense.”

\(^2\) This is misleading; it doubtless required two tons of Durham ore to make a ton of pig iron.
of to-day, on which are located the iron-works and other improvements, as well as the iron-ore mines.

Joseph Galloway thus became the first individual proprietor of the Durham iron-works. He was a lawyer of fine talents; was much in public-life, and for many years a member of the assembly of which he was speaker; he was active in all Colonial measures against the British crown; was a member of the first American congress in 1774, signed the non-importation, non-consumption, and non-exportation acts; he was however a man who lacked strength of character. In 1777, fearing the struggle with the Colonies would result disastrously, left the cause, and allied himself with the British. He was attainted of treason; and his property, confiscated, and sold by the commissioner of forfeited estates, under act passed by the Legislature March 16, 1778. Richard Backhouse died in 1793; but his heirs doubtless remained in possession of the property until they were dispossessed by the courts in 1803, it having been shown that Joseph Galloway had owned the property only in right of his wife Grace, née Growden.*

It is evident that there was an agreement as to the division of the Durham property prior to the partition proceedings; at any rate, immediately prior to that date Joseph Galloway leased the works to George Taylor, the signer, for a term of five years at an annual rental of £250, with the privilege of renewal for five years additional. On July 22, 1778, when the first term of his lease was about to expire, he petitioned the Supreme Executive Council, setting forth the fact that George Wall, the agent for forfeited estates in Bucks county, had taken possession of the works, and placed them in the hands of James Morgan, who had proceeded to cart away metal from the stamping-mill. The following is a full copy of that most interesting petition, which was granted by the Council on the same day with the proviso that Taylor's lease should not extend beyond April 1, 1780. (See Colonial Records, Vol. XI, page 537).

* Suit was brought by the trustees of Mrs. Galloway against the heirs of Backhouse, which was tried in the courts of Newtown, May term, 1802. The final decision by the Supreme Court was rendered December 31, 1803; and it is therefore apparent that the heirs of Backhouse retained possession until that time. See Lessee of Jenks, vs. Backhouse, 1 Binney, page 97.
To the Honble the Supreme Executive Council, for the State of Pennsylvania—

The Petition of George Taylor of Durham in the County of Bucks.

Humbly Sheweth

That your Petitioner about five years ago, rented from Joseph Galloway, late of the City of Philadelphia, the Lands and Works called and known by the name of Durham Furnace, at the yearly rent of Two hundred and fifty Pounds, but from the unsettled State of Affairs and the scarcity of hands for these two years last past, he was rendered unable to carry them on to any Advantage, as the last year he made but a small quantity of Shot for the Continental Navy, and the present year he has not been able even to blow the Furnace. And as your Petitioner was to have the Privilege under his present Lease, which will not expire untill November next of having it renewed upon the same Terms, for five years more, upon his giving five Months Notice, and as your Petitioner has not had it in his power to give such Notice, neither was it his wish to have any Correspondence with Mr. Galloway in the Situation & Circumstance as he now is, and not knowing till very lately where to apply, he now humbly hopes, that under his present Circumstances, the Honble the Council will permit of the renewal of his Lease, agreeable to the Covenant in the Agreement between Mr. Galloway and him, more especially when it is considered, that your Petitioner has now at the Furnace above named three hundred Tons of Ore, a large Quantity of Wood ready cut on a Tract of Wood Land near Durham which he purchased, and which is of no other Value, but for the Wood on it, all of which has cost your Petitioner a considerable sum of money. And your Petitioner would further beg leave to represent to the Honble the Council that last Week, a certain George Wall calling himself an Agent for the forfeited Estates in Bucks County came to the works and before making any Application or giving any Information to your Petitioner, and in his absence, then ordered the Hands at Work not to proceed in the employ, since when a certain James Morgan who says he acts under and by the Authority of the said George Wall, has removed, as your Petitioner is informed, a Quantity of mettle lying at the Stamping Mill, and which your Petitioner conceives to be his Property under his present Lease. He therefore humbly prays the Attention of the Honble the Council, to the above Representation and that Direction may be given that your Petitioner may not be disturbed in the quiet and peaceable Possession of the premises during his present Lease thereof.

And your Petitioner as in duty bound will ever pray.

George Taylor.

Philadelphia, July 22nd, 1778.

In 1779 Richard Backhouse purchased Galloway's interest, the property from the commissioner of forfeited estates, and be-
came proprietor of the Durham Iron Works,* by the terms of
sale he was given possession April 1, 1780. It appears however
that prior to that time he had some official connection or as­
sociation with the works, or its management. He had been a
justice of the peace for a number of years. In 1774 Thomas
Craig of Easton, Pa., borrowed the laws of the province of
Pennsylvania from him, and as late as 1789 he was one of the
justices of Bucks county. The blast-furnace was left standing
until 1819, when it was demolished, and a grist-mill, which is
still in active operation, was erected on its site. There is no
record that any iron had been manufactured at this old furnace
after Mr. Backhouse or his heirs were dispossessed.

A quantity of bomb-shells and solid-shot were left piled
against the old furnace-walls until 1806. Some of these have
been placed in the Bucks County Historical Society's collec­
tion, and others have found their way into the cabinets of relic­
hunters.

The iron manufactured at Durham had an excellent reputa­
tion, due no doubt to the character of the ores from the Durham
mines, which were then and are now low in phosphorus.

The following records from the books of Richard Backhouse
show expenditures for repairing the bellows under date of Feb­
uary 1, 1780. “For the bellows, 12 sheets of tin or thin sheet

* The Durham tract was confirmed to Richard Backhouse by the Council, Sept. 14,
1779, for £12,000. (Col. Records, Vol. XII. p. 104). There was some contention as to the
payment of the accrued taxes, which the attorney general decided must be paid by Mr.
Backhouse. In commenting on this decision, Mr. Backhouse wrote, “It is true I would not
be willing to part with my bargain, upon being reimbursed my money and charges.” At
the time he purchased the property, Pennsylvania money had depreciated about 24 to 1.
He certainly did get a bargain. His correspondence further shows that he did not think
he could retain possession.

As the following letter will show Mr. Backhouse experienced some difficulty in getting
a deed for tract No. 7:

“Sir—Council seems to make some objection to granting a Deed to the Land, and the
Secretary has wrote to me to know the Reason why it sold so Low. I have answered
him in a letter. I apprehend if you were to go yourself you would easily get the Deed.
And Speak to Gred our Councilor to assist you. I imagine the chief objection lays with
him.

22nd Sept., 1790.

GEO. WALL.”

To Richard Backhouse, Esq., Durham.”

See also letter of Geo. Wall to Supreme Executive Council, Sept. 22, 1790, Penna.

By act of the legislature (chapter CVII) approved March 28, 1808, an appropriation of
$415 was made to reimburse Mary Backhouse, widow of Richard Backhouse, “in full to
compensation for losses sustained” in defending the ejectment proceedings.
Stove plates were doubtless cast at Durham furnace continuously from the erection of the blast-furnace in 1727 until 1794, when operations were suspended.

The oldest plates that have been preserved are those from two patterns made in 1741, one pattern of which is shown in the above cut; the other is called the "Adam and Eve" pattern.
iron; 4 lbs. cask nails; 2 doz. good allum dressed sheep skins; 15 lbs. glue.”

The shipments of shot and shell, during the month of November, 1780, amounted to upwards of two tons, at £25 per ton; and during the year the total value amounted to £1,076 1s. 2½d. In 1781, the total value of shot and shell, shipped to the Continental army, amounted to £1,982 8s. 8½d. The shipments during the whole war were correspondingly large. A large proportion of the shot were three-and-nine-pounders; some double-headed shot were also cast and shipped. The shell weighed from twenty to sixty or more pounds apiece.

In the partition proceedings, tract No. 36 was allotted to James Morgan, who is described in the deed as “Iron Master,” and who may have been the father of General Daniel Morgan of Revolutionary fame; at any rate, I have evidence conclusively satisfactory to my mind, to establish the fact that Gen. Morgan was born in Durham township, and not across the river in Greenwich township, New Jersey, as stated by his biographer. I claim that he was born in a house standing in the corner of a field where the road from Easton crosses the Durham creek, on the east bank thereof, where a small stream, (sometimes called the Brandywine) empties into the Durham creek. The spot is situated about three-fourths of a mile from the present iron-works, on the extreme western end of tract 30 of the partition proceedings, on the farm of the writer. The house stood near the creek, and I am of the opinion that there, in 1736, Gen. Daniel Morgan first saw the light of day.

Among the forges supplied with pig-metal we can mention the following: Mount Pleasant forge, situated in Berks county, Pa.; Moselem Forge on Maiden creek in Berks county, owned in 1789 by Col. Valentine Eckert; Chelsea forge, in Warren county, New Jersey, on the Musconetcong creek at Finesville, one mile northeast of Riegelsville, on property now owned by Taylor Stiles & Co.; Greenwich forge at Hughesville, three miles northeast of Riegelsville in Warren county on the same steam; Bloomsbury forge at Bloomsbury, N. J., on the same stream, and with which George Ross was connected; Changewater forge at Changewater, N. J., on the same stream in Mansfield township, Warren county; Green Lane forge, operated in 1733, situated on the
Perkiomen, Montgomery county, Pa., of which Thomas Mayberry was superintendent in 1785, and Salford forge in Pennsylvania.

During the administration of Richard Backhouse at Durham furnace, he was directly interested in the Chelsea and Greenwich forges. Pig iron supplied to the different forges was usually paid for in refined bar iron.

At the time George Taylor lived at Hughesville, he was interested in the Greenwich forge.

The same market conditions and competition, both from home and foreign made iron, prevailed then as now; and the complaints as to quality shown by the following letter are not new to the iron-masters of to-day.

Philadelphia, 5th Mo., 10, 1785.

Respected Friend

We have Recd By Walter Fields 7 T. 4 cwt. of Piggs and 20 cwt. of Bar Iron which is The Dullest article I believe Comes to Market very Little demand for it at any Price. Some of your Jersey folks Brought it Down & Sold for £29 per ton & to add to our grievances two Cargoes of forrin Iron hath lately arrived the first of which Hartley & Potts Bout at £25 very Neatly Drawn it is. The Latter Come 2 Days ago about Seventy tons which Remain unsold I hope when things gets to worst the will mend—it will be very necessary for us to have our iron better manufactured very few forges but what hath Room for improvement—have sent one Barrell of tar we bought but the one Barrel of Pork—Which was sent Last Opportunity if any is wanted or Beef Please to send word by next boat. Lower County Pork is to be had for about £4-15 I believe But whether it can be Depended on A Person offers me some to try shall be able to Judge in a few days. The Iron Reed is very flawey Neat Sound Iron will take the Preference here.

Remain thy frds &c.

Jones & Lownes

Richard Backhouse, Esqr.
Durham Furnace

N. B. I have paid Walter Fields Eight Pounds.

During the Revolutionary war there appears to have been a scarcity of workmen, to remedy which, recourse was had to impressing prisoners of war into service, as the following will show:
Dear Sir,—I have directed the bearer, Henry Leibert, a German prisoner of war, to remain under your care and direction. I have ordered him to leave the services of William Boocher. I request you to manage, order and direct him as you think just and right. Give me notice when you want more of these men. I have them ready for you. R. L. Hooper, Jr.

"Sept 28 1779 Reed of Colo Hooper a Brittish Soldr Sick & went to Goal"

"Sept 30th Reed of Colo Hooper (in the Room of Henry Henderson) Francis Win a Brittish Prisr of War."

The following entries from the records of Richard Backhouse show some of the difficulties encountered in the blast-furnace practice at that time. It is not likely that the furnace was in operation much of the time during the winter months.

"Tuesday, May 30th, 1780, at eleven o’Clock in the morning—Durham Furnace began to blow—July 18th Tuesday at 3/4 after three o’Clock blew out. Blew 7 weeks.

Sepr 1st Friday night at half after ten o’Clock began to Blow. Novr 15 Wednesday morning at ten o’Clock blew out 10 weeks & 3 days"

(The book of records is so badly torn that the remainder of this entry cannot be deciphered, but it indicates that it took eleven days to clean out the furnace.)

"Sunday morning May 13th, 1781 at 10 o’Clock Durham Furnace began to Blow June 18, Monday morning Stopt up for want of Coals occasioned by the excessive floods of rain June 25, Monday morning began again to fill with mine, etc. 27 Wednesday morning about seven o’Clock the mine came down July 17 Tuesday at eight o’Clock in the morning blew out Time of Blast Nine weeks Blew until stopping Five weeks Stopped up one week then blew Three weeks"

There is a record of another blast almost illegible from which it appears that the furnace started again on Sunday September 16, 1781, and blew out December 13, the blast being 12 weeks and 4 days.

The above records show that of the six blasts, one of them started on Friday and three on Sunday. This is quite in contrast with the superstitions and prejudices among furnace-men 100 years later against blowing-in either on Friday or Sunday.

On June 24, 1780, Moses Glore, with a team, was sent to Easton, Pa., to serve in the barrack-master’s department. The agreement made and concluded between Moses Glore and Richard Backhouse reads as follows:
Memorandum of an agreement made and concluded by and between Moses Glore, of the one part, and Richard Backhouse for himself & Co., of the other part, WITNESSETH, That the said Moses Glore doth bargain, agree and engage to drive team for said Backhouse & Co., for one year, to commence from the 20th inst., and the said Glore doth engage to do all the duties of a team driver faithfully and honestly, and to obey all orders given him by said Backhouse, and to make up all lost time that may happen by sickness or otherwise. And it is agreed by the parties aforesaid, that if Durham furnace should blow out next summer, and not be put in blast again that season that the said Glore may quit, if he sees cause. In consideration whereof, the said Backhouse & Co., is to pay said Glore one hundred pounds, lawful money of Pennsylvania, for each of the three first months he shall work; and two hundred of bar-iron for each month he shall work afterwards and find him his diet; and it is agreed, that if the said Glore should be called in the militia, that the said Backhouse shall pay half his fine, unless it should amount to more than three hundred pounds, and in that case the said Glore shall pay one hundred and fifty pounds, the said Backhouse all the rest, or leave the said Glore to go and serve his tour. Witness our hands, December 16, 1779.

WITNESS, MICHAEL FACKENTYI.-HAL.

The following agreement to employ a clerk and manager is also of interest:

January 24, 1780. Agreed with James Neville, to act as clerk and manager of the Durham Iron Works, from the tenth of April next or so long as I shall want him, provided it does not exceed one year, and he is to ride his own horse in consideration whereof, I am to pay him eighty pounds in hard money per annum and keep his horse. Witness our hands.

RICHARD BACKHOUSE, JAMES NEVILLE.

Pots, pans, skillets, kettles, bake-irons, smoothing-irons, clock-weights, stove-plates, ovens and stoves were manufactured at Durham for a long period of years. The earliest stove-plate that has been preserved bears date 1741. During the administration of Richard Backhouse frequent reference is made to shipments of stoves, including ten-plate, and Franklin fire-places. On Sept. 3, 1784, there was a shipment of “Four Pipe Ten-plate Stoves;” but pipes for draught were doubtless used at an earlier day.

The product of the Durham works, castings, bar-iron and pig-iron, was shipped in wagons. Shipments to Philadelphia were made also by Durham boats, which carried a load of about 15 tons.

1 The company besides Mr. Backhouse included George Taylor, Col. Robert Lettis Hooper, Jr., of Easton, (Deputy Commissary General in the Revolution) and Isaac Sidman, of Philadelphia; the partnership continued until about the time of Mr. Taylor's death in 1781, after which Mr. Backhouse operated alone.

2 Durham boats were named after Robert Durham, who built the first one, on the river bank, near the mouth of the Durham cave; they were canoe shaped, being pointed at both ends, and flat bottomed, about sixty-six feet long, six feet beam, and three feet deep. They were propelled by setting-poles, although oars were sometimes used, and when the wind was favorable sails were also used occasionally. These boats fell into disuse when the Del. Div. canal was opened in 1832. Durham boats were used by Gen. Washington in taking his army across the Delaware river at Trenton on that memorable Christmas night in 1776. This is referred to in Trevelyan's History of the American Revolution, as well as by other historians.
DURHAM FURNACES.
Built by Joseph Whitaker & Co. Furnace No. 1, to the right, in 1848. Furnace No. 2, to the left, in 1849. (From an ambrotype, furnished by Mrs. George W. Whitaker).

DURHAM FURNACE.
Built by Cooper & Hewitt in 1874-75 on site of old No. 2 furnace. First put in blast February 21, 1875. (From a photograph by Reuben Knecht, of Easton in 1876).
Grace Growden, wife of Joseph Galloway, died in Philadelphia, February 6, 1782. By her will, dated December 20, 1781, she devised her Durham property in trust for her only child, Elizabeth. On or about June 20, 1793, Elizabeth Galloway married William Roberts, of the Middle Temple, London, Barrister at Law. Immediately before her marriage, however, an agreement or marriage settlement was made, settling this real estate on her trustees for life, apart from her husband. Joseph Galloway died in the township of Watford, county of Hertfordshire, England, in August, 1803, and by his will also devised all his property in America in trust for his daughter, Elizabeth. Mrs. Roberts died in Portman square, London, leaving issue an only daughter, Ann Grace, who married Capt. Burton, of the British navy. Ann Grace Burton died December 12, 1837, and by her will (made two days previous), devised and bequeathed to her son Adolphus William Desart Burton, her real estate in Durham, described in the will as "lying near New York in North America, aforesaid called Durham."

In the fall of 1847, Adolphus William Desart Burton, by his American agents, offered the property at public sale, which took place in the village of Monroe, in front of the hotel which at that time was kept by John H. Johnson. The property was bid up to $51,000, but the purchaser could not comply with the conditions of sale; and it was, therefore, later in the day, sold at private sale for $50,000, to Joseph Whitaker & Co., who were the next highest bidders at the sale. The property at that time consisted of 894 acres, and was without furnace-buildings. The deed was dated March 16, 1848, when possession was given. Joseph Whitaker & Co. at once commenced the erection of two furnaces, adapted to use anthracite coal; they located the plant at the eastern end of the tract, near the canal, which afforded a cheap and convenient means of transportation. The furnaces were completed in 1849 and 1850 respectively; they were equipped with non-condensing steam-engines to supply the blast, also with hot-blast stoves or ovens for heating the blast.

The furnaces were 40 feet high. One was 13 feet and the other 14 feet in diameter at the bosh. A few years later they were enlarged to 48 and 50 feet high, by 15 and 16 feet at the bosh. Both furnaces had open tops.
It required about two tons of coal, two tons, three cwt., of ore and seventeen cwt. of limestone to produce one ton of pig-iron. The total stock (estimated) consumed by these furnaces during the time they were in operation, allowing 200 gross tons for the furnaces per week, would amount to 356,000 tons of coal, 382,700 tons iron-ore, and 151,300 tons limestone. Coal was brought to the furnaces from Mauch Chunk, through the Lehigh and Delaware Division canals. The limestone was quarried along Durham creek and hauled by teams to the furnace. The larger portion of the ore was mined on the furnace property, the balance from other mines in the neighborhood of Durham.

John Ricketts, an expert teamster, brought a six-mule team from Pheonixville and hauled the first load of building stone, which was procured on the property. He found quarters for his team in an old log-barn at the entrance of the Durham cave. This barn had been in use during the operation of the Lower forge connected with the 1727 furnace. The lime needed for mortar at the 1849-50 furnaces, was burned in kilns alongside Durham cave. The limestone was quarried and quarried on the east side of the cave by Isaac Bigley, Solomon Bigley, Solomon Rice and others. The late Samuel Nicholas claimed that he was the first to commence work on the foundations of the new furnaces, and we have not found any reason to doubt his word. He was employed at the works until his death in 1896.

A number of changes were made from time to time in the minority interests of the firm of Joseph Whitaker & Co., but the control and management were always in the Whitaker family, composed of Joseph Whitaker,* George P. Whitaker, Joseph R. Whitaker, George W. Whitaker, and James A. Pennypacker. On April 7, 1863, Samuel Steckel, late of Doylestown, purchased a small interest which he retained, until the property was sold April 2, 1864 to Cooper & Hewitt.

After No. 1 furnace had been lighted in 1849, Joseph Whitaker spent little time in Durham, making occasional visits only. He lived at Pheonixville, and all traveling this side of Philadelphia had to be done either in a stage-coach or on horse-back, no railroads having at that time reached Durham. The Delaware Division canal, however, had been built 16 years earlier, and for that reason the iron-works were erected on the present site.

* Grandfather of Ex-Governor Samuel Whitaker Pennypacker.
James A. Pennypacker was the manager of the works. At his death he was succeeded by Joseph R. Whitaker, who resigned January 1, 1856, and was succeeded by George W. Whitaker, who continued as manager, until the Whitakers sold the property when he moved to Bethlehem. In 1866 he organized the Saucon Iron Co., building two blast-furnaces at Hellertown, Pa., of which he was president and manager until 1877, when he was succeeded as president, by Joseph B. Altemus of Philadelphia, and as manager, by Michael Fackenthal (the third), who was also the secretary of the company. Jacob Riegel of Philadelphia was treasurer of this enterprise, with which Joseph Wharton, J. V. Williamson, Joseph R. Whitaker and other Philadelphians were also connected. In 1884, the plant was purchased by the Thomas Iron Co.

Joseph R. Whitaker was a bachelor, and for many years made his home at Philadelphia where he was interested in Philadelphia street-railways, becoming a director of the Fifth & Sixth, and Second & Third Street lines. He was at one time president of the Swede Iron Company. During the latter years of his life he lived on a farm near Dover, Delaware, where he died in the winter of 1895, leaving a fortune amounting to about a million dollars.

James A. Pennypacker was born near Pheonixville, Chester county, Pa., December 12, 1808. He was a self-taught man, and his first venture was school-teaching; next we find him a successful farmer in Chester county. A few years later he kept a hotel in Pheonixville, at the corner of Bridge and Main streets. A year and a half later, he sold his two valuable farms in Chester county, and in the winter of 1847, he came to Durham, and invested the proceeds of the sale of the farms in the Durham Iron Works.

During the cholera epidemic at the Durham furnace, July, 1849, when one hundred and eleven persons were stricken, Mr. Pennypacker personally directed the cleaning of the dwellings, disinfecting the houses wherein the disease had been raging. Fearing that to cart the dead to Haycock and other cemeteries would spread the disease; he arranged a graveyard on the north slope of Rattlesnake hill, but after interring at that place James Stevens, one of the cholera victims, he was beset by others mortally ill with the disease, requesting that they be buried in
the Catholic cemetery at Haycock. Fifteen were afterwards buried at Haycock and one at Durham.

The employees during Joseph Whitaker & Co.'s proprietorship numbered about 300 men and boys. The houses for the workmen were built along the south bank of Durham creek. Cooper & Hewitt purchased the property for $150,000, but disposed of it September 1, 1865 to Lewis Lillie & Son, of Troy, New York, who enlarged the plant, adding many improvements, including a plant for the manufacture of Lillie's chilled iron safes on an extensive scale. During Lillie and Son's occupancy, the machine-shops were run by water-power derived from the Durham creek. The dam was located a little to the west of the county bridge which crosses the stream near the lime-kilns of Laubach Brothers. The Quakertown and Eastern Railroad crosses the creek at the site of the dam, and in fact the road-bed follows the course of the race from the dam to the furnace. Lewis Lillie & Son failed to meet their obligations, and their creditors took possession of the property under the title of Lillie Safe & Iron Co. During this time B. F. Fackenthal, Sr., became manager of the works, remaining until 1870, when the property again reverted to Cooper & Hewitt, and Mr. Fackenthal resumed the practice of law at Easton, Pa.

In 1874, Cooper & Hewitt demolished the two old furnaces and commenced the erection of the present plant, the new furnace started its first blast, February 21, 1876, at that time it was one of the most modern blast-furnaces in the country; it is 75 feet high by 19 feet bosh, built with a sheet-iron casing, supported by heavy cast-iron columns. It has a closed top, and six iron-pipe hot-blast stoves or ovens, which were designed by Hon. Edward Cooper. Blast is supplied by two upright blowing-engines, 4 feet stroke, 44-inch steam cylinders and 84-inch blowing-cylinders, the boilers are of cylindrical type, 24 in number, 12 steam-boilers, 36 inches in diameter by 60 feet long, 12 mud-boilers 30 inches in diameter by 40 feet long. The plant consists of pump-house, foundry, machine-shop black-smith shop, wood-working shops, saddler-shop, office, laboratory and other necessary buildings.

The year 1876, when the new furnace was completed was
that of the Centennial Exposition in Philadelphia. The proprietors of the works, who exhibited a fine display of ores and other objects of interest at the Exposition, had a printed pamphlet prepared, describing among other things their works at Durham, which contained the following list of officers: B. F. Fackenthal, Jr., General Superintendent; S. B. Redmond, Book-keeper; Stephen Bennett, superintendent of farms and stock; James Gledhill, chief engineer; John Downs, founder; John Moffat, blacksmith and veterinary surgeon; William M. Bray, Edward Keelan, Joseph Carkett, E. C. George, and William Pout, mining captains; Dr. R. W. Raymond, consulting engineer. Mr. Fackenthal was appointed general superintendent in 1876, and for one year thereafter continued also as chemist. In 1893 he was elected president of the Thomas Iron Co., and resigned his position at Durham.

The maximum output of pig iron in gross tons was 3,135 per month; 752 per week, and 128 per day, which at that time equaled the record of any other blast-furnace using anthracite coal for fuel. The lowest fuel consumption was one ton per ton of pig-iron. The Durham mines produced about 34 per cent. of the ores used in the mixture. The capacity of the blowing-engines was found inadequate to blow the furnace to its full capacity; and Cooper & Hewitt, therefore, in 1892, added an additional (vertical) blowing-engine, having steam-cylinders 6 feet and blowing-cylinders 9 feet in diameter by 10 feet stroke.

We now come to the transfer of this property by Cooper & Hewitt to the present Durham Iron Company, chartered under the laws of Pennsylvania, which occurred, January, 1902.

The new company, after relining the furnace and making other necessary repairs, put it in blast, April 17, 1902. It has, therefore, been in operation about six months at the time of writing this paper.

I have endeavored to show that this is one of the earliest iron enterprises in the United States, that its history forms an interesting chapter in the history of our county, and we, of the upper-end trust that the new owners will be able to keep this valuable plant in operation, and thereby increase its importance and value to the community as the years go by.
Three Dramatic Scenes in the Closing Hours of the Revolutionary Struggle.

BY GEN. W. H. STRYKER, TRENTON, N. J.

(Doylestown Meeting, January 21, 1885).

It is my privilege to direct your attention to three events which occurred in the closing days of the great struggle for American independence. In no volume of the history of this country, that I have ever seen, are these three scenes connected, and yet they closely followed one another in clear dramatic style.

The assault and defence of a little log fort, which consumed but a few minutes of time, with a force small in the numbers actually engaged, removed from the track of armies, away from the sources of intelligence in a quiet and an obscure village was yet the beginning of a bloody tragedy; the prelude to a bold enactment by the Continental Congress; the issue by Washington of an order which must have been full of heart-pain to him; the creation through all the states of a wide spread sympathy, a feeling which wafted itself over a stormy ocean, and found precatory expression in the court of St. James and in the halls of Louis XVI at Versailles.

The last parallel had been run, the last ditch had been dug, the last midnight assault had been made successfully on the ramparts surrounding the little Virginia village where Lord Cornwallis was environed by a gallant and a valorous foe. The starry emblem of a young republic’s future glory and the white banner of the fleur-de-lis of France had been planted on the shattered batteries, the surrender of the British force had been signed in the trenches before York, the conquered had been hurried to their winter prisons, and the conquerors had returned to their huts on the heights of Morris county and the shores of the Hudson. Washington and Rochambeau had joined with De Grasse, and reinforcing the youthful Lafayette, they had ended by one great effort the power of Great Britain in Virginia, and had retired into quarters to await through a long,
dull winter the effect of this reverse on the plans for the future in the council of King George, and the first dawn of that peace which they began now to discern.

Let us look away from the quiet Quaker City where Washington was spending the winter conferring with Congress and endeavoring to prevent the colonies from relaxing in their preparations for the next campaign; from the metropolis on the great harbor where Sir Henry Clinton, confined with his army within narrow military bounds, in no cheerful mood, was waiting to know the pleasure of the British ministry; from the troops in camp elated with their great success on Southern soil, and from the prisoners of war in Pennsylvania and Maryland, striving as best they could to submit to the privations of their lot.

No section of the country had such zealous Loyalists and none such fervid, stout-hearted patriots as Monmouth county, in New Jersey, and Bucks county, Pennsylvania. Every portion of these counties was filled with the strongest partisans of their country's freedom, and here and there the devoted friends of the royal cause. Around Monmouth court-house, under the influence which emanated from the pulpit in the Tennent church, in the town of Shrewsbury and in the village of Middletown Point, were clustered families of men who devoted themselves unreservedly to the liberty of America. But they were often cruelly annoyed by their bitter and vindictive neighbors who did all that bad men could do to injure their countrymen in their property, their happiness and their lives. Forced to arm themselves against an unrelenting foe, the patriots were accustomed to band themselves together to defend each other against the revengeful Tories. The post of one of these companies, organized for the defense of the maritime frontier, was the old town of Dover on Toms river, New Jersey, and at this place they had erected a little fort.

The block-house so rough in appearance, was built of logs seven feet high, set perpendicularly in the ground and pointed at the top. It was nearly square, and every few feet between the logs was an opening large enough to sight and discharge a firelock. On one side of this fence was a small building intended as a sort of barracks, and on the other side a little room half
concealed under ground, which they called their powder magazine. On each of the four corners of this structure, raised high on a strong, well-braced bed of logs, a small cannon was erected, mounted on a pivot, and this was intended to be the stout protection against an assaulting force. No method of ingress or exit was ever made in this rude fort, and a scaling ladder was a constant necessity. On a cold winter morning this little post was destined to be the theatre of a brief but bloody struggle, and from this sharp action unseen and far reaching sequences were soon to follow.

The commander of this little fortification since the first of the year 1782 was Captain Joshua Huddy, a brave, gallant and daring soldier, who since the first hour of the war had devoted himself to the cause of liberty. On the 10th of December, 1781, the citizens of Monmouth county had petitioned the legislature that he might be ordered to the post at Toms river. He was soon afterward instructed, probably by the Council of Safety, to march his company to that place.

Many and strangely romantic are the stories told in the journals of that day, and oftener recalled by tradition in that neighborhood, of the adventurous feats and bold enterprises performed by this fearless man. Let it suffice now to recall the fierce courage of the soldier who, instead of surrendering to the foe surrounding his homestead at Colt's Neck, about five miles from Freehold, chose rather, while feeble women loaded the muskets he had in his house, to fire them with deadly effect from different positions within the building, so as to appear with his single self to be a little band performing valiant service. And then, after a two hours' fight and his house fired, being overpowered and carried off, he unhesitatingly leaped into the waters of the bay, announcing his personality to his vexed captors: "I am Huddy! I am Huddy!" reached his well known shore, and plunged into a thicket where no stranger could easily follow him. No expedition was too hazardous for Huddy to volunteer, no labor too great for Huddy to undertake, if the holy cause he loved could thereby be benefited. This was the commandant of the block-house at Toms river in 1782. This was the man the story of whose tragic fate was discussed in the councils of three nations. In the closing days of the month of March,
rumors of the possibility of an attempt to capture this post reached brave Huddy; and his company of two non-commissioned officers and twenty-three men gathered within the little fort, and they made immediate preparations for a stubborn defense.

On that Sunday morning in March, Sergeant Landon at daybreak called the roll of the New Jersey battery, and every man responded "Here."

The reason for the erection of this fort on Toms river, with its barracks and its magazine, will more fully appear when we study carefully the commodities which the people of the states in the Revolutionary period so greatly needed, and with which the commissary department of the army was so poorly supplied. The article of salt for curing meats was so important a necessity, that, in the early days of the war, to encourage the manufacturing of a good supply of salt occupied the attention of state legislatures, was discussed in the Board of War, was the subject of many resolves by the Councils of Safety. If we examine the minutes of these bodies we will see the interest which they took in this matter.

On June 24, 1776, the Council of Safety of Pennsylvania made a contract with Thomas Savadge to erect works at Toms river, New Jersey, and appropriated £400 for that purpose. This establishment was called the "Pennsylvania Salt Works." and Mr. Savadge was made the manager. He located them on Coates' Point, at the junction of Barnegat bay and Toms river, a half mile from the bay and some six hundred yards from the river.

Mr. Coates, a Philadelphia merchant, was at one time interested in this establishment, and the point was named after him. The machinery at these works was of the rudest kind, as were also those erected some distance north of Coates' Point and another one on the south side of the mouth of Toms river, at Good Luck Point. The salt made at these places was taken by boats to the village, and stored until it could be transported in wagons across the state. A barrack was ordered to be erected by the authorities of Pennsylvania, and a magazine for the storage of ammunition, and the men employed in the works were directed to be supplied with arms. The legislature of New Jersey was asked to relieve these men from active militia duty,
which request was granted after some delay. On February 5, 1777, the Council of Safety of Pennsylvania ordered a company of infantry with two cannon to be sent to Toms river to protect their state property. In March following, in consequence of a letter of advice from Mr. Savadge, the Navy Board of Pennsylvania sent the armed boat Delaware, Captain Richard Eyre, to cruise off the mouth of Toms river. Later, in July, 1777, Captain John Nice, of the Pennsylvania State Regiment of Foot, was ordered across this State, with his company, to protect the works.

In April, 1778, the works of Mr. Savadge were destroyed by a British party, under Captain Robertson, but were soon afterward rebuilt. Mr. Savadge died in October, 1779, and in December of that year the works were sold to John Thompson, of Burlington county, New Jersey, for £15,000, Continental money. So the establishment came under Jersey control, and had to be protected thereafter by her own troops, and so it continued until the event which we now narrate.

Presiding over the Board of Associated Loyalists in the city of New York was the last governor of New Jersey by royal appointment. William Franklin, since his sojourn within the British lines, had been most zealous in devising schemes to injure the patriot cause among the Jersymen who now disowned his kingly bestowed commission. About the middle of March, 1782, the directors of this board planned an expedition to capture the little block-house at Toms river and destroy the village. Orders were given to Captain Evan Thomas and Lieutenant Owen Roberts, of the Bucks county (Pennsylvania) volunteers with about forty refugees who were loyal to the British, to embark on some whale boats commanded by Lieutenant Blanchard and a strong armed crew of eighty seamen. On Wednesday morning, March 20, 1782, this party left the wharves of New York and sailed down the harbor. But the winds were contrary, and after beating about here and there it was not until March 23d that they fairly rounded Sandy Hook and were able to sail down the coast. At midnight the party passed through Cranberry Inlet (now closed), landed the armed Loyalists, soldiers and seamen at Coates' Point, on the north side of the mouth of Toms river, and in the still, cool night marched up to the village. A detachment of armed refugees
under Richard Davenport, who lived in that section, joined them on their route to the town.

It was just at early dawn, Sunday, March 24th, that the Tory party, guided by a refugee named William Dillon, came within sight of this little hamlet. Captain Huddy had been apprised of their coming the previous evening by Garret Irons, and during the night had sent out a scouting party of volunteers from the village by a road leading along the river toward the point. In this way they missed the Tory force, which took a more northerly route, passing through the woods and lowland, and entering the village on the north side. They were promptly challenged by a vigilant picket, who delivered his fire on the advance line. The swivel guns in the little fort were instantly manned, brave Huddy and his dauntless force were at their post of duty, and a musket was run out from every loophole in the block-house. A hasty call to surrender was made by the Tory refugees, a bitter answer of defiance was the quick reply, and a fierce charge was instantly made by Captain Thomas and his Loyalists and Lieutenant Blanchard and his daring privateers. This desperate rush found the brave partisan soldiers all prepared, and in the fusilade which followed immediately Lieutenant Inslee of the volunteers received his death wound. On the left another brave officer, Lieutenant Iredel, of Blanchard’s party, shed his life blood on the ground. The patriot Huddy and his company used their bayonets well and the long pikes with which they had been provided most effectually, and Lieutenant Roberts of the volunteers and five of his men fell from the parapet seriously wounded. Most stubbornly did they resist a force four times greater than their own, and most determinedly did they struggle to hold every point of their little fort. James Kinsley at the guns received a terrible wound in his head which soon caused his death. Moses Robbins was severely injured in the face by a musket ball. John Farr was instantly killed at the very first volley in the fight. James Kennedy also fell desperately wounded, and died before sunset. John Wainwright fought until pierced with six bullets. David Dodge, Cornelius McDonald and Thomas Rostoinder were also killed fighting bravely beside their guns. So the patriot ranks began to thin out rapidly as the sailors appeared over the top of
the palisades and leaped down in overwhelming numbers on the heroic band. Their supply of powder was also about exhausted. Captain Huddy had done, so Squire Randolph afterwards wrote, "all that a brave man could do to defend himself against so superior a number." In the confusion which then ensued five men, it is reported, made good their escape, and Captain Huddy and sixteen men, four of them wounded, were taken prisoners and the block-house opened to the foe. It was said that some of these prisoners were butchered after capture, but the official records do not verify this statement. After the surrender, Major John Cook, of the Second Regiment, Monmouth Militia, who lived in the village, was brutally bayonetted, and died soon afterward. The firebrand then made a charred and blackened heap of this garrison post, and, in their malevolence, they added to the general conflagration the two mills, the salt works and store-house, which represented the industry of the village.

The guns on which Captain Huddy had relied for his sure defense, were securely spiked and cast into the river. The large boats tied to the wharf, capable of holding about forty men, were rowed down the river to the bay, and carried off as prizes of conquest. So the affair ended in an almost total destruction of the town. Captain Huddy, the brave and gallant soldier, with his comrades, was carried off that Sunday afternoon and placed on the Arrogant, for passage to New York. The afterpart of the day was raw and cheerless, and, while the expedition had designed to devastate the country around Shark river, and destroy the salt works at Squan, yet the condition of Lieutenant Roberts and his wounded men, thus far without medical attendance, forbade the further progress of the exhibition. On Monday forenoon the fleet appeared at the dock in New York, and Captain Huddy and his followers were instantly confined in the Old Sugar House prison.

'Captain Joshua Huddy was now fairly a prisoner of war and entitled to all the rights granted to such men, in such situations, under all that is honorable in the code of war. But these rights were not respected by Franklin and his cruel board of Loyalists. Far more bitter, more unrelenting in their severity than the British themselves, were those men who had fled from their
homes to place themselves under the protecting care of British bayonets.

Franklin's board ordered Captain Huddy from the Sugar House prison to the Provost jail, April 1st, and from thence, on the afternoon of April 8th, he was placed in irons on board a sloop, and sent down the next morning to the armed ship Britannia, Captain Richard Morris commanding, which was stationed as the guard ship off Sandy Hook. Captain Richard Lippincott, of Shrewsbury township, Monmouth county, but now in the military service of the Crown, was ordered down to the guard ship, with secret instructions given by the board, and Huddy was placed in his custody. At ten o'clock on the morning of April 12, 1782, Captain Huddy was taken from the ship by Captain Lippincott and sixteen Loyalists, with six sailors from the vessel, and placed on the shore at Gravelly Point on the Navisink, about a mile beyond the old Highland light-house. Here a hastily built gallows of three rails was erected on the water's edges, and a barrel and a rope constituted the entire implements of execution. With a strange impulse, it is said, these bloody men allowed him, with a rope around his neck, to dictate his will, and sign it on the barrel-head. This will is written on a half sheet of foolscap and bears this endorsement: "The will of Captain Joshua Huddy, made and executed the same day the refugees murdered him, April 12, 1782." The original is preserved in the library of the New Jersey Historical Society at Newark.

A placard was placed on his breast which read thus: "We, the refugees, having with grief long beheld the cruel murders of our brethren, and finding nothing but such measures daily carrying into execution; we, therefore, determine not to suffer without taking vengeance for the numerous cruelties, and thus begin, having made use of Captain Huddy as the first object to present to your view, and further determine to hang man for man, as long as a refugee is left existing. Up goes Huddy for Philip White." Captain Huddy said as his last words: "I shall die innocent and in a good cause."

Captain Lippincott was profane in his execrations of his men as he noticed their reluctant conduct to pull the rope on so brave
a man. He took hold of the rope himself, and very soon poor Huddy was suspended by the neck until he was dead. A prisoner of war captured in actual battle had been taken from confinement without competent military authority, and his execution had been made a frolic; a wanton, inhuman murder had been publicly committed which would forever disgrace the annals of a civilized people even though engaged in war. And thus was ended, with an appearance of great calmness and firm manliness, the earthly career of one of the truest, one of the bravest of the soldiery who fought for the independence of America. Captain Lippincott reported to the board of Loyalists that he had exchanged Captain Huddy for Phillip White.

"George we owned for our king, as his true royal sons,
But why will he force us to manage his guns?
Who 'list in the army or cruise on the wave,
Let them do as they will—'tis their trade to be brave;
Guns, mortars and bullets we'll easily face,
But when they're in motion it alters the case;
To skirmish with Huddies is all our desire—
For though we can murder, we cannot stand fire."

This barbarous act exasperated the good people of Monmouth county and of the State beyond description. The body of the murdered soldier hung on the gallows until four o'clock in the afternoon and was then carried to the residence of Captain James Green, in Freehold. On April 15th, the Rev. Dr. John Woodhull, pastor of the Presbyterian church, preached his funeral sermon from the front porch of the old Freehold hotel, and he was afterward buried with all the honors of war, it is generally supposed, in the graveyard around old Tennent church, on Monmouth battle-ground, in what is now an unknown grave.

On April 19, General Washington called a council of war of twenty-five general and field officers at Major General William Heath's headquarters, and submitted to them all the papers in the case, and requested of them separately, in writing, a direct and laconic reply to the question whether retaliation was justifiable and expedient. The members of the council, without any conference with one another, wrote their answers to the question and sent them sealed to Washington. The entire body agreed that retaliation was justifiable and expedient.
A majority of them thought a demand should be made on Sir Henry Clinton for the person of Captain Lippincott, the murderer; and that, if this was refused, an officer of the same rank as Captain Huddy should be selected by lot from among the prisoners of war now in their hands. Twenty-two of the council were willing to make a demand on the British commander, and three of them wanted no delay, but thought the horrid crime merited instant satisfaction.

On the 29th of April the Continental Congress resolved that General Washington be assured of their firmest support in his purpose of exemplary retaliation.

General Washington, on the 21st day of April, sent an official communication to Sir Henry Clinton, enclosing copies of all the papers in the case, including the representation of the Monmouth county citizens, and requiring satisfaction in the person of the guilty actor in this tragedy. He used this language in the letter: "To save the innocent I demand the guilty. Captain Lippincott, therefore, or the officer who commanded at the execution of Captain Huddy must be given up; or, if that officer was of inferior rank to him, so many of the perpetrators as will, according to the tariff of exchange, be of an equivalent. To do this will mark the justice of your excellency's character. In failure of it I shall hold myself justifiable, in the eyes of God and man, for the measure to which I shall resort."

This letter of Washington's called forth a reply from Clinton, April 25th, in which he says: "My personal feelings, therefore, require no such incitement to urge me to take every proper notice of the barbarous outrage against humanity, (which you have represented to me,) the moment that it came to my knowledge; and, accordingly, when I heard of Captain Huddy's death, (which was only four days before I received your letter), I instantly ordered a strict inquiry to be made in all its circumstances, and shall bring the perpetrators of it to an immediate trial." Sir Henry Clinton, the day after writing this letter, by an order forbid in the future the removal, by the board of Loyalists, of any prisoner from the prison house to which he had been consigned. A court-martial of Captain Lippincott was then ordered. In this trial, certain facts became
It was clearly proven that Captain Lippincott had acted in this brutal outrage on the distinct verbal orders of Governor Franklin and his board, although it is said that Franklin tried in vain to get Lippincott to testify that this was not correct. The British soldiery thought this a base act, on Franklin's part, and their indignation at him was not concealed. Captain Lippincott, therefore, claimed that he was free from all responsibility in the matter, and that the British commander must look to the board, which he had himself lately organized, if he would punish any one for this act.

Another fact was also developed at this court-martial. It was that Captain Huddy was a prisoner four days before the death of the Philip White, noted on the label on poor Huddy's breast as he hung by the seashore, and that this placard had been read to Governor Franklin, by Captain Lippincott, before leaving New York. The court-martial at last pronounced Captain Lippincott not guilty and he was acquitted. In the meantime Governor Franklin had sailed hastily for England.

General Washington was immediately informed of the finding of the court. On the 5th day of May, Sir Henry Clinton was relieved of command, and Sir Guy Carleton, having arrived at New York, took command of the British army in America. The regret which Clinton had expressed was reiterated by Carleton in most distinct language, as to him abhorrent of all the rights of war. He said that, notwithstanding the acquittal of Lippincott, he reprobated the act, and gave assurances of prosecuting a further inquiry. He followed this by disbanding the board of Loyalists as the surest way of preventing such inhuman acts in the future. He wrote to General Washington that he intended to preserve "the name of Englishmen from reproach, and to pursue every measure that might tend to prevent these criminal excesses in individuals," and he said he "would condemn the many unauthorized acts of violence which had been committed."

Soon after the acquittal of Captain Lippincott, Captain Adam Hyler, of New Brunswick, a great personal friend of Captain Huddy, and like him, a bold and daring patriot in nautical adventures, attempted to carry off Lippincott from his very residence in New York. One evening with a party thoroughly
disguised, he rowed out from the hills across the bay in a small boat, landed at the White Hill wharf at nine o'clock, but fortunately for Lippincott, Captain Hyler did not find him at home but "gone to a cock pit," otherwise he would within the hour, have been offered as a sweet revenge to the name of poor Huddy.

The next act of General Washington in this serious drama was the ordering, May 3d, of General Moses Hazen, at Lancaster, Pennsylvania, to designate by lot and forward to the army for execution in satisfaction of the murder of Huddy "a British captain, who is an unconditional prisoner, if such one is in his possession; if not, a lieutenant, under the same circumstances from among the prisoners at any of the posts, either in Pennsylvania or Maryland." In accordance with this order a number who had been confined at York were ordered to Lancaster, Pennsylvania, and on May 27th thirteen officers drew lots as to who should be hung for Huddy.

In General Graham's memoirs, published in the United Service Journal in 1834, this drawing is most minutely described. Thirteen pieces of paper were placed in a hat, the word "unfortunate" written on one of these strips, and when the selection took place the fatal word was drawn by Lieutenant and Captain Charles Asgill, of the First Regiment of Foot, the only son of a wealthy English baronet, Sir Charles Asgill. He was only in his twentieth year, and was a witty and brave officer. "I knew it would be so," said Asgill. "I never won so much as a bet of back-gammon in my life." That night Lieutenant Greville, one of the lucky officers, sat up with Asgill all night, fearing, it is said, that he would escape and so leave him to a new allotment. Captain Asgill was sent to Philadelphia under guard, and thence to Chatham, in Morris county, New Jersey, where a part of the American army was posted. Major James Gordon, of the 80th Regiment of Foot of the British army, a particular friend of his, was allowed to accompany him and they were both placed in confinement at Chatham. Captain Asgill was not an unconditional prisoner under the terms used by Washington in his order to General Hazen. It seems strange that this mistake should have occurred, for Asgill was included in the capitulation of Yorktown, and was a prisoner then await-
ing exchange. This fact caused General Washington much distress, as his letters to such trusty officers as Major General Lincoln clearly show: "Congress by their resolve have unanimously approved of my determination to retaliate; the army have advised it and the country look for it. But how far it is justifiable upon an officer under the faith of a capitulation, if none other can be had, is the question.

When Captain Asgill was brought to Chatham, New Jersey, he was accompanied, as has been said, by Major Gordon; and Captain Ludlow, of his own regiment, his fellow in other days at Westminster school, was allowed by General Washington to go to New York to see Sir Guy Carleton.

The order of Washington, the selection of Captain Asgill to be hung for the murder of Huddy, and his being brought from prison, at Lancaster, to the army in New Jersey, were communicated to Carleton, to his government and to the people of Great Britain. It excited the most wide-spread sympathy abroad as well as in this country. The royalists themselves, in New York, were frightened and worried at the charge of murder proven on them and the train of evils which they had drawn on themselves.

"Old Huddy we hung on the Navisink shore,  
But, sirs, had we hung up a thousand men more,  
They had all been avenged in the torments we bore  
When Asgill to Jersey you foolishly fetched,  
And each of us feared his neck would be stretched."

The father of Captain Asgill was a great invalid, and the impending fate of his son had to be kept from him lest it seriously affect his feeble health. His sister was gravely excited, being at times bereft of her reason when she thought of the dread calamity which menaced her loved brother. The mother, however, Lady Theresa Asgill, immediately instituted efforts to cause the release of her son. She called in person upon her king, and he ordered the British general—so we find in the Memoirs of Baron de Grimm—"that the author of the crime which dishonored the English nation should be given up for punishment." The influence, however, of American Loyalists resident in Great Britain, caused this order not to be sent across the water, or if sent secretly it was not complied with. Lady Asgill also wrote to the Count de Vergennes, prime minister
of Louis XVI, in a letter full of the most pathetic language of imploration, and entreated him to communicate with General Washington. This he did by letter July 29th, enclosing Lady Asgill’s letter to him and using these words: “Your Excellency will not read this letter without being extremely affected. It had that effect upon the King and upon the Queen, to whom I communicated it: The goodness of their Majesties’ hearts induced them to desire that the inquietudes of an unfortunate mother may be calmed, and her tenderness reassured. There is one consideration, sir, which, though it is not decisive, may have an influence on your resolution. Captain Asgill is, doubtless, your prisoner, but he is among those whom the arms of the King contributed to put into your hands at Yorktown.”

Various circumstances, before this letter was received, caused General Washington to hesitate and then delay the execution of the chosen victim. The interest in his case was very great in Europe during all the summer months; and on the arrival of every vessel from America in any foreign port an eager request was made for information as to the fate of Asgill.

Captain Asgill himself wrote to Sir Guy Carleton begging his interposition to avert his awful destiny. But nothing seemed to be done in the matter, much to the distress of Washington, as is clearly seen in his letters to Congress and to John Dickinson, president of Delaware. Benjamin Franklin, the philosopher, statesman and diplomatist, expressed himself on this subject in this language to Richard Oswald, July 28th: “It cannot be supposed that General Washington has the least desire of taking the life of the gentleman. If the English refuse to deliver up or to punish this murderer, it is saying that they choose to preserve him rather than Captain Asgill.”

The whole case is best stated in the clear language of the patriotic Tom Paine in one of his letters to Clinton, assigned “Common Sense”: “The villain and the victim are here separated characters. You hold the one and we hold the other. You disown or affect to disown and repudiate the conduct of Lippincott; yet you give him sanctuary, and by so doing you as effectually become the executor of Asgill as if you put the rope round his neck and dismissed him from the world. Whatever your feelings on the extraordinary occasion may be are
best known to yourself. Within the grave of your own mind lies buried the fate of Asgill. He becomes the corpse at your will or the survivor of your justice. Deliver up the one and you save the other; withhold the one and the other dies by your choice. On our part the case is exceedingly plain; an officer has been taken from his confinement and murdered, and the murderer is within your lines.

Several letters passed between the British commander and Washington during the month of August. These were sent by the American chief to Congress, and in one of his letters of transmittal he confesses that the action of Sir Guy Carleton in giving strongest assurances, that further inquisitions shall be made, and his reprobation of the act of murder in unequivocal terms “has changed the ground I was proceeding upon, and placed the matter upon an extremely delicate footing.”

So the summer passed along to poor Asgill, not knowing when his fate would be settled and whether a reprieve or the hangman’s knot was the next sight which would appear to him. In the latter part of August and September, he was allowed to go about on parole around the village of Chatham and at Morristown, and he was treated by the American officers, as the orders read, “with every tender attention and politeness (consistent with his present situation) which his rank, fortune and connections, together with his unfortunate state, demand.”

A severe calumny on the conduct of Washington was reported at the time in British journals and letters, and seems to have had some color from remarks made in very bad taste by Asgill himself. It was stated, and it is now found in Tory history, that a gallows was erected thirty feet high in front of his prison window with the inscription thereon, “Erected for the Execution of Captain Asgill.” This was indignantly denied in after years by General Washington, and he asked how a belief in such an act could be reconciled with the “continual indulgences and procrastinations he had experienced.” He also added “that I could not have given countenance to the insults, which he says were offered to his person, especially the groveling one, of erecting a gibbet before his prison window, will, I expect, readily be believed, when I explicitly declare that I never
heard of a single attempt to offer an insult, and that I had every reason to be convinced that he was treated by the officers around him with all the tenderness and every civility in their power."

It was not until October 25th that Count de Vergennes’ letter of July 29th, before referred to, reached Washington, and the letter of Lady Asgill sensibly affected him. The same day he sent them to the President of Congress, at Philadelphia, and that body promptly, November 7th.

"Resolved. That the commander-in-chief be and he is hereby directed to set Captain Asgill at liberty."

On November 13th, this act of Congress was sent to Captain Asgill, with a letter of General Washington, the tone of which is so kind and yet so dignified that it certainly merited a polite reply, which does not appear ever to have been written.

Captain Asgill returned to England in the ship Swallow, landing at Falmouth, December 15, 1782. In October, 1783, he went to Paris, with his mother and sister, to thank King Louis XVI, and his beautiful, his sympathetic, and, in after years, unfortunate Queen, Marie Antoinette, for their intercession in his behalf.

A poet of the Revolution, Philip Frenau, whose patriotic poetry we have quoted before, whose remains lie not far from Captain Huddy’s in the old Freehold grave-yard, wrote a humorous poem entitled “Rivington’s Reflections,” and he put into the mouth of Mr. Rivington, the Tory printer of New York city, these words:

"I’ll petition the rebels (if York is forsaken)  
For a place in their Zion, which ne’r shall be shaken;  
I’m sure they’ll be clever; it seems their whole study;  
They hung not young Asgill for old Captain Huddy,  
And it must be a truth that admits no denying,  
If they spare us for murder, they’ll spare us for lying."

In the little village of Dover on Toms river, New Jersey, with its useful mills, its store-houses and its salt works, a scene was enacted in which the Loyalists of your own county took a prominent part. On the very street of that little town stout hearts and brave souls battled for freedom and the warm life-blood of the patriot was shed by Tories from this section in the last fight in New Jersey in the war for independence. When the block-house was captured by over whelming numbers, and
the town was given to the torch, the end was not then. In the train of misery thus begun a bloody murder of a brave patriot followed, a gallant young officer as a victim of retaliation for nearly eight months was doomed to death for a crime not his own, and his pitiful condition commanded the sympathy of the world.

Four Lawyers of Doylestown Bar.

BY CALEY E. WRIGHT, DOYLESTOWN, PA.

(Doylestown Meeting, January 21, 1885).

When I came to the county of Bucks in 1833, four men were engaged in practice of law before the Hon. John Fox president, and William Watts and William Long associate judges. They were, at that time, the leading members of the Bucks county bar.

Charles E. DuBois, oldest of the four, was admitted in 1820. I had, after becoming acquainted with him, abundant opportunity of knowing him well. Our offices were near together, and our intercourse almost daily.

Perhaps no man was more widely known in our county. His administration for some years of the orphan's court office, had early brought him into personal contact with the business men of our community. It led to extensive business in his profession. His legal acquirements and fidelity to his clients established him firmly in public estimation. Whatever was committed to him was done faithfully and well.

Mr. DuBois was deputy of the Attorney General of the Commonwealth during the early part of our acquaintance, and I bear in mind the test at one time put upon his tender sensibilities. It was in the trial of Blundin (afterward hung for murder), when, in reading the indictment to the unfortunate man, Mr. DuBois was overcome with emotion. I may mention, in passing, that Judge Fox, was equally overcome in pronouncing the final sentence of the court.

The confidence reposed in Mr. DuBois, whether as citizen, lawyer or bank president, was remarkable. His integrity was so well grounded that his word was current with all men. And
if it may be said of any man that he lived a lifetime without enemies, the honorable distinction was assuredly his.

I may close this brief notice by adding, that few persons had a keener relish for humor, and few, in this respect, better qualified to add the boon of enlivening mirth to social company.

Next, in order of admission to the bar, was E. T. McDowell. He began practice in 1822. Eleven years, at that time, had placed him in high position. His business was already extensive; his qualifications as a lawyer good; his power over a jury great.

He was a man of very commanding presence; rather over medium size, well-formed, and eminently pleasing in manner and address. He was social, witty and genial. What is known as popularity, he obtained in fullest measure.

Mr. McDowell came from Buckingham, and, I think, was of Quaker descent. Commendable ambition led him to the study of the law. What he became, (as he once told me) was through his own exertions. Certainly he was entitled to credit, for he had made for himself a distinguished notoriety.

There was at that time no man at the bar who could cope with Mr. McDowell in facetious and witty declamation. His fund of humor was profuse. Jurors were captivated and swayed by it. It was, however, always without the acerbity of ill-temper, and therefore the more potent. This peculiar qualification gave him marked prominence on the stump.

Mr. McDowell was for some years a director of the Doylestown bank, and was also its attorney. He was one of the leaders of the old Whig party. He declined all official positions, save that of member of the constitutional convention of our State. He died in the zenith of his powers and popularity; leaving a vacuum difficult to be filled.

THOMAS Ross came to the bar in 1829. He was a born lawyer. With him, a knowledge of the science of legal principles was intuitive. He grappled with the intricate web by instinct. His mastery appeared in the early years of his practice. In acumen, quickness of comprehension, boldness and tact, he had few superiors in this district of the State. He could have filled creditably, any position in the line of his calling. Few brighter intellects have been known here.
The rise of Mr. Ross in his profession was rapid. A chance for him occurred, and he embraced it. In less than three years after his admission, this young man had put in his hands, by Recorder McIlvane, of the city of Philadelphia, the most important criminal case, by far, ever tried in the county. It was the Andalusia tragedy; that of Mina and Mrs. Chapman. The measure of diligence and ability he displayed, is entitled to the highest commendation. Anyone perusing the report of that trial, with its manifold developments of crimes and enormities, will be surprised to witness the exhibition of legal tact and learning, shown in one so young in his profession. It was this celebrated trial that placed him at once in the front rank with his professional brethren; a position which he maintained until the visitation of a fatal malady assailed him at the summit of his career.

Mr. Ross was a man of medium stature; with remarkably expressive features of face, and handsome person. He had no sense of fear; and was intrepid and bold in the prosecution of his clients' rights. Nothing was omitted in the trial of his cases, nor any inadvertence of his advisory suffered to escape his ready apprehension.

The offices held by him were those of deputy of the Attorney General and member of the Congressional House of Representatives. His reputation as a lawyer is green in the recollection of the people of Bucks.

I am conscious of the delicacy and embarrassment attending my reference to the fourth, in number, of these late leaders of the bar. Three have passed away; the remaining one, after an honorable career, extending over half of a century, survives—the Hon. Henry Chapman.*

When I first knew him, he had already been 8 years in practice. He was admitted in 1825. His way to business had been easy, succeeding, as he did, his father who had held a prominent position for many years. A different lot than attends most young men. But the subject of our notice had capacity to hold the position thus fortunately attained.

The elevation reached by Henry Chapman, as both an advocate and a judge, was deservedly high. Among many es-

* Judge Chapman was born April 2, 1804; died April 11, 1891.
sentential qualifications, natural and acquired, was that sublime bestowment of the Maker, a truly well-balanced mind. It is the charm of mental qualities; the ballast that trims the ship amid conflicting elements. Study, education, and the faculty of mental concentration on the point to be considered, made him a safe counsellor and successful advocate. His classical acquirements and fine literary taste lent a gloss to his oratory, exceedingly attractive.

I feel fully justified in asserting that Henry Chapman was the strongest man before a jury I have every known in a long life-time. He had argument, denunciation, pathos, intensity, and that unflagging earnestness that must triumph in the end. And yet, what seems not a little strange, he was the slowest and most deliberate of all speakers I ever heard, but one; this was the justly renowned George Douglass, born in the borderland of Walter Scott’s Abbotsford, and subsequently minister of the Wesleyan church, Canada. He was slower still; nevertheless, the citizens of two nationalities bear witness to the displays of his powerful oratory. The young, who generally aim at extreme rapidity, may find instruction in the two instances I refer to.

In Judge Chapman we find the happy mingling of scientific, literary, agricultural and professional pursuits. He has an eye for the perfection of nature; an ear for the melody of birds. He was always a great reader. Aside from Blackstone and Purdon, the English classics were not overlooked. He found in the pages of the immortal bard of Avon a chord attuned in sympathy with his own nature. It inspired and beautified his forensic displays, and illuminated the products of his pen. It is well to be an able lawyer and upright judge. It enhances the merits of both to find in Shakespere and Walter Scott the fountains of inspiration.

This gentleman was not overlooked by his fellow citizens. He was sent by them as their representative in the State Senate and House of Representatives at Washington. Twice he was the dignified and able occupant of the judicial bench, in different districts of our Commonwealth. And now, the object of public regard, he sits down to the enjoyment of peace in the vale of years, conscious of having in all things discharged his duty.
If tradition had not assured us that our ancestors could talk of what they had seen and heard, we could hardly believe that such a thing as gossip, chit chat, or story telling existed among them. Nothing can be duller, or more colorless, than their memoranda, letters and note books. Their newspapers are "journals" and gazettes only in name, and omit with steady tedium all those incidents of common everyday occurrence, episodes of town and neighborhood, which could most quickly and directly tell us of the real life and character of those days. In fact, pictures of the dress, habits and manners of Bucks countians a century ago are as hard to find as personal anecdotes of George Washington. Yet the life of the time was perhaps more interesting from the story tellers' point of view, or at least more eye-catching than our own. The very omission of detail and blindness to the picturesque of its books and letters argued by no means dullness or lack of character, but only unconsciousness. The age of introspection and self-analysis had not yet come; the modern observer did not exist and the educated man of the day had not learned that human nature was as interesting at home as abroad. Nothing was less worthy of note, he thought, than his town and his neighbors; his thoughts were in the halls of Congress or in Europe, and he was very fond of the high flown declamation of Fourth-of-July orators, or pamphleteers with Latin pseudonyms, and of such words as "fortitude," "virtue," "valor," "wisdom" and "prudence," borrowed from Cicero. These fell upon the ear of the farmer with a pleasing sound well worth the price of his weekly newspaper, and had this told of the men and things as he knew them, why buy it? he would have said.

The absence of the reporter and local-item-man seems doubly provoking when we consider that this was a time when he would have been essentially in his element; all was highly colored, incident romance was everywhere; life possessed the
glamour which theatres and illustrated magazines now try to reproduce. It was the day of wayside inns, of old fashioned war, of picturesque costume, and of "moving accidents by flood the field." Railroads had not yet destroyed forever the traveler and his tales, the ancient fire-place had not yet been walled up, the word hearth-stone had a meaning in every house, and much of the poetry and health of home had not been destroyed because the unwholesome heat of stoves and heaters was cheap.

Yet all this the man of that day would not have understood. Living more unconsciously than we, he valued his surroundings less, and prized not a whit the very facts for which we now rummage in our leisure moments. He would not have organized or joined an historical society. In these matters we are his superiors. Far more than he would have done, do we lament the destruction of landmarks which now are old but then were new. A new use of the word vandal has been invented to describe the man who wantonly cuts down the trees which for many years have shaded the highway and refreshed the wayfarer and his beast. The descendants of the Yates', Beattys', Wanamakers' and Helmbolds', aiming rather to embellish than to make their fortunes, must soon be ashamed of the vulgar selfishness of ancestors whose names and garish advertisements disfigure our landscapes ad nauseam. Many of us admit that the planting of trees along roadsides and streams, though a slight injury to the crop, would be an advantage to the country; or that the thicket surrounding a spring or shading a water-course might be spared in the demolition of the forest, and the writer believes that a word in time might have saved the destruction of the last of those beautiful groves—for a century the beloved playground of children—which had long relieved the heat of the summer's sun that scorches the meadows on the northern slope of our hillside.

But to turn to the subject of our paper; as we have hinted before, facts in the history of the much maligned and misunderstood Doans, come to light very slowly, and after long intervals of disappointed investigation, we are frequently tempted to despair in our attempt to paint a true picture of them or their times. Among the agreeable surprises, however, which have thus far enlivened the writer's researches, was a letter which
he received a few days ago from one of their descendants, Mr. Alfred J. Doan, of Jersey City, whose study has for some time been the history of his family. It stated that scarcely a month ago occurred an event, the possibility of which might well have been doubted, the death of a son of one of the Bucks county refugees. His name was Levi Doan, and he died on the 5th of last month, (December 5, 1884), at the greatest age of 93 years, 8 months and 7 days. He was the son of Aaron Doan, the Plumstead refugee. Fortunately, his relative, Mr. Alfred Doan, had discovered him in time to question him, and just one month before his death the county clerk of Welland county, (Ontario), Mr. Reid, in company with Levi’s son-in-law, a Mr. Pratt, and armed with Mr. Doan’s series of questions, visited the dying man, at his house, in Humberstone, a little town in Welland county, not far west of Niagara Falls.

“We arrived at the house,” says Mr. Reid’s letter, “at about 9 o’clock, a.m., and found the old man and his wife—a woman erect, active, and in the best of health at 86—it’s sole occupants. For 15 years Levi had been blind, and for 7 partly paralyzed and confined to his bed. He was evidently no common man, and spoke with a strong voice, realizing the nature of every question, and giving decided answers to each except one. Mr. Pratt did the questioning and I took down the answers. Levi said, ‘I was the first of my father’s family and am the last.’ meaning that of 11 brothers and sisters, he, the eldest, alone was living.”

Some of the answers to the questions which they proceeded to ask were very interesting—for instance the following:

**Question (1).** Did your father, Aaron, have brothers named Moses and Levi?

**Answer.** “Yes; my Uncle Moses was a weaver. He was taken prisoner by the Americans during the Revolution, and they killed him while he was stooping down to take a drink of water, by knocking him on the head with a stone. Levi, his brother, was also taken prisoner; they hung him.”

The old man is here mistaken as to the death of Moses. There is no doubt whatever that he was shot in a cowardly manner, after he had surrendered, by Col. Robert Gibson.

**Question (3).** Are you sure that your father had a brother named Thomas?

**Answer.** “Yes; I am quite sure of it. There were six brothers and three sisters, namely, Aaron, Moses, Levi, Thomas, Joseph and Mahlon. The sisters were Hetty, Polly and Betsey. Aaron, Thomas, Joseph and the three sisters came to Canada.”

This definitely settles the number and names of the brothers and sis-
ters, fixes the names of the latter, which have always been in doubt thus far, and clears away all doubt as to Thomas, a boy probably at the time of the Revolution, and whose existence has heretofore seemed a myth.

Question (6). Did your Uncle Joseph at one time live in Humberstone, (Ontario, Canada), and if so when did he leave there?

Answer. "He taught school here in Humberstone, about four miles from where I now am. My wife was one of his scholars. Joseph went from Humberstone about 1820, migrated to the township of Walpole and settled on Nanticoke creek."

It must have been about this time that he returned to Bucks county and made his unsuccessful attempt to recover property here.

Question (7). Whom did Joseph marry and what family had he?

Answer. "He married his first cousin, Mary Doan, and had eight children, four sons and four daughters: Moses, Mahlon, Joseph and Abraham; Rachel, Hester, Leah and Mary."

Still the Biblical names.

Question (8). What became of your Uncle Mahlon Doan?

Answer. "He escaped from prison and went on board a ship at New York on which were 400 Loyalists. I believe they sailed for England. We never heard any more of Mahlon."

This disposes of the story of his drowning himself in the Chesapeake Bay.

Question (9). Whom did your three aunts marry?

Answer. "Hetty married Edward Richardson; Mary, Samuel Doan (of another family), and Betsey married Thomas Millard."

Question (12). Do you know the name of the town in Pennsylvania where your father's people lived?

Answer. "No; they lived in Bucks county, but I do not remember the name of the town."

He had forgotten us.

Question (13). Do you know whether your Uncle Joseph ever visited his native county after coming to Canada?

Answer. "Yes; he did. He went back after the war was over to his native place in Bucks county, thinking to recover some of his father's property, but he did not succeed."

The warlike spirit of the notorious refugees, and their hatred of the American cause, did not end with their exile to Canada, and we learn further from the letter that both Aaron and Joseph served against us in the war of 1812. Levi, the old man just dead, son of Aaron, and a son of Joseph were also soldiers in the war with their fathers. Levi was at the burning of Buffalo, and at the battle of Chippewa, and after the war received a pension from the Canadian government. Joseph and his son
were both taken prisoners by the Americans; the son escaped, but old Joseph was taken to Green Bush, New York, and there finally exchanged as a prisoner of war.

But more characteristic still was the behavior of another of the descendants, who was hung about forty years ago for rebelling against the government of his adopted country. A friend informs the writer that, while traveling from Toronto to Montreal, in 1845, he learned from a Mr. Wilson, of the Canadian Parliament, that descendants of the Doan family still lived in the neighborhood of Hamilton, and that one of them had headed a band of insurgents in the Papineau rebellion; that he (Mr. Wilson) had witnessed the parting of this man with his wife and children just before his execution, and had been particularly struck with pity at the sight; and further that it had caused comment that one of the Doans, so noted for their hostility against the American colonies and loyalty to the British during the Revolution, should have thus turned against the mother country. Not long after this, as Mr. Alfred Doan tells us, the father of the dead man visited Chester county. His name was Jonathan Doan, and he had come from Canada in a wagon accompanied by a grandson named Jonathan York. At the time of his visit he was mourning for the son above mentioned. Mr. Doan learned that the rebellion in question was not Papineau's, but that some disaffected persons in Canada West, taking advantage of the Papineau trouble, then about 1845, at its height, had undertaken to settle certain local grievances by force of arms. Two of Jonathan Doan's sons were the leaders, and their enterprise having failed they fled to the United States, and there not yet willing to despair, one of the sons raised a band of desperate characters, and, quite in the spirit of his ancestors, invaded Canada. He was defeated, captured, tried for treason and hung.

But to return to the Bucks county Tories. It is an interesting fact, and one not yet fully enough realized, that the hue and cry was not raised against them until June, 1783—the date of the first proclamation mentioning the name of a Doan. Yet this was five years after the name of Joseph Doan, "laborer," had appeared in a Pennsylvania Tory list, and at least two years after his sons had begun to ravage with impunity their native
county. True, many complaints had issued from Bucks county before this, and depositions and affidavits from aggrieved tax collectors in all parts of the county had been sent to the Supreme Council begging redress, and Henry Wynkoop and others had written letters complaining most bitterly of “ruffians,” armed banditti and robbers; and at least four proclamations offering high rewards for the apprehension “of persons unknown,” enemies of the commonwealth, who had been guilty of robberies and burglaries, were issued between the years 1778 and 1783, but not any of the depositions; letters or proclamations mentioned names—the offenders were always “persons unknown” until 1783.

Yet disguises are rarely spoken of—the robberies were as open and careless as those of Jesse James in our own time—and it is impossible, we believe, that the public officers and the many witnesses of their exploits, should not have recognized the athletic figures of the already notorious Royalists as they sprang over the threshold of the crashing doorway, tied their victims to chairs and bedposts, belabored them with horse-whips, and threatening them with the savage oaths of that day, followed them, as candle in hand they rummaged garret and cellar, explored the recesses of the antique clock or empty cask, lifted the loose brick on the hearth, or sought the buried chest in the garden. No! the Doans had been identified long before 1783. The delay in public proceedings against them must be attributed to indifference and fear.

We say indifference when he consider the important fact that early robberies respected private property—true, homes were an exception—but what honest soldier will not steal a horse in time of war? Attacking public property alone, in a manner guaranteed as they might have claimed, in time of war, eschewing private money and valuables, it took some time to rouse the private animosity which might have hastened their earlier pursuit. On the other hand their vengeance was justly feared. And the tax collector, who had lost nothing himself, did not feel very revengeful, and was glad to speak of the robbers as “persons unknown” when he remembered their terrible threats of vengeance should he divulge names. This view of the public nature of
their early offences, we think, important, and must lead us to reconsider many of our opinions of their motives.

Perhaps we are willing to-day to excuse those differences of opinion as to the right of rebellion against the mother country, which so perplexed many of our ancestors, and allow that the Doans, although our enemies, had somewhat the excuse which might be acceded to the conduct of a Union man living in the South during the war, and who had revenged himself and his cause upon his neighbors. Perhaps—in a word—we are ready to give up the names "robber," "burglar" and "felon," as applied to the Doans, and substitute, let us say, the term "guerrilla."

Nothing can more conclusively prove their reckless, dare-devil spirit, or more completely exculpate them from the mercenary motives of common robbers, than a consideration of the time they chose for their first important attack upon public authority in Bucks county, the robbery of the county treasury at Newtown. This took place on the night of Monday, October 22, 1781, just three days after the practical defeat of the cause they had espoused—the surrender of Cornwallis at Yorktown. It was a time of processions, flags, the ringing of bells and the firing of cannon. The power of Great Britain was practically dead, and further resistance to the colonies was hopeless; nothing would have been easier for them than to depart for a new home in Canada.

But the British disaster—the downfall of all their hopes—instead of discouraging them only inspired them with a spirit which, as Watson says, places them far above ordinary robbers, and they rushed to their ruin against hopeless odds with a desperate recklessness seldom surpassed.

It was on a cold Monday night, late in October, (October 22, 1781), that the event which we are about to narrate, and the news of which filled Bucks county with alarm, took place in the little village of Newtown.

It was ten o'clock, and probably most of the good people of the town were in bed, except perhaps the hostler of the inn, whose lantern still glimmers near the stable, as he whistles late over his night's work; but all is silent in the deserted streets, and we fancy that we can hear only the rattle of dried leaves,
swept in the eddying wind around the court-house gables and along the shaded road, then, as now, the main thoroughfare of the town. At the southern end of the village, and on the right of this street, a light glimmers through the leafless branches. It comes from a small stone building, built with its gable facing the street, and surrounded by trees. In those days it was the dwelling of John Hart, Esq., treasurer of Bucks county, who, on the night in question, happened to be sitting late over the kitchen fire; with him were his house-keeper, Mary Hellings, and a neighbor, John Thomas, who had come in to hear the news—for Mr. Hart, who was eating his supper at this unusually late hour, had probably been absent, had just returned perhaps from a visit to Trenton or Bristol, and had much to tell of the exciting events that were then thrilling the country. A candle burned on the high wooden mantle piece, and a log blazed in the large open fire-place around which they were sitting. Mr. Hart, who was not at the table, holding in his hands, we may suppose, a pewter bowl of mush and milk, in part his evening meal, and talking as he ate. The topic is easy to guess, the great subject of the moment, Cornwallis' surrender, three days before, and tidings of which reaching Philadelphia early on the previous morning, must by this time have found their way to Newtown.* All were anxious to hear the latest news, and to discuss such details of the thrilling ceremony as may have reached them—the long lines of troops, French and American, Washington and his white horse, the twenty-eight red-coated captains who would not deliver their swords to sergeants, Lincoln and O'Hara, Lafayette, Rochambeau and DeGrasse. The clock has just struck ten, no one is sleepy, and Mr. Thomas has made no move to go. Suddenly, a noise was heard at the door, which had not been latched; it opened, and a number of men, "unknown," says Mr. Hart, crowded into the room—seven of them at least—brown figures, in linsey-woolsey coats, knee breeches of sheepskin or plush, and small soft felt hats with round crowns. Some wore hunting shirts bound in at the waist with large handkerchiefs, in linen, and tied with a scarf or a neckerchief. One man had a red coat, another a white one, and yet another a blue one. They were all armed with muskets and bayonets, and their shoes clattered on the floor as they moved. Mr. Hart, who was not at the table, held in his hands a Pewter bowl of mush and milk, which he had been eating as he talked. The subject was easy to guess—Robert Rogers' surrender, three days before. He had just returned from a visit to Trenton or Bristol, and had much to tell of the exciting events that were then thrilling the country. The news was brought by a messenger from the British army, who had been waiting outside for some time. The clock has just struck ten, and Mr. Thomas has made no move to go. Suddenly, a noise was heard at the door, which had not been latched; it opened, and a number of men, "unknown," says Mr. Hart, crowded into the room—seven of them at least—brown figures, in linsey-woolsey coats, knee breeches of sheepskin or plush, and small soft felt hats with round crowns. Some wore hunting shirts bound in at the waist with large handkerchiefs, in linen, and tied with a scarf or a neckerchief. One man had a red coat, another a white one, and yet another a blue one. They were all armed with muskets and bayonets, and their shoes clattered on the floor as they moved. Mr. Hart, who was not at the table, held in his hands a Pewter bowl of mush and milk, which he had been eating as he talked. The subject was easy to guess—Robert Rogers' surrender, three days before. He had just returned from a visit to Trenton or Bristol, and had much to tell of the exciting events that were then thrilling the country. The news was brought by a messenger from the British army, who had been waiting outside for some time.
chiefs, and all carried weapons, cocked pistols, heavy clubs, swords or army flint-lock muskets. Mr. Thomas and Mrs. Hel­lings rose terrified to their feet, while in an instant the despera­does surrounded the group. “Keep your seats, good people,” said the savage-looking fellow who first entered the room, in the mild­est tone he could assume. His business was not with them, and turning to Mr. Hart, and pointing his cocked pistol at him, he asked him his name—this was Robert Johnston Steel, hanged in Philadelphia for this robbery in 1785—at the same moment a ruddy-faced, heavily-built man, stepped up to Mr. Hart. His gray bear skin overcoat was closely buttoned, and a large black “scallop rimmed hat” thrown back upon his head, displayed a remarkably heavy jaw and large mouth, clean shaven in the fashion of the time. He wore blue yarn stockings and the fire­light flashed on the broad French buckles of his shoes. He stood very straight; one hand was thrust into the pocket of his great coat, from which several pistol butts protruded, and a heavy club moved and twitched in the other, as in the grasp of a very strong man. This was Moses Doan. Like the rest of the band he was excited with drink, and it was many a year before Mr. Hart forgot the flush of the Jamaica rum in his face, his fierce oaths and the ring of his voice as he asked him his name, and shaking pistol and club in his face, called for the key of the treasury. Mr. Hart may well have quailed; part of the money was in the house, and he admitted it. In a moment, having seized a spare candle on the table, one of the band, Woodward, and five others were ransacking the sitting room, the upper rooms and the cellar, breaking the locks of chests, closets and cupboards, searching under beds and sofas, and rattling and rummaging everywhere. Two men were left to guard the kitchen and its inmates. Upstairs, as the light and noise enters one of the bedrooms, a frightened youthful voice makes itself heard, and the candlelight falls upon several childish forms, now wide-awake, and huddled together in a small bed. “Don’t cry there,” said one of the men, as stooping down he dragged from under Mr. Hart’s bed a large box stuffed with packages of paper money. “We won’t hurt you; we are only going to take the money up to your father at the office.” The children were frightened, but the kind words and easy tone, which Mrs. Eliza-
beth Hough, one of them, remembered for many years and often repeated, reassured them while the bureau drawers were ransacked and the paper money stuffed into one of the pillow cases taken from under the children's heads. In a moment the robbers were again down stairs and had surrounded Mr. Hart, who did not dare to deny that the "hard money" was in the treasury.* Thither they started with a lantern and candle, leaving Mr. Hart and his companions still under guard. One Woodward carried the office key, and it is said wore the overcoat of Mr. Hart, in hopes of passing for him if seen in the darkness by a neighbor. We may suppose that the robbers did not lose much time hurrying toward the treasury—the small prothonotary's office near the court-house. They were accompanied by Jesse Vickers, a neighbor and ally of the Doans, from Plumstead, and his brother Solomon, who had not gone into the house—as he afterward said—for fear of being recognized by Mr. Hart. There was only one halt—and that near the jail wall—where they met a townsman on his way home, perhaps, near the corner. They stopped him—he had evidently suspected something—and Jesse Vickers waited to guard him. It was but a few steps to the treasury, and unlocking the door and entering, they found themselves in a small vaulted chamber, with little in it save a chair, a desk, and several boxes lying upon the floor and around the empty fire-place. In the desk, which they easily broke open, they found a quantity of paper and silver money; this they took; the gold, with a considerable sum of state money, as Mr. Hart is glad to say in his deposition, escaping their search. In all, they carried off, Mr. Hart says, the precise

*The Hart house, still to be seen with its ivy-covered wall, is now owned by the heirs of Silas Bond. It stands on the right of the main street, going south, and not far from the railroad station. Josiah B. Smith, Esq., the writer's informant, states that the identity of the building had been vouched for by members of the Leedon family, relatives of the Twinings, the latter having been neighbors of Mr. Hart in Revolutionary times. In going thence to the prothonotary's office by way of the jail, the robbers would have passed up Main street, and, turning to the right, crossed the premises now belonging to Dr. James B. Candy, whose house occupies the site of the old jail, and in the rear of which stood the prothonotary's office, a small stone building, twelve by sixteen feet in size, and vaulted with brick. Immediately behind this, and extending to Court street, stood the court-house, a site now occupied by a furniture shop, belonging to Daniel B. Hellings' estate. Jail, prothonotary's office, and court-house, stood upon a slight knoll, and fronted upon an open common, over which the robbers made their way. This common or court-yard extending to Klug street (now Sullivan street), on the south, was bounded on either side by Main and Court streets. The robbers could not have come by way of Court street, as it did not then extend further southward than Queen street.
sum of £735, 17s. 9½d. in silver—besides the paper money
found in the house and office.

"This being done," continues Mr. Hart in his statement, "and after
having kept me and my associates under guard as I think upward of
three hours, they left my house, but in so cautious a manner that I
could not know the time of their final departure, as some of them were
heard loitering out of doors, on both sides of the house, a considerable
time after they had all gone out of it. Further, I have reason to believe
that at the time of the robbery the perpetrators were between twelve and
twenty in number, as I frequently saw five or six of them together, and
at the same time heard others of them, both indoors and without, who
were not in sight."

Possessed of their booty, the band hastened to a spot
on the outskirts of the town, probably one of the thickets at the
north of the village and near the turnpike leading to Wrightstown,
and there finding their horses, for it is probable that the
others as well as Moses Doan were mounted, they rode rapidly
to the old Wrightstown school-house,* where, being joined by
several other allies and accomplices, all coming for a share of
the plunder, they divided the money. What a sight must the
old school-house have presented by the silent roadside on that
chilly autumn night. Strange picture! the sixteen figures,
horses picketed to the surrounding trees, the moving figures,
the subdued voices and oaths, and the click of weapons and
spirit flasks; through the broken door of the school-room the
wind rushes, and the lights flicker on the excited faces of the
band as they watch the division of the plunder. Jesses and
Solomon Vickers were there, who afterwards, when captured and
promised pardon, were induced to betray their confederates, and
whose treacherous confession has furnished material for much of
the foregoing narrative—born in Plumstead, like the Doans, and
connected with their family by marriage, they had been their
schoolmates and companions from boyhood. John and Caleb
Paul were there—sons of James Paul, of Warminster; Edward
Connard, from Maryland, and two men named Woodward from
Crosswicks, in New Jersey; Robert Steel, a desperate character,
whose case appears in volume 2 of Dallas' report; George
Burns and George SinClair, and Moses and Aaron Doan; the

* The old Wrightstown school-house stood on the east of the turnpike, a little north
of the present store, close to the road, and about forty yards from the meeting-house. In
1781 it was doubtless surrounded by tree. No houses were standing on that side of the
turnpike.
notorious John Tomlinson and his son Joseph were there, also one Moses Winder, a tax collector, who had played into their hands, and John Atkinson, a gunsmith of Newtown; he had given information to the conspirators and mended several gunlocks for the expedition. That very night when Moses Doan had ridden through Newtown to see if the coast was clear, he had called at Atkinson's house, but the latter for some reason best known to himself had not been at home. The wily Jeremiah Cooper, too, was there, who afterwards, being suspected, was obliged to fly from home to escape justice. Also one Meyers, a German doctor, who, Vickers says, brought much information to Tomlinson, visiting his house on pretended medical visits and often remaining there all night. Sixteen or seventeen shares were dealt out, of about $280 each, the minor accomplices, like Winder, Atkinson and Joseph Tomlinson, receiving about $40 apiece. The exhibition had been, as the proclamation of the following Thursday (October 25, 1781), said—"but too successful."

Much of the scene was vividly recalled to the writer by a visit to the house of Jeremiah Cooper on Jericho hill. The little log cabin, his weaver's workshop, lies on the southern crest of it and on the right of the descending road, commanding a fine view of the sunny valley beneath and the rolling country that stretches southward toward Newtown. On the east rise the wooded hills of New Jersey and around and behind an ancient forest covers the ridge where tradition says the Doans, like the fox or weasel, found hiding places in lonely haystacks and caves, holes and covered pits. Beneath runs a fine brook through the rich meadows, once the camping ground of the American army, and not far from which, on a knoll surrounded by fine trees, stands a house, once a dwelling of Collector Keith, rifled by the Doans soon after the Newtown robbery (February 16, 1782). Still beyond and to the southward shine in the light of sunset the farm-house and barns once the home of John Tomlinson. Here the treasury plot was hatched, and here many an American deserter and red-coated spy was given aid and comfort. As we look, our fancy pictures some of the strange scenes that occurred there, and of which the treacherous confession of Vickers gives us faint glimpses. The meetings in the
wood and barn, the frequent journeys on horse-back of Tomlinson to Newtown, not far away, and where his convenient friend, the gunsmith, had much to tell him, and of the desperate men who in the morning woods or at nightfall in the house, met him on his return. We can see, too, as Vickers saw it, the figures of at least two of the Doans—Moses and the swarthy Aaron—as with their ramrods, rags, oil and basins, they cleaned their guns for the exhibition on the threshing floor of the barn, strewn with knives, swords, rifles and pistols. We think too of the mysterious and lengthy visits of the German doctor, Meyers, whom Moses Doan "would trust with any secret," of rum casks in the cellar and of whispered plots, of the oaths of the olden time, the savage quarrels and the noise of the carouse protracted until daybreak, of the terror of the lonely woman in the house, and of the doom and felon's death that hung over all.

Home returning late in the evening by the upland of Lahaska, through the rich valleys and wooded hollows of Buckingham, and in the shadow of its mountain, other pictures rise before us of the future exploits and death struggle of the desperate band, of buried treasure, and of treasure seekers, of caves, lonely cabins and forest recess and of the time when hunted down like wild beasts, the outlaws yielded at last to an inexorable fate which drove them to prison, exile and death.

These scenes should properly form the subject of a future paper.
Thomas Ross, A Minister of the Society of Friends.

BY JOHN S. BAILEY, BUCKINGHAM, PA.

(Plumstead Meeting, April 21, 1885).

A duty we owe to those who have left a just record is to perpetuate their memory, and the collection and compiling of memorials of some of our early ancestors has unconsciously become part of the work of the Historical Society of Bucks County. The subject of the following sketch passed the major part of his life about ten miles from this place (the Friends meeting-house at Plumstead), and there can be no doubt but what Zebulon Heston, Isaac Childs, Thomas Ross and other local ministers of the Society of Friends have often proclaimed the truth within these walls. It is, therefore, appropriate to bear testimony of one of their number, although a century has rolled by.

Thomas Ross was born in the year 1708, in the county of Tyrone, Ireland, of reputable parents, members of the Episcopal church, and received a religious education. He and his sister Elizabeth, who married Thomas Bye, of Buckingham, from whom proceeded many descendants, came to America about 1728 and settled within the limits of Buckingham Monthly Meeting.

Shortly after his arrival he was convinced of the principles of Truth as professed by the Friends, and requested that he might join himself to the meeting.

"At the monthly meeting held at Buckingham ye 3d of ye 1st month, 1730, Thomas Ross still continuing his request of joining himself a member thereto, the meeting after some solid consideration so far descends to accept him as his life and conversation shall correspond with the Truth he desires to join himself to."

In 1731 he married Keziah Wilkinson, an aunt of Col. Elisha Wilkinson. Elisha kept the noted hostelry at Centerville from 1811 to 1836.

In 1733, when 25 years of age, Thomas Ross commenced his ministry and made numerous visits to Long Island, Maryland and other points. John Churchman, of Chester county, says
that Thomas Ross accompanied him in his visits to Monthly Meetings in 1760. John Griffith, of Darby, says that "Thomas Ross joined him at Landon Grove Quarterly Meeting, 11-month 16th 1765, and from thence they went to Lancaster, then south through Maryland and Virginia to North Carolina, returning 3d-month, 1766, to Goshen, where my valuable companion parted for the present." Again 5th-month, 1766, they visited New England and returning crossed Howell's Ferry (now Centre Bridge) Seventh-day evening, 23d of 8th-month, from thence to my companion's house. They went to Wrightstown meeting next day and to Falls Quarterly Meeting on the Fifth day following.

On 6th month 8th, 1737, Thomas Ross purchased of the proprietors under the seal of William Penn, a large tract of land in Solebury, 2½ miles south of Well's Ferry, (New Hope) on which he built a substantial stone-house; part of the tract is now owned by Edward Vansant, and known as "Ross Farm."

He was a tailor by trade, and devoted part of his time to that occupation, at other times he taught school. By will he left five pounds towards the construction of a school-house. The Yearly Meeting convened at Philadelphia on the 27th to 30th of 3d month, 1784 granted him a certificate containing 127 signatures, authorizing him to go to Great Britain and Europe to make a religious visit.

The following incident is recorded by one who was personally acquainted with him:

"While his mind was under exercise with the prospect of a visit to Europe, but before he had given up to the service, he was one day thrown from his horse, and his foot being fixed in his stirrup, he was dragged some distance, probably a very short one, in that perilous situation. His mind recurring to his engagement as one he was improperly shrinking, he breathed forth a petition 'Lord spare my life and I'll go,' when some of the fixtures giving way he was instantly released."

On the 4th-month 19th he left home for his visit abroad. On the 21st he left Philadelphia with a number of Friends for Wilmington. Embarked at New Castle on the ship "Commerce," Captain Thomas Truxton commander, the 25th, in company with Samuel Emlen and son Samuel, George and Sarah Dillwyn, Re-
becca Jones and Mehetable Jenkins, all intending for Great Britain.

We quote some items from Rebecca Jones' journal relating to their passage across the Atlantic:

"An incident connected with their embarkation is worthy of recital, as illustrative of the benefit which the true disciple may receive from entire dependence upon the all-sufficient Teacher. Two ships were in readiness to sail for London. One was a large merchant vessel, the other a smaller one, had been built for a privateer, and was especially adapted for fast sailing. They all visited the two ships to decide between them, and went first on board the larger one which had been preferred by many of their friends. They seated themselves in the cabin and Samuel Emlen first broke the silence by saying 'Death and Darkness.' A similar feeling of uneasiness in reference to this vessel pervaded the minds of the others. On taking their seats in the smaller ship a clear evidence was vouchsafed to them, that it would be right to take passage in her, which they did accordingly.

"After a safe voyage some two weeks afterward the ship, to which their attention had just been turned, was towed in on her beam ends, her keel being out of water, the ballast and whole cargo having shifted in a storm, so they were unable to right her. They had taken a different course from that pursued by the 'Commerce,' and experienced danger and distress, so that all hope of reaching port at one time vanished. A lady passenger afterwards gave a moving account of their passage, and mentioned that when (every light in the cabin being out) the water made its way into the state room, she lay in her berth expecting death as inevitable, and reached down her hand to feel the water as it rose, and while her soul's concerns were uppermost and her heart was engaged in fervent prayer, the only temporal desire she allowed herself to cherish was that she might not struggle long in the water.

"On the 26th reached the capes. Capt. Truxton opened a locker and threw in a pack of cards, saying, 'Lie there; you'll see the daylight no more,' in compliment to these Friends; and at the table took up a glass of beer, saying, 'Here's hoping that we Friends may reach London timely for the yearly meeting,' which had been their desire, though from the shortness of time it was not confidently expected for them. After clearing the capes and discharging the pilot, Capt. Truxton joined our Friends in the cabin; and having obtained their assent to some pertinent remarks upon the mutual benefit which persons confined in such narrow limits would desire for making themselves agreeable to each other, he observed that there was one thing that they could do, which would very much displease him."

They of course desired to know his meaning. "It is," said he, 'for you to know that there is anything in my power which will contribute
to your comfort, and not ask for it." The kind disposition thus indicated was continued by him through the voyage.

Fifth-month, 6th. "Thomas Ross and Samuel Emlen slipped and hurt themselves. On the 12th, our worthy friend Thomas Ross this day, by a lee lurch of the ship, fell in the cabin and wounded one of his legs badly, which was timely attended to. It was a favor that he was not more hurt."

28th. "Reached Gravesend. The captain left the ship first, in order to prepare a dinner and carriages, and had all ready on their arrival. Having dined, the captain, with Thomas Ross and Samuel Emlen, Jr., took one post chaise, while the others followed. They reached London at 4 p. m., arriving in time for the yearly meeting."

Capt. Truxton, in a letter to Samuel Emlen, some months after, says:

"Present my compliments to Rebecca Jones, and to that worthy old favorite of mine, Thomas Ross. May God in his infinite mercy and goodness continue his blessing towards you all; and after you are satisfied in your minds that you have done your duty towards Him, and towards your brethren, in this eastern world, that He may be pleased to conduct you to your families, relations and friends in safety is my sincere wish and prayer."

Sixth-month 23. "Thomas Ross and Samuel Emlen were at London detained by indisposition and bad leg of Thomas, hurt on shipboard."

On the 20th Thomas left London, visiting many meetings, and reached Ireland Eighth-month 19th, 1784, pursued his visits through Ireland, and on First-month 15th, 1785 he says:

"Left Dublin and that evening reached Ballitore, where I was kindly received; next day attended meeting. I sat in great poverty, feeling my touched with love towards a young man not of our society. I had to counsel to take care lest he should be corrupted in that great city of Dublin, where he was placed at college, which he seemed to take kindly. In the evening had a sitting in the family where the Lord was pleased to own us by breaking of bread. Blessed be his name forever. Having gone through the visiting the meetings of Friends of this nation, I do not find myself as yet easy to leave it, but hope to wait in patience until my Great Master is pleased to open the way to move. Remained at Ballitore until 31st."

While at Ballitore the following letter was written to Rebecca Jones, who was then in Westmoreland:

BALLITORE, First-month 25th, 1785.

Dear Rebecca: Thou hast been of late brought up in my mind in great nearness of affection, in that love which distance doth not raise out, so that I find a freedom to visit thee with a few lines to inform thee that I have been favored to visit Friends meetings generally through this nation; and have been enabled by that good hand which I believe hath sent me forth to labor in his vineyard to clear myself in warning the rebellious
THOMAS ROSS 287
to return, as also to encourage the youth to give up without reserve that so they might
come to fill up the seats of those worthies who are removed, and to be made useful in
their day to the promoting of the great cause on earth. Dear Rebecca, I think I know thou
art a woman who travels in the deep. I travall with thee in my measure, for I think I
may let thee know that I have been led along in a low way, and often baptized for the
dead; and yet have been preserved to cast my care upon Him that can raise the dead.

Dear Rebecca, thou hast been as an epistle written in my heart, and in a fresh revival of
the precious unity which subsisted betwixt us when at home. I have a hope that if we
keep to our first love we shall come to know an increase, and that will be more than the
increase of corn, wine or oil. And now I may let thee know that I am as a blank, and
cannot see my way out of this nation. Yet I trust He who hath hitherto helped me, in
His own time will open the way for me. Dear Rebecca, thou knowest and I know that
unity that spreads over sea and land, a measure of which I have felt at times, that has
brought not only thee, but all my brethren and sisters from America, fresh up in my
mind, with strong desires that all might be preserved, little and low; and that we
might be preserved chaste in our love to him who is the bridegroom of souls. Then He
will take care of us, that we need not be anxious when we are going from one meeting to
another what we may have to say, but keep to our gifts, and look to the giver; not to
lean to our own understanding, for if we do we shall greatly fail, instead of bringing
merit to our great name who has called us forth, we shall bring death on ourselves and
not administer life to the people; for life answers life, as face answers face in a glass;
and there is nothing that can draw to Him but what proceeds from Him. The province
meeting is to be next Seventh-day at Castle Dermot, which I propose to attend; after
which I have a view of going to Moate, where our friend John Pemberton is to see him on.
He has been confined there some weeks with a cancerous wart on his hand, under the
care of a man skilled in such cases. He is otherwise pretty well in health: though he
suffered considerable pain he has been preserved in patience and resignation. I should
have written before now only I am such a poor scribe; but now I have an opportunity of
writing by a female hand. I salute thee in near affection with desires that thou mayest
bear up in mind, remembering that He who is the great helper is said to have been a
man of sorrows and acquainted with grief. My dear love to all inquiring friends. Fare­
well, I remain thy brother in tribulation.

THOMAS ROSS.

He joined John Pemberton 2d-month 14th in the labor of the
gospel. They remained in Ireland until 5th-month 6th, Thomas
having visited every meeting in Ireland but one. His journal
of that date says:

"Embarked at Dublin on board Hawke Packet and arrived at Liver­
pool in due season, and was glad and thankful I had got again on
British shore and shall have occasion to remember with gratitude the
singular kindness of Divine Providence in affording me help of body
and mind to discharge my religious duty to my own comfort and sat­
isfaction of Friends in Ireland, and to leave them in love, and now to
be favored to return safe to Great Britain, and shall, I hope, remem­
ber the great love and kindness shown me by friends in that nation."

They remained in England a few days and then went to Scot­
land, but the bodily infirmities of Thomas Ross increased and
he was under the necessity of resting at Edinburgh and New
Castle from which place, taking in a few meetings, he reached
York, England, 11th-month 2d, and attended their Monthly
Meeting the day following, which proved to be the last meeting
he was able to attend.
First-month 21, 1786, John Pemberton, in a letter to America, says:

"Dear aged Thomas Ross has indeed been eminently owned and favored, but for four months past he has been poorly and now lies at Lindley Murray's near York, afflicted with some inward obstruction which occasions great difficulty at times in breathing. It rather increases upon him and may gradually wear him away, though at times he is cheerful and is in a resigned state of mind. He sometimes has prospects of further labors which gives some hope or expectation that he may get up again, but it seems doubtful. It would have been acceptable to me to be constantly with him, but it has been ordered otherwise. He is in a sweet disposition of mind; no care is wanting respecting him; he is waited on day and night; that with respect to suitable accommodations and tender attendance he is full as well off as though he had been at home. Many have dropped off in this land, and he is desirous if removed that his remains may lay near Dear John Woolman."

John Woolman was a native of Mount Holly, New Jersey, an eminent minister, who visited England in 1772 and died of small-pox 10th-month 7, 1772, aged 52 years. He was buried at the Friends' burying-ground at York.

Second-mo. 3d, Rebecca Jones notes: "Thomas Ross said to me, 'Dear Becky, I am waiting for the messenger. Oh! he will be a welcome messenger to me. Give my dear love to H. Cathrall, to Hannah Pemberton, and all my dear friends in Philadelphia. I have heard that several are coming forward and growing in the Truth and I rejoice in it. Tell them so. Oh, I hope that He who has been with me in six troubles, will not leave me on the seventh, but will grant me patience till my change comes, which will be a glorious change to me. Dear John Pemberton I have believed that thou wilt be set at liberty to go home after the next yearly meeting, and I once hoped to be thy company, but that is over and I shall finish my course here.'"

On the 8th she writes:

"I frequently visit our beloved aged friend Thomas Ross, who is drawing gradually to 'the house appointed for all living' with an unshaken evidence (which he often expresses) 'That there is a place of rest prepared for him.' Our dear friend John Pemberton is with him and he is not easy to leave him."

Rebecca Jones and John Pemberton remained near him until his death on the 13th of 2d-month, 1786; he was buried on the 16th, as desired, beside the body of his countryman and friend John Woolman. Rebecca Jones preached with remarkable unction at the grave, as did George Dillwyn at the meeting-house.
a large audience being collected on the occasion. On the 15th, Rebecca writes:

"In Ireland Friends and others love to speak of John Pemberton and our deceased friend Thomas Ross. Indeed they seemed to labor more abundantly than us all."

Rebecca Jones was born in Philadelphia; up to 12 years of age was educated in the way of the Church of England; at 21 she became a minister of Friends; taught school at No. 8 Drinker's alley; left Great Britain for home 1788; died 1817, aged 78 years.

Lindley Murray lived one mile from York, at Holdgate; he was a noted scholar at one time, and author of several school books.

Phebe Speakman, 7th-month 17th, 1789, says:

"Lindley Murray has not been able to walk more than two or three yards at a time for ten years past. He sleeps well and sits up the whole day, but is no more able to speak than walk, as he can only whisper a few words at a time. He and his wife are natives of America, and are very kind. Lindley attends meetings diligently, and I think adds weight to them. He is rolled in a chair with wheels to his carriage and thence to his seat in the meeting house. He is a comely good looking man, tall and well proportioned; but a wonder being so much deprived of the use of his bodily powers. Yet he is active in mind and very useful; having plenty of the things of this world and being possessed of ability cheerfully to do good therewith. I was glad in feeling so comfortable with them in their apparently tired state, but I thought they were much resigned to their allotment and appear to be patterns of patience."

Thomas Ross has been described as a large man about 6 feet in height and of a commanding appearance, black hair and eyes, robust and vigorous even in old age. He was noted as an eloquent speaker. Israel Childs, who heard him preach his farewell sermon, says:

"It was the most powerful sermon I ever heard and he closed by saying, 'I now go to the land of my birth to lay my bones in my own native soil.'"

York Monthly Meeting testifies:

"During the course of his travels we have abundant cause to believe his religious services were truly acceptable to Friends and well received by others, for having an especial eye to the putting forth of the Divine..."
hand, his ministry was attended with living virtue and deep instruction though not in the words which man's wisdom teacheth, yet in Godly simplicity, and with a zeal according to true knowledge. He was wise in detecting the snares of the enemy, faithfully and without partiality, warning those who were in danger of falling therein; and as in the course of his own sanctification he had been made deeply acquainted with the necessary baptisms peculiar to that important work. So he was furnished by living experience and the renewings of holy help with qualifications to administer in tender sympathy, pertinent and wholesome counsel to the true Christian travelers. In meetings for business he was particularly serviceable, his remarks being mostly short, pertinent and very instructive, exciting to steady attention to Divine counsel in the transaction of our Christian discipline, and therein to exercise true judgement without partiality and respect of persons."

During the course of his illness he was preserved in a heavenly frame of mind on almost every occasion, dropping instructive counsel and advice to friends. A collection of testimonials of York Monthly Meeting, was published in a book of memorials of deceased Friends in 1821. The following were not inserted and are taken from the manuscript kept during the time of his illness. Speaking of his decease he said:

"I have a wife and children who will wish to hear from me. I have written many letters and particularly to my children for whom my love and care is great. It will be trying to my dear wife, but she knows where to apply for help and support."

To some young people he said:

"He that preserved Daniel even in the lions' den, because innocence was found in him, will preserve you, dear young people, if you keep to him."

To several that stood by him:

"I must not repeat the expression; what I say unto you I say unto you all. Watch! Watch! over the goings of your minds. I love to see you togetherness; it is reviving to my mind. Oh, the cementing love! The terms used by mariners at sea have often instructed me. When beat with contrary winds they call to the helmsman, Steady! Oh children keep steady. When the sea runs high an experienced man is appointed to watch, who can nearly tell which wave will break over the ship and when he sees it coming calls, 'hold fast,' lest the waves wash them over. Take care and be faithful, hold fast what you have got. A ship at sea has appeared to me the liveliest emblem of human life, for at just setting out mariners have a port in view and a compass to steer by; but there are many ships lost near shore, which you know is lamentable."

"Great peace shall they have that delight in thy law. Oh friends let
your lights shine.” “I long for those that profess the Truth to be pos­sessors of it.” “We have no new thing to publish whatever name we go by, for the soul that sinneth shall die. It is our iniquities which separate betwixt us and our God; we are all upon a level in the sight of Him; all souls are mine, saith the Lord; as the soul of the master so is the soul of the servant.” “How good and how pleasant it is for brethren to dwell together in unity; it is like the oil that was poured upon the head of Aaron that descended to the skirt of his garment.” “Oh how precious for families to dwell thus together. Oh that I may be preserved from uttering anything like murmuring, for I feel my mind engaged for the honor of the great cause.” “I think I am one of the least in the Lord’s family when I consider my own weakness and lameness.”

A number of similar expressions were called forth as he lay on his death bed.

Thomas Ross had two sons and two daughters. Mary married Thomas Smith, of Wrightstown, from whence proceeded at least 1,000 descendants. John married Mary Duer, of Solebury, and moved to Philadelphia. This family is quite limited unless part of it has grown up in the West. Kezia died young. Thomas, Jr., lived on the old homestead married first Clark, and second Jane Chapman by whom he had 6 sons and 1 daughter; descendants not numerous; the late Hon. Henry P. Ross was one of them.

The following beautiful poem was composed by Thomas, Jr., 2d month 8th, 1790, to the memory of his father:

MEMORIAL
Thus ends the man who privileged to pass
The destined date of three score years and ten,
Devoutly spent the gracious loan and praise
And ardent labors for the souls of men.

Through many a bitter conflict, sorely won,
From strength to strength, victorious hast thou passed,
But light ethereal gilds thy setting sun,
And heaven rewards thy labors at the last.

Oft in sweet converse have I heard thee say,
"The end crowns all," then add, "May God sustain,"
And keep me in the true and living way,
Nor let me lose the Christian in the man.
How oft bewail infirmities, that drew
Thy erring feet out of the narrow path,
And at the time thou didst thy prayers renew
Confessed thyself to be the child of wrath.

Thy life, through this probationary scene,
Was like the ocean tossed by furious storms;
But near the port thy sky was all serene,
And not a cloud thy peaceful mind deforms.

Faith, half absorbed in vision, hails thee home,
And bears thy soul aloft from guilty pain;
Lost in the glorious hope of bliss to come,
A blest communion, and an endless reign.

He who sustains thee through life's stormy sea,
And raised they drooping head above the wave,
Now in the needful hour revisits thee
And shows himself omnipotent to save.

What wonder then thy praise incessant flows!
Praise the soul, universal theme above,
Exhaustless theme! that no occasion knows
Through all boundless realms of light and love.

Sometimes with pitying, retrospective eye
Downward on sinful mortals wouldst thou look?
And oft, methinks, I almost hear thee cry,
Pardon them Lord, or blot me from thy book!

Nor swayed by pride from thy own sphere to move,
In thy own measure only didst impart;
Content to render to the God of love
That grateful sacrifice, an humble heart.

But who can tell what pain thy virtues cost!
What days of patience, and nights of prayer!
Right hands cut off, right eyes plucked out and lost!
Rich trophies these—and only won in war.

The world, the flesh and Satan in the van,
Great principalities and powers suppressed,
Too great, alas! for feeble fallen man,
Did not, oh Lord, on thee the burden rest?

Aided by thee, see the poor pilgrim move
In slow gradation through the humble vale,
Though to detach and draw him from thy love
See all the powers of darkness him assail.
And often sore beset on every side,
No ray of light to lead the eye to thee,
Distressed, dejected and without a guide,
The Christian waits thy saving power to see.

Not like the world, thy ameliorating treat,
Thy wine put forth, at last is ever best.
So may our hearts, with cheering ardor beat,
To gain an entrance at the port of rest.

And such a heart was thine to whom the muse
Would consecrate this pledge of filial love;
Thy soul refining, as refined thy views,
From flesh released, triumphant soared above.

Methinks I saw thy guardian angel stand
Prepared to waft through the ethereal road,
Rejoicing to fulfill the high command,
And introduce thee to the throne of God.

'Tis thus indeed, thy end is amply crowned;
Though sown in tears, thy crop is reaped in joy;
Fled are thy sorrows, healed is every wound,
No fears torment thee, and no cares annoy.

That praise which here delighted, there transports
And elevates thy soul to raptures high.
When seen the order in the spacious courts
Of him whose throne is fixed above the sky.

There pleasures, pure and wondrous, ever new,
In sweet succession open on the soul,
And unremitting streams of bliss shall flow,
When these inferior subjects cease to roll.

But while I contemplate the exalted throne,
Oh, let me not forget my station here,
Nor vainly cherish the delusive dream
Of conquests won, and victory without war.

Pain is the harbinger of endless joy,
And death, the gate that opens to the skies.
Affliction is the school of the most high,
To teach the fool and wiser make the wise.

To rouse the soul that o'er the yawning pit
In dreadful slumber wastes the present hour.
To awe the bold and make the proud submit,
That all may praise, and wonder, and adore.
But while devoted to a father’s name,
The muse this humble tribute would bestow,
Oh, may my life be found as free from blame,
My thankful heart with equal ardor glow.

That when the curtain is about to drop—
Which opens the wonders of the future scene—
My joyful soul like his may rest in hope,
And on the eternal “Rock of Ages” lean.

The Durham Cave.

BY CHARLES LAUBACH, DURHAM, PA.

(Plumstead Meeting, April 21, 1886.)

The Durham Cave is located about 200 feet east of the Durham furnace and a little north of the Durham creek, quite near where the creek empties into the Delaware River.

Before the Durham furnaces were erected on the present site in 1848-9 and before the cave was to some extent destroyed by Joseph Whitaker & Co., it had a total length of about three hundred feet, an average height of twelve feet and a breadth varying from ten to forty feet. The floor of the cave had a steep incline to the southwest, and the descent was slippery as we penetrated the interior. Its rough walls were adorned with stalactites, and numbers of these were broken off and appropriated by curiosity seekers. The cave in its natural state was divided into three compartments or levels; each was reached by descending an incline of about 10 feet. Much of the bottom of the third compartment or level, was covered with water, the level of which was influenced by that of the Delaware river. Some distance from the steep incline of the second level there was a narrow lateral cavern, terminating in the form of the letter T. The general direction of the main gallery was southwest, and that of the lateral cavern trended towards the east for a distance of at least seventy feet. Another narrow passage, also on the east side of the main cavern, led off to a dark and gloomy room, about eight by twelve feet, which was called, in olden time, “Queen Ester’s drawing-room,” after a half-breed Indian woman of that name. Prof. H. D.
DURHAM CAVE.

The open foreground indicates the area formerly occupied by large chambers which were blasted away. The original entrance was somewhat nearer the observer than the extreme front of the foreground. (From photograph by H. C. Mercer in 1896).
Rodgers in "The First Geological Survey of Pa.,” page 99, says of this cave.

"Between the furnace and Durham creek the limestone formation exhibits a regular anticlinical flexure. This is the locality of the well-known Durham Cave, remarkable for the mammalian bones which were discovered in it, and which I shall hereafter allude to when enumerating the fossil remains of our bone-bearing caverns. The cave is situated on the north side or steeper flank of the anticlinical arch, which will be found, I think, to be the prevailing position of these limestone caverns in the valleys of the Appalachian chain."

Some few of these fossil bones are still in existence, but the majority fell into the hands of parties who, tiring of them, either disposed of them, or, as in many instances, they got mixed with rubbish and consequently went into the refuse pile. During the summer of 1856, when Whitaker & Co. were quarrying the limestone rock (dolomite) of which the cave is composed, and using it for flux in the furnace and also for agricultural purposes, they found numerous fossil bones, but no account was made of them. However, on one occasion William Walters, of Riegelsville, being present when a blast was put off had his attention called to a fossil animal imbedded in the solid limestone rock. We will attempt to describe the position of the animal in Mr. Walter's own language as nearly as we can. He says he examined it closely, but could not determine whether it was a deer or some other animal, although he thought that it resembled a deer. The whole animal was firmly imbedded in the rock in a standing position (the bony skeleton) without any part seemingly missing. The distance from the face of the rock to where the fossil bones were imbedded was about ten feet. No doubt the animal, when living, followed a fissure in the rock, became unable to extricate itself, and dying in that position became covered by the dripping limestone water and thus in time solidified by the deposition of stalagmite. Caverns like the Durham cave were often the abode of primitive man, who may have placed the animal in the cavern, where from neglect, or some other cause, it became covered with stalagmite and was at length brought to light in the manner specified. The region around the cave abounds in Indian relics, and some of the finest specimens extant in the country have been

*Prof. Rodgers failed to make any further reference to these mammalian bones.
gathered from the adjacent plain and the cave in times past. Several stone mortars, numerous pestles, stone knives, arrowheads, pottery, etc., have been picked up from time to time by the writer.

Primitive man no doubt roamed this valley and plain and may have used the cavern as his abode. Numerous animal bones and places where fires had been built were to be found in the cave in olden times, which show that the cavern served as a shelter and abode for these pre-historic tribes.

The cave remained in its pristine condition until 1856 when Whitaker & Co. commenced work on the anticlinical breast, and after demolishing the first compartment or incline turned their attention to a lateral cavern situated some thirty yards east of the main cavern. Here they followed along the trend, completely isolating the cavern from the remaining portion of the hill. Consequently the cavern became an easy prey to further destruction. Some years later another attack upon the second compartment or level was made which resulted in the destruction of this and a portion of the third incline. During the demolition many fossil bones were discovered in the hardened stalagnite, such as cliff swallow (hirundo lunifrous), brown bat (scotophilus fuscus), common mole (scalops aquaticus), and others not determined, very few of which have been preserved.

In olden times the cavern was visited by numerous tourists, scientists and curiosity seekers, the names of some being cut or chiseled on the smooth rock near the entrance to the cave, all of which has passed into oblivion. The cavern was known for miles around by the sobriquet, “Devil’s Hole,” and many a giddy boy was brought to terms by being told by his preceptor that he would be imprisoned in the gloomy den in company with his “Satanic Majesty.” Good housewives, in olden times, firmly believed that many of the ills that befell the community might, with truth, be attributed to the proximity of this cavern (Devil’s Hole) and to the Witches’ Head (Hexenkopf) situated in Williams township, Northampton county, Pa.

Especially did they attribute to this cause the following visitations: If it happened that their spouse remained out late at night and came home under the influence of bad whiskey; when the cows gave bad milk, and were otherwise unruly; when it
happened to go wrong with the match of a favorite daughter; when crops failed, etc.

In olden times immediately east of the cavern was an open slope or incline towards the Delaware river; on this sunny bank was built, by Robert Durham, the first Durham boat. The precise date of the building of the boat is somewhat uncertain, but it certainly was before 1750. The Indians inhabiting the vicinity of Durham at the time were under the chieftaincy of Ka-how-watchy, and the village or Indian town was called Pechoquelon.

NOTE—During the summer of 1893 Henry C. Mercer made some interesting explorations of the Durham Cave. See "Researches upon the Antiquity of Man," published by Ginn & Co. in 1897, pages 149 et. seq. The earliest mention of the Durham Cave is found on Schull's "Map of the Province of Pennsylvania, published in 1779. The earliest recorded description appears to be that of Mr. Wilson, who made two visits there August 5 and October 12, 1802. See Hard's Register, Vol. I, page 132. See also Historical Collections by Sherman Day, page 151.

The Object of a Local Historical Society.

BY HENRY C. MICHERER, PHILADELPHIA, PA.

(Plumstead Meeting, April 21, 1885).

A famous English writer says: "The true historian must see ordinary men as they appear in their ordinary business and in their ordinary pleasures. He must obtain admittance to the convivial table and the domestic hearth. He must bear with vulgar expressions. He must not shrink from exploring even the retreats of misery. He considers no anecdote, no peculiarity of manner, no familiar saying, as too insignificant to illustrate the operation of laws, of religion and of education, and to mark the progress of the human mind. Men will not merely be described, but will be made intimately known to us."

This extract suggests to us some of the aims, purposes and objects of a local historical society, and points out the appropriate field of its operations.

To those who regard history as a mere recital of fierce encounters between men at arms, an idea which ran through all the old histories before the modern school represented by Macaulay, Froude, Green, Motley, Bancroft and Prescott, a local field like the county of Bucks is exceedingly barren and unpromising. But to those whose vision extends to a farther horizon
who can discover a contribution to the grand total of our knowledge of the past in anything, and everything, that throws a backward ray upon the habits, customs, pursuits, appearance conduct and amusements of the people who gathered here from the ends of the earth in former years, there is abundant material near at hand to construct a narrative which a century hence may be priceless.

Much has been said and written from time to time concerning the heroic period of our history, our age of iron and of oak—the Revolutionary era. The houses where the generals stopped from time to time are almost as well known as the habitation of our neighbors, and the track of the Revolutionary army has been repeatedly traced across our territory. Little remains to be done to locate the places associated with the events of that day. The Revolutionary age has occupied so large a place in our annals that the chief interest in our past begins and ends with it. It overshadows and dwarfs the entire century which preceded it. Thousands of men and women were born, lived the allotted span, died and were buried in these hillsides long before the struggle with England began. These people had their peculiar pursuits, callings, modes of life, dress and language, and extracted as much out of life from the opportunities afforded as any of us. In many respects, from sources of information which it is the business of a local historical society to collect and preserve, it is possible to photograph these people to show what garb they wore, what their clothing cost, what they ate, how they traveled, what their wealth consisted of, the utensils of field, shop and kitchen, the furniture in use, the cost of living and to exhibit all the leading, and most of the minute, features of the colonial life in Bucks county for ninety years before the Revolution. The elements out of which this vivid picture of old life is to be constructed are in existence, but perhaps not immediately accessible. They are scattered about in old attics, lumber rooms, and dust-covered receptacles. It is one of the functions of a local society to gather together these mute witnesses, to digest the information they contain, and hand it down to our successors. Old account books show the rate of wages, the prices of articles bought and sold. Inventories exhibit the names of
articles of personal property and their value as fixed by sworn appraisers. Ancient store books set forth the merchandise in common use, and all have a direct and positive value in aiding us to form just and accurate conceptions of the old modes of living.

Robert Archibald, a merchant who died in Bristol in 1734, had in stock at the time of his death, shalloons, silk handkerchiefs, leather ink-horns, brass buttons, brass finger rings, horn combs, sealing wax, shoe buckles, mohair, fans, flints, tobacco pipes, tankards and punch bowls, porringer, gunpowder. Another store stock, that of Charles Brown, a resident of Makefield in 1748, shows that there was a demand then for snuff boxes, ink cases, silver studs, red ink powder, quills, irons for making rope, and tooth pullers. In all other sources of information were cut off, and all traditions destroyed, these old papers would suggest enough to frame a truthful minute and graphic narrative of the social condition of colonial Bucks. The furniture in the old houses is recorded, and the rooms in which the articles were located, giving us an inkling of domestic habits. Thus in prodding about in these begrimed and dust-laden remains I find that bee culture was a common pursuit. Swarms of bees are often named among the humble possessions of these primitive folk. Oxen were very much more frequently used in the past era than now. In our day a yoke for farm purposes is a novelty. Many young persons have never seen a yoke of oxen pursuing their melancholy and deliberate journey. In the census of 1880 only two working oxen owned on farms are credited to Bucks county. Sleighs were an infrequent luxury. Iron-bound wagons were in use in 1744, but it is a rather rare item. Among the curious revelations which the inspection of these records brings to light is negro slavery. The fanciful names given to the old household slaves are novel features of the old life. Thomas Biles, who died in 1733, in Falls, left among his earthly effects a negro called "London," worth $500, and a negro girl whom he called "Parthenia," worth $625. John Burch, another Bristol merchant of 1740, was the happy possessor of five volumes of the "Spectator," a set of leather chairs, a negro man named "Boy," one named "Bridge," and another named "Squash."
Elizabeth Bagley, also a resident of Bristol, who departed in 1729, left as a portion of her estate a negro woman and a book called the "New England Fire Brand." Silver watches were quite common, but no gold ones; prayer books occasionally appear as a reminder that there were among the first comers some members of the old Church of England. From the earliest times nearly everybody seems to have owned a "looking glass," or "seeing glass," as it is sometimes called; nothing is noted oftener than this minister to human vanity. To see ourselves as others see us has been the innocent desire of men and women of every age. A thin streak of worldly pride runs through the constitution of the wisest and the best.

No better index to the quaint costumes of the departed century can be found than almost any of the ancient inventories. From material contained there the appearance of the colonial citizen could be sharply pictured, as far as it is possible to reproduce him merely by the garments he wore. It is sufficient for illustration to give a single instance. Conrad Leiser died in Warwick, in 1778. His personal apparel consisted of a fine hat, a scarlet colored velvet jacket, blue velvet breeches, and a blue cloth great coat. That he was a soldier of the Revolution is shown by the item of "a one-half interest of a wagon, horses and geers, now with the Continental armies, also pay from the twenty-first of May, last." Although the dress of the Colonists was in the main exceedingly plain and homespun, there were occasional exceptions. Parson Lindsey, as he was called, a clergyman, who died in Bensalem, in 1778, worth over $20,000 in personal property, a very large estate in that day, owned among other things a good beaver hat inventoried at $60.

In further illustration of the value of out of the way and seemingly trivial sources of historical information, the old browned and mildewed newspaper is not to be despised, particularly that much neglected department, the advertising column. These advertisements have much significance because they come fresh from the people themselves. Thus in some of the stray numbers of the old *Pennsylvania Gazette*, of 1752, I find the quaint advertisements of the ancient Philadelphia inns where the farmer of a century and a half ago received hospi-
tality on the market days: "The Square and Compass," "The Trumpet," "The Wanderer," "The Queen of Hungary," "The Cross Cut Saw," on Second street. "The Hand Saw" also on Second street near Black Horse alley, "The Bird and Snow," "The Mortar and Dove." In the same sheet, under date of 1750, there is an advertisement which exhibits the various articles of costume worn in Bucks county: "Ran away from the subscriber of Falls township a lusty young negro fellow named Frank. Took with him some clothes, such as a striped jacket and breeches, white shirts and white stockings, a light-colored frock coat lined with green, white metal buttons, blue camlet breeches and a large pair of carved buckles." In the same paper is a curious account of the robbery of the house of Benjamin Franklin. The list of goods stolen shows the articles of apparel among the well-to-do orders of the population of the period. The articles were "a double neck-lace of gold beads, a woman's long scarlet cloak with a double cape, a woman's gown of printed cotton of the sort called brocade point, the ground dark with large red roses and large red and yellow flowers, a pair of woman's stays covered with white tabby."

These minute details are commonly recorded as beneath the dignity of history, yet they frequently throw a broad beam on the simple facts of former lives and show what our forefathers and foremothers were about in the humdrum of every-day business. The old newspapers reflect, too, the laxity of public morals in certain directions. Then, as now, inventive genius was busy working out the ancient seductive problem—that old, old idea of getting something for nothing. One hundred and fifty years ago, in plain, plodding-Pennsylvania, it took the form of the lottery scheme. The principle which is now indirectly fostered in the church-fair-grab-bag, the prize coffee package, and the tobacco plug that conceals a gold dollar, then found expression in the downright out-and-out lottery, managed by the best men of the vicinage. The old sheets are full of persuasive promises of sudden wealth. Many of these schemes were enterprises to assist in the erection of churches and other religious objects. In the Pennsylvania Gazette of June 22, 1751, there is an announcement of a lottery for raising four thousand pounds, $20,000, if expressed in present money, for
the building of a church in Trentown as it was then called. This drawing was advertised to take place at the house of Nathaniel Parker, in Bucks county.

Another field of operations for such a society is the preservation of genealogical data. A record of marriages, deaths and births should be kept. Without the mandate of the law such matters would not be reported to the society. It, therefore, should be made the duty of some member to preserve this material from the resources at his command. Marriages and deaths could be recorded with a near approach to fidelity from slips regularly taken from the county papers, alphabetically arranged. The Montgomery society has already taken steps to this end. The immediate value of such a record would not be apparent, but the society is working for posterity, and such a record, if faithfully carried forward, would in due time become a valuable aid in genealogical investigations. A copy of all the printed genealogies of Bucks county families should be deposited in the society's archives, as well as copies of records of Monthly Meetings, or other records which assist in tracing ancestry.

A library of the literary remains of deceased Bucks countians should be begun. In 1859 the Bucks County Intelligencer contained an article in which the principal, perhaps the only, Bucks county authors previous to 1800 are mentioned. It is possible that some of these productions may still be in existence. The first writer mentioned is William Satterthwaith, who wrote a poem called "The Mysterious Nothing" in 1738. He wrote an elegy on the death of Judge Langhorne, and a poem "Prudence," and "An Allegory on Life and Futurity." In 1752 Alexander Graydon wrote his "Memoirs of a life passed in Pennsylvania." He died in 1818. Rev Charles Beatty, a graduate of the famous Log College, wrote a "Journal of a two months' tour," which is inserted in a life of David Brainard, published in London in 1769. Joseph Galloway and Judge Lawrence Growden were old pamphleteers. Dr. James Gregg wrote a topographical and medical sketch of Bristol in 1804. Paul Preston of Buckingham, a linguist, wrote a translation of Boethius' "Consolations of Philosophy" and a poem on the captivity of the Gilbert family by the Indians in 1780. Dr. John
Watson wrote a valuable history of Buckingham and Solebury, published in 1826 in the memoirs of the Pennsylvania Historical Society. Copies or reprints of these works, together with the productions of future writers, are the legitimate spoils of the society, together with the short historical sketches written from time to time by its members. Engravings of celebrated buildings, possessing historical associations, must not be neglected, and the portraits of deceased Bucks countyans, eminent for greatness or goodness, should be forthcoming. The marking of historic spots by tablet, or monument, falls within the scope of the society's activities. The several headquarters of the commanders of the Revolutionary army in Bucks, if still standing, should be designated by some appropriate badge. The site of such as may be demolished should be pointed out by some monument in all cases where the owner will submit to this peaceful invasion of his property. A similar memorial at the place where the army crossed the Delaware before the Trenton fight would fitly keep alive the associations of the spot.

No community with any pretensions to intelligence will neglect the materials of its history. Every scrap of information which adds in the slightest degree to the sum of our knowledge of former times is worth preserving. A man with a keen scent for historical data, if turned loose to-day in many an attic in Plumstead, would exhume enough to keep him busy for a long time. It is this attention to what the old school of historian regarded as trifles light as air, which constitutes the charm of Froude, Macauley, and Green. They have much to say about the great crisis in the fate of England, but they do not omit to tell us all they know about the people of England in every relation. We talk with them, sup with them, work with them in the fields and with them dash over the moors with the hounds. We go down to London and see it as the Londoner of old-time himself saw it—with its streets unlighted, the water dashing on the passenger from the house-tops. We hear the night watch calling the hour. We wade to the knees in the mud of the streets and hear the carter swearing at the tugging horses. The popular historian of our day is the chronicler of the little things which make up the complex thing we call society at any given period. These trivial matters were mere dust in the bal-
ance before history became a science. Under the wizard touch of the true historian who knows how to mould his clay, these insignificant things, formerly passed by as too gross and vulgar to record, are made chief stones in the fair edifice they have built to the memory of the departed ages.

It is a matter of congratulation that attentive audiences are willing to come together frequently in different parts of the county to listen to historical sketches, to hear all that may be said upon subjects which appeal only to the veneration felt for the fading past, out of which we all sprang and into which we shall sink. Every man who is loyal to his race has some interest in ancestry and the circumstances which surrounded their lives. We all in some degree feel the historic sense and own the spell which links us to other days. The noblest spirits have acknowledged this feeling. Thousands of our ancestors lived their allotment of years, did nothing that made their lives memorable beyond the daily duty, and then dropped out of sight. Of this average life of ordinary men and women in former times little is said in the books. It is possible to read many pages of history, as it was once written, and still know little of what we most desire to know of those who have gone before. Much is said about certain great names thrown to the surface of affairs in political convulsions, but of the people themselves, of the vast masses of the common people, of their joys and sorrows, their pleasure and pain, their work and play, how meagre, crude and inadequate is the story?

"How small of all that human hearts endure
That part which kings or laws can cause or cure."

It is the province of these local societies to go down to these details of ancestral life which have formed the back-ground to the great events which all men know, to levy contributions upon every source of information, so that it may be possible to reproduce the old ways, habits, manners and tone of life contrast it with the average levels of our own day, and determine how far we have journeyed on the road to the regained Eden.
Plumstead Township.

BY GENERAL W. W. H. DAVIS, DOYLESTOWN, PA.

(Plumstead Meeting, April 21, 1885).

Plumstead was settled nearly a century and three-quarters ago. English Friends were the first to push their way up through Buckingham and Solebury into this, then wilderness, country; the advanced pickets in the tidal wave of civilization that swept upward from the Delaware. The Friends afterward encountered the Scotch-Irish Presbyterians and the Germans in this region of valley and plain and winding creeks, and with what result is known to you all.

Land was taken up in Plumstead soon after William Penn came to Pennsylvania. A grant of 2,500 acres was made to Francis Plumstead, an “iron-monger of London,” and after whom the township was named, in 1683. Of this grant, 1,000 acres were surveyed to him in January, 1704. He never came to America, but sold his land to Richard Hill, a merchant of Philadelphia. Five hundred acres were confirmed to Henry Child, in 1705, and he owned about 1,000 acres in all. Arthur Cooke, who probably gave the name to Cook’s run, received a patent for 2,000 acres in 1686, which lay, in part, on the Dublin road. He died in 1699, when his widow, Margaret, and son John, sold 1,000 acres to Clement and Thomas Dungan, recent settlers in the township.¹ Some of this tract passed into the possession of Christopher Day, (who died in 1748) John Dyer, and others. The widow Musgrave or Musgrove,² Joseph Paul and Elizabeth Sand, were landowners, and probably settlers, as early as 1704. Thomas Brown was one of the earliest settlers in the southeast corner of the township, who located in the woods about Dyerstown, as early as 1712, if not earlier. He

¹ This is an error. Arthur Cooke was a large landowner in Bucks county, but never owned a foot of land in Plumstead. The 1,000 acres sold to the Dungans were laid out in Southampton Township; and the 50 acres conveyed to Christopher Day by Clement and William Dungan were erroneously said to be in Warminster; which was given as the residence of Day, when, in 1719, he purchased 350 acres of Cephas Child in Plumstead, part of the 1,000 acres above referred to as patented to Henry Child.

² The Musgrove tract was in Buckingham along the Plumstead line, and Joseph Paul was a purchaser in the Hill tract, but not a settler. Warren S. Ely.
came from Essex county, England, lived a few years in Philadelphia, but spent the remainder of his life in Plumstead. His son Thomas, born in England, in 1696, became a minister among Friends, and married Elizabeth Davison, in 1720. Their declaration of marriage was the first made in Buckingham Quarterly Meeting. The first to encroach upon the solitude of Thomas Brown was John Dyer, also a minister among Friends. He came with his family from Gloucestershire, England, about 1712. He tarried a while in Philadelphia, then pushed out into the almost wilderness country of Bucks county, and in 1718 we find him the owner of 150 acres of the Cephas Child tract, including what was known so many years as the "Dyer mill property," at Dyerstown. He purchased a portion of the Richard Hill tract, and later part of the Child tract, adjoining on the southwest. John Dyer was one of the most useful settlers in Plumstead, and should be remembered with gratitude. He built the first mill in the township, about 1722, which was one of the first in middle Bucks, with money borrowed from Abraham Chapman, of Wrightstown, on or near the site of the present Dyerstown mill. It was mainly through his efforts that the Easton road was opened from the county line to his mill, and for many years it was known as "Dyers mill road." He died in 1738, and was buried in the yard belonging to the Plumstead meeting-house. It is recorded that when John Dyer came into the township, wild animals were plenty, the Indians numerous, but friendly, and the beavers built their dams across Pine run. William Michener, one of the ancestors of those bearing the name in the township, and of many without, settled here in 1725, and was the owner of 400 acres. On an old draft of the township, drawn in 1724, are marked the following landowners, although some of them may not have been inhabitants: Christopher Day, Henry Child, John Dyer, Richard Hill, Abraham Hayter, Silas McCarty, Wm. Michener, John Earl, James Shaw, James Brown, Henry Paul, Samuel Barker, Thomas Brown, Jr., Richard Lund and Henry Large. The time of the coming of some of these settlers into the township is not known.

I have already spoken of the Child family, (not "Childs" as spelled at present) as being among the earliest comers. Hen-
ry, the first of the name, was a Friend, and at one time a member of Arch street meeting, and later, settled in Anne Arundel county, Maryland, but never located in Plumstead. His son, Cephas, to whom the Plumstead land was conveyed by his father, settled in Warminster, before he came to Plumstead, but the date of neither settlement is known. He was a member of Assembly in 1747-48. Among his descendants was the late Col. Cephas Grier Childs, of Philadelphia, whose mother was the widow of Major William Kennedy, who was killed at the capture of Moses Doane, in 1783. Col. Childs was an engraver of repute, and a man widely known and respected.

An effort to organize a township from the territory now called Plumstead was made as early as 1715, but it did not succeed. The settlers north of Buckingham petitioned the Court to lay it off, and on June 17th, that year a survey of the proposed township was ordered to be filed. It was to be called by the name it now bears, and the area about 14,000 acres. Why the prayer of the petitioners was not then granted we know not. In March, 1725, twenty of the inhabitants of this district, among whom we find the names of Brown, Shaw, Lundy, Large, Michener, Dyer, Day, and others, petitioned the Quarter Sessions to lay off "a certain quantity or parcel of land to be created into the form of a township," the boundaries of which were to begin at the upper-most corner of Buckingham, at the corner of Richard Day's land." This embraced what is now Plumstead and Bedminster. We have not been able to find the survey, but it was probably returned at the June term, 1725. The present area of the township is 12,800 acres. The Plumstead of 1725 embraced what is now this township and Bedminster until 1742, when the latter was organized, with an area of 16,058 acres. All the surrounding townships, except Haycock, were organized prior to Bedminster.

Other well-known names belonged to early settlers in the township. The Carlisles and Penningtons were here some time before the middle of the last century; and John Carlisle and Sarah Pennington were married in Plumstead meeting-house, July 5th, 1757. The McCallas were in Plumstead by the middle of the century and probably before, the first ancestor, William, being an immigrant from Scotland; and his son Andrew.
born the 6th of November, 1757, settled in Kentucky. One of
his sons, the Rev. William Latta McCalla, a distinguished Pres­
byterian clergyman, was General Jackson’s chaplain in the Semi­
nole war, and another, John Moore McCalla, was adjutant gen­
eral of the American forces at the massacre of the river Raisin.
The Hinkles, two brothers, Philip and Joseph, from Germany,
first settled near Germantown, whence the former came to
Plumstead and the latter migrated to North Carolina. Both
were soldiers in the Revolutionary war.

Probably the most distinguished native born inhabitant of
Plumstead was the late Charles Huston, judge of the Supreme
Court of Pennsylvania. He was born in 1771. His grand­
father came from Scotland, but at what time he settled in Plum­
stead I am not informed. Charles Huston probably finished
his education at Dickinson College, and was an accomplished
scholar. He was professor of Latin and Greek there in 1792,
and had the late Chief Justice Taney as a scholar. The latter
in his autobiography, makes very complimentary mention of his
old teacher. Judge Huston was commissioned to the Su­
preme Court in 1826; retired from the bench in 1845, and died
in 1849. He was admitted to the bar in 1795, and settled in
Lycoming county. John Ellicott Carver, also a native of Plum­
stead, born in 1809, and died in 1859, achieved quite a dis­
tinguished reputation as an architect. He was one of the pio­
neers, in this profession, in Philadelphia. He learned the trade
of a wheelwright at Doylestown, and when out of his time went
to the city, where he took up the business of carpenter and join­
er, and then stair-building. He now commenced a course of
study and fitted himself for the higher walks of his life profes­
sion. His death closed a useful and honorable career. He is
another example of what energy and study will accomplish, and
every boy in Plumstead, whatever may be his tastes, should pat­
tern after him. Another family of this township settled
here at an early day, achieved a wide reputation, but, with some
of the members, was not as enviable as the character of the two
persons last named. I refer to the Doans. They came from
Massachusetts; Israel being here as early as 1726. The home­
stead is now owned by Jacob Hagerty. The fathers were
reputable men and good citizens, but several of the sons became
notorious in the Revolutionary war as Tories and marauders, and those who were not killed or hanged fled the country to Canada. Their place of rendezvous was in a wild, secluded spot on the south bank of the Tohickon creek, two miles above Point Pleasant. Here Moses was shot by Gibson, in 1783, because "dead men tell no tales." It is related that at his sorrowful funeral, the little dog of the dead Doan came forward and looked down into the grave, after the coffin had been lowered, as if bidding a last farewell to his master. When Abraham and Mahlon Doan were hanged in Philadelphia, their father went alone to town and had their bodies brought up in a cart, he walking all the way alongside it. They were buried from a house that stood near Nathan Fretz's dwelling, in the woods opposite this meeting-house. When Joseph Doan returned to this country from Canada, about fifty years ago, he related that he escaped from the Newtown jail by unlocking the door with a key he made, and then scaled the yard wall. After the lapse of a century, how readily we call to mind the anguish these erring children gave to parents who loved them in spite of all their faults. If the whole truth could be told, we believe there would be many extenuating circumstances, and things we know not of may have driven them to take up arms against their country. Some, who have investigated their history, have come to the conclusion they were almost as much "sinned against as sinning" at the beginning of their career.

Plumstead and the neighboring townships of Hilltown, Bedminster, and Tinicum have sent a number of emigrants to Canada, within the last century. The movement began in 1786, when several families left for that country. They were followed in 1799 and 1800 by others, and by still others at different periods down through the century. They generally settled in Lincoln county, near Lake Ontario, twenty miles from Niagara Falls, but their descendants are much scattered. They are thrifty and well-to-do, and are mostly Mennonites. Frequent visits are made between them and relatives in Bucks county. Among the names of these self-expatriated Bucks countians we find Kulp, Albright, Hahn, Moyer, Hunsberger, Kratz, Fretz, Wismer, High, Angeny, Gross and others well known.
The earlier settlers of Plumstead turned their attention to the opening of roads, without any great delay. In 1723 the Easton road, probably the first, was extended from the Montgomery county line to Dyer's mill, and about 1726 the Durham road was opened from Gardenville down to Centerville, Buckingham township, where it met the section already opened up from Bristol. In 1729 the Easton road was extended to the upper side of the township, and now a continuous traveled route to Philadelphia was opened. In 1741 a road was laid out from the Easton road, above Danboro-ugh to Centerville, coming out on the turnpike within half a mile of that place, and is now called the Street road. The Ferry road was laid out in 1738; the roads to Point Pleasant and Lower Black's Eddy, the same year, and to Kraut's mill, on Deep Run, in 1750. These and other roads shortly opened, gave the inhabitants ready access to all the settled parts of Plumstead and adjoining townships. It must be remembered there was little use for fixed highways before wheeled carriages made their appearance, which were a little delayed at that early day, but they soon followed the settlers.

The Friends being the earliest settlers in Plumstead, their place of religious worship was the first in the township. We have a tradition that the first meeting of Friends at private houses was held in the winter of 1727. The 2d of October, 1728, they asked to have a meeting for worship every other First day; it was granted and held at the house of Thomas Brown. The first meeting-house was ordered to be erected in 1729, and the location was fixed near this spot by the previous opening of a grave-yard. It was built in 1730, of logs, on fifteen acres, the gift of Thomas Brown and his two sons, Thomas and Alexander. The site was selected by a committee appointed by the Monthly Meeting of Buckingham and Wrightstown, on which were Cephas Child and John Dyer, of Plumstead. The trustees, mentioned in the deed, were Richard Lundy, Jr., William Michener, Josiah and Joseph Dyer. The log house was replaced by a stone one in 1752, which was partly rebuilt in 1876. During the Revolutionary war the meeting-house was used for a hospital, and I am told blood stains were to be seen until the new floor was laid. Judge Huston, when a boy, went
to school in the old meeting-house; his father, Capt. Thomas Huston, at the time, keeping the tavern at Gardenville.

About the same time, 1730, a Scotch-Irish congregation was organized in the township, and a log church built. It stood on the farm of Andrew Shaddinger, at the intersection of the river and Durham roads, two miles from Smith's corner. Its history is wrapped in a good deal of doubt. The congregation was probably an offshoot of Deep Run, by reason of some doctrinal disagreement; it is spoken of by that name, and belonged to the New Brunswick Presbytery. The names of but two of the pastors have come down to us. Hugh Carlisle, who preached there and at Newtown, in 1735 and left in 1738, and Alexander Mitchell. The latter was born in 1731, graduated at Princeton, in 1765, and was ordained in 1768. It is not known at what time he became pastor, but he left in 1785, for the Octoraro and Doe Run churches, in Chester county, where he preached until 1806. He did two good deeds while in the latter pastorate, introduced stoves and Watts' psalms and hymns into his churches, each an aid to comfortable worship. The next oldest place of worship in Plumstead is the Mennonite meeting-house, on the Black's Eddy road a mile southwest of Hinkletown, built in 1806, on an acre and a half given by Henry Wismer and wife. It is a branch of the Deep Run congregation, and its pulpit is supplied from that meeting, Doylestown and New Britain.

Among the remains of the past is an old grave-yard, on the Swamp road a mile above Cross Keys, in the corner of the 350-acre tract that Christopher Day bought of Cephas Child in 1719. By his will, proved March 25, 1748, he gave "ten perches square for a grave-yard forever." It is now in ruins and bushes and brambles flourish among the graves of Plumstead's "rude forefathers." The donor of the land was the first to be buried there, "March ye 6th, 1748." Only four other stones give the names of the occupants of the graves; C. Day, who died in 1763, probably a son of the first mentioned, J. Morlen, 1749-50, Abraham Fried, December 21, 1772, and William Daves, February 22, 1815, a black man, aged 58. A tradition is handed down, that the early Welsh Baptists, of New Britain,
buried their dead in this grave-yard until they organized a church of their own.

Like other townships, Plumstead was the home of Indians before Europeans came. They welcomed the settlers, and continued friendly. They remained longer in this township than in most of the other parts of the county, and their locations can be traced by Indian remains. There was probably a collection of lodges near Curly Hill, where arrow-heads, bottle-green, blue and white, have been found within the past fifty years. They are two or three inches long, narrow, sharp, and well-shaped, and appear to have been made by a people somewhat advanced in the arts. Indian axes of hard stone, well finished, have been picked up there, and also articles in stone which look as if used in cooking. There is a tradition, that a village was located near the head-waters of the southeast branch of Deep Run, which remained there long after the township was settled by the whites. They went to the Neshaminy to catch fish, then abundant in that stream, and paid frequent visits to the houses of the settlers on baking day, and were regaled with pies, cakes, etc., to conciliate their good-will.

In its early days, Plumstead did not compare favorably with many other townships, in point of fertility. There was much poor land, and some hardly paid for the cultivation; but within the last fifty years a great change has taken place. The use of lime and other fertilizers has converted the barren plains into fruitful fields. What was once known as “Poor Plumstead” is now one of the richest townships in the county. It has steadily grown in population. The earliest enumeration of the inhabitants that we have seen was that of 1746, when the number was set down at 130. It is possible these figures stand for taxables, for we find the number had grown to 953 in 1784 of which seven were colored, and there were 160 dwellings. We are not able to give the census of 1790 and 1800, but have the population of each decade from 1810 to the present time. In 1820, it was 1,790; in 1850, 2,298; in 1870, 2,617, and 2,537 in 1880. In some of the decades a slight decrease is shown, but that may arise from errors in taking the census.

Plumstead belongs to that group of townships which, settled by English-speaking people, have become pretty well Germaniz-
ed. Among these are Durham, Nockamixon, Tinicum, Hilltown, New Britain and others. Fifty years ago the Germans in Plumstead were largely in the minority, now they predominate, and are increasing yearly. It may be said this increase is going on in nearly every township in the county. The Germans have been exceedingly aggressive since they settled in Bucks. Seating themselves in the extreme northwest corner of the county, they have overrun the upper townships, and in some of them have nearly rooted out the descendants of the English race. Like their ancestors, which swept down from the North on to the fair plains of Italy, they have been coming down county for a century and a half with a slow, but steady tread. They are now found in every township below Doylestown, and there is hardly a community in which the language of Luther is not spoken and German ballots voted. Where this advancing Teutonic column is to halt is a question to be answered in the future. They seem to be in a fair way to root out all others who have not the same strong attachment to the soil. As citizens they are not excelled by any nationality.
Durham Cave—Reminiscences.

BY MARTIN CORYELL, LAMBERTVILLE, N. J.

(Durham Cave Meeting, July 28, 1885).

It affords me great pleasure to be present at a meeting of the Bucks County Historical Society, in historical old Durham, and to visit again the Durham Cave or "Devil's Hole," as it was often called. It brings to my recollection many pleasant memories.

Michael Fackenthal, Sr., (born 1756; died 1846) and my father, Lewis S. Coryell were intimate friends, and were frequently together politically and on business connected with the Delaware Division of the Pennsylvania Canal. This was about the years of 1825-32—the days of Gen. Jackson's candidacy, as I remember.

About 1836-38 Col. Simpson Torbet was engineer of the White Water canal in Indiana, and I was his assistant. We found that many of the settlers of the White Water valley were from the banks of the Delaware river, either Pennsylvania or New Jersey, which naturally drew us together. One of our boarding houses was kept by John Godley, who, with an older brother, left their home at Godley's Mills, then called Helltown, some 8 miles from Durham, in New Jersey, and purchased a half section of farm land on the state line of Ohio and Indiana near the town of Harrison. He told us much about the "Devil's Hole," and what a place of resort it was for the young people who came for miles around on horse back, mostly on Sundays. There was a story current that when John Godley, as a stranger, was introduced to the young people at a ball it was as "John Godley, from Helltown, New Jersey, and near the Devil's Hole, Bucks county, Penna."

Another stopping place of kindly welcome was with Allan Backhouse, near the village of Trenton. He was the seventh son of the man who last had charge of the Durham Furnace under the original proprietors, and under whose management the mines and furnace were stopped. It was with him that Samuel D. Ingham was placed to acquire the Pennsylvania
DURHAM CAVE.

Showing seats and platform, as arranged for meeting of the Bucks County Historical Society, July 28, 1885. The stairs lead up to "Queen Esther's Drawing-Room." The American Institute of Mining Engineers held a session in this cave May 20, 1886, using the same seats and platform.
German language and a business training. Allan Backhouse left this furnace when young and had only a general remembrance of the place. He owned a good farm and was a thrifty, successful farmer, an excellent judge of horses and cattle, and I might also say, of men. He was respected throughout the country wherever known, by his admitted powers as the seventh son, and by his many kind and generous acts, and his refusal to take money or pay for favors done.

In 1840 I had charge of the Delaware Division of the Pennsylvania Canal, as the assistant of William K. Huffnagle, and in passing through Durham, my father directed me to pay my respects to Mr. Fackenthal (great-grandfather of B. F. Fackenthal, Jr.), then in the 85th year of his age. I found him to be suffering with his limbs, and confined to the house, and I only saw him a few times. Whilst I was on the canal I made several visits to the cave to show it to friends, procuring candles from John S. Johnson and Mr. Tinsman, who then lived near the entrance of the cave. (The house was pointed out to the society). At one time Esq. Daniel Poor accompanied me up the line of the canal. We spent the night with Brice Pursel, son-in-law of Esq. Poor. On our return Esq. Poor expressed a desire in passing to see the cave. I procured matches and candles and we entered, approaching what is now so appropriately termed "Queen Esther's Chamber." A large flock of sheep had taken possession of its cool and dark recess, appreciating its freedom from flies and gnats, became frightened at our approach, and with an unearthly smothered bleat came precipitately jumping off the elevated floor of "Queen Esther's Chamber," striking Esq. Poor and myself about the head and shoulders, prostrating us on the dirty, stony floor, putting out our lights and leaving our clothes in no very cleanly plight. We relighted our candles and proceeded in further examination, and found ourselves in a small dark chamber with something attached to the roof. Esq. Poor was inquisitive and applied the flame of the candle to the object which proved to be a bat; when its wings, feet, head and coating were severely singed, it uttered a piercing cry and with about a hundred others came swarming about him, putting out his light, completely astounding him and making him somewhat distrustful.
We proceeded onward and downward over a rough pathway, Esq. Poor having a watchful eye on the roof for more bats and reached the spring of very clear water then termed a "Lake-let," which was so obscured by the flickering light of our candles that Esq. Poor walked into the spring over his boot-tops. The cold water so unexpectedly encountered and his endeavors to get out quickly, in connection with the rolling stones, caused him to fall into the water. On the whole Esq. Poor did not consider it a very great success, and we proceeded on our way home, stopping at John H. Johnson's hospitable hotel at Monroe where we partook of some counter irritants which rendered the remainder of the journey very pleasant, but we thought it best, not so speak in too high praise of the "Devil's Hole" to our friends at home.

Education in Durham Township.

C. E. HINDENACH. *

(Durham Cave Meeting, July 28, 1855).

To write the history of a single school, or of one teacher, would furnish sufficient material for a paper of proper length on this occasion. How imperfectly, therefore, can we hope to succeed in developing the history connected with and clustering around the schools of the entire township, as well as that of each individual teacher? We shall endeavor, therefore, to refer only to the more prominent historical facts and avoid going into details. The character and extent of education in a community may invariably be regarded as an indication of the true greatness and moral worth of a people. Though isolated instances of individual greatness and remarkable mental development, like fertile oases in the desert, may loom up here and there 'midst unfavorable surroundings, yet that elevated influence which pervades the masses, and which manifests itself in every relation of man's existence, is accomplished only by a liberal system of education enforced by tact and talent. Durham, with its charming environments, its romantic hills.

* Mr. Hindenach was a member of the Pennsylvania Legislature, sessions 1856-7 and 1858-9.
RUFES SCHOOL HOUSE, DURHAM TOWNSHIP.
Built in 1861 to replace a log school house built in 1802.
(From photograph taken September, 1908.)

MONROE SCHOOL HOUSE, DURHAM TOWNSHIP.
Built in 1865 to replace a frame school house built in 1836.
(From photograph taken September, 1908.)
picturesque landscapes, fertile valleys, celebrated for its Revolutionary heroes, its Indian treaties, its comparative vast mineral wealth, its botanical retreats, and its natural cave, in which this honorable society is convened to-day, has always maintained its position in the advanced ranks of education. Even though it be located within the bounds of that section of the county branded with the epithet of "Upper End," which to the minds of many good people, resulting from a lack of a more extended knowledge of this particular section of the county, means inferiority, the schools of Durham on the whole have always compared favorably with those of other districts of the county.

Many years prior to the adoption of the common school system of Pennsylvania, Durham already reaped the benefits of superior school facilities over those of neighboring districts. When the eventful struggle for the adoption or rejection of the proposed common school system came, Durham was not wanting in citizens who fiercely antagonized it with the avowed object of its defeat. Notwithstanding the vigorous efforts of the opposition, the common school system was adopted in 1843 by a decisive vote in Durham township, and the office of the school-trustees supplanted by that of school directors. The first school-house in the township, and indeed in this section of the county, was the "Old Durham Furnace School," built in 1727. It was a little log house, standing along the east side of the road leading from Easton to Philadelphia, about 100 yards north from Durham creek, near the village of Durham, where the garden of Henry Stover is located at present. The only teachers of which we have any record were James Backhouse, who taught the higher mathematics; John Ross, who afterwards served as judge of the Supreme Court of Pennsylvania; Thomas McKeen, afterward president of the Easton National Bank; and Richard H. Homer, who taught the school in 1784 at a salary of 7s. 6d. per day. He organized a singing school in this old log house during the winter of 1789, where the lads and lasses of the entire neighborhood were want to meet in their home-spun, to cultivate that most pleasing art. Good singing in those days consisted mainly in rendering it vigorously, the time being directed by a powerful beating of the whole arm of the teacher. The following epitaph, placed on a marble slab
at the head of a certain eccentric choir leader, would have been an expressive one for the subject of our sketch. It reads:

"Stephen and Time at length are even,
Stephen beat Time, and Time beat Stephen."

This house, after serving as the great pioneer school of northeastern Bucks county, was finally torn down in 1792.

No school, perhaps, in the township has so largely influenced the farming community, nor has been so instrumental in preparing the masses for the different channels of practical life, and indeed not a few for more responsible positions, as the school at Laubach's. This school-house was built in 1802, and stood on the property now owned by Jacob Rodenbach, near the dwelling house of S. H. Laubach. The school at the old Durham furnace having been discontinued, this became the great educational centre, not only for the township, but a large number of scholars from New Jersey crossed the Delaware daily, walking over two miles on the Pennsylvania side to be benefited by the superior advantages of the then celebrated school. The first teacher that we have any knowledge of who taught in this house, was Jacob Lewis, who taught in 1813; Dr. Drake, who possessed a somewhat scientific turn of mind, in 1815, and Michael Fackenthal, a proficient surveyor. In 1826 after having lost its former popularity, the school was taught by Josiah N. Stover, to the great amusement of both boys and girls. They thoroughly appreciated his peculiarities, and huge jokes were cracked at the expense of the unfortunate master. But woe to the offender if caught in the act, for the master had a wonderful predilection for the hickory rod, and moreover possessed a wonderful skill in wielding it. On the morning of the last day of the term the scholars gathered in the school-room, closed the shutters and pulled the latch-string in. The teacher on returning took in the situation. He first attempted to frighten them into surrender, but without avail. Finally, on promising to make a general presentation of gifts, the latch-string was adjusted, the fort surrendered and the teacher gained admission, greatly to his relief, and young America scoring a victory. No sooner, however, had he entered the coveted school-room, than, regardless of pledge and honor, he hastened his steps in
the direction of the neighboring bushes, to prepare for a general siege. On seeing this the scholars scattered, choosing rather to forego the luxury of promised gifts, than to endure for a brief season the ceremony for which the considerate teacher was making such elaborate preparations. Not a single scholar returned to the school-room. Thus unceremoniously the school term closed. James Rittenhouse a near relative of the mathematician, taught the school in 1822, and William Stryker in 1833. He received for his compensation $1.50 per scholar for a term of three months, and as a special inducement was granted the privilege of "boarding 'round." It was further stipulated that the patrons furnish the fire wood and keep the school-house in repair. Mr. Stryker was an iron-clad disciplinarian, which in those days was considered the prime qualification of the successful teacher. A set of strict rules were conspicuously hung in the school-room for the guidance of both teacher and scholar. The rules were six in number, the last being, "The rod is for the fool's back." The last seemed to claim special attention perhaps in consequence of its orthodox teachings; but the application, and not the orthodox injunction, impressed the awe-stricken transgressor most sensibly. The old school-house was torn down in 1845 and the logs sold to John Sloyer, with which he built a stable.

The first school-house in the Rufe's district built of logs about 1802, was of small dimensions at first, but subsequently enlarged by having an addition built thereto. The ground necessary for its erection was donated by Samuel Eichline. In 1861 the old house was burned down and the present stone building erected. We have been unable to find a record of many of the teachers who taught this school, as well as any particular history connected with it. Notwithstanding this fact we are gratified to note that very able teachers have had charge of the school. Ex-Senator Dr. Joseph Thomas wielded the baton in this district during the period when "boarding 'round" was in vogue; and in a conversation with me at one time confessed to a certain inclination he had, in boarding with certain families longer than their allotted portion of time. The writer taught the school from 1875-1878, and John A. Ruth is the present teacher. Mr. Ruth is scientifically inclined, and makes a specialty of bot-
any and archaeology, in which he has acquired an enviable proficiency. Alfred Fackenthal, Esq., began his career as teacher at this school.

The New Furnace school-house was built in 1853. Among the teachers who taught the school are C. W. Fancher, Minnie Fackenthal, Anna Black, Bernard Magee and Frank Baker. Mr. Baker was a cranky character and taught the school in 1876. After teaching several months he burned down the house. For several weeks prior to the fire he seemed over-anxious to occupy the new school building which was being completed. On a certain cold day in December, he used the wainscoting and several desks for fuel and fired the stove to such a degree that the house caught fire. A regular panic ensued in the school-room when the fire was discovered. The teacher, seizing his clock, made a bee line for the door, followed by the awe-stricken pupils. They all escaped safely from the burning building, and collecting in groups, stood gazing on with apparent satisfaction. School was opened in the new building in February, 1877, by N. S. Rice as principal, at present a practicing physician, and C. W. Fancher, teacher of the primary department. Warren S. Long, Esq. was the last principal of the school. William Satterthwaite, a poetical writer, at one time taught the old Furnace school. Becoming impatient with the trials and vexations connected with teaching, he composed the following stanza:

"Oh, what a stock of patience needs the fool
Who spends his time and breath in teaching school;
Taught or untaught, the dunce is still the same,
But yet the wretched master bears the blame."

By far the oldest school building standing at the present time is the McKeen Long school-house. It is a low stone building and withal the typical school-house of the fathers. It was built in 1802, was central in its location, and many of the older residents of the township point with just pride to this old relic of by-gone days as the place where the foundation of their future usefulness was laid.

In 1836 the first school-house, a small frame building, was erected in the Monroe district, at a total cost of $425, the ground being donated to the district by George Trauger. A more pre-
DURHAM FURNACE SCHOOL HOUSE. ERECTED IN 1877.
A township graded school. The successor of two school houses, one built in 1853, near the present furnace, and destroyed by fire in 1877; the other called "Durham Creek School House," built in 1877, sold to Methodist congregation in 1877, and now used as a dwelling.
(From photograph taken Oct. 10, 1908).

DURHAM CHURCH SCHOOL HOUSE. ERECTED IN 1881.
A township graded school. The successor of school houses erected in the immediate neighborhood of Durham village in 1727-30, 1802 and 1844, the last named still standing and owned by congregations worshiping in Durham Union Church.
(From photograph taken Oct. 10, 1908).
tentious building was erected on this site in 1865, and is the one in use at present. Among the early teachers we find the names of S. S. Bachman, at present a successful physician of Easton; John H. Black, L. C. Sheip, now principal of the Doylestown schools; Dr. John R. Heany, Dr. Bennet N. Bethel, A. M. Paff, Rev. O. H. Melchor, Dr. C. D. Fretz, the botanist, and D. R. Williamson, the last named being one of the most successful teachers that has ever graced the schools of the township. During the period in which he taught the Monroe school, it had the reputation of being the best in the township, and indeed was excelled by very few in the county. On one occasion, when the superintendent visited the school, the teacher was conducting a recitation in algebra; after propounding a number of questions relative to the example last demonstrated, the superintendent was in the act of dismissing the class when the most youthful looking member said: “Now, Mr. Superintendent, if you have no objections, I would like to ask you a few questions.” The superintendent complying with the request, the pupil turned his inquiry upon him in the form of pointed questions, bearing on the different steps of the last example explained. After enduring the torturing questions for a while he drew out his watch, and was relieved to find that in order to visit another school he was obliged to dismiss the class and leave at once. On leaving, the superintendent said to the teacher: “That little white-headed boy wound me up tighter than I have ever been wound up before.” The little boy in question was none other than the now efficient superintendent of the Durham Iron Works, B. F. Fackenthal, Jr.

The Durham Church school-house was built in 1844, the ground being donated by John Knecht, Sr., and the money for its erection subscribed by the patrons of the district. The school was opened in 1845 by Jacob Nickum, who taught until 1849. Mr. Nickum was a man of brilliant attainments, and certainly deserved the honor of laying the foundation of the future educational work within those walls. In 1862 Aaron S. Christine took charge of the school. Mr. Christine was a natural born teacher, and stood head and shoulders above the teachers of Durham at that time and maintained his position in the advance
ranks as an educator in eastern Pennsylvania. Nature found in him an enthusiastic admirer. Not a few of the most intelligent citizens of Durham, and of the adjacent township of Springfield, can testify to a scientific inspiration with which they were imbued while under his instruction. Such an one, it would seem to our imperfect understanding, ought to have an extended number of years wherein to bestow upon mankind the benefits of his researches, but death claimed him before he had scarcely reached the meridian of life. Carrie Fackenthal, who is still vividly remembered by her former pupils, in consequence of the interest and zeal manifested in botany, taught the school with marked success in 1868; and H. S. Cope, a specialist in penmanship, taught in 1869. In 1881 the old building was sold to the Durham Cemetery Company, and a new school-house erected in the southeastern angle of William S. Long's property. This is indeed a commodious two-story building, the finest in the township, and compares favorably with any in the county. The appliances in the rooms are modern, and the large school campus is well planted with shade trees. The writer has had charge of the school since 1882.

The Riegelsville School Association built its first school-house in 1846, and opened with D. R. Kressler as the first teacher; George F. Hess, afterward paymaster of the Central R. R. of N. J., succeeded him in 1847. H. H. Hough, a relative of General Grant, and subsequently one of the principals of Linden Female Seminary, Doylestown, and at present a clerk in the Pension Department at Washington, taught the school during the civil war. Miss Rebecca Smith, who has taught in all but two townships in the county, taught a summer term at this school. David W. Hess, who is favorably known in the county, may be mentioned as one of the prominent teachers of the Riegelsville school. Mr. Hess subsequently organized a select school in Springfield, just over the boundary line of Durham, which, before the era of "Normal Schools," was largely instrumental in preparing teachers. In 1874 the old Riegelsville school-house was sold and converted into a private dwelling, the directors purchasing the Presbyterian church, in which a graded school, which the rapid growth of the village required, was organized. D. R. Williamson was selected as the first
RIEGELSVILLE PUBLIC SCHOOL.

Building erected in 1849 by the Presbyterian congregation of Riegelsville; services discontinued in 1865; purchased by Durham school board in 1874, which remodeled and converted it into a township graded school (at which time the school house erected in 1843 was sold and converted into a dwelling-house). Township high school established here in June, 1903, one of the first under the act of 1895.

(From photograph taken Oct. 10, 1908).

RIEGELSVILLE ACADEMY.

An academy for the education of boys and girls; prepares students for college or for business. Founded in 1883 by John L. Riegel; building erected in 1886. The public library of Riegelsville, founded by Mr. Riegel in 1885, occupies two rooms on the second story, and now contains 4,500 volumes. The academy and library are under the direction of St. John Reformed Church of Riegelsville.

(From photograph taken Oct. 10, 1908).
principal. In 1877 Peter Troxel was selected as principal. Mr. Troxel was aggressive and rather peculiar; he was at times somewhat unrefined in his language and rude in manners, but he was an untiring, indefatigable worker, and possessed an indomitable will, which many who were under his instruction have reason to remember. No one, however, who is willing to pass an unbiased judgment on his teaching, will hesitate to accord him the credit of awakening an interest in the Riegelsville school, which was largely instrumental in bringing about its present reputation. His aggressiveness soon brought him into difficulties with the patrons, and after a two years' siege he resigned. In 1879 the school was taken in charge by Charles Bachman, who taught three successive sessions. He was a devoted teacher, and not only maintained its acquired reputation but succeeded in carrying the school far in advance of its former standard. Miss Margaret J. Moffat, the present principal, has, during the last two terms, taught the school with very gratifying results. She is a conscientious and devoted teacher, and devotes her spare moments to the study of botany, in which she has gained a more than local reputation. Miss Cora Hodge is at present teacher of the primary department.

The Riegelsville high-school was organized by C. W. Fancher, and opened on August 3, 1857, in the basement of the Presbyterian church. Mr. Fancher was eminently successful, and quite a number of teachers were prepared under his supervision. He was the last teacher of the Furnace primary school, and is undoubtedly the oldest active teacher in the county. The older the physician, the more desirable is his service, in consequence of his experience; the older the lawyer, the more his counsel and advice are sought after. Not so with the old teacher, for when the rosy cheeks are gone, the bright lustre of the eye vanished and the silver threads largely predominate, the teacher, as a rule, loses his attractiveness and vivacity in the school-room, and his place is supplanted by some lad or lass in the teens. The school was continued by D. R. Williamson during 1869-70. In 1871 Dr. George W. Best conducted the institution for one year. John Fitzet commenced his work in the above school on September 30, 1872. He removed to the basement of Mechanics' Hall in February, 1873, and closed his labors the fol-
lowing March. Thus ended the high school work until B. F. Sandt, of Easton, on September 3, 1883, opened the Riegelsville Academy. Notwithstanding the unfavorable location of the school, success attended the efforts of Prof. Sandt, and the school supplies a long felt want in the community. A select school was opened in the basement of the residence of George W. Whitaker in 1860 by D. R. Williamson, who was succeeded by Sarah R. Krewson the following year, when the school was discontinued.

The first district superintendent employed was Charles Lautbach, in 1879, who continued in office four years, when a wave of economy pervaded which abolished this office and reduced the school term one month. During this period the schools advanced their standard, and showed marked progress.

It would be doing a great injustice to the schools of Durham by closing this paper without noting the patriotism manifested by them during the late civil war, especially the Riegelsville school. At this school, the teacher, H. H. Hough, adjourned school during two afternoons weekly for the purpose of permitting the pupils to knit stockings, make shirts, and prepare bandages for the wounded soldiers. These articles were forwarded to the hospitals and battle-fields. Many of the scholars worked their names on the articles before sending them. Messrs. Haggerty of Rufes school, Strouse of Monroe school and Hough of Riegelsville school were the principal factors in giving an entertainment for two nights, in the old Union church at Riegelsville, to raise money to buy hospital supplies for wounded soldiers.

We have thus imperfectly traced the history of our schools, from a "boarding 'round" system until their present growth; and though we still find many imperfections in them, yet we find much to admire. There has never been a time with better opportunities for young people to prepare for the active duties of life. The best talents are devoted to the preparation of our text-books and school literature, which have never heretofore been prepared with so much care and skill. It is to be regretted that the aim of much of our modern education is merely intellectual development. The child has more than mere mind;
he is moral as well as intellectual. Statistics show that the ratio of crime to population is less in Ireland, illiterate as her masses are, than in Massachusetts with all her schools. The culture which our schools must produce is one of the conscience and of the brain, since that alone is real education.

"'Tis not a cause of small import
The teacher's care demands;
For what might fill an angel's heart
Appeals to teacher's hands."
George Taylor—The Signer.

BY CHARLES LAUBACH, DURHAM, PA.

(Durham Cave Meeting, July 28, 1885).

The subject of this sketch, George Taylor, a Signer of the Declaration of Independence, was a prominent actor in civil as well as political life in this section of our country a little over one hundred years ago. To chronicle the events and doings of an individual so prominent and honored as Mr. Taylor after the lapse of a hundred years is a duty not so easily performed.

Mr. Taylor was of Irish parentage; born in 1716, the son of a respectable clergyman of that country, who gave him a thorough education. He was quick, active and intelligent, and his father determined to educate him for the medical profession, which science it is believed he actually commenced to study. This however did not coincide with the bent of his faculties, and he soon tired and became disgusted with the slow progress he made, and determined to seek his fortune in a life of more variety and adventure. Hearing of a vessel about to sail for Philadelphia, he deserted his medical studies and embarked as a redemptioner* on board the vessel. On his arrival in America

* I doubt if there is any authority for the oft repeated statement by local historians, that George Taylor was a redemptioner. "Henry's History of the Lehigh Valley" is silent on this point, as is also the History of Easton by Ethan Allen Weaver, who states in a personal communication, that he doubts if he was a redemptioner. On the other hand both editions of Davis's history and Battle's history of Bucks county state that he was a redemptioner; the information for these last three named histories, was to my personal knowledge furnished by Mr. Laubach, author of this paper. "Appleton's Encyclopedia of American Biography" also states that he was a redemptioner, but that work was not published until 1889, and the information doubtless did not come from original sources. In fact there is no information from official records, or from reliable sources, to show that he was a redemptioner. I believe the statement to be a myth, evidently intended to add importance, by way of contrast, to the career of George Taylor, because of the prominence which he afterwards attained. M. S. Henry's "History of the Lehigh Valley," page 94, et seq., says that he was the son of Nathaniel Taylor, who emigrated to America and settled in Allen township about 1730 to 1735. This statement is also erroneous. Mr. Henry doubtless fell into the error by assuming, that a certain Nathaniel Taylor, of Allen township, whose will (probated March 4, 1768) on record in Northampton county, was the father of George, because by his will he gave a portion of his real estate to his son John. Mr. Henry refers to this and assumes that John was a brother of George, and that George also inherited certain real estate in Allen township, overlooking the fact that George had purchased his Allen township property a year earlier (March 10, 1767) of Thomas Armstrong. Nathaniel Taylor left a widow (Janet), one son (John) and three daughters. The evidence is conclusive that he was not the father of George, and more over Nathaniel signs "His mark" to his will, which also goes to show that he was not an educated clergyman, as stated by local historians. I am informed in a private letter received from Capt. W. Gordon McCabe, LL.D., of Richmond, Va., a great-great-grandson of George Taylor, that there is a tradition in the family, that the father of George Taylor was a barrister. Dr. McCabe further says that the name of George's father was not Nathaniel, also that George came to America alone to seek his fortune, was shipwrecked on the passage, and arrived in Philadelphia in indigent circumstances. B. F. F., Jr.
PARSONS-TAYLOR HOUSE.

The oldest house in Easton, Pa. Built by William Parsons, the founder of Easton, sometime between 1753 and 1757. First occupied by him April, 1757. Later the home of George Taylor, one of the signers of the Declaration of Independence and wherein he died February 25, 1781. At that time the property included all of Lot No. 176 on the original plan of Easton, 60 feet on Hamilton (now Fourth) Street, and 220 feet on Ferry Street; and it is to be presumed that there were kitchen and other out-buildings attached to the stone house, which is 27 feet front on Ferry Street, and 17 feet 9 inches front on Fourth Street. That part of the property on which the house stands 21 feet by 27 feet, was purchased January 15, 1906, by the George Taylor Chapter, Daughters of the American Revolution, which has placed a bronze tablet on the Fourth Street side, with the following inscription:

THIS HOUSE BUILT IN 1757 BY
WILLIAM PARSONS
SURVEYOR GENERAL OF PENNSYLVANIA
AND THE HOME OF
GEORGE TAYLOR
SIGNER OF
THE DECLARATION OF INDEPENDENCE
IS MAINTAINED BY THE
GEORGE TAYLOR CHAPTER
DAUGHTERS
OF THE
AMERICAN REVOLUTION
AS AN HISTORICAL MEMORIAL
1906
he bound himself to Mr. Savage, the proprietor (probably by lease, as the chain of title does not show that he ever owned any part of the property) of the Durham Iron Works, who paid the expenses incurred in his passage from Ireland. He accompanied Mr. Savage to Durham, and was employed for some time around the works as a filler,* but later was promoted to clerk, and soon became an important member of the concern. He retained that position until the death of Mr. Savage in 1738, and in 1739, married his widow, and became manager or lessee of the Durham iron works.

In 1763 Mr. Taylor was appointed by act of assembly one of the trustees for building the court-house at Easton, all moneys for which were to pass through his hands. In 1764, he removed from Durham to Easton and was commissioned a Justice of the Peace. On March 10, 1767, he bought a farm in Allen township of Thomas Armstrong for £1,100 Pennsylvania currency, containing 331 acres, near the Lehigh river, now included within the present town of Catasauqua, the deed refers to this property as the "Manor of Chawton." Mr. Taylor disposed of this tract March 27, 1776 to John Benezet for £1,800 Pennsylvania currency, it being valued in the assessment of 1770 at £416, including six horses, eight cows, and three negroes. The county tax was 37 shillings and 2 pence.

On October 15, 1764, we find Mr. Taylor representing Northampton county in the Provincial Assembly, which met at Philadelphia, where he was placed on the committee of grievances, one of the most important and useful offices at that time, and still more so at a future period. He took part in discussing the great questions, which then agitated the province, viz:—the alteration of the charter and the reformation of the proprietary government, into which many serious abuses had crept. In the month of October, 1765, Mr. Taylor was again elected as a representative from Northampton county. On June following we find him on the committee appointed to draw up an address to the king on the repeal of the Stamp Act. In this appeal the most conciliatory language is used, showing

* The chain of title does not show that Savage owned any part of the property, he doubtless operated under lease. I can find no confirmation of the oft-repeated statement that Mr. Taylor was, at any time, a filler at Durham furnace. And this statement seems but another part of the myth.
every indication of the return of good feeling between the Colonies and the mother country. To show still further their appreciation of this prospective reconciliation, they added to the address a resolution, in which they expressed their readiness to meet, in every constitutional way, the wishes of the British government.

In the early part of 1768, when a member of Assembly, he exerted himself strenuously in bringing to justice the perpetrators of some horrid massacres of savages on the frontier which had nearly involved the province in an Indian war. Thinking that the Governor had not acted with the promptness the matter deserved, he, with several other members of the Assembly, was appointed to draw up an address calling the Governor's attention to it, in which they urged him to exert all his powers to bring the offenders to justice, to avenge the wrong done to the Indians, and thus save the province from the calamities of an Indian war.

During the year of 1768 the wife of Mr. Taylor (whose name was Ann) died and was buried at Easton, Pa. Mr. Taylor remained a member of Assembly until 1770.

In 1774 he again became proprietor of the Durham Iron Works, remaining in possession until 1778, when the property was sold by the commissioner of forfeited estates. He then moved to Greenwich, Warren county, at that time part of Sussex county, New Jersey, and became interested in a forge owned by Hugh Hughes. During the Revolutionary war, cannon-balls, bomb-shells and grape-shot used by the Continental army were cast at the Durham furnace, and shipped by his orders.

On August 2, 1776, Mr. Taylor, then a member of the Continental Congress, affixed his signature to the Declaration of Independence.* While performing his duties in the Continental Congress he was placed on a committee to prepare and report

* The Journal of the Moravian Society at Bethlehem under date of July 10-11, 1776 states that there were elected five Germans and three Irish farmers as delegates; that these delegates appointed the member of Congress, who in this instance was George Taylor. In the Pennsylvania Magazine of History, volume IX, page 279, James Allen, a son of C. J. William Allen, says in his diary, under date of February 17, 1777, 'The Assembly has appointed Gen. Roberdeau, J. B. Smith, William Moore and reappointed Robert Morris, and Benjamin Franklin delegates in Congress, and left out George Clymer, James Wilson, George Ross, Dr. Rush, George Taylor, and John Martin. The reason assigned for leaving out these old members it is said, is that the New Light Presbyterian party have the ascendant in the Assembly.'
to the Assembly a draught of instructions by which it was to be governed. This duty was one of much importance and difficulty. It was well known that the affairs of the colonies had arrived at a crisis when the wise might anticipate and the bold hope for a decided resistance and eventually a separation. In this state of affairs Col. Taylor and the rest of the committee prepared such measures as in their judgment offered the best means of obtaining redress of American grievances and restoring harmony between Great Britain and the colonies.

During the ensuing winter, 1776, great and rapid changes were wrought in the sentiments of the people. They became convinced of the necessity of separation and began to prepare for resistance. Only a few months elapsed after performing the critical duty just mentioned, when Col. Taylor was again a member of a committee that laid before the Assembly a document which bears all the marks of a determined and indignant people. In this document the committee represent: "That, as every day brings fresh proofs of the violence of the British ministry, and of their fixed purpose to subdue the free spirit of America, etc.," the committee have come to the following resolution:

"Resolved, That application be made to the House of Representatives praying that they will take order for raising 2,000 men to act in the defence of this province, and this board will represent it as their opinion that it will be most for the public service that one battalion of regular troops be formed out of that number, and the remainder be a body of riflemen."

During his public life Colonel Taylor was for some time engaged on behalf of the United States, with several of the Indian tribes on the borders of the Susquehanna, and appears to have been successful in forming a treaty with them at Easton.

In March, 1777, he retired from public life and devoted himself to recovering losses sustained by his long engagement in public affairs. While engaged in these peaceful pursuits, at the age of 65 years, he peacefully resigned his life on February 25, 1781, and died honored by all who knew him.

His will, dated January 6, 1781, probated March 10, 1781, recorded at Easton in Book 1, page 40, appoints Robert Levers, of Northampton, (now Allentown) Robert Lettis Hooper, Jr.,
of New Jersey, and Robert Traill, of Easton, executors. The following is extracted from his will:

"And I do hereby give and bequeath unto such one of them my said executors as shall take upon him the burden of the executorship, or unto them conjointly acting, the sum of one hundred pounds, lawful money of Pennsylvania, over and besides what is usually allowed to executors in the register's office, and I do also give and bequeath unto the said Robert Levers, my silver mounted double-barrelled gun, to be engraved thus: "The gift of George Taylor, Esq.'; and I do likewise give and bequeath unto the said Robert Lettis Hooper, Jr., a neat silver-mounted small sword, to be thus engraved: "In memory of George Taylor, Esq." And unto the said Robert Traill I do give and bequeath one pair of pistols. And I do give unto my house-keeper, Naomi Smith, in consideration of her great care and attendance on me for a number of years past, the sum of £500, lawful money aforesaid, to be paid to her within six months after my decease; and I also give unto the said Naomi Smith one bed and bedstead, together with such household goods and furniture as my executors in their discretion shall judge most needful and convenient for her accommodation in her future dwelling place; and I do give and bequeath unto my grandson George Taylor the sum of £500, like money aforesaid, in right of his primogeniture."

The will further recites that one-half of the residue is to go to his five grandchildren, George, Thomas, James, Ann and Mary, in equal parts; and the remaining one-half to the five children of his said house-keeper, Naomi Smith, whose names are as follows:—Sarah Smith, Rebecca Smith, Naomi Smith, Elizabeth Smith, and Edward Smith. He appoints his executors to be the guardian of these five children, until they attain the age of 21 years, In the meantime the income is to be applied toward their maintenance and education. He says his executors knowing his mind therein are to permit Naomi Smith to keep them until they arrive at the age of 10 years, when they are to be "placed out" at the decision of his executors.

He had two children by his wife, a daughter Ann (called Nancy), who was never married, having died in childhood, and a son James, an attorney, who married Elizabeth, daughter of Lewis Gordon, James died before his father when but twenty-nine years of age, leaving a wife and the five children referred to in Mr. Taylor's will; these five grand-children were therefore the only descendants of Mr. Taylor.*

* Sanderson's sketch of Col. Taylor in his "Lives of the Signers" is full of inaccuracies. Among other things, he says that "George Taylor left no legitimate descendants." Had he consulted the Northampton county records, he would have avoided the blunder. Mr. Taylor left a goodly number of "legitimate descendants," but none except from the marriage of his son James to Elizabeth Gordon. These descendants emigrated to Virginia, where their descendants still flourish.
GEORGE TAYLOR—THE SIGNER

It appears by the records of the Orphans Court, held at Easton, in and for the county of Northampton, February 4, 1799, before the Honorable John Mulhallon and John Cooper, Esq., Judges of said Court, that Robert Traill, his only surviving executor petitioned the Court to have auditors appointed to set his account. On filing their account February 25, 1799, the auditors show that a balance of £42, 2s. 8½d. was due to Mr. Traill. It appears from these records that owing to the death of two of the executors, there was some complication or shortage in the account, which together with the depreciated value of Pennsylvania money, at the time of Mr. Taylor’s death, were doubtless the reasons for his estate being insolvent.

It certainly appears from the following clause in his will, that he had some interest in the Durham Iron Works at the time of his death:

“And I do further order and direct that in case any or all of my co-partners in the Durham Iron Works should choose to take my share of the same into their hands as purchasers, that they pay unto my estate the several sums advanced by me into the partnership, together with my share of the profits that may have arisen thereon, and in case of their and every of their refusal, that my executors sell and dispose of the same to any person or for the best price that can be got.”

The inventory of his personal estate filed at Easton March 25, 1784, includes 17 tons 16 cwt. of bar-iron to be delivered by the Durham Iron Co. in two payments at £35=£623. Also included in this appraisement is “One negro man named Tom, about 32 years old” who appears to have been sold before filing the instrument, for 280 bushels of wheat valued at £77. Also “one negro named Sam, a cripple, sold for £15.”

Reference is also made in his will concerning settlement for a certain plantation which he in company with the late Lewis Gordon purchased from John Atkins containing about 500 acres situated on Marshall’s creek in Lower Smithfield township, and which had been sold for £750 to Thomas Adams.

The incidents we have recorded in this sketch furnish but meagre means to judge of the character and worth of Mr. Taylor; but from them we may fairly conclude that he was a man of strong parts and honorable conduct, industrious, enterprising and useful in times requiring firmness and strong good
sense. Tradition in the neighborhood where he resided, says "that he was a fine man and a furious Whig."

At one of the most prominent points in the Easton cemetery is found a monument dedicated to the memory of George Taylor, which was unveiled on the 20th of November, 1855. The funds for its erection were collected among the generous and public spirited citizens of Easton to celebrate the opening of the Belvidere Delaware Railroad to Easton, Feb. 3, 1854. But the funds were not all needed for that purpose and the town council decided to use the surplus funds to erect this monument to the memory of this great and illustrious citizen.

The total height of the monument is 22 ft. The bottom base is of blue Rutland marble, rusticated form, in imitation of cut masonry, size 6 ft. square by 2 ft. high. The remainder is of imported Italian marble. The sub-base is 4 ft. 2 in. square at bottom by 14 in. high. The die is 3 ft. 1 in. square at the bottom tapering to 2 ft. 10 in. at the top and 3 ft. 5 in. high, on each corner is carved an inverted torch, the east face contains the following inscription: "In memory of George Taylor, one of the Signers of the Declaration of American Independence, July 4, 1776. Born 1716, Died 1781." Above the die is a cap with ornamental cornice 3 ft. 10 in. square at largest part by 22 in. high; then a plinth 2 ft. 4 in. square by 3 ft. high on the east face of which is carved the Coat-of-Arms of Pennsylvania. The shaft resting on the plinth is 20 in. square at the bottom, tapering to 13 in. at the top by 10 ft. high. On the east side is carved the name "Taylor". On top of the shaft a draped American flag is carved, with an American eagle resting on top watching and guarding our Country's flag. The body of George Taylor lies buried on the east side of the base. The monument is significant. It tells of noble deeds; of great worth: of renown; a patriot dead; a country's loss; a nation's grief.
The Worth and Character of the Pennsylvania Germans.

BY REV. A. R. HORNE, D.D., ALLENTOWN, PA.

(Durham Cave Meeting, July 28, 1885).

Tacitus, the Latin historian, two thousand years ago, gave a description of the German character, which at this day, as far as the virtues ascribed to them are concerned, is applicable to the Pennsylvania Germans. These bold pioneers, in the settlement of Pennsylvania, had brought with them from the fatherland their religion, love for education and liberty, their industry, economy and indomitable perseverance. Equipped and adorned with these, as their capital and accomplishments, they gained possession of the fertile valleys and of the hill sides even to their summits, which have been caused by their labors to blossom as the rose, to yield to them abundantly the fruits of the soil, and to gladden the eye of the observer as once did the fertilities of Goshen, the beauties of Sharon, the rich abundance of Canaan, and the enchantments of Paradise. Among the few treasures, very few, indeed, which they had brought from their homes beyond the sea, were a Bible, a Psalter, Starke's Gebet Buch, and Arndt's Wahres Christenthum. Not one of them was without religion and education, two precious legacies which they had brought from the fatherland and transmitted to their posterity. Houses of worship were erected in every community, which, though but rude structures, afforded them places in which to worship the God of their fathers. It is worthy of mention that hundreds of these churches in eastern Pennsylvania, have been built and owned conjointly by two and sometimes three different denominations, having services on alternate Sundays or on different hours of the same day and worshiping under the same roof for a century without a jar or discord. It is doubtful, indeed, whether anywhere in Christendom a parallel case can be found, except perhaps in Germany, the native country of these people, where, in certain localities, Protestants and Catholics worship in the same churches.

The children, when of proper age, are instructed in the principles of religion, and encouraged to become members of the
church of their parents. So carefully and conscientiously were these duties discharged by parents that, fifty years ago it was difficult to find an adult who was without church membership. It was looked upon as greatly to the discredit of any one, who lived to the age of manhood without having made a profession of religion. When any of these sporadic cases were found ministers of the gospel regarded it their duty to make a public example of them, and hold them up as a warning to others.

Church discipline was also rigidly enforced, and though more or less laxity has crept into some of the churches of the present time, yet in most of them, the careful practices of the fathers are preserved. Examinations of candidates for church membership are made, and such as do not come up to the requirement of intellectual and moral qualifications are held in abeyance till after further instructions of mind and conscience they attain to the proper standard. Members of congregations are subjected to an examination before they are admitted to the communion table. If any are at variance with their neighbors a reconciliation must be effected before they can come to the Lord's table. Those who lived in outward and gross sins are prohibited from communing until they have given evidence of sincere repentance. Those who have been guilty of overt acts of transgression are required to do kerkhabus, until they give satisfactory evidence of a reformation of their hearts and lives. Suicides were formerly buried on the outside of the grave-yard or in a remote corner within, away from all others. The graveyard, Gottes-acker, is always hard by the church and sermons are preached in the church on funeral occasions.

The educational interests of the young have always received special attention at the hands of the Germans. In the fatherland every child is compelled to attend school from the age of seven to fourteen. To find a German, who cannot read and write, is as much of an impossibility as to find one of fourteen years and over who is not a confirmed member of the church. In conformity with the custom and spirit of the fatherland, the church and school-house were among the first buildings erected by the sons of their worthy sires as they reached America. In every German community of Pennsylvania, from the Delaware to Lake Erie, this custom was perpetuated. The old edifices,
still standing at many places, though simple and primitive in their style of architecture, bear testimony to the high value which these people placed on education. Teachers, too, not landloufer and ignoramuses, but regularly trained instructors from the gymnasium and schullehrer seminarien of the old country were employed, wherever the early settlers could command the means for doing so. These teachers were not mere itinerants who taught a term and then left, but they were permanently employed. Houses were furnished them, and farms, containing in some cases a hundred acres, were set apart for the use of the teacher, who at the same time was also the organist of the church, and musical instructor. He was the foresinger, not the chorister, nor the leader of the singing, but everything that the word fore-singer implies. The teacher was as indispensable, in many respects, as the preacher, and ranked only second to him. In many cases he took the preacher’s place, especially when the minister was absent, in which case, though not permitted to enter the pulpit, he read a sermon at the altar. Frequently, the minister (as is now the case in the sparsely settled sections of the West and Southwest), was the school-teacher, being engaged six days of the week in teaching, and preaching to the congregation on Sunday, as well as holding kinner-lehr.

The Pennsylvania Germans a century or even fifty years ago, were almost, without exception, farmers, mechanics and laborers. Their daily toil on the farm, and at their trades, kept the children so busily engaged that they had but little time at their command for school or study, and in consequence the education of many was sadly neglected.

They did not so readily adopt the public-school system in its earlier days, as some of their English neighbors, but this was not because they were unfriendly to education or schools. Neither was their opposition to the public-school system to be attributed to ignorance, as those not conversant with the facts sometimes think. There are two reasons for it. Coming from a land where religion is taught in the schools, they feared that in state schools their most precious heritage, religion and religious instruction, would be ignored, and the moral nature of their children left uncared for by a merely secular education. And, in the second place, with their intense love of liberty, and having
come from a land where church and state are united, producing a most unhappy state of things, they sought to preserve that freedom which they enjoyed here, and feared that, by the establishment of state schools, a step might be taken looking toward a union of school, church and state. As soon as they felt convinced that such a course was not contemplated, they became the ardent advocates of a free school system, and are now its warmest supporters.

The greater part of the Pennsylvania Germans are farmers—hardy and industrious tillers of the soil. They are robust, strong, healthy and hard workers. In many of the rural districts women assist the men in farm work. Though not seen following the plow, it is, nevertheless, a common sight to see them engaged in raking hay, binding grain, hoeing and husking corn, milking cows and the like. If it be a failing, their failing is that they work too much. Oftentimes we have seen young ladies, whose parents were worth their thousands, engaged as servants, waiting on tables at boarding-school where their brothers were attending as students. While these women may not be experts at the piano, and yet they sometimes are, they understand practically how to bake bread, and prepare a most sumptuous and tempting meal. Every mother educates her daughters in the art of housekeeping before they are permitted to leave the maternal roof. Solomon's description of a diligent wife could not have been more accurate than it is, if he had taken a Pennsylvania German girl for his model.

As farmers, the Pennsylvania Germans have no superiors. Their good native judgment guides them in the selection of the farm, and they always have the best in the land. Many a worn-out farm has been purchased at sheriff's sale and the soil's fertility reclaimed by these people. In a few years the new possessor becomes enriched and lives thereon as their proverb has it \textit{wie in fogel in honsawma}. Nowhere, from Canada to the Gulf of Mexico, can farms be found in as high a state of cultivation, stocked with as fine sheep, horses and cattle, and as well improved with fine, large convenient buildings, as in the German counties of Pennsylvania.

The large \textit{Schweitzer scheuer}, Swiss barn, is a structure peculiar to this people. It is one of the first necessities of the farm-
Even when his dwelling-house is indifferent in style and cramped in the interior for room, the barn is commodious and supplied with all the modern conveniences. The heavy horses which are always keep scrupulously clean and well fed, reflect great credit on their owners. They treat their beasts with great consideration, foregoing their own convenience rather than allow their cattle and horses to suffer. The horse is stabled and fed before the owner looks after his own wants, thus fulfilling the scriptural precept that "the righteous man regardeth the life of his beast."

The Pennsylvania German farmer has all the improved tools and machinery. His grain is sown, harvested, threshed and cleaned by means of the best machines. All the latest inventions, if proved good, are purchased regardless of cost. His dairy has modern improvements, and a creamery is found in almost every neighborhood. The improved breeds of cattle are procured for dairy purposes, hundreds of dollars being frequently paid for a choice heifer. Fruit trees are found, not only in the immediate surroundings of the buildings, but entire orchards of choice varieties of apples, pears, peaches, plums, etc., are found on almost every farm. It is not uncommon to find from twelve to twenty varieties of grapes on a farm. In many sections tobacco is raised and great profits derived therefrom. When the Pennsylvania German farmer finds that a new crop can be cultivated to advantage he is not slow in introducing it. He may not have studied agricultural chemistry theoretically, but he knows experimentally how to adapt his crops to the soil, or the soil to the crops. He has probably not studied higher arithmetic, algebra or geometry, nor even bookkeeping, but he knows how to balance his accounts so that from year to year his property is enhanced in value.

In the midst of his busy life, the Pennsylvania German farmer is not indifferent to the cultivation of his aesthetical nature. His house, yard and flower-garden are often very tastefully arranged. The housewife provides unostentatious decorations for her rooms and parlors, while her beautiful flowers in pots adorn the windows, and often require a small conservatory for their preservation in winter, and when transplanted, the tastefully laid out yard is fragrant with their odor, while their beautiful and varied colors please the eye.
Music is one of the fine arts very extensively cultivated among this people. An organ, and not infrequently a piano, is found in almost every house. Around this musical instrument, the young folks of the neighborhood gather of an evening or a Sunday afternoon and fill the air with the sounds of their clear almost stentorian voices. The notes may not be quite as delicate as refined operatic music, yet they sing with such a heartiness and good cheer that the music seems to come from the inmost soul. It is an outburst of feeling and emotion, strong and eloquent. Orpheus, like the Pennsylvania German farmer's daughter, by hand and voice, has often caused, if not the tree tops, yet the heads of full many a city dude to bow at the magic charm of her music, and Icarus-like, his wings melted to be drawn by the resistless siren strains to the fatal coast of some Pennsylvania German homestead.

As neighbors they are extremely kind and friendly. They frequently assist each other by loans of money. Before the modern innovations and customs were introduced, these loans were made without interest and without requiring instruments of writing. In sickness and misfortune they assist one another to the extent of their ability, and never accept any compensation. When before the days of insurance, buildings were destroyed by fire, or property was lost by misfortune they collected moneys frequently sufficient to cover the amount of the loss. At funerals, even to this day, all the neighbors assist the afflicted family until the dead are buried, and for which it would be regarded almost as a mortal sin to accept any compensation.

Their hospitality is proverbial. No one, not even the beggar, is permitted to depart from their gates without having his hunger appeased. Their beneficence is sometimes abused by unscrupulous persons, who impose upon their kindness. Hence, no section of the country is so much infested by tramps as the German counties of Pennsylvania. No Pennsylvania German farmer, even when himself in straitened circumstances, would think of accepting pay for meals and lodging from any one who temporarily enjoys his hospitality. They are very sociable and given to visiting; even distant relatives are not forgotten. Sunday afternoon is largely devoted to visiting, but frequently, too,
several days are set apart, when the season of the year permits, for the purpose of making visits. In winter entire weeks are devoted to visiting. No visit is counted as such unless a meal is partaken of in connection therewith. These meals are most bounteous, such as the Pennsylvania German housewife understands so well to prepare. Several kinds of meats, vegetables of all kinds when in season, and pies and pastry of every conceivable kind are on the table. It is not at all unusual to have six to eight different kinds of pies and frequently as many kinds of cakes. These victuals are cooked, and baked, and dished up in the very best style, so as to tempt the appetite of the most fastidious. The good housewife and her daughters who wait on the guests insist that every one must at least taste every dish that is passed around. With Helf dir durch selver, Du escht yo schier gar nix. Du bischt duch much net sott? Ess dich duch recht sott, and similar expressions, the guest is pressed to partake of the bountiful repast, until ability to do further justice to the meal is exhausted. Sobriety, modesty and honesty are distinguishing characteristics of this people. They are not as a rule total abstainers, but their sociality sometimes leads to conviviality, but it seldom terminates in drunkenness. They are from principle opposed to sumptuary laws, but also from principle abhor drunkenness. Their modesty has restrained them from presenting themselves to the public gaze, hence their ability has been underrated and great injustice often done them. For the same reason they prefer to suffer denials, privations and poverty rather than protrude themselves upon the charities of others. Tramps and beggars of all nationalities abound, but rarely the Pennsylvania Germans. Until spoiled by the philosophy of the world, it was regarded as a great disgrace for any of them to become involved in financial failure, or to neglect the payment of their honest debts. The principle that “a good name is to be chosen rather than great riches” influences them in their dealings with their fellowmen.

One half of the distinguished Governors of the State were Pennsylvania Germans. The first Governor that ever took a decided stand in favor of public schools was a Pennsylvania German, John Andrew Shulze. In 1828, he said in his message:

“The mighty works and consequent great expenditures undertaken by
the state, cannot induce me to forebear again calling your attention to the subject of public education. To devise means for the establishment of a fund and the adoption of a plan, by which the blessings of the more necessary branches of education should be conferred on every family within our borders, would be every way worthy the Legislature of Pennsylvania. The establishment of such principles would not only have the happiest effects in cultivating the minds, but invigorating the physical constitution of the young. What nobler incentive can present itself to the mind of a republican legislator than a hope that his labors shall be rewarded insuring to his country a race of human beings, healthy, and of vigorous constitution, and of minds more generally improved than fall to the lot of any considerable portion of the human family."

His biographer says of Shulze: "None of his predecessors had come to that high office with so much culture and grace as he." Under him stupendous plans for the improvement of the Commonwealth were adopted and put in execution.

George Wolf, another Pennsylvania German Governor, was born in Allen township, Northampton county, almost on the banks of the Lehigh river. He came to the gubernatorial chair when the outlook was most gloomy and the credit of the State was at a low ebb. He by a bold stroke and an expensive policy carried out the great system of improvements which have been so beneficial to the State. The most substantial of these was the establishment of a system of public instruction. James Buchanan, in a speech delivered at West Chester, in 1829, said:

"If ever the passion of envy could be excused a man ambitious of true glory, he might almost be justified in envying the fame of that favored individual, whoever he may be, whom Providence intends to make the instrument in establishing common schools throughout the Commonwealth. His task will be arduous. He will have many difficulties to encounter, and many prejudices to overcome, but his fame will exceed that even of the great Clinton, in the same proportion that mind is superior to matter. Whilst the one has erected a frail memorial, which like everything human, must decay and perish, the other will raise a monument which shall flourish in immortal youth, and endure whilst the human soul shall continue to exist. Ages unborn and nations yet behind shall bless his memory."

Simon Snyder, the third Governor of Pennsylvania, whose name has been a household word for over half a century in every German family, and for whom one of the counties of the State was named, was a representative Pennsylvania German. He was Governor during most thrilling times, the war of 1812-15. He devoted all his energies to prosecuting the war and held out every
inducement to facilitate volunteering and to aid in the equipment and support of the troops.

Joseph Hiester, another Pennsylvania German Governor, like many of the German boys, was put to the plow so young that when it struck a stump or caught under a root he was thrown on his back. When in 1775 the great Washington was in need of men and means, Hiester aroused his fellow townsmen of Reading to come to the rescue. When a public meeting had been called he laid $40 on a drum head as bounty money, and promised to furnish a company with blankets and funds for their equipment, which promise he fulfilled faithfully. He raised a company and marched them to the assistance of Washington, and with them endured indescribable privations and sufferings. He was Governor from 1820 to 1823.

Joseph Ritner, a Pennsylvania German farmer's boy, and in his youth a common farm laborer (knecht), with less education than any other Governor, nevertheless proved himself the possessor of so much good common sense and reason that his administration was quite an eventful one. Perhaps much of his success was due, like that of many Germans, to the fact that he consulted his good wife when difficulties arose. At least it is said that when the family had learned of his election to the gubernatorial chair, the daughters asked Mrs. Ritner: “Sinn meer now all gevernerea?” And she gave them the laconic and yet expressive answer: “Nee, ihr narra, yuscht der dad un ich.” In his administration the public school law was put into force; he always regarded its adoption as the crowning glory of his administration.

One of the best representatives of Pennsylvania German character that every occupied the gubernatorial chair was Francis Rawn Shunk. He was not only a German by extraction and birth, but preserved his German feelings, manner of thought, language and habits to his dying day. Like the other German Governors he was a poor, hard working farmer boy. He worked by the day (im daselos) in his youth. Like many a German boy, he, however, employed his leisure hours in study. His faithful mother's influence, advice and consolation, when after his day's labor he laid his aching head on her lap, were powerfully effective in forming him to be the great man he was. There never was a better exponent of the Pennsylvania German char-
acter so noted for honesty, sincerity and purity whether in private or public life, than Francis R. Shunk.

Governor John W. Geary, though not regularly classed with the German Governors, was also of German extraction; and so was David Rittenhouse Porter, on his mother’s side.

The last one in the line of German Governors was John F. Hartranft, who, like the others, true to the character of his people, rose from comparatively humble circumstances to the office of chief Executive of the State.

Not only as Governors of the State, but in other positions of prominence and usefulness, both in this and other states of the Union, have the Pennsylvania Germans distinguished themselves. Among them may be named Godlove (Gottlieb) S. Orth, one of the most prominent men of the country, at one time governor of Indiana and minister to Austria. An illustration that the Pennsylvania German is still living in all its freshness and vigor in Europe as it did centuries ago, is furnished in the fact that when Mr. Orth was introduced to the Emperor of Austria he conversed with him in the vernacular of Pennsylvania. The Emperor, although speaking thirteen languages, did not speak English. As the conversation, at Mr. Orth’s request, was conducted in German, the Emperor asked him: “Tell me in what part of Germany were you born?” Mr. Orth replied “Not in Germany, but in Pennsylvania, in the United States.” “But,” said the Emperor, “you speak the pleasing accent of the Rhine.”

From the beginning of the Thirty Years’ War, in 1618, to the end of Queen Anne’s reign, in 1713 their capital city, Heidelberg, leveled to the ground three times, every decade an army of soldiers sweeping like a whirlwind over the Palatinate, leaving confusion and death in its train, crops destroyed and houses burned, men, women and children driven into forests, where they were left to suffer and to die, leaving their native home and seeking new homes in a foreign land, robbed on the high seas and sold as slaves upon their arrival in America, harassed here and distressed by unmerciful savages, oppressed, down-trodden, persecuted by their English neighbors, this people has preserved its identity, character and language till this day, as, “Selbst schon in jenen grauen Jahren, da Tacitus geschrieben, gesondert, ungemischt nie und sich selber gleich.”
The first German Bible in America was published by Christopher Sauer, 39 years before an English Bible was published. The first paper-mill in America was erected by Rittenhouse in 1690. Henry Melchoir Muhlenberg, who came to this county in 1742 as a Lutheran minister, and who himself was a distinguished divine, extensively known in America and Europe, was the sire of a numerous family of descendants, many of whom became prominent as theologians, statesmen and scientists. Gen. Peter A. Muhlenberg, the Revolutionary patriot minister, who divested himself of his clerical robe in the pulpit and took up his sword in defense of his country, his congregation joining him, F. A. Muhlenberg, Speaker of the National House of Representatives in 1789, Rev. Dr. W. A. Muhlenberg, the distinguished author of the well known hymn: "I would not live alway," and Muhlenberg the scientist and botanist, whose name is associated with a number of specimens, all were descendants of the Pennsylvania German patriarch. Rev. Michael Schlatter, the patriarch of the Reformed church in America, through whose exertion a society was formed in England in 1752, for the diffusion of knowledge among the Germans in America, should also be named in this connection. Conrad Weiser, the noted Indian interpreter, whose name and fame are intimately associated with the history of this State; David Rittenhouse, the astronomer and philosopher, second only to Franklin in his scientific researches and discoveries; Hartman, the discoverer of anthracite coal and its uses; Barbara Frietchie, the heroine of Frederickstown; Lorenz Ibach, who made the calculations for the almanacs of North and South America; Dr. Henry Harbach, the poet of the home and heart; Zinzendorf, the Indian missionary; Baron Stiegel, one of the first men to smelt iron in this part of the country; and such men as Herman, Helfrich, Schindel, Dubbs, Neitz, Waage, Demnie and Weiser, who by their oratory stirred and by their lore instructed the masses, were all Pennsylvania Germans.

The Pennsylvania German has only of late begun to make his influence felt. For more than a century he was engaged in toil and labor, so that but little was heard or known of him beyond the limited circle of his immediate surroundings. He had no desire to hold office, did not seek for renown nor attempt to press himself into prominence, preferring in his modest way to
attend to his own business, and thus remained in comparative obscurity. His character was as little understood as his language.

Within the past few decades, however, his worth has become very generally recognized. He has learned the language of the land, and converses very fluently therein. His knowledge of the Pennsylvania German enables him to understand the high German when he reads it or hears it spoken and moreover his practical knowledge of an additional language besides the English has been of advantage to him.

In the Eastern Pennsylvania counties, and even beyond the Susquehanna, the preaching of the Gospel is very largely in German. In more than half of the churches in this part of the state the services are exclusively German. Of the remaining half at least half are alternately English and German. The German used in the sanctuary is a proper, grammatical high German. The Pennsylvania Germans, though they may never have been taught to read the German of the books, have not the least difficulty in understanding it. Besides they can learn to read the German almost without effort. Their Pennsylvania German affords them an easy avenue to the rich treasures of German lore, of which those who do not understand German can only acquire a knowledge by severe study. The chief difficulty of the Pennsylvania Germans in learning English is in the articulation of those few sounds which do not occur in German. These are chiefly th, w, ch and a few others. Many of them have, however, by practice entirely overcome these difficulties and pronounce the English so well that even the most practiced ear cannot detect any imperfections. The ability to articulate German sounds not found in English is a great help to them in acquiring other languages, and constitutes a full offset to the labor required in overcoming difficult English sounds. Ch, as pronounced in German, z, u, and other sounds not found in English are more difficult for the English tongue to acquire than th, w, and ch are to the German. Let any Englishman try to say acht oder achtig and he will invariably fail in the attempt. But these and u are sounds which are found in Greek, French and other ancient and modern languages and give the German an advantage in acquiring foreign languages.

Many of the towns and cities of eastern Pennsylvania have
German newspapers, the circulation of which is constantly increasing. The German weeklies of Allentown alone have a combined circulation of thirty thousand. There now are six or seven churches in Allentown in which German is preached exclusively, and fully as many more where German is on an equality with the English. Thirty years ago there were in that city only three or four churches in which German was preached. A similar pertinacity of the Pennsylvania German is found throughout the German districts of the State.

In many sections of the State the original English and Scotch Irish population has given way almost entirely to the Germans. In Berks, Lancaster, Lebanon, Northampton and other counties where, at the beginning of the present century, large and prosperous settlements of English speaking people were found, the Pennsylvania Germans have supplanted them so completely that if it were not for the inscriptions on the tombstones these English names would be entirely unknown.

The Pennsylvania Germans have made an impression on the customs and habits of those with whom they have come in contact, and have even introduced some of their forms of expression and idioms into the English of their neighbors. Thus the expression right away, so frequently heard, as, “I will come right away,” is a Pennsylvania Germanism, from grawdes wegs. Mondays, Tuesdays, is from the German Montausgs, Dinschdawgs. The German ethical dative mer, for me is another example, as “My flowers all died for me last winter,” mei blumma sin mer all dod gonga, etc. Once, so frequently heard, is a similar Pennsylvania Germanism, as “Come here once,” “Let me see once.” Kum mol her, lus mich emal sehna! The word dumb is frequently used in its Pennsylvania German sense as “he is a dumb fellow,” er is en dummer kerl. The English word “dumb” means “not able to speak,” but in German the word means “ignorant,” and hence the expression “dumb fellow” is intended to mean an “ignorant fellow,” “a stupid fellow.” The idiom “it is all,” so universally heard in English sections of country where German influences prevail, is another example. The German says es is alles all, “it is all all,” and means “there is nothing left;” but the expression anglicised is nonsensical, and yet “the money is all,” “the paper is all,” “the ink is all,” etc., are heard al-
most constantly. The adverb “so,” as frequently used in Eng­lish communities, in which Pennsylvania German influences prev­ail, is another illustration of how their idiom has insinuated itself into the English. “I can get along so,” ich kann so fort kumma; “this will not go so,” des geht so net, and similar ex­pressions are very common. The adverb then, as frequently heard, is also a Germanism. “Well, then, you may go,” weil, donn, magst du geha; “can you read then, too?” konscht du don aw lesa?

While these influences may be of a doubtful character, there are others which the Pennsylvania Germans have brought to bear on their neighbors that are of unquestionable benefit. Thus, for illustration, have they taught others by precept and example, industry and economy. Laziness is discarded by these people to such an extent that no one is tolerated among them who will not work. Even the intellectual laborer is sometimes not in the best repute among them, unless he is willing, at times, to “lay his hand to the plow.” Book agents, drummers, and even professional men find it greatly to their advantage, when they attempt to transact business among the Pennsylvania Germans, to give a specimen of their ability to work.

The farmer’s wife and daughters exhibit specimens of their industry at the annual fair. One of the interesting features of the eastern Pennsylvania fairs is the needle-work, jellies, pre­serves, butters, canned fruits, wines, bread, cakes, pies and vari­ous other articles displayed. In the homes of these women may be found similar exhibits. Their garrets and otherwise unoccupied rooms are filled with large rolls of home-made rag carpet, bags of schnitz and other dried fruits, crocks of apple­butter, clothing and underclothing of the most substantial kind, bed-quilts, sheeting, pillow-cases, stockings, gloves, and in olden times, home-spun and home-made fabrics of all descriptions enough to last the family for years. In the cellar pickles, sour­kraut, pickled-cabbage, mince-meat and other articles of diet are stored away in abundance. Besides this the house from cellar to attic is kept scrupulously clean. No dirt nor dust is allowed to accumulate on window-panes, stairways, floors or fur­niture. The house is washed out several times a week and swept and dusted daily. The beds are not infested with vermin,
nor the clothes permitted to become moth-eaten. The Pennsylvania German women are not only seen on their knees in their devotions, but when scrubbing, sweeping and dusting, which constitutes also part of their worship, an article of their faith being that "cleanliness is next to Godliness," or better that "labor is worship," or better still "in the sweat of the face shalt thou eat thy bread." Their examples of industry are not without effect on those who came in contact with them.

Among the many improvements made by the German population of Pennsylvania, in late years, that of erecting school and church edifices deserves mention. In the city of Allentown, perhaps the most intensely German city in the State, have been erected no less than five or six of the finest and most substantial school buildings that can be seen anywhere outside of the largest cities. It is, indeed, a question whether any city of equal size in this country has better school buildings and accommodations than Allentown. Nowhere in the United States are so many educational institutions to be found within the same area as in eastern Pennsylvania. Lafayette College, at Easton; Lehigh University and the Moravian Female Seminary, at Bethlehem; Muhlenberg College and the Female College, at Allentown; the Keystone Normal School, at Kutztown; Franklin and Marshall College, at Lancaster; the Millersville Normal School; Lebanon Valley College, at Annville; Pennsylvania College, at Gettysburg; Dickinson College, at Carlisle; the West Chester Normal School, the Bloomsburg Normal School; the Cumberland Valley Normal School, at Shippensburg; Lewisburg University; Palatinate College, at Myerstown, are all located either in German counties or receive their patronage largely from the German districts. Many of these institutions were built by the money of Pennsylvania Germans.

The many beautiful and costly church edifices which have been built in the rural districts of German Pennsylvania, as well as in the towns and cities, in the last twenty-five years, are an abundant proof of the liberality and progressiveness of this people. Nowhere in the whole country are so many church buildings found of equal size, so well built and furnished, and better attended services. These churches are mostly built of brick or stone, have high and well proportioned steeples, are carpeted and have improved furniture and large pipe-organs.
The manufacturing interests and public improvements on this territory are scarcely exceeded by those of any other territory of equal size. The iron industries, from the mining of the ore to the manufacturing of almost any article, into which iron is capable of being manufactured, are simply immense. Lehigh, Berks, and other German counties are literally honey-combed with ore-beds. The number of blast-furnaces from Easton to Harrisburg is counted by the score, while the rolling-mills and other iron manufactories are equally numerous. These, however, constitute but one branch of the industries found on this territory. The manufacture of hats, shoes, tobacco, silk, furniture, clothing, paper, cotton goods, etc., is extensively carried on and gives employment to the surplus population not engaged in agricultural pursuits, as well as affording development for their inventive genius. These external evidences of progress and improvement are but the index of an internal growth which is constantly going on. While it is true as is sometimes asserted, in disparagement of the Pennsylvania Germans, that none of their descendants have ever occupied the bench as judge of the Supreme Court, it is equally true that almost every other position of prominence, from Governor of the State to President of the United States, has been filled by representatives of this people, and not only this, but that for all the learned professions, as well as the different positions of trust and responsibility, they have furnished not only creditable but distinguished representatives during the present century.

While Judge Jeremiah Black, Hon. Simon Cameron and President James Buchanan may not be ranked among the full-blooded Pennsylvania Germans, these distinguished individuals have always claimed to have sprung from this people from their mother’s side, or to have German blood coursing in their veins. On the other hand such men as Dr. Gross, Dr. Leidy, the eminent surgeon, Dr. Krauth, one of the first theologians of the country, the Doctors Schmucker, John Wanamaker, and a dozen of other prominent personages are Pennsylvania Germans “to the manor born.” Many of the rising men on the bench, at the bar, in the pulpit, in the practice of medicine, in science and the professional chair, at this day, are Pennsylvania Germans who are proud of their nationality and the language of their mothers.
It is worthy of mention in this connection, that, whereas this people twenty-five years ago had not a single representative on the bench, they now have no less than a dozen who are an honor to any nationality. The presiding judges of Northampton, Lehigh, Carbon, Berks, Schuylkill, Lebanon, Union, Montgomery, Centre, Somerset, Clearfield, Clinton and other judicial districts of the State may be named in this connection.

The Bachmans, Knechts, Riegels, Hindenachs, Fackenthals, Houpts, Deemers, Laubachs, and others here in Durham, are praiseworthy examples of the Pennsylvania German element.

General Ulysses S. Grant.

BY ALFRED PASCHALL, DOYLESTOWN, PA.

(Durham Cave Meeting, July 28, 1885).

The death of General Grant cannot be called a local historical event, though he is connected with some of our older families: but it seems to me that, at this moment, with the nation standing at his bier, it is not inappropriate for the Bucks County Historical Society to bestow at least a passing notice upon the event, and at this meeting, between the death and burial of our most illustrious citizens, to briefly contemplate his character and actions.

It matters nothing to the deeds General Grant did, or the results he accomplished, what immediate spot was his birth-place, where his earlier years were spent or whence he sprung. Neither is it of importance as to his blood kin or his family connections.

The lessons of his life are apart from these. Influenced in various degrees by surrounding circumstances, as other men’s lives are, and of interest to his fellow citizens as connected with General Grant, the facts of his birth and life, together with his associations, have been recounted hundreds of times, and are familiar events with all. They will be retold to unborn generations, as are those of many other eminent men of the past, for the lessons they contain and for the encouragement they hold out, and they will serve their purpose and exert a helpful influence upon the characters of those who study them.

Here, to-day, we go not into the history of these events, further than they are shown by the character of the man whom the world has delighted to honor, and whose death the people of
the United States deplore as a national calamity. Educated a soldier, Grant would have remained in obscurity, even after some experience, save for the great civil war. Entering the army at an early date, Captain Grant rapidly rose to eminence, and ere three years had passed away, had clearly demonstrated that he was possessed of the soundest military judgment, discretion, prudence and an indomitable will, coupled with tireless industry. He was accustomed to form his own opinions after a patient and careful examination of all the circumstances, in any given case, and once formed his judgment was rarely if ever altered. His determination to fight a campaign to the finish upon the lines he had marked down has become a proverbial expression with his fellow countrymen both in and out of military life. Coupled with this force of character was the utmost simplicity. The personification of integrity and open heartedness, he trusted his fellow men, and did not look for traits in them which were foreign to his own nature. In his army experience he seldom failed in securing the hearty co-operation and support of his subordinates, and the complete and successful carrying out of his views and plans was thus accomplished. The ultimate results of General Grant's work in the army were the fall of Richmond, and the suppression of the Rebellion. It is not impossible that other generals might have succeeded in attaining this end. The army of the Union was backed by men, money and materials in excess of the army of the Confederacy and both had able officers in numbers. Still General Grant succeeded where others had failed. He took Richmond and from the time he was placed in command of the Union forces until the day of Lee's surrender, there were no backward steps taken. For the result thus attained the people hailed Grant as the saviour of the Republic, and nothing more natural could have occurred than his selection to govern the Nation he had fought to preserve.

The period embraced in Grant's administration, when President, will be the portion of his public life which will be considered the least successful. Thoroughly upright himself, and trusting other men to be the same, he was entirely without experience in matters of state craft, and his civic appointments were not made with the judgment that should have been exercised. It
was at a very critical and delicate point in the history of the Nation, when General Grant occupied the Presidential chair, and hence mistaken appointments probably wrought more harm than they would at some other period. Then again the habit of forming his own opinions as to men, and adhering to them was of great disadvantage in the Executive office, as it had previously proven beneficial in the army. President Grant, with all his mistakes and imperfections did his best, however, as an honest but unqualified man in the Presidential chair, and while future historians will not mark the two terms of administration, to which he was called by an enthusiastic and grateful people, as "successful," I believe that General Grant's personal character will at all times stand forth as clear and bright at the close of his official terms as when he laid down the sword to assume the Presidency, and that for his official mistakes the verdict will be that they were all from the most honest intentions.

Perhaps the most remarkable journey on record is the trip of Mr. Grant, a private citizen, around the world. The victorious commander of one of the largest and finest armies modern times have known, and immediately after the close of hostilities twice elected ruler of the most prosperous Nation on the face of the earth, Mr. Grant visited the leading countries of the globe and was received by princes and potentates of the earth, with the pomp and circumstance of a royal visitor. Entertained by rulers and cities, formally welcomed in every land, facilities for travel and observation never before accorded any man extended to him, his trip treated as a national event by the press of the world, Mr. Grant returned to his home a plain, unpretending American citizen, unspoiled by adulation. Just here occurred the event which has been so deplored of many—his allowing the use of his name in connection with the Presidential nomination. This in the light of subsequent events can now clearly be ascribed to his implicit trust in those whom he believed to be his friends. It was regarded by many at the time as a manifestation of weak vanity, or an undue ambition to the highest position in the land, but later developments seem to have made it more probable that designing politicians, under cover of friendship to serve their own purposes, influenced the ex-President to allow his name to go before the convention, and backed up their as-
assertions of the public's desire for his return to his former high office by pointing to the magnificent receptions accorded him on his return to the United States.

After the grand triumph, comes the sad side of our hero's life. Unaccustomed to business transactions he entrusted his money and affairs to those in whom he believed. These failed him in a most dishonorable manner, as every one knows, and the result was a broken down and poverty stricken old man, through no fault of his own, save only a simple integrity which did not understand crookedness, and a paternal desire to help his sons. Anxious that no loss might accrue to any one, even indirectly, through him, the General sacrificed all he had and made whole every dollar for which he was in the remotest degree responsible. Broken in health, troubled in mind and with age creeping on, General Grant accepted a restoration to his old rank, and went upon the retired list of the army last spring, after enjoying power, position, wealth and honors in as high degree as the public could bestow.

Suffering for the past nine months from a painful and surely fatal malady General Grant's best manhood has been apparent. Knowing what was before him he has done his best. Resigned to the wishes of his family and physicians, he has worked at his memoirs when able and when suffering too severely, has borne his pain with Christian fortitude and a soldier's bravery. After a long and most suffering illness he at last succumbed and the vital spark passed away on the 23d of July, 1885. Uncomplaining, and conscious nearly to the last, the end was quiet and peaceful, surrounded by his family and his faithful doctors and nurses. With the lapse of time, and the errors of judgment into which General Grant fell in the various capacities of officer and citizen, will be to a great degree forgotten, and his character will stand forth clearly portrayed as the greatest general of the age, an upright Executive, a modest citizen and a brave man.

How shall we rank thee upon glory's page
Thou more than soldier and just less than sage—
Shall it be as a warrior flushed with fame?
Shall it be as a statesman only in name?
No, we prefer to rank thee high as we can
And write thee a brave, generous, honest, kindly man.
The proprietary or colonial government of Pennsylvania from 1682 to 1776 seems to have been of a peaceful and conservative character. All nations and tongues and kindred were here cordially invited to unite in their efforts to form and administer a system of government that would secure to mankind the measure of human happiness believed to be incident to the province of life. Peaceful relations with the aborigines were first secured. On the banks of the Delaware, at a point marked by a great elm tree, the founder of the colony surrounded by a few judicious followers, met in council a large delegation of the Lenni Lenape tribes. "We meet in good faith and good will; no advantage shall be taken on either side, but all shall be openness and love. We are the same as if one man's body were to be divided into two parts, we are all one flesh and blood." The response was natural—"We will live in love with you and your children as long as the moon and the sun shall endure." This covenant of peace and amity had neither signature, seal nor oath to confirm it. No record of it can be found. The sons of the wilderness, returning to their forest homes, preserved the history of the great event by strings of wampum, and later generations would count over the shells on a clean piece of bark, and repeat to child and stranger the magic words of "peace and good will."

Honorable peace with the natives gave to all a sense of permanent security. Contentment and interest in the colony were inspired by assuring to a taxpaying citizenship a participation in making laws to govern themselves. The people responded promptly to the privilege, and through their representatives entered upon the work of preparatory legislation at Chester, and in a session of three days completed a form of government. By the joint act of the people and the proprietary all were united on the basis of equal rights. The rule of equality in descent and inheritance was secured in families by abrogating the laws
of primogeniture. The standard of woman was raised to an in-
heritable person in the distribution of all intestate estates. Every
resident who paid "scot and lot to the Governor" possessed the
right of suffrage, and every Christian was eligible to public of-
face. No tax or custom could be levied or collected but by law,
murder was the only crime punishable by death, marriage was
declared a civil contract, every prison for convicts was made a
work-house, there were neither poor rates nor church tithes. The
Swedes, Finns, Dutch, and all men of whatever nation were in-
vested with the liberty of Englishmen. It was a bold depart-
ure in a right direction, keenly appreciated by the newly en-
franchised men, and led to open exclamations of joy by many
leading spirits, among them Lawrence Cook, who declared for
his fellow citizens, "that it was the best day they had ever seen."
The birth of popular power and the institution of forms of
government demanded by it imposed the duty of dislodging the
prejudice and superstition lurking in many minds. The estab-
ishment of "an asylum for the oppressed of every nation" was
an invitation to the children of misfortune of every clime to
seek refuge in it. Adventurers came in throngs, demanding
personal license in the name of public liberty. The mass of
emigrants came with minds clouded by the gloomy terrors of
an invisible world of attending fiends. Witchcraft found ad-
vocacy and belief, and demanded the arrest and trial of a com-
mon scold in the person of a woman. The event was important
and the scene memorable. Penn presided as judge; the jury was
carefully selected, the Quakers outnumbered the Swedes. The
nature of the accusation was carefully considered, the witnesses
were patiently examined, the jury received the charge of the
court, and after mature deliberation returned the following ver-
dict: "The prisoner is guilty of the common fame of being a
witch, but not guilty as she stands indicted." The personal
friends of the liberated but incorrigible scold were directed to
enter into bonds that she should keep the peace and be of good
behavior towards all good citizens, and from that day henceforth
in the colony of Pennsylvania witchcraft became an extinct of-
fense. The sinful arts of conjuration were obscured, if not
eradicated, by this public trial and "neither demon nor hag ever
rode through air on goat or broom-stick," in the presence of
a Quaker judge or jury thereafter.
The political freedom of the colonists induced frequent modifications in their form of government. The Council and Assembly were in session in the spring of 1683. Addressing them in reference to the form of government, Penn said, "You may amend, alter, or add; I am ready to settle such form or additions as may be for your happiness." The question before them was "whether to have the old charter or a new one." A new one was adopted and approved by the Governor of the province. By this charter the Provincial Council was to consist of eighteen persons, three from each county, and the Assembly of thirty-six persons "of most note for virtue, wisdom and ability." The laws were to be prepared and proposed by the Governor and Council, and the number of Assemblymen to be increased at their own pleasure.

The popular branch of the Legislature had no power to originate laws or measures, but could negative or defeat those proposed by the Governor and Council. It was soon discovered that an elective Assembly, representing a large constituency, was unsatisfied with the exercise of a negative power. Discussions were frequent and animated. This led to conferences with the Council and the Governor; the associated wisdom of the many became manifest, and the privilege of suggesting measures was conceded to the Assemblymen. In return, they conferred upon the Governor the power to negative measures proposed by the Council. In the light of experience, it would seem to have been better to repose the veto power in the Executive, granting to the most popular branch of the Assembly power to originate all laws for the public welfare. As modified in 1683, the colonial government continued until 1696. Having established the colony upon principles of constitutional freedom, Penn confided the executive power to Thomas Lloyd, an eminent Quaker, and in the month of July, 1684, returned to England. Commentators concur in reporting serious dissensions among those vested with the power of government. The trouble was mainly due to the distinction between the proprietary interests and those of the common people.

In August, 1684, the province contained eight thousand souls; over these Penn had established a democracy, while his great landed interests made him a feudal sovereign. Bancroft declares, "The two elements in the government were incompatible,
and for ninety years the civil history of Pennsylvania is but an account of the jarring of the opposing interests, to which there could be no happy issue but in popular independence.” Sherman Day says, “The different authorities did not support each other as they should have done; there was constant bickering between the legislative and the executive, and between the members from the ‘territories’ and those of the province.” The ‘territories’ or what subsequently became the state of Delaware were a source of solicitude to Penn, and the representatives from them were generally hostile to the proprietary interests.

The third frame of government was adopted in 1696, and continued in force until 1700. Meantime Penn returned to his colony and applied himself diligently to a further modification of the government and in securing unity in the administration of the laws. The Assembly met in extra session in May, and again in October, 1700. A new charter or frame of government and a new code of laws were submitted. After long and bitter discussion both were adopted. The charter continued in force until the separation of the province from Great Britain, 1776. No longer was said, “God Save the King,” but thenceforth it was “God Save the Commonwealth.”

The foundation was laid in the first intestate law for the restoration and equalization of estates, long lost to the great majority of the human family. It is only by historical contrasts that we learn the most valuable lessons taught by time; and only when we realize that, for thousands of years prior to 1682, the earth’s great estates were inherited by the eldest male heir, to the exclusion of younger brothers and all sisters; and only in the absence of male issue did the female issue inherit at all, and then all females, i.e., daughters, in common, that the estate would the more certainly pass to the next male issue, it is, we repeat, only when we realize the effect of such an exclusive landed aristocracy, that we fully appreciate the great changes wrought by William Penn and his coadjutors, when, by a plain and simple law, they equalized the inheritance of all mankind in the colony, thus creating new or “colonial estates” for all second and subsequent sons and all daughters.

This enactment was among the most remarkable and provident in the history of the colony or commonwealth. Its adoption was
secured by earnest effort, and not until a double share was provided for the eldest son was the work consummated. We believe this to be the first instance in the history of the world when, by legislative enactment, the right of inheritance was equalized. Special instances, by reason of kingly power or prerogative or by local custom, may be cited where the laws of primogeniture were suspended, but they are exceptional and only serve to prove the general rule referred to.

The law of equal inheritance, as enacted 1682-3, was the logical and succeeding step to that taken by the Great Commoners of England when they fixed the right of dower in Magna Charta as a legal estate; prior to which dower, as distinguished from dower, was the gift of the husband, a matter of favor or caprice and was all the wife expected or received.

The intestate law, as originally enacted, gave to the eldest son a double portion or share. This clause was soon repealed, and practically with this modification the law has continued in force to this day. So firmly was the principle of equal inheritance anchored in the popular will of the people of the colony that it has been doomed absolutely safe as secured by law, without a constitutional guarantee, although three constitutional conventions have been held since the first intestate laws were adopted.

Additional "estates" have resulted from this colonial legislation of equal importance, as seen in the "separate estates" of married women, under the general act of Assembly of 1848, by the provisions of which a married woman can retain and control her own property, unaffected by the fortunes and misfortunes of her husband. The history of this famous act, and the adjudications of it by our courts of last resort, if fully and truly written, would be read with great advantage by the people whose interests are affected by it. It is safe to say that the judiciary supported by a conservative and ecclesiastical sentiment, was hostile to the innovation and released the husband's hold upon the wife's property with painful reluctance. Chief Justice Black was the evil genius of the period, and by a line of decisions defeated the clear intendments of the law for at least twenty-five years subsequent to its enactment. But thanks to Chief Justice Agnew, and later to Justice Trunkey, who have practically reversed the court as constituted and controlled by Black, we are
now almost back to where we were under the first adjudication of the act. So absolutely is the wife’s property secured to her now, by the law as judicially construed, that she may loan her separate estate or money to her husband, and if he fails to honor the debt, or if he becomes embarrassed financially, he may prefer her as a creditor by confessing a judgment to her, for money borrowed, upon which she may issue execution and sell his estate by the sheriff. This was the legal sequence of the act of 1848, and in effect was so held by the court in Cumming’s Appeal, Jones p. 272, the first case adjudicated, and where a married woman was declared a feme sole. But the idea of a wife having the sole power to direct legal proceedings against her husband, and if necessary to sell his estate by the sheriff, was beyond the comprehension of Judge Black, and in his judgment was not to be tolerated, and if such pretensions were claimed by the people who made the law they must be thwarted. A reference to the judicial dicta of the court, as it construed the law in 1849, Chief Justice Gibson presiding, and under Chief Justice Black at a later period, and again, under the regime of Chief Justice Agnew, will illustrate the point as well as a volume.

In Cummings’ Appeal the court says “By that act a married woman must hereafter be considered a feme sole in regard to any estate, of whatever name or sort, owned by her before marriage, or which shall accrue to her during coverture, by will, descent, deed of conveyance or otherwise. The act works a radical change in the condition of femes covert,” opinion by Rogers, J. In Bear’s Administrators vs. Bear, 33 St. Rps., page 523, 1859, the court says, per Strong, J., delivering the opinion and following the dicta of C. J. Black, in Keeny vs. Good, “It is a radical mistake to suppose that the act intended to convert the wife into a feme sole, so far as relates to her property. That is impossible while she is to continue to discharge the duties of a wife.” In Williams’ Appeal, 47 St. Rps., page 307, Agnew, C. J., said, “Here is a judgment admitted to be unobjectionable in point of honesty, given by a husband to secure his wife’s separate estate. We are asked, in a question of distribution, to pronounce it void upon the legal fiction that they are one in law. The proposition is shocking to any but the mind of a black letter lawyer, and is to be denied if it can be resisted by any proper legal principle. Unless we must, why should we go back to a.
period when legal logic, like this of the schools, was so meta-
physical that rights were subservient to technicality and sub-
stance to form? Centuries were consumed in the slow process
of legal parturition, giving birth to the benign features of the
act of 1848, securing the separate estate of married women.”

In Rose vs. Lathshow, 90 Pa. St. Rps., page 238, opinion by
Trunkey, J., 1879, Mrs. Rose issued execution against her hus-
band and sold his personal property. The court below, following
the dicta of Black, held this proceeding to be illegal. The Su-
preme Court, however, following the departure of Agnew, in
Williams’ Appeal, reversed the court below and said, “When it
was judicially declared that a judgment given by a husband to his
wife to secure her separate estate is not void at law or equity,
because of the legal unity of the parties, a principle was settled
which entitled the plaintiff (Mrs. Rose) to recover. The equity
doctrine which sustains conveyances and gifts to her by her hus-
band without the intervention of a trustee, recognizes her personal
existence, and is not an invasion of the true principle of unity con-
sequent upon marriage. Two persons are united, but it is not
true that the identity of one is lost. We have taken no account
of the foreboded ills to follow a decision that a wife’s execution
in a judgment against her husband is not a nullity. The common-
wealth is none the worse for the advanced legislation in secur-
ing married women in the ownership and enjoyment of their
property, and will not be hurt if they are allowed process for
collecting money honestly due them. An insolvent debtor may
exhaust his means in payment of a favored creditor, and he may
confess judgment to that creditor, and all his property be seized
in satisfaction thereof. This has been the law, and now that the
statute (1848) secures the wife her separate estate, when the
husband owes her, he may rightfully give her the preference.”

A review of the logical results of our “Colonial Estates,” and
the consequent enlargement and betterment of the condition of
secured and subsequent sons and all daughters, is comprehen-
sively epitomized in the census of 1880, part II pp. 1368-9. We
quote some selected statistical references to employments to show
in the ordinary nature of things the compensation, influence and
independence resulting from them, which tend to illustrate the
judicial wisdom of cutting up by the roots the obsolete common
law folly that man and wife are one in property, and that the personal identity of the wife is lost in marriage.

Whole number of adults engaged in professional and penal service in the United States

<table>
<thead>
<tr>
<th>Gender</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Males</td>
<td>2,712,943</td>
</tr>
<tr>
<td>Females</td>
<td>1,361,295</td>
</tr>
</tbody>
</table>

We will enumerate a few of the classes of pursuits in which the daughters of the country are named:

<table>
<thead>
<tr>
<th>Class</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clergymen</td>
<td>165</td>
</tr>
<tr>
<td>Lawyers</td>
<td>75</td>
</tr>
<tr>
<td>Physicians and Surgeons</td>
<td>2,432</td>
</tr>
<tr>
<td>Artists and Teachers of Art</td>
<td>2,061</td>
</tr>
<tr>
<td>Officials of Government</td>
<td>2,172</td>
</tr>
<tr>
<td>Journalists</td>
<td>238</td>
</tr>
<tr>
<td>Employees of Government</td>
<td>3,158</td>
</tr>
<tr>
<td>Musicians, Professional and Teachers of Music</td>
<td>13,182</td>
</tr>
<tr>
<td>Actors</td>
<td>1,820</td>
</tr>
<tr>
<td>Architects</td>
<td>17</td>
</tr>
<tr>
<td>Authors and Lecturers</td>
<td>320</td>
</tr>
<tr>
<td>Chemists, Assayers and Metallurgists</td>
<td>48</td>
</tr>
<tr>
<td>Clerks in Government Offices</td>
<td>1,976</td>
</tr>
<tr>
<td>Collectors and Claim Agents</td>
<td>26</td>
</tr>
<tr>
<td>Designers, Draughtsman and Inventors</td>
<td>56</td>
</tr>
<tr>
<td>Sextons</td>
<td>14</td>
</tr>
<tr>
<td>Watchmen and Private Detectives</td>
<td>14</td>
</tr>
<tr>
<td>Bankers and Brokers in Money and Stocks</td>
<td>68</td>
</tr>
<tr>
<td>Teachers and Scientific Persons</td>
<td>154,375</td>
</tr>
</tbody>
</table>

In the commercial and industrial pursuits the capitalized individuality of women is still more forcibly marked as by reference to the authority referred to will be seen.

It should not be a matter of historical amazement that women have become professional and capitalized factors in the census reports of the country. For two hundred years and more she has inherited one-half of all the broad acres of the land, and one-half of all the billions upon billions of personal property that is divided share and share alike at the close of every generation. With equal educational advantages, with enlarged capabilities, newly created ambitions and a consciousness of the power of capital, she naturally moves forward with the propulsive forces of the age and country.

It requires neither sage nor prophet to foretell the near approach of the period when her disenthrallment in the republic
will be complete, when the pulpit, the bar and the clinic will be as free to her as it has been to the more favored, and we will add the more brutal of mankind. The present and contemplated future is no conception, induced by peculiar notions upon the subject. It is the result of a cause, and whether it be for weal or woe, is inevitable, since by the law of the land we have declared the right of all to equal inheritance; as well attempt to hold back the secured and subsequent sons as the sisters in the race of life in the great republic of the world.

“Colonial Estates” are now state and national, and the world is all the better for it. It is a movement responsive to Christian civilization, and in consonance with the benediction of the Creator upon the created. “And God said unto them (not him) have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”

* The Early Clock-Makers.*

BY CAPT. JOHN S. BAILEY, BUCKINGHAM, P.A.

(New Britain Meeting, October 27, 1885.)

In looking over the old wills of a century ago, or even later, it is not unusual to find a bequest of the clock to some member of the family, with the view of retaining it among the descendants. Thus the old fashioned high clock (grand-father’s-clock) has become the grand heirloom and is handed down for generations. The early inventories disclose the fact that a valuation of from $60 to $100 was placed upon them.

Our first clocks were brought from England; and as the demand for clocks increased, clock-makers settled in Philadelphia and commenced manufacturing about 1720. Some thirty years later, a number of German and English clock-makers settled in the counties around Philadelphia, and the manufacture of clocks became an important industry in our county.

There are probably 1,700 old high clocks within our county at the present time, or one to each forty inhabitants. It is also

* The proceedings of the Montgomery County Historical Society, Vol. 1, page 187, contain an interesting paper by Moses Auge, on the “Clock and Watchmakers of Montgomery County.” Mr. Auge also made a short address on the same subject, at the joint meeting of the Montgomery and Bucks Societies held at Ambler Park, June 10, 1886.
estimated that as many more have been sent out of the county and otherwise disposed of during the last forty years, making at least 3,500 that were made by our early clock-makers.

An enterprising clock-maker of to-day could doubtless take an order to make and deliver that many clocks in a year, but when we take into consideration the condition and wants of our colonists and the citizens of the new republic, together with the meagre and imperfect tools then in use, great credit should be given to our early clock-makers.

One of the earliest and best known clock-makers was Joseph Ellicot, of Buckingham, born Eighth-month 8th, 1732; son of Andrew Ellicot and Ann Bye, the latter a daughter of Thomas and Margaret Bye, from St. Mary’s parish, England. Ellicot’s clocks bear his name with the number and “Buckingham,” although it cannot be ascertained that he lived in the township. General Davis, in his History of Bucks County, says “Joseph was a genius in mechanics, to which he was devoted from boyhood. About 1760, he made, at his home, in Solebury, a repeating watch, without instruction, which he took to England, in 1766, where it was much admired and gained him great attention. After his return, in 1769, he made a four-faced musical clock, the wonder of the times, which played twenty-four tunes and combined wonderful and delicate movements.” This clock is now in Albany, New York. Joseph made about 300 clocks and died in 1780.

Andrew Ellicot, son of Joseph, was born in 1754, and was also a clock and mathematical instrument maker, and became one of the most noted citizens of our county and country. He was surveyor-general of the United States, in 1792, and adjusted the line between the United States and Spain in 1796. “He laid out the towns of Erie, Warren and Franklin, in this State, and was the first to make accurate measurements of Niagara Falls; was also consulting engineer in laying out the city of Washington, and completed the work which Major L’Enfant planned; he was secretary of the land-office, located at Lancaster, Pa., in 1802, and in a letter to Colonel Wall, of Bucks county, he speaks of his astronomical observations made while absent on the Florida line, and how the same would be published in the transactions of the Philosophical Society, and of the great pleasure he
CAPT. JOHN S. BAILEY.

Born April 10, 1835; died August 17, 1903. Archaeologist, antiquarian and maker of sun-dials.

In his workshop at Buckingham, 1901.
would experience in a visit to his old friends of Bucks, but that weight of official business had for years past and would probably for years to come prevent him from enjoying that satisfaction.” He was appointed professor of mechanics at West Point, in 1812, where he died in 1820.

Hilltown furnished a noted maker about 1760, and some of our best clocks bear the name of Benjamin Morris, who was a descendant of English Friends. His son Enos also learned the trade and followed it a short time, then studied law and was admitted to the bar in 1780. Benjamin made nearly 300 clocks.

Solomon Parke, another famous maker, commenced the manufacture of clocks at Newtown, the county-seat in colonial days, and continued to make them for many years thereafter. A number of his clocks are found in New Jersey, perhaps more than of any other Bucks county maker. From the number of clocks bearing his name, together with their quality, yet remaining in the county, he must have been a very popular mechanic. His name upon a clock face gives a partial recommendation as to the movements in the rear.

Henry Wismer was an important manufacturer, having made more clocks than any other maker. He lived in Plumstead, on the Durham road, about one mile above Gardenville, and employed several workmen. He commenced about the close of the last century and continued to manufacture until a short time before his death, which occurred in Canada, near Lake Ontario, in 1728. Most of his clocks bear his name, with the initials B. C., for the county, omitting the township. Brass shavings are yet found on the site of his old shop.

Hugh Ely, son of Joshua, who was a grandson of Joshua, who came from England, in 1685, appeared in the business in the beginning of this century, at New Hope. He made four clocks—one of them for the almshouse of this county. Another was a musical clock for his brother Asher, which played the old familiar tunes of Yankee Doodle, Nancy Dawson and the Beggar Girl. The musical parts now find rest within the walls of a tin pan stowed away in the garret, while the clock calmly pursues its work minus the same.

Gotshalk, of New Britain, about 1760, William Maus, of Hilltown, and Septimus Evans, of Warwick, about 1810 were makers of several clocks each.
The name of Solliday was identified with our early clock-makers for three quarters of a century; Jacob of Bedminster, was a maker at the close of the Revolution, and with his son Peter still pursued his occupation as late as 1807.

Benjamin, a brother of Jacob, conducted the business in Rockhill, near Sellersville, and made a great many clocks. His son George also manufactured clocks, but mainly in Montgomery county.

Samuel, another son of Benjamin, served an apprenticeship, and in connection with his business as jeweler, at Doylestown, constructed five clocks of a superior character. This was about 1833, by which time small clocks had made their appearance. They were cheap and the demand for high clocks ceased. Shortly after this Samuel moved to New Hope, where for nearly a half century he has been known as a lumber and coal dealer, in connection with his business as jeweler and repairer of clocks and watches. Within the past week he, (the last of the line of our early clock-makers), was laid to rest at Doylestown, near the scene of his early work, at the age of nearly four score years.

John N. Solliday, who died in 1881, near Point Pleasant, made a number of clocks, and was considered one of the best makers of his time. About 1830 he made an extra fine musical clock for a neighbor in Tincum, which played three tunes. The old man kept it in running order until 1880, when this elegant piece of workmanship not excelled in this country or abroad, was sold, and it now adorns a gentleman’s hall in New York city.

There also existed amateur clock-makers, who would make one or more time pieces, have their name upon the face and then cease. Jewelers, not manufacturers, would also make sales for the makers and have their own names placed upon the faces; so it does not always follow that the name upon the dial in every case designates the maker’s name.

Our early artificers used great precision and mathematical genius in the construction of their work. For hundreds of years clocks had been rude and irregular, but after the application of the pendulum, discovered by Huyghens or Galileo, they became more accurate, and improvements were continually added. Among these the snail is the more prominent. By this device the works for striking were less complicated and converted the clock into
a repeater, always striking the hour as the hands pointed. Thus by a cord attached to a small lever, or dog, in the clock, running from thence to the bed-room, any hour of the night could be ascertained by a slight pull.

Occasionally clock movements were sent over from England ready to put together. The moon and monthly wheels were principally made at Birmingham, England. The painting and enameling of moons and faces, together with the engraving of brass faces, were done mainly in Philadelphia by regular artists and engravers. The twenty-four hour clocks were furnished with a chain and one weight and rarely with moons, while the eight-day movements have two weights, and as extras, in additions to the moons, the long-sweep second hand, a weekly calendar and sometimes quarter-hour bells in striking.

It is not generally known that the moon wheel is arranged with two moons on its surface, so that as one sets behind the hemisphere another rises on the opposite side, and that there are fifty-nine teeth on the outer edge or rim of each half of the wheel. As the socket of the hour hand revolves around the face twice in 24 hours, it engages each time with a tooth of the moon wheel, which in 29½ days carries the moon through its lunation. A lunar month is 44 minutes longer than the time made by the clock, hence in one year the clock has lost eight hours, or in three years it loses one day, and the moon-wheel should be set forward accordingly. This ingenious contrivance has been in use for centuries.

The clock cases were made by cabinet-makers, who exhibited great skill and fine workmanship. Our native woods, walnut, cherry and maple, were generally used, yet many mahogany cases were made and some handsomely inlaid.

Some clock-makers furnished sun-dials, which served as time keepers. The Gnomon shadow indicated the time of day, being parallel to the axis of the earth. They were often made of cast-iron but more frequently of lead, the mould being made of soap-stone or sometimes of wood, which was easily worked. They were constructed for a perpendicular or horizontal position, being placed against the side of a building or on a post convenient for observation; different latitudes required a difference in the lines of the dial. Paul Preston, of Buckingham, an associate of Franklin, a great mathematician, was a dial maker.
On the advent of the Yankee clock, the small size and price depressed the old clock-makers' business, and the old clock with its great tall case ceased to be made; but while thousands of the cheap clocks have long since passed away, the early clock-makers' work still exists, and in many instances, although constantly running for a century or more, they show little signs of wear.

So when we review our history, as artisans or mechanics, for the last century or longer, omitting the clock-making of a recent date by Louis Spellier, of Doylestown, there has been no such artistic handicraft displayed within our county as that performed by our early clock-makers.

During a period of thirty years from 1840 to 1870, the high clock passed through a crisis. Hundreds were sold for a trifle and many, on account of size and trouble in moving, were broken and the works sold as scrap. An instance is related of an extra fine mahogany case, with fine movements, being sold at auction, in 1872, for twenty-five cents. The clock had fallen on its face some twenty years before, which disarranged its works. It was taken to the garret, where the mason wasps used the case and works for nests. Forty-eight hours' work reclaimed its originality and fifty dollars were made by the operation. A woman sold an old clock for a trifle, as it took up so much room; it passed through several hands and finally she desired its return. It now graces the old corner of its early days, at a handsome advance in price. A gentleman lost sight of his great-grand-father's clock and employed a party to look it up. It was traced to the woods of Wisconsin, was re-purchased and returned, at great expense, and the old relic now serves its owner as a reminder of his ancestors, as every Saturday night he closes his six days of labor by winding it up with the key they used, looking upon the face they looked at, listening to the peculiar yet regular tick that they heard. Its pendulum has swung back and forth nearly 32,000,000 times yearly; it is hoped that generations yet to come may derive the same pleasure from its almost animated form that he does.
Penn and His Plans in Pennsylvania.

BY HOWARD M. JENKINS, GWYNEDD, PA.

(Amber Park Meeting, January 10, 1886.)

From Deal, at the beginning of autumn, 1682, the Welcome spread her sails for the west. With her hundred passengers (nearly one-third of whom were never to see the new home to which their hopes were turned) the little ship set out bravely to contribute by her voyage a great and notable event in the history of mankind. As she left the Downs, and passing slowly westward through the uneasy Channel, dropped astern the white cliffs that mark the English shore, we may think that the tall, straight figure of the young leader in her enterprise rose conspicuous from the groups upon her deck to bid farewell to the home he left behind. In those waters his father, admiral of the navies of England, victor over the terrible Van Tromp himself, had sailed triumphant fleets; while now, in this single modest craft, flying no emblem but that of peace, surrounded with a little company of English country folk, he set out to undertake the building of a fabric, social and political, of which the world as yet had no example, and in which it had little faith. Stout heart as the old admiral doubtless had, stout, too, and more serene was the courage of the son! Already famous, though not yet thirty-eight years old, Penn had had a wide experience of life. He had seen in his boyhood the wreck of the monarchy, the rise of the commonwealth, and the defeat by crafty Cromwell of those brave and generous spirits, who, anticipating by more than two centuries the progress of English liberty, hoped even then to make the commonwealth real. He had seen the confusion when Cromwell died, the revels when Charles came back, the proscription of those who had been too slow in changing sides, the transition from Puritan strictness to Cavalier laxness. He had traveled through Europe, to observe the manners and get the culture of the continent, and he had taken part of his time to study, as Barclay did, the basis of Protestant doctrine, as it was then taught by the most eminent of the Reformed theologians in France. Fifteen years had passed since he had joined
in the religious movement of the Friends. Among these, who had now become a numerous body, spread into the four quarters of the British kingdom, and setting up meetings in every American colony where a relaxed persecution would permit—among these Penn had taken his place, not precisely as a leader, for it was, and is, a democratic body, which Fox had formed, but as one of the most trusted and trusty of elders. In a new order of knighthood he had won his spurs. Before the magistrates of London he had asserted with dignity and firmness the rights of his own citizenship, and the inviolability of trial by jury. He had plead for and defended the rights of conscience in the courtroom, in the assemblies of the people and at the throne of the King. In the Tower once and in Newgate twice he had been confined "for truth's sake." He had written his "Sandy Foundation Shaken" and "No Cross No Crown," two of the most famous polemics of his age, not to mention many minor pamphlets. In Germany he had made two extensive tours; throughout England his presence was familiar and his voice welcome in every shire from Cornwall to Northumberland. Drawn to the new world as a place where the plan of social organization upon Christian principles might be tried with the greatest possibilities of success, he had gathered his company from among the sober and earnest membership of the Friends, and now turned with them to join in the heroic enterprise of American colonization. With him were ancestors of many of the good people of this present good county of Bucks—two or more of them ancestors of my own, through the female lines, and giving me a right which I value to look back to the voyage of the Welcome with a feeling of personal share and possession. Doubtless many of the hundred were friends and associates of Penn. There was Thomas Fitzwater, a husbandman, from Hamworth, in the county of Middlesex, by London. Of the thirty who died on the passage, victims of that dread scourge, the small-pox, his wife Mary, and children Josiah and Mary were three. Two Sussex men there were: John Rowland, of Billingshurst, a husbandman, with his wife, Priscilla, and William Buckman, of Billingshurst also, a carpenter, with his wife, Mary, and two children. A group of Yorkshire people, representing one of the most fruitful fields of Quaker growth made a notable portion of the company. Here were Nicholas Waln, one of the brightest and ablest of the emi-
grants who from the time of his arrival took an active and useful part in affairs, and his wife and three children. Here were the Walmsleys, a larger family, Thomas, the husband and father, a miller—possibly a millwright—by occupation, destined to live but a short time in the new home. Then Thomas Croasdale and his wife, Agnes, and their six children; Cuthbert Hayhurst, who died the following March, and his family, and Thomas Stackhouse and his wife Margery. With them, too, a shy yet adventurous lad, from far Cumberland, in the north, Joseph Kirkbride, the eloped 'prentice boy, with his little bundle of clothing, his hopeful heart destined to no disappointment as the result of this bold undertaking.

Preceding the Welcome there had been, certainly, many other venturesome ships. These were not the first pilgrims. The Mayflower had crossed more than sixty years before, and the ships of Minuit, bearing the Swedish settlers, had reached the west bank of the Delaware forty-four years earlier than the company Penn was now bringing to join them at Christiana and Upland. The movement across the ocean of a people seeking new homes and leaving the old ones behind forever was already impressive and commanding. Nothing appears in all the history of the human family's removals so wonderful as this from the shores of western Europe to those of eastern America, that began with the seventeenth century, and now, as the nineteenth moves toward its last decade, still deepens and broadens in volume. Other migrations, great as they have seemed, shrink by comparison. Made in pursuit of conquest or under pressure for the means of subsistence, they have a mean and ignoble character beside one whose object was to establish the new home of an industrious and progressive people. Moreover this had a strong serene courage in its steps. Unlike the migrations on the land surface of the old continent, that moved by easy stages from stream to stream, from valley to valley, driving their flocks and herds along and easily carrying their household goods, this coming to the margin of the great and almost unknown sea, set out to cross it in the face of perils that might well have shaken the stoutest heart. Forced to embark in the small and feeble vessels of the time, with rude appliances of seamanship, with imperfect knowledge of navigation, this braved the storms and
struggled with the waves for weeks and months in a voyage of three thousand miles.

This we may say as to the whole movement. It had, from Raleigh's voyages down to the day the Welcome weighed her anchor, these characteristics of high heroism. But greater in moral aspect it became when the emigrants sailed out not merely in pursuit of temporal prosperity—that "cumber" which Penn warned his wife and children to beware of—but to secure for themselves and to establish for their children liberty of conscience, freedom of faith, Christian tolerance and liberality of belief.

You may cross the Atlantic ocean now in about a week. From Sandy Hook to Queenstown the fastest steamships, at the most favorable season, run in less than seven days. But the company on the Welcome, leaving the Downs on the last day of August or the first of September, rejoiced to find themselves in sight of the American shores forty-two days after their last lingering look had rested on the vanishing line behind them. "That day six weeks," says Penn in one of his letters, "we lost sight of land in England we saw it again in America." "I came into this country," he says in another letter, "on the 24th of October;" and this is understood to have been the day on which his ship made the entrance to Delaware bay. On the 27th he had reached the front of the town of New Castle, as the records of the county (now in the offices of the new court-house at Wilmington) show; and on the 28th he received at New Castle formal delivery by the Duke of York's commissioners of the possession and "seizin" of that territory which now forms the state of Delaware. On the 29th, as other records show, he had reached Upland, presently, at Pearson's suggestion, to be renamed after the ancient city of Chester—the "Castra Legionem" of the Roman soldiers in Britain.

Let us imagine for a moment what feelings animated the voyagers as, unaided by the buoys and lights which at every point now mark the channel for the pilot, they cautiously sailed up the expansive bay. Mingled emotions doubtless thrilled their hearts. If they allowed themselves to reflect they recalled the ties of home and kindred and association which they had sundered; and they must have sadly thought, too, of the thirty missing ones, great and small, whom death had claimed. But we may easily believe that they cast aside, for the time, thoughts of what
lay behind to indulge their expectations of the future. Much lay before them—all the glad promise of new and peaceful homes, where beneficent laws justly administered should be the rule among a contented and virtuous people. On their right hand, before they reached New Castle, they looked inland, no doubt, to discover the signs of Fenwick's colony, at Salem, settled seven years before, and then discoursed among themselves on the other Quaker colony, which had passed higher up, in 1677, and begun the town of Burlington. The season was late, autumn was chilling into winter, yet we may believe the low shores of the bay were still green, and that inland the great forests of oak and hickory and maple remained bright with color. The land seemed good; twelve leagues at sea they had snuffed the scent of it, Penn tells us, and the odors were "as sweet as a garden new blown." Cheerfully—nay, gladly—they must have enjoyed the arrival at the little riverside town of the Swedes and Dutch, and heard the chains rattle as the ship swung round to her anchor. From all the inhabitants they received welcome. Never was a ship more fitly named. The Swedes, the Dutch, the English, the Indians pressed forward to greet them. The fame of Penn had preceded him. To be under the patronage and protection of one whose ideas were so humane and plans so just was a glad prospect to every one whose scheme of life was built upon a foundation of good purpose. It was indeed an auspicious arrival. Thirty years of active life lay before the new governor, and in him almost entirely lay the great possibilities which were to have their fruition in his commonwealth. Had the Welcome never come to land, had Penn been among the thirty smitten with death upon the voyage, the history of Pennsylvania—and of America—would have been differently written. He, and he only, stood forth in 1682 as the one capable to execute his own plans. Well might the settlers extend their open hands and gladly might the simple natives gather about him. In all the long list of those who had set foot upon their shores—in the midst of many whose names are famous and whose exploits were brilliant, from Raleigh and Hudson down by Miles Standish and Winthrop to Roger Williams—Penn has his own eminence and his own fame. As he stepped ashore, on that day two centuries distant, he came to affect for all time the civilization of the new world.
For the Commonwealth that Penn founded was and is great. It is so written, and this fact no future can destroy, though bringing as it may for its own record decline, decay or dissolution. Where faults lie in the structure is chiefly where the builders have departed from the plans of the architect. His foundations were broad and solidly laid; what he did he did well and honestly. That his plans were perfect we do not know, because it is not within the range of our own capacity to declare what, at any particular period, perfection in government would be. But that in the main they went beyond the mark of all that had been known before, that they showed at once a greater wisdom, a broader spirit, a more exact justice, a truer humanity than the world had yet experienced, no one whose word is of any consequence has ever thought it worth while to deny. No impartial historian who has studied them has ever taken any other than this view; he has acknowledged with enthusiasm that the central and controlling thought in the beginning of the new state was that same goodness of heart, that same fairness of dealing that to the minds of the people with whom Penn’s conversion had united him constituted the practical evidence of the Christian religion. Democracy, the equal rights of all, the elevation of none at the expense of others, the oppression of none for the advantage of others—these were principles in government flowing as naturally from the teachings of George Fox as the commoner precepts to pay debts honestly, to live soberly and to be plain in speech, behavior and apparel. “The doctrine of Fox and Penn,” says Bancroft, in his great chapter on Pennsylvania, “being but common creed of humanity, forbids division into contending factions and insures the highest moral unity.” And he adds, a little further on, what is so far pertinent to my present purpose that I take a half dozen sentences bodily: “This is the praise of William Penn, that, in an age which had seen a popular revolution shipwreck popular liberty among selfish factions, which had seen Hugh Peter and Henry Vane perish by the hangman’s cord and the axe, in an age when Sidney nourished the pride of patriotism rather than the sentiment of philanthropy, when Russel stood for the liberties of his order and not for new enfranchisements, when Harrington and Shaftesbury and Locke thought government should rest on property, Penn did not despair of humanity; and, though history and experience
denied the sovereignty of the people, dared to cherish the noble idea of man's capacity for self-government. Conscious that there was no room for its exercise in England, the pure enthusiast, like Calvin and Descartes, a voluntary exile, was come to the banks of the Delaware to institute 'the holy experiment.'"

For the proof of these statements we need only to examine in detail the remarkable code passed by the first Assembly, called by Penn, immediately after his arrival, and which met at Upland early in December. The study affords the tangible and exact evidence of the extent to which the system of Pennsylvania, much of which yet survives, went in advance of the time when it was formed. In the first place it enacted liberty of conscience. It is in dispute whether Roger Williams, in Rhode Island, and Calvert's colony of Catholics, in Maryland, had already done the same, but no one disputes the plainness and distinctness of Penn's enactment. It appeared, then, as a marvel of liberality, and it remains to be the jewel in the crown of Pennsylvania's colonial action. Apart from this, the humanity of the Quaker idea stood out in the penal system which the new code had created. In that day death was the penalty in every country for a long list of crimes. It was the brutal age. If we venture to look back into the laws of England, contemporary with those passed by this little assembly at Chester, we shall be not only struck by the contrasts between the two but shocked with the spectacle which English society presented. It was then that, quoting the words of Macaulay, the gentleman of leisure "arranged parties of pleasure to Bridewell, on court days, for the purpose of seeing the wretched women who beat hemp there whipped," and "a man pressed to death for refusing to plead, or a woman burned for coining, excited less sympathy than is now felt for a galled horse or an overdriven ox;" "if an offender was put into the pillory it was well if he escaped with his life from the shower of brickbats and paving stones," and if he was tied to the cat's tail, the crowd pressed round him, imploring the hangman to give it the fellow well and make him howl."

In the face of such a sentiment as this it was that the Assembly dared to exempt from the punishment of death everything except the single crime of willful murder. Nearly two hundred offenses were at one stroke taken from the list to which by the English laws capital punishment was awarded. Look-
ing toward that great truth in penal knowledge, that, in the cases where reformation of an offender is possible, enforced labor is the cure for crime—as idleness is the temptation to it—it was enacted that all prisons should be work-houses. It was provided that jailers should not oppress their prisoners—an enactment whose need could be testified to by many of the unfortunate who for the sake of their religious belief had suffered in the horrible jails and dungeons of Great Britain. Equality of heirship was established by the abolition of the privilege of primogeniture. The form of affirmation was provided instead of an oath. The right of suffrage was extended to all who paid "scot and lot"—i.e., their share of taxation. No taxes could be laid except by laws passed by the representatives of the people in their assemblies. There were neither poor rates nor tithes. A false accuser was made liable to double damages. The laws were to be made public, and even taught in the schools, so that all might know their purport. Fines should be moderate, so that no oppressive judge should ruin a man by excessive severity. Parties to suits might appear and plead for themselves. The records of the courts should be brief and plainly written. Fees and salaries should be moderate, and be hung up in a list in every court, and any officer convicted of taking more should repay two-fold and be dismissed from his place. This was humanity enacted into law. Much of it was new, nearly the whole far in advance of the time—part of it, perhaps, too progressive to be then altogether practicable. Well might the Swedes exclaim, when the Assembly had finished its work, "This is the best day we have ever seen." With the spirit in it of heroic Gustavus Adolphus and of wise Oxenstiern, their own colonial foundation had been fair and liberal, but they discerned in the system of Penn a character whose broad beneficence made a new revelation of the possibilities of human government.

And not only to the white men along the Delaware was this a good day—it was good, too, to those who owned, (if any one can individually own the planet which we inhabit in common,) the soil which the new-comers desired to use and enjoy. Here was a man come who sincerely wished them well. He had written to them, by his commissioners, more than a year before, that he desired to gain their "love and friendship by a kind, just and peaceable life." He had told them, in another letter, that those
who would come as his colonists were a "just, plain and honest people, that neither make war upon others, nor fear war from others, because they will be just." He had assured them in still another letter that the laws should include provisions for their protection, "nor will I ever allow," he said, "that any of my people shall sell you rum to make you drunk." The laws passed at Chester had provided in a section of more than usual length and couched in the strongest language, for the punishment of any who should sell "rum and brandy and such like distilled spirits" to the Indians.

Such a man as this was rare. He was of a new and unusual sort. The Indians may well have wondered and rejoiced at his coming. They had held councils and made treaties with Europeans, up and down along the Atlantic, for three-quarters of a century; but they had learned by sad experience that the smooth words they heard were often only "from the lips outward." Penn was one of the first who truly threw himself upon their good faith, and relied implicitly upon that spark of goodness which, as his doctrine taught, must be in them as in every other human being. And now, mark! is it not wonderful how this confidence was justified? For seventy years there was peace with the Indians. The other colonies, with scarcely a single exception, had their Indian wars, abounding in horrors, the recital of which shocks us to the present day; but Pennsylvania, until long after Penn's death, never had one. The Indians were peaceable and friendly neighbors; rude as their manner of life was, they had and manifested still that spark of common humanity upon which Penn relied. How was it then? Is it to be explained in any other way—this peaceful intercourse between the white men and the red in Pennsylvania—than as the justification of the belief that just treatment from the one side would secure a return of it from the other? Little indeed has the American Indian, pursued and perishing for three hundred years, the remnants of his race disappearing in our own day, to relate of such experience. Horrid massacres of the Indians, before the advent of Penn, had disgraced the rulers of the colony at Manhattan and fierce wars had ensanguined all New England. Maryland, and Virginia, too had had their conflicts with the natives. North and south of Pennsylvania the story was the same. Such facts, I venture to think, dismiss the pretense that
the tribes who fished and hunted here had a singular and exceptional mildness of character. It is beyond belief that with warlike Indians upon all sides it should happen that the Quakers, full of the purposes of peace themselves, should come to the exact spot, and the only one, where gentle savages were to be found. The explanation, I think, does not lie in that direction. Penn had faith in his own principles. He believed that mankind were of one blood, fashioned by one hand, touched by one nature. He bravely tried the Indians with whom he had to deal and they stood the trial. What chapters might have been written in the history of the American colonies, unstained by blood, free from the recital of dark cruelties, if there had been more of this practical application of the Christian doctrine! Philip of Pokanoket—brave, desperate hero of his red race, Philip himself might have lived out his days and have been laid quietly with his fathers at Mount Hope, as unknown to the fame of revengeful slaughter as the now forgotten sachems of the Brandywine and Schuylkill, had there prevailed everywhere that faith in the brotherhood of man that was declared in the words and letters of Penn, and solemnly engaged under the elm at Shackamaxon.

Let us remember, here, that the Indian policy established by Penn never broke down. The time never came when it was found to fail. The time did come when it was thrust aside by the forces exterior to those which the Friends were able to exert. You will look in vain through the history of the Pennsylvania settlements, even those of the frontier, up to a certain date, for any story of Indian troubles. You will find that there were no such troubles for almost three-quarters of a century after Penn's coming, and for more than half a century after his final departure for England. In the meantime the Indian wigwam was open to the white man, and in the white man's cabin door the latch-string hung outside. It was past the middle of the eighteenth century, when, as England and France engaged in war at home, the waves of their colonial discord swept down from the north and west upon Pennsylvania and engulfed her peaceable people. From the time when England's policy in America demanded the arming of the colonies, not for their sake, but for her advantage; when the great game for power began between her King and the King of France; when Canada was one of the objects of conquest, and Acadia, with her sad exiles, one
of the victims; when intrigues to keep the alliance of the Indians, other intrigues to seduce them from alliances already made, and in general methods that stimulated their worst nature and stamped out their best reduced the whole English policy—like the French—to the level of barbarism; from this time, I say, you fall upon the record of Indian troubles along the border of Pennsylvania. From the day of Braddock, with his ill-starred expedition, there appear in all the chronicles of the frontier counties the details of bloody encounters, savage reprisals and cruel revenges. It seemed as though the policy of the government at home, and even that of her sister colonies, could no longer endure the sight of Pennsylvania's peace. That devil's broth, concocted along the Canadian line, where the schemes of France encountered the plans of England, boiled and stirred always in the green valleys of the Mohawk and Genesee, where the aid of the great Iriquois was sought by both nations with all the evil means that had been found potential; this was the drink of death sent by their neighbors to the colonists here. I confess that the history of that time is not one to be easily read with patient philosophy. Nor is it one to which justice is often done. Even such historians as Parkman find it convenient to belittle the Pennsylvania record, and to gloss that of the other colonies; to ignore the merits of a system which maintained peace by doing justice, in order to describe without shame the wars that grew from distrust, jealousy and injustice.

Nor need we avoid—nay we must justly recall at this point—another great feature in Penn's system of 1682 which was trampled down in the rush of outward forces in spite of the exertions of those who would have maintained it. Penn had provided no soldiers. He had kept no army. There was not even a militia in his day. He had meant that the law should lay its hand upon evil doers, but he expected that sheriffs and constables would suffice for its enforcement. In the French and Indian wars this plan of government went down. It did not fail; it was ruthlessly swept away. Do we, then, ask whether it be possible that government can exist without the naked sword in the hands of justice? Do we inquire whether that maxim is correct that the law without an army as its ultimate means of enforcement is no law at all? Does the whole of our civil system,
orderly and serene as it mostly seems, rest, after all, upon a bayonet?

To ask these questions without answering them must serve the present purpose. They would involve too much to be hastily answered, even if it be that the experience of society, after nineteen hundred years of this era, affords a solution at all. But it must be altogether reasonable that each should speak for himself, not as a dogmatic declaration but as an individual expression, not as a general and sweeping decision but as a single atom of testimony thrown into the great scale. The question is whether Penn's great plan of a Christian commonwealth is not nearer the true ideal than that whose standing army oppresses at home and menaces abroad; whether the serene faith with which he set out to establish it does not elevate him in the estimation of every civilized observer immeasurably above the statesman whose scheme of selfishness requires at every step the support of force; whether there is not something better in the gospel of John than in the chronicle of Joshua's slaughters in Canaan. Penn may have been too far before the millennium to be within the reach of possible success, but dare we deny that he stretched his hand in the right direction?

Nor must we lose sight in a study of the Indian policy, and the peace plans, of one of the causes why Penn's commonwealth could not be preserved in the completeness of his design. He did not know how nearly the whole of western Europe would be stirred by his invitation to come here and settle. He projected —using his own words—"a free colony for all mankind," and then he threw his door wide open. Here was neither proscription nor persecution. Here was neither distinction of rank nor difference in privilege. The world came trooping in. Fifty years after the Welcome's voyage the Pennsylvania colony had become the home of a great variety of people, of diverse nativity, language, religious faith and habits of life. Here were Swedes, English, Hollanders, Welsh, Irish, Scotch and Germans. Here were Quakers from Yorkshire, Presbyterians from Ulster, Schwenkfelders from Silesia, Mennonites from Switzerland and the Palatinate, Lutherans from the central German states, Calvinist Reformed from Holland, Episcopalians from England, Baptists from Wales, Moravians from Saxony and Roman Catholics—a small number—from various quarters.
This was cosmopolitan, indeed. Of such diversity the Pennsylvania which we know has been constructed, and it has followed naturally that when any of these elements, or any combination formed of them, became stronger than that which cherished the plans of Penn, something in his scheme must give way. Thus it has been; Pennsylvania shows to-day the moulding hand of its founder, yet there have been change and alteration in details, as other theories and different plans than his have prevailed. It has taken a long time to fuse the mass, to bring it into a homogeneity of character. Nevertheless, the process goes on. In essentials, Pennsylvania is coming to a concord of her forces. She begins to exert again in the family of American States that moral influence which she exerted when she first took her place in the family of American colonies. This justifies Penn. It rewards him. It will be his triumph, still further, as in the future his precepts are still further adopted. For it was he who declared:

"Wherefore governments rather depend upon men than men upon governments. Let men be good and the government cannot be bad. If it be ill they will cure it. That, therefore, which makes a good constitution must keep it. Namely, men of wisdom and virtue." And in that maxim, holding our courage and our purpose, let us hold our faith.
What is the true American policy? What is the one great end at which the people of this country and their representatives in Congress should steadfastly aim? It is obviously not a policy of "territorial aggrandizement," which is simply a large name for theft of other people's property. That policy ended for us when slavery was abolished. We have space enough and to spare. No sane American any longer hungers for Cuba. No American who loves his country can desire political affiliation with the half-Spanish, half-civilized and turbulent races of Mexico and Central America. No self-respectful American wishes to annex Canada until the Canadians wish it.

Our people have none of that diseased thirst for glory which has impelled France to squander lives and money in foolish campaigns in foreign lands. The motives which cause Russia to cast longing eyes upon Constantinople, and to wage perpetual warfare in the deserts of Asia, have no counterpart here. Unlike Germany, we have no dynastic ambitions to gratify, no conquests to maintain by force, no hereditary enemy to guard against. There is not here, as with England, an imperious need of foreign markets for our wares, and there is no allurement to that policy of relentless greed which has destroyed Ireland, blighted India, and cursed China with opium.

Our geographical situation, our climatic conditions, the political privileges of our people, the very nature of our government, exempt us from the impulses which compel these nations in such directions. We hold a position wholly unique. No other nation ever had such a place, such a government, such a territory, and such opportunities. The important thing here is the welfare of the individual man—of the individual man who lives in our own land, and who is a factor in our problem exactly equal to the highest and the lowest of his fellows. Here every male human being counts one. He is a lord of a land in which all material things are possible. There is no mineral
used in the arts which he may not dig from the soil; there is no staple which that soil will not produce. There is no warmth of perpetual summer, no variety of changing temperature, no intensity of cold which he may not find within his own borders; and he is equal to the most exacting requirements of dextrous handicraft. Whatever man, in his most highly civilized condition, wants for his necessities, or for the indulgence of his luxurious tastes, can with few exceptions be grown here or made here. We have within our confines an epitome of the whole fertile earth. We need be dependent upon nobody. We could go far towards supplying the demand if everybody were dependent upon us.

Such a people, so richly equipped with energy and skill, so completely unfettered by privilege, and living in such a land, have a policy plainly, by circumstances, outlined for them. It is an industrial policy of vast and far reaching possibilities. It is a policy of peace and not of combat; a policy of work and not of war; a policy of triumph over matter and not of victory over men; a policy which may, and ought to, be consecrated to a high purpose which shall bring blessings to us first, and then, perhaps, radiate them over the face of the earth.

Plainly stated, the true American policy may be said to be this: To put this nation, as speedily as may be, into a position of industrial independence; to use all the rightful powers of the people and of their government to develop our resources so that we can live, if we will, precisely as well as if all the remainder of the surface of the globe were sea.

There are few notions more groundless than that foreign commerce is a necessity for every nation. It is a necessity for most nations, but not for this one. Interchange of commodities is essential to prosperous civilized life. Man requires the products of the labor of his fellow men. The higher we climb in life the more we need to exchange the fruits of toil; but mere passage of the sea is not requisite to fulfillment of these ends. The conditions are fully met when the millions of a rich and free country grow and make all things needful, and trade with one another. What we must have is full supply of our wants, and if we can supply them fully by our own efforts the whole purpose of commerce is achieved. We alone, of all the na-
tions of the earth, can do this. To try to do it should be our unremitting purpose. What we now export is our surplus; but, under right conditions, there need be no surplus. When a surplus is threatened let some turn aside from producing that thing and begin to produce material of which there is less than enough. The accelerated diversification of industry is the secret of national prosperity. To grow only what is wanted is healthful economy. To stop producing when enough has been produced is to keep trade from stagnation. Turn the excess of water in an overflowing river into channels of irrigation and there is increased fertility. Use, upon undeveloped resources, human energy that inclines to waste itself in overcrowded industry and there is gain to the old industry, to the new and to the nation. Therein lies the solution of the problem of the establishment of real and enduring prosperity.

We pay seventy millions a year for sugar. Much of it we pay to slave-holders. All of it we pay to foreigners. Every pound of sugar we need can be grown within our own borders. France and Germany and Belgium have sugar for export. The profits from this traffic they keep at home to enrich their domestic commerce and to give large profits to the tiller of the soil.

The incredible folly which would surrender our sugar duties to foreign planters would make sugar growing here impossible. The wise statesman is he who would take, annually, a few millions of those duties and expend them in bounties to American growers of beet-sugar. That is an investment which would be repaid ten thousand fold.

We imported last year flax and flaxen materials to the value of $30,000,000. We can grow here flax enough for the needs of the human race, and there are no spinners and weavers better than ours.

Already we grow 85 per cent. of all the wool we consume. Under a judicious system we can supply the whole of the home demand.

We now buy abroad about $16,000,000 worth of raw silk; but in our Southern states the mulberry flourishes and the silk worm will wind his glossy shroud as well as in Italy or France.
No doubt tea can be grown within our own borders. Certainly we can make tin plate, every pound of which is now imported. We are now wholly dependent upon Europe for the aniline colors, which lie latent in the coal tar that we expend for coarser purposes. These are but suggestions of wide and great possibilities.

When the American farmer has thus enlarged the number of his products, and when American factories make all the linens, the woolens and the silks that Americans need, it will be of little importance to us to seek a foreign outlet for our grain products. The agricultural industry will have such diversity that there will be no need for farmers to watch with anxiety what London has to say about the price of grain. We need not fear when we hear that India and Russia are shipping wheat and extending cotton culture. We shall have a home market greedy for material. We shall have sugar farms, flax farms, tea farms and silk farms as a relief from the superfluity of grain farms. We shall fulfill all the conditions of a prosperous community. Every talent will have employment. Every soil will have use. Every physical want will be met. Every peg will have a hole. With the ice crop of the Kennebec at one extreme, and the orange crop of Florida at the other, we shall fill all the possible spaces in our home industry and offer to mankind the unprecedented spectacle of a people who ask nothing of the other inhabitants of the rolling earth but that they follow, so far as they can, so good an example.

Is this a selfish policy? Yes, in so far as it aims first to achieve high results solely for our own country. But observe, first, that it proposes to hurt nobody; second, that the doors are open for others to come in and help in the work; and third, that it fulfills what seems to be a divine purpose. The Creator does not offer possibilities with an intention that men should neglect them. When he made this land and put into it a people whose industrial powers are unsurpassed, the inference is fair that he intended these people to make use of these materials.

Shall we plant sod over a gold mine because Australia has gold which she would send us? Shall we abandon Florida to crocodiles and malaria because Sicily has oranges? Shall we spin no cotton because Lancashire has muslins she must sell?
Shall we hackle no flax because British greed has left but that one industry to poor Ireland? Such a doctrine has no warrant in experience or revelation. These things are ours, and woe to us if we do not use them valiantly and faithfully.

By what means shall these ends be attained? By resolute maintenance of the protective tariff system, and by a liberal and judicious distribution of bounties. It is as fair to encourage sugar growing by use of bounties as it was to open up the West to settlement by bounties to trans-continental railroads. The beet-sugar industry of Europe was born of the bounty system. Our cotton crop is the offspring of protection. Both are of inestimable value to the respective countries and both justify the wisdom which used public power and public money to make them possible.

In conclusion let me make one reflection of a more serious nature. No policy with respect to material things, however successful it may seem to be, can have true and lasting success if it be accompanied by decay of public morality and by growing indifference of citizens to the solemn obligations of citizenship. These are the two evils which especially menace our country. If they shall triumph, the ultimate ruin of this nation, in spite of its riches, is as sure as the operation of retributive justice.
Edward Hicks,

BY HANNAH E. HOLCOMB, NEWTOWN, PA.

(Ambler Park Meeting, June 10, 1886.)

Edward Hicks, an approved minister of the Society of Friends, was the son of Isaac and Catherine Hicks, both regularly and directly descended from Thomas Hicks, of Long Island, a man learned in the law and for a number of years chief justice of that province. Edward's paternal grandfather, Gilbert Hicks, married the daughter of Joseph Rodman, of Long Island, who provided the young people with a home on a tract of land of about 600 acres which he owned on Neshaminy creek, 20 miles east of Philadelphia. Hither they came in 1747 and here Edward's father, Isaac Hicks, was born in 1748. Subsequently Gilbert sold this large farm and bought a tract of 100 acres at Four-Lanes-End, and on the southeast corner he erected the brick house in which his grandson, Edward, was born and which still stands in the centre of Langhorne. Edward's maternal grandfather, Colonel Edward Hicks, was Gilbert's first cousin. He married Violetta Rickets, of Elizabeth, N. J., a member of the Episcopal church, and their daughter Catherine, Edward's mother, was trained in that faith. Edward was born April 4, 1780, and his mother died October 19, 1781, leaving him a delicate infant to the care of her colored woman, Jane, who had once been a slave in the family. Jane took him with her to her daily tasks among the farmers, and thus the frail, sickly-looking child was brought to the notice of Elizabeth, wife of David Twining. Her sympathies were at once aroused, and learning that he was the son of her former beloved friend, Kitty Hicks, she took the child under her own care. Elizabeth, with her husband, was a member of the Society of Friends and a woman of deep religious convictions. Her religious instruction and scriptural reading made a deep and lasting impression upon Edward's youthful mind. At the age of 13 he was apprenticed to a coachmaker for seven years. Here his natural fund of wit and good humor soon made him a favorite with his shop-
mates and led him into many temptations. At the expiration of his apprenticeship, in the autumn of 1800, while engaged in painting the house of David Fenton, he attended Presbyterian church with him, when Mr. Fenton wanted him to join the church, adding as an inducement that he would use his influence to secure for him an advantageous marriage with an elder's daughter, a rich heiress. But Edward replied that if he was ever worthy to join any religious society he should join the Quakers. As Edward approached his majority his religious nature, so strengthened in childhood by his adopted mother's pious influence, was awakened anew. He shunned his former gay companions and often spent his Sabbaths in long, solitary rambles. On one of these lonely walks he was led to Middletown Friends' Meeting. His experience there was so precious to him that he became a regular attendant, though at that time living five miles distant with David Fenton, of Northampton. In 1801 he went to Milford as assistant in the coachmaking business, especially the painting. He continued his regular attendance at Middletown meeting twice a week, and in 1803 was there received in membership. On November 17th of the same year he was married to Sarah, daughter of Joseph and Susanna Worstall, of Newtown, who, he tells us, was the first object of his youthful affections, even while he was a child. After his marriage he continued to reside in Milford, as Hulmeville was then called. It was in 1810, when 30 years of age, that Edward Hicks first felt himself called to the ministry. "For months," he informs us "he had frequently in meeting had solemn apprehensions that it was his duty publicly to advocate the cause of Christ. But the fear of being deceived and a sense of his own unworthiness kept him back." And it was not until his return from attending Yearly Meeting that spring that he yielded to the call. It was on First-day, the 22d of 5th-month. He had, he says "suffered for disobedience to the heavenly voice within and an awful fear clothed his mind that this would be the last call he should ever have. He trembled and wept, and kneeling, offered a few words of prayer. He could utter but a few words and on taking his seat wept almost aloud, and as soon as meeting closed he went immediately home without speaking to anyone. The following mid-week meeting he attended with fear and trembling and feeling the commandment spoke
again very briefly." Thus under a strong conviction of duty and a deep sense of his weakness was commenced that ministry which was destined to become so successful and so powerful for good. He had for six or seven years felt it his duty faithfully to bear a testimony against the use of spirituous liquors, and Friends were renewedly stirred up to engage in the concern, and in the Quarterly Meeting at Buckingham, the same year, 1810, a large committee was appointed to assist the Monthly Meetings, who were recommended to make similar appointments. In this committee he labored with Friends and others to convince them that it was their duty to lay aside the use of this pernicious article as a drink and as an article of trade. In April, 1811, he removed to Newtown and in November of that year was first recommended as a minister by Middletown Monthly Meeting and recognized as such by the Quarterly Meeting. In 1813 he first traveled as an acknowledged minister, visiting the meetings belonging to Abington and Philadelphia quarters. Shortly after this he left Middletown meeting, which had three or four other ministers, and went to Wrightstown where he was soon at the head of a large meeting. But in April, 1815, an indulged meeting was started in the old court-house building at Newtown under the care of Wrightstown, Middletown and Falls meetings. This was the beginning of Friends' meeting at Newtown, which was no doubt established largely through the preaching and influence of Edward Hicks. In about three years from that time a new meeting-house was erected there which is still standing. In 1819 Edward was again called to travel in the ministry and visited the South in the spring and in the autumn New York and Canada. In these journeys he rode nearly 3,000 miles on horseback. Previous to this journey he had all the symptoms of pulmonary consumption, but he was greatly benefitted by this long horseback ride, only retaining a slight chronic cough. From this time, with the approbation of Friends, he frequently traveled in the cause of spiritual truth and was always well received wherever he went. His chief occupation and means of support was painting, his attempts at other things, such as farming, broom-making, etc., having all failed. He had a natural turn and taste for painting, which won him quite a reputation, especially as a sign painter. He painted many hotel signs, his favorite design being William Penn's treaty with the Indians, an imperfect
copy of Benjamin West's celebrated painting of that subject. He painted the sign of the brick hotel in Newtown, one side representing Washington mounted upon a chestnut-sorrel horse, the other the Declaration of Independence. This sign attracted a good deal of admiration when new, but has shared the fate of all others, having faded out from exposure to the weather. He also painted many pictures which may still be seen in the homes of some of the old residents of Newtown. Among these are Jordan's England, showing William Penn's grave; David Twining's place in 1787, now occupied by Cyrus Vanartsdalen; and the Peaceable Kingdom. The last was, perhaps, the most remarkable, being an illustration of the 11th chapter of Isaiah, and embracing all the animals there mentioned in the foreground, and in the distance William Penn treating with the Indians.

Edward Hicks was a man of commanding presence, tall, slender, and erect, with dark complexion, striking features and intellectual countenance. He was a great reader with a very retentive memory; but a man of strong prejudices and quick temper, which he says he controlled with great difficulty. In the social circle he was a most genial and interesting companion. He was by nature an orator, without appearing conscious of the gift. His clear, strong voice could be readily heard by an assembly of thousands, and there was a charm about it that seemed to electrify an audience and command attention the moment it was heard. His deep feeling and tenderness reached the hearts of his hearers and melted many to tears. His appointed meetings in the different school-houses over the county on First-day afternoons were always crowded. It might be said, moreover, that the mere announcement that Edward Hicks would be at any meeting in city or country would insure a crowded house. He was indeed one of the most popular and leading ministers in his time. His heart was always full of sympathy for the sick and suffering and he was ever ready to visit such and anoint them with the oil of Heavenly love. He was sent for far and near, to visit the dying, and with his Heavenly words he soothed or comforted their last moments. When declining health disabled him for distant journeys, he still diligently attended his meetings at home, and frequently those in the vicinity. He appointed meetings in school-houses and other places remote from any house of public worship. And while he was "fervent
in spirit, serving the Lord" he was also "diligent in business," laboring with his hands for the support of his family until the day before he died, when finding himself very weak he returned to the house, saying he "believed that he had paid his last visit to the shop." The next morning his daughter observed she "thought him better." He replied he "was better, he was comfortable, but requested they would not flatter themselves, for he was going to die." About nine o'clock, Eighth-month 23d, 1849, in the 70th year of his age, he breathed his last, without apparent pain or suffering. On the 26th his funeral was held at the meeting-house at Newtown, and was attended by a large gathering of people, many of whom felt that a place was left vacant which could not easily be refilled.

Local Names.

BY WILLIAM J. BUCK, JENKINTOWN, PA.

(Ambler Park Meeting, June 10, 1886.)

The names given to our states, counties, cities, and all other places and divisions may be classed as of three kinds: Aborigi

nal, foreign and local origin. It is to be regretted that so few of the first have been preserved or retained. What names are more beautiful and sonorous than Perkiomen, Wissahickon, Pennypack, Tacony, Neshaminy, Tolhickon or Susquehanna? What more absurd than Lake George should have been so called in place of Horicon, its former Indian name? But such substitu-

tions have been numerous over this country in the past, and to help check in part such innovations and to aid in having more appropriate or significant ones is now the purpose of these re-
marks, probably the first attempt in this direction.

Our early settlers had a partiality for calling the counties, townships and villages after places in Europe, particularly Great Britain, which accounts for the origin of about three-fourths of the present names of townships in the counties of Bucks and Montgomery. A majority of those of local origin are beautiful and appropriate with generally one exception, ville or town being a useless appendage, and I am glad to see it being dispensed with. The North Pennsylvania Railroad Company in my opinion did
right in calling their station at the river Delaware, Yardley, it is much more appropriate and convenient than Yardleyville.

Our post-office laws justly require but one name of the kind in a state. This prevents mistakes, and also tends to render them less commonplace. Where a name is required it should be carefully considered and not applied in too great a haste. In most cases it would be best under such circumstances for the people of the vicinity to call a meeting and require a list of names to be submitted and posted for public examination before voting upon them. Under all circumstances the names should also be suggestive, convenient and euphonic or of agreeable sound. With a little invention, historic research, topography and the natural sciences can furnish any number of new and beautiful names of local interest without going beyond the limits of the neighborhood.

A few years ago in traveling over the Perkiomen railroad my attention was arrested by the name of its first station near the Schuylkill, called "Oaks;" certainly odd-sounding and to any other than a grossly ignorant person in that neighborhood must appear a misnomer. For within half a mile from this very station lived John James Audubon, one of the greatest ornithologists that the world has produced from about the years 1789 to 1810. It was here where he conceived the plan of his great work and in reality laid its foundation; it was here too that he mentions the discovery of several new species of birds which had not previously been described. To the intelligent stranger or traveler how much more significant and appropriate would he have received the announcement of "Audubon!"

When residing on a farm in Caroline county, Maryland, I had my attention unexpectedly called to the importance and value of beautiful, significant and appropriate names through the following singular circumstance: About a mile and a half distant at the intersection of a cross roads an enterprising Englishman in 1865 purchased a lot of ground on which he made extensive improvements, including a store; and in a few years, he applied for a post-office to be called "American Corners," by which it has been since known. Some time after on seeing him I stated my objections to the name as it had little else to recommend it
except its novelty. He suggested that before I passed criticism I should at least exercise my inventive powers to see whether I could do any better.

It was in this manner that I had my attention particularly called to the subject, and I determined at my convenience to make an attempt. The result on three or four trials to my surprise exceeded considerably over three hundred English names. The total time consumed in this novel experiment did not exceed two hours. The paper that contains this effort bears the date of March 30, 1873. Owing more particularly to the increasing number of post-offices, railroad-stations, villages, schools, country-seats, streets, avenues and resorts, must necessarily occasion a constant demand for new or additional names. I therefore concluded to give a portion of my list (the whole taking too much space) as an aid or guide for public use until a more appropriate or original list is furnished by some other person.


Names adapted for valley locations—Mossyvale, Wooddale, Mapledale, Sunnymead, Shadydell, Walnutdale, Silverdale, Woodvale, Fruitdale, Shrubbydell, Greenmead, Meadvale, Hazledell, Daisymead, Grassy Nook, Sunny Bank, Fernmead, Ruraldale, Sunnygleam, Ruralvale.

Names adapted for plains or level situations—Daisyplain, Level Lawn, Fairplain, Cluster Grove, Oakplain, Clovernook, Fruitplain, Broadview, Opal Lawn, Wideplain, Broadlawn, Wideview, Greenplain, Thorn Grove, Green Lawn, Sunnyplain, Roseplain, Ledgefawn, Clearplain, Highplain, Daisy Lawn; Clearview, Briarlawn.


Names adapted for places beside streams—Clear Brook, Clayford, Woodstream, Spicewood, Wood Brook, Mossydell, Hazel-
nook, Ferndell, Woodspring, Footbridge, Hazeldell, Meadow Glen, Purling Brook, Meadow Brook, Ripple Rill, Daisystem, Shady Brook, Quiet Nook, Ivy Bridge, Fernnook, Pebble Spring, Lilly Pond, Brookside, Silver Stream, Laurel Brook.


As respects ill-chosen names Washington Irving remarked in 1840 that it

"is an evil unfortunately too prevalent throughout our country. Nature has stamped the land with features of sublimity and beauty; but some of our noblest mountains and loveliest streams are in danger of remaining forever unhonored and unsung, from bearing appellations totally abhorrent to the muse. In the first place our country is deluged with names taken from places in the old world, and applied to places having no possible affinity or resemblance to their namesakes. This betokens a forlorn poverty of invention, and a second-hand spirit, content to cover its nakedness with the borrowed or cast-off clothes of Europe. It would be an object worthy the attention of the historical societies, which are springing up in various parts of the Union, to have maps executed of their respective states or neighborhoods, in which all the Indian local names should, as far as possible, be restored. In fact, it appears that the nomenclature of the country is almost of sufficient importance for the foundation of a distinct society."

In extending its invitation the committee has generously allowed me fifteen minutes, which I do not propose to occupy, you will therefore excuse me in making a brief digression on so interesting an occasion as this the first joint meeting of the members of the historical societies of Bucks and Montgomery counties. May these sister organizations of almost the same age long continue to flourish and promote through historic investigations a love for facts and knowledge. A regard for local history is based on a love for home and country, for kindred and for friends, as well as a promoter of patriotism. It is elevating, refining, and above all instructive, because it continually presents us with the results of experience. Hence it has been well said that history should make men wise by the lessons it teaches from example. To help aid in this work has brought us together and is the object of our societies to encourage.
Our Fern.

BY MISS MARGARET B. HARVEY, ARDMORE, PA.

(Ambler Park Meeting, June 10, 1886.)

The historical society of Montgomery county and the sister society of Bucks county, ought to rejoice alike that Montgomery county has made an unique contribution to science. I intend briefly to relate the history of a fern—one which the leading authorities everywhere recognize as Our Fern.

It is scientifically known as *Asplenium cbenoides* and is so exceedingly rare that but few, if any, except botanists, have ever seen it. It is not generally known that a fern found upon the banks of the Schuylkill was considered important enough to form the subject of a paper published in the journal of the Historical Society of London, in which the plant was described as “an extremely interesting fern.”

This fern was discovered by Mr. R. R. Scott, of Port Kennedy, in 1863. He found it growing in the rocky limestone cliffs in Springfield township near Lafayette station, on the Reading railroad, at a place generally known as the soapstone quarry (so Mr. J. H. Redfield, of the Academy of Natural Science tells me,) although I always understood by the soapstone quarry, a similar place on the Lower Merion side of the river. The only specimen that Mr. Scott was fortunate enough to secure was sufficient to give him immortality. He sent it to Prof. Asa Gray, of Harvard, and afterwards to the Rev. M. G. Berkely, of England, who sent it to Sir. W. J. Hooker, all of whom pronounced it new to the scientific world. In 1866 Rev. Berkely published the first account of the fern, and a description was included in Gray’s Manual of Botany, published the following year. The name adopted was *Asplenium cbenoides*, which had been given by Mr. Scott himself*

*This fern commonly known as Scott’s Spleenwort has since been found in Vermont, Connecticut, New York, New Jersey, Maryland, Virginia, Illinois, Indiana, Missouri and Kentucky. It is local and rare excepting in a ravine in Alabama where it occurs in great abundance and in all stages of growth. As early as 1868 it was suggested that it might be a hybrid between the Ebony Spleenwort (*Asplenium platyneuron* (L) Oakes) and the Walking Leaf (*Campylosorus rhizophyllus* (L) Link). There has been much controversy on this point, but since Miss Margaret Slosson, after many unsuccessful attempts, recently succeeded in obtaining hybrids of the supposed parents which resemble certain forms of Scott’s Spleenwort found in nature, it is generally accepted as proven that Scott’s Spleenwort is a hybrid. Keller and Brown report Scott’s Spleenwort as growing in Montgomery, Lancaster, Lehigh and Northampton counties in Pennsylvania. Dr. T. C. Porter reports it as growing in Lehigh and Northampton counties: Harold W. Fretz, of Allentown, Pa., to whom we are indebted for the information contained in this foot-note has collected it on limestone in New Jersey and Pennsylvania. In Lehigh county where the parent species are very abundant, a number of plants have been found. Dr. C. D. Fretz, of Sellersville, has no knowledge of its discovery in Bucks county. Editors, 1908.*
In Gray's Manual of Botany is mentioned a certain F. Borguin, who also found this fern on the banks of the Schuylkill. Prof. T. C. Porter, of Lafayette College, Easton, in his description of the flora of Pennsylvania in the Topographical Atlas of the State, mentions Asplenium ebenoides with the Schuylkill, near Philadelphia, as the "only known station." About thirty specimens in all have been found, of which scarcely two private collectors own any. Mrs. Hannah Ritchie, a niece of Dr. Hiram Corson, is one of the favored few. To her kindness am I indebted for a sight of the perfect frond. Mrs. Ritchie, however, believes it to be "a sport;" and in this opinion Mr. J. H. Redfield coincides.

My attention was particularly called to this fern two years ago, when I was engaged in classifying the ferns of the county for the Montgomery county centennial. I had long known, however, that this fern was to be found somewhere in our county.

This rare fern is small and quite irregular. It is allied to the very familiar lady fern, that exquisite, plumy ornament of our moist woods, but only a scientist could see the resemblance. I will say, however, than an Asplenium, or fern of the lady fern kind, is distinguished by bearing its seeds diagonally upon the backs of its leaves. Another Asplenium is the little, narrow leaved, ebony fern, or ribbon fern, as it is sometimes called, growing in dry rocks or sandy banks, always known by its black stem. Mr. Scott considered that his fern somewhat resembled this one, so he altered the name of the latter, Asplenium eben-eum, to find a name for the former, which he called Asplenium ebenoides. But it also resembles another and very different fern, the rare and curious walking leaf, Camptosorus rhizophyllus.

This little fern grows in the crevices of rocks and is characterized by a tapering, undivided leaf, with ear-like lobes near the base, the tip running out sometimes to a mere thread, which creeps into a rocky fissure, takes root and gives rise to a new plant. Mr. Scott believed that his fern was distinguished by the same peculiarity, and concluded that it was probably a hybrid between the ebony fern and the walking leaf. The idea of a hybrid between ferns is so remarkable that even yet botanists scarcely know whether to consider such a thing possible or not. It was the little fern from our county which upset them all.
Rev. M. G. Berkely, of London, considers this “extremely interesting fern” as a “genuine hybrid.” Professor Sereno Watson, of Harvard, has kindly sent me a tracing of Mr. Berkely’s plate, which I received only yesterday morning. In this the points of resemblance between the three ferns are closely shown—so plainly, indeed, that the most unlettered examiner would find little difficulty in comprehending Mr. Berkely’s argument. The fern marked *A. ebenoides* is a cross between the other two, *A. ebeneum* and *Camptosorus rhizophyllus*. The tracing of *A. ebenoides* is from Mr. Scott’s original specimen. It agrees with the walking fern in its elongated tip and in its producing new plants from its own leaflets, and with the ebony fern in its black stem and diagonal seeds.

Now, it may occur to some one to ask; if this fern was discovered and described more than twenty years ago, why speak of it as something new to-day? Because the scientific world has lately heard of it again; the probabilities are that before a great while we may know something more about it. Within the last two or three years, new specimens have been found in Tennessee. It is however, a great satisfaction to know that it was found in our county before it was discovered elsewhere.

The Black Rocks, near Bryn Mawr, in Lower Merion, Montgomery county, have long been a favorite haunt of botanists. The variety of ferns, orchids and other rare botanical treasures found there is something marvelous. Last year while botanizing in this locality, I pulled up a frond of the walking leaf and was amazed to see in my hand a piece of vegetation exactly like what I have sketched; that is a frond of the walking-fern, with elongated runner, at the tip of which was a new plant having four leaves and a little bunch of rootlets. Two of the leaves were ear-shaped like those of the walking-fern, two irregularly divided like those of Mr. Scott’s fern. I sent my specimen to Prof. Sereno Watson for his opinion, saying that I thought I had found, as a variety of the walking-fern, a young specimen of Mr. Scott’s fern. He was inclined to agree with me, but, of course, no specimen of a fern is considered perfect until full grown and bearing spores. Prof. Watson passed my imperfect specimen over to Prof. Daniel C. Eaton, of Yale, who, in examining it, pulled it apart, to my great regret. He considers the divided leaflets part of a separate plant which grew “ex-
ceedingly near Camptosorus," as he says. But I insist that he is mistaken, as I know when I pulled up the little plant that it was one; it stood out entirely in the air upon the tip of the walking leaf, just as I have it sketched. Prof. Watson inclines to my opinion, so I feel safe in asserting that I can trust my own eyes. I believe, then, that although I cannot be credited with discovering another perfect specimen, I can be quoted as finding enough to indicate that the Rev. M. G. Berkely is correct in his estimate of Mr. Scott's fern as a genuine hybrid. I am, therefore, of the opinion that the Black Rocks, in Lower Merion, may be set down as another locality in which this precious fern occurs.

I now take pleasure in presenting to the Montgomery County Historical Society, in addition to the separate tracings of Asplenium ebenoides, a tracing from the drawing of the Rev. M. G. Berkely, and my own imperfect specimens, consisting of two fronds of the ebony fern, two of the walking-leaf, my little disputed plant and a sketch of this last as it appeared when I found it.

It occurs to me that some may wonder why I consider it such a great honor to discover a rare or new plant. I doubtless covet this distinction all the more because I have for the second time missed the possibility of such an honor. If my name could be associated with the discovery of a new plant I would consider myself more highly favored than Queen Victoria who was honored by giving her name to the royal-lotus, simply because she happened to be the Queen. Give me a dear little plant that God made for my very own and I care not whether my name appears on a monument of bronze or granite. The great Linnaeus, at first sight of the modest twin-flower, knelt down and thanked his father in Heaven for creating bloom so beautiful. I am sure that he would prefer to be known and loved by this same Linnaea borealis than to be remembered by a marble statue, such as anyone might command for money.

My native Lower Merion contains, or recently did contain, a beautiful species of Asclepias, which is not mentioned in Gray's Botany; it is possible, therefore, that Montgomery county may again lead the world in the history of a new plant, which Mr. William Jacobs and I discovered last year while exploring in the woods near Bryn Mawr, but unfortunately neglected to preserve
specimens. We regretted it, later, when we found our plant undescribed in Gray. Mr. Scott discovered but one fern, and it gave him immortality. Last Friday morning, June 4th, while in the neighborhood of Bryn Mawr, it occurred to me to look up our plant; but I saw a new house built on the very spot at which we had found our treasure a year ago. I was greatly disappointed, but trust that some one will re-discover it and thus confer additional honor upon our county.

Early Welsh Settlers.

BY HOWARD M. JENKINS, GWYNEDD, PA.

(Ambler Park Meeting, January 10, 1886.)

The county of Montgomery, like the great Commonwealth of which it is part, was settled by diverse peoples. The Swedes were already here when Penn received his charter, and his own invitation to come and make homes in his new province was not only broad but also cordial and attractive. In response there speedily appeared upon the sea, seeking the capes of the Delaware, a varied company. Englishmen of every shire from Kent to Chester and from Cornwall to Cumberland; Irishmen from Ulster and Leinster; here and there a canny Scot; Welshmen from far down by Llandaff and Haverford or far north by Bala and Caernarvon; Hollanders from the lower reaches of the Rhine; "High Dutch" from along the upper margins of the famous river; all these and more made up the moving throng that within a single generation's span set out for Pennsylvania. Of all the colonies no other had so varied a population.

In this diversity Montgomery county fully shared. As a part of one of the three original counties, it was subject to the original conditions. If we except the fact that a smaller proportion of Ulster Irishmen came here, every other feature of the diversity of Pennsylvania is presented in this county. In the lower townships, east of the Schuylkill, along the Wissahickon, the Tacony and the Pennypack, English settlers made their homes, and with them many of the Holland Dutch; while above, upon the Perkiomen and its many tributaries, fed from the sloping hills that overlie the new red sandstone, there settled by
scores and hundreds the frugal and laborious German farmers, worshipers according to the formulas of Meyanchthon at Augsburg, or Ursinus at Heidelberg, or pious followers of Menno Simon or Gaspar de Schwenkfeld.

Punctually, at the very first announcement of the plans of Penn, the Welsh began to move. Before his own departure he had sold to the “Welsh Tract” Company the 40,000 acres from which have been formed the now populous and rich Merions, and Haverford and Radnor. The Welcome had not yet left England when the first of the Welshmen had reached Upland, on their way to the settlement of Merion. If Richard Waln had not yet come into Cheltenham (and the evidence is that he had not) Edward Jones, the Welsh pioneer, whose ship, the Lion, Compton master, cast anchor in the Delaware on August 13, 1682, and who went immediately to his new home, where Wynnewood now is, and where his direct descendants yet live, was the earliest settler in what is now the county of Montgomery; the pioneer, therefore, of a hundred thousand people.

If we consider, then, the Welsh settlers in this county as to the period of arrival, they began to come in midsummer of 1682—and had substantially ceased coming by 1720—though there were a few arrivals later.

If we regard them as to the places of their settlement, they took up the whole of Lower Merion and Gwynedd, nearly the whole of Upper Merion and Montgomery, a considerable part of Plymouth, and some part of Horsham and other lower townships, while a few families pushed upward into Hatfield, Towamencin, Perkiomen, Providence and Limerick.

Considering their religious classification, the greater part were Friends, a considerable number were Baptists, and some remained members of the established Church of England. The Friends’ meetings at Merion and Gwynedd were purely Welsh; the Baptist meeting at Montgomery, the first planted by that denomination in the county, and the fourth in the State, was also Welsh; some of the earliest Episcopalian worshipers at St. Thomas’, White-marsh, and St. James’, Evansburg, were of original Welsh families; and it was the Rev. Malachi Jones, a Welsh minister, who, in 1714, with others among whose names at least two are Welsh, organized the Presbyterian church of Abington, nearly if not quite the earliest of that denomination in the county.
If we consider the Welsh as to their occupation, they were chiefly farmers, though among them some had such knowledge of mechanical trades as in that time was needful to the convenience of people who were largely self-dependent. Of Edward Jones, the pioneer, you will find Penn speaking, in his letter describing for the Free Society of Traders the productiveness of Pennsylvania’s soil. He had, with ordinary cultivation, says the founder for one grain of English barley planted, a growth of seventy stalks and ears. One of the earliest schoolmasters of the county was Marmaduke Pardo, of Gwynedd, who came from Haverford West, in Wales; and John Cadwalader, of Merion, a Welsh lad from Pembroke, ancestor of many distinguished Pennsylvanians, when he married Martha Jones, in 1699, was also designated as a schoolmaster. Thomas Wynne, of Merion, from Caerwys, in Flintshire, who came with Penn, in the Welcome, and who was Speaker of the first three Assemblies, was a surgeon and physician, a “chirurgeon,” according to the designation of his day, and was the earliest practitioner in Penn’s Colony. His son-in-law, Edward Jones, (whom I have already mentioned) was also a “chirurgeon,” and his grandson, Dr. Thomas Cadwalader, son of John, the schoolmaster immigrant, was one of the most eminent physicians of Philadelphia for fifty years of the last century. It is a fact somewhat remarkable that, as my friend Dr. Levick, of Philadelphia, has pointed out in a recent address, all the early physicians of Philadelphia, including Dr. Thomas Lloyd, Penn’s amiable and faithful deputy Governor, came from Wales. They and their sons laid the foundations of that city’s eminence, a pre-eminence undisputed for a long period, and scarcely challenged even yet, in the profession of medicine.

It is, indeed, true that the Welsh settlers, while they were mostly “yeomen” when they came, turned in many cases to other engagements than the tillage of the soil. Upon those who had their homes in the townships adjoining the German settlements, the strong inclination of the German farmer for a strictly agricultural life, his unsurpassed diligence and frugality, his contentment with modest returns and his patience in gathering them; these qualities in many cases gave him lands which the Welshman or his son was ready to sell. Philadelphia drew many, some even in the first generation, and many more in the second and third; and of those who remained a considerable
proportion engaged in mechanical pursuits, went into trade, or entered the professions. In the list of the justices appointed to open the new courts of Montgomery county, in 1784, the first two, James Morris and John Richards, are obviously of Welsh blood. Judge Morris was in fact almost the first judge of our courts, following Judge Muhlenberg's term of a single year, and serving himself for four years. Among the most prominent associate judges were John Jones, Richard B. Jones and Josiah W. Evans, and of the justices of the peace in subordinate jurisdiction none was more conspicuous than 'Squire Job Roberts, of Whitpain, or his kinsman 'Squire John Roberts, of Montgomery.

But I will not attempt, in this, an elaborate study of the subject, much less a complete statement of all the facts. It must serve the present purpose merely to indicate generally the impression which the Welsh element has made upon our county. Their family names would form an extensive list, and would include many that are now familiar and largely represented in the county's life—among them Cadwalader, Davis, Ellis, Edwards, Evans, Foulke, Griffith, Hughes, Humphreys, James, Jenkins, Jones, Lewis, Lloyd, Morgan, Morris, Parry, Pugh, Price, Roberts, Richards, Rice, Thomas, and Williams. But many family names partly Welsh in later generations do not here appear. General Hancock, whom we must regard as the most distinguished son and citizen of Montgomery county, was of Welsh blood through his mother, and was particularly interested and proud to thus trace his descent back to the Cymric ancestors, who from Caesar's day down to the Norman Conquest fought for their inheritance in Britain.

Let us not, however, in the ardor of these studies, in our devotion to a single strain of history, lose sight of the vastly greater fact in the beginning and now, the essential unity of our people. From the first, upon the broad platform of Christian brotherhood and democratic association, the men, and women, of Montgomery county, as of our great State and our vastly greater Nation, learned to respect and value each other. It may be said with truth of the Welsh element that it contributed an important factor to the population of Montgomery county, and what more than that is it necessary to claim. The greater name of "Amer-
ican” comprehends us all, and includes for us all qualities, Gaelic or Saxon, Celtic or Teutonic, that were worthy of being brought hither in the beginning or that deserve to be remembered now.

What Goeffrey Chaucer Saw.

BY DR. J. B. WALTER, SOLEBURY, PA.

(Ambler Park Meeting, June 10, 1886.)

Your genius of history moves in her crypt
And smiles—we may trust with approval—to see
Her votaries waking from slumber, equipt
With tablet and style and the mystical key—
The word at whose utterance the doors of the past
Swing wide and lay bare to the eye or the soul
Times vanishing vistas—aisles dim, grand and vast,
And peopled with shades fading back to their goal.

That goal is a sea, wide and waveless and deep,
And, writ in the mist that hangs o'er it, I read
One word. 'Tis oblivion; and under it sleep
The dead of the ages; their tribes, country, creed
Unknown and uncared for. The names of the few
Alone are cut deep in the temple of fame:
Their deeds fill the records we fondly pursue,
Aglow with their glory or dark with their shame.

The names of the few mark the steps of the race;
Their fame is for all men, of every clime.
Their deeds are the pride of the world—or disgrace;
Through them history throbs with the pulse of all time.
What cause may determine the age or the man,
And shape his brief course for the weal or the bane
Of myriads unborn, he may answer who can.
And say why lived Caligula and why lived Penn.

But poets are seers who may spurn the details
That make up your histories of nations and times.
They dwell in a wide realm of fancies, whose vales
And hills echo back the melodious chimes
That ring through the centuries. Prophets are they,
Who look down the misty and far-coming years,
And see nations rise, flourish, fall and decay,
And pass from the world 'mid its tears or its jeers.
It chanced long ago, on a morning in May,
When odors of blossoms and buds filled the air
Of old mother England, a youth, by the way,
Sat under a hawthorn—a youth passing fair;
Who, resting a while on the turf soft and green,
Looked off o'er the landscape and saw, far away,
The great ocean roll, and the skies all serene,
Bend downward to kiss the wild waves at their play.

And ships on their errands of trade came and went;
And some with their burdens of men swept along;
Their masts 'neath the wide-spreading canvas were bent;
Their decks were enlivened with story and song.

And one graceful craft skim'd the sea like a gull;
In spray from her prow, the green waters she tossed;
And so she sped on till the waves hid her hull,
And her sails in the low stooping heavens were lost.

But he saw her still—as in visions we see;
And saw far beyond her—a thousand leagues west—
A land undiscovered, yet destined to be
A refuge for all of God's poor and opprest;
A land clad in forests, primeval and grand,
Where sound of the axe never rose on the air;
A soil all unvexed by the husbandman's hand,
And wide rushing rivers and great lakes were there.

He saw where the rays of the southern sun fell
On sluggish lagoon, on palmetto and palm;
And heard, through her dense woods of pine, rise and swell
The moan of the fierce northern blast; felt the calm
That followed the storm when, all laden'd with snow—
No breath to disturb them—the green boughs o'erhead
Were blent with the masses of crystals below,
And nature seemed sleeping the sleep of the dead.

He saw where the blue smoke from wigwams arose
Of warlike Pequod and of great Iroquois;
Of Lenni Lenape, Creeks, Cherokees, Crows,
And all the wild tribes skilled to slay and destroy.
And then, while he still gazed in wonder and awe,
A great sable cloud, hid the world from his sight—
But only an instant—then once more he saw
The same land and sea, with surprise and delight.
How wondrous the change! In that moment, old Time
Had swept fifty decades like cobwebs away,
And showed to the eye of the seer, where sublime
In bright, sturdy youth his new continent lay.
The same skies bent low o'er the ocean's broad breast;
And over the waves monster ships went and came—
No sail wooed the breeze, but they sped on in haste,
And deep in each hold glowed a fierce burning flame

That still urged them on, where in wild jubilee
The storm wind assailed them, towards havens of rest;
And some of those harbors were over the sea,
Far off—in that country a thousand leagues west.
And there, where the forests primeval had grown;
Where blue smoke from wigwams for ages had curled;
O'er lands that the red man had claimed as his own,
He saw a new, strange starry banner unfurled

O'er hundreds of cities; o'er thousands of towns;
O'er numberless hamlets and villages fair;
O'er plenty and want; amid laughter and groans
Of men in their joy or of men in despair;
He saw the broad folds of that banner float high.
And millions and millions, the young and the old,
Pressed restlessly on—many sank with a sigh—
And some sought for honors and some wrought for gold.

And self was the Moloch at whose cruel shrine
Men knelt; and the twin demons Envy and, Pride,
Stood by, ever whispering the word mine, mine, mine,
And seeking for whom to betray or misguide.
But grand lives were lived and some great deeds were done;
And Charity, hiding her face and her hand,
Stole forth on her missions of mercy alone,
And Hope went behind her through all that broad land.

And thus—while the lark, on that morning in May,
Sang, soaring aloft through the odorous air;
And fields clad themselves in their brightest array
Of grasses and flowers, the senses to snare,
A youth—Geoffrey Chaucer—with pure poet soul,
Looked down through the ages and off o'er the sea,
To where the swift tide of a new life should roll
And break on the shores of a nation to be.
As it is altogether out of my line, indeed, I also fear, beyond my disposition and skill, to contribute to the real work of a historical society by bringing to light historical facts, I can only be useful by attempting to show the relative value of those already on record, or by suggesting lines of investigation. The real laborious work of the antiquary, the archaeologist, the biographer and the historian, I must leave in the hands of the members of your societies whose zeal and skill have already begun to fill your archives. I merely want to indicate a line of investigation which seems to me of importance.

It is remarked by Grote that it is impossible for anyone to comprehend history unless one is imbued with the Hellenic modes of thought, the Hellenic constitution. The remark is perhaps true of every people; it is certainly true in the fullest sense of every free, self-governing people. The true history of this country will be the history of its constitution. I do not mean the written constitution; that history has been written over and over again from every point of view. It consists of nothing more than technical and legal arguments upon the construction and meaning of words and phrases. I mean no disrespect to the eminent expounders of the constitution, when I say, "It was all sound and fury, signifying nothing." After seventy years of argument, compromise, evasion, construction and reconstruction, the real constitution stepped in and settled the matter, as all such things always have been and always will be settled, according to the spirit and not according to the letter of the law.

It is this constitution—the bringing together of the moral and physical traits and characters of a people, their interaction and fusion, the resultants and resolutions of these forces,—which makes the true history of a free people. It is the only history worth knowing.

I shall illustrate my meaning by a brief reference to the early settlement in this county by the Schwenkfelders. In its self
insignificant, it becomes important as one of the factors which went to make up the constitution of which I speak. It was one of the numerous rills which in the eighteenth century trickled out of the old order of things to form the mighty river of progress, along new lines over a new continent. They numbered less than two hundred individuals—men, women and children—and were the remnant of a sect which once numbered thousands. Driven off from the Lutheran communion by the intolerance of the great Luther himself, and abandoned by their Protestant brethren, they had been severely persecuted by the Catholic authorities as not included in the treaty.

As usual they had thriven under persecution. Afterwards, when a more liberal policy toward them was pursued by their brother Protestants, most of them gradually returned to the fold. The few that remained felt more severely the persecution of the Jesuits, and finally took refuge in Saxony, from whence, after a sojourn of some years, they went to Holland, and came to America in 1734. Although from their number they are hardly worthy of mention by the historian, we are justified in concluding that the few who were left represented as resisting all influences to give up their opinions, the conscience and the strength of the sect. It is, therefore, their contribution to the spirit, the constitution of which I have spoken, that gives them an importance out of all proportion to their number. The Puritans of the Mayflower, the Huguenots who left France in the latter part of the seventeenth century and settled some in England, some in Holland, and some in America; the first followers of Penn; these few families of Schwenkfelders, and some other sects that I cannot now recall, or that have not yet had their historians, are other examples. Of these we may fairly claim that the Schwenkfelders were the gentlest and the purest. For there was undoubtedly something of sternness and stubbornness and pride in the virtues of the Puritan; of enthusiasm in that of the Huguenots; of singularity if not affectation in that of the Quaker; but as far as we are able to judge, we cannot trace the influence of these or any coarser feelings in the pure and simple lives of the humble Schwenkfelders.

"What good they saw, humbly they sought to do,  
And lived obedient to the law, in trust  
That what might come and would come  
Should come well."
The two points in which they materially contributed to the constitution of the country, most important in their effects, were the training and capacity for local self-government and deep and expressed opposition to human slavery. The former they enjoyed with all or nearly all the other classes and sects who settled the country.

Before the Revolution, the Puritans, the Huguenots, the Catholics, the Lutherans, the Quakers, the Schwenkfelders and others were little isolated communities of greater or lesser extent and of more or less importance, seeking each in its own way its spiritual and temporal welfare. After the Revolution, Puritan, Catholic, Huguenot, Lutheran, Quaker, and Schwenkfelder, English, French, Swede and German were part of one nation and one people. For all these, still clinging to old traditions, to live together in perfect religious toleration was a great education. To join in the organization of governments, local, state, and national, was a greater. Of the first the Schwenkfelders had no need. The only sect in America, the United States at least, that did need training was, strange to say, the Puritans, who made more noise in the world about religious liberty, and practiced it less than any other Protestant sect. But they fought manfully for it, and it is altogether probable that without them the civil regeneration I speak of might never have been brought about. Although they would have kept the liberty they claimed to themselves and to those who thought like them, they also builded better than they knew. Of the second education I do not hesitate to say that the Germans had and have more need than any other class of settlers. The Englishman with all his prejudices, the Scot with all his clannishness, accepted the situation at once. Even the Irishman, after a generation or two of belligerency and dynamite, settled down into an American.

But the evolution of a German is a slower affair. He clings tenaciously to his habits, his ideas, his patois, his home. Hence it is that his traces are so clearly and so long defined in the private and local life, and his influence so little felt in the public and general policy of the nation. In one view this is a most admirable trait; in another, it has its disadvantages. Its advantages are summed up in the eulogy so often and with truth pronounced upon this class that they are good citizens. But in
a nation where each citizen is a part of the government something more than passive obedience to law and morality is rightly demanded of him. It is not enough to be a good citizen, a man ought also to be an active citizen. Either we have got to govern ourselves or some one will do it for us. We cut ourselves off from the old world because we did not like the latter alternative and because we had a mind to try the other. We have tried it. I think we may say that we have been, in a measure, successful. I know that it was and is yet, to a certain extent the fashion with Fourth of July orators and politicians, and, indeed, statesmen, to claim complete success for our experiment. But the civil war gave us better and juster views. It was evident that something was wrong in the “most perfect government in the world,” when it cost 600,000 lives and six billions of wealth to straighten things out. But it also gave us the opportunity to shake off the last load of feudalism, and I think increased our chances of success. And in this connection I must again refer to the silent and unnoticed influence of these men and their doctrines. They and a few others were emphatically the “still, small voice” that at last brought the conscience and will of the nation to the great act of emancipation.

The glory of the latter, viz., “their deep and expressed opposition to human slavery,” they, the Schwenkfelders, enjoy with only a few other sects. The sense of the dignity of toil, which was the result of poverty and necessity, and the recognized equality which was the essence of their religion, produced the spirit which gradually swept the slave line southward, and gave the North and the West to freedom and equality. The written constitution recognized slavery, and out of its provisions were erected its bulwarks; the unwritten, the true constitution, recognized freedom and swept away the barriers to its progress. When the armies were set in battle array, the heaviest artillery, as well as Providence, were on the side of Union and liberty.

But we are in the last ditch of civilization. There are no more virgin continents to which we can immigrate. We must fight it out under the conditions as they now are. It is therefore of the highest importance to find out what are the forces which we can handle and direct. It is along these lines then that I believe the work of a society like this should be done; to find the origin, the thoughts, the feelings, the habits, and the effects
of those ideas, of the different sects who settled the country, is to find the tendencies, the wants and the capacities of their descendants. In the real histories of the future, battles will be dismissed in a sentence and campaigns in a paragraph, but the causes which set the armies in the field, the drift of the great current of which these are only the surface disturbances, will be exhaustively presented, and the historian will find his materials in the archives of such unpretentious but most useful societies as these, and the statesman will find herein also better means of settling our social difficulties than bayonets, and the laborer than dynamite.

Forestry in Pennsylvania.

BY HENRY D. PAXSON, HOLICONG, PA.

(Neshaminy Church, Warwick, Meeting, July 27, 1886.)

There is a subject of vast importance which has well nigh escaped the attention of our society, as well as the community at large, and that is Forestry in Pennsylvania. In treating of this subject it may be necessary to go beyond the bounds of our own State and to allude to forestry in general. The term forest as we understand it in this country constitutes a large tract of primeval growth of timber, such as has never been interfered with by the hand of man. Smaller tracts, such as intervene between clearings or cultivated lands, are more generally called woods or woodlands. In England, in olden times, the term forest had a different signification. Blackstone defines a forest as "waste grounds belonging to the king, replenished with all manner of beasts of chase or venary, which are under the king's protection for the sake of his royal recreation and delight" (1 Blackstone, p. 288); so that originally it was considered more as a hunting-ground. But at the present day forests are regarded in a very different light—they are looked upon as having an intimate connection with the interests of climate, agriculture and water supply. Hence has arisen that branch of science which is denominated forestry. The objects of forestry are numerous—it studies not only the general laws of trees, the adaptation of certain trees to certain soils, their development in masses,
but also that influence they exert upon the welfare of mankind. In pursuit of this inquiry of the consequent effects of forests, let us inquire into the state of our earth in its primitive condition. From the most ancient traditions and records we find that the entire land portion of our globe, except in the frigid polar regions, was originally covered with dense forests. Hesiod who lived 1,000 years before Christ, says:

"No days of famine to the righteous fall,  
But all is plenty, and delightful all;  
Nature indulgent o'er their land is seen,  
With oaks high towering are their mountains green,  
With heavy mast their arms diffusion bow,  
While from their trunks rich streams of honey flow."

From the writings of Xerxes, Heroditus and Tacitus we learn of the "wooded lands of the East," while Caesar in his commentaries tells of those extensive forests in Gaul and of the Druids' veneration for the forests of oak and mistletoe in Brittany, amid whose dismal shade they performed their sad religious ceremonies. Abundance of authorities might be cited to further prove this position. From this then it would seem that our forests were divinely intended for a purpose, that they were not left alone to chance, but grew in obedience to a wise Providence to prepare the earth for the advent of man, and to maintain an equilibrium of the climate, soil and water supply for his existence, comfort and prosperity.

Let us inquire how it is that the forests exert these influences. The trees act as mediators between earth and air and are conductors of moisture from earth to air and from air to earth, they absorb from the air and through their roots draw from the ground that moisture needed to preserve a proper atmospheric equilibrium. Whether the forests have a decided influence upon our rainfall is a question upon which there is a diversity of opinion, yet the preponderance seems to be that they have. Little argument is necessary to establish this point. The leaves falling from year to year in the woodlands accumulate in time to a great depth, and slowly decaying form a covering of light, spongy soil or humus, which is capable of absorbing a large amount of rain and snow. Such a mass not only acts as a conductor but retains a vast amount of water. The rains, instead of flowing at once into the streams, are held for a time, trickling away gradually as from a sponge into the water-courses and finally
spread over adjacent fields and meadows. Again, it is natural to suppose that clouds laden with moisture passing over the cooler wooded heights would be condensed and descend in the form of showers.

That forests have a decided influence upon climate is now generally conceded. Volney, the French traveler, who visited our country towards the close of the last century, notes that changes had been observed in the climate in proportion as the land had been cleared. Another important matter connected with this subject is, the influence exerted by our forests in the way of staying the storms that would otherwise break over us and carry devastation in their course. In this particular the destruction of the forests has given rise to a new industry—the wind and storm insurance company. That the forests act as an equalizer of temperature may be seen from the fact that in the coldest weather wood-choppers can pursue their work, while whoever has visited the woods on a hot summer day must have felt its invigorating coolness as compared with the open field.

From these principles of forestry, let us briefly view the facts that establish their certainty. If we look upon those countries of the old world, where the physical laws of nature have been violated by the destruction of the forests, we will find the results portrayed by the deplorable spectacle of desolate lands, burning deserts, famines, drouths, and depicted by the pitiful sights of thousands of diseased and starving humanity. Lands that were once productive and fertile are now barren wastes. Countries that once were boundless in wealth and resources, wielding the sceptre of power over the civilized world, are now visited only by the pilgrim. Their dry water-courses, their untrodden roads and their ruined piles of masonry are monuments of a once flourishing civilization.

The limits of this paper will not permit me to speak in detail of these countries; how they were once fertile and productive; how those laws of nature were disregarded; how calamities befell them. They are all undeniable facts. You may think it improbable that the Great Desert of Sahara was once a fertile and inhabited land, but such is now generally believed. Dr. Oswald says that in the very centre of this desert have been found traces of the courses of former rivers and creeks and petrified stumps. Champollion says, "The astounding truth
dawns upon us that it may once have been a region of groves and fountains, the abode of happy millions," now

"A region of emptiness howling and drear,
Which man hath abandon'd from famine and fear;
Which the snake and the lizard inhabit alone,
With the twilight bat from the yawning stone;
Where grass, nor herb, nor shrub, takes root,
Save poisonous thorns that pierce the foot;
And the bitter melon for food and drink,
Is the pilgrim's fare by the salt lake's brink;
A region of drought, where no river glides,
Nor rippling brook with osier'd sides;
Where sedgy pool, nor bubbling font,
Nor tree, nor cloud, nor misty mount,
Appear to refresh the aching eye;
But the barren earth and the burning sky,
And the blank horizon, round and round,
Spread void of living sight or sound."

"The destruction of the grand woods that once clothed the Apennines, has rendered Italy (the Papal States) a region of poverty, disease and wretchedness. In Greece the traveler looks in vain for the legendary fountains, rivers and lakes, with which the classic poets had made him familiar. The water-nymphs have vanished along with their sorrowing sisters, the Dryads. Palestine has become a parched and sterile land, on account of the disforesting of its mountains and hills." (Bible Teachings in Nature.)
The Island of Malta is barren and treeless, Peru and North Africa, rainless, and Assyria parched and inhabited only by the Bedouin Arab. A decrease in the depth of the Rhine, Elbe and Oder and many other European rivers has been noticed and can only be attributed to the destruction of the timber at their sources. "Palestine and Egypt, once the granaries of the Roman world, are now desolate and barren because of the destruction of their forests."—Forestry at Home and Abroad.

Almost yearly we hear of the dreadful famines in India, China, Persia and Brazil. There are doubtless some here who remember the famine in China in 1878, which carried off 7,000,000 human beings.

"Pitiful and heart-rending are the accounts given of this dreadful famine. For all these (3) years of drought, men, women and children desperately toiled to fight off starvation by tilling a parched soil that could not yield them sustenance; then, as heretofore, they went to eating grass; when the grass failed they dug roots, ate insects, vermin and their own dead; mothers, driven mad by the cries of their starving children, buried them alive to end their sufferings or else killed them for food; and, at last, with black and bloated faces, they fell dead by thousands and millions, at home, on the hills and fields and along the roadsides, victims of their own blind folly and sin or that of their fathers, in violating the laws of nature and destroying her beneficent equilibrium of climate and moisture in summer and winter, seed time and harvest, as maintained by the forest."—Forestry at Home and Abroad.
But let us turn from this sad picture in the old world and look upon America. It seemed that a beneficent Providence had taken compassion on a thoughtless race and gave a world where they might commence anew. Like the mother world this too was found covered with forests. Those early pioneers who sought these shores found the entire land from Maine to Florida and extending to the Mississippi river one vast forest, broken only by the waters of gleaming lakes and little openings, here and there, where the aborigines practiced their rude attempts at husbandry. What a grand and wondrous sight it must have presented! What emotions must have filled the hearts of the discoverers as they gazed upon America in its pre-historic greatness, its swelling rivers rushing through that boundless forest of broad-leafed trees! What must have been their feelings as they pressed their way through that region of wondrous beauty, heard the sweet note of the woodland songsters echo through the awful stillness, surveyed the mountains clothed in timber towering far above the surrounding forests, as they caught the moisture from the passing cloud and distilled it into rain-drops which trickled down their rugged sides into the gurgling streamlets that ran to the valley below!

Thus our ancestors found America. But the forests will not grow corn, and in order to level them they applied fire and the woodman’s axe. That they have done their work effectually cannot be denied. At first the pioneers in agriculture sought the valleys and rich lowlands, and the clearings of timber here did not much affect the flow of water, as their sources were concealed in the secret recesses of the mountain. But, not content with this, they extend their clearings far up the hillside and even beyond the source of water supply. Then it was that the change began. Then it was that our depleted timber lands, failing crops, cyclones and destructive fires, long droughts, followed by raging freshets, began to make their appeals.

Let us calmly view the results of this wanton waste in this country. From reliable statistics it is ascertained that at the present rate of destruction of our forests there will soon be a dearth of timber, and then must inevitably follow failing water and barren fields. In connection with the 10th census of the United States a survey was made of the forest resources of the several states, which shows that the states which were
once the "timber states" of this country—the northern New England States, New York and Pennsylvania—cannot be included in this class any longer; and that the states whence the present supplies are drawn will soon cease to furnish them. Ex-Governor Hartranft, in a message to the Legislature of this State, says:

"Lumbermen of experience declare that in thirty years, with the present alarming destruction of trees, Pennsylvania will not have any salable timber within her borders. The regions where this timber is found are the natural reservoirs from which our rivers and streams are fed, and observation shows that the rain fall and the supply of water therein have been materially diminished since they were stripped of their forests."

It has been ascertained that forest fires within this State alone destroy annually from 2 to 3 million dollars worth of timber. Our papers give us almost daily the accounts of these forest conflagrations now raging in Michigan, Wisconsin, New Hampshire and Pennsylvania, and the sad news of families in Texas fleeing from drouth and threatened starvation. From the Philadelphia Record I clip the following:

Erie, Pa., July 8.—Extensive forest fires are now raging near Albion, in this county, and unless rain falls within a few days great destruction to property will result. The burning tract comprises 1,000 acres, and contains five large saw-mills, the fate of which it is impossible to learn, owing to the meagreness of the reports. The forest is mostly of hemlock and beech timber, and is very valuable. Nothing has been heard from the lumbermen for two days, and it is feared some of them have lost their lives.

Chicago, July 23.—A special from Fort Worth, Tex., says: All day yesterday wagons loaded with families and their effects from the western counties were streaming through the cities. They are fleeing from the drought prevalent in the western counties and have come here in quest of work. They give most gloomy accounts of the condition of crops and the lack of water for stock. Hundreds of families are abandoning their cattle and homes and going eastward to keep from starving to death. The situation is critical. Rain seldom falls in that district during August, and by the time it comes there will be, it is feared, nothing left in the country.

Following the destruction of the forest comes in close succession the failing water supplies. Our people in towns and cities are even more interested in this branch of forestry and water supply than the agriculturist. To our cities the failing streams are giving timely warning that other and more bountiful ones will have to be resorted to. The once noble Schuylkill has lost much of its former volume. The people of Philadelphia are already looking to the upper Delaware for their future supply.
If they do, let them zealously guard those monarchs of the forest that stand as sentinels along its source.

Dr. J. P. Lundy, a man of recognized scholastic attainments and possessed of a far-seeing judgment, and one of the prime movers in the question of forestry in Pennsylvania, in speaking of the inroads upon our forests and the consequent effect on the water supply, says: "Philadelphia may have to go to Lake Erie, and New York, Brooklyn and the large towns on the Hudson river, may have to go to the Adirondacks."

I will venture to say that there are many of you present to-day who can call to mind diminished streams and failing springs that in your boyhood gave a bountiful supply. In my native township of Buckingham the noisy clatter of Ash's old mill hopper is no longer heard. The ponderous water-wheel that wont in "ye olden time" to go its daily rounds refuses longer to travel without water, and now the bat finds a hiding place and the lonely owl hoots in the old gables of the once celebrated mill. And yet nearer home, the old Gilbert tannery, at Holicong, that has been running so long that the "memory of man runneth not to the contrary," is now defunct, succumbed for the want of forest bark. The huge chimney stack that for long years poured forth its volume of dark smoke high in air and served as our wind gauge stands only as a mocking monument of the leveled forests.

Even yonder picturesque Neshaminy, I am told, has lost its force and volume except when swollen by heavy rains, which is the result of causes herein stated. Whoever has wandered in mid-June along her flowery banks and drank in the sweet melodies of wood and stream along her shores must deplore any measure that will lessen her flow. May her waters never grow less.

"While Morn's fadeless lustre pours
O'er her winding and romantic shores,
And far outlined like a silvery thread
May she ever roll upon her rocky bed."

These facts point to the urgent necessity of forest protection. Let us see what has been done. In many of the countries of the mother world the evils attending the destruction of forests were long ago recognized and proper steps taken for their protection and reproduction. On the west side of France are the
Forestry in Pennsylvania

Lands or sand dunes, a region of 2,500,000 acres, covered by burning sands, which have been carried there from the sea shore by the winds. Trees have been planted on the borders of this tract and the result has been that the sand-laden winds have been warded off in a great measure and many acres of waste reclaimed. A noted explorer tells of the following remarkable instance of climate modified by the surroundings of man: In Australia large tracts were kept treeless by the periodical burning of tall grass, with which the ground is covered. Sheep-raising has been introduced and grass kept down and thousands of acres made fit for agriculture.

In many European countries the subject of forestry has taken the position of a science, and the forests are regarded not only for the effect on climate, but as an important source of public revenue. The forestry bureaus in France and Germany are annexed to the governments and form a part of the finance department. In Germany, France, Austria, Switzerland, Prussia and Italy schools of forestry have been established where the subject of tree culture is studied in all its branches. In some places it is carried into the common schools. Nearly all these countries have stringent laws for the protection and regulation of their forests. Of such forest management this country has comparatively nothing. Beyond the establishment of the American Forestry Congress, and the reservation of the Yellowstone Park, in Wyoming, we have little except the recommendation of President Hayes in his message to Congress, wherein he says, "The urgent necessity for legislation to this end is now generally recognized." Further than this our general government has done nothing, and few of the states have laws looking to the protection of our forests, such as a wise forethought would have dictated years ago.

In our own State little has been done, yet the attention of our people is being awakened to the subject by the Pennsylvania Forestry Association, whose publications and lectures are arousing the intelligent sentiment of our people to the importance of early co-operative work. Nature is every ready to assist in any measure looking to the comfort and happiness of mankind. In this case, above all others, she offers her helping hand. How soon do we behold a new growth of timber on mountain and hillside, where the plow does not follow the removal of the tim-
ber, and so likewise were our fields left for a time uncultivated
nature would again assert her sway and restore the wasteful
work of man.

Let us learn by the experience of other countries and profit
thereby. Those who are intrusted with legislation should see
that laws are passed favoring forestry and exempting from tax-
ation such timber land as the owners shall agree to maintain
as such. Our railroad companies could plant trees along the
line of their roads at a trifling cost, and add much to the com-
fort of the traveling community. The road bed would furnish
abundant support for the trees without encroaching upon ad-
joining cultivated lands, while in course of time the trees could
be used for railroad ties.

Our farmers could do no more valuable work than planting
upon the roadsides such trees as make a valuable timber for
mechanical purposes, so that, in addition to their worth as shade
to the summer traveler, they would be a source of profit to him
when grown. We have as yet much virgin soil, but it is a
question of time only when with this waste we shall lose our
vitality. Our country has not yet grown feeble from this loss
of its life blood, and it is not too late to retrace our steps. It
may take a century to regain what has been lost, but let us
begin the task, trusting that those who follow after us may be
animated by the same zeal, and carry on the good work to com-
pletion. May our fair land fulfill the measure designed by Provi-
dence in its creation for the abode of man, and may the sweet
melodies of wood and streams be a lasting inheritance.
Aboriginal Remains in Durham and Vicinity.

BY JOHN A. RUTH, BETHLEHEM, PA.

(Neshaminy Church, Warwick, Meeting, July 27, 1886.)

Nearly two centuries have passed since the first settlers found their way into Durham and the adjoining districts. They built their rude cabins in the clearings which they made in the forest, and there began the great work which has made this locality one of the most fertile and beautiful parts of our State. The forests which once covered valley and hill have nearly disappeared, and well cultivated and productive farms occupy their places. Wild animals, which were once common in this section, have disappeared with the forests that sheltered them. The Indian, too, has retreated before the ever advancing tide of civilization, and has found a new home in the far West. An Indian coming into our locality to-day is regarded as a curiosity. We have almost forgotten that the land we call ours once belonged to another race. The only traces the Indian has left of his former presence are a few local names and the stone implements and flint chips found on his village sites and workshops. Through his stone implements we learn to know the Indian as he was before coming into contact with the white race. From the finely chipped spear-points and arrow-heads found along our streams we learn his way of procuring his daily bread. They also speak of his mode of self-defense. His stone mortars and pestles and the pottery found on his village sites tell of his domestic life. His rude pipe of stone or clay reminds us of the origin of a habit which has unfortunately been perpetuated by our own race. His finely carved and polished ornaments show that he was not exempt from that love of display which is so prominent a part of human nature. These being some of the lessons taught by the remains of the stone age, we can readily see how archaeology is of great value to the student of history.

The tribes living in Durham and vicinity at the time of its settlement were the Lenni Lenape or Delawares, and the Shawnees. The Lenape were the original owners of the land. Their
name according to Heckewelder, means "Original People." Schoolcraft says it means "Manly Men," and Loskiel translates it "Indian Men." Their tradition as given by Heckewelder, tell us they originally lived in the far West. In their travels eastward, which occupied many years—they came to a great river named Namaesi Sipu or Fish River by Heckewelder, and Mes­sussipu or Great River by Squier, Schoolcraft and other writers. Difference of opinion exists as to what stream this was. Heck­ewelder believes it to have been the Mississippi, while recent writers think it was some part of the upper St. Lawrence, perhaps Detroit river. Crossing this river in company with the Mengwe or Iriquois, whom they had met, they conquered the Talligewi, who opposed their further progress. The Talligewi fled southward and never returned. They were probably the people who erected the extensive mounds and earthworks in the Ohio and Mississippi valleys, and who have been named the Mound Builders. Continuing their journey eastward, in company with the Iriquois, they gradually took possession of the country bordering on the Atlantic, the Iriquois taking that part which lies along the Great Lakes, and the Lenape the "south country" on the four great rivers, Hudson, Delaware, Susque­hanna and Potomac. The Lenape were divided into three tribes called Unamis or Turtle, Unalachtgo or Turkey and the Minsi or Wolf tribe. The Turkey and Turtle tribes occupied the country lying between the mountains and the sea. The Wolf tribe was the most powerful and warlike and lived back of the other tribes, among the mountains, in order to watch the movements of the Iriquois, whom they regarded with hostile feelings. The Lehigh and Musconetcong mountains were the southern bound­ary of their possessions.

The Shawnees were of Southern origin. They were a rest­less, wandering people and have been very appropriately named "The Gypsy of the Wilderness." They had a marked genius for creating disturbances among their neighbors, and for this reason were compelled to leave their home in the South, from whence they came to the Tennessee and Cumberland valleys. A part of the tribe came into Pennsylvania, and by permission from the Lenape "settled principally at and about the forks of the Delaware, some few between that and the Schuylkill." The Shawnees occupied the west bank of the Delaware, and the Len-
ape the east bank. For a number of years they lived in peace with each other, and the Shawnees became a powerful people. A very trifling affair finally involved the two tribes in a war. Some of the Shawnee women wandering over to the east side of the river, met a party of women and children of the Lenape. One of the children found a large grasshopper, which a squaw from the other tribe snatched from the child's hand and gave to her own child. This led to a war which resulted in the defeat of the Shawnees, who fled to the wilderness of the Susquehanna. The final battle of this war was fought in the vicinity of Holland Station, Hunterdon county, N. J. Traditions of it still exist in the locality. A white man is said to have witnessed it from the narrows, or palisades on the Pennsylvania side. Broken spear-points, arrow-heads, and stone-axes are still found in the vicinity.

The Lenape and the Shawnees being the aboriginal occupants of Durham, it is reasonable to suppose that most of the relics found here are the handiwork of these tribes. The locality presented to the aborigines advantages very favorable to a savage mode of life. The Delaware and its branches formed a great highway of travel between the different tribes. Its waters swarmed with fish, which were an important article of food. Throughout the township are never failing springs of pure water around which the Indians loved to camp. The fertile soil along the Delaware yielded abundant crops of corn. Material suitable for the manufacture of all kinds of stone implements was close at hand. The southeastern part of the township was their favorite resort. Along the Delaware, between Monroe and the Narrows have been found three ancient village sites. The most extensive of these is along the Delaware near the mouth of Gallow's Run. It extends along the river several hundred yards and from fifty to one hundred yards back. Its extent can be traced by the numerous broken cobblestones and chips of quartz and jasper which are thickly strewn over the surface and imbedded in the soil. Many of the cobblestones bear marks of fire. The chips of quartz and jasper are the refuse left by the ancient arrow-maker. They are an unerring guide to the archaeologist. Where they are abundant he is almost sure to find arrow-heads and other implements. Many fine relics have been found among the refuse of this aboriginal village. They exhibit
all degrees of workmanship, from the rude “turtle-back” to the
finest chipped spear-points and arrow-heads. The most abun­
dant relic is the arrow-head, of which several hundred speci­
mens have been collected. Many of them show by their excellent
workmanship that they were made by a people who had reached
a high degree of skill in the stone art. Stone-hammers, sinkers,
plummets, scrapers and spear-points are plentiful. The last-named
are generally broken. Among the rarer implements are polish­ing-stones, grooved-axes, celts, knives, pestles, hoes, drills or
perforators, ceremonial hatchets and amulets. Fragments of
pottery are plentiful. It is made of a mixture of clay, pounded
quartz and shells, and is of rude manufacture. Some fragments
are well preserved, while others are crumbling and have the ap­
pearance of great age. Some pieces are rudely ornamented and
sometimes perforated in order to suspend the vessel by means of
a string.

About a quarter of a mile north of this locality, on the farm
of Frederick Overpeck, is another place of great interest to the
relic hunter. Here broken cobblestones and flint chips are not
so numerous as at the former locality, but the relics are peculiar.
They consist principally of triangular arrow-heads and fragments
of pottery. During seven years of careful collecting but one
stemmed arrow-head was noticed. This specimen was found on
the outskirts of the village, and was probably lost by an Indian
from some other locality. Most of the triangles are of jasper
and are of the finest workmanship. The pottery, which is abun­
dant, is distinct from that of the other village sites. It is made of a
finer quality of clay and is profusely ornamented. Like all ab­
original pottery it is unglazed, but remarkably well preserved.
On many of the specimens collected the ornamentation is as
distinct as on the day it left the hand of the ancient potter.
Many spear-points and arrow-heads have crumbled into dust, but
this pottery, made of perishable clay, has defied the tooth of time
and successfully resisted decay. The vessels are generally or­
namented around the rim with series of lines and dots. The
lines are all straight, crossing each other at angles. The de­
sign is often regular and shows taste and skill on the part of the
artist. The making of pottery and its ornamentation was the
work of the squaws. The design was engraved on the vessel
before it was baked, by means of a sharp stick or a piece of bone.
The dots were often made by pressing the end of a hollow spear of grass into the clay. Some vessels were wrapped with cord or with a coarse kind of cloth, and are known to collectors as "cord marked" and "cloth marked." Some of the vessels had their rims finely moulded. Finely polished celts, pipe-stems, polishers and amulets have been found with this pottery.

On April 1, 1882, while collecting relics along the Delaware south of the Nockamixon rocks, a similar locality was discovered. The freshet of that spring had washed the soil from a small piece of ground along the river bank, leaving exposed a bottom covered with small pieces of red shale and pebbles. Among this refuse we collected 245 pieces of pottery, 25 arrow-heads, 1 drill, 3 fragments of clay pipes, 1 scraper and 1 sinker. Of the pottery 67 pieces were ornamented. This pottery is similar to that found at Mr. Overpeck's, and compares very favorably with the best pottery found in the Middle or the Eastern States. Twenty-four of the arrow heads were triangular. On a later visit 57 pieces of pottery and 1 arrow-head were found. History gives us no clew as to who the people were who made this pottery and used triangular arrow-heads exclusively. Dr. D. G. Brinton, of the Academy of Natural Sciences, to whom the facts were referred for explanation replied as follows: "I lately saw a collection of arrow and lance-heads from a locality in New Jersey nearly opposite the points you locate, in which all the specimens were without stems, and many of them were triangular. Evidently they belong to the same horizon as those you describe. I do not know to whom we can attribute them if not to some tribe of the Delawares or Lenape. Even in the same tribe the character of the work in stone differed, depending on the material at hand and the skill of the artist. I am not aware of any tribe who distinctively used the arrow-head without stems. Such are found in varying proportions in all collections."

On the property of Josiah Trauger, at Monroe, relics are frequently found. In the spring of 1881 while workmen were digging the foundation for a house at Monroe (now Lehnenburg), they found arrow-heads, pottery and charred wood at a depth of six feet. On Mr. Lehnen's farm near Monroe is a locality noted for its large numbers of stone-hammers and arrow-heads with notched bases.

In aboriginal times life and property were by no means as
safe as at present, and the Indian in selecting a village site often chose positions strongly defended by nature. Sentries were placed on the hilltops from whence they could detect the approach of an enemy. Signal fires were lighted to warn the surrounding country of the approach of danger. This mode of defense was common among the North American tribes. The Mound Builders built signal mounds on many of the most prominent hilltops in the Ohio and Mississippi valleys. The tribes of the far West use signal fires for signalling purposes to this day. The position in which some relics have been found in Durham seems to indicate that the same means of defense were used by the tribes living in this locality. On the farm of Aaron Trauger, near Monroe, on the top of a steep hill, giving a fine view of the Delaware valley, from Pincher's Point to near Milford, N. J., relics are often found. Another and more commanding position of this kind may be seen on the farm of Henry Adams. It gives a fine view of the Musconetcong valley. The place is remarkable for its large number of grooved plummets.

The Indian in his travels often camped for a short time by some spring of pure water. Around almost every spring in the township indications of his former presence may be found. On the farms of George Schick and Jacob Richards are several springs around which stone implements have been found.

In the river valley between Durham Iron Works and Riegelsville are three places marked by the refuse of village sites. One of these is on the present site of Riegelsville. The remains are said to have been destroyed by the freshet of 1841. The second is at Cooper & Hewitt's sand-pit. The third is at Durham cave, where several axes and arrow-heads have been found during the last few years. It is but a short distance from the second locality, and may have been part of the same village. The remains which connected the two were probably destroyed by the building of the canal and public road. Durham cave was once occupied by the Indians. One of its rooms is still known as Queen Esther's drawing-room.

On No. 4 farm of the Durham furnace tract, near Rattlesnake Hill, is an ancient jasper quarry from which material was obtained for the manufacture of stone implements. The excavation made by the miners is still visible, and the surrounding fields are thickly strewn with flakes of red, yellow and brown jasper.
Among them are found the stone-hammers used in blocking out the mineral into pieces of a suitable size for the manufacture of implements. These hammers are cobblestones brought from the river, and do not have the finger pits which distinguished the hammers found elsewhere. Their battered edges give ample proof of the hard usage they have received.

The adjoining parts of New Jersey are no less noted for relics than Durham. On the farms of John Bloom and Benjamin Riegel, at Riegelsville, N. J., many stone implements have been collected. The farms of Mr. Snyder and Mrs. Hager, near Holland, N. J., have added many fine specimens to the writer's collection.

About one-half of all the relics collected in this vicinity are spear-points and arrow-heads. Of about 3,000 specimens in the writer's collection, 1,424 are of this class. Nearly all the forms described by archaeologists are represented. Those with tangs or stems are most numerous. Next in number are the triangles. Barbed and serrated specimens are frequent. Specimens of unique form are sometimes found. The material of which they are made is such as was close at hand. About 60 per cent. are made of jasper, 30 per cent. are argillite, and the remainder quartz, chalcedony and other minerals. Specimens made of material foreign to the locality are often found.

A large number of stone-axes have been collected during the last few years. Most of them are of excellent workmanship. Those in the writer's collection weigh from seven ounces to five pounds. On some the grooves extend entirely around the axe, while others are grooved on three sides only. Axes with double grooves are very rare. But two such have been found in this locality. They may be seen in the cabinets of Dr. J. S. Johnson and C. E. Hindenach.

Plummets and sinkers are common, and every collection has a number of them. They are found among the stone implements of all lands, and writers disagree in regard to what they were used for. Some claim they were used as weights to sink fishing nets. The writer has seen them in collections, labeled "stone-hammers." Dr. C. C. Abbott regards the grooved specimens as war club-heads, but as some are too small to be used effectively for such a purpose, it is probable that these implements were put to more than a single use.
Ceremonial implements and amulets are rare, and much sought for by collectors. Those found are generally broken. Stone hoes are of rare occurrence. The pipes used by the aborigines are among the rarest of Indian relics. They were highly prized by their owners, and were generally buried with the dead. Implements of unknown use are of frequent occurrence. In the writer’s collection are several large stone wedges weighing about four pounds each, that have been worked over their entire surface. What such implements were used for can only be guessed at. They may be unfinished axes. About two years ago there was found on the farm of Frank Trauger near Kintnersville, a small semicircular specimen made of the hardest magnetite. It is beautifully polished, and is unique, both as to form and material.

This locality is very fortunate in having a number of active collectors who have carefully gathered and preserved many valuable specimens that would otherwise have been lost. Among those who have done good work in this direction are Dr. J. S. Johnson, and Benjamin W. Pursell, of Kintnersville, C. E. Hindennach, of Durham, Charles and Samuel H. Laubach, S. F. Wolf, G. W. Fackenthal and E. P. Laubach, of Riegelsville, Pa. A. D. Bloom, of Riegelsville, N. J., has made a fine collection in his locality. To these collectors thanks are due for valuable information received. In closing this article it is a pleasant duty to acknowledge my indebtedness to my brother, H. F. Ruth for the valuable assistance he has rendered in collecting material. But for his valuable help, the writing of this article would not have been made possible.

Although the number of specimens collected in the vicinity is large, the supply is not exhausted. The greater part of our county has been but little explored. No county in the State presents a richer field for the archaeologist than Bucks. The soil along our extensive river-border and larger creeks holds material of great value to the archaeologist and historian. Their preservation should claim the attention of all, that through them we may learn more about the primitive inhabitants of our county. “Time which antiquates antiquities and has an art to make dust of all things” has left us these remains of a former race that we may see the advance we have made over them in all that has made our race more enlightened and noble. Let us preserve them,
that, when the last Indian shall have gone to the "Happy Hunting Ground" of his fathers, and his race is extinct, coming generations may know by the remains of his handiwork what manner of man he was.

American Archaeology.

BY REV. DR. JOHN P. LUNDY, PHILADELPHIA, PA.

(Neshaminy Church, Warwick, Meeting, July 27, 1886.)

There are two schools of American Archaeology which may be classed as the old and the new, or the purely scientific and the merely theoretical or skeptical. The great Humboldt is the best representative of the one, and the Rev. Dr. Robertson, the famous Scotch historian, is the leading type of the other. The old or scientific school holds that America once had a high degree of civilization, which was not altogether aboriginal, but was partially at least, an importation from abroad, either from high Central Asia or Egypt or elsewhere. The new or skeptical school holds that America never had any civilization which the natives of the soil did not originate, and that this meagre civilization originated with the ancestors of the present tribes of American Indians. For my part, I go in the old paths in company with Humboldt as the most sagacious of all pioneers.

Before James Bruce had brought to the notice of his skeptical and scoffing countrymen, his partial discovery of all the rich treasures of ancient Egyptian art and learning, polity and religion, manners and customs, which lay buried in tombs and were depicted on temple walls, Count Carli, of Italy, had already published his American Letters, in which, by a vast array of learned research, he undertook to show that ancient Peru was partially peopled from China, and that ancient Mexico and Central America were colonized from Egypt. Before the indefatigable Belzoni had gone to Egypt to prove that Bruce was right in his account of Egyptian antiquities, the great Humboldt was at work in Mexico and elsewhere on the American continent in his masterly investigation of its wonderful antiquities, and had concluded that its civilization had first appeared along the Gila river or further to the northwest.
The first to account for this civilization and to bring to the notice of the learned in Europe the Chinese account of five Buddhist monks and missionaries as having found their way to some part of North America or Fu-Sang, was the scholarly De Guines, of France, whose *History of the Huns* still remains an authority of first importance. M. Abel-Remusat, a competent French sinologist, of the early part of this century, in his *Observations on Northern Buddhism*, makes this remark about the account of De Guines: "One point which is far from being sufficiently cleared up, and which remains, if I may so say, altogether problematical, is the journey of five Monks from Cophène (Samar- cand) to the country of Fu-Sang, situated 20,000 li to the east of Ta-han, and which M. De Guines supposes is in America. In order to establish so important a fact as this, he not only adduces the account of such a journey, made A. D. 458, and the conversion of some of the American people to Buddhism, but must also needs employ other proofs derived from a vague itinerary, perhaps apocryphal, set forth by a compiler of the 13th century, after a monk whose relation we do not yet possess." Remusat does not here dispute the account of the five Buddhist monks having gone to America, but only wants additional evidence, which he thinks is not forthcoming in the later narrative. He is simply cautious and wants the matter cleared.

The discovery and announcement made by De Guines aroused a keen interest and much controversy among the learned of Europe; and the celebrated Klaproth treated the Chinese account as a mere romance, very much as some of our antiquities and the precious relics of an ancient civilization are regarded as forgeries or as Bruce's narrative of his *Travels to Discover the Source of the Nile*, was hooted at as a pack of traveler's lies by the skeptical and scoffing British public of the last century, who laughed poor Bruce into his grave broken-hearted. Forgery is an easy term to apply to a valuable and unique relic of artistic workmanship and mystic meaning, as it has been applied to the Lenape Stone, found in two pieces at different times near Doylestown;* but inasmuch as a forgery is as close an imitation as can be made of an original, he must

be a bold man, indeed, who can pronounce this Lenape Stone to be a forgery without having the original for comparison. I have carefully examined this stone to-day with the aid of a strong microscope, and can see in it no traces of modern workmanship, other than the partial filling up of some of the deeper cuts or tracings with the stuff used to clean it. I have no doubt whatever that a hardened copper graving tool was used to make the tracings of this stone, inasmuch as Dr. Foote has now in his possession a piece of Obsidian or other hard stone, with a bit of such a copper graving tool broken off and remaining in the tracing, and brought from Mexico. For all the lines of this Lenape Stone are traced, not stippled or punctured as the most of our rock inscriptions are; and this fact induces me to believe that this Lenape Stone Gorget is an inheritance or a trophy obtained from some more civilized people than the Lenni-Lenape Indians.

But so cautious and so disputatious is the new science of Agnosticism, both at home and abroad, that it even doubts or ignores the existence of a personal God; much more must it be expected to doubt and cast suspicion upon such small matters as the Lenape Stone and the more important Davenport Tablets of kindred subject and workmanship. There are yet intelligent Englishmen who do not believe that the Egyptian hieroglyphs have been deciphered; there are fossil German classical scholars who dispute the fact of Dr. Schliemann having excavated and laid bare the ancient Troy of Homer and the Mycenae of Agamemnon, and there are among ourselves mere theorists who are so perverse and obstinate as to reject every newly-discovered fact that does not support their preconceptions and prejudices. These are not true scientists, but skeptics of the baser sort, whom to follow is to get lost.

Now, inasmuch as such perverse skepticism is calculated to arrest all true progress and discourage independent research and investigation, the dictum of Klaproth respecting the Chinese account of the Five Buddhist Monks, was controverted by such able scholars as Paravey, Newmann, Perez, Gordon, Eichthall, and our own "Hans Breitmann," Mr. Leland; but the most elaborate and exhaustive work on the subject is that of Mr. Edward P. Vining, of Chicago, published last year (1885), in New York.
The only criticism to be made on this really able work is the omission of the remarkable rock-inscriptions found along the Gila, Chaco, Zuni, and other streams of Arizona, New Mexico, southern Colorado, Utah, and elsewhere in that region of our country; for some of these inscriptions bear very clearly and strongly on Mr. Vining's argument in vindication of the Chinese story as interpreted by De Guines and others after him.

The story is this: "This is the account given by a priest who came to China, in the reign of the Tey dynasty, A. D. 499. The kingdom of Fu-Sang is situated 20,000 li to the east of the country of Ta-han. It is also east of China. It produces a great number of trees called fusang, from which comes the name of the country. The leaves of the tree are like those of the Chinese Tong. The fruit has the form of a pear, reddish in color; from its bark they make cloth and other stuffs for clothing, and boards for their houses. The people have a kind of writing, and they love peace. They have two prisons, one in the south and the other in the north, in which their criminals are confined, with this difference, that the most guilty are placed in the northern prison and are afterwards taken to the southern prison, if they obtain pardon; otherwise they are condemned to remain in the first all their lives. They are permitted to marry, but their children are made slaves. When criminals are found occupying one of the principal ranks of the nation, the other chiefs assemble around them; they place them in a ditch, and hold a great feast in their presence. They are then judged. Those who have merited death are buried alive in ashes, and their posterity is punished according to the magnitude of the crime. The king bears the title of Y-chi; the nobles of the nation after him are the great and petty Towy-lou, and the Na-to-cha. The prince is preceded by drums and horns when he goes abroad. He changes the color of his garments every year. The cattle of the country bear a considerable burden on their long horns. They are harnessed to wagons. Horses and deer are also employed for this purpose. The inhabitants feed hinds, as in China, and from them obtain butter or cheese. A species of red pear is found there which is kept for a year without spoiling; also the iris (grape or plum) and peaches, and copper in great abundance. They have no iron, and gold and silver are not valued."
"He who wishes to marry builds a house or cabin near that of the maid whom he wishes to wed, and takes care to sprinkle a certain quantity of water on the ground every day during the year. He finally marries the maid, if she wishes and consents; otherwise, he goes to seek his fortune elsewhere. The marriage ceremonies, for the most part, are like those which are practiced in China. At the death of relatives, they fast a greater or less number of days, according to the degree of relationship, and during their prayers they expose the image of the dead person. They wear no mourning garments, and the prince, who succeeds his father, takes no care of the government for three years after his elevation. In former times the people had no knowledge of the religion of Fo (Buddha), but in the Sum dynasty, A. D. 458, five priests went from Cophéne (Samar­cand), preaching their doctrine in this country, and then the manners of the people were changed."

Such is the older and simpler story, bearing the impress of truth in its unadorned statements, and too plain and brief to be called a romance. The later and longer story called The Kingdom of Woemen, or Amazons, is too extended for citation here, but may be read in the various translations which Mr. Vining gives, compared with the original Chinese. These translations, eight in number, as are also those of the earlier account substantially agree.

What now are the facts and the witnesses, here in America, which seem to substantiate this story of five Buddhist priests having preached, somewhere in our country, their mild and merciful doctrine of peace and kindness, their pure primitive morality akin to that which is taught in Christ's Sermon on the Mount and in His seven moral precepts? Why, first and foremost of all, the whole strange and as yet inexplicable narrative of that mysterious personage called Quetzalcoatl, who, with some companions, came to Mexico, Central America, Guatemala and Yucatan, teaching the people all the arts, letters, polity and religion of a higher civilization than as yet existed among them, forbidding all cruelty and bloodshed, all human and animal sacrifices, and teaching them to avoid vice and crime, to do justly, to love one another, and to live in peace and good fellowship. Coming as he did from somewhere from the East, he disappeared
as mysteriously as he came, going back to the East across the ocean on a raft of snakes, just as the old Hindu avatara of Bhairava, the son of Siva, is represented seated on a coiled serpent, holding the trident in his hand; or rather as the Hindu god Vishnu himself is figured, lying at length on a raft of seven snakes or cobras and floating on the waters of the original chaos; or better still, Buddha himself depicted as half-man and half-snake, with the heads of four cobras serving as a nimbus or crown of glory. We must here bear in mind that Northern Buddhism is very much mixed up with the grotesque mythology of Brahmanism and the native superstitions.

Now the trident or Tisul is still the sceptre of Siva, or Mabadeva in India; it was also the sceptre and the symbol of Quetzalcoatl of Mexico, etc., according to the best and most reliable accounts we have of this strange being in Sahagun and Clavigero. The Buddhist priests and monks of Nepal and Tibet still carry the trident of Siva in their solemn religious ceremonies and procession, just as all Roman, Greek and some Anglican and American Christians carry the cross; and this trident, or Trisul of Siva and of Buddhist priests, figures conspicuously on the rocks of the Gila river and elsewhere in the southwestern portion of our country. The first witness to this astonishing fact is Major W. H. Emory, of the United States army, who, in 1846-7, made a military reconnoissance from Fort Leavenworth, Missouri, to San Diego, California. In his report to Congress, very badly printed, in 1848, under date of November 16th, 1846, Major Emory says: "After making ten miles we came to a dry creek coming from a plain reaching far to the south, and there we mounted the tablelands to avoid the bend in the river (Gila), made by a low chain of black hills coming in from the southeast. The tableland was strewed with fragments of black basalt, interspersed with agate, chalcedony, vitrified quartz and carbonate of lime. About the summit was a mound of granite boulders, blackened by augite, and covered with unknown characters, the work of human hands. These have been copied (and a plate of them is given opposite the page of description). On the ground near by were also traces of some of the figures showing some of the hieroglyphics, at least, to have been the work of modern Indians. Others were of undoubted antiquity,
and the signs and symbols intended, doubtless, to commemorate some great event. One stone bore on it what might be taken, with a little stretch of the imagination, to be a mastodon, a horse, a dog and a man. Their faces were turned to the east, and this may commemorate the passage of aborigines of the Gila on their way south. Many of the modern symbols are in imitation of the antique, and doubtless, the medicine men of the present day resort to this mound to invoke their unseen spirits, and work the miracles which enable them to hold their sway among their credulous race. There are many more weird and mysterious-looking places than this to be found along the banks of the Gila, and the first attraction to the modern Indian was, without doubt, the strange characters he saw described. Some of the boulders appear to have been written and rewritten upon so often it was impossible to get a distinct outline of any of the characters."

The two plates given to illustrate this important text, show us a conspicuous central group, consisting of a man standing in the act of adoration before a circular figure with a dot in the centre, sustained on the top of a cross, and from the upper part of which issues a figure in the form of a Y. The letter L is at the base of the cross, on the left, and what seems to be a snake or dragon is on the man's right, near his foot. The trident is conspicuous, an anchor, four other crosses, one of which is the ancient swastica, of India, the sign of Agni or the Fire-god; two other human figures; two animals, one of which resembles a horse, and various other tree-like symbols and curious devices. On another rock we have several orantes, circles, a trident attached to a snake-like figure, a dragon, a mastodon, and two other animals, like a dog and a pony and a cross.

Again, under the date of the previous October, the 22d, Major Emory says: "Many deep arroyos have paid tribute to the Gila, but in none of them have we found water. Following the bed of one of these to examine the eccentric geological formation it displayed, I found unknown characters written on a rock, copies of which were made, but their antiquity is questionable." And yet these characters are much the same as the others. The plate shows us a bident and a trident close together, an orante, several crosses, the astronomical sign of Leo, which is also the letter ga of the primitive Buddhist alphabet, before the time of Asoka,
the symbolical meaning of which, according to the Lalita Vis-
tara, is this: "Profound is the law of entrance into the produc-
tion of connected causes," i.e., the beginning or first of connected
causes belongs to a law too deep to penetrate. Therefore, we
are to consider these latter symbols discovered by Major Emory
as of the same undoubted antiquity as the former, for they be-
long to the same order in both meaning and execution.

Another and a later witness, Lieutenant James H. Simpson,
A. M., of the United States army, must now be put on the stand
to testify to the same facts. In his Journal of a Military Recon-
naissance, from Santa Fe, New Mexico, to the Navajo Country, in
1849, under date of August 27th, Lieutenant Simpson says: "Two
miles over a slightly rolling country, our general course being still
northwest brought us to the commencement of the Canon de
Chaco, its width being about two hundred yards. Friable sand-
stone rocks, massive above, stratified below, constitute its en-
closing walls. Four miles further, on the right side of the
canon, is a habitation excavated in the rocks, its front wall being
of stone and mud masonry. The height of the apartment is four
feet; dimensions in plan, fourteen by fourteen feet, and the size of
doorway two by two feet. Alongside of it is another small apart-
ment also excavated in the rocks. A mile further, on the left-
hand side of the road, is a stone and mortar enclosure, elliptical
in shape, sixteen by eight feet in plan, and having two equal
compartments. About a mile further are to be seen a number of
very large sandstone boulders, which have tumbled from the
rocks above, some of them containing probably as much as 15,-
000 cubic feet. In some instances, I noticed rocks of the same
kind in situ, and just ready to tumble down. On several of these
boulders were found a number of hieroglyphics—for a repre-
sentation of which, see plates 23, 24, and 25." (Original Report
of the Secretary of War, Geo. W. Crawford, to Hon. Millard
Fillmore, president of the Senate, p. 77, Document 64). This
modest soldier offers no explanation of these most extraordinary
rock-inscriptions nor is he presumptuous enough to call them
either genuine antiques or modern forgeries. He simply knows
nothing about them, and therefore has the good sense to say
nothing.

Plate 25, to which the reader of this journal is referred, con-
tains two remarkable representations, one of which will be described further on, and the other now claims our attention. It represents a man earnestly engaged in building a large boat, cross-like in shape, like a bird with extended wings or a fish with long flappers, a boat with outriggers for greater safety. Near him is a trident on a stand, beneath which is the distinct letter L, and what resembles a pair of compasses. On the left of the picture are a doe, an arcade with six pointed arches and a tree beside it, and over this a great open hand. The letter W is near the top of the rock, on the left. A possible explanation of this extraordinary group of symbols and pictures may be this: "The Bodhisattva (or pre-existent Buddha) says to himself, after I have built and launched the Ship of the Law which has the great power of good guidance and of safe transport, of austerities, of patience, a ship which is excelling, consolidated by an accumulation of alms, staunch and well built by profound meditations, firm and solid as the diamond; having by myself alone furnished and supplied this vessel, having by myself alone launched and cleared her, I shall pass innumerable creatures in the stream of transmigration; I shall escape every trouble arising from the vexation and annoyance of transmigration by the waves of wrath and passion, and by the Grabas which make it difficult to navigate. Such is my purpose. Having done this, having by myself alone crossed this ocean of existence infested with Grabas having hostile looks, and infested with the Rakchasas of natural corruption; having by myself traversed the whole boundless universe, I shall then land and establish myself in a blessed abode, where there are no more old age, sickness and death." (Foucaux’s Lalita V’istara, p. 190, or the exposition of the Law among Northern Buddhists). In one of Ferguson’s plates of the old Buddhist Topes of Amravati, such an ark or ship is represented, carried in procession.

On the sandstone boulder of the Canon de Chaco, the man, building a ship, is entirely alone. The trident near him is the peculiar symbol of the northern Buddhist faith; the arcade, with Buddha’s tree of knowledge beside it, may be intended to represent the blessed abode free from old age, sickness and death, where he finally entered Nirvana; the great open hand, so often seen in Yucatan and elsewhere in ancient American monuments, called
Huemac or The Strong Hand, and applied to Quetzalcoatl as a protector and worker, may be the same as the Kin-Shan or Strong Hand of the Chinese Buddhists, or the Deva of the Sanscrit, the god Vibasha who dwells in the flanks of the Golden mountains of Meru or the heavenly Paradise. St. Augustine tells us, in his controversy with the Mauichean Faustus, that David means strong of hand or desirable. The hind or doe of our American picture may also illustrate the story which Beale tells us about the pre-existent Buddha having sacrificed his own life to save such a deer from the royal hunter of Benares, she being big with two young ones. (Travels of Fah Hian, etc., p. 135).

It is a curious fact, showing how widespread and universal was the use of the trident and other like symbols, a fact recorded by Mr. Layard, who found the trident and other sacred symbols, such as the mystic cone and the Maltese cross, the ancient symbol for God in Mexico, carved on the rocks of a deep gorge or canon of the river Gomel, in Assyria, precisely in such a weird place as the ancient people of the Gila and the Chaco rivers chose for the purpose, and where they, doubtless, assembled for worship. This river Gomel flows among the Kurdish hills; and these inscriptions are over the head of the king, not far from the spot where the stream debouches on the plain, where Alexander the Great fought the famous battle of Arbela, B. C. 331, which gave him possession of the country. Mr. Layard informs us that the five mythical symbols of the Assyrian worship were the bident, the winged globe, the crescent, a star and horned cap; and that the symbols of royalty were the trident, the crescent, a star or the sun, and the cross worn around the neck. (Nineveh and Babylom, p. 302, N. Y., 1853.)

In India the trident is the symbol and the sceptre of Siva, as already intimated; and Siva is the third power of the Hindu Triad, whose special function is that of destroying and reproducing, of bringing out of death and decay new forms of life. It is an androgynous power or principle of nature in male and female, most fittingly represented by the bident; while Siva's single male power exercised in the three worlds of heaven, earth and sea in the production of their varied life, is best represented by the trident. Georgi says very truly that the trident represents Mahadeva or Siva among the Tibetans. The linga or phallus is also his symbol.
It was just the same in Egypt. The trident was there one of the symbols of Ammon or the great father of all; and the old Theban priests represented this trident entwined by the serpent to indicate Jupiter Ammon in his character of the life-giver and healer of men, or power and wisdom combined. Nay, in the old Christian catacombs or cemeteries of Rome, we find the trident entwined by the Dolphin as the sign of merciful power and protection from the dangers and the storms of this sea of existence; and, what is still more remarkable, we see this trident surmounting the mast of the ship or ark of the church itself, with the dove sitting beside it, holding the olive branch in her beak, in token that the flood of time and the storms of this troubled life had subsided, and that the ship was safely moored in the haven of the Eternal city, that blessed abode free from old age, sickness and death.

We find this trident on the celebrated Grave Creek stone; more than once on one of the Davenport tablets; and three times on one side of the Lenape Stone, the most singular and ingenious device in one example being a combination of trident, cross and bird.

The most probable origin of the trident as a symbol of life-producing power is to be found in plant life or forms, consisting of root, stem and branches, inasmuch as the most ancient Chinese and Egyptian ideographs for the hidden power which begets life, are figures in the shape of tridents, the Chinese interpretation of which is, that which goes forth into life.

Now, inasmuch as the present tribes of American Indians are never known to cut or pick into granite or sandstone rocks any such things as tridents and primitive alphabetical letters or symbols, each having a distinct meaning, nor to have any definite knowledge of their origin or purpose, it is obvious that some more ancient and civilized people inscribed them on the rocks of the river Gila and the Chaco, on tablets, gorgets and amulets, as the sacred signs of their religion, to mark their places of worship and to protect them from danger, disaster and death. How the bident of Assyria and the trident of China, Tibet, India and Egypt, the trident of all Northern Asiatic Buddhist priests, ever came into America, is one of those problems which only such a story as that of De Guines will ever help us to solve. Until
more light is thrown on the subject by the discovery of other his­
torical documents in China, Japan, Tibet, Mongolia or Central
Asia, we must rest content with this as sufficient to explain the
mystery.

Yes; make of it what we will, there are other distinct Chinese
and Egyptian characters inscribed on our rocks and early mon­
uments. Thus, for example in Peru, there are unmistakable
Chinese symbols depicted on the lintel of the gateway of the
ancient cemetery of Tiahuanuco, indicating it to be a place of
darkness and the dead. Mr. Squier, than whom no better Amer­
ican archæologist lives, says of the ruins of this ancient Peruvian
city: “They have been regarded by all students of American
antiquities as in many respects the most interesting and important,
and at the same time the most enigmatical, of any on the con­
tinent. They have excited the admiration and the wonder alike
of the earliest and latest travelers, most of whom, vanquished
in their attempts to penetrate the mystery of their origin; have
been content to assign them an antiquity beyond that of the other
monuments of America, and to regard them as the solitary re­
mains of a civilization that disappeared before that of the Incas
began, and contemporaneous with that of Egypt and the East.
Unique, yet perfect in type and harmonious in style, they appear
to be the work of a people who were thorough masters of an
architecture which had no infancy, passed through no period of
growth, and of which we find no other examples. Tradition,
which mumbles more or less intelligibly of the origin of many
other American monuments, is dumb concerning these. The
wondering Indians told the first Spaniards that “they existed be­
fore the sun shone in the heavens,” that they were raised by
giants, or that they were the remains of an impious people whom
an angry Deity had converted into stone because they had re­
fused hospitality to His vicegerent and messenger, the Inca.”
(Peru, p. 274, 284, Lond. 1878).

But then, quite as remarkable and quite as inexplicable are
the vast ruins of Arizona, more especially the ruins and rock
inscriptions described by Lieutenant Simpson, in New Mexico,
under date of September 17, 1849. Guided by an old trader
named Lewis, Lieutenant Simpson found the now famous Inscrip­
tion Rock, in the valley of the Zuni river, on the top of which
were some most extraordinary ancient ruins, squared to the four cardinal points, and the whole plateau filled with an immense amount of broken pottery, of different patterns from any hitherto seen. Plate 72, of his report or journal, presents us with a complete group of Chinese symbols, which I have closely compared with Dr. Morrison's and Martin's, and find them to agree in every essential particular. Thus, the Chinese sign of the Ram with a bird near it is conspicuous; there are the signs of cultivated land and a man beside it; the letter A beside an altar; the tablet on which imperial decrees were posted; the standards of an army; a figure, half man and half-snake, walking erect in front of a fox, and three great open hands, two of them having a diagonal line across the palm and fingers.

I close this paper with the mere mention of another symbol, common to Egypt, China, and America, which was the first thing to lead me into the investigation of our rock inscriptions. It is found on a sandstone boulder, in the Canon de Chaco, and pictured in plate 25, of Simpson's journal. That conspicuous symbol, as compared with its precise counterpart in Champollion's Precis, is the Hieratic Egyptian character for Jupiter Ammon, the great father of all things. It also closely corresponds with the ancient Chinese symbol of Shang-Ti, the Supreme God of the Chinese people. It corresponds in form with our modern letter, F, but in course of time, it developed into T. Simpson's plate represents this fatherly character, standing on the northern part of a great circle, facing the east, as if about to people the universe with its varied life. The chambers of the south are represented by horizontal and perpendicular lines. Three lines or rays of light proceed from the southwest; and outside the great circle the sun is seen shooting out rays in four clusters, with the Strong Hand near it. The letter A again, five crosses, and the two ancient mothers of all mythology, one of heaven and the other of earth, Minerva and Ceres under different names, complete the picture, save a great measuring rod or baton of authority at the left edge of the rock. The whole most probably relates to the creation of the world. All this and more that might be adduced suggest a civilization far in advance of that of the present occupants of the soil.
The New Britain Baptist Church.

BY REV. N. C. FETTER, READING, PA.

(Neshaminy Church, Warwick, Meeting, July 27, 1886.)

About thirty miles northeast of Philadelphia, on elevated ground, in a rich agricultural valley, stands the old meeting-house and new chapel of the New Britain Baptist Church. The grounds contain about three acres, two of which are used as a cemetery.

The cemetery, enlarged in 1843, is enclosed within walls, and well filled with graves, many of which are not marked. The oldest inscription is in memory of John Riale, who died August 14, 1748.

In the meeting-house yard are still standing some of the original forest trees. An unfailing spring of water supplies the baptistry built in one corner. There are numerous sheds and hitching posts, and a frequently used public-road passes diagonally through the yard. The size of the building is 65 feet long by 46 feet wide, and 23 feet high to the eaves of the roof. It has a seating capacity of 600. There is no basement.

The new chapel, completed in 1885, located about 15 feet from the church, is 56 feet long, and 33 feet wide. On the main floor is an audience-room, parlor and library. On the second floor, an infant class-room. The basement contains dining-room and kitchen. The cost of building and furnishings was nearly $7,000.

The membership of the church is about 300. The congregations are large, and composed mainly of an English-speaking-German people, together with some families, descendants of the original Welsh settlers.

As early as 1683 Welsh Baptists were attracted by the freedom of religious opinion established by William Penn, and many of them left their native land and emigrated to America. About the year 1700, a number settled in Bucks and Montgomery counties. The following is from the records of the old Montgomery Church:

"By ye good providence of God, there came certain persons from South Wales into ye Township of Montgomery, County of
Philadelphia, in ye manner following: In ye year of our Lord, 1710, came over John Evans, and Sarah, his wife, James Minister, John Thomas, and Elizabeth, his wife settled there likewise. In 1712, Abel Morgan went to give them a visit, being acquainted with both families, and to preach to ye few who came together at ye house of John Evans."

The number grew from time to time, and some were baptized. Through the advice and influence of Abel Morgan, they formed an independent organization, and on June 20, 1719, established the Montgomery Baptist Church, with 10 members. This same church, 25 years afterwards, became the unwilling mother of the New Britain Church.

In 1722 the membership of the Montgomery church had materially increased, and was presided over by the following: John Thomas, David Evans, Benjamin Griffith and Joseph Eaton. On October 23, 1725, Benjamin Griffith was ordained the first regular pastor of the Montgomery church, and later Joseph Eaton became first pastor of the New Britain church, in the meantime, serving Montgomery church as associate, and assistant to Mr. Griffith. Between 1735 and 1740, some 10 or 12 years after Mr. Griffith's ordination at Montgomery, dissensions arose in that hitherto peaceful and prosperous church. The difficulty was two-fold. In the first place, the dispute arose concerning what was then regarded as an "essential doctrine," and secondly, dissatisfaction prevailed regarding the location of the church. The doctrinal disputes, from our present standpoint, seem absurd, but to them were serious and grave. It is possible that these differences might have been healed had it not been for the fact that the church was not located to suit all of its members; in fact, as early as 1730 the Baptists in New Britain had become so numerous, that they began to hold services at private houses, and attended the church at Montgomery only on Communion Sundays, and when the roads were good. The New Britain members suggested as a compromise that a house should be built on Leathy Hill. This project was opposed by the Montgomery faction, and resulted in a division that was even more marked than heretofore, the one party having Benjamin Griffith at its head, the other Joseph Eaton, each crying "The Temple of the Lord we are! The essence of the Church is with us."
Henceforth they acted as two separate factions, sometimes meeting under the same roof.

Numbers who at first favored the claim of the New Britain faction, petitioned for honorable dismissal, which was granted by the Montgomery faction. At the time of this division, about 15 sided with neither party, and were called “neutrals,” some of whom refused to be identified with either faction thereafter. After obtaining a dismissal, the New Britain church became incorporated November 28, 1754, but was not received into the association until 1755. At that time there were about 22 members.

The church derived its name from the township in which it was located. New Britain township then included the upper part of Warrington, and a large portion of Doylestown townships, and was first settled about 1720. During the preceding 20 years, it had become populated with Welsh Baptists, except the part now included in Warrington, where there are now a number of Presbyterian families.

Although New Britain church was founded by Welsh people, the present church register shows that fully half of them at the present time are people of German descent, whose ancestors were Mennonites, Lutherans and Reformed. In many places, the early Welsh Baptist churches have either collapsed, or been crippled by the coming of the Germans, and other nationalities of different faith. This was the case at Rockhill, where there was once a Baptist church. In New Britain, however, the church was too strong to be prevailed against, and succeeded in winning the emigrant, and finally drew to its folds, the slow, conservative Germans.

The first meeting-house in New Britain was built in 1744, and known for many years as the “Society Meeting-house.” The congregation was called the “Society Party.” This name originated from the Society of Free Traders, formed by capitalists in London in the year 1682. This society bought large tracts of land in different parts of the county, including a tract of 8,300 acres, extending from the Borough of Doylestown to the dividing line between Bucks and Montgomery counties. The New Britain meeting-house occupied a central position on this tract of land, formerly owned by the Society of Free Traders.
The first formal notice taken of the Baptist denomination appears in the minutes of the Philadelphia Association in 1746, when it was “Voted that the letter from the Society Party came into the Association disorderly, and their messengers were not to be received into the house.”

In 1747 the Association passed a resolution, declining to hear any further debates. In 1748 they recommended the petitioners to be first reconciled to the Montgomery church, and their way would then be clear for admission. No further notice appears to have been taken of the church by the Association, until the erection of the first church in 1755, eleven years after its separation from Montgomery. It was then resolved to receive the church lately constituted in New Britain, Bucks county, under date of November 28, 1754.

Since its organization more than a century and a quarter has passed. During that time there were intervals when the church had no regular pastor, aggregating probably 20 years, leaving 112 years to be occupied by sixteen ministers an average of 7 years for each. The only time the doors were closed for any considerable period was during the Revolutionary war. Rev. Joseph Mathias, of Hilltown and Rev. N. B. Baldwin, of Montgomery, were looked to for preaching when deprived of a settled pastor.

The following are the names of pastors from 1743 to 1879; the dates indicate approximately the years of service.

1. Joseph Eaton 1743-1749
2. William Davis 1749-1768
3. Joshua Jones 1768-1793
4. William White 1795-1804
5. Silas Hough 1804-1818
6. John C. Murphy 1819-1824
7. James McLaughlin 1825-1827
8. Samuel Aaron 1830-1831
9. Thomas T. Cutcheon 1836-1838
10. Samuel Nightingale 1838-1845
11. Heman Lincoln 1845-1850
12. William Wilder 1851-1854
14. Abijah C. Wheat 1860-1865
15. William Whitehead 1867-1871
16. Lewis Munger 1872-1879

Biographical Sketches.

Rev. Joseph Eaton. New Britain's first pastor died before the church was formally organized. He was its foster-father during its spurned infancy. He was a native of Wales, born August 25, 1679. He came to America in 1680 with his parents. In or about the year 1721 he bought a farm of 175 acres in Montgomery county, where he probably resided. The farm
at present is owned by Albert Arthur. Rev. Eaton called to the ministry at Montgomery county in 1722, was ordained Oct. 24, 1727. He preached up to the time of his death, April 1, 1749 at the age of 70. He was buried in the old New Britain graveyard, and like many others in that last resting place, his grave is not marked.

REV. WILLIAM DAVIS. It was quite customary in early times for pastors to have colleagues, but churches did not pay enough salary to support even one man. The pastor was, therefore, obliged to resort to secular employment for the maintenance of his family; and if specially pressed with cares through the week, so that he could not prepare a sermon, would call upon his assistant. As Rev. Eaton had been a colleague of Benjamin Griffith at Montgomery, so William Davis became a colleague of Joseph Eaton at New Britain, and was ready to succeed him at his death. Rev. Davis was also a native Welshman, born in 1695 at Castleneth, Glamorganshire. He came to this country in 1722, but soon went back again. He returned in 1737, settled at Vincent, then removed to New Britain, and had care of the church until his death October 3, 1768. He lies buried at James Hundred, Kent county, Delaware.

REV. JOSHUA JONES. Another native Welshman, born at Newcastle, county of Pembroke in 1721, arrived in America in 1726, was ordained at New Britain in 1761, and took sole charge of the Church in 1768. He was pastor at New Britain the remainder of his days, a period of 25 years.

There is a pamphlet written about 1770, which contains the following description of New Britain church, during the pastorate of Rev. Jones.

"The house is of stone, 40 ft. by 30 ft., erected in 1744, on a lot of two acres, partly the gift of George Growden, and partly the gift of the congregation, whereon were stables, a school-house and a fine grove. It is a rising ground, formed into an angle by the crossing of two high roads. The house is accommodated with seats, galleries, and a stove. The church exists in two branches, the one near the meeting-house, on the border of the great swamp 14 miles off, where also is a meeting-house, commonly known by the name of Rockhill. All assemble at New Britain on the first Sunday of the month to celebrate the Lord's Supper. There are some temporalities belonging to this church, also 30, the gift of Thomas Jones; 5 the gift of William George; 5 the gift of Simon Matthews. With these helps, the income of the minister may easily be made up to 40 a year. The families belonging to the place are about 70, the members 49."
Soon after the close of the Revolution, and still in the time of Rev. Jones, there appeared a Universalist element in the church, led by David Evans, a miller, who lived near Pine Run. He was born in 1738, and became a member of the church in 1770. He was a man of parts, self-educated, a good speaker; but withal, vehement, obstinate, partisan, arrogant and over-bearing. Owing to his difference in doctrine, it was deemed best to drop him from the roll of church membership. Henceforth, he sought to bring the whole church over to his belief. A conflict ensued which lasted a long period, and although Evans was able to influence his own family and his personal friends, he could not shake the whole church from its ancient theological moorings. Evans organized a church of his own in 1785, and built a small house in 1801, where he continued to preach for many years. Two of his pamphlets were printed in Doylestown, and in one is a curious hymn of his own composition. With his death in 1824, the congregation disbanded, and was heard of no more. Thus we see that Rev. Jones went through dark days during his long ministry but he seemed to endure hardships as a good soldier. He was not considered eloquent, but was sound, systematic and instructive in his discourses. He is said to have invariably closed his sermons thus: “I leave it with you briefly and abruptly, and may God add his blessing.” He died in 1795.

Rev. William White. During his pastorate, which lasted 9 years, 78 were added to the church by baptism and 10 by letter. On Jan. 1, 1803, next to the last year of his ministry, the pews were rented for the first time. On May 8, 1796, at the Montgomery church, Mr. White baptized his successor,—

Silas Hough, M. D., was licensed to preach in August, 1803, and succeeded Mr. White in the pastoral relation, having been ordained in June, 1804. He labored with the New Britain and Montgomery churches until March 2, 1818, when he was stricken with paralysis in the pulpit, and was able to preach only a few times thereafter. He died suddenly on the night of May 24, 1823. During Rev. Hough’s pastorate of 14 years, 26 members were received into the church. A new meeting-house was also built, which stands to this day. Those who knew the Doctor say that he was a man endowed with a remarkable vocabulary and readiness
of speech. While Dr. Hough lay ill, the church was supplied by Rev. Joseph Mathias, of Hilltown.

REV. JOHN C. MURPHY, was installed as pastor Dec. 9, 1819. His ministry was peculiarly blessed, 91 being received by baptism, and 13 by letter. He closed his pastorate April 18, 1824.

REV. JAMES O. MCLAUGHLIN, was elected pastor Oct. 20, 1825. He proved himself to be an able minister, and a successful pastor. He was baptized in Wilmington by Philip Hughes in 1784, in the 17th year of his age. In July, 1827, while visiting at Lambertville he was taken sick at the residence of Deacon Garrison, and died Aug. 19, 1827. The pulpit was again filled for a long time by Father Mathias.

REV. SAMUEL AARON, whose name has been recorded among the noted pioneers of temperance and human freedom, was a full-blooded Celt born in New Britain township October 19, 1800. He died at the age of 65, and was buried on the day that Abraham Lincoln was assassinated. He was a man of tender sympathies, but iron-clad for the right. He was perhaps the most naturally talented and brilliant man that ever occupied the New Britain pulpit. He acquired a classical education, and became a profound mathematician. He was a courageous, forceful speaker. In early life he had studied law, but soon left that profession for that of teaching, which engaged his life for more than 40 years, during 17 of which he was pastor of three churches. His ordination to the ministry took place at New Britain, Aug. 27, 1828, where he remained but one year, when he felt obliged to resign on account of his arduous labors as a teacher. He lived to see the triumph of the principles he advocated, so far as slavery was concerned. On hearing of the fall of Richmond, and the surrender of Lee, a few hours before his death, he exclaimed, “Thank God! I rejoice in the salvation of my Country.” His last words were, “Thy grace is sufficient for me.” His funeral was numerously attended from distant places, and the house of worship could not contain the throng. Sympathizing letters were received by the family from John G. Whittier, Wendell Philips, and others.

REV. THOMAS T. CUTCHEON AND REV. SAMUEL NIGHTINGALE, were the pastors after the resignation of Rev. Aaron, the former for two years, the latter for nearly 7 years. The church
did not prosper under either administration. Rev. Cutcheon was rejected by the first council regularly called to examine and ordain him as a minister of the gospel, but was afterwards put through by a council packed from New Jersey. Rev. Cutcheon's preaching was mechanical. His sentences were rhetorically ornate, but each sermon was like a glittering iceberg. He was gifted almost with the brain of a genius, but destroyed his influence by his lack of reverence for sacred things. The dissensions in the church became aggravated, but a vote taken in 1844 sustained the pastor. The next spring another vote was taken, in which he was defeated, and obliged to retire, after which he undertook to establish a Baptist church at Doylestown, which ended in a failure.

Rev. Heman Lincoln, was in many ways, the most remarkable of New Britain's long line of pastors. He was born in Boston in 1821, and assumed charge of the New Britain church in September, 1845. He came to New Britain fresh from Brown University, and Newton Theological Seminary. Though not an eloquent man, he was learned and scholarly. His discourses were instructive, interesting and impressive. He was a preacher that grew in wisdom and stature, and in favor with God and man. He was always regular in his habits and soon educated his congregation to promptness. His coming was the signal for reform both temporal and spiritual in the forces of the church. He soon began to draw large audiences, and many were converted under his ministry. The baptismal scenes along the banks of the Neshaminy drew immense multitudes every two months, and the membership soon doubled. His influence as a lecturer and teacher will be felt for many years. During his administration, the old session room was built, and the cemetery enlarged. He resigned in the spring of 1850, to accept a call of the Franklin Square Baptist church of Philadelphia, and to become editorially identified with the interests of a Baptist paper. In 1865 he received the degree of Doctor of Divinity from Rochester University, and to-day occupies the chair of homiletics and pastoral theology in the seminary at Newton Centre.

Rev. William Wilder, was born in Massachusetts, March 31, 1819. At the age of 16, he joined the Presbyterian church, into which he was led by force of association and parental in-
fluence. Three years later, in 1841, he became a Baptist, and the same year entered Madison University. After being graduated and spending a year in the theological seminary, he settled as pastor in Baltimore. In 1850 he was invited to supply the New Britain church for one year, and in January, 1851, was unanimously elected its pastor. He was a tall man with benign countenance, and too mild a manner to make many enemies. As a preacher, he was noted as a man of special force, and was everywhere honored for his sincerity, knowledge and abounding zeal in the service of Christ. He did not, however, leave the impress upon the community that his predecessor did. After leaving New Britain, he served successfully at the following places, Upland, Philadelphia, Bridgeton, N. J., Minneapolis, Minn., and Cedar Rapids, Iowa. At the last named place, in the midst of a prosperous pastorate, his health gave way, and he resigned. Upon his recovery he became missionary for the Iowa state convention. In 1881 he purchased a small tract of land and residence in Brooklyn Centre, eight miles from Minneapolis, where he dwelt until he died, meanwhile assisting pastors in special services and preaching for needy churches.

Rev. Levi G. Beck was called to succeed Rev. Wilder in the spring of 1855. He was a self-made man of middle age. He was converted in 1830, and baptized the same year by Rev. John R. Dodge of Philadelphia, and commenced preaching at the age of 21, without any previous preparation. Since then he has served many churches, built several meeting-houses, and for years was an efficient secretary of the Pennsylvania general association. His ministry at New Britain was marked by the enlargement of the church in 1857-8, and he is said to be the first who succeeded in introducing an organ into the choir. He always had large congregations at New Britain. His sermons were generally long; being fluent of speech, he did not find the toil of study as necessary to preparation as less gifted men did. The church prospered under his ministry, and was left in far better condition at the time of his resignation in 1859, than when he took charge of it. He is now in the 75th year of his age, still active in his master's service, and bearing the responsibility of the pastorate of the Baptist church at Lansdale. He was held in high esteem wherever known on account of his sweetness of character.
REV. A. C. WHEAT came to New Britain in the winter of 1860. He was born in Connecticut, Oct. 15, 1809. He was a scholar in Hebrew, Greek and Latin, and besides the English, spoke French and German fluently. For a time he was connected with the Methodist church. Forty-three other Methodists followed him into the Baptist church, and after his own baptism, he baptized them. He was a hard worker, but had only medium success at New Britain. By reason of the Rebellion, and the consequent difference of opinion among men, he found it impossible with his Northern sympathies, not to clash with those who might entertain other opinions. Whether discreet or indiscreet in the utterances of his opinion, no matter how mildly he prayed for the “President and all in authority,” somebody was sure to get mad. His leaving in 1865 was mainly on account of political uncongenialities in the church. During his pastorate, mission stations were kept up at Chalfonte, Castle Valley, New Galena, and Doylestown, and the Sunday school at New Britain for the first time was encouraged and induced to keep up its sessions through the winter months. Upon leaving New Britain he settled at Coatesville, where, on his 35th wedding anniversary, he organized a little band of 35 members into the Coatesville Baptist church. Toward the close of his life, he practiced medicine, and was greatly beloved, as both a physician and pastor. His last home was at Sunbury, where he died in 1872. Rev. N. B. Baldwin supplied the New Britain church nearly a year after his resignation.

REV. WILLIAM M. WHITHEAD was a Philadelphian by birth. He was baptized by Rev. George Higgins at the age of 16. In 1844, when 21 years of age, he went to Madison University. He decided to enter the foreign field as a missionary, but was prevented from doing so. He graduated with honors in 1849, and commenced his ministerial labors at the Beulah Church in Chester county. In 1852 he was called to the pastorate of the Franklin Baptist church, where his efforts were crowned with success, and a number of young people admitted into his church. A conservative sister, fearing that some of the younger inquirers might be acting under the impulse of excitement, suggested that if he could get such men as Montayne, and Shettleworth forward to his “anxious bench,” she would have faith in it. Much to her
surprise the next night these gentlemen were among the inquirers, asking what they should do to be saved. At the end of 7 years, Rev. Whitehead severed his pastoral ties at Frankford, and took charge of the Great Valley church, Chester county, soon after which the civil war broke out, and he decided to go to war with the brave boys of the Valley, and enlisted in the 97th regiment in November, 1861. Upon reaching Hilton Head, S. C., he with another chaplain, organized the First Colored Baptist church of Beaufort. In 1862, while lying near some of the swamps of Georgia, he contracted the Southern malarial fever, and was forced to resign, being honorably discharged Aug. 20, 1862. In the spring of 1863, although still broken down in health, he settled with the McKeesport church, Allegheny county, at the salary of $200 per year: he also opened a school for advanced pupils, but his arduous duties as a preacher, soon compelled him to quit teaching. In 1867 he accepted a call to the New Britain church. As a pulpit orator he was considered superior to most of his predecessors. During his pastorate a valuable library was purchased for use of the young people of the community. The books were well-selected, and consisted of the choicest publications in science and literature. The library, however, was not founded on a permanent basis, and the books have become scattered. After serving the church acceptably for nearly five years, he resigned, and went to Hahnemann Medical College in Philadelphia, where he was graduated as a physician. He then entered upon the joint work of preaching and practicing medicine at Woodbury, N. J. In November, 1873, a severe cold seized upon his weakened constitution, and threw him into a fever from which he died Jan. 28, 1874. He was a patient, unselfish man, who was held in the highest esteem and affection by the people of his church.

Rev. Lewis Munger was born March 16, 1841 in Northfield, Conn. His early years were spent on his father's farm. He received an ordinary common school education, and when old enough he began to teach. At the breaking out of the civil war, he joined the Second Heavy Artillery, and was raised to the rank of captain before the struggle was over. In 1865 he entered a commercial college in Springfield, Mass., intending to engage in commercial pursuits, but while there was brought to Christ
under the ministry of Rev. A. K. Potter, and while his parents were Congregationalists, he decided to become a Baptist, and made a public profession of his faith in 1866. He was admitted to Brown University in the fall of that year. During one of his college vacations, his gifts were of great service in a revival which brought large additions to the Northfield church. He left college in 1869, and entered Crozer Theological Seminary graduating in 1872. He had already been called to the New Britain church, and was ordained its pastor June 13, 1872, and on June 18 was married to Miss Lucy E. Weston daughter of the president of the seminary. He resigned in 1879. He had witnessed the membership of his church more than double under his ministry, he preached his last sermon on the 6th anniversary of his ordination. His text was “it is expedient for you that I go away.” He little knew how much his sermon meant at that time for he never entered the pulpit again, but was taken home to die of consumption, which he contracted of exposure while in the army. He was a hard-working student, a Godly man, and a beloved pastor.*

* Rev. N. C. Fetter, the author of this paper, succeeded Rev. Lewis Munger, was ordained June 13, 1872, and on June 18 was married to Miss Lucy E. Weston daughter of the president of the seminary. He had already been called to the New Britain church, and was ordained its pastor June 13, 1872, and on June 18 was married to Miss Lucy E. Weston daughter of the president of the seminary. He resigned in 1879. He had witnessed the membership of his church more than double under his ministry, he preached his last sermon on the 6th anniversary of his ordination. His text was “it is expedient for you that I go away.” He little knew how much his sermon meant at that time for he never entered the pulpit again, but was taken home to die of consumption, which he contracted of exposure while in the army. He was a hard-working student, a Godly man, and a beloved pastor.*

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Hon. Samuel D. Ingham.

BY REV. D. K. TURNER, HARTSVILLE, PA.

(Doylesstown Meeting, January 18, 1887.)

One of the objects of the Bucks County Historical Society is to hand down to posterity the recollection of the worthy deeds and exalted characters of those who have deserved and won fame among our own people. On this roll of renown the name of Samuel D. Ingham occupies a conspicuous place. He was the only one, who, being a native and long a resident of this county was chosen to be an advisor of the President of the United States in his Cabinet. Few others of our own citizens have displayed greater intellectual ability, and none has ever stood in a more elevated position. It is highly appropriate, therefore, that his character and public services should be made the subject of investigation and of comment in the proceedings of this society.

Samuel Delucenna Ingham, son of Dr. Jonathan Ingham and Ann Welding was born at Great Spring, Solebury township, September 16, 1779. His great-grandfather, Jonas Ingham, was of Saxon origin, and emigrated from England about the year 1705. Jonathan Ingham, the only son of Jonas, was born in Trenton, in 1710. About the year 1739, Jonathan, accompanied by his father, removed to Bucks county, and bought a part of the estate of James Logan, containing the noted “Spring,” which was long known as “Ingham Spring.” This property remained in the possession of the family about one hundred and ten years. Jonathan Ingham, Sr., the grandfather of Samuel, died in Solebury, in 1799, aged 89 years, and was buried in the grave-yard of the Buckingham Friends’ meeting. His son, Dr. Jonathan, was born at Great Spring, July 16, 1744. Fond of study from the period of youth, he acquired a knowledge of the Latin, Greek and Hebrew languages, and could converse with one tribe of Indians in their own dialect. In the summer of 1793 Philadelphia was visited by yellow fever and large numbers of the inhabitants died.*

Dr. Ingham, Samuel’s father, was anxious to discover a reme-

dy for that fearful malady, and with that object in view he often went to the city, and assisted in giving attendance to the sick and dying. This resulted in his being attacked himself, and thinking that the air of a more elevated locality might check the development of the disease, he hastened towards Schooley's Mountain, but before he reached there at a point in the road about a mile west of Clinton, New Jersey, he died in his carriage, October 1, 1793, and was buried in the grave-yard of the Bethlehem, N. J. Presbyterian church. He was the father of eleven children, five sons and six daughters, only one, a son, dying before him. Samuel was the fifth child, the oldest surviving son at the time of his father's death, and only fourteen years of age. A widow with ten children, and an aged grandfather, in his 80th year, were left with no one to provide for them. The youthful Samuel felt that the responsibility of caring for them devolved in a measure upon him.

He learned the trade of paper-making in a mill on the Penny-pack creek, and while thus employed used every effort to acquire an education, often going on foot to Philadelphia, a distance of 16 miles to get books from a library. His intellect expanded, and as he grew to manhood he displayed strong judgment, and became the trusted counselor of the family. It is said that in his studies during his apprenticeship he was assisted by a Scotchman, named Craig. At twenty-one years of age, when he was his own master, he returned to his mother's home and assumed direction of affairs on the farm and in the paper-mill, which was operated by water-power derived from the "Big Spring".

Soon after establishing himself at the fraternal mansion, August 25, 1801, before he was twenty-two years old, he was united in marriage to Rebecca Dodd, of Bloomfield, N. J., who was the mother of six of his children, three sons and three daughters, all of whom are now dead. As a young man he became interested in local politics and for several years was secretary of the Democratic county meetings. This rendered him familiar with usages of public deliberative bodies, and paved the way for advancement to higher positions. Three successive years, 1805-6-7, he was elected a member of the Legislature of Pennsylvania, and in 1808 he declined a re-election. About this time, without
solicitation on his part, Governor Thomas McKean sent him a commission of justice of the peace. It was mainly owing to the exertions of Mr. Ingham and Benjamin Parry that the act for building a bridge over the Delaware at Coryell's Ferry, between New Hope and Lambertville, was obtained from the Legislature, and those two gentlemen were appointed a committee to superintend its erection. The cost of this including the purchase of ferry rights, toll-houses and approaches was about $68,000.

Parton says: "Ingham’s successful management of his private business, in circumstances of more than usual difficulty, constructing his mill in a region where not a mechanic whom he employed had ever seen one, and starting it with far more credit than capital, proves him to have been a man of executive ability."

Mr. Ingham represented this district in Congress from 1812 to 1816. But after serving in the 15th Congress one term, the declining health of Mrs. Ingham rendered it necessary for him to resign. He then accepted the position of prothonotary of this county, and removed his place of residence for a few years to Doylestown. In 1819 Governor Findlay, father of the late Judge John K. Findlay, appointed him Secretary of the Commonwealth, an office the duties of which he performed with ability and credit until the close of the gubernatorial term. In 1822, 1824, 1826 and 1828 he was chosen to represent his fellow citizens in the National House of Representatives at Washington, and with his previous service in that body was a member of seven separate Congresses, which has been seldom, if ever, equalled by any delegate from this county. For a considerable time he was chairman of the Committee on Post Offices and Post Roads, and was also a member of the important Committee on Ways and Means. Though he could at any time, as occasion required, present his views upon public questions on the floor of the House, yet he sought more to exert his influence and employ his energies in the deliberations and investigations of the committee room.

During the first Congress of which Mr. Ingham was a member, his seat was next to that of John C. Calhoun, to whom he became strongly attached; but did not share his views of the supremacy of the rights of the states.
In 1828 he used his influence to secure the election of General Jackson. In 1824 he had labored earnestly for Jackson and Calhoun, when the latter was elected Vice President, and Pennsylvania cast all her electoral votes, twenty-eight in number, for both those candidates for the highest National offices; but Jackson not having a majority over all other candidates, the election for President was thrown into the House of Representatives, and John Quincy Adams was there elected by a majority of one state, having thirteen states in his favor out of twenty-four.

Parton in his "Life of Andrew Jackson, says, "Mr. Ingham was one of those Pennsylvanians who had originally preferred Mr. Calhoun for the Presidency, and suspended their efforts in his behalf, in deference to the evident wish of the people." Mr. Ingham's warm advocacy of Gen. Jackson's claim to the Presidency both when he failed of an election and later when he secured it were some of the reasons that influenced the general in 1829 to nominate him for Secretary of the Treasury, and moreover he was recommended by his party associates in Congress as well as by his fellow-citizens at home.

While Mr. Ingham was Secretary of the Treasury, the United States Bank was in the full tide of prosperity. It was an institution of vast resources and great usefulness. Its capital was thirty-five millions of dollars; the funds of the general government deposited in it were six or seven millions; the deposits of private individuals were six millions more, and its circulation twelve millions. The principal place of its business was in a splendid marble building in Philadelphia, where were employed a hundred clerks; and besides this there were twenty-five branches in as many different towns and cities of the Union. Its credit was unimpaired throughout the whole land, and its notes were taken at par from Maine to Oregon and from the lakes to the Gulf of Mexico, and were received in the countries of Europe with simply the difference of the rate of exchange. Three months after Mr. Ingham entered upon his duties as Secretary a large payment was to be made on the public debt. Nicholas Biddle was then president of the bank, and Mr. Ingham wrote to him at the commencement of the business, accepting the offer of the facilities which the bank afforded for transacting it. While payment was in progress he wrote again, in the following terms:
"I cannot close this communication without expressing the satisfaction of the department at the arrangements which the bank has made for effecting these payments in a manner so accommodating to the treasury, and so little embarrassing to the community." When the task was completed he expressed again his high appreciation of the aid the bank had given and his gratitude for it. It is evident from this that Mr. Ingham did not sympathize with General Jackson in his opposition to the bank or that the latter entered upon his course of hostility to it at a later period. At first the general seems to have entertained no feelings inimical to it. But he became prejudiced against it by complaints from Isaac Hill, of New Hampshire, then Second Comptroller of the Treasury, and others of the same state, that Jeremiah Mason, president of the Portsmouth branch, an intimate personal friend of Daniel Webster, had withheld loans from some who were Jackson men and granted them to his political opponents. Partiality, when exercised against his supporters, aroused the general's resentment, as we might naturally suppose it would; and as Mr. Mason was accused of that offense though the charge was promptly denied, the Democrats in New Hampshire demanded his removal. Nicholas Biddle declined to accede to their wish, and this seems to have been the origin of General Jackson's opposition to the United States Bank. Many letters passed between Mr. Ingham and Mr. Biddle upon this affair, in all of which the Secretary of the Treasury displayed shrewdness, ingenuity and the ability to cope with the ablest minds.

There was in Washington during the early years of General Jackson's administration, a hotel kept by William O'Neal, where a large number of members of Congress boarded during their stay in the city. His daughter Peggy, as she was called in her girlhood, bright lively and beautiful, formed the acquaintance of many public men, and was a general favorite. At length she married Mr. Timberlake, a purser in the navy, who died a few years after by his own hand while on a cruise at sea. Major John H. Eaton, Senator from Tennessee, had admired the young woman before her marriage, and when she became a widow, he being a widower was inclined to marry her. Coming from the same state as Gen. Jackson, and a gentleman of fine manners
and address, an acute lawyer, interesting in conversation, and a polished speaker in legislative halls, he was one of his intimate friends and mentioned to him that he had it in mind to marry Mrs. Timberlake, but that reports had been circulated prejudicial to her good name. The general scouted the idea that anything could be said truthfully against her character or conduct, and advised him to follow the inclinations of his heart in spite of all the malicious slanders that envious women could invent. Major Eaton gladly took the counsel of his distinguished friend, and the naval officer's widow became the Senator's wife. Shortly before the inauguration, it was rumored that the new President expected to take Major Eaton into his Cabinet. No one seemed disposed to make serious objections, so far as the Senator himself was concerned; but it at once occurred to the ladies of the upper classes in Washington, the wives and daughters of Senators and the highest officers in the government, that as the wife of a member of the Cabinet Peggy O'Neal would be entitled to a place in their society. The President was visited and remonstrated with, and assured that trouble was in store for him if he persisted in carrying out the proposed plan. But General Jackson, as usual, would not yield. He claimed that Major Eaton was worthy of the place; that the country would be benefitted by his services, and that lying tales about one of his family should not swerve him from a course which he deemed right; that other people might visit whom they pleased, but he should always treat the major and his lady with the highest respect. The general had his way about the composition of his Cabinet, but he could not control the ladies of Washington, and they influenced their husbands. The Secretary of War soon found himself and family slighted and contemned. The Cabinet was divided on the question of the proper treatment to be given to him and his household. Those who would pay no heed to the rumors were the President and Major Eaton, Mr. Van Buren, Secretary of State, and Mr. Barry, Postmaster-General; on the other side were Mr. Ingham, Mr. Branch, Secretary of the Navy, Mr. Berrien, Attorney-General, Mr. Calhoun the Vice President. Major Eaton was in an extremely embarrassing position. So little was said against him that he could not demand satisfaction from those whose families would not associate with his family; yet his intercourse with the three married men in the Cabinet was for a
long time strictly official. General Jackson was dissatisfied with
the want of harmony in his Cabinet, and he finally conceived the
idea that "Messrs. Ingham, Branch and Berrien were using their
influence to have Major Eaton and his family excluded from all
respectable circles, for the purpose of degrading him, and thus
driving him from office," and he declared that if such was the
fact, he would deprive them of office.

Mr. Ingham prepared a long and minute statement of his con­
duct and views in regard to the settlement of the difficulty which
was submitted to the President, and from which the following
may be quoted:

"As to the family of Mr. Eaton, I felt an obligation on me not to say
anything to aggravate the difficulties, which he labored under, but to ob­
served a total silence and neutrality, and to inculcate the same course as to
my family, and if any other representations had been made to the President
they were false. If he chose to exert his power to force my family to visit
anybody they did not choose to visit he was interfering with what belonged
to me, and no human power should regulate the social intercourse in my
family, by means of official or any other power, which I could resist. If I
could submit to such control I should be unworthy of my station and should
despise myself."

When Mr. Ingham's positive denial of any combination or con­
sspiracy against Major Eaton was communicated to the President
he appeared satisfied and disclaimed the wish to regulate the
social relations of the families of his advisers. He went so far
as to propose a meeting between Mr. Branch and Major Eaton
for the purpose of securing a reconciliation between them, and af­
ter this for a time apparent concord reigned in the circle imme­
diately about the National Chief Magistrate. But he seldom con­
sulted the three gentlemen, and after a time meetings of the Cab­
inet ceased to be held altogether. In 1830, about a year after Jack­
sion had entered the White House, he learned in some way that
Mr. Calhoun had proposed in 1818 that his conduct in the Semin­
ole war should be investigated. Whereupon he called upon Vice­
President Calhoun by letter to explain his connection with the un­
just and false accusations.

The Vice-President's reply not being satisfactory, the general
refused to have further amicable relations with him, and all who
had been particularly friendly to Mr. Calhoun incurred his dis­
pleasure. Among these were the members of the Cabinet who
had differed from the President in respect to Major Eaton's
family. They fell into disfavor, and he determined to dissolve the Cabinet. Mr. Van Buren and Major Eaton opened the way for this measure by tendering their resignation, and the others soon learned that the President desired that they imitate their example. In accepting Mr. Ingham’s resignation the President closed his letter as follows:

“It is with great pleasure that I bear testimony to the integrity and zeal with which you have managed the fiscal concerns of the Nation. In your discharge of all the duties of your office, over which I have any control, I have been fully satisfied; and in your retirement you carry with you my best wishes for your prosperity and happiness.”

A dissolution of the Cabinet had never before taken place since the formation of the Federal Union, except at the close of a Presidential term. It was not expected by the people generally and aroused surprise and excitement throughout the land. Many blamed Calhoun for it; others thought it a cunning movement of Van Buren; and others still ridiculed General Jackson about the unity of his Cabinet. The New York American published the following:

“To the hero: Touching his ‘Unit,’

‘Your rats united might have been,
But should we judge from actions,
We’d say, although a ‘Unit’ then,
They now are Vulgar Fractures.’

A picture or cartoon was issued and circulated extensively, in which the members of the Cabinet were represented as rats with human heads. The portrait of each man quite lifelike, and the President stood over them with a broom sweeping them out of the house.

Mr. Ingham resigned the office of Secretary of the Treasury in April, 1831, but the vacancy being filled by the appointment of Hon. Louis McLane, minister to the court of St. James, who did not return from England till August, he continued to discharge the duties of the position for several months. Major Eaton also remained in Washington, and becoming exasperated almost to madness by the reports which had crept into the public journals, among others a statement that Mr. Ingham had said he would not associate with the major’s family, an angry correspondence ensued between them. The major demanded an apology or satisfaction by a duel. Mr. Ingham would give neither. Then Major Eaton waylaid him to horsewhip him, or as Mr.
Ingham supposed, to assassinate him, and to avoid any further difficulty he retired from the capital and returned to his home in Bucks county, where he was received with great honor by his fellow citizens, by whom his course in political life was almost universally approved. Rev. George Hale, D. D., of Philadelphia, his son-in-law, says of him: "He was offered the ministry to Russia, but he declined. There was a time, when, if he had given consent, his name would have been put forward as Pennsylvania's choice for the highest office in the gift of the American people. Mr. Ingham never received a commission for pensions secured or any pecuniary compensation directly or indirectly for any special service rendered through the whole period of his public life."

For several years, Mr. Ingham efficiently co-operated with the Bucks County Agricultural Society* and had a large share in developing the anthracite coal resources of Pennsylvania, through the Beaver Meadow Co., and afterwards through the Lehigh Valley Railroad and kindred organizations. In 1860 he warmly adopted those principles which led to the election of Abraham Lincoln as President of the United States. "He was a man of strong feelings, but always master of himself, temperate in meat and drink, even eschewing tobacco in every form; never careless, inconsiderate, or extravagant in speech."

His first wife began as early as 1815 the first Sunday school ever held in New Hope, and every Sabbath Mr. Ingham, though not a communicant, attended Mrs. Ingham to the school, assisted her in the work, and then escorted her home again. Mrs. Ingham, in connection with another "Mother in Israel," was the founder of the Solebury Presbyterian church, and in carrying the project into effect he was unsparing in the contribution of influence, effort and funds. He was always a regular attendant on the preaching of the gospel in the sanctuary and a liberal supporter of the pastor and a firm believer in the fundamental doctrines of Christianity. In 1849 he removed from Solebury to Trenton, N. J., where his death occurred June 6, 1860. He lived for more than eighty years without a stain upon his character. His remains lie buried in the graveyard of the Thompson Memorial Presbyterian church, Solebury.

* For Mr. Ingham's address before Bucks County Agricultural Society, see Hazard's Register, Vol. VI, page 118.
Mr. Ingham was twice married. His first wife, Rebecca Dodd, died August 25, 1819. His second wife, to whom he was married December 2, 1822, was Deborah Key Hall, daughter of Clement Hall, of Salem, N. J., who was the mother of three daughters and one son. The latter, William A. Ingham, is an attorney at law in Philadelphia, and the only living daughter is the wife of Rev. Dr. George Hale, of the same city.

The Mode of Life in Our Early Settlements.

BY DR. GEORGE H. LARISON, LAMBERTVILLE, N. J.

(Solebury Deer Park Meeting, July 26, 1887.)

These counties, Hunterdon of New Jersey and Bucks of Pennsylvania whose historical societies have joined together in holding this inter-state meeting present quite a different appearance from what they did when the white man first made his way through the virgin forests and settled upon his first home, his mode of living then was fitted to his surroundings and very different from our mode to-day.

Our counties were first reached by settlers under Penn, who pushed their way from the landings on the Delaware, on the south, and from landings on the east at Manhattan and thereabouts.

From the landings in and about Philadelphia came from England some of her best blood—men of steady habits, great courage, honor and industry. And from the landings on the east, at Manhattan, the Kill Von Kull and Arthur Kill, came the noble Hollander mixed with French Huguenot blood from the goodly land of dykes and Van Dykes. With these there came the Welsh and Scotch, and to the north, there came from the German provinces not a few.

The Welsh settled from the Pennypack to Hilltown and the Scotch selected to best suit themselves.

All these had habits and modes of life learned in the Fatherland—and as Caesar said of Gaul’s divisions—"All these differ from each other in language, customs and laws."

More than Caesar’s men, each had a religious notion, characteristic withal.

The Englishman had a trade from home apprenticeship, which
here he taught his sons, yet they both felled the large trees of the forest and tilled the soil for a common livelihood on week days and attended Friends' meeting on the Sabbath.

From Holland's dykes and higher lands came men of trades who taught their sons the same as they cleared the land and grew the crops on which to live, and they, on Sabbath, like the saints at Pentecost, were all in one place with one mind and one accord.

The Scotchman, too, a skilled mechanic, taught his boy to be the same, while in these woods, among the trees, he did as other yeomen to till the ground and grow the crops from which he lived, holding firmly to the tenets of John Knox and his Presbyterians.

The Welsh from mines in turn cut trees, tilled the soil, and did as well as others, whose habits of life had always been above ground. Their language was odd, their natures good; with steady habits and active lives they gained many friends and held a place with others. His religious notions were fixed: that every man was born a sinner, yet every man had offered him saving grace by strict compliance.

The sturdy German, whose great aim was to make home happy, own land and save money, was fond of work and brought his children up to do it. The boy could mow, the girl could plow and no needed work was left undone. In reverence they followed Luther or Menno, and were instructed to stand by these rites.

The English, from governmental authority, held the ascendancy in language, but the surrounding country had more to do with all their habits and mode of life. The Englishman, on one tract of land, the Dutch, the Scotch, the Welsh, the German, on another, near or adjoining, must, as a matter of necessity, become good neighbors and blend together.

The old ways of the Fatherland were changed of necessity to modes of life in the new. Their homes were here; they had come to stay. Life commenced anew, and the country would be whatsoever they made it. The land was theirs; they had bought it. They were here to improve and defend it and to make it one common settlement; one common and great country.

Clearings were made all over these townships; trees felled; new
ground turned up with the hoe and wooden mould-board plow; the seeds of Indian corn, indigenous to this soil, were here planted by those who had not seen it grow, as it did not belong to the Fatherland. It was to them a wondrous crop. Their expectations were more than realized in the adventure.

The virgin soil was good, and, like all new ground to-day, best for crops. The giant stalks of corn were astounding, and the roasting ears were relished among the early edibles of their first crops. Beans, peas, cabbage, onions, and turnips all grew to perfection, and the wheat was never-failing.

Their stock required special attention, as there were no pasture lands cleared, consequently the milch cows must roam in the forests and in winter when snows covered the ground, trees were felled that the cattle might subsist by eating the green twigs of the tree tops; this they called browsing. Their horses shared quite the same fate, and for a time, proportionately, were few in numbers. Hogs of the roach-back kind fared better, as they were calculated to run at large in the forest and fatten on crops of acorns which here abounded.

The sheep, necessary for wool, came in later, when the clearings were more extended; but, on account of wolves and other destructive animals, required constant care by day and sheltering in closed pens at night.

There were indoor difficulties to encounter on account of the scarcity of household goods, as this material must of necessity come from the mother country, and the transporting was done at extreme cost. The outfit for a new settler was usually limited. An iron pot, frying pan, copper kettle, mug and a few pewter platters, with knives and forks and wooden spoons, must satisfy till other days. These, with their wearing apparel, could be toted on horseback from the ship's landing through the woods to the place of final settlement, where the cabin or temporary house must be built. In this the choice of ground was made, and the site for building was as a matter of necessity and convenience near an excellent spring of water, as old landmarks and tradition to-day will show.

This first house was built often single-handed, the man, his wife and children, if he had them, with an axe, felled a few smaller trees or saplings and logged them in pieces, often about
12x16 feet, notching each at the ends. They would pile them up so as to clear the head in height; and for a roof cut poles and bark or better, split some larger trees. As for a floor the ground would do till some logs were split and trimmed, and laid down, the split side up. One door in front, and to close it a blanket or canvas was fixed thereat.

A window front and back two feet square, while for light a greased paper or a thin linen cloth to take the place of better transparencies. The fireplace was constructed of stone on the inside at an end or corner, and to lay these stone and fill the cracks between the logs of which the walls were made, clay or loam was mixed into a mortar.

In these primitive homes lived the daring pioneers, often a year or two or three. Large stones for andirons, and a fire high piled on the hearth for culinary purposes, warmth and candle light from wood that was everywhere abundant and needed to be taken out of the way. Here in hot beds of coals and embers were roasted eggs, corn ears and other edibles, and after dusting away the ashes these relishes were counted as the best.

After the temporary house was built the clearing must begin. Large trees were girdled to kill them, and smaller ones felled and burned; and as the settlement became thicker and the clearings more extended, days were fixed on and on invitation the neighbors would go to the place of their friend, having what they called a frolic, for felling trees, rolling logs and burning them to clear the ground. The women folks, to do their part, would get up a good supper; pot pie made of venison, and good coffee for a rarity, made of burned or scorched rye.

After living in the little pioneer hut of 12 or 14 feet square for a year or more, and the clearing of a few acres covered with growing crops, the next thing in order was to build a more permanent log house; many of which stood for more than 100 years, and later buildings of the kind can still be seen to-day. White oak sapling trees about ten inches in diameter, cut in lengths of 22 or 24 feet, notched at the ends, were laid up a little higher than a man's head, as the walls of the house; the roof was made on rafters hewn from smaller trees, pitched from the centre each way, and covered with rived lath and shingles and
the gable ends from the square with rived weatherboards running up and down.

These houses were of the one-story order, and occasionally one was built more elaborately with two rooms on the floor, which lengthwise required longer logs. The partitions between rooms consisted of blankets or curtains suspended, an easy matter then to make rooms large or small, and even more of them. The windows were few and small, and until glass 7x9 were obtainable, the greased paper or thin linen filled the bill for window lights. In this second edition of houses there was a great improvement in doors, for instead of a blanket or canvas to close the foramen magnum, a wooden door hung on wooden hinges, the boards of which were carefully rived out of choice timber with a froe.

The floor was made as usual of split logs dressed, laid with the split side up. The fire-place was always built on an extended scale, reaching in length the breadth of the house, over which was placed a large wooden mantel-piece hewn out of a white oak tree as large as 16x24 inches, on which that side of the stone chimney was built. The floor, or bottom of the fire place, was made of large, choice hearth stones, sometimes brought from miles away. It was one of the adornments to have a fine hearth, neat jambs and mantel-piece.

The chimney was so constructed that it was utilized for many purposes. From front to back, about a foot above the top of the mantel-piece, were walled in at each end a piece of timber, or a long stone if it could be found to suit, upon which rested the lug-pole, to which were suspended the pot-hooks and trammels always in use in cooking and boiling to hold pots and kettles in position over the fire. On the inside of the mantel were driven one or more spikes to which a fat goose was often hung with a toe-string in front of a lovely fire to roast, while on the hearth beneath was placed the dripping pan to catch the dripping fat in the process of roasting and basting. In like manner turkeys and other poultry, pieces of beef and venison were nicely roasted, and sometimes the raccoon and opossum as well.

In this primitive fire-place much labor was saved in cutting fuel. There was the back-log, often full length, and 15 to 18 inches in diameter, brought in from the wood-pile on rollers, and at the front of the large andirons was laid the fore-stick,
often as much as two men could carry, while between the back-
log and the fore-stick was piled quantities of long-wood, which,
when burned through the middle, was chunked together till all
consumed. Around these fires, high piled upon the hearth, sat
the cheery family many a cold winter evening; the mother and
girls with spinning wheels at flax and tow and the father and
boys with tow on their knees making yarn for ropes and other
purposes. These fires served the triple purposes of light, heat
and cooking, and were a good substitute for the indispensable tal-
low-dipped candle, then an expensive necessity.

It was over these fires that the long-handled frying-pan was
so much in use. The cook could keep at a comfortable distance
from the coals and turn the pan cake by tossing it up the chim-
ney and catching it down side up as it reached the pan.

In sleeping, beds were used in the living room with mu-
more economy. There was the bed in one corner and under it the
trundle-bed; against the wall the turn-up bed, which, when used,
took up much of the floor, and when not in use was entirely
adjusted out of the way. These beds were dressed with straw
and feather ticks, linen sheets and woolen blankets, and for the
piercing cold of midwinter many used a comforter, made by
stretching together a linen sheet and woolen blanket, which was
filled in with the down of water fowls and placed upon the
bed for a top covering.

For clothing, wool and linen were in common use, except for
a few who wore buckskin breeches. The wool from sheep that
with care did well, and linen from flax that never grew better
than it did here on new cleared ground, were their whole depend-
ence. Wool was carded into rolls by hand, and spun on the old-
time spinning-wheel. For sheets, shirts, towels, and summer
clothing linen was in general use. Every wife and daughter
was an expert at the spinning-wheel, and not a few of them
did good work with a loom.

To prepare the flax when grown, our men and boys would
pull, thrash, bleach, break and dress it, and it was no small art
to understand. To give it the National coloring it was steeped
in a dye made of bark from the butternut tree, and the cloth
made was called linsey woolsey, much used for men and boy's
clothes, and for women quite the same, except the coloring was made a good substantial plaid.

Men wore the sailor coats or roundabout coats extending to the waistband, with short legged trousers mounted with large brass buttons, brought from the Fatherland. The women folks wore short gowns and petticoats, a neat dress for in and out-door work. The common hood and sun bonnet for the women, the fur caps and straw hats for the men and boys, all shod with cowhide shoes, gave to our early settlers everywhere the appearance of a new Nationality.

As all this wearing apparel was homespun, wove and made, there was variety in the make-up from top to bottom. The coon-skin cap, the beaver bonnet, fur mufflers and moccasin shoes; and even some like George Haytock and his wife Rachel a noted pair on the other bank of the river, made and wore shoes with wooden soles.

Most of the men in these early days had trades, yet all were farmers. The mechanic was indispensable. Tanners, shoemakers, blacksmiths, carpenters, masons, etc., were everywhere coming into use in this rising country. Tanners and tanneries to furnish leather were located all about. There is scarcely a stream or brook, that is 5 miles long in both these counties, but somewhere along its banks once stood a tannery. To make leather into shoes many there were who worked at it, but none so successful as the apprenticed cordwainer. The charcoal burner and iron worker, like Tubal-Cain were here only beginners, mainly making nails for houses and shoes for horses. Their day was yet to come.

As to carpenters and masons, there was always work, but more of it after saw-mills came. There were mills for grinding flour, but as yet far away, and the mode of reaching them was by horseback, one man taking one or more horses, and like the pack mules of the Spaniards south, grain was put in long bags or wallets, and laid over the horse’s back.

The day for wheelwrights and wagon roads was in the near future. On horseback and with a sled was traffic done. A man going a long journey as some men did, it was not uncommon to take two horses, and after riding miles take the saddle from the horse then used, and put it on the back of the
other, mount it and in turn lead the resting horse. In those
days every one became expert in horse riding. The side-saddle
for women early came in use, and the mother would mount a fleet
horse with her child and gracefully ride away.

As to wheels and wagons they were forthcoming and the
horse path changed to a road bed. Wheels were made then of
large strong wooden felloes of white oak, cut from the base of
the trunk to the root of the tree, so that two felloes, each being
half, made a whole wheel, and were fastened together by iron
plates and bolts, as whole wheel tires were then unknown.

For beasts of burden the ox and horse were principally used.
The sled and oxen in clearing ground of wood and stone, and
horses for longer journeys and quicker trips.

In visiting the people over all this region were social and
greeted each other with marked respect and a disposition in all
to become better acquainted and more united.

Professional men in these days were equal to the emergency.
The land surveyor made his mark in laying off large tracts with
much exactness, and the surveyor and conveyancer of today, in
smaller divisions, fall back on the original survey.

The school teacher came early and the system of schools was
everywhere encouraged, and as soon as population warranted
the school-house was built, and the schoolmaster, with rod in
hand, taught the young idea how to shoot.

The clergy were men of mind and had much to do, and like
all home missionaries looked after their people, and the foundling
of their churches was the beginning of our’s to-day.

The gatherings at Buckingham, Makefield, Wrightstown and
Falls of the Friends have gone on all these years. The Presby-
terians have not left off, nor the Reformed silenced into some
other sect. Luther’s men are still the same. The Welshman’s
tongue is gone, but his church remains; and so all these good
old men, each in his own way, did what he could in his genera-
tion to make his people better and theirs after them.

The physicians too had a place, for people’s ills and ails called
for help, and he who could give it was sent for many miles
away. The pills and powders and pounded barks carried in
saddle bags by day and night over all these hills by the good
Samaritan were better known to the afflicted than to us.
To say the least of an early consultation of these men: two strangers met, one lived in this county and the other in that, one was of French descent and the other English. After a diagnosis was made the Frenchman says to the Englishman: “What do you pronounce the ail?” When the Englishman replied, “If I was a Latin scholar I would call it a phlegmon, and if I was a French scholar I would call it a phlebon; but as an Englishman I would call it an abscess.”

The lawyer, too, was here among the first, and still remains. Even-handed justice and strict compliance to all enactments made the founders better men.

There were many thrilling incidents in real life among the early settlers, few of which tradition has brought to us, and we are left to conjecture and conclude that the early settlers were no mean people and their mode of life well selected.

The Foundations on which Our Fathers Built.

BY REV. W. W. BULLOCK, LAMBERTVILLE, N. J.

(Solebury Deer Park Meeting, July 26, 1887.)

The representatives of our two Historical Societies meet here to-day as the children of patriots; we would not be content with any lesser title; we seek no greater. We are citizens of no mean country; we come of sturdy stock. There flows in our veins the blood of martyrs, patriots, statesmen; our homes are on the soil hallowed by the footprints and marked with evidences of this noble lineage. Our work and toil of to-day are in the fields and forests, and hamlets, where our fathers and mothers labored and where numerous evidences thereof remain. It would not be wise for me to attempt, should I dare, to speak of their worth. I am not equal to the task; to more competent pens than mine must that work be committed.

In this, the one hundred and eleventh year of our National Independence, we cannot behold the magnitude of our institutions, nor mark the rapidity of progress without inquiring what were the special features of that early planting, wherefrom has sprung our present greatness.

In the religious life, in provisions for education and in loyalty
to the government we can, I think, find the rock foundations that give stability to the Nation to-day, and in the work of laying these, we all feel proud of the fact that within the limits of the two counties, in Hunterdon, N. J., and in Bucks, Pa., represented here, lived many people who played an important part in the history of our Country.

Turning to the religious life of the past, we find that with the first settlers came the church and preachers of the Gospel; meeting-houses were as numerous as the villages, and the worship of God and the keeping of His respects were as much a feature of daily life as tilling the soil. The scant records of the past, whenever they touch upon the subject, make mention of the rigorous observance of religious professions. The Sabbath was regarded and kept as a holy day, and the people went to meeting with a regularity that it would be delightful to see again.

On June 28, 1778, the battle of Monmouth was fought. Preparatory thereto Washington crossed the Delaware from Pennsylvania and is said to have passed the Sabbath in Lambertville (then called Coryell’s Ferry) at a stone house, still standing at a point near what is now the northern extremity of Main street. Part of the troops crossed on Saturday and the remainder on Monday, but none on the Sabbath. The day was too sacred for even such vital work as theirs. That such a recognition of the claims of God should be rewarded by a glorious victory for our army, is a just evidence of the blessing that falls to those who “remember the Sabbath day to keep it holy.”

Neither were the fathers ignorant of the conservative power of education; and though taking excellent care of the present, they also planned for the future. The school-house was the complement of the meeting-house. Sometimes one building served the double purpose.

As early as 1718 the Log College stood on the banks of the Neshaminy. In that year came Rev. William Tennent and his son William, from Ireland. At the Log College the son was educated under his father’s tuition, and from thence studied divinity under his brother Gilbert, at New Brunswick. How long this college existed is not known, but it is certain that it was regarded with a jealousy, commensurate with its importance, and no doubt if a minute and full record of its work had been
kept we should be able to trace its influence down to the present.

Tradition leans toward the idea that this school was the nucleus of the College of New Jersey, situated at Elizabeth-town. "The Historical Collections of New Jersey," referring to the College of New Jersey, says: "It owes its origin to a difference of religious views in the Presbyterian churches, which took place at the period of Mr. Whitefield's labors in this country. At this time, 1741, the synod of Philadelphia, which represented the whole church, was divided into two bodies, the synods of New York and Philadelphia. The churches composing the former were mostly east of the Delaware river, and of the latter to the west of it." The charge made by the Philadelphians, against the New York brethren, was "that they introduced men into the ministry without adequate literary attainments." Whether well founded or not, measures were at once adopted by the synod of New York to remove the odium of such a charge. Under the direction of Rev. Jonathan Dickinson, of Elizabeth-town, a graduate of Yale, a charter was obtained in 1746, and Dr. Dickinson chosen first president of the College of New Jersey. Owing to doubt about the first charter, a new one was obtained in 1748, during which year the institution was moved to Newark, and in 1756 was removed to Princeton, and thence onward it has continued to grow and extend the influence of its training and culture throughout the land. More than five thousand graduates have already gone forth from its halls, whose influence has been felt in the welfare of our Nation.

Brown University, of Providence, R. I., was nurtured at Hopewell, in Hunterdon county, N. J. In the year 1748, Rev. Isaac Eaton, A. M., became the first regular pastor of the Baptist church there and continued the relation for upwards of twenty-six years. During this time he began a school in connection with his duties as pastor. His efforts in this work were quite successful, and the school became known. The talent and ability that he displayed, in the double position of preacher and teacher, brought him into prominence in the Philadelphia Association of Baptist Churches of which the one he presided over was a member. Through this body the way was opened for enlarging the field and measure of his educational work. At a meeting of the Association, under date of October 5, 1756, the
following resolution was passed: "Concluded to raise a sum of money toward the encouragement of a Latin grammar school, for the promotion of learning among us, under the care of brother Isaac Eaton, and under the inspection of Brethren Able Morgan, Isaac Steele, Abel Griffiths and Peter B. Van Horn." This action had the desired effect, and the school soon came to have great influence, while men who became eminent for divinity went out from the teaching of that wonderful man. Other professions were well represented among the graduates. Rev. Eaton was the first teacher among American Baptists, who opened a school for the education of young men for the ministry. His first student was said to have been John Manning afterwards the first president of Rhode Island College, (now Brown University). About the year 1763, an effort was made to make the school a corporate institution, and a petition was presented to the Legislature for that purpose, but for some reason, perhaps because one college already existed in the state, the charter was not granted. At the instance of prominent Baptists in Rhode Island, a charter of incorporation was obtained from the Legislature, and the school removed there, under the name of Rhode Island College, James Manning being the first president.

Isaac Eaton died July 4, 1772, at the age of 47 years. A tablet was erected to his memory; first, in the meeting-house and now in the cemetery of the Hopewell church. The house in which Mr. Eaton conducted his school is still standing in the village of Hopewell, in a good state of preservation.

From Brown University was graduated Dr. Edward H. Magill, a child of Bucks county, who has been president of Swarthmore College, in Delaware county, Pa., since its beginning.

This deep, strong religious life, expressed, not insignificantly, in the numerous buildings dedicated to the worship of Almighty God, but finding larger expression, in the daily lives of the fathers, was a foundation wisely laid and built upon. To it we owe much of the present regard for religious privileges and blessings.

But the handmaid of religious liberty is education, and so by the side of the church was a school, and the love and interest in one was felt also in the other. Be it remembered that these
foundations were laid long before the Declaration of Independence, so that it is not difficult to see how, from the religious life of trust in God came the power, and from the educational training, the ability, to make and formulate such a wonderful parchment, as that which is so carefully preserved in the State House at Philadelphia. May we jealously guard these foundlings of the fathers, because they are the means of an enlightened conscience, the promoters of National prosperity and the ennoblement of the race.

This is a pivotal period in our history, a time demanding for its control men of piety, intelligence and patriotism. Our fathers left us a legacy, adequate to meet the exigencies of the hour. May the sacrifice and struggle through which they passed, in order to lay the foundations of the churches and colleges that dot the land to-day, incite us to a just appreciation of their gift, and may we prove our gratitude, by putting within the reach of every youth of the land, the advantages of a college education; and finally, may the patriotism, as displayed, in the uncomplaining endurance of the rigors of Valley Forge, and in the untiring energy of the field at Monmouth, under the excessive heat of a June sun, cast its spell over us all, that we be worthy sons of worthy sires.
The first duty of a soldier is to obey orders. I have been a soldier, and the fact that I met my old friend and former brigade commander, General Davis, in the City of Brotherly Love, a short time since, and received an order from him to prepare a paper on the Pension system of the United States, to be read before this inter-state historical meeting of Bucks and Hunterdon counties, will account for my being here with you to-day.

While I feel that, after a period of twenty-three years, I am honored in again being called to serve by the side of my beloved commander, I regret that some one more familiar with the great pension system of the United States, has not been selected to address you upon this occasion. However, if you will bear with me for a short time, I will endeavor to give you an idea of the pension system of our country; a system that has become so thoroughly incorporated into our policy that even if there be any who so desire, they can never expect to witness its discontinuance. Originating as it did, within six weeks after the signing of the Declaration of Independence, every change that has since been made therein has had for its object the rendering of assistance to more numerous classes, and at this date there is hardly a neighborhood in the United States but what has some interest in the benefits thus conferred.

It is not my desire to tax your patience by entering into the details of the various acts of Congress, either granting or increasing pensions; but to simply give you as clear an idea as I can of the internal working of pension matters; of the many difficulties to be met in the adjudication of large percentages of pension claims; to show some of the devices for aiding claimants, and to point out the great liberality of our Government.

A pension is a regular allowance of money paid to an individual by a sovereign or government, in consideration for services rendered, or in recognition of merit, civil or military. Near-
ly all foreign countries have both civil and military pension lists, but in the United States pensions are granted, with a few exceptions, in consideration of military service alone. Military pensions are divided into two general classes—invalid and gratuitous. Invalid pensions are granted to persons who have become disabled in military or naval service in consequence of wounds or sickness, and thereby wholly or in part incapable of supporting themselves and those dependent upon them. Gratui­itous pensions are given as rewards for eminent services, and are usually granted at the close of a war, or a term of service.

In my remarks I shall only deal with the four great wars—the Revolutionary, the War of 1812, the Mexican War, and the War of the Rebellion. Of the 273,021 soldiers who served in the Revolutionary war, 37,918 received pensions for service, and the aggregate amount paid to them was $46,177,845. This does not include the pensions granted to disabled soldiers prior to March 18, 1818, which were paid up to the organization of the general government, March 4, 1787, by the several states, and after that date by the United States. From March 4, 1787, to March 4, 1818, the amount paid by the United States, (5 years estimate on account of the pensions allowed for invalids in War of 1812 having been included with the Revolutionary) was $2,708,428, making a total of $48,886,273. The last survivor who was pensioned under the general laws was Lemuel Cook, of Clarendon, N. Y., who died May 20, 1866, aged 104 years. Of two soldiers pensioned under special act of Congress, at $500 per annum, one was John Gray, of Brookfield, Ohio, who died March 28, 1869, aged 105 years, and the other, Daniel F. Bateman, of Freedom, N. Y., April 5, 1869, aged 109 years. From 1863, when the first act was passed, to June 30, 1875, the amount paid under all the acts, to widows of Revolutionary soldiers, was $19,639,546. From 1875, there being no soldiers and only 445 widows, the disbursements were consolidated with those of the war of 1861 and are estimated. The average payments (71 having died during the year) were $80 to each. On June 30, 1882, there were 86 on the roll, and in 1886 about 40. Estimated payments to June 30, 1886, for the eleven years was about $130,000, making a total of $19,769,546. The youngest widow known that was pensioned was 34 years old when
she applied in 1853. There are now living in the State of Pennsylvania, three widows of soldiers of the Revolutionary War, viz.: Elizabeth Beltz, aged 86; Margaret Mulligan and May M. Dickey, who are paid at the Philadelphia agency.

The total number of enlistments in the War of 1812 was 527,654; of this number 296,916 served 60 days or more, and 30,317 have been pensioned. 37,748 widows' pensions were allowed, and of this number 6,967 were widows who were married prior to February 17, 1815.

The total number of enlisted men in the war with Mexico was 73,260; of this number 7,560 were pensioners as invalids prior to the act of January 29, 1887. Under this last act 14,740 applications of survivors and 3,985 of widows have been received up to June 30, 1887, and of this latter class of claims 7,551 survivors and 891 widows have been adjudicated between the dates of the passage of the act and the closing of the fiscal year (June 30, 1887).

In the civil war, 1861-65, there were 2,778,304 enlistments, and the records of the Pension Bureau on June 30, 1887, show that 362,355 invalid pensions have been admitted, and 234,245 of widows, minor children, and dependent fathers, mothers, brothers and sisters. Of the 362,355 invalid pensioners, there are two who receive $100 per month, and one $75—these are by special acts of Congress. There are 982 who receive $72 per month, for loss of both legs, both arms, both eyes, or for being so disabled as to require a constant attendant. There are also 1,123 who receive $1 per month, and at this date there are still pending more than 396,000 claims of all classes.

At the outbreak of the civil war all pensioners in the insurgent states were cut off from the benefits of the pension laws, and the names of those known to have been disloyal were subsequently stricken from the rolls. In 1867 the names of survivors and widows who could prove their loyalty during the war were restored.

It is a matter that is often questioned, how there can still be so many names of widows of survivors of the War of 1812 on the pension rolls, and the figures have, upon more than one occasion, been subject to question, and I am here reminded of a
little circumstance which will serve to prove that this widows' roll may be continued for some time to come. Some months ago a veteran of the War of 1812 addressed a letter to his lawyer in Washington, stating that, inasmuch as a young lady had been very attentive to him for some time, that he in dying would like to leave his pension to her, and asked the question if there were not some legal way in which he could make the same over to her. In answering the letter the attorney, of course, informed him that there was no law to cover such a case, but somewhat humorously suggested that he might marry the young lady, and then, as his widow, she would be entitled to the benefits accruing from his services as a soldier. About three months later, the lawyer was not a little surprised at receiving a letter from the widow of this same veteran. She was a young lady scarcely past her teens, and if the fates are kind to her, and she should decline to remarry, she can, doubtless, be a widow of the War of 1812 at some date in the 20th century.

The Pension Bureau was a branch of the War Department until March 3, 1849, when an act to create the Department of the Interior was approved by Congress, and Thomas Ewing was appointed secretary. He proceeded to organize the Department, and his estimate shows that he deemed a permanent force of ten clerks sufficient to transact all necessary business of the Department at that date. The whole number of invalid pensioners then on the list of the Pension Office was 4,115. The whole number drawing pensions in 1850 was 13,078, of which 5,207 were Revolutionary pensions, and yet, with this insignificant family of pensioners, as compared with the number on the rolls to-day, requiring 18 Pension Agents, 250 Special Examiners, 1,400 clerks and other employees to look after them, Mr. Heath, who was then Commissioner of Pensions, thought he was doing an immense business, and seriously contemplated asking Congress for an increase of pay. The salary of the Commissioner was at that date $3,000, and the total of that year's appropriation for the Pension Office was $34,234, while the total appropriation for the same Bureau for 1887 was $2,500,000; this is for the Bureau solely, and exclusive of the $1,000,000 for fees of examining surgeons.

In 1849 the Office of the Department of the Interior was in
a rented building, and the Pension Office was located on the fourth floor of an old building rented by the Government, and known as Winder's Building. Compare the quarters occupied by Pension Office clerks at that date with those enjoyed by the clerks of to-day; and just here it may be of interest to give you some idea of the capacity of the new Pension Building, which must be, with possibly two exceptions, the largest building in the world:

The area of the ground plan is 80,000 square feet; cubic capacity 8,211,500 cubic feet; floor of guest hall, 36,656 square feet; floor area of rooms in the four floors, 123,542 square feet; cellar floors, 13,696 square feet; total floor area, 197,689 square feet. The great hall can seat in the lower floor 6,861 men, the four galleries, 4,446 men, and the total seating capacity of great hall and galleries, 11,307 men. In the great hall and its galleries, there is close standing room for 30,130 men. In the whole building closely packed, 32,730 could be seated, and 90,000 men could stand. There are few halls, and few buildings which could contain so many people.

All matters relating to pensions are now under the jurisdiction of the Commissioner of Pensions. The Bureau is divided into fourteen different divisions, and the number of clerks borne upon the rolls is 1,542.

I will now describe the course of procedure in the adjudication of claims, and in so doing you will observe the use of each of the different divisions. All communications addressed to the Commissioner of Pensions, or the Pension Bureau, are received in the Mail Division, where 27 clerks are now employed. Upon the receipt of an application for pension, it receives the stamp of the Pension Bureau in the Mail Division, and its receipt is at once acknowledged. The application is then sent to the Record Division, where the service given therein is verified by roster of State troops as published by the Adjutant General of State, and all additional services are supplied when omitted by the applicant; it is then placed in an envelope, known in office parlance as a "jacket." This jacket must bear on the face his late rank, company, regiment, date of enlistment and discharge, and his present post office address, also the disability for which pension is claimed. The records of the division are
then carefully searched to make sure that this is not a duplicate of some former application. If it is a duplicate it is marked as such, and is merely sent to the case as evidence; if not a duplicate, it is numbered and recorded. It is then forwarded to an adjudicating division, and of these there are five, namely, the Eastern, Middle, Western, Southern, and Old War and Navy, the names suggesting the claims forwarded thereto, all claims from eastern states being acted upon in the Eastern Division, &c.

One of the first duties of the Examiner when a new claim is handed to him, is to learn whether the claimant is acting for himself, or is represented by an attorney; if the latter, it is necessary for him to send the case to the Law Division in order that the official standing of the attorney may be properly endorsed thereon; it is then returned to the adjudicating division, where the Examiner proceeds to examine it as to the proper execution of the declaration and sufficiency of the allegations. If these prove insufficient, the claimant and attorney will be so notified, and the case is sent to the pending files, awaiting amendment of declaration. If sufficient, the claimant and his agent will be informed of the number, and that the claim will be settled as soon as possible. The Examiner then makes a call on the Adjutant General for a complete military history of the claimant; a call on the Surgeon General for a report of any medical treatment that the claimant may have received during his term of service; and issues an order for the claimant to appear before a Board for medical examination, and a call is made upon the claimant or his attorney for such evidence as may be necessary to complete the claim. When the reports are received from the Adjutant and Surgeon Generals, and the evidence is all complete, the claim is briefed by the Examiner and submitted to the Board of Review for admission or rejection. In the Board of Review the claim is judicially acted upon, and, after a finding upon the law and the facts, the case is sent to the Medical Referee, for his decision upon the medical question involved. It is then returned to the Board of Review for a final report. If favorable, the case is rated and sent to the Certificate Division, where the certificate is made out and signed by the Commissioner. The certificate is then sent to the Depart-
ment of the Interior for the signature of the Secretary, after which it is sent to the claimant, and the Pension Agent is notified to make payment. The case is then sent to the Admitted Files. If the report of the Medical Board and Board of Review is unfavorable the case is sent to pending rejected files, awaiting the filing of additional evidence, and the claimant or his attorney so informed. This describes the manner of proceeding with a clear claim, but such claims are rather in the minority. There are many claimants who fail to comprehend the magnitude of the pension business, and perhaps I cannot illustrate this any better than by telling a little incident which came to my notice in 1883:—

One of my fellow clerks called my attention to correspondence addressed to Col. Dudley, then Commissioner of Pensions, written by an old comrade, in which, in a simple, kindly way he expressed himself in about the following language, "I have not heard from my pension claim for some time; now, Colonel, I don't want you to think that I am impatient, for I do realize that you must have a great deal to do in your office, but I do think that, as an act of justice to old soldiers, you ought to employ two or three clerks to help you."

This expresses what I am sure is, to a greater or less extent, the opinion of many pension claimants. A large proportion write as though they thought the Commissioner read, personally, every piece of mail or evidence filed in the Bureau.

Let me now portray the course of what is known in office parlance as a "tough case."

The claimant has no record of hospital treatment, and has forgotten the names of any of the comrades who were with him when he received his disability; perhaps he was a prisoner of war and received his disability when he was captured, or during his prison life, and, while he may remember the names of his comrades, he may not be able to remember their service; has kept up no acquaintance with them during the period which has elapsed since the war, and is, therefore, unable to furnish their evidence which is necessary to prove the origin and continuance of his disability while in the service. When a claim in any one of the five adjudicating divisions has been difficult of adjudication; the claimant unable to gain a response from comrades writ-
ten to; is perhaps too ignorant to fully comprehend the manner of proving up his claim, and when all else seems against it, it is turned over to the Special Examination Division, which was established under Gen. John H. Baker, in August, 1873. The area covered by this system of special examination includes every state in the Union, and is now divided into five districts, namely, the Potomac, Hudson, Illinois, Missouri, and Western. Each district is represented in the Office by a Supervising Examiner, through whom all the Examiners located in these districts must report.

During the past fiscal year the number of Special Examiners located throughout the United States, averaged 251. A certain number of cases are referred to each Examiner, who personally visits the claimant and takes his statement in his claim; he then visits as many comrades or neighbors of the claimant as circumstances seem to indicate as likely to know some of the facts relative to claimant's disability. In all cases that are sent to the Special Examination Division for investigation, the claimant is afforded an opportunity to be present, or to be represented by his attorney, at the cross-examination of any of his witnesses, conducted by the Examiner acting for the Government, and he may personally, or through his attorney, cross-examine any witnesses who testify against him. This system has established a good feeling between claimants and the Pension Bureau that did not exist under the former practice of the office, and has conveyed, as it should, the knowledge that it is the desire of the Bureau to execute the pension laws in the spirit of liberality and fairness with which they were framed. It is frequently necessary to refer a claim from one district to another for further investigation, and while the claimant may think that twelve months or more is a very long time to wait for the result of such investigation, it must be remembered that a large number of pension claims are specially examined, 30,058 last year, and as the average number of cases returned by each Examiner each month is about nine, it will be readily seen that, while special examination is the surest means of fair adjudication, it is necessarily fraught with many difficulties, and must sometimes appear very slow. In 1833 it was ascertained that of the total number pending (244,000 in round numbers), 204,000 were
awaiting response of claimants to calls for necessary evidence, and that the evidence lacking, in the majority of cases, was of officers and enlisted men to establish origin and continuance of disability, and if contracted in service and line of duty. In a large number of these cases there was either no record at all at the Adjutant General's office, or none of constant presence for duty without which no pension can be granted under the law.

This condition caused Col. Dudley, then Commissioner of Pensions to suggest that a record of surviving soldiers and sailors could be satisfactorily established, and under his administration began that section of the Special Examination Division which Gen. Black, now Commissioner of Pensions, organized into a division known as the Army and Navy Survivors. In this division, which is now indispensable to the Pension Bureau, there are the post office addresses of more than 900,000 survivors of the War of the Rebellion. To the Grand Army of the Republic belongs the greatest praise for the interest they have taken and the assistance they have rendered in the establishment and completion of these records, and I deem it safe to say that wherever a soldier has heard of, and appreciated the full merits of the division named, he has taken pleasure in doing all in his power to add to its success. Some idea of the magnitude of the work can be obtained from the following:

In April, 1884, there were only 5,000 names with post office addresses, on file as compared with the record which now numbers over 900,000 names. During the fiscal year which has just closed, 158,227 names have been furnished for use in 28,209 cases, and of this number of addresses, 29,604 have been supplied to names furnished by claimants, as of comrades whose evidence would, in their opinion, satisfactorily adjudicate their claims. An important section of this division comprises carefully compiled records and post office addresses of surgeons, including surgeons U. S. Army, U. S. Vols. and Contract Surgeons, who were in charge of, or on duty in the General, Post, and Field hospitals throughout the loyal states during the war. In addition to the regular roster of Regimental Surgeons, in which the addresses are kept verified to date, as far as possible, we have also the addresses of more than 5,000 surgeons U. S. Army,
U. S. Volunteers, and Contract Surgeons, who were not only on duty in hospitals, but also with Batteries of Light Artillery and other independent commands, and nearly all of these addresses have been obtained during the past two years. It has always been a difficult matter to supply this class of evidence in pension claims, the majority of claimants forgetting even the name of the surgeon who treated them; if, however, they can now give the place and date of their treatment, every effort is made to furnish the name and post office address of the surgeon. With this division in the good working order in which it now stands, the class of claims last described can be much more readily adjudicated, for not only do Examiners of adjudicating divisions call for information, but claimants and their attorneys have the same privilege, and profit by it.

Perhaps I cannot better exemplify the benefits derived from the records of the Army and Navy Survivors' Division, than by relating to you a few incidents that have come under my own personal attention. In a case that had been pending for seventeen years, the claimant had served in a New York regiment, and in one of the battles in the Department of the Gulf, he received wounds that afterward caused paralysis of the lower limbs. He was unable to learn of the whereabouts of any of his officers or comrades whose evidence was necessary to the adjudication of his claim. He applied personally to the Pension Bureau, and was at once furnished with a list of names, with post office addresses, of members of his company. Because of his necessity, his case was made "special," and as his former captain, whose name appeared on said list, was, and at this date is, a resident of New York City, a Special Examiner was directed to call upon him for his testimony. The captain was astonished to learn that the claimant was still living. They had both been wounded in the same battle, Sabine Cross Roads, and the captain told his story about as follows:

"During the action our forces were repulsed by the enemy and were on the retreat, when claimant's horse was shot, which caused him to fall back in rear of the column, where four of the enemy came upon him and demanded his surrender. This he refused, for, having been an officer in the Prussian army and an expert swordsman, he relied upon his ability as such to cut his way
through to our lines. With three mounted opponents on his left and the colonel of a Louisiana regiment on his right, he fought bravely until he had received nine wounds, one of which was eleven inches in length and another seven. He had disabled three of the enemy, and finally killed the colonel, cutting his head with a right cut almost from his shoulders. The claimant’s horse soon dropped dead, and he, wounded and bleeding as he was, crawled on hands and knees to a clump of bushes about one hundred yards from the scene of conflict, where I was lying badly wounded. Almost immediately after, we were captured by the enemy and were obliged to walk some distance to an old carpenter shop, where we spent the night. We were then forwarded to a prison camp at Tyler, Texas, and soon after our arrival, the claimant was placed in irons because he had killed the colonel. After many months of indescribable suffering, we were paroled. When the claimant arrived at Gen. Sheridan’s headquarters, his only covering a piece of lousy blanket, his condition was so horrible that the General exclaimed: ‘Great God! is it possible that they can treat human beings in this way!’” The claimant’s case was finally adjudicated on the captain’s evidence, and the poor fellow received nearly $10,975, with a pension for life of $72 per month.

Another incident is that of a man claiming pension for total blindness alleged to have been incurred in the service. He had made affidavit that his officers and comrades were all dead, but upon consulting the record it was discovered that a member of his company was an employee of the Government Printing Office. A Special Examiner called upon him, and when asked if he knew the claimant his answer was in the affirmative. To the question “What kind of a soldier was he,” came the answer, “He would have been a good enough soldier if he had been able to see; he was so blind that it was always a mystery to us how he had passed the examining surgeon.” This man’s full deposition was taken, and before finished the fact was discovered that two officers and two comrades of claimant’s own company lived in the same town with him, and thus he was proven a most complete fraud and saved $10,000 to the Government. These are but two instances of the many that come to light daily.

One or two other incidents occur to me that may be of interest to you:
A short time ago, an examiner in the Southern Division, in examining the claim of a widow of a soldier who served in a West Virginia regiment as an enlisted man, and later as an officer in the United States Colored Troops, came across some papers that led him to believe that the soldier might still be living. The claim had been pending for many years and nothing had been heard from the soldier since he was mustered out of service in 1865. The case was referred to the Army and Navy Survivors' Division, for the purpose of ascertaining if the records of that division would show the whereabouts of said soldier. The fact was soon disclosed that the regiment had been mustered out of service in Philadelphia, and after some inquiry the soldier was found alive and well, and employed as a conductor on one of the street car lines in that city. His post office address, with street and number, were sent to the supposed widow, who resided in Greene county, Pa., scarcely one hundred miles away from the man who had abandoned his wife and seven children over twenty years ago. The last heard from the case was a letter from the oldest son, who said that the whole family, wife and seven children, would go to Philadelphia, and some morning, bright and early, would form in line from the doorstep to the gutter, and as the soldier passed out they would give him a marching salute.

Let me now call your attention to a few figures which will serve to show the magnitude of the work of the Pension Bureau. During the fiscal year which has just passed, the new claims filed were as follows: 36,204 invalid, 9,717 widows, 2,325 minor children, 2,277 dependent mothers, and 1,314 dependent fathers, making a total of 51,837. 112,360 pension certificates were issued, and of this number 55,194 were original. 2,234,337 letters were received, and 1,792,052 sent out, and in the Middle Division alone, where claims in Pennsylvania service are adjudicated, and where there are 76,561 pending claims, over 54,000 pieces of evidence were received during the month of June, 1887.

Now, if you will bear with me for a few minutes longer, I will give you a few facts in regard to the payment of pensions. Payments were made quarterly at eighteen agencies located in different parts of the country. At each of these agencies a permanent roll is kept of all pensioners resident within its paying limits. This roll is arranged alphabetically by class, sex, etc.,
gives the number of pension certificate, and the soldier's full
service, also his post office address at the date of his payment.
On this roll are entered respectively, new pensions, new allow­
ances to pensioners, reductions, suspensions, deaths, remarriages,
transfers, and variations of rates.

The disbursements at the various agencies range from $1,000,-
000 to $7,000,000, the agency at Columbus, Ohio, disbursing
the largest amount. The amount appropriated by last Congress
for the payment of pensions was $75,000,000, and in connection
therewith there was also appropriated $100,000 for salaries of
Pension Agents and expenses of the several offices, including
clerk hire, etc. The total amount paid out in pensions by the U.
S. Government is about $15,000,000 per year greater than the
amounts paid by all other civilized nations for the same purpose,
and we have paid in twenty years more money on account of
one war, than Europe has paid in the last two hundred years.
There are in United States 2,647 counties, and there are but
118 of these in which no pensions are being paid. Of the 118
non-pension counties, 40 are in Texas; 20 in Georgia; 9 in the
Indian Territory; 7 each, in Utah and Dakota; 6 each in Louisi­
a and Mississippi; 4 in Florida; 3 in Arkansas; 2 each, in Alaba­
ma, Minnesota, Montana, Nevada, and North Carolina, and 1
each, in California, Colorado, Idaho, Tennessee, Virginia and Wis­
consin. There are 1,691 pensions paid in 35 foreign countries;
of this number, 771 pensioners reside in Canada; 380
in Great Britain; 310 in Germany, and 50 in Switzerland, the remaining 180 are scattered all over the civilized world.
Notwithstanding the large amounts thus disbursed by the govern­
ment, it is a deplorable fact that there are many of our brave boys
who are being supported by charity.

In 1886, General Black directed an investigation to be made
with a view to determine the number of soldiers and sailors who,
having served in the army and navy of the United States, were
supported in whole or in part from the public funds or organized
charities. Upon the information thus furnished from 1,240
counties in the United States, it was found that the number re­
ceiving support as before stated, was 9,000. The oldest man re­
ceiving support was 103 years of age. The mean age was 57,
the youngest man was 21 years of age. Over 48 per cent. of
all so receiving support were native born, and over 51 per cent. were foreign born. Over 13 per cent. of the total number reported were pensioners, and over 86 per cent. were non-pensioners. Over 45 per cent. were married men, and over 54 per cent. unmarried men. 19 per cent. of the total number actually reported were blind or insane. It is hoped that in the near future some action will be taken by the Government to obviate the necessity for such humiliation to those who fought so bravely in the dark days of our civil war.

The Red Lion Inn, Bensalem Township.

BY WILLIAM J. BUCK, JENKINTOWN, PA.

(Bensalem Meeting, July 17, 1888.)

The first highway used for travel by land was the route leading northwestwardly from the present city of Philadelphia to the Falls of Delaware the site of the city of Trenton. In 1677, it was called the "King's Path," whereof the court at Upland March 14, 1681, appointed Clause Johnson to be overseer "from Poquessing creek to Samuel Cliff's," at the present Bristol borough, and John Arkaman from thence to the Falls; they being required to "repair the highways within their respective precincts, which is to be done before the last day of May." William Penn writes from Pennsburry to his secretary, James Logan, in Philadelphia, the 22nd of the 6th-month, 1700, to "urge the justices about the bridge at Pennepecka and Poquessin, forthwith for a carriage, or I cannot come down." These several extracts reveal to us the early condition of affairs respecting travel in that vicinity. It is presumed the present turnpike road, from Philadelphia to the Poquessing creek, and thence to Morrisville, by way of Bristol, is located without any material deviation on the aforesaid route.

After the use of this ancient highway for upwards of half a century, Philip Amos, an Englishman by birth, in 1730 conceived the idea of setting up an inn for the accommodation and entertainment of travelers as they passed to and fro on their way either to market or on business or pleasure to Philadelphia, then, the capitol of Pennsylvania. In that year, (as we learn
from the Bucks county court records), he petitioned for a license to keep a public house, "near Poquessing creek, on the highway from Philadelphia to Bristol." Thus was this ancient hostelry established one hundred and fifty-eight years ago, and believed to have been ever since continuously kept as such. It is probable that from the time of its origin, its sign has been the "Red Lion," which name was a general favorite among Englishmen, by reason of its being a prominent figure on the British coat-of-arms.

After the death of Philip Amos we know that his widow, Ann in 1744, received a license, there being at this date one other public house in the township. From the colonial records we learn that on April 5th, 1747, a resurvey of the road was made "from Philadelphia to Poquessing creek, and over it to the Widow Amos', being eleven and three-quarter miles from the city." The maps of the Province by Nicholas Scull in 1759 and William Scull in 1770 both denote Widow Amos. These records indicate that she kept the house for some time. Reading Howell, on his large township map of Pennsylvania, published in 1792, calls it "The Red Lion Inn." John Butler, of Philadelphia, advertises his "stage Waggon" in 1759, as making three trips weekly to New York, crossing at "Trenton Ferry," thus passing daily over the old highway and affording increased traveling facilities to the public.

Henry Tomlinson, nearly a lifelong resident of Bensalem, where he died in April, 1800, aged 79 years, kept a journal for upwards of forty years, noting therein the principal occurrences of his neighborhood, and to which we are now indebted for several interesting facts relating to this subject:

"October 30th, 1763, there was a smart shock of an earthquake. May 18th, 1775, Joseph Cox went to learn the military exercise at Red Lion. August 5th, following, a great muster among the soldiers. June 24th, 1777, two soldiers took away two of my horses out of the plow. January 4th, 1778, the soldiers took away from me two cattle. March 6th, much wheat and hay burnt by the soldiers. March 15th, a horse taken by the soldiers. March 27th, a mare taken for the use of the Continental army. April 17th, all night the English ranging to Bristol and Bensalem. August 17th, 1780, had a horse taken out of the plow for the wagons."

As Mr. Tomlinson relates, the people of that vicinity during the Revolution suffered severely from the marauding parties of
RED LION INN, BENSALEM.

Front view from the west, showing date-stone, also swinging sign of the lion.

(From photograph in Historical Society's Album).
the hostile forces. It was between the Red Lion and Dunk’s Ferry that General Lacey, according to orders, destroyed a large quantity of forage in the beginning of March, 1778, to prevent its falling into the hands of the British while in possession of Philadelphia.

Benjamin Loxley, captain of the first Philadelphia artillery, on his march to Amboy, makes the following remarks in his journal, under date of March 22, 1776:

“That they had started from Frankford at four o’clock in the morning and arrived at the Red Lion by nine, where they halted and ordered breakfast, which the landlord refused supplying, and said he had not enough bread for five men; that he wondered how he could expect it for one hundred. At half-past nine marched for Shammony.”

It appears they pushed onward to secure a later breakfast elsewhere, most probably at Bristol. During the Revolution many distinguished men sought accommodation at the Red Lion, as they journeyed to the National Capitol at Philadelphia. On August 29, 1774, Messrs. Boudin, Cushing, Robert Treat Payne, Samuel Adams, and John Adams, all members of Congress from Massachusetts, stopped there. The diary of John Adams records that he stopped there again December, 1775, and October 13, 1776.

Washington, August 28, 1781, with the combined French and American army, numbering about 16,000 men, suddenly left the vicinity of New York which he had threatened to attack, for the purpose really of investing Yorktown and compelling Cornwallis to surrender. Henry Tomlinson states in his journal that the army passed through Bensalem, August 30th, and that “General Washington went to Philadelphia, escorted by forty or fifty men, who rode sword in hand as a guard.” It was, however, for this night, that a portion of his army encamped at the Red Lion, to proceed hurriedly forward the next morning to accomplish the distant and arduous march that eventually led to the signal triumph that closed the drama of the American Revolution. Washington, on this occasion, may have made a brief stop at the inn, but no more, as his business interests demanded his presence that night in the city. That the surroundings of the locality were favorable for the encampment of a large army no one will deny. It was at a warm time of the year, and water and forage were abundant, and the advantages offered were better than near a city.
and moreover the increased temptation to the soldiers was less which Washington always carefully guarded, as we learn from his correspondence with Congress.

The turnpike from Philadelphia to Trenton was commenced in 1803, and in the following year finished to the Poquessing, but from the Red Lion to its termination, at Morrisville, not until about 1813. To help note the changes going on even in this early settled neighborhood, it may be stated that in 1790, a bear was started on John Carver’s farm and pursued into Bensalem, where he finally escaped into the forests. A lynx or wild cat was shot in 1806, on the farm of John Tomlinson, in Byberry. It is said that this was the last appearance of these native animals in this section.

To the Hall family, now the proprietors in the third generation of this ancient hostelry, I also have a regard. Though an entire stranger to them previous to 1884, they had extracts from my pioneer history of Bucks county, relating to the old Red Lion, lettered in oil within its ancient walls, giving due credit to the author thereof. Thus after an interval of thirty years, at the instance of the late Watson Comly, of Byberry I made my first visit there, to find what he had for some time previously intimated in a most friendly letter. Aside from its Colonial and Revolutionary memories the old Red Lion Inn is located in the midst of beautiful and interesting scenery. The steep, venerable and substantial stone bridge over the meandering Poquessing, on what was once the “King’s highway,” claimed also my attention. I thought, were I a younger man, and more devoted disciple of Izaak Walton, here I could indulge “in going angling,” as well as meditate on its olden-time associations as given in this brief paper.
Pennsylvania, "the American Sanctuary" of pre-Revolutionary days, was truly such to the Catholics who settled within the Province founded by William Penn. Though Penn followed Lord Baltimore and Roger Williams, in making Religious Toleration a "fundamental" of his Province, he yet "for the matter of liberty and privileges, proposed that which was extraordinary," as he wrote Turner, Sharp and Robert, April 15, 1681, in proposing, securing, defining and maintaining that principle embodied in the frame of government adopted at Chester, December 10th 1682, that "All persons living in this Province shall in no way be molested or prejudiced in their religious persuasion or practice, or in matters of faith or worship," for this declaration has never been darkened by a statute debarring Catholics from the public practice of the rites of their religion. This cannot be said of the Catholic colony of Maryland, when Catholics in Cromwellian and later days were debarred from the public exercise of their religion or their worship restricted to "private houses," nor of Massachusetts, whose colony excluded Catholics until the French army landed at Newport, to assist in the Revolutionary struggle.

These references are made to set forth the greatness of William Penn, and to win for him that appreciation of his character with Protestant writers which led Catholics to believe that though Penn professed and declared Religious Toleration for all yet, he did not mean that Catholics, (the hated and hunted people of his time) should in his Province enjoy that which in England they could not have. That he was rather a follower of Cromwell, whose religious liberty did not mean toleration of "The Popish Mass."

But with Penn's avowed detestation of the religious principles and practices of Catholics he yet declared, "I dare not deny others what I claim for myself. I mean liberty for the exercise of my religion, thinking, faith, piety and providence a better
security than force, and that if truth cannot prevail with her own weapons, all other will fail.” (Haz. Reg., Vol. 2, pp. 29-30), for said he, “I abhor destroying them that differ from me for God’s sake,” and that by “liberty of conscience I mean a free and open profession and exercise of one’s duty to God, especially in worship,” and in doing so, cited instances of the Catholics granting toleration. (Janney’s Penn, p. 280, 2d ed., 1882.)

So when Penn’s foundation principles for his “holy experiment” were made known, Catholics were among the numbers of those who availed themselves of the opportunities which the new province offered to all who undertook the hardships in order to enjoy freedom in religion and to promote their worldly welfare.

Besides the Catholics known to have been early settlers under Penn in Philadelphia among whom may be named George Nixon, grandfather of Col. John Nixon, who read the Declaration of Independence to the citizens of Philadelphia, July 8, 1776, brief reference may be made to the presence of Catholics among the early settlers of Bucks county under the Penn grants.

Among the unpublished domestic letters of Penn preserved in the Pennsylvania Historical Society, is one written from London, April 10, 1685, to James Harrison, his steward. In it he says “Remember me to Dr. More, whose letters I had tell him, and to J. Gray, ye R. C. Keep things well with such persons for our general credit.”

Dr. More was president of the Free Society of Traders and one of Penn’s first judges; and “J. Gray, the R. C.,” was John Gray, the Roman Catholic, as he was distinctively called by the founder. Gray was one of the first purchasers and his name appears on Holmes’ Map of Pennsylvania, 1681, for land in Philadelphia county, adjoining Bucks and on Holmes’ Map of Bucks his name appears in conjunction with that of John Tatham, for a lot of ground in Warwick township.

We get a glimpse of the industry and activity and, perhaps, good management of John Gray by a letter of Penn’s to be found in the collection referred to, in which, writing to Harrison relative to reported inattention to his affairs. “Ye Gray has done more for his time with one-fifth of ye charge than has been done with all ye hands I left and sent.”
Gray owned the land on which the Bucks county almhouse stands. He did not, however, remain "ye Roman Catholic," as appears by his will, which, after making bequests to relatives in Ireland, also made a bequest to a Presbyterian minister and to the Log College, opened in 1727, by Rev. William Tennent, of Bensalem. This was the first literary institution above the common schools in Pennsylvania, and "the germ from which proceeded the flourishing college at Princeton."

Associated with John Gray, as we have seen, in the proprietorship of land in Bucks county was John Tatham, a more conspicuous character by reason of his wealth, education and political distinction in the neighboring province of New Jersey. The coupling of the names of Gray and Tatham for the same grant suggests the possibility that Tatham was not then in America, but that he came as the agent of Dr. Daniel Coxe, who, in 1684, acquired extensive interests in West Jersey, and in 1686 in East Jersey, and who, in 1687, by purchase of the interest in West Jersey, of late Governor Byllinge, became Governor and he appointed Tatham Lieutenant Governor. But Tatham being a Catholic and Jacobite, the assembly rejected him and he continued to act as agent for Dr. Coxe. Tatham and other proprietors of West Jersey, met at Burlington, (where Tatham lived) and elected eleven of their number commissioners to exercise authority in governing the province. These commissioners in conjunction with the commissioners of East Jersey were entrusted with the settlement of the division line. Tatham was a man of wealth and authority, and may have been arrogant, for James Logan, writing to William Penn, Feb. 12, 1707, said: "But I am not Governor, nor am I what Tatham boasted himself to be." (Penn and Logan Cor., Vol. II, p. 207.) Tatham was the richest man in the province, lived at Burlington in a great and stately palace, as Gabriel Thomas, in 1698, called it, and which, after his death was bought by the London Society for the Propagation of the Faith in Foreign Parts, as a residence for a bishop, which the Episcopalian hoped to have sent. It was however occupied by Rev. John Talbot, who, by nonjuring consecration, became the first bishop.

Tatham's will dated July 15, 1700, was admitted to probate in New Jersey July 26, 1700 and in Pennsylvania Aug. 30, 1700. By the inventory, dated September 27, 1700, his goods and
chattels are valued at £3765 18s. 3d. It enumerates many church vessels, plate, relics and other articles of a Catholic character. He had 478 books covering most of the department of literature, commentaries on the Scripture, law, logic, theology, history, medicine, music, astronomy, surveying, etc. The titles of all are given in the inventory. By his will (see Researches April, 1888) he bequeathed to his wife Elizabeth, all his estate "for her common benefit, maintenance and preferment of herself and children, Dorothea Hickman excepted, to whom for her graceless and shameless rebellion I do give one piece of dirt, if demanded, and no more, and it is my positive will that neither she nor hers be benefitted to a greater extent by anything I have or may have hereafter till the hour of my death." The witnesses were Thomas Revell, Josh Newbold, Jos. White.

Tatham owned property on the Neshaminy in Bucks county which was afterwards called Trevose, the seat of Joseph Gallo­way, in right of his wife, daughter of Lawrence Growden. (Penn and Logan Corr., Vol. I, p. 222.)

Tatham died in July, 1700. His executor was Thomas Re­vell. Elizabeth, wife of Tatham, died soon after him, as her will, dated October 15, 1700, was proved May 21, 1701. She gave six shillings to her daughter, Mrs. Hickman, "if demanded." Patrick Robinson, of Philadelphia, and John Revells, of Burlington, trustees. Revells became guardian of the children.

Among the New Jersey MS. at the Pennsylvania Historical Society is the petition, dated Oct. 11, 1704, of Thomas Revells, setting forth that as executor and guardian, he had an action against Joseph Growden, of Bucks county, about the title to a tract of land lying within said county whereof he holds possession. He had served him with a declaration of ejectment at the coun­ty court of Bucks, that the petitioner had waited and moved for a trial upon the said declaration almost three years past, that he had notwithstanding been put off from court to court and at last positively denied ye same to the great charge and wrong to the orphans. The petitioner asked the Council of the Province to take into consideration the matter so that some effective method might be had for a fair hearing and trial of ye said title to ye said land. By the minutes of the Council, 3d-mo., 1705, we learn that Revells and Growdon were ordered to appear be­fore the Council.
This property of Tatham's, in Bucks county, I am of opinion was used by him for the celebration of Mass by the Jesuits who traveled between Maryland and New York. Catholicity was not tolerated in New Jersey, after 1688, so that Tatham, to avoid the persecution and prosecution that came upon priests in Maryland (who, even for celebrating Mass in private houses, were arrested) used the property in Bucks county, Pa., where within the tolerant land of Penn, the priests could offer the Holy Sacrifice without offending against the law and at which the families of Gray and Tatham and perhaps others assisted.

In January 1707-8, Rev. John Talbot, the Rector of St. Mary's Episcopal Church, Burlington, N. J., wrote from New York to the secretary of the society for the propagation of the Gospel in foreign parts at London, "Arise, O Lord Jesus Christ, and help us and deliver us for thine honor!...*...*. There's an Independency at Elizabethtown, Anabaptism at Burlington, and the Popish Mass in Philadelphia. I thought that the Quakers would be the first to let it in, particularly Mr. Penn, for if he has any religion 'tis that. But thus to tolerate all without control is to have none at all." (Hill's His. St. Mary's.) This is the earliest direct evidence of the celebration of Mass in Philadelphia.

On February 14, Talbot, then at West Chester, N. Y. wrote Rev. George Keith, then in Connecticut, "I saw Mr. Bradford in New York. He tells me that Mass is set up and read publicly in Philadelphia, and several people are turned to it amongst which Lionel Brittin, the church warden, is one and his son is another. I thought that Popery would come in amongst Friends, the Quakers, as soon as any way." (From Doc. His. of P. E. Church of U. S. Church Documents, Conn., Vol. I, p. 37. Jas. Pott, publishers, 1863.)

Now a neighbor to John Gray and John Tatham, and an original settler prior to the coming of Penn, was Lionel Brittin. He was a blacksmith from Alney, Bucks county, England, and arrived in the ship "Owner's Advice," George Bond, master and settled in Bucks county, June 4th, 1680. (Haz. Annals, p. 483.) His daughter Elizabeth died while the ship was coming up the Delaware and was buried at Burlington. There was no Philadelphia then. Brittin settled on this side of the river at the
lower falls of the Delaware, where he took up two hundred acres of land. He remained there until 1688, when he removed to Philadelphia, severing his connection with the Friends' meeting, which met at the house of William Biles. Before its formation the Quakers had met from time to time at Brittin's. So when the ceremonies of the reception of Lionel Brittin took place about Christmas or New Year's, 1707-8, the Church of England people at once wrote to London, giving information of the extent of Penn's liberality in religious matters; that he actually had a government that not only permitted "papists" to worship God in their own way, but they could do so publicly and to the "public scandal" of the town.

Penn was then in England fighting against debts and trouble and ingratitude and public enemies. On September, 1707-8, he wrote to Logan: "Here is a complaint against your government that you suffer public Mass in a scandalous manner. Pray send the matter of fact for ill use is made of it against us here." This declaration will be found in the Penn and Logan correspondence, Vol. II.

Although but two children are mentioned in Brittin's will, it is known he was the father of Mary, born December 13, (O. S.) 1686, in Bucks county. She was the first born of English parents in Pennsylvania. A record of this fact is in the Register's office, at Doylestown, in the handwriting of Phineas Pemberton, Register of that county. It appears, however, that Mary died young.

Brittin's daughter Rebecca married Philip Kearney, a merchant of Philadelphia. Their daughter Rebecca married William Plumstead, April 19, 1733. She died January 20, 1741, four of their children died young. One daughter, Rebecca, married Charles Gore, lieutenant of 55th Regiment of British army. The marriage settlement is dated March 4, 1760. Lieutenant Gore contributed £2 to the purchase of St. Mary's burial ground, Fourth, near Spruce. He died before January 28, 1763. His widow resided in Philadelphia, and died July 1, 1809. The issue of this marriage was two children, who died young.

Thomas, son of Rebecca and William Plumstead, born April 28, 1740, married Mary Coats, August 13, 1762, at Old St. Peter's and died October 29, 1776. Their daughter, Rebecca Plumstead,
married Benjamin Hutton, at Christ Church, July 27, 1780. A daughter by this marriage, Mary Hutton, married September 22, 1799, John Devereaux, a sea captain and merchant. He died at Island of Grand Cayman, W. I., April 1820. (Keith's Penna. Councilors, p. 173.) Their son, John Devereaux, born August 10, 1800, was for many years treasurer and trustee of St. Mary's Church, is still living and is president of the Pennsylvania Fire Insurance Company. His son, Colonel Eugene Devereaux, may be known by his services in the late war.

Lionel Brittin's daughter, Rebecca, who married Philip Kearney, had a daughter Susanna, who married Thomas Lloyd, son of Thomas Lloyd, and grandson of Thomas Lloyd, President of councilors 1684-88 and 1690-93. Their daughter Susanna married at Christ Church, November 4, 1762, Thomas Wharton, Jr, who was Governor of Pennsylvania during the Revolution. (The Wharton Family Pa. Mag., Vol. I, p. 327).

Philip Kearney died on Monday, July 30, 1775, at an advanced age, at his seat at Amboy; for many years he was an eminent lawyer, at that place. His death was universally lamented.

Lionel Brittin's daughter, Elizabeth, second of the name, married Michael Kearney, a prominent man of East Jersey, from whom descended Gen. Phil. Kearney, famous in our late war, and J. Kearney Rogers, a well-known citizen of New York. Brittin's grand-daughter, Elizabeth Kearney, married James Morris, son of Anthony Morris, second mayor of Philadelphia, at Burlington meeting, about 1730. A daughter Mary, by this marriage, married Colonel Blathwaite Jones, of the line of the Revolutionary army; and their daughter, Susanna Budd Jones, married Dr. Samuel Shober. Their son, Samuel Lieber Kuhn Shober, married Mary Bedford, and their son is Samuel L. Shober, now of Philadelphia.

As far as I have been able to discover, the Devereaux family are now the only Catholic descendants of the first convert to the faith in our State. Elizabeth, wife of Lionel Brittin, made her will, June 5, 1732. It was recorded January 21, 1741. She died in a house on Second street below Market, near the Baptist church.
Then and Now; or Old Times and New in Pennsylvania.

BY REV. S. F. HOTCHKIN, BUSTLETON, PA.

(Bensalem Meeting, June 17, 1888.)

The Bucks County Historical Society meets to-day on historical ground, the Red Lion Inn, kept by Philip Amos, in 1730. Its picturesque position among the hills, near two stone country bridges, gains a new interest when we remember that in 1781 Washington going to attack Cornwallis, at Yorktown, camped for a night, with his army, on both sides of the Poquessing creek. The Massachusetts delegates to the first Continental Congress at Philadelphia, Bowdoin, Cushing, Samuel and John Adams and Robert Treat Paine, dined at this hotel, on August 29, 1774.

A few rods to the west lies an old graveyard, where sleep the ancestors of Dr. Benjamin Rush, opposite the lawn of the Drexel place. A little farther is the old mansion of the Parry family, where Dr. Rush was born. I believe that family owned the farm when the distinguished doctor visited it, with his little son, in 1812, and wrote the touching and beautiful letter to John Adams (Watson's Annals, Vol. 2, page 76). A tradition in the Parry family narrates how the great man stopped to enter the old burial ground, and he himself has noted his emotions on that occasion.

The letters "J. R." being the initials of John Rush, the first settler, have been plastered over in the stone wall. Byberry creek, with its fish, yet runs its course before the door. The walls of the house still stand, but the room in which the doctor was born has been merged into another, by the tearing away of a partition.

In the deeds of the Rush property I noticed two of that name marked as blacksmith, and the doctor describes his grandfather as "a farmer and gunsmith." He therefore, like many other distinguished men, was descended from the honest sons of toil. A dry race is a relic of the water-power which once drove the works of a gun-shop which stood not far from the house. One of the deeds of the property, bearing the date 1736, was executed in the reign of George II.
It was probably in this region that the boy became familiar with the eagle's nest, which served his quick wit so well when he was called to visit a sick lady who had been his companion in childhood. Finding her mental powers sluggish, by illness, he startled her by calling out, "Do you remember the eagle's nest?" The query recalled the old association, and the mind began its work again. The old Hart mansion is near this hotel. A short distance from the Rush mansion is the farm where the Duffields once lived. They were friends of Benjamin Franklin, and one was his executor. They owned much land in this neighborhood, and here the philosopher may have visited them.

Nicholas Moore, the London attorney, friend of Penn, and Speaker of the Provincial Assembly, had his home but a few miles from this spot, near the Somerton pike. The mansion and the lock-up, where a few offenders reflected on their ill-doings have both disappeared. The thousands of acres held by him who gave the name to the two Morelands have been divided into farms.

Judge Cooper, father of the novelist, J. Fenimore Cooper, once lived in Somerton, while Judge Sommers resided near that village, and gave it the name it bears. We are close to Pleasant Hill, where John Comly taught his school and wrote his school books. His son Charles lives in the old mansion.

On the river is the site of the bake-house, famed since the days of the Revolution. It is thought (judging by the relics found there) that an Indian village may have been situated at the mouth of the Pennypack just below our meeting place.

Andalusia College, under the Rev. Dr. Wells, and Bristol College, of an earlier day, under the Rev. Dr. Colton, are reminders to the Episcopal church of hard work done for her benefit.

But, let us widen our view and extend our glance backward and look at the earlier settlers of this fair region in their religious and social life as painted by Watson, Davis, Buck, Turner, Scharf, Westcott and the Swedish clergyman Acrelius. The "History of Byberry and Moreland," by that indefatigable local historian, Dr. Joseph C. Martindale, assisted by the journal of Isaac Comly and the personal aid of Watson Comly and Isaac C. Martindale has been an invaluable mine of information.

The Indians first wandered along these streams and fished and
hunted, and sung and danced, and loved and warred, and left us their names on many a stream and hill. Two squaws buried in the midst of the old graveyard at Byberry meeting-house are said to have been the last who lived in Byberry and Moreland. A large cedar tree near their graves is a fitting monument. Another tree in this yard has its history of affection. It was planted by Joseph Gilbert at the head of his wife's grave, and Isaac Comly, as a small boy, going to school, saw him watering it.

An abundance of fish allured the Indians to the Delaware river in the spring, and the wild fowl, in the autumn. The council-fire, the pipe and the wampum-belt were familiar objects on the shore of this stream, which still holds its Indian name.

In 1638 the Swedes began their simple lives in the wilds of Pennsylvania. They loved bays and water-courses, as they were familiar with them in their own land, and the Delaware river began its career of importance in the history of this region. The Swedes went to church in boats and they wanted Chambers, to whom Penn had given the monopoly of the Schuylkill ferry to let their boats pass without toll.

At a later period the Swedes built stone houses, roofed with oak or cedar shingles and plastered. They were whitewashed every year. The Swedish pastor, Acrelius, laments the advance in fancy clothing and fine horse-gear and houses.

The Germans also settled in Pennsylvania in large numbers, drawn largely by the religious freedom offered by Penn. Laurens Hendricks, a German preacher, describes these hardy emigrants, many of whom had long beards and great shoes with large nails. They were pious in prayer and innocent in life.

Then there were the Welsh from their native mountains, with their shaggy beards and their ancient pedigrees. The Welsh road still keeps up their memory in this region and their family names linger among us, while on many a headstone in the ancient Baptist graveyard at Pennypack you may read their names. The Dungans, Griffiths and Evanses keep green the memory of Wales while the Swedes are yet known by means of the Toy family, who held much land about Holmesburg Junction.

As we reflect on these early settlers, let us consider the time when Philadelphia (which now has about a million inhabitants),
was a forest. Nils Justafson, an aged Swede, told the Swedish traveler, Professor Kalm, that he so recollected it. Uz, the child of Joseph Duffield, when three years of age, was eaten by wolves not far from the place where we are now assembled. His father died in 1746 and a brother named before him died in 1720. Martindale does not give the date of the birth of Uz. When Giles Knight was about to emigrate from England to this region his friends wished him to leave his son Joseph, about two years old, in England for fear that wolves, bears or panthers might devour him in the wilds of Pennsylvania.

In 1672 George Fox and his friends were taken across the river from New Jersey to Bristol in the canoes of friendly Indians, while their horses swam. The whistle of the steamboat to-day may remind us of John Fitch, and his labors in Bucks county to advance steam navigation and his touching wish to be buried on the banks of the Ohio, where he believed that the passing steamers would glide by his grave.

Times have changed. The Indian canoe no longer divides the waters of the Delaware and the Indian-trail has yielded to the turnpike and railway. The first vessel that was impelled by the skill of white men on this river awoke the wonder of the timid deer and the red Indian, and doubtless caused many a solemn talk in Indian huts and round their council fires. The Shield, of Hull, under Captain Towes, in November, 1678, ascended as high as Burlington. Sir Edmund Plowden's expedition came up the Delaware in 1642, and Thomas Young and Evelyn, from England, went up as far as Trenton Falls, in 1634. However, the work of these early boats was trifling as compared to modern navigation. The famous ship Welcome brought only one hundred emigrants; compare the thousands that now land at our ports. Still we may use the old proverb, "one, but a lion;" for Penn and his company exerted a mighty influence for good on the new country.

The telegraph has changed life wonderfully. A message can now be sent from here to San Francisco or to Europe, much sooner than it required to communicate with the farther parts of Bucks county in the days of its first settlement.

The Bristol turnpike where we meet to-day is mentioned as a road in 1700. In good weather and for moderate distances the
old stage-coach was a pleasant mode of travel, but before turn­
pikes were known the passengers were frequently required to
help lift the stage out of the mud, and the journey was anything
but pleasant in stormy weather or in winter, or at night.

Charles Comly informs me that at a meeting held at Trenton
to deliberate about a railway to New York, a stage-owner, per­
haps it was Mr Reeside, was present by invitation and said
that the idea was preposterous, as he had a dozen stages, and
sometimes they were not more than half full. The old oval
stage-coach had four horses, which were changed at Trenton,
and the small boy was delighted when the horn blew loudly
and the accomplished whip drew up his smoking-team at the
hotel. If the driver had given a little touch of the whip just
before he reached the stopping place “to make the critters lively,”
and to show his skill in holding them in, can we blame him?
The passengers took boat at New Brunswick for New York; it
required the entire day to go from Philadelphia to that city;
now a man may go to New York in a little over two hours, per­
form a day’s business and return at night. As a contrast, let
me say that an old Quaker gentleman related in the hearing of
one who has reported it to me, that once, in a region not very
far distant from Philadelphia, he found his way to a house after
the close of Friends’ meeting, one Sunday, by the direction to
follow the track of the two wheels of a chaise, as that was the
only wheeled vehicle that was accustomed to come to the meeting;
it was perhaps the only pleasure carriage in the neighborhood.

An aged man has told me of the white-topped, old fashioned
wagons which used to go to service at Trinity Episcopal church,
Oxford, in past years. Bayard Taylor, in Kennett, described
the old-fashioned chair as a “ponderous machine with drab body
and wheels, and curtains of drab camlet looped up under its
stately canopy.” Such vehicles have generally disappeared, as
did “The Deacon’s One-Horse Shay.” The old Chew carriage yet
stands in the carriage house at the Chew mansion, in German­
town, to show the grandeur of a former day. In olden times
the bride rode from her home to her new abode on a pillow be­
hind her husband. Bayard Taylor’s father kept a country store
at Kennett Square. A customer wanted two hay-rakes, and we
learn from Cromwell’s life of the poet, that his father drove
a dozen miles to West Chester to get the articles.
Mention has been made of the small boats of provincial times. The ship Palgrave, which runs from Calcutta to New York, is the largest sailing vessel now afloat. She is of 3078 tons burden and at least 32 feet in length.

Christopher Marshall's diary, while recounting the excellencies of his good wife and his vexations with regard to the conduct of his colored servant, Poll, and that of his man, Antony, and the death and burial of his beloved cat, and the numerous war-like rumors that abounded in Revolutionary days, also contains some intimations of the mode of life of Pennsylvanians over a century ago.

The diary under date of June 7, 1775 states that the ship Prosperity, Captain McCulloch, brought about four hundred passengers from Belfast.

Charles Marshall, the son of Christopher, and the son's wife and daughter, Betsey, came to and returned from Bristol July 16, 1775 in a chair to try the water for the health of Charles. Perhaps the chaise passed along this road to those famous Bath springs, which drew visitors even from Europe. Marshall also records that Samuel and John Adams came and spent some time with him, reminding one of the Southern editor's invitation to Dana to come and see him and bring his knittin' and stay almost all day. The diarist mentions six wagons going eastward, each carrying a ton of gunpowder. They did not then know the value of railways either in war or in peace. General Cass as a boy used to watch at Pittsburg for the Conestoga wagons to appear which would bring from Philadelphia the purchases ordered by the young folks. There was in Pennsylvania a transition time between walking and carriage riding when the horse carried his rider. Clement, of Alexandria, notes that some of the rugged Scythians preferred to ride on horseback instead of indulging in the comparative luxury of the ancient wagons.

A war trouble emerges in Marshall's diary, in the record that the December mail had reached Philadelphia, but General Howe would not allow the letters to be delivered. Business men and lovers must have been alike annoyed. As to the present frequency of the mail, mark the numerous mail-boxes by the way-side and remember that even the country farmhouse now, in the city limits, may have a mail delivered by carriage. Franklin in his day
could keep the record of the general post-office matters in this country with his own hand; but an army is now required to do the same work.

The domestic life of the early emigrants was intensely simple. When the babe was born in the wilderness no tender wrappings awaited the young child, but the free air and the glorious sun, and a wealth of woodland and river welcomed it.

Mary Carver, born in a cave near Philadelphia, five days after Penn's landing, is said to have been the first child of English parentage, born in Pennsylvania. This is an historical error, for subsequent investigation shows that Mary, daughter of Lionel Brittin who settled in Falls township, June 4, 1680, was born there December 13, 1680. Mary was a noted preacher among the Friends. She died in 1769, aged 89 years.

Let us turn now to education. The old school-house nearby, shows how important education was considered at a later day, and the brownstone building at Andalusia, which has taken the place of the old Red Lion school-house, marks a farther advance in public sentiment; but in the days of the earliest settlement there were no schools. Many children could neither read nor write. The Bible and prayer book did good duty, to which occasionally a few other books were added and more deeply thought over than the flood of literature which now almost drowns thought. No daily paper brought news from the whole world to the breakfast table.

The Friends of Byberry deserve great credit for instituting a circulating library in 1733. The present building, near the Byberry meeting-house, is a delightful place for the antiquary, with its old and new books and its specimens of natural history.

Martindale, in his Byberry and Moreland, gives a vivid account of school life in the old building which once stood at this place. The larger boys split the wood, and the boys and girls swept the school-room at noon. Such work made strong boys and girls, and fitted them for the duties of life, but woe be to the teacher who expects such labor from the pupils today. The teacher mended quill-pens and ruled copy-books. When steel-pens came they cost ten cents apiece.

The first settlers utilized the skins of animals for clothing, while moccasins covered the feet. The Swedish women made
use of fur material for dress. Clothing improved as times grew better. The Rev. Dr. Edward Hopper, in a poem at the Memorial celebration at Greenville, N. Y., described this advance by saying:

"Thus calico and silk and sin,
By slow degrees kept coming in."

Sheepskin was considered a good material for the clothing of lads and buckskin was used for men, as far as breeches were concerned. When cloth came, the tailor made his yearly visit to the houses to make up the material, and the shoemaker did likewise. Much spinning and weaving was done at home and the bride made the material for furnishing her new home. Now the distaff of the ancients is a poetic thought and the spinning-wheel is a mere ornament.

Shoes were not generally worn in summer except for going to meeting. In Jamaica the inhabitants carry their good clothes to the neighborhood of the church, and change them among the bushes and after church resume the old clothing. In Denmark, as Miss de Borring states, the peasantry often wear their wooden sabots and only put on their shoes in going to church or on festive occasions.

Cooking and farming utensils were very primitive among the settlers of Pennsylvania. The first effort was to clear away the trees; log-rolling was made a sport when numbers came together to show the strength of united effort. The bread-trough and settle and the wooden-platter and wooden-spoon were useful. A short time since at a sale of the Brinton family relics, near Chadd’s Ford, a wooden-spoon was shown with a handle five feet in length.

The deluge of advertisements of newly patented articles which now crowd the newspapers would have astonished our first settlers. The house-wife swept her house with a rude broom, made at home. The farmer had a coarse and heavy hoe and the simplest implements of agriculture. What would he have said to a modern machine which reaps and binds and threshes the grain and puts it into bags, while in motion? Before the coming of Penn, two Walton brothers walked from Byberry to New Castle, Del., a distance of 50 miles, and each carried back a half-bushel of seed-wheat. Sixty bushels were harvested as the result of
that toilsome journey when bridges were lacking and the pathway doubtless in poor condition. Grain was reaped with sickles. According to Martindale, Joseph Gilbert was the best reaper in this neighborhood.

Grain was generally stacked and threshed with flails. There were a few small log-barns thatched with straw for the stock. As to vehicles John Wells is said to have had the first riding-chair in the county, which was used for about a century from about 1739. The Indian-trail became a bridle-path and a road followed; cart and carriage came in time until the glass coaches of Governor Keith and Chief Justice Allen astonished the natives. Sleds were used to haul grain and the lads went to mill with their grists on horseback. Compare this primitive state with the fine carriage sales of Heritage, which used to make the main street of Bustleton shine on a spring afternoon, or see Bucks county roads now lined with bright vehicles. In old times horse-collars were made of straw or calamus and the traces and lines of hemp or flax; the Swedes used home-made traces of twisted deer-hide and the rest of the harness was of the same material, except the horse-collars, which were of plaited corn-husks; the skin of a bear or deer served as a saddle. The Swedes brought domestic animals with them.

Let us now make a call on the settlers in their rude houses. The kindly Swede received you in his log cabin, called a block-house, consisting of one room. The low door forced you to stoop as you entered. The windows were guarded by sliding boards; the luxury of window-glass was seldom seen, in place of which bladder, isinglass, or oiled paper was used. The bedding was of skins of animals. They knew how to work in skins, for they made their own shoes.

We may catch an idea of early hardships from the fact that in 1679 the clap-boards on English houses on the Delaware river, were so far apart that one could stick a finger between them. The best houses were plastered with clay. Two travelers said of one house, that, though they were very tired, they sat up all night, because there was not room to lie down, and that unless they kept close enough to the fire to burn, they could not keep warm, as the wind blew through the rudely constructed dwelling. In 1741 we find the Moravian bishop David Nitschman, living
in his hewn-log house in Bethlehem, which was then in Bucks county. The early dwellings about Philadelphia, as described by Watson and Martindale, were half caves. If you would see pictures of them, look into Watson's Annals, or the Rev. Dr. McCook's "Tenants of an Old Farm," then compare these with the palace of Ogontz, or the scores of magnificent country residences that now adorn the suburbs. The Waltons already referred to, had a cave dug in the earth, covered with bark and dirt, where they lived for some months. The caves were dug about three feet deep, and roofed with timber, tree-limbs, sod or bark. The chimneys were of stone, with clay mortar. Benjamin Lay lived in a cave at Alverthorpe, now the residence of the Fisher family, opposite the Abington meeting-house near Jenkintown, and in another at Branchtown where I believe there was a second cave for his wife.

Giles Knight lived several weeks by the side of a log, under the sky. Log houses followed caves. They were one-story in height, with a hip-roof, and fire-place. The side of the fire-place was a favorite seat for warmth and furnished light for reading at night. There is an old log house on the Germantown road, at the corner of Mermaid Lane, where an early settler named Yeakel lived, which is worthy of note, as a remarkable relic of those days. Occasionally one is still seen in eastern Pennsylvania, but many can still be seen in Ohio.

The houses in this neighborhood are built largely of stone, although as early as 1775 there were two brickyards in Byberry. The food of the emigrants was exceedingly simple. Martindale says that fish and pumpkins were often their only fare. At times wild game was procured. Mush and milk and the honey of wild bees, and the sugar of the maple, however, made a diet not to be despised, and one which brought more promise of health than some of our modern dainties do. The Swedes were accustomed to four meals a day, including the "four o'clock piece."

One great inducement to emigration was the abundance of land, and foreigners were invited to these shores by the promise that they would become their own landlords, and the West now, with its broad acres and foreign population, is repeating the same story.

When Bartholomew Longstreth, who opened the York road
from Crooked Billett, to Neshaminy, built his house, he sawed the joists with a whip-saw from the logs that had been hewn and squared. He also had a mould, in which he made pewter spoons, as did other farmers.

Social and professional life was not far advanced in the early days. The houses could not accommodate large parties, and courting must have been performed with difficulty. Doctors were not at hand, and woman with her tender care must have recalled her stock of English medical lore for the aid of her household.

Personal adornment must have been very simple, though the Indians desired mirrors, and the young white and Indian girls saw beautiful forms when they looked in their glasses; and perhaps, like Narcissus, were enamored of themselves. Gold and jewels are not necessary to display true beauty. We find that in 1779, nine men in Byberry were taxed fifteen dollars each, because they had no wives; had they got beyond the time when a wife was needed to make the buckskin breeches?

When Penn arrived the population was estimated at three thousand. The people were mainly Dutch and Swedes with a few Finns. A striking indication of the wildness of the country is seen in the statement that James Harrison and Phineas Pemberton, in passing the site of Philadelphia, in 1682, could not get accommodation for their horses, and turned them into the woods; in the morning they could not find them. This was in November, and one of the horses was not found until the following January.

In passing, let me say as regards decoration, that at Penn's house at Pennsbury, there were satin curtains and cushions, though the furniture was not extravagant.

Among the simple early enjoyments of a primitive people, we must not forget the corn-huskings, when the young men and maidens had their lively parties in the rustic barn. The making of apple-butter was an important domestic industry, which caused much care. The preparation of rag carpets, when those luxuries were introduced, was also important.

A writer in the Atlantic Monthly, describes the manners of the Pennsylvania Dutch in Lancaster county. The stateroom, with the rag carpet on it, they called the rag-room. They had gay
quilts of green and red calico, perhaps in the form of a basket on white ground, or bright coverlets for the bed, of red, white and blue as if “to make the rash gazer wipe his eye.” The pillow-cases were of blue check, or calico. Beds were supplied with feather covers. The Dutch had their Christmas mummers, bearing nuts and cakes. They called them Bellschnickel.

One of the common occupations was the making of soap. Artemus Ward, in his “Courtship of Betsy Jane,” has amusingly described this work as follows: “It was a sublime site, in the spring of the year, to see our several mothers (Betsy’s and mine) with their gowns pin’d up so they couldn’t sile ’em, affecshuntly Billing sope together and aboozin’ the nabers.”

The house-raising gave amusement to the men. Thus the country people lived, without jewelry and fine clothes, lacking fans and umbrellas, ignorant of stenography and type-writing and Pullman palace cars and a hundred and one of the luxuries and conveniences which we enjoy to-day. The stump fence enclosed the lands now walled, or hedged, or protected by wire. If the new engine of the Reading Railroad Company, weighing 133,000 pounds, and costing $12,000 had appeared among them they would have been as surprised as the Persians now are at the construction of their first railway. The present cost of that engine would in the days of the first settlement have bought the right of way from Philadelphia to New York.

If the early emigrant could have seen the elevated railway of the Pennsylvania Company and the Broad street station, he would have been astounded. I know one boy who missed his lessons in the Red Lion school-house from excitement the day the present roadway was opened. We cannot give up the consideration of the surrounding section without a reminder that Nicholas Biddle’s fine old mansion is on the Delaware river near us, at Andalusia. It is still the home of the family. Next below it, on Dr. King’s place lived Alexander J. Dallas, father of George M. Dallas who was secretary of the treasury under Monroe. The place bears the name of Devon. Near us, on the Decatur road, which perpetuates the family name, stands the old mansion in which Commodore Decatur lived with his father. He went to the school of John Comly, at Pleasant Hill and this bright lad, of mixed Irish and French extraction, is remembered as a
rider of wild horses and the courage of youth was preserved in age, though it is not well for every lad to ride a wild horse; as every boy may not be a future commodore. Both father and son bore the name of Stephen and the father was a commander in the navy.

The monument of Thomas Holme, the surveyor of Penn, may be seen, this side of Ashton station, on the Bustleton railroad, joining the Willett property.

While the forefathers lived differently from us they died as we do. Death came with its solemn lessons into the little houses of the early settlers.

The comparison of English and American burial places has a new interest when we reflect that the Penns in after days worshiped at Stoke Pogis church, near their home, Stoke park, which is supposed to be the scene of Gray's Elegy. There was, however, a comfort to the emigrant when he placed his child's body under the "trees of God" and saw the leaves covering it under the sunshine and the pure snow in winter, as a shroud over the grave. As times improved, there were family graveyards, sometimes protected by a wall, as is that beautiful one on the hillside at Stenton, where that faithful toiler in local history, Mrs. Deborah Logan, sleeps her last sleep. At first rude stones told of the mourners wish to perpetuate a loved name, afterwards the pure white marble was carved into suitable devices and modern cemeteries, as at Somerton, among the glorious hills, preserve the recollections of the dead. The white monuments, as peaceful sentinels, guard the loved remains. The Friends have done much to render sacred the resting places of the dead; and it is a noble mark of Christianity. At first they met in private houses, then came the stone meeting-houses at Fallsington, Byberry, Abington, Horsham and Buckingham, each surrounded by its silent congregation of the dead. These thoughts bring us to the religion of the settlers. The Swedes, at Gloria Dei had their matins at Christmas and Easter and Pentecost (Whit-Sunday). To these glad services they added the pine wood lights at Christmas. Their bridal pairs had crowns and garlands as adornments. Betrothal was practiced. A striking custom at funerals was that the pall-bearers were of the age and sex of the deceased. From the days of Penn this has been a religious
region; God grant that it may so continue. When the wife of Governor Thomas Lloyd landed in his new country, she kneeled and prayed earnestly for Heaven's blessing on the colony. The visit of Whitefield to the Presbyterian church under Tennent, at Neshaminy, was one of the most striking incidents of early times. Close beside us is All Saints' Episcopal church, Torresdale, where good Dr. Beasley served for over forty years. It was once under the care of the faithful missionaries of the English Society for the Propagation of the Gospel in foreign parts and Bishop White doubtless visited the old church building, which antedated the present one.

The history of one section is an example of all. It is sad to think how the fathers have departed. Future generations in like manner are sure to think us backward, as inventions multiply; but the great question with all generations old and new, will be not whether we dressed in homespun, or broadcloth, in calico or silk, but did we fear God and keep His commandments and is the world better for our having lived in it.

The Bucks County Medical Society.

BY DR. JOSEPH B. WALTER, SOLEBURY, PA.

(Doylestown Meeting, January 15, 1889.)

In the year 1847, in furtherance of a movement originated by the New York State Medical Society, representatives from sixteen states met in the city of New York for the purpose of forming a National Medical Society.

In the following year (1848) the convention met in Philadelphia, completed its organization, and adopted its present name, "The American Medical Association." In that same year "The Medical Society of the State of Pennsylvania" was organized and that was also the year in which "The Bucks County Medical Society" came into existence.

Prior to that time there were fifteen state medical societies in more or less successful operation, the oldest of which was that of New Jersey, organized in 1766.

The organization of the American Medical Association, as was intended and expected, incited to the formation and stimu-
lated the growth of other subordinate societies, both state and county. Our own society was directly an outgrowth of that movement, which was inaugurated, avowedly, for the purpose of developing a higher standard of medical education. Anything favoring the accomplishment of this very desirable end must, it was thought, tend to the advancement, in efficiency and usefulness of the entire profession.

Some of the physicians of Bucks county, cognizant of the need of the time, and desiring to contribute their share to promote the general weal, decided to align themselves with their brethren elsewhere, and therefore on Wednesday, June 14, 1848, seventeen of them with two (Drs. John and Samuel Lilly) from Lambertville, N. J., met at Newtown and: Resolved, That it was expedient to form a medical society; they adopted a constitution and by-lays; to which they appended their names and the first and only Bucks County Medical Society of which your historian has knowledge was launched forth.

The names of these nineteen fathers of this society are as follows:

Phineas Jenks, 1st president, J. S. Harris,
Thomas L. Allen, Benjamin Smith,
William S. Hendrie, M. P. Linton,
Ralph Lee, Samuel Lilly,
John Lilly, C. C. Jennings,
Charles Foulke, Cornelius Baker,
Townsend Fell, Charles Mathews,
Joseph S. Longshore, John D. Moore,
Abraham Livezy, O. P. James,
C. H. Mathews, 1st secretary.

Of these, seventeen are resting from their labors, having passed over to join the great majority in a realm where sickness, pain and wounds are presumably unknown. The two still living are Drs. O. P. James,¹ of Doylestown, and Abraham Livezy,² of Yardley, who are both at this writing, January, 1889, enjoying a hale, and, it is hoped, a happy and prosperous old age.

Others from time to time connected themselves with the society until November 19th, 1856, at which date 59 names had been signed to the constitution. This number must not, however, be understood to indicate the actual membership for, while occasional additions were made, losses were sustained through death, removals, resignations and, it seems, more especially

¹ Dr. O. P. James died February 19, 1894.
² Dr. Abraham Livezy died August 31, 1896.
through persistent absenteeism and the non-payment of dues. The losses appear to have been more numerous than the gains.

It has not been possible to ascertain the number of members in good standing after the first few meetings, but it is safe to assume that it was at no time much in excess of the original nineteen and the probabilities are that it soon fell below that number. At any rate it is certain that, after the first two or three years of its existence, the profession began to lose interest in the society and its proceedings, as was apparent from the decreasing attendance upon its sessions.

And so it came to pass that after a brief struggle of only eight years against a host of inimical influences such as professional indiscipline, jealousies, etc., etc., it gave up the fight and entered on

Nov. 19th, 1856, upon a somewhat protracted period of hibernation, which continued without interruption until October 31st, 1863. The average attendance during these several years was about six members.

In 1863 there were manifested signs of re-awakening. Something had stirred the dry medical bones of the county and there arose among them a faint clatter which indicated to the outside professional world that, in some mysterious way they retained the power to revive.

A call was therefore issued for a meeting to be held at Doylestown for the purpose of reorganization. In response to this call, and testifying to the universal and overwhelming demand for such an institution, seven Bucks county physicians assembled on October 31, 1863, and resolved, “That we reorganize the Bucks County Medical Society on the basis of the constitution and by-laws of the old society.” Each paid an initiation fee and signed the roll. After a general interchange of views, they adjourned to meet at Newtown on the 21st of November, following. At the October meeting, Dr. Hiram Corson, of Montgomery county, the veteran of sixty years continuous practice, and the oldest living graduate of the medical department of the University of Pennsylvania, was present and delivered an address upon the importance of maintaining a vigorous and active organization.

The adjournment to Newtown was, ostensibly, to complete the formation, but its real purpose was to develop the in-
terest and secure the co-operation of physicians in that part of
the county.

At that meeting there was present, a spectator, a young man—
then a student of medicine but now a member of the society—
who still has after the lapse of twenty-five years a distinct
recollection that it was in no sense a conspicuous success,
nor did it foreshadow a brilliant future for the society.
But few were present and only two names were added to the
roll. One of the physicians of the town, in fact a resident of
the house in which the meeting was held, declined to look in up­
on the proceedings, which were of the most informal character.
The gentleman who had so kindly insisted upon that student
accompanying him, and who was enthusiastic for the success
of the society, is recorded as having attended precisely four
meetings, and then his interest took the course of Bob Acres'  
courage, and like many others, both before and since his time,
he quietly dropped out of the ranks, and, so far as this society
is concerned, was known no more.

The next meeting was held at Doylestown, on January 20th,
1864. At that time the reorganization was perfected; officers
were elected; committees appointed, etc. Ten new members
were admitted, thus bringing the number to nineteen, which was
exactly that of the old society at its first meeting, sixteen years
previous. It required three meetings to obtain the result,
but at last it had been reached, and, with a full complement
of officers and committees and a membership very respectable,
as to both numbers and ability the now thoroughly re­
suscitated society, all aglow with a conscious blush of strength,
with a large supply of ambition and in the firm and laudable de­
termination to accomplish something worthy of itself, turned its
face to the future and started boldly and hopefully upon its
career.

The old society had been somewhat nomadic in its habits
wandering to Newtown, Doylestown, Pineville, Richborough,
New Hope, etc. It was now resolved to discontinue these
peregrinations and to locate permanently at the county seat.

At the next meeting, April 20th, 1864, it was resolved to
hold four meetings each year, viz.: in January, April, August
and November. That arrangement, however, seems to have
been unsatisfactory since, in November, 1865, it was decided to
discontinue the January and August meetings and thereafter
hold but two meetings yearly to wit: in May and November, the
latter to be considered the annual meeting.

At these annual convocations, it was customary for the society
to comfort and refresh the inner man, among other things, with
what are sometimes designated "annual festivals" and at other
times "annual dinners," to prepare for which a committee was
usually appointed at the preceding meeting. What the differ­
ence was, if any, between the festival and dinner cannot be set
forth in this paper because reliable information is not at hand.
When there was a surplus in the treasury the bills were paid
from the funds of the society. But it frequently transpired that
no such threatening and dangerous element as a surplus was
available and, in that event, and to satisfy the demands of the
caterer, a direct tax ranging from $1.00 to $1.40 was laid upon
the individual members of the society.

For some years after the reorganization considerable interest
appears to have been manifested. The average attendance was
8½ which was considered fairly good. Papers were read
and matters of general professional interest were discussed at
each meeting; but, after a time, as in the case of the old society,
the members began to grow weary in well doing, and, although
there were but two meetings yearly, the attendance began to fall
off until November 22, 1871, when the minutes bear this ominous
entry without comment or explanation: "No quorum being
present no business was transacted."

The society had now arrived at the age at which its ancestor
had suspended operations. It was eight years old. Its health
had for some time been steadily running down. All the symp­
toms indicated that the offspring, like its parent, was to find an
crly demise from an acute, progressive and unremedial anæmia,
brought on perhaps by an atrophic or dangerously torpid con­
dition of some of its vital organs.

At the next meeting (April, 1872) no quorum was present and,
therefore, no business could be legally transacted; but a there­
fore affiliated physician having moved within reach was present;
was proposed for membership and elected; signed the constitu­
tion, paid his fee and at once became a full-fledged member.
This timely reinforcement made up the quorum which proceeded to elect itself to the offices. At the following meeting no quorum was present and at the next (May, ’73) but a bare quorum (5 was a quorum) and in November six members put in an appearance, which made a pretty big gathering for that time. April, 1874, no meeting was held, and in November none should have been held, no quorum being at hand, but, as on some former occasions, those present elected themselves to offices. At this point it will be in order to remark that small attendance was often due to stormy weather. All the world knows that a storm is particularly obnoxious to a doctor and that it is only with the utmost difficulty, and in response to the most persuasive eloquence or the most pathetic appeal, that he can be induced to venture out when one is prevailing.

The society was, however, at that time, a subject for pity, rather than for ridicule. It was practically moribund. The spark of vitality, still remaining to it, was carefully fanned and tenderly nursed by a few who still clung to it with tenacity, which perhaps they had unconsciously learned at bedsides, where they had done valiant, but dubious and unequal, and too often unsuccessful battle for the lives of those whom they had in charge; hoping that something would “turn up” to fan into the dead embers, at least the semblance of a blaze of professional interest and so give it new, if uncertain, lease of life.

Their experience was like unto that of the great, but not the only Wilkins Micawber; their faith and hopeful waiting were finally rewarded. But, unlike that illustrious individual, while waiting and hoping they—adopting the sensible and pregnant advice of Sairy Gamp—chose rather to “make an effort,” in their own behalf, with a view to induce others to come to their aid, but with only the most indifferent success. One such tentative effort was made at the May meeting of 1873, when the corresponding secretary was directed to write a personal letter to every physician, within easy access of Newtown, inviting him to be present at a meeting to be held in that town on August 6th following.

To that Mascedonian cry for help there was, so far as is known, not a single response. The minutes, read at the next annual meeting in Doylestown (October 29, ’73) briefly, correctly and
baldly stated the case thus: "Drs. Walter and Paxson attended the meeting at Newtown." They were the only persons who did attend it, and you may be well assured that one of them traversed the fifteen miles of road lying between that town and his residence, in an extremely disgusted frame of mind.

In that way the society, in a condition of suspended animation, but occasionally showing some small sign of vitality, held together and struggled along until November, 1882. About that time there was some slight premonition of a change for the better, which, fortunately, did not prove delusive.

At the meeting of May, 1883, the expectations so lately aroused began to find realization. Eight new members were elected. A committee which had been appointed for that purpose reported some important amendments to the constitution which, it was hoped, would add materially to the membership, and increase the interest in the society. One of these changes authorized the formation of two sub-societies, one to organize in the lower and the other in the upper end of the county, the members of each to sign the constitution and become members of the parent society.

The chief reason for this change was, as was understood at the time, because physicians residing in Bristol and the region round about desired it. They had sometime previously organized and were successfully conducting "The Medical Association of Southern Bucks County," but they had no standing with the State Society. Under its rules they could obtain no recognition as a society, nor as individuals, could they be admitted to membership in that body. Hence, it was necessary for them, if they desired such connection, to unite with this which was, and during its existence must continue to be, the only legally constituted medical society in Bucks county. The above named change afforded them easy opportunity to accomplish their wishes, and they now operate as the highly successful, profitable and pleasant summer quarterly of this society.

The November meeting of 1883 was to most of the older members, then present, an unprecedented affair; eleven answered to their names and three were admitted, making a total attendance of fourteen.

The spring meeting of 1884 was in every way still better; eight-
een members were in attendance (what a crowd it seemed) and more life and more interest were displayed than the members from 1872 to 1882 had ever, even in their most sanguine moments hoped to see. In fact, it was evident from every circumstance that the Bucks County Medical Society had at last emerged from its semi-comatose condition and had entered upon a new and, it is hoped a lasting era of prosperity and usefulness. At that meeting Prof. J. E. Garretson of the Philadelphia Medico Chirurgical College was present by invitation; explained the surgical engine, which under his skilled manipulation has accomplished marvelous results, and delivered a most interesting address upon a psychological subject then and since agitating the public mind. Upon this subject the professor has since published a volume ("Nineteenth Century Sense,"') over his literary nom de plume, "John Darby."

That feature—an address by some invited guest, usually a teacher of one of the branches of medicine—was again introduced in 1886 and has since contributed greatly to the pleasure and profit of the society. In November, 1884, a committee which had previously been appointed for that purpose, reported a new constitution and by-laws which were adopted and subsequently printed and under them the society is now working. At this meeting Dr. Joseph Foulke, who had been recording secretary continuously since the reorganization in 1863, a period of twenty-one years, declined a re-election. During all these years, if the doctor was absent from a single regular meeting, the minutes are believed to make no record of the fact. He had served the society faithfully and well. Dr. Harvey Kratz was elected to fill the position, which he succeeded in doing with credit to himself and satisfaction to the society, 'till 1887, when he declined to serve longer in that capacity, and Dr. William E. Doughty was elected to succeed him.

Dr. Doughty has done a valuable and painstaking bit of work in tabulating the names of officers and members of the society from its organization, forty years ago, to date. These tables, together with the explanatory notes, give a very fair outline history of the society. He deserves our thanks for this work, which was entirely gratuitous and self-imposed.

The quarterly meetings of the society are held respectively at
Quakertown, in February, and at Bristol, in August. They are well attended and are of value, professionally and socially, to the participants. In points of interest they are not behind if, indeed, they are not sometimes in advance of the larger annual and semi-annual meetings at the county seat. These quarterly meetings bring society privileges within the reach of many who, otherwise, could not enjoy them because of their distance from Doylestown.

Bucks county has at last a live medical society which had upon its roll at its semi-annual meeting a total membership of forty-two and the information at hand leads to the conclusion that this body is doing more and better work than at any previous time in its history. As already stated the average attendance of the old society was about six members. From 1864, when the reorganized society—phoenix like—had emerged from the cold and lifeless ashes of the old, until 1882 when, in its turn, it had approached dangerously near to the line beyond which lies dissolution and a blank and formless void, but from which, through fortunate circumstances it was so happily rescued, during these nearly twenty years, mostly years of decrepitude, the average attendance upon the new was almost exactly that given above for the old society, viz.: six. Since 1882, when it was plucked from the very jaws of impending disaster, the average has been sixteen. These averages are however, slightly misleading, for it should be borne in mind that the number of physicians in the county had been greatly augmented since the days of the old society; so much so, indeed, that the proportion of membership to the whole number of practitioners in the county, at that time, will not compare very unfavorably with ours for the last year. The proximity of a greater number of members now to the place of meeting ought to make the percentage of attendance higher at this time than ever before.

Scarcely five years have elapsed since its latest rehabilitation and yet, to even a superficial observer, there are not wanting certain premonitory symptoms which make it evident that without care and continuous effort and without the sacrifice of some time, convenience, personal feeling and inclination, on the part of the profession of the county, the history of this reorganized and now robust and vigorous body will be, in its main fea-
tures, but a repetition of that of which the foregoing is possibly not a very lucid or satisfactory outline.

Every organization known to man has within it the elements of its own destruction. These are not always obvious, and when discovered are, too frequently, not susceptible of removal; but often, by well adapted and careful procedure, the final catastrophe may be indefinitely postponed. Some of the elements, now more or less latent but which becoming active will work harm to this society, are not far to seek nor difficult to find. These each of you is at liberty to turn over in his own mind; but tell them not, I pray you, in Gath nor whisper them in Askelon.

It may not be the province but it is certainly the privilege of the historian if, in his investigations, he has discovered rocks and shoals upon which not a few organizations have gone to wreck, to draw attention to them. In doing that he may state his conclusions clearly and broadly; or he may set up metaphorical fingerboards to point the way that may be pursued in safety as well as that which is to be avoided because of its dangers. In the present case, it may be said that along the road safest and best for a medical society to pursue will be found professional courtesy, fair dealing and a kindly or, at the least, a charitable consideration for others and, resulting from these, fraternity, cooperation, and usefulness.

Along the path to be avoided lurk selfishness, envy, enmity and that contemptuous and contemptible critical disposition which cannot or will not see any good in any person, opinion or deed that has not conformed to its own narrow and arbitrary standards. Along the first named road lies success and long life for the society. Along the last will soon be observed an absence, utter and complete, of that brotherly forbearance—that professional sympathy and cohesive esprit du corps which is so absolutely necessary to the successful existence of a medical as well as any other society.

To the causes of failure may be added another which, while it is altogether negative, is equally destructive. It might be briefly characterized as laziness, but it shall be described thus: It is the disposition, inherent or acquired, to eschew all effort that may in any way be avoided; it is the absence in any one of that vim which, being present, acts as a *vis a tergo* and gives
rise to the exertion necessary to reach the place of business at the time appointed. Or if, by chance, a person of the kind referred to should, without effort on his part, float into a meeting upon some easily flowing and softly undulating wave and should be gently—ever so gently—stranded there, then it is the absence in him of that intellectual “snap” which, being present, would occasionally impel him to give expression to some of the ideas, thoughts and conclusions which are supposed, correctly or otherwise, to find an abiding place somewhere within the presumptive, but unexplored, recesses of his brain.

Such a physician, if such there be, may prove altogether satisfactory and of the greatest possible service to his patient, but he will not contribute in any very remarkable manner to the success of a society nor to the general advancement of his profession.

In closing this paper it may be said that while the Bucks County Medical Society has, at this writing, a larger membership than any, save ten, of her fifty sister societies in this State the possibilities both for the enlargement of its membership and her increasing efficiency are numerous and patent.

The probabilities will be determined by the professional pride, the fraternal feeling and the hearty co-operation, or the absence of these, among the physicians of the county and the records of the society will display the results to some future and, doubtless, much more competent historian than he to whom you have now so kindly given your patient attention.

A LIST OF MEMBERS OF BUCKS COUNTY MEDICAL SOCIETY
FROM ORGANIZATION TO DATE. (JANUARY, 1889.)

Allen, Thomas L. Sr.,
Allen, Thomas L. Jr.,
Applebach, N.
Adams, Q. L.*
Baker, Cornelius,
Bradshaw, Samuel
Birdsall, S.
Brolasky, J. P.
Cerneea, A. D.
Carey, Samuel,
Collins, Benjamin
Case, William E.

Cooper, A. M.*
Cooper, R. I.
Cowdrick, C. R.
Castle, J. R.
Cawley, J. I.*
Crewitt, John A.*
Cooper, William R.*
Dyer, John
Dingee, Richard*
Dickie, A. M.
Doughty, William E.*
Dill, M. B.*
Evans, J. R.                             Linton, M. P.
Evans, I. N.                             Lippincott, Henry
Ely, Edward                               Lloyd, ——
Ely, William E.                           Large, Theodore M.
Erdman, M. S.*                           Linderman, R. J.
Foulke, Charles                           Mathews, C. H.
Fell, Townsend                            Meredith, Benjamin
Fell, John A.                             Mathews, Charles
Fretz, C. D.*                             Moore, J. D.
Fretz, J. H.*                             Moyer, Joseph
Foulke, Joseph*                           Meredith, Charles F.
Foulke, R. C.                             Mann, William
Fretz, O. H.*                             McCoy, G. R.
Gray, L.                                  Malone, Benjamin
Gregg, John                                Mench, J. G.
Grier, Philip H.                           Meredith, H. B.
Groff, Joseph E.*                          Moyer, D. P.*
Groff, J. F.                               Mathews, Abel*
Groom, E. J.*                              Moyer, I. S.*
Gillingham, H.                            Myers, A. F.*
Hendrie, W. S.                             Nigo, Watson P.
Harris, J. S.                             Nightingale, H. B.
Hough, D. W. C.                            Nonamaker, Noah
Harlow, James                              Nash, A. B.*
Heston, G. T.                              Ott, J. J.*
Hines, A. J.                               Price, James L.
Hough, Thomas L.                           Paxson, Joseph A.
Hellyer, Edward                            Pursell, H.*
Herbein, M. H.                             Parry, Susan*
Hellyer, H. A.*                            Parker, G. A.*
Hancock, E. C.*                            Parry, George R.*
Jenks, Phineas                             Rich, James S.
Jennings, C. C.                            Riley, ——
James, O. P.                               Ridge, James M.
James, William M.                          Rice, L. C.
Jordan, A. S.                              Ritter, H. H.
Kephert, T. P.                             Richards, J. N.*
Kirk, William H.*                          Rice, N. S.*
Krause, J. H.*                             Smith, Charles W.
Kratz, Harvey*                            Scott, Samuel
Knight, R. B.                              Shive, P. C.
Lee, Ralph                                  Swartzlander, Frank*
Lilly, John                                 Swartzlander, Fred
Lilly, Samuel                               Thompson, Samuel
Longshore, Joseph L.                       Thomas Joseph*
Livezey, Abram                             Trego, A.
THE TOWN WE LIVE IN

LIST OF MEMBERS OF BUCKS COUNTY MEDICAL SOCIETY.—(Continued).

Trumbauer, L.  Weirbach, J. J.
Thornton, J. S.*  Walter, J. B.*
Wilson Benjamin B.  Wilson, S. H.*
Wiley, Kemble  Wilson, A. S.*
Winder, A.  Winder, William G.

*Members of Society, January, 1889.

The Town We Live In.*

BY GEN. W. W. H. DAVIS, DOYLESTOWN, PA.

(Doylestown Meeting, January 15, 1889).

Some years ago General Banks delivered a lecture here, and took for his subject, “What a Man Owes to the Town He Lives In.” I do not propose to give the paper, I am about to read, such a wide range as that distinguished lecturer, but invite your attention to a few facts concerning “The Town We Live In.”

Doylestown, within a mile of the geographical centre of the county, is built on land Penn granted to the “Free Society of Traders.” The site was a point of importance when the surrounding country was almost an unbroken forest, because at the intersection of two great highways—that from Well’s Ferry, near New Hope, to the fords of the Schuylkill, and from Philadelphia to the forks of the Delaware; the former opened in 1730, and the latter, to Doylestown, in 1724, and to Easton, a few years later.

The early history of our borough is merged, to some extent, in that of Warwick and New Britain, for its site occupies what was the territory of both townships, Court street being the dividing line; New Britain on the northwest and Warwick on the southeast. Among the earliest settlers of this immediate section were the Merediths, the Snodgrasses, and Wellses, and the Doyles. The Doyles, probably the first to locate on the immediate town site, were here as early as 1730, for in that year Edward Doyle bought 150 acres of Joseph Kirkbride and Jeremiah Langhorne, who then owned the whole of the town site. This tract lay on this, or the New Britain, side of Court street. In 1752, William Doyle, a son of Edward, bought 19 acres of Isabella Crawford, embracing what is now the heart of our borough, bounded by Court and State, and Hamilton and Church streets. Among other early landowners in our borough limits, were two negro slaves of Jeremiah Langhorne, Cudjo and Joe.

At his death, in 1742, he divided 310 acres between these two slaves, which they disposed of within a few years. This tract lay southeast of Court street.

Like the average American village, Doylestown was born of a road side inn, with a log house or two to bear it company. A tavern was opened here as early as 1745, and the location, no doubt, was at or near the crossing of the two great roads that cut the town site, now Main and State streets. In that year, William Doyle went down to Newtown, the county seat, with a petition that bore, among other names, those of David Thomas, Thomas Morris, Hugh Edmunds, Clement Doyle, William Dun­gan and Edward Doyle, and asked the court to grant him a license to keep a public house and sell liquors. One reason given why license should be granted, was because there was no public house within five miles, which made the time very long between drinks.

The exact location of this early hostelry would be interesting to know, but it can hardly be fixed at this late day. In his petition, William Doyle stated he lived “between two great roads, one leading from Durham to Philadelphia,” the present Easton road, and Main street through our borough, “and the other from Well’s Ferry toward the Potomack,” our State street. William Doyle owned, prior to his purchase of the 19 acres, a tract fronting on the present Court street, just back of the present Fountain House lot, 21 perches, and extending back 320 perches. As the first license, 1745-1752, was for the house in New Britain, it was doubtless on this lot, which remained a part of the hotel property until after the Revolution. The hotel after 1752 was in Warwick. As Doyle then owned the land between Main and Hamilton, and State and Court streets, the point “between the two great roads” was probably the angle formed by Main and State streets. From the best evidence I have, I believe the inn was located on, or near, the site of the present Fountain house, and the humble little Doyle hostelry may have been its legitimate ancestor. William Doyle kept the house for thirty years, selling out about 1776, and removing to Plumstead, where he died. Doyle sold the tavern to Daniel High innkeeper, of Warwick, and with it, two acres of land at the corner of State and Main streets. The same year Hough bought the adjoining property
on which the National bank is built, and three weeks afterward, sold it to Richard Stanwick, of Chester county, an officer of customs at Philadelphia. Stanwick joined the British during the Revolution when the bank property was confiscated and sold. At that time, and down to 1777, our pleasant village, was called "Doyle's Tavern."

The earliest mention of the present name of our town is on a map of "Twenty Five Miles Around Philadelphia," drawn by the engineers of the British army when they occupied that city in 1777. It was then spelled "Doyltown." When General Lacy, who occupied the village in 1778, wrote Washington, he dated his letters at "Doyle Town," making it two words. The American army passed through the town, in June, 1778, on the march from Valley Forge to the field of Monmouth; remained here over the night of the 20th, and the next day crossed the Delaware at Coryell's Ferry, now New Hope. Washington pitched his tent in the yard of the farm-house late of John G. Mann on the New Hope pike just beyond the borough limits.

Doylestown contained but two or three houses in addition to the tavern, in 1778; one of these a log house, was on the site of Mrs. Scheet's stone dwelling, West Court street, and another where Weinrebe's bakery stands. At that early day, the village had its physician, Dr. Hugh Meredith, on Armstrong's corner, where he lived many years, and died there. By 1790, the hamlet had grown into a prosperous "Cross Roads," with half a dozen dwellings, a tavern or two, a store and a smith shop. The blacksmith was Joseph Fell, who lived in the southeast corner of the Ross mansion, a small one-story stone structure, and the smithy was across Main street, on the site of the old hay scales. George Stewart lived in a log house about where the Intelligencer office stands, and was afterwards known as Barton Stewart's shop. Going down Main street, we find a small stone tavern on the site of Lenape building, probably kept by Christian Wertz, who bought the property in 1791, and a small frame store-house adjoining it on the east, kept, I believe, by Nathaniel Shewell. On the opposite corner, Weinrebe's, stood a small frame; and a log house on the site of the old brewery, on the north side of State street, then vacant, but soon afterward occupied by Joseph Pool, for a groggeries. One of the first houses built after those named, was of log on the knoll, opposite Clear Spring tavern,
by Elijah Russell, and is still standing. Soon afterwards, a Canadian, named Musgrave, built a log house on the James Ott lot on Main above Broad street, and also a shop, where Mrs. Cuffel’s dwelling stands, where his son carried on wheelwrighting. The father was the first clock and watchmaker in Doylestown. In 1798, Charles Stewart kept a tavern where the Fountain house stands, at which the Bethlehem stage stopped for dinner. This was the extent and condition of Doylestown ninety or an hundred years ago; but lowly as it was, it possessed the seed everywhere planted in this country wherefrom our towns spring. As late as 1832, there was but one dwelling on the east side of Court street, from the intersection of Main to the Buckingham line; and on both sides of State street, from Main to Maple avenue, there were not over a dozen dwellings. At that day there were not many, if any, over one hundred houses in Doylestown.

Ninety years ago, Doylestown was well-wooded. There was timber on both sides of Main street, from Broad to the Dublin road; on the north side of Court street from Broad to the borough line; and the farms of Riale and Armstrong were both heavily timbered. At that period Robert Kirkbride owned the land on both sides of Main street, from Broad to the Cross Keys.

Of our present public houses it is thought the older portion of the Fountain house was built by Enoch Harvey about 1804, and he kept it several years. He came here in 1788, and married a daughter of Charles Stewart. Stewart was a man of culture and some means, whose father had immigrated from Scotland, bought a farm near Doylestown, and married a Miss Finney, whose sister was the wife of Dr. Todd, and mother of Mrs. Hugh Meredith. Charles Stewart was the father of Barton Stewart. The Ross mansion was a public house as early as 1813, and probably before, and among the landlords, were William Watts, several years an Associate Judge of the Courts, William McHenry, Stephen Brock, and Abraham Black, known by the euphonious name of “Wallybocker” Black. One Hare moved into the house in 1815, and kept it under the name of “Indian Queen Tavern.” He was succeeded by Stephen Brock, in 1816, and William McHenry, in 1818. In 1812 the “Clear Spring hotel” was called the “Bucks
Old Court House at Doylestown, Pa. Erected in 1812.
County seat removed from Newtown and first term of court held at Doylestown May 11, 1813.

Present Court House at Doylestown, Pa.
Erected in 1877 on site of old court house.
THE TOWN WE LIVE IN

County Farmer," and in 1815 was kept by Jacob Oberbeck. The old Mansion house, southwest corner of State and Main, was licensed about 1812, but previously a store was kept in the building by Henry Magill, uncle to William Magill. The old "Citizens house" now the store of A. F. Sheetz & Co., was built about 1832, and kept by Joseph Burrows in 1833. At that time there were six public houses in our borough; now with three times the population we have but four.

Doylestown has always been a village of slow growth, but it was natural and healthy. I was told by the late Thomas Brunner, of Bridge Point, that he and the late Samuel Kachline counted the dwellings in 1821, which then numbered 29, including the academy in which a family lived. The population was hardly 300; and not over 500 in 1829. The first brick house built of brick made here, was erected in 1830.

The first of the public buildings erected in Doylestown was the academy, which stands a monument that has outlived its usefulness, was built in 1804, partly from receipts of a lottery, and partly from an appropriation by the Legislature. In the first announcement for pupils it was stated, as an inducement for parents to send their children, that "the Bethlehem and Easton mail-coaches run through the town twice a week"; and they who intend continuing their children at the academy were invited to meet and consult on a certain plan of furnishing the school with wood. The academy was the ancestor of the Presbyterian church, through the Rev. Uriah DuBois, its first principal. He held meetings in a room in it until the church was built in 1813-14. Mr. DuBois died in 1821. The first Sunday-school in the county was organized in the academy in 1815.

The removal of the county seat to Doylestown, in 1813, stimulated its growth. With the county seat came a new influx of population, and several prominent families became residents of the village. Among these may be named the Chapmans, Foxes, Rosses, Mathewses, Morrides, Wattses, et. al. The heads of these families are dead, but most of them have left descendants in the male or female line. Later came others. Several of these, and some of their descendants have been conspicuous figures in social, political and professional life. Among those who came from Newtown with the county seat, was John Pugh,
father of John B. Pugh, Esq. He was then Recorder of the county which office he held for fourteen years. He served three terms in the State Legislature, and was four years in Congress. He was a native of Hilltown, where his father, Daniel Pugh, settled in 1750. Three McIntosh brothers, John, Jonathan and Daniel, came here from Martinsburg, Va., about 1800 and died here. About the same period came the Halls, Vanluvanies, et. al. One of the most unique characters among the earlier inhabitants of Doylestown, was George Murray; born in Scotland in 1781; came to America in 1804 and settled in Doylestown, in 1821. He was a fine scholar and taught school fifty-five years, 21 of them in our town. He was never known to spoil the child if a little application of the rod would save him, and we have some among us who remember both him and his rod.

The first newspaper printed in the county was published at Doylestown, and issued at the “Centre House” July 25, 1800 by Isaac Ralston. Who Isaac Ralston was, and where the “Centre House” stood, are lost to history. We have searched for them, but they are beyond resurrection. This journalistic venture was followed by the Bucks County Intelligencer in 1804, and the Democrat in 1816. The first attempt to sell town lots, in Doylestown, was made February 8th, 1806, by John Black, “on main road through said village from Norristown to Coryell’s Ferry;” and our town had its first 4th of July celebration at the Academy in 1806, marked by three orations, reading the Declaration of Independence, and drinking seventeen toasts.

Of modern Doylestown I need not speak; to do so would be like the repetition of an “oft-told-tale.” Her greatest period of improvement has been from the close of the War of the Rebellion to the present time. In that time the town has been fairly modernized; not made a seaport, nor a metropolis, but a handsome and prosperous country town. Our population has almost doubled; new public buildings erected at heavy expense; handsome private dwellings built, or old ones so improved they are so far from the original as was the boy’s jack knife, with its two new blades and three new handles; our streets recurbed and paved; water works built so that our population has now an opportunity of making good the aphorism, that, “cleanliness is next to Godliness;” our educational facilities have been largely
increased and improved; and the comforts and conveniences of life widened and multiplied in various ways. With its eligible situation, and delightful and healthy surroundings; its well shaded streets and pure water; its intelligent society, and nearness to the great centres, few communities of equal numbers, have more blessings to be thankful for. Really, Doylestown is a model town in more ways than one.

If time would permit it would be a pleasing task to make personal mention of some of the men and women who have adorned our borough in the past. We become so accustomed to those who spend their lives under our notice, we rarely give them credit for the qualities they possess. Not infrequently a small community has in its midst, both men and women, whose daily life develops heroism and courage that would adorn any station, however exalted. Doylestown has her heroes and heroines, but the veil of modesty keeps them "unhonored and unsung."

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Bits of History.

BY GEN. W. W. H. DAVIS, DOYLESTOWN, PA.

(Doylestown Meeting, January 21, 1890).

I.—THE DUTCH ON THE DELAWARE.

Holland played an important part in the discovery and settlement of the Valley of the Delaware. The Dutch flag was the first to catch the western breeze at the mouth of Delaware bay, on its discovery by Henry Hudson, August 28, 1609. In 1614, Cornelius Jacobson May ascended the Delaware some distance, and, two years later, Captain Hendrickson discovered the Schuylkill. Hollanders were the first white men to tread the soil of our county and State. In 1616, three Dutch traders set out from Fort Nassua, now Albany, to explore the interior, striking across the country to the headwaters of the Delaware, down whose western bank they traveled to the Schuylkill. Here they were made prisoners by the Minquas, but rescued by Captain Hendrickson at the mouth of the river. He was sent round from Manhattan in the "Restless" for that purpose, and ransomed the Dutchmen with kettles, beads and other merchandise.

The Dutch gave the Delaware the first names it bore, the
Zuydt, or South river, the Nassua, Prince Hendricks and the Charles river. About 1624-25, the Dutch West India company established a trading house on a small island near the western shore of the Delaware, just below Trenton Falls, and placed thereon four families of French Walloons. This was the first white settlement within the limits of Bucks county. The Dutch carried on a profitable trade with the Indians as early as 1621. They held undisputed sway on the Delaware down to 1638; and the English, destined to be the governing race on the river from its mouth to its source, did not make their appearance until 1640. In 1646, Andreas Huddie put up a stake at the Falls, with a Dutch coat-of-arms on it, and claimed the country west of the Delaware for Holland. A Dutch traveler, named Van Der Donk, was the first to write and publish a book about the country along the Delaware. The Dutch and Swedes held a joint occupancy for seventeen years, until the English displaced them both. The Swedes were the first Europeans to make a purchase of land of the Indians within the limits of Bucks county. This was soon after 1638, and Peter Lindstrom, a Swedish engineer, surveyed and mapped the Delaware from its mouth to the Falls, in 1654. At the time of the English conquest of the Delaware, 1665, the population on the river was about 400, mostly Swedes. This people, few in numbers, made their mark on the future of the State. They built the earliest churches and introduced Christian worship in the wilderness west of the Delaware. One or two of these early congregations are still prosperous bodies. The Dutch introduced negro slavery into our State and county.

II.—PERSONALITY OF WILLIAM PENN.

The appearance, and personal character, of William Penn are not understood. The outlandish painting by Benjamin West, of the Apocryphal Elm Tree Treaty, represents him as an old, broad-faced, very fat and clumsy man, as if he had been born and brought up in an ancestral broad-brim and shad-belly. This picture is brought to the attention of children in their earliest years, and the impression never leaves them. The genuine William Penn was an entirely different-looking sort of person. He was an accomplished and elegant gentleman; polite and refined and conversant with the usages of the most polished society of the time. He was reared amid luxury, and grew up surrounded
by all the appliances of wealth, and was educated in the refine-
ment of the age. He wore a sword like a true cavalier; and
the only portrait of him extant, painted at the age of twenty-
three, represents him a very handsome young man. He prac-
ticed athletic exercises and excelled in them. He spent two years
in France, mostly in Paris, before he came to America, where
he applied himself to the study of the French language and of
theology, and acquired the polish of that polite nation. On one
occasion, while in Paris he was attacked by a highwayman, and
drawing his sword vanquished him. When he came to Penn-
sylvania he was only thirty-eight, hardly in his prime, and I
doubt whether a more courtly man had crossed the Atlantic to
settle on these shores. He was tall and elegant, and polished.
His dress has been entirely misrepresented likewise. His
shad-belly coat as the costume is named, was a myth as to Penn.
After he became a Friend, he wore the dress of the period with
the feather and tinsel left off. Nor was he the austere man he
is painted, but indulged in all the innocent pleasures of life, and
relished the good things God placed at his hand. While he
occupied his elegant home at Peisburoy, he maintained the state
and dignity that belonged to one of his rank, and dispensed a
most generous hospitality to all who came. He was, in the
truest sense, a Christian gentleman, an enlightened lawgiver, far
in advance of his generation. The work he did, for civilization
and Christianity, in planting a colony west of the Delaware, can
hardly be estimated at this day. The impress Penn and the Quakers
made on America's future is not second to that of the Pilgrim
Fathers.

III.—BUCKS IN THE REVOLUTION.

One of the most interesting features of our county history
is the part she played in the Revolution. Although no battle
was fought in Bucks, it was the theatre for the movement of
armies. The Continental army, with Washington at its head
marched across the county several times, and in the trying period
of December, 1776, that army took shelter behind the friendly
Delaware. Three signers of the Declaration of Independence,
Taylor, Clymer and Morris, made their homes in Bucks and one
was buried there. While the county was loyal to the colonies,
a large minority of the inhabitants were disaffected.
After Washington crossed into Bucks, in December, 1776, his small army, strengthened by some militia, was posted on, or near, the river, from above New Hope down to Dunk's Ferry. Before crossing Washington had ordered all the boats on the river, for a distance of sixty miles to be collected and secured on the west bank. While the Continental army was shivering on that bank of the river, the enemy had comfortable quarters on the opposite side and was only waiting for the river to freeze that they might cross over.

Washington and his most trusted lieutenants were quartered at farm-houses near the troops and in easy communication with each other. The commander-in-chief was at William Keith's on the road from Brownsburg to the Eagle tavern; Greene was at Robert Merrick's, a few hundred yards across the fields and meadows; Sullivan was at Hayhurst's on the road to Newtown; and Knox and Hamilton were at Dr. Chapman's over Jericho Hill to the north. Headquarters were well sheltered, convenient to the river, close to Jericho Hill, from the top of which signals could be observed a long way up and down the river, and within a few miles of Newtown, the depot of supplies. The old mansions where Washington, Greene, Knox and Hamilton quartered are still standing and little changed, the Keith house being the last to yield to improvement. It is a two-story stone dwelling, 24x28, with stone kitchen adjoining, and was built by Keith, in 1763. The pine door, in two sections, was set in a solid oak frame garnished with a wooden lock, 14x8 inches. The Merrick house a fourth of a mile away was also of stone, 20 feet square with a kitchen at the west end. The farm was bought by Samuel Merrick, in 1773, and now belongs to Edward, a descendant. As the house was not yet finished, Greene had the room he occupied tastefully painted with a picture of the Rising Sun over the mantel.

Samuel Merrick had a family of half grown children, and Greene purchased the confidence of the young daughter, Hannah, by the gift of a small silver tea canister, which was kept in the family many years. The Rhode Island blacksmith lived on the fat of the land at Merrick's, devouring his flock of turkeys, and monopolizing his only cow, besides eating her calf. In return he allowed the family to have sugar from his barrel. At the last
supper before Trenton, Washington was the guest of Greene; the daughter, Hannah, waited upon the table and kept the plate from which the commander-in-chief ate, as a memento of the occasion. After supper the family was sent across the fields to spend the night at a neighbor's, so there should be no listeners to the council-of-war that destroyed British Empire in America. The Chapman mansion, the quarters of Knox and Hamilton, now, or recently, owned by Edward Johnson a mile from Brownsburg, is in excellent condition. Knox occupied the first floor of the east end, then divided into two rooms, but now all in one, 25x17. Hamilton, then a young captain of artillery, lay sick in the back room. The late Peter D. Cattell, who lived and died on the adjoining farm, used to tell that he saw Washington at Knox's quarters.

At what time Washington conceived the plan of recrossing the Delaware to attack the Hessians at Trenton, is not known. He quietly made his preparations. Dr. Benjamin Rush tells us in his diary, that he saw Washington write the watchwords: "Victory or Death," on the 23d of December, and about the same time he wrote to Colonel Reed, "Christmas day, at midnight, one hour before day, is the time fixed upon for our attack on Trenton. For heaven's sake keep this to yourself, as the discovery of it may prove fatal to us." He made Gates acquainted with his project, and wished him to go to Bristol, take command there and operate from that quarter. But this jealous subordinate pleaded ill-health, and requested leave to proceed to Philadelphia. He left camp Christmas morning, a few hours before the troops marched for their rendezvous on the banks of the Delaware, en route for Trenton. Gates forgot to halt at Philadelphia, but hastened on to Baltimore, to intrigue with Congress against the commander-in-chief.

For this dangerous work Washington took his most trusted battalions from New England, Pennsylvania and Virginia and among the officers, were Greene, Mercer, Stirling, Stark, Stephen, Sullivan, St. Clair, Knox, Hand, Monroe and Hamilton. The men were provided with three days cooked rations, and were to carry forty rounds of ammunition. A few days before Christmas, boats were collected at Knowles' cove, a well-sheltered point in the river, above McKonkey's ferry. The
troops left their camps about three o'clock, Christmas afternoon, and reached the rendezvous before nightfall. The morning was clear and cold, but became stormy with sleet, and, about eleven o'clock it commenced to snow a little. The river was full of ice. While Washington, whip in hand, was prepared to mount, Wilkinson, who had been sent to Philadelphia in the morning, and who had tracked the men by the blood from their feet, joined the troops, and handed him a letter. Before receiving it he exclaimed, with solemnity: "What a time is this to hand me letters!"

I need not pursue this eventful episode further. The troops were about 2,400 strong, with twenty small pieces of cannon, and never before was a mightier cause upheld by so small a body of men.

IV.—LICENSE AND TAVERNS.

License, taverns and their signs make up an interesting chapter of history. In the olden time, when few persons were able to read or write, taverns and their sign-boards were important factors in towns and cities. The names of many of the streets of London are derived from the sign of the tavern, frequently the first house on them. These signs suggest the mode of thought, or give an idea of the humor of the people. The Crown is one of the oldest English signs, and is typical of royalty. There was a Crown inn, in Cheapside, London, as early as 1467. The Crown was associated with other titles, as "Crown and Mitre," the "Crown and Anchor," etc. An old poet thus set forth the company that visited some of these resorts:

"The gentry to the King’s head,
The nobles to the Crown."

The anchor is an old and favorite sign, and was used by early printers. The anchor was probably used as an emblem, instead of referring to its use in shipping. It is said to have been frequently met with in the catacombs, and was typical of the words of St. Paul, "the Anchor of my Soul, &c." The Cross Keys are the arms of the Papal See, the emblem of St. Peter and his successors. It was frequently used by innkeepers and other tenants of religious houses, and, no doubt, was first used by them after the reformation. The Red Lion was, and still is, a very common sign, and is thought to have originated
from the badge of John of Gaunt, Duke of Lancaster, who married a daughter of Don Pedro, the cruel, who wore a lion rampant to represent his claim to the throne of Castile. There was a Red Lion inn, in England, as early as 1415. For centuries the Bear inn was a celebrated tavern at the foot of London bridge, and, in time of Richard III., it was the resort of aristocratic pleasure-seekers. Probably the first White Bear inn was named after this animal. Henry III. received one as a present from the King of Norway, in 1252. There were also Black Bear inns in the olden time. In this county we have had, or now have, taverns with all these typical signs.

The earliest license record here is in 1671, when Captain John Carr, English Governor on the west bank of the Delaware, granted licenses to both distill and sell. Down to near the close of the last century, the Court recommended applicants for license to the Governor. For a long time after the settlement of the county, liquors were used by all classes, and none thought them hurtful to health or morals. Richard Ridgeway, who lived in Falls, opposite Biles' island, was probably the first landlord in the county, as we understand the term, being licensed to keep an "ordinary," August 3, 1686. In 1706, Thomas Brock was licensed to keep a tavern, but he had probably kept one before, for he states in his petition that he is "now grown ancient, and is destitute of any other employment." In 1734 John Wells was licensed to keep a tavern at what is now New Hope, where he kept the ferry. In 1730 twenty-five persons were returned to the court "as retailers of rum" in the county, of which Bristol had five, and Makefield three. None was reported in Buckingham, Warminster or Southampton. The amount of tax assessed was £92.

The Red Lion inn, in Bensalem, has probably been longer continuously kept as a public house, than any other one in the county. It was kept by Philip Amos as early as 1730; at his death the license passed to his widow, who was still keeping it in 1770. It was a popular stopping place. When the delegates to the Continental Congress, from the East, were passing to and fro they were in the habit of halting there to dine. In 1781, part of the Continental army, on its march to Yorktown, encamped in its immediate vicinity, over night. The house is a stone struc-
ture, and the situation a picturesque one, near the Poquessing creek. The surroundings invite the traveler to repose.

The Anchor tavern, in Wrightstown, is one of our oldest inns, and may rival the Red Lion in length of years. The house was built by Joseph Hampton, who came into the township in 1724, and kept the tavern several years. John Parker was the landlord in 1800, and it was known as “Parker’s.” When the Anchor was hung out as a sign, and that name given to it, I do not know. In 1744 thirty persons were licensed to keep taverns in Bucks county, and among the landlords were Joseph Thornton, Newtown, on the site of the Brick hotel; John Baldwin, at the Cross Roads, now Hartsville, in Warwick, who moved away in 1748; Ann Amos, at the Red Lion, and John Ogilby, probably at the Buck, in Southampton. Bernard Vanhorne had been keeping tavern in Northampton, probably at the Black Bear, but he came to grief in 1748, because, “he had no regard to the laws, encouraged drunkenness, gambling, fighting, etc., on week-days and Sunday,” and “does frequently abuse and beat his wife in an extraordinary manner.” In 1758, thirty-five persons made application for license. The Harrow tavern, Nockamixon, was so called in 1785, and twenty years earlier, John Wilson kept a tavern on, or near, the Durham road, same township.

The Brick hotel, Newtown, has an interesting story. We are not informed when it was built, but a public house was kept on the site as early as 1744. In 1761, it was called the “Red Lion,” and was sold by the sheriff, and bought by Amos Strickland, who had kept it since 1748. He died in 1779, leaving his estate to his wife and children. One of the daughters married Mark Hapenny, and one of Hapenny’s daughters became the wife of the late John Yardley of Lower Makefield. Amos Strickland is said to have built the first brick hotel on the site, the same that is now standing, and is the east section of the present pile of buildings. The Hessian officers, captured by Washington at Trenton, were brought straightway to Newtown and confined in the Brick hotel. The house is indebted to the late Joseph Archambault, who bought it in 1820, for most of its modern improvements.

Keichline’s tavern, at the intersection of the Durham and Easton roads, at Pipersville, Bedminster township, and lately replaced
by a new building, was a noted inn in its day, hardly surpassed in
the county—certainly by none in the upper end. The centre build-
ing was erected in 1759; the parlor and dining-room in 1734;
and the kitchen and small room at the west end in 1790,
and 1801. Colonel Piper was its landlord from 1778 to his death,
in 1823, when he was succeeded by his son-in-law, Jacob Keich-
line, who kept the house to his death, in 1861. Their joint
occupancy reached through 83 years, only falling seventeen short
of a century, which can be said of few public houses in the coun-
try. This old inn sheltered many of the greatest men of its
generation, among them Wayne, Franklin, Bishop White, Dr.
Rush, Joseph Bonaparte and others. On one occasion, while
Colonel Piper, the landlord, was absent at Newtown, two of
the Doane confederates came to the house and made an attack
on his wife, but she drove them away with her husband's sword,
and broke the arm of one with a flat-iron. The wife of Jacob
Keichline was a born politician, and while she presided on the
domestic side of the house, a great deal of the county politics
centered around the old tavern.

There is said to have been a tavern at Bristol as early as
about 1705, but I can find no record of it. The Ferry house,
corner of Mill and Radcliffe streets, was kept by Patrick O'Han-
lin, in 1730. The Delaware house was built on its site in 1765,
by Charles Bessonett. In 1785, Archibald McElroy built and
opened a public house called the Cross Keys, which is now a pri-
ivate dwelling.

The Black Bear, in Northampton, and the Buck, in South-
ampton, were noted taverns sixty years ago, and were much
frequented by politicians and lovers of fun. There was a tav-
ern at the Black Bear a full century ago, and one at the Buck,
called by that name, in 1795. The old tavern, at Centreville, is
considerably more than a century old and was kept by one John
Bogart, in 1774; General Greene had his headquarters in it, for
a time, while Washington occupied the west bank of the Dela-
ware in 1776. There was a public house at Warminster, as
early as 1758, and known as Dilworth's tavern. Thomas Beans,
who kept it many years, was its landlord in 1800.
Scraps of "Bucks" Before 1750.

BY DR. JOHN W. JORDAN, PHILADELPHIA.

(Bristol Meeting, July 15, 1890.)

A great deal has been written and said at different times and by different persons, about the Moravian settlements in old Bucks, and particularly of the town of Bethlehem, about the life and character of its people, its historical antecedents, its literary institutions and the beauty of its surroundings. For myself, Bethlehem has always had a peculiar charm, and hence it is my custom to visit it frequently, at a time, too, when it still bore marks of the impress that had been stamped upon it by its founders and early settlers in the first half of the last century. "Where is there a place like it?" was the question I involuntarily put to myself, as from my perch on the lumbering Troy coach, I first caught a glimpse of its houses from the declivity of the mountain on the south bank of the beautiful Lehigh. "Where is there a place like it?" and the answer to this question was emphatically, "no where." Nor was I singular in being thus captivated by the influences of the village, whatever these influences may have been, as year after year I was welcomed at the hotels by the same habitues—members of the best families of our capitals and occasional celebrities, too, who ignoring the claims of fashionable watering places in their summer leisure, sought recreation and health for body and mind in the little Moravian republic.

When I first knew Bethlehem it was exclusively inhabited by Moravians, as unique a settlement perhaps as might be found within the borders of the State. The private houses were for the most part built of stone, long and low storied structures, which though ancient looking and quaint, were scrupulously neat as to their surroundings and as to their internal arrangements, altogether in keeping with the mode of life of a frugal, simple and almost primitive people. The streets were the very pink of neatness and so were the people, more especially the female portion of it. There was no push then, and no being pushed; no invidious comparisons between wealth and poverty,
but apparently an equitable apportionment of this world’s goods. It was perhaps owing to this latter feature in their corporations, that the hardworking, industrious, music-loving Moravians, lived in those days in an almost enviable state of competency and happiness. Sojourners among them, at least, thought they did. Furthermore as the exclusiveness of their settlement permitted of its municipal affairs being regulated in accordance with the peculiar regime of the church, many of their cherished customs and festivities, both social and religious, could be observed by its members without giving offense to or incurring the idle curiosity of persons not of their communion.

These customs were invested with an indescribable charm, customs that savored strongly of German life and character, fraught with the German’s love of genial fellowship, of social gatherings and innocent recreation, with his love of music, whether in the concert room or in the sanctuary, and with his love of throwing a veil of poesy about the routine of home life by the festive observance of anniversaries and high days in the family.

Is it a wonder, then, that fascinated by the ways of this peculiar people and their history, I should have been impelled in the more recent years of pilgrimages to this Mecca of my youth, to delve in their archives, where are stored the journals of the early Moravian annalists, who, with exemplary providence, committed to writing day by day, or week by week, whatever of moment occurred in their little world or the greater one without, when Pennsylvania was still a province of the British Crown?

Bethlehem of to-day, despite the march of time, new modes of thought and new generations of men, still bears the birth-mark of its Moravo-Silesian parentage, a quadrangular area, enclosed with solidly built structures of wood and stone, hipped-roofed, one of them capped with a turret, in which hangs the bell that rung out over hill and dale and down into the deep woods every day at sunrise and sunset its sweet summons to the house of prayer. They were fashioned after a model brought from the Fatherland, and which we have reason to believe the Moravians loved to perpetuate, in the hope that peradventure through its presence the memories of ancestral homes might be
kept green in the hearts of their children and of their children's children far down the stream of time.

In my paper to-day I propose to elucidate some features in the history of the Moravians during the period they lived within the jurisdiction of old Bucks—1741–1752—and introduce data not generally known.

The first settlement made by the Moravians in the American colonies of Great Britain was in 1735, at Savannah, Georgia, but owing to the hostilities with Spain was finally abandoned in 1740, the Colonists retreating to Pennsylvania. The real estate owned by the church, however, was not disposed of until the close of the last century.

In April, 1741, the wedge of land between the Monocacy creek and the Lehigh, of 500 acres, which had been offered to the Moravians by 'Squire Nathaniel Irish, of Saucon, an agent of William Allen, was purchased on their behalf by Henry Antes, who became one of the three proprietors of Moravian real estate in the Province during the tenure of that estate by joint tenancy.

This tract was part of an original grant of William Penn to John Lowther and Ann Sharlot Lowther for 5,000 acres to be located in the Province of Pennsylvania, subject to a yearly Grand Rent of 1 shilling for every 100 acres. The release is dated 23 October, 1681. From John Lowther the tract was conveyed to Joseph Turner, 13 August 1731, and by Joseph Turner to William Allen, 23 February, 1736. On this tract Bethlehem was built. Bishop David Nitschmann writing to Germany, three months later, states:

"The 500 acres of land in the Forks we will take: First, It lies on the water where we can get wood as much as we want; Second, It has woods; Third, Stone; Fourth, Lime; Fifth, Sand; Sixth, Meadows; Seventh, Springs; Eighth, We can get to Philadelphia by water; Ninth, It lies near the Indians, who we love; Tenth, It is located so that on one side lies New Jersey and all Pennsylvania can reach us. The land is very fertile to all appearance and our brethren are here already tolerably arranged. They have three cows and have built a house by the Indian field, so that in the next year we can earn our bread tolerably and together we are sufficiently rich as to be able with what I brought along to pay down £100 at the purchase. Building will not..."
be so high as we make everything ourselves and have enough wood. There are two matters which cost much here, viz., masons and smiths and a good weaver. All iron is twice as dear as in Germany, and tile roofs are cheaper than roofs of shingles and the nails."

In the same year the "Barony of Nazareth" containing 5,000 acres was purchased of the financially embarrassed founder of Calvanistic-Methodism, George Whitefield, who had owned it since 1735. On this tract old Nazareth and its dependencies, Gnadenthal, Christian's Spring and Freidensthal, were erected. Old Proprietor Penn, when releasing these 5,000 acres to his trusty friend, Sir John Fagg, for the sole use and behoof of his daughter, Letitia Awbrey, confirmed them with the privilege of holding thereon "Court baron and views of frank pledge, for the conservation of the peace." This privilege, I am inclined to believe, was a factor in the purchase on the part of the Moravians. During the visit of Count Zinzendorf to Bethlehem, in 1742, the annalist has recorded: "It becomes plainer every day that our proper congregation town will have to be placed on Nazareth land, which, on the strength of forming a barony, has the privilege of independent jurisdiction of its own." I cannot adduce any instance that this privilege was actually exercised for the Moravians, being a peace-loving people, seldom had recourse to the law in settlement of disputes. But at the time of the harvest in 1744 some of their neighbors of the Scotch-Irish settlement having been informed that the cut grain had been removed from the fields into the barn on a certain Sunday to avoid damage from an impending storm, a warrant was sworn out for the arrest of those who had assisted in breaking the Sunday law. When the Constable appeared he was prevailed upon not to serve the warrant until word had been sent to Bethlehem. Henry Antes, the Moravian proprietor, happened to be in Bethlehem and at once repaired to Nazareth, informed the Constable that he was a Justice of the Peace for the county of Bucks and a German, and, the Moravians being Germans, he would hear the case; but he also advised the Constable not to serve the warrant; that he would personally make it all right with Justice Craig, whereupon the Constable left. The Moravians never appeared before Justice Craig. I have given the substance of the record,
but the inference is strong that Proprietor Antes on this occasion exercised the power Proprietor Penn had confirmed to his daughter, Letitia, and her successors.

In 1744, 12 acres belonging to Nathaniel Irish, and in 1751, 200 acres of the Burnside plantation were added by purchase to the Bethlehem tract on the north. Perceiving the advantages that would accrue to Bethlehem from the control of the Lehigh at that point and an unobstructed outlet into the more thickly peopled parts of the Province, in 1746, the Simpson tract of 274 acres and a parcel of 34 acres belonging to the Proprietors on the south side of the Lehigh were purchased. In 1748 the Boerstler tract of 102 acres, in 1749 the Ysselstein plantation of 263 acres, and in 1752 two tracts of about 240 acres, belonging to the Proprietors and John Schaub, were acquired. The Moravian domain in old Bucks therefore aggregated upwards of 6,500 acres.

The money necessary for the purchase of these lands was, for the most part, furnished by Count Zinzendorf. Thus the American branch of the Church came into financial connection with the Church of Europe. Now there are two points of peculiar and of special interest belonging to the financial history of the Moravian Church in America. From 1742 to 1762 Bethlehem, Nazareth and the smaller settlements were united in a so-called Economy, of which Bethlehem was the centre.

The great Moravian Economies, that institution or policy under which the earlier settlers were pleased to live, as being well adapted to their straightened circumstances and likely to prove efficacious in holding the members of the brotherhood together by an almost indissoluble tie—without a tie of which character there could be neither unity of action nor any reasonable hope of success in what they sought to accomplish—have been variously understood by readers of Moravian history, and very erroneously by such as thought they found their parallel in the communistic movement of Fourier and later reformers of that school. The Moravians were not communists in the current acceptation of the term. Their settlements were not phalansteries. The members of their Economies voluntarily, and only after they had been made acquainted with their requirements, contributed the labor of their hands towards the furtherance of the religious
enterprises of their Church—nothing more; while the Church, in turn, obligated herself to provide these her workers with the necessaries of life—nothing more. There was, therefore, no common treasury, as among the primitive Christians; no appropriation of goods and chattels of the individual; no compulsion; no vows, and finally, no bar to the individual withdrawing from a partnership, upon his signifying his reluctance to longer continue the responsibilities which he had once felt free to assume.

This association prospered greatly, and not only did it yield the inhabitants themselves a comfortable support but it also maintained an extensive itinerary among the settlers in various of the Colonies, supported the entire mission among the Indians and helped to found and keep up in the first years of their existence a number of other Moravian Churches. It must also be stated that when this economy system was finally abrogated, in 1764, the American property of the church had been immensely improved, and the Bethlehem and Nazareth tracts had, from a wilderness, been made to blossom as a rose, and all manner of industries had been introduced, some of which yielded considerable profit.

The other peculiar feature was the appointing of nominal proprietors who held the estates of the church in fee simple and the investments in their own name. This arrangement was introduced to avoid incorporations. In some instances the proprietors were at the same time the administrators, that is, the men who administered both the estates and the investments. Whenever the proprietor and administrator were two different persons the former gave to the latter a general power of attorney, which enabled him to act in all cases according to his own judgment. As soon as the proprietor came into possession of the estates he executed his last will and testament, leaving them to his successor, who was appointed by the church. At the same time he gave a solemn pledge in writing that he would, to the best of his ability, administer the property for the good of the church, and not in any way use it for personal ends. I consider this feature one of the most interesting known in financial history and a wonderful instance of faith and confidence. Never was there the most distant attempt made to abuse this trust which, at one time, involved hundreds of thousands of dollars. The origi-
nal purchases of land by the Moravians in old Bucks were made by various agents, who from time to time transferred it to what are called in law “joint tenants.” These “joint tenants” were Bishop A. G. Spangenberg, David Nitschmann and Henry Antes. Just prior to the founding of Northampton county, or to be more precise, on 21st of November, 1751, Spangenberg and Antes issued a release by which they nominally sold the two-thirds part of the Moravian estates to the remaining tenant, David Nitschmann, who thus became the sole proprietor in fee simple of all the estates of the church.

For the peopling of their estates the church organized on the Continent and in England colonies, which she transported on vessels of her own. This she did for considerations of economy in part, and out of regard for their comfort, but chiefly perhaps from reluctance to expose those for whose spiritual well being she was concerned, to the hurtful influences of promiscuous associates during the tedious weeks and months spent at sea. The most interesting period in the history of these emigrations falls between 1742 and 1764, during which time there were four vessels afloat owned by the church, two of which were built in America. In the organization of these colonies due regard was always paid to the requirements of their settlements, and the introduction of the “specification for tradesmen needed here and to be forwarded from Europe,” from a letter of Bishop Cammerhoff, of Bethlehem, to Zinzendorf, dated in July 1747, may prove of interest: “Farmers, as many as you can send; carpenters, and masons, as many as you can send; for shoe factory, a foreman; linen weavers, half a dozen; tanners, four if possible, Englishmen; saddlers, two; wool combers, two from Yorkshire, they suit our English settlers best; cloth and blanket makers as many as you choose; cabinet makers, four good ones; saw millers, three Norwegians; nail makers, three or four; apothecary, one; blue dyer and fuller, one from Yorkshire*: shepherds, one or two; cowherds, two or three; coopers, two or three; millers, three or four; surgeon, one; bakers, two or three good ones; bookbinder, one who can bring with him some parchment.”

“Bethlehem,” he continues, “blooms and grows greener every day. I cannot express how lovely and inspiring a sight it is to

* John Hurst, one of the two fullers imported from Yorkshire, in 1749, was the grandfather of Lucas and William M. Hurst, lawyers, and their brother, Henry B. Hurst, poet, of Philadelphia.
see a corps of upward of thirty reapers move off to the fields under the sound of sweet music. Harvest work always presses, as in this country the grains ripen all at once. At the last Court at Newtown, at our suggestion, officers required by law were appointed, viz: Mathew Schropp, as roadmaster, and William Frey, overseer of the poor. (The Moravians have never had any poor!) Anton Albrecht, who lives one mile south of the Lehigh is our constable. We pay him, as the office is not wanted by any of our brethren."

I cannot better describe the religious life of the Moravian settlements, of the period we are reviewing, than by again quoting from the correspondence of Bishop Cammerhoff. Under the head of "Daily Routine at Bethlehem" he states:

"In the morning, general morning prayer with a few remarks on the doctrinal text for the day; at noon, a conference and a quarter-hour service; at sundown, meeting for communicants and reading of general church intelligence. Special church subjects are communicated by the pastor or assistants who meet in love feast on Sunday evening. Friday and Saturday evenings, general meetings; special meetings on other evenings. Sunday, early morning blessing, at 9 a.m. the Te Matrem, followed by English and German preaching, which is also attended by our neighbors. All the church and congregation festivals are not observed here, but we do those of Christmas, New Year's, Easter, Whitsuntide, Michaelmas and others after the old style with the people of this country. Although we also observe your time (i.e. new style) of keeping them to think of you, I wish there was but one style and am glad to hear that an Act of Parliament has been passed to introduce the new style into England."

Communication between the Moravian settlements and the capital of the province was by wagon and post riders, four postillions being engaged in the latter service, which was organized in the summer of 1742. Of one of the teamsters of the Bethlehem wagon the following anecdote is related: Once in Philadelphia, whither he had gone with the wagon, he was led by his love of music to enter a hall or room, whence he had heard sweet sounds, and where there chanced to be some amateur musicians at a private rehearsal. The teamster, in his rustic garb and whip in hand sat down not in the least disconcerted, and drank in the harmonies of sound that came from wind and stringed instruments. It was now that one of the performers came over to twit the countryman, but he, however, was too artless to see the point of his jokes, and stated on inquiry that he
loved music and occasionally indulged in practicing it. This brought down the house, and a conceited young fellow said: “Suppose you gratify us with a performance; here is a violincello, your instrument.” When offering him the “bit of jolly timber,” he at the same time put before him a piece of music upside down. “Now play, and then we can judge.” The old rustic, none abashed and conscious of his ability allowed the music to remain as it was placed on the stand, played it perfectly and walked out victor.

A postilion left Bethlehem every Monday and proceeded as far as Falckner’s Swamp and by Tuesday evening reached Germantown; early on Wednesday morning rode into the city and then returned to Germantown, where he nighted. Thursday to Falkner’s Swamp and on Friday reached Bethlehem again. In the event of the arrival of important letters from Europe they were at once dispatched to Bethlehem by a brother, who footed it all the way. The pastors of the congregations at Bethlehem and Philadelphia acted as postmasters, and John Stephen Benezet (whose three daughters married Moravian clergymen) and Charles Brockden (for many years the Penn’s Recorder of Deeds and Master of the Rolls) for some time acted as purchasing agents for the church in Philadelphia. Bishop Cammerhoff in June of 1747, relates the following anecdote:

“The Rev. George Whitefield and Charles Brockden recently passed an evening together and in the course of their conversation Brockden related to the former owner of the Nazareth tract of the improvements made by the Moravians, and expressed his regret that the great field preacher had not united with them. ‘I see that you still would like me to become a Moravian,’ remarked Whitefield. ‘Assuredly I would,’ replied Brockden, ‘not that I think by so doing you would add the weight of one grain to their cause, but I pity you in your work, for you remind me of that species of birds in the Malacca Islands which being destitute of feet is compelled to be always on the wing.’”

With the growth of the Moravian settlements the means of transporting the products of their farms and manufactories increased and naturally too, the expenses. To lessen the latter, in the summer of 1750, it was proposed to attempt carriage by water. Two sailors from the Moravian transport vessel, the *Irene*, were sent to Bethlehem from New York, who surveyed the rivers Lehigh and Delaware, and marked the rapids, rocks
and sand bars down to Trenton. In November the boat which had been built for the trial, laden with a cargo of linseed oil, and drawing but eighteen inches of water, started on her voyage to Philadelphia. Eleven days thereafter, on her return voyage, the boat and cargo were sold at Trenton because it was found impossible to haul it over the falls, and thus the first attempt at water transportation between the valley of the Lehigh and Philadelphia failed. In September, 1763, a stage wagon was run between Bethlehem and Philadelphia, it being the first of those successive generations of "Swift and Sure" lines of coaches which tormented mortal flesh until their total extermination by steam.

The first bell used in Bethlehem was brought from Philadelphia and in July, 1742 was hung in a tree near the Congregation House. Joachim Senseman, who in later years was employed in the Indian mission, was appointed bell ringer and hour striker.

He began to strike the hours at five o'clock in the morning, when the night watch went off duty, and continued until they went on duty again, when they struck the hours up to midnight. In 1747 Augustine Neisser, of Germantown (specimens of whose handiwork are still to be met with), manufactured and erected a large brass clock with three bells, one to strike the hours, and the other two in pleasant euphony the quarter hours. The first purchase of horses for the Bethlehem farm was made on August, 1742, when four were obtained at Esopus, on the Hudson. In the "Farm Inventory" for the year 1744 I find the stock consisted of 24 cows, costing £4 each, and 49 calves, 19 two years old, 24 one year old and 6 younger; 1 bull; 68 sheep, at 7 shillings each; 17 lambs; 3 goats; 205 fowls; 12 working horses, 5 mares, 2 colts and 3 yearlings, the total valuation being £264. The apple orchards, which attracted the attention of Governor Penn when he visited the settlement in 1752, were laid out in 1743, the first trees being purchased in Oley and Tulpehocken—490, costing four pence each. 'Squire Edward Smout, of Lancaster, performed the grafting. Tobacco was raised in 1750, perhaps earlier, and an attempt was made in 1744 to grow rice on the lowlands, but it proved a failure.
On June 28, 1743, the first grist was ground for the Moravians by the waters of the Monocacy. The mill was the planning of Henry Antes, who was both millwright and miller of many years experience. The run of stones was cut by Peter May, in his quarry on the Neshaminy, and the mill irons wrought at the Durham furnace. The first harvest on the tract was cut in July, of 1742, the price of wheat and rye being at that date 2/4 per bushel. I find that in the year 1745 grain was very scarce in the neighborhood of Bethlehem, and four wagon-loads were purchased in Tulpehocken, and in exchange with one of their neighbors 42 bushels of lime were given for 9 bushels of wheat. For many years the Moravians dealt extensively with the Durham Iron Works on the Delaware, in bellows-pipes, stove-plates, bar-iron and iron plates.

Permit me to read you a letter:

**MR. BROWNFIELD, Bethlehem.**

_Dear Sir:_ The bearer, one of the company's servants whose arm is injured by the overset of a cart, beg the favor to recommend him to your doctor, whose charges with the ferryage, 2 quarts oats for one creature, and a pint or quart of beer for the man, shall be paid to you the first time Mr. B. comes to Bethlehem, which won't be long. The furnace will be in blast in June next. We then can cast for you what 56, 28, 14 and 7 lb. weight you shall want.

_Your humble servants,

WILLIAM LOGAN & CO._

The price of iron was £28 per ton at this date. Dr. Adolph Meyer, since 1742, was the surgeon and physician for the Moravian settlements, but his reputation as a skillful and successful practitioner frequently compelled him to visit the settlements of the lower Minisinks and West Jersey. His successor, Dr. John Matthew Otto, also enjoyed a high reputation beyond the Moravian domain.

The last official business transacted between the Moravians and old Bucks is recorded under date of 21 June, 1752: "Brother Jasper Payne went to Newtown Court for the last time," (to settle some accounts of Bethlehem township, which had been erected in 1747 on petition of the settlers;) and "The first court of Northampton county will be held 27 July, 1752." In March of 1753, the following important remark is of record: "From 1743-1752, while Bethlehem was in Bucks county, the Brethren were only taxed as a corporation. Now, in the new county, the commissioners want to levy a tax of nine shillings.
annually on each single Brother. Having entered a complaint to Court of Appeals, it was laid aside.” This was the beginning of a series of burdens, which at times threatened to financially embarrass the Moravian settlements, and which only ceased with the capture of Cornwallis at Yorktown.

In January, 1752, the following trades were represented in Bethlehem: Apothecary, book-bindery, book-store, cooper, breeches maker, hatter, joiner, potter, skinner, locksmith, blacksmith, grist mill, tanner, nailsmith, pewterer, stocking weaver, shoemaker, tailor, turner, linen weaver, worsted weaver, wheelwright, saddler, dyer, fulling mill, silversmith, tile kiln and soap boiler.

I have in my library the notes of an itinerary of two Moravian evangelists among the Quakers of the Great Swamp, North Wales and the Neshaminy made in February, 1748, but time will preclude any quoting from it further than that when they reached the Neshaminy they found the district in a fervor of excitement about the war (Gov. Shirley’s), and the New Lights very zealous, exhorting their hearers from the pulpit to take up arms and drill.

As early as 1742, the Moravian evangelists were to be found preaching in this district, mainly in the houses of the farmers. In 1744, John Brooks deeded to the church “a plot of 1 acre and 9 perches, situated in Southampton township, near the Neshaminy creek, and adjacent to a certain great tract which divides said plot from the land of George Shaw and touching the road to Bristol,” on which a small log church was built. This plot was part of a tract deeded to Robert Ingle by Thomas Philips and Mercy, his wife, (date not given) and by Robert Ingle to William Wait Third-month, 1686; by William Wait to Ralph Dunn, June 1, 1705, and by Ralph Dunn to John Brooks, no date.

The original deeds are no more explicit as to precise locality than I have quoted, hence I have failed to locate the site of the only Moravian church erected in Old Bucks south of the Lehigh river.

Mr. President, had my lot been cast among the brotherhood of Bethlehem, who lived in the first decade of our century—men who delighted to tell of the olden time—had I been permitted to interrogate among others old Father Grube, with his lit-
tled three cornered hat and dressed in livery of sober brown, who was reticent excepting touching the matter of the olden time when he would also now and then institute comparisons between the missionaries of that degenerate time and the missionaries of his day of activity—"We had it hard indeed! I well remember one summer that I set out on foot from Bethlehem for the Indian mission at Wyalusing, on the upper Susquehanna, with a pair of pigs in a double bag slung over my shoulders; how I sweated, and how at the springs at which I sat down to take my frugal repast, I would dip the panting little grunters into the water to cool their sweltering bodies"—Verily, I believe, there would have been no end to my writing of the Moravians of old Bucks.

Early History of Bristol.

BY GEN. W. W. H. DAVIS, DOYLESTOWN, PA.

(Bristol Meeting, July 15, 1890).

The time allotted me is too brief to do justice to a subject that embraces the history of a town that was once our county's capitol, and the only seaport in it; that it enjoys the distinction of being the second oldest borough in the State, and wherein many interesting events have transpired in the past two hundred years. Under these circumstances, I shall be able, only, to touch a few points in Bristol's history.

It is error to suppose that Friends were the first to settle our county. Years before Penn's arrival, a few Dutch, Swedes and Fins were on the Delaware, between the Falls and the Schuylkill, living in the rudest of habitations, by hunting, fishing and trading with the Indians. A few English settled on the river, in Falls township, in 1678, on land granted them by the Duke of York.

In the report of the jury, fixing the boundaries of the first five townships, laid out in 1692, Bristol is located with the following meets and bounds:

"Follow the river to Neshaminah, then up the Neshaminah to the upper side of Robert Hall's plantation, and to take in the land of Jonathan Town, Edmund Lovett, Abraham Cox and others, to Pennsbury, and by the same to the place of beginning."
The name given the township was “Buckingham;” it was called by this name in 1697, and “New Buckingham,” in 1705. The present name first appears in 1702, when a constable was appointed for “Bristol.” We know of no reason for dropping the old name and assuming the new, unless it gradually came to be called by the name of the borough growing up within its borders. The great majority of the original settlers of Bristol township were English Friends. Bristol, next to Falls, is the most interesting township in the county, and played an important part in the settlement of the province.

The site of Bristol is on the grant of 240 acres, by Sir Edmund Andros, Provincial Governor of New York, to Samuel Clift, in March, 1681. Clift sold 50 acres to Richard Dungworth, 60 to Walter Pomeroy, and 100 to Morgan Drewitt, leaving the remaining 30 acres to his son-in-law, John Young, by his will dated November 29, 1682. Young’s son sold it to Thomas Brock and Anthony Burton, February 20, 1695, for £20 currency. Upon this 30-acre tract, extending northward from Mill creek, and also on a part of John White’s land adjoining, the original town was laid out with the following boundaries:

“Beginning at a post standing in the line of John White’s land south, 48 degrees east 18 rods to a corner; then southeast 18 rods to a corner post; then south 58 degrees west to a corner post standing by the creek called Mill creek; thence by the said creek to the Delaware; thence up the river Delaware 94 rods to a post, thence north 39 degrees, west 51 poles to a post; thence west 32 degrees south to the place of beginning, being in Buckingham.” It is thought a portion of the Clift tract had been previously laid out into building lots. The road that then led down to the ferry was the same as the present Mill street, and was 120 perches long and 3 perches wide.

The petition “of the inhabitants living about the ferry,” for the laying out of the town, is dated June 10, 1697; the signers styling themselves “the inhabitants and owners of land in the county of Bucks, but more especially, in the township of Bucks,” asking permission to establish a marketing town “at the ferry against Burlington with a weekly market and the privilege of wharfing and building to a convenient distance into the river and creek,” and that there “may be a street under the bank to
the river and creek.” The Provincial council, at which this petition was presented met at the house of Phineas Pemberton, who lived on the west bank of the Delaware just below the Falls. The prayer of the petitioners was granted, and Pemberton was ordered to make the survey and draft according to the plan submitted. The fourteen original lot owners were the following: Joseph Growden, Phineas Pemberton, John White, Robert Brown, John Smith, Thomas Musgrove, John Town, Samuel Carpenter, Thomas Brock, Henry Baker, Anthony Burton, Samuel Bown or Bowne, William Croasdale and Samuel Oldale.

There is some little confusion in the dates touching the establishment of a ferry across the Delaware at Bristol. The crossing must have been used as a ferry from the first settlement but not so declared by law until several years afterward. It was spoken of as a “ferry” as early as 1697. In 1709 John Sotcher, who then owned the landing on this side, presented a petition from the county magistrates to the Provincial council for a ferry across the Delaware. No doubt this was granted. The Assembly of New Jersey, by act of March 17, 1713, established a ferry “from the town of Burlington to the town of New Bristol.” At a later date, 1729, Sampson Carey petitioned to be granted a ferry from Burlington to Bristol. We have no time to reconcile these dates and explain the confusion.

Bristol encountered the trials and tribulations of a village for twenty-three years before assuming the responsibilities of corporate life. This was in 1720, when, on petition of Anthony Burton, John Hall, William Watson and Joseph Bond, and “many other inhabitants of the town of Bristol, owners of a certain tract of land formerly called Buckingham,” the town was incorporated into a borough by letters patent from the Crown, dated November 14th. As the charter came directly from the Crown, instead of Provincial Assembly, when the independence of the colonies was established the corporation was dissolved, but it was restored by the Legislature in 1785. The town was called “New Bristol” down to 1714.

Among the provisions of the first charter of Bristol was one authorizing the holding of two annual fairs, two days in May and three in October, “in such place, or places, as the burgess, from time to time, may appoint.” These fairs, a great feature
of social life of that day, were attended by all classes, the great majority bent on having a frolic. Horse-racing, drinking, gambling and stealing prevailed to an alarming extent. The young men came in from the country, on horseback, in their shirt sleeves, their sweethearts riding behind them; their coats tied behind the saddle, with thin soled shoes for dancing wrapped up in them. As was the fashion, these young country gallants wore two pairs of stockings, the inner white, and the outer of colored yarn, the tops of the latter turned down to show the inner pair and protect them from dirt. Negro slaves were allowed to attend the last day of each fair, when they flocked to the town in large numbers and held their jubilee. After these fairs had continued three-quarters of a century, the people of Bristol and vicinity petitioned the Legislature to abolish them on the ground that they were "useless and unnecessary, and promote licentiousness and immorality," and, by act of April 14, 1796, they were abolished, and Bristol took leave of her fairs forever.

There is but little to be said of Bristol in its infancy; as a matter of fact it was but a feeble, frontier river village, and is without a history. The inhabitants, may, or may not, have been threatened with fires in 1701, but, in that year, the Assembly passed an act to prevent them. What is spoken of as a "great fire," broke out in 1724, but we have no record of the property destroyed or the value. Among others, the Friends of Abington meeting raised money for the relief of the sufferers.

Oldmixon, who visited Bristol in 1708, on his trip down the Delaware, speaks of it as "the capital of Bucks county," containing fifty dwellings, but, in all probability, he did not take the trouble to count them. As the town is credited with but ninety dwellings, ninety-eight years afterward, this early traveler's estimate was not correct. In 1753, the number of male taxables is returned at 72, of which 24 are single men. The taxables had increased to 123 in 1761. The population and wealth were of slow growth. In 1784 the town had a population of 296, of which 24 were colored, with 45 dwellings. Scott's Gazetteer puts the dwellings at about 60, in 1790; another authority puts the dwellings at 90, and the population at 511. By the census, the population in 1810, was 628; 1820, 908; 1830, 1,262 and 1,438 in 1840. In 1746 the tax levy was $30, and $26.50 in
1748, and less than $140 in 1785. That year there were 11 negro slaves; three persons were taxed for plate, 106 ounces, of which Dr. Wm. McIlvain had 60 ounces. Graydon's Memoirs, published in 1811, says of Bristol, about 1756:

"Then, as now, the great road leading from Philadelphia to New York, first skirting the inlet, at the head of which stand the mills, and then turning short to the left along the bank of the Delaware, formed the principal, and, indeed, the only street marked by any continuity of building. Other places for streets were opened from this main one, on which here and there, stood an humble, solitary dwelling. At the corner of one of these lanes was a Quaker meeting house, and on a still more retired spot, stood a small Episcopal church, whose lonely graveyard, with its surrounding woody scenery, might have furnished an appropriate theme for such a muse as Gray's. These, together with an old brickyard, constituted all the public edifices of this, my native town."

Captain Alexander Graydon, the author of this early sketch of Bristol, was the son of an Irishman, who came to this country about 1730; his mother, the daughter of a Barbadoes merchant, was born in Frankford-on-the-Main. Young Graydon joined the Colonial forces at the breaking out of the Revolutionary war, and became a captain in Wayne's regiment. He was taken at the capture of Fort Washington and suffered a long imprisonment. At the time of which Captain Graydon wrote, all the inhabitants of Bristol were Friends with the exception of the DeNormandies and a few other families.

Bristol has the honor of having been the county-seat of Bucks, at a time, when its area was greater than many German principalities. The first court-house was in Falls township, near the Delaware, and a short distance below the present Morrisville. This was a small log building with two rooms on the ground floor. In 1703 the county-seat was removed to Bristol, and the same year the Assembly authorized the erection of a two-story brick court-house, on a lot the gift of Samuel Carpenter. It stood on Cedar street, nearly opposite the Masonic hall, and many years ago fell into the hands of William Kinsey. The prison was on the ground floor; the court-room over it, and a whipping-post attached to the outside wall. A work-house, built in 1722, at the expense of the county, was authorized by the act of Assembly, of February 22, 1718. It was replaced by a new one in 1745, at the expense of the council. The in-
Friends meeting at Bristol is one of the oldest in the county. In 1704, the Falls Monthly Meeting granted the Bristol Friends permission to hold meetings for worship monthly, increased to twice a month in 1707; the first meeting-house was erected in 1710, and enlarged in 1763. Until a meeting was allowed, the Bristol Friends attended at Falls, Neshaminy, now Middletown, and sometimes crossing the river to Burlington. During the Revolutionary war Friends meeting-house was used as an hospital. The Episcopalians were not long behind the Friends in building a house for religious worship, and St. James' church was erected in 1711. It has an interesting history. Queen Anne gave the church a silver communion service, and John Talbot, chaplain in the English navy, was the first rector. He and George Keith, who created the scism among Friends, founded St. Mary's church in Burlington, N. J. In the graveyard of St. James, lie the remains of Captain Green, of the American merchant service, the first to carry the Stars and Stripes to China; and near him was buried Captain Sharp, United States Army, who, while stationed with his regiment, just above Bristol, in 1796, fell in a duel with the quartermaster. This episode emphasized the old, old story; there was a woman at the bottom of it, a Miss Sarah McElroy, whose father kept the Cross Keys tavern, in Bristol, many years.

Bristol was a birthplace of Methodism in America. Captain Webb, an officer in the British army, who lost an eye at the siege of Louisburg, and scaled the heights of Abraham with Wolf, joined the Methodists in England, in 1765. He subsequently came to America and preached at various places, including Bristol, and probably laid the foundation of the church here. John Adams said he was the most eloquent man he ever heard. He gathered the first congregation in Philadelphia, and laid the foundation of St. George’s chapel. The first Methodist church here was a small brick, built in 1804. Other congregations were organized and church buildings erected in their order;
the Presbyterian in 1844; Catholic, in 1845, and Baptist, in 1848.

Among the institutions of Bristol worthy of note the "Sarah Lukens Keene House" may be mentioned, founded by a woman whose name it bears. She was a grand-daughter of Surveyor General Lukens, and at her death, in 1866, left her residence, known as the "Pavilion," with its furniture and several thousand dollars in money, in trust "for the maintenance, forever, of five, six or more aged gentlewomen" who are widows or single. The building was erected in 1816, and, for many years, was the home of Major Lenox, of the Revolutionary army, the uncle of Miss Keene; whose elegant and generous hospitality invited the presence of many persons of distinction of this country and Europe, including Joseph Bonaparte, ex-King of Spain, and several foreign diplomats.

The Bristol Lodge of Masons, instituted in 1780, is one of the oldest in the State, and it was here John Fitch, the inventor and discoverer of the method of propelling boats by steam, was inducted into the order, in 1785. The Farmer's bank, now the Farmer's National bank, and the first banking institution in the county, was organized in 1814. The building is not without a history. It was built by Architect Strickland, in 1818, for a private residence for James Craig, and upon his death was occupied by his sisters. During their occupancy, Lieutenant Hunter, U. S. N., who killed Miller, of Philadelphia, in a duel, and Lieutenant Burns, his second, were secreted in the house until public indignation subsided and they were suspended from the service. They were restored to the Navy, and Hunter won distinction in the Mexican war.

For many years Bristol was a celebrated watering place. As early as 1722 the Bath Springs obtained celebrity for the medicinal qualities of their water, and, at that early day, it was much frequented by invalids, some coming from abroad. It became a noted resort, and many distinguished people spent several weeks here in the summer. Down to 1821 it was the principal watering place in the United States, and the Bath Springs, relatively, were as famous as Saratoga at the present day. The semi-annual races brought many sporting persons from all parts of the country; these attractions combined to make Bristol a very desir-
able residence, and it was resorted to by prominent persons in every walk of life.

The opening of the Delaware Division canal, with its outlet here, did much to stimulate Bristol before the days of steamboats and railroads. Ground was broken for this, then great enterprise, October 28, 1827. After prayer and an address by Peter A. Brown, of Philadelphia, a barrow of earth was dug by George Harrison, of this county, and Peter Ihrie, of Easton, in the presence of several hundred persons, who were marched to the ground in procession by the late William F. Swift. In the afternoon a company of an hundred sat down to dinner provided by Mr. Bessonett. The basin was finished in August 1830, and the canal was formally opened from Bristol to New Hope, December 7, when a boatload of excursionists passed between these points; and there was a public dinner with speeches and toasts, at Bristol.

Among the oldest settled families at Bristol, and whose living descendants may claim to be "to the manor born," may be mentioned the Burtons, Swains, DeNormandies, Bessonetts, Williamses, Rushes, and Carpenters.

The Burtons have been here and in this vicinity from the first settlement. The late Anthony Burton was the fourth in descent from the Anthony who married Susan Kean, in 1725, and, on the maternal side, was the great-grandson of Ann, daughter of John and Mary Sotcher. The marriage of the latter took place at Pennsbury, October 16, 1701, on the eve of Penn's return to England, and is the only marriage he is known to have been present at in America. The certificate is signed by some of the leading men of the Province, including the Proprietary, his wife and daughter. Letitia Penn made the bride a present of a chest of drawers that cost £7.

Samuel Swain traces his paternal line back five generations to Benjamin Swain, who married Elizabeth Rulon, about 1743-5, and he was the eighth in descent from William and Margaret Cooper. On the maternal side of the male line he is the seventh in descent from Ezra Croasdale, who married Ann Peacock, in 1687. Among our later local poets Samuel Swain probably stands at the head, and his verse is read with delight.

DeNormandie is a princely name, and belongs to one of the
oldest and most distinguished families of France. The first to come to America was Andre DeNormandie, from Geneva, in 1706, with two sons, John Abram and John Anthony, and settled in Bristol, where the father died in 1724. One of the ancestors was the friend of Calvin and the executor of his will, and another the confidential agent and Lieutenant of Frederick the Great. The remains of father and sons lie side by side in St. James churchyard. A member of the family, Rev. James DeNormandie was rector of an Episcopal church at Portsmouth, N. H., a few years ago. The name is extinct in Bristol. The Bessonetts were Huguenots, John, the first ancestor settling in Bristol about 1731. His son John was an active resident here an hundred and twenty-five years ago. He established the first line of regular stages between Philadelphia and New York, the through trip being made “in two days at the low fare of four dollars.” The line was kept up until succeeded by steamboat and rail. In 1785 John Bessonett was landlord of what is now Pratt’s hotel. Before the Revolution, the head of George II. was the sign for this inn, but when a detachment of American troops passed through the town, they riddled his Majesty’s head with bullets, and the landlord got a new sign more in keeping with the times. The name of Bessonett is likewise extinct in the county.

The Williamses were in Bristol early in the last century. Ennion Williams, a thrifty cooper and baker, and a leader in Falls meeting, was here as early as 1725, marrying Mary Hogg in that year. He built the front of the “Willis” house, subsequently the “Puckleys” house, putting on the west end the letters and figures, “E. W., 1735,” in the blue brick. Benjamin Rush, the distinguished physician and surgeon, and a signer of the Declaration of Independence, was born in Bristol, in 1745. The family settled on the Poquessing, in Byberry, in 1682. His ancestor, John Rush, the first who came to America, commanded a troop of horse, in Cromwell’s army. His daughter, Susannah, married John Hart, ancestor of the Harts, of Warminster. At what time the father of Benjamin Rush came to Bristol is not known.

Samuel Carpenter, one of the most prominent men in the Province of his day, was a native of Surrey, England, and came to Pennsylvania in 1683. He became an opulent merchant. At
the close of the century he was the largest land owner in Bristol township. He owned, about 1705, the “Bristol Mills,” built by Francis Russell in 1699, and removed from Philadelphia to this place temporarily about 1710, residing in summer on Burlington island. The mills were on what is now Mill creek, quarter of a mile from the river, and vessels came up to the door to load and unload freight. In 1701 Carpenter was the richest man in the Province.

James Thornton, a distinguished minister among Friends who was born in England, in 1727, and landed in Philadelphia, in 1760, spent many years of his life in Bristol. He afterward married and settled in Byberry, where he died in 1794.

Bristol is not unknown in military annals. On November 9, 1757, 250 men of the 35th British regiment were billeted in the town over night. The bill was presented to the county commissioners, but as they refused to pay, the borough had to foot it. Bristol bore her full share of tribulation incident to the Revolution, and, after the war was fully under way, there was hardly a week troops did not pass through, or quarter in, it. In December, 1776, General Cadwalader occupied the town with 3,000 men, and the following year, while the British occupied Philadelphia, 1,500 were billeted on the inhabitants at one time. A party of refugee Light Horse surprised the town at daylight on Good Friday. Leaving the city the evening before, they secreted themselves in the bushes about the ford at the Flushing mills. Muffling their horses’ feet, and waiting until the morning gun notified them of the withdrawal of the sentinels, they dashed into town, and carried off a few of the inhabitants, and such plunder as they were able to seize. The captain of the militia company, that garrisoned the town, sought safety in a friendly garret. When the American and French armies marched South in September, 1781, to meet Cornwallis, at Yorktown, they passed near, if not through, Bristol. Crossing the Delaware at Trenton and the neighboring ferries, the morning of the 1st, they passed the Neshaminy at the rope ferry the same afternoon, encamping at the Red Lion, Bensalem, that evening. The next day they marched through Philadelphia. In 1799, a portion of the troops, which assisted to quell the “Fries Rebellion,” rendezvoused at Bristol before marching for the seat of war.
The evening of the day General Lafayette was wounded at Brandywine, September 11, 1777, he was taken to Chester, and, the next day conveyed up the river to Bristol on his way to Bethlehem. He remained here a day and a night, and probably two nights, at the public house of Sims Betts, and was waited on by his niece, who afterward became the wife of Charles Bessonett. The General stayed at Bethlehem, in the tender care of the Moravian sisters until recovered from his wound when he rejoined the army.

Lafayette visited Bristol a second time, forty-seven years afterwards when the guest of the nation. He reached Trenton, on his way to Philadelphia, Saturday afternoon, September 25, 1824, and stayed over Sunday. On Monday morning he crossed the bridge into Pennsylvania, and was received by the late General John Davis at the head of his regiment, 600 strong, mounted and some cavalry from Philadelphia. They escorted him down through the Manor, the people turning out en masse to honor him. As the procession entered Bristol, the honored guest was welcomed by the inhabitants and their families drawn up along the turnpike, and he passed under a triumphal arch erected over the bridge. Here he dined and was introduced to many persons, including Mrs. Charles Bessonett, who had been his nurse nearly half a century before. After dinner, the procession moved on in the same order to Philadelphia county line, where the distinguished guest was turned over to the city committee.

The surroundings of Bristol are full of history. Three miles up the river is Cold Spring where a small colony of Welsh Baptists settled in 1682, followed by Rev. Thomas Dungan and family from Rhode Island in 1684. He gathered a congregation and organized a church, the first of that denomination in Pennsylvania. Mr. Dungan died in 1688, and was buried in the graveyard, and the church was kept together until 1702. Two pastors at Pennypack were buried at Cold Spring, Samuel Jones, in 1722, and Joseph Wood, in 1747. There is no trace of the building, if one were ever erected, but the ruins of the grave-yard remain, overgrown with briars, and a few dilapidated tombstones.

Burlington island, recognized as belonging to the west shore,
and included in Markham's purchase, came early into notice. The Indian name was Mattiniconk, and it was so called as early as 1654. A trading house and military post were built on it in 1671, and, in 1672, two Dutch servants of Peter Alricks were killed there by Indians. When the Dutch ruled on the Delaware, the Governor occupied the island as a pleasure ground, built good houses and cultivated the ground; raised dykes, and grew great crops of grain on a large piece of meadow land. In 1679 it was held by the English Governor of New York, who rented it to some friends. The possession of the island was confirmed to Burlington, by the Provincial assembly of Pennsylvania, among its earliest acts. In 1722, Governor Burnet, of New York, resided upon the island.

A few miles above Bristol is Pennsbury, the seat of the founder of our Commonwealth. What memories cluster around that spot! It was the home of Penn during the anxious period he was laying broad and deep the foundations of free government west of the Delaware. There he dispensed princely hospitality to all who came, and taught the savages to value deeds of peace. In forming a correct estimate of the debt the world owes Penn, the fact should not be overlooked that he was the first founder of a state to declare positive freedom to worship God. Nowhere else is the spirit of the next to last stanza of Mrs. Hemans' poem, "The Landing of the Pilgrim Fathers," so correctly emphasized, as by the work of Penn and the Quakers in founding this State:

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?
They sought a faith's pure shrine.

Three miles below Bristol, on the bank of the Delaware, stands a group of buildings known as "Bristol college," a flourishing institution of learning fifty-five years ago. About 1787, the farm attached belonged to an Irish sporting gentleman, named Benger, who imported the famous horse Messenger. He sold the farm to Van Braam, the Governor of an East India island, who came to this country when his island fell into the hands of the English. He erected an elegant mansion, and called it China Retreat. Van Braam sold the property in 1798.
In 1842 the late Captain Alden Partridge opened a military school in the China Retreat building, that was kept up a few years; the buildings were occupied as a military hospital during the Civil War, and later by a school for the education of colored soldiers’ orphans.

It would be a pleasure to treat of new Bristol, would time permit. When the Bristol of to-day is relegated to History, and the future historian comes to write its life, the record will be an honorable one. It will be the record of the most populous and wealthy town in the county, and abreast with the times in all good movements; whose cultivated and lovely women and intelligent men make up a society the equal of any; whose business interests reach out in all directions; and the courage of whose sons, on land and sea, equals the virtue of her daughters. Such will be the verdict of the Bristol of to-day, when the historian looks at it down the corridor of time, at the end of the coming century.
The Progress of the United States.

BY REV. S. F. HOTCHKIN, BUSTLETON, PA.

(Bristol Meeting, July 15, 1850).

In the first settlement of this land a narrow strip along the Atlantic coast contained a few villages which held the enterprising emigrants who had come hither. The buffalo and Indian ruled the prairie. The present census is expected to show a population of between sixty and seventy millions. Last month about twenty million dollars were paid on the public debt. In the days of Penn this would have bought the whole United States many times over. According to ex-Secretary Bayard's oration on Cæsar Rodney, Penn's colony "was supposed to number forty thousand" when he died in 1718. This country was born at a time when the telegraph and steamer and railway were waiting for her, and now a woman may travel alone for thousands of miles, and the traveler finds one language, one coin, and one flag from the Atlantic to the Pacific. This extended journey is not over an uninhabited country; but well-cultivated farms also towns and villages with their manufacturing industries meet the eye on every side.

The Indian life was far more poetic than ours. The tents and the ponies, and the forests, and the curling smoke, and the Indian children were more picturesque than the sights which meet our eyes to-day. We hardly realize how long these sons of the forest tarried in what is now a settled district. Rev. Dr. Alfred Nevin, in his "Men of Mark of Cumberland Valley, Pennsylvania," states that the eminent divine, Rev. Dr. Francis Herron, in his early life, found Indians numerous near Marietta, Ohio, and camped two nights with them.

Thomas L. McKenney's "Tour to the Lakes, and Incidents of the Treaty of Fond Du Lac," gives the experience of a joint-commissioner with Governor Cass, in 1826, under the Presidency of John Quincy Adams. Here "The ranger of the western world," as Cowper would have styled him, is seen traveling westward. A safety barge, towed by a steamer, was then the
mode of struggling up the Hudson river. The barge was a fine place for eating, and sleeping. The noble Mrs. Johnson, a Chippeway Indian, who largely influenced her people in their agreement, as Mr. Cass stated, well deserves mention. In addition to this woman, who aided in the treaty, Mrs. Schoolcraft, with her silvery voice and delicate manners, and mildness, must be named as the daughter of a Chippeway mother, and wife of a distinguished traveler and author. She was the descendant of an Indian king, and drew much attention in Europe, as Pocahontas had in former days. She was educated by her devoted father. Such examples indicate the good effects of the white man's power in certain cases. The Indian war-song and love-song have ceased to echo in our woods and valleys, though the names of the ancient races cling lovingly to our streams, as if they could not bear to be altogether forgotten. Wisconsin is now forgetting its dog-trains, where a lady and child, wrapped in fur, might ride forty miles a day, while the husband guided the strange steeds. The snow-shoes and Indian-canoe and dances and glad feasts are now lacking, while the fur trade, which enriched an Astor, is largely a thing of the past.

If my hearers wish to know the condition of this country in an early day, let them step into the Philadelphia Library, and take up that folio entitled "America," by John Ogilby, Esq. "His Majesty's Cosmographer, and Geographick printer," published in London in 1671; and the quaint maps and striking pictures will draw his attention. The wonders of fish and animals, and of Indians clad in skins, roaming where now cities stand in luxury, are like a constant romance. Virginia then comprehended New England, and Queen Elizabeth's honor was commemorated all along the Atlantic shore. New Netherlands, now New York, was a part of this wide Virginia. As to climate, the old author makes a remark befitting our summer weather as follows: "There are who affirm that New England, though situated in the midst of the temperate zone, nevertheless feels both extremities of the two opposite zones, in the summer the heat of the torrid, and in the winter the cold of the frigid."

As to Indian times, Schenectady means "the first place seen after coming out of the woods." When white men occupied it the place had a double stockade, with a blockhouse at each corner,
the larger one being a church. This is now the seat of Union College, once under the care of the Reverend President Nott, and where Bishop Potter, of Pennsylvania, was once a professor. The light of literature has shined into those old woods.

Daniel Denton’s “Brief Description of New York,” in 1670, is the first description of New York and New Jersey in the English language. It describes the abundance of the country, where one may travel hundreds of miles through towns and villages and hear no complaint of want, or be asked for a farthing, while the Indians were hospitable. Beehives abounded, and this was a “terrestrial Canaan * * * where the land floweth with milk and honey.” “Peace and plenty” were everywhere visible. The doors of low-roofed houses were shut against pride and luxury, but wide open to charity toward each other or strangers. A wagon or cart gave as good content as a coach, and “home-made cloth was better than the finest lawns or richest silks.”

In William W. Campbell’s “Annals of Tyron County, New York,” or the “Border Warfare of New York during the Revolution,” we see another picture in another region, where Indian attacks kept the settlers in fear, as the thrilling stories narrate. Often however the white provoked the hostility of the Indian.

Watson, who wrote the “Annals of Philadelphia,” likewise gave the public his interesting researches in the state of New York. Here we see Henry Hudson slowly moving up the North river, which was to bear his name, in the little vessel called “The Half Moon.” In Dutch times New York city was New Amsterdam, and the place was established by the Dutch for fur trade. Later on we see a Dutch Mayor locking the city gates every evening at six o’clock, and opening them at sunrise. Mrs. Sigourney made this the subject of a poem, beginning:

“Lo with the sun, came forth a goodly train,  
The portly Mayor with his guard of State.”

In following Watson’s leading, we behold the cows in Albany with their tinkling bells returning along the grassy streets where they were permitted to spend the night. Mrs. Grant, in her memoirs of Mrs. Schuyler, describes this simple life when in this Dutch town the cows were milked at their masters’ doors. So now, every evening, the narrow streets of Nicea, in Asia Minor, contain the buffaloes driven in from the fields, as J. T.

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Bent describes the ancient city in the *Fortnightly Review*. There was a comparative equality among the inhabitants as to wealth, manners and dress. The porch, or stoop, was a gathering place of families or groups of neighbors. Sometimes the young people in winter would sit there in the evenings wrapped in furs to see companies riding down hill on their sleds.

Travel in summer was by ox-cart, or rough white-topped wagons. The buffet-car between New York and Chicago with its library and barber-shop was unheard of, and the dining-car, and a conductor with white kid gloves, and train employees in blue uniform, and a lady's maid and stenographer were not then deemed necessary to the traveler. A plush covered revolving chair was unknown in locomotion. For many years the blazed path through the forest, with its chipped trees, guided the woodmen.

Rochester, in New York, was considered a Western town, and when it had a population of 8,000 not one was a native of the place. In 1843 Abner Barlow, the first farmer to sow a field of wheat in western New York, attended an Agricultural Society meeting in his ninety-second year.

When John Quincy Adams was in New York, in 1785, it had 18,000 inhabitants, and John Jay was laying the foundation of a house in Broadway, "a quarter of a mile from any other dwelling." By God's goodness the city is now one of the leading markets of the world, and let us not forget how Christianity has aided this wonderful development, as we see its many church-spires pointing heavenward. The new world had true religion as its foundation stone while an enterprising nation like Japan is now seeking the same truth with which we started on our wondrous race. The *Indianapolis News* remarks that our three leading cities contain more people than "were in the whole country one hundred years ago."

In country districts instead of bridges, rafts of felled trees bore the moving emigrants. Neighbors were from ten to forty miles distant. New England's thrift and energy have largely settled the new West, where like rudeness was seen in the beginning.

One of the pleasant things about the first settlements in this land, was the kindness and hospitality of the Indians which were too often met with cruelty on the part of the whites. Irving's-
“Last sigh of the Moor” at Granada was repeated on many a hillside, and in many a forest, as “the poor Indian” left his favorite stream and his hunting-ground and the graves of his ancestors, as the grasping and relentless white man bade him move onward, and clear the way for the great care of human progress. It is a consolation to think that at this late day some effort is made to educate and Christianize those who remain of these vanishing tribes.

The great Erie canal was one of the vast strides with which civilization began to assert its power, and the name of DeWitt Clinton is memorable in connection with the mighty undertaking begun at a time when public spirit hardly anticipated the immense revolution which the introduction of steam was to introduce on land and sea. The gliding through meadows, and the incidents of the passing through locks, with the sinking and rising of the boat, and running under bridges were striking features of canal travel.

In old time the mail was carried on foot from New York to Albany. As to the manners of the people, Washington Irving describes the Dutch cleanliness, when the New York floors were scrubbed and strewn with sand, drawn into graceful curves by marks of the broom, and good people “rose with the dawn, dined at eleven, and went to bed at sundown.” The six o’clock dinners, and the fine carpets of the New York of to-day do not answer this description. In the desire to restore old forms of architecture and furniture, I wish that the fireplace tiles with their Scripture scenes and texts might find place, as they would be useful in impressing divine lessons on the minds of children.

The first daily paper in New York was issued by F. Child & Co. It was “The Daily Advertiser,” and began in 1785. Since the Revolution, the mail between New York and Philadelphia was carried by a boy in saddlebags, on horseback, thrice a week; next came a sulkey, and then a bag was placed on a platform on wheels, and a four-horse stage with all its grandeur followed.

When Lafayette sojourned in this country he was pleased with the simple American manners, but the fashions in dress of our ancestors were stiff. The cocked hat and wig indicate this. Young men had powdered heads. The coats had long cuffs, and
their skirts were sometimes wadded and buckram lined. Shirt-ruffles were worn, and breeches and shoes had buckles of silver or other material. Boys often had wigs. Women always wore caps, high-heeled shoes, and, in miry winter, clogs. If we were to meet such men and women now, we should be startled. In those times the manners were formal, as was also the dress. When wigs disappeared, both men and women plaited their natural hair. Sharp-toed shoes were used. Vests had pocket-flaps, and queues were worn. Ladies clothed their heads with the muskmelon bonnet, the wagon bonnet (used by the French), the whalebone bonnet, the calash bonnet, and the straw beehive bonnet. Men's boots came in after the Revolution. Umbrellas and parasols are comparatively modern. Jonas Hanway, a London merchant, was noted as introducing the use of the umbrella in London. It was at first ridiculed as effeminate. Men wore "rain coats," and women "camblets." Mere children were dressed stiffly like grown people. Old pictures show this. The house furniture was simple, and for a long time there were no stoves, but the family-hearth was a reality, and not a mere figure of speech. A delightful reality it was, as the group watched the poetic fire-light, and the young listened to the tales of the elders, of a yet older time and its joys and perils in emigrant and Indian days.

The devotion to religion, when religious service cost toil, was praiseworthy. The Huguenot farmers of Rochelle, New York, used to walk twenty miles into New York city on Saturday afternoons to attend the services in the French language at the church "Du St. Esprit," (Church of the Holy Spirit,) on the following Lord's Day.

We turn now from Watson's notes to Geikie's "Hours with the Bible," to see in that scholarly volume, how men lived in the East in ancient times, that we may draw a comparison with American settlements. The simple one-story houses, with their flat roofs and latticed windows, and the unlighted streets, where night travelers must carry lamps, display such primitive state of things in Judea as was seen in our early history.

The advance in agriculture in this country has been so great, and the means of moving grain so ample, that the question of over-production is staring us in the face. Compare the time
when the Virginia colony thought of returning to the mother country because they could not get provision here. The food, which then came from England to cheer their hearts and give them new life was returned gladly in the Irish famine and immense quantities of grain and fruit, including the luscious apple, now go abroad to fill the tables of foreigners. The elevators jutting up in our large cities tell this tale.

An illustration of modern American agriculture may be found in the fact that in Dakota there is a farm eight miles square. It is divided into sections, worked by gang-plows, with three horses, and the furrows are a mile long. Scandinavian workmen are employed; they start their plowing at four or five o'clock in the morning, and by nine or ten at night return to the point of departure, having made two furrows. There are one hundred and twenty combined mowers, reapers and binders and twenty steam threshers on the farm. The owner has his own steamer to carry grain on the Red river to Fargo. A friend of mine conversed with one who had worked on this farm, and gave me these wonderful particulars.

When we consider such signs of improvements, we may style the United States the wonder of the 19th century, though Victor Hugo said that Africa would be the continent of the 20th century.

About fifty years ago, Mrs. Child wrote her interesting letters from New York which are so full of important facts, told in charming style and enlivened by Christian sentiment—we will cull a little information from the volume. From the Bowery, which was in early days a Dutch farm, according to the meaning of the word, to Bloomingdale, was a fashionable drive when these letters were written.

The Grand Boulevard and Central Park still keep up a country look on the side of the beautiful Hudson river, but if Mrs. Childs could now ride along the ancient highway she would see many a new sight. St. Mark's Episcopal church where Governor Stuyvesant is buried, and where the old pear tree has been known as a landmark, is not far from the Bible House, Cooper Institute and Astor library, and the visitor in New York should make it one of the objects of his attention. The old style of the sacred building is maintained without and
within. The New York Historical Society's rooms are near it. Mrs. Child has some Indian reminiscences. Lake Winnepesaukey (Winnepesogges), is translated as meaning the Smile of the Great Spirit, and many such American lakes may remind us of the time at the Creation when "the Spirit of God moved upon the face of the waters," and brought order and beauty out of confusion. Some Penobscot Indians were found by our authoress in the Elysian Fields, at Hoboken, where they had pitched their tents. The lady told the dwellers in the two tents that she had eaten supper with their tribe in a hemlock forest on the Kennebec's shores, and asked if the old chief Captain Neptune was living, and inquired concerning Etalexis, his handsome and tall nephew. She recalls the fact that Benjamin West, on first seeing the Apollo Belvidere, exclaimed: "How like a young Mohawk warrior!" These young Indians were skillful in overcoming wild beasts, and the legend St. George slaying the dragon found its counterpart in their brave acts, as well as in those of the white emigrants who came into the forests after them; though in neither case may we imagine the contest prolonged for three days as in Spenser's Faerie Queene, where the noble knight is represented as thus continuing his dire combat until victory came.

The rapid advance of this country may perhaps best be seen by taking the case of an individual as the type of many. This book notices pleasantly the garden of the great seedsman, Grant Thorburn, at Ravenswood, Long Island, opposite New York, near Astoria. The horse cars now run through that district. There were nearly three thousand dahlias in bloom in this garden near the river side. The handsome country seats of Thorburn and his son were in the garden. The famous owner loved to tell the story of his youth, when he was a little Scotch lad, with "brief legs and shuffling feet," as he expressed it, on the deck of an emigrant steamer, in 1794. He helped Cato, the colored cook, prepare the potatoes for dinner, as the ship neared New York. One of the men who came out to the ship in a boat asked if there was a nailmaker on board, and as that was the lad's occupation, with a sixpence in his pocket, and a nail hammer as personal property, he began a successful career in this land of wondrous individual as well as national development.
I have turned to Grant Thorburn's biography to look over his own descriptions of early life in New York. This representative emigrant, who was known in literature as Lawrie Todd, began married life in a room six by twelve, containing "a bed, a pine table worth fifty cents, three chairs, a soup-pot, tea-kettle, six cups and saucers, a griddle, frying-pan and brander." The faithful Christian wife had refused an offer of marriage from a comparatively wealthy man to share poverty with her beloved husband. The happy couple had what they thought needful, but carpets and brasses and mahogany and servants and wealth came to Thorburn afterwards. They were a Godly pair, and began the new life with a prayer, and God's blessing attended it.

In Henry Graham Ashmead's "History of Delaware County," is a description of one phase of early housekeeping which women may be thankful is a record of the past. Candles were made with huge kettles of tallow hung by a crane over burning logs, while long poles rested on the seats of chairs. Tow strands were used before candle wicks were invented. The candles were placed in the garret to dry and harden. The kerosene and gas and electricity of the present time have driven out such tasks. The old picture of country worshipers going to service at early candle light, carrying their candles with them to light the church, is a pleasant one.

In Mrs. Kirkland's "New Home—Who'll Follow?" there are somewhat dramatized illustrations of Western life in the early days of Michigan. Mrs. Kirkland was a sister of Goodrich, the Peter Parley so familiar to the boys and girls of a former day. In her travels she represents vividly the trouble of finding proper sleeping arrangements in small houses, and the rude manners of the new country. The borrowing of many things, where household utensils were scarce, was a constant trouble; though when one neighbor is said to have sent to borrow the baby of another, it was a pretty compliment, and one which sometimes is given in an Eastern home. A baby shoe is said once to have made a pleasant excitement in a mining camp, and the baby is met with a smile in all lands.

Dickens, in Martin Chuzzlewit, has described the early condition of Cairo, in Illinois, in a satirical way.

I well recollect years ago going several miles from Chicago
to the sale of lots, and while it seemed strange to expect large growth at such a distance from the Western metropolis a citizen of Chicago informed the crowd that they were making history, and certainly he was right. Chicago and her suburbs have made as wonderful a history as any other city in the world. In Carnegie’s “Triumphant Democracy” we read that in 1840 the population of Chicago was 4,500, while now the Queen of the West leads the world as a lumber and a provision market.

In 1682 the population of the town of New York was over 2,000, besides the slaves, and now it is pushing along on the second million. In April of this year (1890) there arrived in the United States over 64,000 emigrants.

During the ten months ending with the close of last April, our exports were over 747,000,000 dollars. This amount of money would have bought the old colonies many times over.

One thing which has contributed to the progress of the United States has been its comparative freedom from wars. The English member of Parliament, James Bryce, in his extensive work “The American Commonwealth,” says: “Despite the admiration for military exploits which the Americans have sometimes shown, no country is at bottom more pervaded by a hatred of war and a sense that national honor stands rooted in national fair dealing.” He adds that most European nations of like strength have in past times abused their power.

The religious sentiment of the country has contributed to this peacefulness. The advance in religious thought is shown in the splendid churches which bless our land. When Henry Ward Beecher preached in the second story of an academy in Indianapolis, at his first settlement, in a room which held “scarcely more than one hundred,” he was the precursor of those clergy who should see the Lord worshiped in the beauty of holiness in grander buildings. That impressive sermon of his which was the first one to that small congregation was to be followed in Brooklyn by others which should affect thousands. The pleasant services in the “semi-subterranean” lecture-room in the new church which arose in Indianapolis with its “glorious scenes” of spiritual life, fostered by abounding labors and prayers, evinced the fact that spiritual progress is to be reckoned among the sources of material development.
Literary progress must not be omitted. In Rev. Rufus W. Griswold’s “Curiosities of American Literature,” we can see the wondrous accounts of early travels in this new and strange land. Cotton Mather and the Bay Psalm Book and the noble work of the devoted missionary Elliot in the translation of the Bible into the Indian language are treated of. The Indian Bible may be seen under a glass case in the Ridgway Library. A copy of one edition is worth hundreds of dollars. Mrs. Bradstreet, and Roger Williams, and William Penn, and Governor Wolcott, and Nathaniel Ward, and Phineas Rivington follow as prose and poetry, succeeded each other, and Revolutionary ballads lay open the heart of the people. Hopkinson’s “Battle of the Kegs” is one of the liveliest of these ballads. Mather Byles, and Joseph Green, and Timothy Dexter, and Rev. Drs. Dwight and Mayhew, and Mr. Dennie, and Robert Treat Paine, and Joel Barlow, and the Philadelphia school-master, John Beveridge, who wrote Latin poems, are noticed in this work. In later years, we may add the genial Irving, and the vivid Cooper, and the historian Prescott, and the poets Bryant and Whittier and the humorous Saxe, and Longfellow, who enlivens farmhouse and city home with pure and sweet strains. In theology, Jonathan Edwards made this world famous in the old country; and many have succeeded him in the simpler mode of sermonizing in which tens of thousands of American clergy instruct their flocks every Sunday. In light literature, Poe, and Hawthorne, and Mrs. Stowe, and General Wallace have done good work; and American books have gone to foreign lands. Good Dr. Newton, of Philadelphia, wrote wonderful sermons for children, which have been translated into various languages, and are blessing the earth.

Literature comes through education, and the school-house, college and theological seminary, and law school, and medical college, have done their work well here. The old rude school-house has given place to the artistic and luxurious building and the children have comfort of body as well as pleasure of mind.

In this review of prosperity we need to thank God that the prediction of the prophet Amos concerning another land seems applicable here, as “the plowman” overtakes “the reaper, and the treader of grapes,” the sower of the “seed.” As we think
of the wilderness overcome, and the thousand blessings of civiliza-
tion, let us remember the teaching of God by the mouth of
Moses, that wealth is not to be ascribed to our “power” or “the
might of” our “hand” but to the gift and established “covenant”
of the “Lord” our “God.” By his power goodly cities and
powerful governments arise; and if the people forget Him their
power vanishes by the breath of His displeasure. Let us then,
as individuals, and as a nation, seek to walk in His ways, that
He may continue to direct our steps in the paths of peace and
happiness and prosperity, as He guided our wandering fathers.
Imagination fails to paint the glories of the coming time, if
such faithful service is rendered unto God, and such blessings fol-
low as have already been the lot of this favored land, which has
dwelt under the care of the Lord, so that we look back with the
Indian to the smile of the Great Spirit as resting on our soil
and brightening our waters.

Loganian Lands in Bucks County.

BY JOHN L. DUBOIS, DOYLESTOWN, PA.

(Doylestown Meeting, Jan. 20, 1891).

In 1747 James Logan, a citizen of the Province of Pennsyl-
vania, owned a tract of land in Solebury township, Bucks county,
containing about 612 acres. This land is situated on both sides
of the Lahaska turnpike, about two miles from New Hope.
James Logan conveyed it to Jacob Dean and Jonathan Ingham
in two parts. These two tracts take their names from the origi-
nal tenants and are known as the Dean and Ingham tracts of
Loganian land.

Now as to the Ingham tract: On the first of May, 1747,
James Logan, by his deed or indenture, granted a part of the
above tract containing 409 acres and 66 perches to Jonathan
Ingham, his heirs and assigns, to hold the same from and after
March 1, 1754, for the term of seven years, at the yearly rent
of £21 sterling in English money, or in foreign good coined
silver or gold equivalent to the same “on the first day of March
in every year for the full term of seven years; and from the
expiration of the said seven years for the full term of one hun-
dred years the next ensuing, at the yearly rent of £25 ster-
ling in money aforesaid on the first day of March; and after the
expiration of the term of one hundred and seven years to wit:
On the first day of March, 1861," the deed provided "That
the said tract of land, with all the improvements thereon, was
to be valued by four judicious and impartial men, to be in-
differently chosen by the heirs and assigns of the said James
Logan of the one part, and the executors, administrators and
assigns of the said Jonathan Ingham of the other part, and by
how much the true value of the said land and improvements
shall in the estimation of the said four persons exceed the rent
herein reserved one full half or moiety of such excess shall be
added to the said rent herein reserved and from that time become
a new rent, and shall be yearly yielded and duly paid to the heirs
and assigns of the said James Logan by the executors, admin-
istrators or assigns of the said Jonathan Ingham on the first
day of March yearly forever; and in the like manner the like
proceedings shall be renewed at the expiration of every 121
years forever thereafter."

The deed also prohibited the tenant from cutting off more
than three-fourths of the wood, the other one-fourth being re-
quired for a supply of "fencing and firing." Subsequently, to
wit, on May 5, 1747, a supplemental deed was executed by the
same parties for the purpose of correcting an omission in the
former deed. By this deed, James Logan reserves to himself,
his heirs, and assigns "one full moiety or half part of all such
copper or lead ore as shall at any time be found after the said
first day of March, 1753, within the bound of the within granted
land with full privilege of his and their walkeneys at all times
hereafter to view the said land, to hold the said moiety of such
copper or lead ore to the said James Logan, his heirs, and as-
signs to their own proper use and behalf forever." In 1760
the heirs of James Logan granted the rent reserved by the deed
of May 1, 1747, to certain persons in trust for the Loganian
Library, Philadelphia, excepting, however, the right of James
Logan and his heirs, to "all the mines or shares of mines on the
said tract. The Library Company, of Philadelphia, is now the
trustee of the Loganian Library and in that capacity entitled
to the rents reserved in the deed from James Logan to Jonathan Ingham.

The term of 107 years expired March 1, 1861, but in consequence of a difference of opinion between the Library Co., and the tenants, as to the principle on which the valuation of the tract should be made so as to fix the rental for the term of 121 years, it was delayed until the question could be adjudicated by the Supreme Court. That Court decreed that the valuation mentioned in the deed is of the fair market value of the fee simple of the tract of land conveyed by the said indenture with the improvements therein, free from all incumbrances and not of the annual net value of the said tract of lands and improvements, and that the Plaintiffs are entitled to have one moiety of the excess of the interest at six per cent. upon the said valuation of the fee simple of the said tract of land and improvements to be made as aforesaid at the expiration of the said term of 107 years over and above the present rent of twenty-five pounds sterling added to the said rent to become a new rent for the period of 121 years from March 1, 1861. And further that the parties should each choose two judicious and impartial men to make such valuation. In pursuance of this decree the Library Co. in beginning of 1862 selected David Landreth, of Bucks county, and Charles H. Murheid, of Philadelphia, and the tenants John Blackfan and Stacy Brown, of Bucks county, who personally examined the land and heard the parties together with such persons as they saw proper to bring before them to give their opinions in regard to its value. In consequence of a difference of opinion the referees did not then agree. The valuation however by the assent of all the parties interested was assessed at the sum of $22,500, the Library Co. having agreed to release the restriction in regard to clearing the woodland. This valuation made the annual rental of the 409 acres and 66 perches for the term of 121 years, $730.55. It is on this tract that the celebrated Ingham spring gushes forth, which furnishes the valuable water power enjoyed by New Hope. The counsel for the Library Company were: Peter McCall, of Philadelphia, Charles E. DuBois and Hon. Richard Watson, of Bucks county; and the counsel for the tenants were: Hon. M. Russel Thayer, of Philadelphia, and Hon. Thomas Ross, of Bucks county.
As to the Dean tract. On May 26, 1747, James Logan granted to Jacob Dean, his heirs and assigns forever, the residue of the tract containing 202 acres and 82 perches. This part of the tract is also situated on the New Hope turnpike and includes the hamlet known by name of Paxson's Corner. There are upon it several limekilns, besides quarries of excellent limestone.

By the terms of the deed this tract was granted to Jacob Dean, his heirs and assigns, for the term of seven years, commencing on March 1, 1754, at the yearly rent of "ten pistoles in fine coined gold weighing at least four pennyweights and seven grains per piece, or in other good coin silver or gold equivalent to the same," payable on March 1st of every year; and from the expiration of the said seven years for the full term of one hundred years at the yearly rent of "ten pounds sterling in English money as the same passes in England or in foreign good coined gold equivalent to the same," payable on the 1st of March yearly, the first payment to be made March 1, 1761. The deed also contained the same clause in regard to the valuation of the land at the expiration of the 107 years as the deed from Logan to Ingham above recited. It also contained a similar restriction in regard to cutting off the wood which, however, with the exception of 8 or 10 acres, had been cut off many years ago by former tenants. It further contained the same reservation of the right of James Logan and his heirs and assigns to the profits of one half of the copper and lead which might be found on the premises. And also subject to the privilege of Logan, his heirs and assigns and their "walkeney" of viewing the said land.

The term of 107 years having expired March 1, 1861, and the Supreme Court having on the case of the Ingham tract settled the principles of law governing the valuation, the Library Company of Philadelphia who succeeded to this estate of James Logan, selected David Landreth, of Bucks county, and Charles H. Murheid, of Philadelphia; and the tenants William T. Rogers and Benjamin S. Rich, of Bucks county, referees to determine the valuation of the tract. These gentlemen met beginning of 1862 and having viewed the premises and some of the adjacent estates adjourned to meet in Doylestown February 25, 1862; at which time they assembled in the court room and heard the
testimony of witnesses in regard to the value of the land as defined by the Supreme Court.

There was considerable difference between the estimates of the witnesses on the part of the company and those of the tenants. Some of the former estimated the land worth $70 per acre while the tenants’ witnesses generally valued it at from $40 to $45 per acre. Much evidence was adduced on both sides both of a parol and documentary character. After a tedious session the referees adjourned to meet in Philadelphia at the office of Mr. Murheid on the 27th of March, at which time they determined the question submitted to them and assessed the value of the land known as the Dean tract at the sum of $45 per acre. By this assessment the annual rent which the tenants of the Dean tract will be required to pay the Library Company for the next 121 years commencing March 1, 1861, will be $292.20. The counsel in this case were Peter McCall, C. E. DuBois and Richard Watson for the Library Company, and T. & H. Ross and George Lear, for the tenants. The present counsel for the Library Company is the reader of this paper and he collects from the tenants of the Ingham and Dean tracts the annual rents amounting as above stated to the sum of $1022.75.

The present tenants are as follows: Alexander Cathers, D. B. Smith, Charles McDonald, T. T. Eastburn, Eastburn Reeder, Elias Paxson, J. Naylor, Harriet Shepherd, Cress Fell, T. T. Pool, Mrs. A. J. Beaumont, Amos Johnson, J. B. Thompson estate, Josiah B. Smith, Mrs. George H. Beaumont, Deer Park Association and Charlotte Breban. At first the Library Company paid all the taxes assessed on the real estate. They did this voluntarily, not being legally required to do so. Afterward they paid half of the taxes and the tenants the remaining half. Now the tenants pay all the taxes, they being the owners of the fee the taxes fall legally upon them. The rents in arrear can be collected by the legal process mentioned in the deeds, by distraint, etc. When any of the land is sold the purchaser takes it subject to the Loganian rent, even if it is a judicial sale. The tenants have generally been prompt in paying the rents to the Library Company, and the directions in the deeds have always been carried out. Whether these lands in some way will ever be freed from what is called the Loganian rents no one can now tell—the future will determine it.

BY DR. WILLIAM J. HOFFMAN, WASHINGTON, D. C.

(Doylestown Meeting, January 20, 1891).

Although the antiquities and Indians of the United States have for many years occupied the attention of anthropologists, both in this country and abroad, it is only a few years, comparatively speaking, since anthropologic research has been scientifically conducted so that in the light of more recent discovery it is not at all surprising that many of the old theories are entirely discarded and constant antagonism met with from those who had based their beliefs upon imperfect, or even erroneous, statements of earlier writers.

At the present day, however there are various specialists in the several divisions of the science of anthropology who are steadily collecting from original sources all available information for ultimate elaboration and publication, whereby a vast amount of valuable material concerning the languages, customs, sociology and mythology of existing tribes will be permanently preserved.

It is difficult, at this late day, to obtain satisfactory information relative to any pre-Columbian history, and impossible to decide conclusively whether the Indian was autochthonous or not. The comparison of languages appears to be one of the safest methods of detecting relationships between peoples of different countries, and as there has yet to be found a single instance in which linguistic affinity can be conclusively established between any tribes of North America and of the old world, our natives stand practically isolated. This statement brings us to the first of a series of common, though erroneous, beliefs.

Instead of there being but a few prominent tribes and languages as is generally supposed, there are about two hundred and twenty-five, grouped under fifty-eight linguistic families. Some of these families are represented by but a single tribe and language, as shown by the Zuni, and the Tonkaway; while
others may embrace a great number of tribes, as was the case with the Algonkian family which, with the exception of the Iroquoian, embraced almost every tribe from Nova Scotia to the James river, and westward to the country of the Blackfeet, in Montana; or, a linguistic family may be represented by widely separated tribes, as, for instances, the Athabascan, of which the Kenai are in Alaska, the Chippewayan in British America, the Rogue rivers in Oregon, the Hupa in California, the Navajos in New Mexico, the Apache in Arizona and the Lipans in Chihuahua.

The impression obtains that Indian languages are limited as to the number of words, and that conversing in certain languages, the speaker, is compelled to accompany his words with gesture signs to make himself understood. Statements to this effect are made by various writers when alluding to the Arapaho! This language is one of the Algonkian family, and consequently presents all the radical features, syntax, etc., of almost any other language of that family, so that an Arapaho would meet with but little difficulty in acquiring Cheyenne, Blackfoot, Shawnee, Delaware, or any other language of that family. But if he were desirous of learning the languages of other linguistic families, new radical vocabularies would first have to be mastered, after which would appear the real difficulties in the shape of verbal forms, inflexions, the prefix, suffix or incorporation of pronouns, a new syntax, and many other things that must of necessity be kept in constructing the phrase or sentence it might become necessary to express.

Indian languages are not so limited to a meagre vocabulary as many authors would have us believe. The Dakota language contains over twenty-five thousand words; the Choctaw furnished the late Reverend Byington about seventeen thousand words for his translation of the Bible into that language.

The mere collection of a vocabulary is not the investigation of the language; sentences and texts must be dissected and analyzed, and it is only by this process that the real structure, and the difficulties become apparent. A Greek verb is capable of thirteen hundred forms of conjugation in its various modes, tenses, person, etc. A Tuscarora verb furnishes at least nineteen hundred variations, and a Mohawk will reach even to two
thousand. The dual form also exists, as "He" they, and "She" they. But with all these intricacies the verb to be does not appear in any language, as we understand it in English, but there are forms substituted which answer the purpose.

Through what processes these languages have become so highly developed and differentiated it is impossible even to conjecture.

Of the numerous theories proposed to account for the peopling of America by immigration from across the Atlantic, none has borne the test.

The most plausible theory, and one that is more generally believed, is that the aborigines are the descendants of people who had in remote times crossed over from Asia into Alaska. Upon an examination of the tribes of Alaska, we find the coast line occupied by Innuit or Eskimo, while the interior is thinly populated by tribes of the Athabaskan linguistic family, already referred to. The language of the Innuit is totally distinct from Tschukchee of the Kamtschatka side, and there yet remains a small colony of people resulting from the intermarriage of Eskimo, with Tschuckchee, who had been transported thither by the Russians, solely for the purpose of being employed by the fur hunters. No independent or voluntary intercourse is known to exist between the natives of the Asiatic and the American sides of the strait.

The only other reasonable theory respecting the peopling of America, and one which is worthy of careful study is that the original immigrants crossed the Pacific ocean, landing possibly, somewhere in the vicinity of Peru. This theory is based upon a variety of reasons, the most conspicuous among which is the fact that in former times the Pacific ocean was more thickly studded with islands, as is verified by deep sea soundings; the fact that the Polynesians are accustomed to make long journeys in their canoes—authentic instances being recorded where journeys of from fifteen hundred to two thousand miles were made, simply for the pleasure of visiting acquaintances; and also because the most highly developed architectural and other remains are found in Peru, gradually becoming less important as we pass northward through Central America, Mexico, and into the United States.
The Hon. Horatio Hale, at the Berlin Congress of Americanists, in 1888, treated of the subject "Was America peopled from Polynesia," and remarked that "In attacking this problem, we are met at the threshold by what seems, at the first sight an enormous and almost insurmountable difficulty. This obstacle is found in the astonishing number of totally distinct languages which are spoken in the region bordering on the west coast of America. To appreciate this difficulty, we may contrast it with the simplicity of the problem which encountered those scholars who, in the last century, had to inquire into the connection between the Polynesian islanders and the races of eastern Asia. Here the number of continental languages was small and several of them, composing the monosyllabic group, were so utterly alien in character to the Polynesian tongues that no connection with them could reasonably be imagined. The comparison was practically narrowed down to some five or six idioms, the Malay family, the Corean language, the Japanese, the Ainu, and possibly one or two northern tongues. In making this comparison, the resemblances between the Polynesian and the Malayan idioms became so instantly and decisively apparent that no doubt as to the conclusion could be felt by any scientific student of languages.

On the American side, all is different, we find a long stretch of sea-coast, extending from north to south, more than seven thousand miles, and inhabited by many linguistic families, speaking several hundred languages. Not one-half of these have been studied grammatically, and of the rest we have merely vocabularies. This circumstance, while it might seem to lighten the labor of the comparison, would at the same time leave it imperfect and inconclusive. Therefore, more cautious inquirers have reserved their opinion in regard to this supposed migration until it can be based on the only evidence which in such a question is decisive—that of linguistic affinity.

Another prevailing error concerns the customs and social condition of the several tribes. They are not all on the same plane of intellectual development, and their condition and progress is governed, to a great extent, by their environment. While some are practically builders of stone houses, and agriculturists—to a certain extent—others are broken up into small bands and maintain a wretched existence by subsisting upon the
most loathsome food. To these the term “digger” has been applied, and under this indefinite designation may be placed almost fifty different tribes on either side of the Sierra Nevada, though in reality the true digger is the Bannock and several neighboring allied tribes, who subsist to a great extent upon the Camas root and Tuckaho or Indian bread, both very palatable substances.

Of all errors, that pertaining to the gradual extinction of the Indian is the most widespread. The fact is, that the Indian population is on the increase and has probably always been so. There are numerous reasons for an error like this to gain credence, among which may be noted 1st, the unconscious, or careless, exaggeration of the population of tribes when they were first met with; 2d, false statements of the Indians themselves that they might be considered more powerful and influential than they actually were; 3d, the enumeration of brands and tribes under different, though synonymous, terms; 4th, the disappearance, or non-existence, of tribes mentioned in early works.

The traveler Catlin announced in his letters dated 1839, “The Indians of North America were sixteen millions.” De Tocqueville remarked “there is no instance on record of so rapid a destruction,” and Hubert H. Bancroft, in his “Native Races,” after philosophizing that “the intercourse of civilized with savage people results in the disappearance of civilization, or the extinction of the barbaric race,” bewails “all the millions of native Americans who have perished under the withering influence of European civilization.” Such statements are constantly met with, and considering the character and prominence of the authors are readily accepted.

Since careful enumeration of the Indians has been made at stated intervals in connection with the National census, as also the lists of families in possession of Indian agents, upon which are based the issue of rations and annuities, we find a gradual, though positive, increase in the native population, i.e., taken as a whole. It is true that some tribes are gradually becoming extinct, though it is in some instances partly accomplished by intermarriage with whites, or other Indians; partly through disease, etc. The names of some tribes have disappeared from literature on account of such tribes becoming incorporated with
other and more successful bodies, through which means the new-comers adopt the language, dress and customs of the adopting ones.

Not many years since, when less was known of the numerous bands of "Prairie Indians," the number of people supposed to subsist almost entirely by hunting was largely over-estimated. One illustration will suffice: A "scientific" traveler met with the Comanches, and in due time learned from them the names, and numbers of the different tribes by which they were surrounded. The country to the north, it was ascertained, belonged to a tribe which the Comanches designated a Shir-ri-di-ka—dog-eaters, the population being given at about 5,000. When this traveler arrived in the country of the Arapaho, he failed to find there the Shir-ri-di-ka, but in their stead a people who gave their tribal designation as Arapaho, and again the population was noted. Upon leaving the Arapaho country and entering the territory of the Dakota, inquiry elicited the statement that to the south dwelt the Maq-pl-a-to—Blue skies, this being the Dakota word applied to the Arapaho. In this manner one tribe figured under three distinct terms and a proportionately increased census.

There are some interesting facts connected with several remnants of tribes. Some, in California, are at this day represented by but two, or perhaps three, full-blooded members. The last full-blood Tutelo died several years ago, in Canada, and the two or three surviving mixed-bloods are unable to speak that language. The Tuleares, in the southern portion of California, number about 600 souls, and in the year 1883 there were six deaths and seven births, an increase of one. The Indians constituting the Dakota nation, number about 40,000, while the total Indian population of the United States, exclusive of Alaska, reaches a total of about 265,000.

Much might also be said concerning the "Mound Builders," who are generally supposed to have been "an ancient race of high culture," when in reality they were merely the immediate predecessors and progenitors of the modern Indians who, at the time of their discovery, were found occupying the mound areas. Excavations of hundreds of mounds have yielded many relics of European manufacture clearly indicating that many of the
mounds were constructed after the advent of the white man. Some of the relics thus far recovered consist of coins, medals, sleigh-bells, scissors, brass pins, Venetian polychrome beads, pipes, portions of firearms, bayonets, swords, etc. Further research will undoubtedly bring to light more interesting results.

The current assertion that the Indians believe in one Supreme God is utterly without foundation. Primitive man fills his world with the multiplicity of spirits, both good and evil, and although there are apparently chiefs of both classes of these mythic beings, neither is supposed to be possessed of supreme power and freedom of action. These Gods and demons, for such they may be termed, are limited in their ability to perform certain acts only, which expressions of favor or antagonism to the Indian become apparent to him in a variety of ways. The Thunder God brings rain in the spring, whereby edible and medicinal plants are revivified. The Thunderer is supposed to be a huge bird, the movement of whose wings causes the storm, and whose voice is heard in the accompanying thunder and lightning. The Bear spirit is one of the most powerful deities, and is favorably disposed toward man in aiding him in the accomplishment of his desires. So with all other spirits or manidos. The favor of one or more manidos must be invoked by making offerings, prayers or supplications, and by fasting; and if the anger of a malevolent spirit is to be averted, the aid of a more powerful and benign spirit must be secured to counteract the power of the former.

As the gift of successful invocation is possessed by but a few, such persons are looked upon as shamans, sorcerers, or priests, commonly though erroneously designated as medicine men. These shamans constitute a regularly organized society, known as the Grand Medicine society, in which are preserved all the ancient ritualistic traditions of the Indian cosmogony and genesis. At the preparation of and initiation into this society of candidates, portions of this ritual are dramatized and the ceremonies are of a sacred and profoundly impressive character. This is termed by the Indians their religion and their adherence thereto is the chief reason of their disinterestedness in or non-adoption of the Christian religion.

Every Indian in early life goes into a secluded place to fast
for an indefinite number of days, until in his ecstatic delirium he perceives some animate form, which he believes to be his guardian spirit or tutelary daimon. The dreamer then prepares a small effigy or imitation of this form, and wears it about his person as a charm, fetish or amulet, and when occasion demands he makes offerings to the spirit so symbolized, for aid in whatever project he may have nearest at heart.

It is true that there is a universal belief in being designated as a Great Spirit, but, as I have just remarked he is not the spirit of infinite power, recognized by civilized man and believers in the Christian religion as God.

Deluge myths, met with among nearly all of our native tribes, have not been transplanted from the Orient, but had their origin in the localities in which they occur. Some of these myths relate to struggles between good and bad spirits, when, to aid the former, the Benign Spirit caused the water to cover the surface of the earth so as to subdue or destroy the malignant beings. In other instances the Indians assert that according to the stories of their ancestors, the water at one time had covered even the highest mountains.

Indians are aware of the effects of aqueous erosion and the consequent stratified deposit of sand, gravel and boulders so long as it pertains to the level surface of the country and water courses; but when such deposits form the surface stratum of a hill or mountain top, his ignorance of geology, and therefore the cause and effect of upheavals, will invariably lead him to suppose that the water had reached that altitude, instead of the mountain being formed after the deposits had been made in past ages.

All phenomena and abnormalities are explained by myths, and in conclusion I may refer to the origin of the Sierra Nevada, as explained by the Wintuns of California. They have observed that when a mole burrows beneath the soil there appears upon the surface a slight ridge; in a similar manner were formed the immense mountain ridges, constituting the Sierra Nevada, by a large mythic mole which burrowed under the earth from north to south. Equally curious explanations are given to account for the reason why the beaver has a bare flat tail; why the meadow lark has a yellow breast; the panther a long tail and the rabbit
a short one; and also why the latter has long ears, large eyes, and a slit upper lip. But to enter upon these details would carry us into the domain of Indian philosophy and mythology which would be inappropriate at this time.
BUCKS COUNTY HISTORICAL SOCIETY.

LIST OF MEMBERS. CORRECTED TO AUGUST 1, 1908.

Those marked thus * are deceased; marked thus ** are honorary life members; marked *** were honorary life members now deceased.

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