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MORAVIAN DIARIES OF TRAVELS THROUGH VIRGINIA.

Edited by Rev. William J. Hinke and Charles E. Kemper.

[Rev. William J. Hinke, the translator of the diaries presented in this issue of the magazine, was born March 24th, 1871, at Dierdorf, Rhine province, Germany; attended the gymnasium at Elberfeld from 1880 to 1887, and came to America in November of the latter year. Graduated from Calvin College, Cleveland, Ohio, in 1890 and was instructor in Latin and Greek at that institution 1890-1892. Graduated from Ursinus Theological Seminary, Collegeville, Pennsylvania, in 1894, and spent a year in post-graduate work at Princeton Seminary. He is at present Assistant Pastor of Salem Reformed Church, at Philadelphia, Pennsylvania, and holds the professorship of Old Testament Language and Literature in Ursinus Seminary. Mr. Hinke has contributed numerous historical articles to the "Reformed Church Messenger" and, "Reformed Church Record," and edited the "Goshenhoppen Church Record, 1731-1761, in the Perkiomen Region," and the "Neshaminy Church Record, 1710-1738," which appeared in the Journal of the Presbyterian Historical Society. He is also Editor-in-Chief of the "Minutes and Letters of the Reformed Coetus of Pennsylvania, 1747-1792,"]
which is now in press, and is the author of the "First German Reformed Colony in Virginia, 1714-1750," which is now running in the Journal of the Presbyterian Historical Society, Philadelphia, Pa.

Mr. Hinke is an untiring student of the history of the Colonial Germans in the United States, and his investigations of the records relating thereto are worthy of all praise. It is believed that the researches of Mr. Hinke throw much light upon the history of the early Germans in Virginia.

Mr. Charles E. Kemper, of Washington, D. C., a member of the well known Virginia family of the name, has long been an earnest and critical student of the history of the Germans in Virginia. Of German descent, and born in the section in which so many Germans settled, he has had unusual opportunities of acquiring a thorough knowledge of this important element of our population, and has been well qualified to make use of them.

The diary of these brave and pious Moravians, with its vivid picture of the western portion of Virginia, almost at the period of its first settlement, is a most valuable contribution to the history of the colony.

The Virginia Historical Society is greatly obliged to Messrs. Hinke and Kemper for the present publication and for other favors which have been promised.—EDITOR.

We herewith present a number of diaries which are preserved in the extensive archives of the Moravian church at Bethlehem, Pa. As they are of special importance for the history of the German settlements in Virginia, it may be of interest to present a few facts which will explain under what circumstances these travels were made.

When Count Zinzendorf, the founder of the Moravian church, arrived in Pennsylvania, in December, 1741, he found a large number of sects without any order and organization. Hence, he started a movement looking to the union of all Protestant denominations, in which the members of each, without giving up their peculiar denominational doctrines and usages, might live and labor together in a higher unity of the Spirit. He called this movement "The Congregation of God in the Spirit." Under its supervision twenty-seven Union Synods (called
"Pennsylvania Synods") were held during the years 1742-1748. At first the various denominations were largely represented, but when it was found out that the influence of the Moravians was predominant, most of the other religionists withdrew. Those who remained, although forming for a while a distinct element, ultimately entered the Moravian church, when it was fully organized as a separate denomination in the twenty-eighth Synod, held in Bethlehem, October 23-27, 1748.

These Pennsylvania Synods carried on a most varied activity. They founded numerous congregations and maintained day schools and boarding schools at ten different places in Pennsylvania. They sent missionaries to the Danish West Indies to labor among the negroes, and to the States of New York and Connecticut to labor among the Indians. When the Indians were expelled through the hostility of the white settlers, a new Indian settlement was begun at Gnadenhutten, at the junction of the Mahony creek and the Lehigh river.

But perhaps the most important work was done by a large number of itinerant missionaries, who traveled through all the middle colonies to preach the gospel to German settlers of whatsoever denomination, who were willing to hear them.

Beginning with 1743, these missionaries visited Virginia repeatedly. Their diaries, which are now published for the first time, give us the most valuable and detailed information about the German settlers in Virginia.

EXTRACTS FROM THE DIARY OF LEONHARD SCHNELL* AND JOHN BRANDMUELLER † OF THEIR JOURNEY TO VIRGINIA, OCTOBER 12–DECEMBER 12, 1749.

[The beginning of the diary, covering the journey from Bethlehem to Monocacy, has been omitted.]

On October 26th, I started out with Bro. Brandmueller, after


†John Brandmueller, born November 24, 1704, at Basle, Switzerland. Came to America with "The First Sea Congregation." Ordained by
having commended our friends, Bro. Rosen and wife [the Moravian missionary at Monocacy, Md.], to the protection of the Lamb. * Towards noon we visited Frederick Ohnsell, who loves the Brethren, although he has had no intercourse with them.

From there we went to an old man at Fredericktown [Md.] who was very kind.

Towards evening we came to George Gumpf, with whom also Jacob Weller and his wife, and Adam Gamb were staying.

In the evening I conducted a song service, at which several new comers were present. I also baptized, at the same time, the little daughter of Bro. Gumpf, Dorothea. We felt at home in this house.

On October 27th, we continued our journey over the Canagetschick [Conococheague] Mountains, and the Antidum [Antietam] River, and came to Jonathan Haeger [the founder of Hagerstown, Md.,] who received us very kindly with a kiss. We passed the night with a Swiss, Peter Reusch, who received us well.

On October 28th, we went to Haeger's, where we passed the Sabbath quietly.†

On Sunday, October 29th, I preached on the "Canagetschick," in Haeger's house, with a feeling of blessing. After the sermon we traveled a little farther, and a smith, Hackemeyer, took us on horses through the "Canagetschick." We stayed over night with Henry Wehr, a countryman of Bro. Gottschalk.‡

We slept near the fire, passing the night uncomfortably. It is a poor family.

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* A favorite Moravian term for Christ.
† The Moravians observed at first both the Jewish Sabbath and the Christian Sunday.
‡ Another Moravian Missionary, of whom a diary will be presented later.
On October 30th, we started early and came, in the forenoon, to the Potomac River, where we breakfasted with Isaac Gerison, a cousin of our Bro. Gerison. A fried squirrel, which was placed before us for the first time in our life, tasted well. Then, we traveled, with a light heart, some twenty miles up along the Potomack, wading through the “Licken Creek” [Licking Creek] and leaving “Long Island” at our left. On our way we came to a German house, where we found the whole family clothed in Indian fashion. The woman complained that they had not heard a sermon for five years. A boy took us with a horse through the next creek, called “Knattewe” [Conotowans Creek].

In the evening we arrived, cheerfully, at the house of Carl Bock, with whom we stayed over night. An English schoolmaster was also there who was especially friendly, because Mr. Monday † had promised to assist him in getting his son to Bethlehem where he could study Latin without any expense to him. I gave him more correct information. Otherwise there was much confusion in the house during the whole night, because all kinds of young people were there, among whom whiskey circulated freely.

On October 31st, we passed no house for thirty-five miles, but indescribably high mountains. We started early, having some “Jahny cicks” [Johnny cakes] in our knapsack. The mountains which we had to climb, especially the steep ascent, made me so weak that I soon gave out, but the Lamb blessed the drops which I took with a drink of cold water from the creek, so that I felt strong again. Thus we continued our journey over the high “German Mountain,” through the “Fifteen Mile Creek,” and came, in the afternoon, to “Leonhardt’s Spring.” Here we refreshed ourselves and ate our “Jahny cakes.” Then we hurried on, and after passing safely through two creeks, [Evitts and Wills Creeks, near Cumberland, Md.]

* Probably Captain Nicholas Garrison. See A. Reincke, Register of the Members of the Moravian Church, 1727-1754. Bethlehem, 1873, p. 55. Note.

† Major Monday, a friend of the Moravians at Monocacy.
we came to Colonel Crissop,* at night, pretty well tired out. He received us very courteously. He asked at once whether the Brethren had received his letter which he had sent to them through his son. He referred to several tracts of land which the Brethren might buy. Several other people were with him, a gentleman from Maryland and a servant from Virginia, to whom he gave all kind of good information about Bethlehem, and also about the conversion of the Indians.

On November 1st, Colonel Crissop told us yet many things about the good sections of land that could be had. He also showed us on a map where the Six Nations live. We traveled from Mr. Crissop over the North Branch, and in the afternoon came to Urban Kraemer. As he was not at home, we crossed the South Branch and came to the place of a Hollander, Peter Peterson, where we stayed over night.

On November 2nd, as on the "Elders' Festival" [an important Moravian festival] we intended to remain quietly at one place for the whole day, but as we found no good place to lodge, we traveled the whole day up along the South Branch, thinking meanwhile of our dear Bethlehem.

Leaving the mountains on our right-hand, we passed the place where the Mohawk and Catawba Indians fought a battle.†

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* Colonel Thomas Cresap, who came to Maryland from England in 1686, then aged fifteen years, and died at the age of 106. He was active in the French and Indian wars, and was the father of Captain Michael Cresap, the alleged slayer of the Indian Logan and his family. This long accepted story is vigorously controverted by M. Louise Stevenson in the April number, 1903, of the West Virginia Historical Magazine, pp. 144-162. Cresap Town in Alleghany county, Maryland, represents no doubt the place of his settlement and is named after him.

† Kercheval, in his History of the Valley, mentions two Indian battles as having been fought in this locality. One engagement occurred, according to this authority, at Slim Bottom, about one and one-half miles from the mouth of the South Branch of the Potomac; the other, at Hanging Rocks on the same stream where the river passes through the mountains. Both of these places are within the limits of the present county of Hampshire. The latter seems to be referred to in this diary. For the road passes from Cresap Town southeast over the Patterson Creek (which is mentioned in other diaries) to Springfield and from there it crosses the South Branch of the Potomack at Hanging Rocks.
We passed no house for twelve miles. We stayed over night with a man named Henry Brümetter.* These people related their wonderful escape from a recent flood. The wife had climbed alone upon the barn which was carried away by the river.

On November 3rd, we met accidentally John Becker, † of Menising [Minnisinks] who had run away from there, and by way of "Schomokin" [Shamokin] had come to the South Branch. We reminded him of what he had heard of the Lamb. He told us his inward and outward need.

Finally we came to the house of Matthias Joachim. The man himself was not at home, but the mother with her children received us very kindly. After a while the mother said: "My dear people, we hear much evil of you. Again a book has reached us in which many bad things are told about you." But the son said: "Let that be; we have never heard anything wrong from these people in their sermons. They are all right, etc." We stayed there over night.

November 4th, we observed the Sabbath in quietness. We bled each other.

On Sunday, November 5th, I preached in Joachim's house, on the text: "The Son of Man is not come to destroy but to save the souls of men." [Luke, 9:56.] A considerable number of people were present, and as there were some English people who asked me to preach to them in English, I repeated briefly parts of the German sermon. Some few of the Germans expressed their gratitude, at the same time they lamented their poor religious condition on the South Branch, not having heard for three years any other sermons than those preached by the

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* This was doubtless Henry Van Meter, son of Isaac Van Meter and Hannah Wynkoop, his wife. The Van Meters removed from Ulster county, New York, to Salem, New Jersey, and then, subsequent to 1741, to the South Branch of the Potomac. John and Isaac Van Meter were the grantees, in 1730, of forty thousand acres of land within the present counties of Frederick and Jefferson, which they conveyed in 1732 to Joist Hite. For an extended notice of the Van Meters, see January number, 1903, of the *West Virginia Historical Magazine*, pp. 45-55.

† John Baker was a member of the Moravian congregation at Dansburg. See *Register of Moravians*, p. 132.
In the afternoon we continued our journey, and stayed over night with Michael Ernst.

On November 6th, we continued up along the South Branch through the Gap. On the way we visited the sister of my father-in-law. They related how they had saved themselves during the flood. The man and his wife with their six children had climbed into a tree, which had fallen down halfway. There they spent the whole night.

Above the Gap we came to the Germans, where we called on George Zeh. Here we appointed a sermon for the next day. When the neighbors heard of our arrival, several came at once and implored us to baptize their children. I turned them off as well as I could. This continued for a long time. In the evening our host asked us: "Why do you teach that the Saviour accepts all men, and yet you refuse to baptize these children?" I told him because these people give their children such a poor training.

On November 7th, a woman came very early to us asking for the baptism of her child. In the same way six others came whom we could not refuse. Brandmueller preached on the words: "Behold the Lamb of God." After the sermon a general request was made for baptism. Hence, I baptized two girls and a little boy.

In the afternoon we went back part of the way to Mr. Joachim, where we had appointed a sermon. George Zeh took us twice through the river on horses.

On November the 8th, I preached at Joachim's. After the sermon there was again an urgent request presented to us for baptism. We traveled yet several miles up along the South Branch and stayed over night with Michael Stump.

* The reader will discover from this paper that the Germans in Virginia west of the Blue Ridge had not at this period erected any churches, all the sermons referred to having been preached in private houses. This was not true of the German settlements in the Piedmont region of the state, as will be shown by diaries of other missionaries to be presented later.

† The name of Schnell's wife was Elizabeth Brown. See Register of Moravians, p. 82.
On November 9th, Mr. Stump gave us a horse to cross the many creeks. We met an old Swiss, Anton Richert [Richard]. He had read [sermons] occasionally on the South Branch, and himself had baptized the children of his family. We also came to-day to the house of the father of our sister, Mrs. Anton Schmidt, * Peter Rith. He was not at home, but hunting bears. The woman who keeps house for him soon made us leave again.

When we inquired about the way in an English house, the woman asked us for an English sermon, but we answered that we were German preachers. We stayed over night with Rogert Dayer, who praised Bro. Joseph's [Spangenberg's] medicine (he also lodged there), by which the son of the family had been cured.

On November 10th, we had to cross the South Fork several times. Then we came to several German families, where we appointed a sermon for the next Sunday.

On November 11th, I was sick and the rest of the Sabbath was very refreshing. We lodged with Michael Probst, with whom we had become acquainted at Cohenzy.

On Sunday, November 12th, I preached on the words: "It is a faithful saying and worthy of all acceptation," etc. [I Tim., 1:15.] There were about ten children present, whose baptism was urgently requested, but as most of the men were away hunting bears,† I refused, about which the women especially complained very much.

We had great difficulty to-day to find out the way to the New River.‡ At night I went to an Englishman who told me how to go. But he did not want me to return alone, because it was very dangerous on account of the wild beasts. He therefore accompanied me with two dogs to my lodging place. On the way we met a large wolf.

* Anthony Schmidt and his wife, Ann C. Rieth, were members of the congregation at Bethlehem. See Register of Moravians, p. 81.

† Bear and deer still abound in this section of West Virginia.

‡ The Moravian settlement of Wachovia, North Carolina, was founded in 1753, four years after the visit of the missionaries to New River in Virginia. There were German settlements in North Carolina, at this time, but they were along the eastern coast.
On November 13th, we started early. A German woman gave us a piece of bread and cheese for the way. A man who traveled our way to-day was of much assistance to us, as we had no house for twenty miles. Moreover, the forest was very dense, and it was difficult to find the way. To-day we came to the source of the South Fork * and, although we had to cross the water more than thirty times, (the people had urgently warned us not to take this road as we had no horse), yet the Lamb helped us safely through all difficulties.

In the evening we lodged in an English cabin (thus they call the English houses there). It was quite cold. But the bear skins upon which we rested and the fire before us which kept us warm, rendered us good services. We had yet a piece of bread left, and as the people had none, we divided it with them. They gave us some of their bear meat, which can be found in every house in this district.

On November 14th, we went on our way with a happy feeling. We had to wade through the water frequently. We stayed with a Welshman over night, but he did not trust us very much. We engaged him to take us through the river with his horse, because it is quite large: it is called "Kauh Pastert." †

On November 15th, we traveled in the company of a Welshman, George Luys; he took us twelve times through the river [Clover Creek, Highland County]. Traveling was difficult to-day, for we had to cross rather high mountains, and, moreover it rained. Night overtook us before we reached a house and had passed through the water. At last we could no longer see the way and had to stay where we were. Fortunately, we found a little hut, in which no one was at home. Here we stayed, thanking God for the shelter. We made fire, and after drying our clothes we

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*The South Fork of the South Branch rises in the extreme southern portion of Pendleton county, West Virginia.

†Cow Pasture River. The missionaries were then within the limits of the present county of Highland, and probably reached the James River in the vicinity of Clifton Forge. From there the missionaries seem to have followed the road to Fincastle, Botetourt county, to Salem, Roanoke county, to Christiansburg, Montgomery county, and finally to the neighborhood of Newbern, in Pulaski county.
slept as well as we could. As we had nothing to eat, we had to fast, thanking the Lord that he had protected us this day.

On November 16th, we started early from our lodging place and hurried to the next house to get a breakfast. When we arrived there, the good people had themselves no bread, but they were willing to serve us some Welsh corn* and butter-milk. The man seemed to be a pious Presbyterian. He praised Whitefield very much. We crossed the mountains and came to the James River, through which we had to swim. It was hard work, but we got through safely. We continued our journey till evening, seeing a country with mountains all around. In the evening we had to cross still another small river. Then we came to a house, where we had to lie on bear skins around the fire like the rest. The manner of living is rather poor in this district. The clothes of the people consist of deer skins. Their food of Johnny cakes, deer and bear meat. A kind of white people are found here, who live like savages. Hunting is their chief occupation.†

On November 17th, our path led through the mountains. We heard an awful howling of wolves in the morning, quite near. We wished them far away.‡ When we crossed the Catawba Creek a Quaker joined us, going with us three miles. In the afternoon we came to Justice Robeson, who owns a mill. Here we expected to get some bread. But his answer was: "There is not a bit of bread in the house." We went two miles further,

*Probably hominy, used as a substitute for bread until the erection of mills.

†The missionaries were then in the section now embracing the counties of Bath and Allegheny. The settlers who then resided there were sentries on the last outpost of civilization, with the Indians as their only neighbors upon the west. It may be properly noted here that the diaries confirm Kercheval's statement that peace with the Indians was not broken until subsequent to 1754, as the missionaries make no reference whatever to Indian troubles in any of the sections visited by them.

‡Wolves were numerous in this section of Virginia for years after the date of this journey. A reward was given for wolf heads, and the County Court of Augusta made allowance in 1751 for 256 heads. Waddell's Annals of Augusta County, p. 68 (1902).
and, as we heard that there was no house for twelve miles, we stayed there over night.

On November 18th, it snowed the whole night. We started early in the morning and went along on our way which was quite narrow and very wet on account of the snow. Moreover, we had to cross the Catawba Creek and a branch of the Roanoke, more than thirty times. There was no house for the first twelve miles and then none for the next fifteen miles. But although we were in the water nearly the whole day, the Lord helped us through and brought us in the evening to an English house, where we enjoyed the comforts of a good fire. We had also a pleasant conversation with our host.

On Sunday, November 19th, we were glad in anticipation of seeing the New River* to-day and asked the Lamb for a favorable reception among the Germans.

Towards noon we arrived safely at the New River. We were taken across the river to Jacob Hermann,† who, together with his wife, received us with great joy and love. We had hoped to preach to-day, but as it was late the sermon was appointed for to-morrow. There we enjoyed a spiritual and physical rest. I firmly believed that my visit to this district, for which I had longed for four years, would not be in vain.

On November 20th, I preached on the words of the Saviour:

* A number of German families resided then on New River within the limits of the present county of Montgomery, then Augusta. The origin of this German community is involved in obscurity. The large German element in the Shenandoah Valley came almost entirely from Western Maryland and Southern Pennsylvania, and it is difficult to believe that any number of settlers would traverse the entire Valley of Virginia in order to locate on the New River. Maury, in his Physical Survey of Virginia (1878), states that a number of Swiss from North Carolina located in this region, and it was probably these settlers who were visited by the missionaries.

† Jacob Hermann (Harman) and his son, living on New River, were killed by the Indians in March, 1756. In 1755 a number of other German settlers in the same region were also killed, and it is probable that nearly all the people visited by the missionaries along the New River were exterminated. See the Preston Register, Waddell's Annals of Augusta County, pp. 154-158 (1902).
"I am a King" [John 18:3]. It seemed as if I had hungry souls before me.

On November 21st, we stayed quietly at Jacob Hermann's house and spoke with him much about the Saviour and the congregation [at Bethlehem].

On November 22nd, was exceptionally cold weather for this region. Hence we stayed with our host, Jacob Hermann. A sermon had been appointed for to-day, but as it was very cold none came.

On November 23rd, Mr. Hermann went with us to visit Jacob Goldman, whose wife is the sister of my father-in-law. We were received very kindly.

On November 24th, we went back to the New River to Hermann's house. He told us that his grandfather was by birth a Moravian, who had been driven from his country because of his religion. We were pleased to hear this.

On November 25th, we kept the Sabbath and were often in spirit in Bethlehem.

On Sunday, November 26, I preached on the gospel of the "Ten Virgins." The audience received the word with good attention. We wished it would produce an eternal blessing.

We were only a few miles from the Seventh Day Baptists [Dunkers] who live here at the New River. But we had enough of the description which the people gave of them.

On November 27th, we bade goodbye to our friends with much love and heartiness, and went again on our way. We would have gone further south, but as we could obtain no information of any German settlements (and if there are some they are perhaps 150 miles away), we resolved to face about towards Pennsylvania.* Hence we traveled in that direction to-day. We became very wet through the rain. At night we stayed with an Englishman [Robert Lewis] and dried our clothes.

On November 28th, we made again thirty miles. We had to pass the Catawba and Roanoke about thirty times. In the

* From this point on the New River to Bethlehem, Pa., it is about 300 miles as the crow flies, but the missionaries in their detours had traveled a considerably greater distance than this.
evening we came to a tanner, where Bro. Brandmueller had his shoes soled.

On November 29th, the shoemaker, whose wife was a zealous Presbyterian, told us that some time ago he had read a printed sermon about us, and he had hardly ever read a clearer sermon.

As we were somewhat delayed by the shoemaker, we did not make much of a trip to-day. In the evening we arrived at the James River, where we stayed over night in a house about two miles from the river. The lady of the house told us about the flood; that she and two of her children were lifted up by the water in the bed in which they slept and were carried about on the bed while asleep, until they woke up.

On November 30th, we heard early the frequent howling of wolves as we passed over the James River. We had to travel about thirty miles to-day, finding but few houses and no bread. Towards evening we had to cross the two northern branches of the James River. At night we came to an Irishman [N. Bell] who cared for our necessities.

On December 1st, we passed confidently and safely through the Irish settlement.*

On December 2nd, we continued our journey the whole day, because we wished to be with the Germans on Sunday. Once we lost our way. But our desire to preach to-morrow strengthened us in our journey. In the evening we attempted to hire a man to go with us part of the way, but none was willing. We continued for a time down the Tshanator [Shenandoah] and arrived rather late at the house of the sons of the old Stopfel [Christopher] Franciscus,† who kept us over night.

On Sunday, December 3rd, the young Franciscus went very early with us to show us the way to Matthias Schaub, who, immediately on my offer to preach for them, sent messengers through the neighborhood to announce my sermon. In a short

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*The Scotch-Irish settlement in Augusta county.

†Christopher Franciscus was, in 1751, a resident of Pennsylvania, and in that year conveyed to Gabriel Jones, the King’s attorney for Augusta County, 244 acres of land on the north side of the Shenandoah River. This land was a portion of the splendid estate belonging to the late Jacob Strayer, Esq., who resided about three miles below the present village of Port Republic, in Rockingham county.
time a considerable number of people assembled, to whom I preached. After the sermon I baptized the child of a Hollander. We stayed over night with Matthias Schaub. His wife told us that we were always welcome in their house. We should always come to them whenever we came into that district.

Towards evening a man from another district, Adam Mueller, passed. I told him that I would like to come to his house and preach there. He asked me if I were sent by God. I answered, yes. He said, if I were sent by God I would be welcome, but he said, there are at present so many kinds of people, that often one does not know where they come from. I requested him to notify his neighbors that I would preach on the 5th, which he did.

On December 4th, we left Schaub's house, commending the whole family to God. We traveled through the rain across the South Shenandoah to Adam Mueller, who received us with much love. We stayed over night with him.

On December 5th, I preached at Adam Mueller's house on John 7: "Whosoever thirsteth let him come to the water and drink." A number of thirsty souls were present. Especially Adam Mueller took in every word and after the sermon declared himself well pleased. In the afternoon we traveled a short distance, staying over night with a Swiss.† The conversation

* Probably Jacob Baer, Sr., a native of Zurich, Switzerland, who located on the Shenandoah in 1740, not far from Adam Miller, and was the ancestor of the Bear Family of East and West Rockingham. His two sons, Jacob, Jr., and John, married, respectively Anna Barbara and Elizabeth Miller, daughters of Adam Miller. Jacob Baer, Sr., was either a Lutheran or German Reformed in his religious faith, and evidently not disposed to be tolerant of the Moravians.

† Adam Miller, a native of "Schresoin," Germany, who settled on the Shenandoah in 1726, near the present village of Elkton, Rockingham county, Virginia, and was the first white settler in the Valley of Virginia of whom there is record evidence. In religion he was a Lutheran. "Old Peter's Church," as it is locally known, but probably correctly St. Peter's, stands about six miles north of Adam Miller's permanent place of residence, and he is believed to be buried there. Rev. I. Conder, of McGaheysville, Va., states in a recent letter, that the records of this church (now lost) showed that the present structure was dedicated in June, 1777. For a full account of Adam Miller, and his settling in Virginia, see the July number, 1902 of this Magazine.
was very dry and the word of Christ's sufferings found no hearing.

On December 6th, we came to Mesanoton [Massanutton]. We stayed with Philip Lung, who had his own religion.* I intended to preach but he would not let us have his house, assuring us that none would come, since Rev. Mr. Klug [the Lutheran minister in the present county of Madison] had warned the people to be on their guard against us. We had soon an opportunity of seeing how bitter the people are towards us. Hence we concluded to leave, which we did, wishing God's blessing upon the district. An unmarried man, H. Reder, took us through the river. He told us that eight weeks before he had visited Bethlehem. We crossed the Rüscher [Ridge] and stayed over night with an Englishman. Towards evening we had to cross the North River. † Leonhard [Schnell] had thus far carried Bro. Brandmueller perhaps ten times across the river.

On December 7th, we had to walk twenty miles before breakfast, because we found no house and had not been able to secure any bread in our lodging place. In the afternoon we came to George Daelinger, where I preached two years ago. I asked him whether I could again preach in his house. He answered: "Not for fifty pounds." It had been taken very ill of him that he had allowed it two years ago. The people, and especially the Rev. Mr. Klug, had warned him not to permit himself to be led astray. Moreover, he said, "You are done for at this place, since the people have received the information con-

* Philip Long, the ancestor of that family in Page county, a member of which was the wife of General Sterling Price, of Missouri.

† The Massanutton district was the first white settlement in the Valley of Virginia, numbering nine families and fifty-one persons in 1729. Adam Miller first located there, but in a few years removed to his permanent home near Elkton on the Shenandoah, as previously stated. See Volume I, Palmer's Calendar of Virginia State Papers, pp. 219-220.

‡ The missionaries had now crossed the Massanutton range of mountains and were within the limits of the present county of Shenandoah.
tained in the book of M. J. and A. F. against you." * The people had threatened that they would throw me into prison if I should come again. We did not say much, but pitied him, and, commending him to God's mercy and grace, we went to the house of a neighbor, an old Mennonite, who allowed us to preach in his house. We stayed over night with Caspar Funk, with whom a gentleman, "a King's attorney," lodged.† We gave the captain a copy of the act, [an act passed against itinerant preachers].

On December 8th, we visited a Mennonite, and in the evening came to a man in "Obeken," N. Schmidt Stepfa, a Catholic, in whose house we wished to preach because several Germans live in the neighborhood. But he assured us that the people were much incensed against us. He himself had heard how Rev. Mr. Klug had warned the people to be on their guard.‡ As for himself, he believed that we were sincere and faithful followers of Jesus. We would always be welcome in his house.

On December 9th, we went ten miles farther to Benjamin Frey, the brother of William Frey, § who was friendly in his way. In the afternoon we kept Sabbath, and as Bro. Brand-

* The latter seems to be Andrew Frey, who engaged in very severe attacks upon the Moravians, in his books, Andreas Freyen, seine Declaration, etc., Germantown, 1748, and A True and Authentic Account of Andrew Frey, London, 1753.

† Probably Gabriel Jones, the King's attorney of Augusta county, who was then a resident of Frederick.

‡ The conclusion seems to be irresistible that no German minister of any denomination was permanently located west of the Blue Ridge prior to 1749. Mr. Klug seems to have been the spiritual adviser of the Germans in all the region now comprising the counties of Rockingham, Page, Shenandoah and Frederick. In 1747 Rev. Mr. Schnell mentions a Rev. Mr. Schmidt, "a man now rejected by the people of Maryland and Virginia." The correct name of the Catholic mentioned above was Stephan Schmidt, as appears from another diary.

§ William and Verona Frey lived at Falkner Swamp, Montgomery county, Pa. See Register of Moravians, p. 121. Benjamin Frey lived on the Cedar Creek, see Journal of Rev. Mr. Gottschalk to be published later.

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mueller had fallen into the Cedar Creek and had become wet, he had an opportunity at Frey's to dry himself.

On Sunday, December 10th, we hastened early to the old Mr. Funk, where we had appointed a sermon. When we arrived we found a good number of people, to whom I preached of the Saviour. After the sermon one of the sons told us that yesterday a man had come to them, having traveled fourteen miles, to ask them not to permit us to preach. But the son said that the request came too late, as the sermon had already been appointed. He was therefore compelled to return without gaining his end.

The people in the house where we preached were very kind to us. We took leave of old Mr. Funk and his four sons, one of whom is a captain, and traveled a few miles, staying over night with a Mennonite. But as he was under the influence of whiskey, we could not speak of anything sensible to him.

On December 11th, we visited the old Joist Hayd.* However, we did not stay long with him, but continued our journey to Fredericottown, in "Obeken," † where we called on a German shoemaker. Then we traveled ten miles further to an Englishman with whom we stayed over night,

On December 12th, we started two hours before day break, because we could not rest well during the night. In the afternoon we came to the "Patomack," where the ferryman [at Watkins' Ferry] took us over. He asked us to send him one of our books from which he could learn our teaching. This

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* Joist Hite, the pioneer settler of the lower Valley, and the most enterprising of all the German settlers in that section. He was one of the first justices of Orange county, in 1734, which then embraced the present county of Frederick within its limits. For a full account of him and his family, see the April number, 1903, of the West Virginia Historical Magazine.

† Fredericottown is the old town of Winchester; see journal of Rev. Michael Schlatter, in Life of Rev. Michael Schlatter, by Dr. H. Harbaugh, Philadelphia, 1857, p. 173; note 2. "Opequon" is now the name of a little town near Winchester. It seems to have been at that time the name of the whole district in which Winchester is situated.
was promised to him, and thus we left Virginia, commending it to the Lamb.

In the evening we came to Jonathan Haeger, [near Hagerstown, Md.], where we stayed over night.*

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From the Originals in the Virginia State Archives.

(CONTINUED.)

[PROCEEDINGS OF THE COMMITTEE, APRIL 30, 1762.]

April 30, 1762.

At a Committee held at the Capitol, April 30, 1762.


Mr. Nelson laid before the Board a L' he had some time ago wrote to Mr. Montague in Behalf of Col. Churchill representing him as an Object of Charity & desiring him to assist the Representation of some of the principal.

Ordered that a Com. be appointed to prepare a L' to the Agent to furnish him with Instruct* for supporting the Act of the last Sess* of Assembly for raising a new Regiment & order* a new Emission of Paper Money for their Support; Also the Act of a former Sess* for appoint* a Com. to burn the Treasury Notes paid into the Treasury & of all other public Acts in which it may be necessary for him to give his Assistance for their Support

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* The missionaries, during this journey, passed through territory now comprising the counties of Hampshire, Hardy and Pendleton, in West Virginia, and Highland, Bath, Alleghany, Roanoke, Montgomery, Botetourt, Rockbridge, Augusta, Rockingham, Page, Shenandoah and Frederick in Virginia.