REYNOLDS HISTORICAL GENEALOGY COLLECTION
PROCEEDINGS

AND PAPERS READ BEFORE THE

LEHIGH COUNTY HISTORICAL SOCIETY

VOL. II

ALLENTOWN, PENNA.
1910
PROCEEDINGS

MINUTES OF THIRD ANNUAL MEETING.

ALLENTOWN, PA., February 7, 1908.

A regular meeting of the Lehigh County Historical Society was held this evening at No. 37 South Seventh Street.

The minutes of the last meeting were read and approved.

The following persons were elected members of the society: Mr. Albert S. Weiler, Dr. Charles O. Henry, Mrs. Anna A. Mauser, Mr. G. Thomas Leisenring, Mr. Frank S. Hartman, Dr. Henry D. Jordan, Mr. Joseph B. Lewis, Mrs. Elenora S. Lewis, Mr. Adam E. Bittner, Mr. Henry W. Bloss, Mr. James S. Peter, Mr. Harvey J. Wieand, Mr. Landes F. Miller and Miss Louise A. Leisenring.

The election of officers for the ensuing year followed and the following persons were elected: President, Mr. George T. Ettinger; Vice-President, Mr. David McKenna; Secretary, Mr. Charles R. Roberts; Treasurer, Mr. Leo Wise; Members of Executive Committee for two years, Mr. O. P. Knauss and Mr. William L. Hartman.

Announcement was made of the death of Henry A. Schuler since the last meeting of the society and William L. Hartman read biographical sketches of the deceased members, Mr. Frank W. Koch, Mr. Alex. S. Shimer, Mrs. Robert Iredell, Jr., Prof. Henry A. Kline, Rev. F. J. F. Schantz, D. D., and Mr. Henry A. Schuler.

The Secretary's report for the year was read and received and directed to be spread upon the minutes.

Secretary's Report.

Receipts.

<table>
<thead>
<tr>
<th>Year</th>
<th>Fees and Dues</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1906</td>
<td></td>
<td>$10.00</td>
</tr>
<tr>
<td>1907</td>
<td>Fees</td>
<td>30.00</td>
</tr>
<tr>
<td></td>
<td>Dues</td>
<td>81.00</td>
</tr>
<tr>
<td>1908</td>
<td>Dues</td>
<td>1.00</td>
</tr>
<tr>
<td></td>
<td>Life Membership Fee</td>
<td>25.00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>$147.00</td>
</tr>
<tr>
<td>Balance January 1, 1907.</td>
<td></td>
<td>57.98</td>
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</tbody>
</table>

Total | $204.98 |
The Lehigh County Historical Society at Col. H. C. Trexler's Summer Home.
### Expenditures

<table>
<thead>
<tr>
<th>Voucher No.</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>7, H. H. Knerr, printing</td>
<td>$9.25</td>
<td></td>
</tr>
<tr>
<td>8, Book &quot;Indian Local Names&quot; purchased, $1.00, and postage, .50</td>
<td>1.50</td>
<td></td>
</tr>
<tr>
<td>9, H. H. Knerr, printing</td>
<td>16.25</td>
<td></td>
</tr>
<tr>
<td>10, Sanders Engraving Co.</td>
<td>3.19</td>
<td></td>
</tr>
<tr>
<td>11, Welt Bote Publishing Co., blank books</td>
<td>3.55</td>
<td></td>
</tr>
<tr>
<td>12, Federation of Historical Societies, dues, 1907</td>
<td>2.00</td>
<td></td>
</tr>
<tr>
<td>13, Allen Stamp and Stencil Co.</td>
<td>.45</td>
<td></td>
</tr>
<tr>
<td>14, John A. Heimbach, two frames</td>
<td>2.15</td>
<td></td>
</tr>
<tr>
<td>15, Expressage and hauling books</td>
<td>1.50</td>
<td></td>
</tr>
<tr>
<td>16, Pa. German Magazine, 22 numbers</td>
<td>7.00</td>
<td></td>
</tr>
<tr>
<td>17, Prothonotary, fee for charter</td>
<td>3.75</td>
<td></td>
</tr>
<tr>
<td>18, Recording Charter</td>
<td>4.00</td>
<td></td>
</tr>
<tr>
<td>19, Notary Public Fees</td>
<td>.75</td>
<td></td>
</tr>
<tr>
<td>20, H. H. Knerr, printing</td>
<td>6.50</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>61.84</strong></td>
<td></td>
</tr>
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</table>

Balance on hand: $143.14

Active members elected in 1907: 39
Honorary members elected in 1907: 2

Total: 41

Total active members elected: 112
Total honorary members elected: 5

Total: 117

Deceased: 6
Resigned: 1

Total present membership: 110

Donations received in year 1907: 28 bound volumes, 14 pamphlets, 2 pictures and 2 maps.

Total owned by the society: Bound volumes, 98; pamphlets, 140; portraits, 6; facsimiles, 4; pictures, 3; maps, 2; draft, 1; blue print, 1; proclamation, 1; newspapers, 5.

Charles R. Roberts,
Secretary.

The report of the Treasurer for the years 1906 and 1907 was read and received and directed to be spread upon the minutes.
Treasurer's Report.

Leo Wise, Treasurer, in account with the Lehigh County Historical Society.

Dr.

The Accountant charges himself with the following accounts received from the Secretary, Charles R. Roberts:

August 6, 1906 ....................................................... $52.47
August 31, 1906 ..................................................... 40.00
January 29, 1907 ................................................... 40.00
July 12, 1907 ......................................................... 31.00
December 6, 1907 ................................................... 40.75
January 30, 1908 .................................................... 52.25

Cr.

The Treasurer claims credit for the following amounts paid by voucher, duly issued by the proper officers of the society:

May 29, 1906, H. H. Knerr, printing ................................ $ 8.35
August 24, 1906, Call Publishing Co., City ...................... 32.00
August 24, 1906, Charles R. Roberts, sundries ................... 8.89
August 24, 1906, S. P. Heilman, dues, 1906 ....................... 1.00
August 24, 1906, H. H. Knerr, printing .......................... 1.25
January 22, 1907, C. R. Roberts, sundries ....................... 1.50
January 22, 1907, H. H. Knerr, printing ......................... 9.25
May 13, 1907, H. H. Knerr, printing ............................ 16.25
May 13, 1907, Sanders Engraving Co., cuts ....................... 3.19
May 13, 1907, Welt Bote Publishing Co., blank books ........... 3.55
May 13, 1907, S. P. Heilman, Secretary Pennsylvania Federation of Historical Societies, dues, 1907 .................. 2.00
May 13, 1907, Allen Stamp and Stencil Co., stamps ............... 4.5
May 13, 1907, John A. Heimbach, frames ......................... 2.15
May 13, 1907, Charles R. Roberts, expressage ................... 1.50
May 13, 1907, H. A. Schuler, Pennsylvania German Magazine, 7.00
August 13, 1907, George G. Blumer, Prothonotary's cost of obtaining charter ........................................... 3.75
August 13, 1907, David Davis, Recorder's cost recording charter ......................................................... 4.00
August 13, 1907, Mary E. Crowley, taking acknowledgment for charter ..................................................... 75
October 23, 1907, H. H. Knerr, printing ........................ 6.50

Balance in the hands of the Treasurer, February 6, 1908 .... 143.14

$256.47

Leo Wise, Treasurer.

Note.—As this is the first report made by the Treasurer, it comprises all receipts and all payments made since the founding of the society.
The Secretary reported the following donations:


By John W. Jordan, LL. D.: Washington's Farewell Address in German.

Received by exchange:
From Smithsonian Institution: Report of the Smithsonian Institution for 1906.


By State Library: Laws of Pennsylvania, 1907; Smull's Legislative Hand Book, 1907.


Acquired by purchase:
30,000 Names of Immigrants, by I. D. Rupp; Reprint by Leary, Stuart & Co.

Reminiscences of George LaBar, Philadelphia, 1870.

Pennsylvania German Magazine, Vols. 1 to 8.

The Secretary announced the presentation to the society by Mrs. Annie E. Leisenring of a gavel made of oak and hickory taken from a settee formerly owned by the Allen and Livingston families, of Trout Hall. It became the property of the Seagreaves family, from whom it descended to the Leisenring family.

The thanks of the society were voted to Mrs. Leisenring and the donors of the various articles.

The President appointed the following standing committees for the year:

Necrology—Mr. William L. Hartman, Chairman; Mr. David A. Miller, Mr. William F. Roth.

Manuscripts, Relics, Curios and Antiquities—Mrs. Annie E. Leisenring, Chairman; Mr. William M. Gehman, Mr. Thomas A. J. Schaadt.

Pictures, Photographs and Paintings—Rev. J. D. Schindel, D. D., Chairman; Mr. Frank D. Bittner, Mr. Henry S. Moyer.

Rev. Dr. J. A. W. Haas, President of Muhlenberg College, then delivered a most admirable and instructive address to the society on "What Local History Contributes to General History."

A vote of thanks to Dr. Haas was then passed.

There being no further business the meeting adjourned.

Charles R. Roberts,
Secretary.
MINUTES OF MAY MEETING, 1908.

ALLENTOWN, PA., May 9, 1908.

A regular meeting of the Lehigh County Historical Society was held this afternoon at No. 37 South Seventh Street, in the rooms of the Allentown Oratorio Society.

The minutes of the last meeting were read and approved.

The following persons were elected to membership: Mr. George W. Shoemaker, Mr. William F. Schlechter, Mr. Frank J. Newhard and Mrs. Mary L. Romig, of Allentown; Mr. Charles Deshler, New Brunswick, N. J., and Mr. G. E. Oswald, Hokendauqua, Pa.

The following donations were reported:

By Miss C. Rosa Troxell, of Wilkes-Barre, Pa.: A bronze medal issued by the Wyoming Historical and Geological Society in commemoration of its 50th Anniversary and of the Centennial of the first use of Wyoming coal.


By Mr. O. C. Dorney: Allentown Illustrated; Issued by Chamber of Commerce.


Wells Lawyer and Form Book.


By H. W. Kriebel: The Pennsylvania German Magazine.

By Mrs. G. A. Aschbach: Map of Allentown, 1873, by G. A. Aschbach.

By James J. Hauser: Eulogy on William R. King, 1854.

Received by exchange:

Year Book of the Pennsylvania Society of New York for 1908.

By purchase:

The German Element of the Shenandoah Valley of Virginia, by J. W. Wayland, Ph. D., 1907.

The Cumberland Blue Book, by J. Zeamer.

A History of Bethlehem, Pa., 1742-1892, by Bishop Joseph M. Levering, 1903.

A vote of thanks was passed to the donors of the gifts.

On motion of Messrs. Schaeffer and School, it was resolved that the society hold a summer meeting at Macungie.

On motion the Executive Committee was authorized to
request the Park Commission to permit the society to occupy the building known as "Trout Hall," at Fourth and Walnut Streets.

The motion was adopted that the society extend its thanks to the city authorities for purchasing the historic site of old Muhlenberg College for use as a park.

Mr. Charles R. Roberts read a paper entitled "Notable Events in the Social Life of Allentown in the Eighteenth Century," and Rev. J. D. Schindel's paper on "The Egypt Church," was read by President Ettinger.

A vote of thanks was passed to the writers and readers of the papers.

On motion the society adjourned.

Charles R. Roberts,
Secretary.

MINUTES OF AUGUST MEETING, 1908.

Macungie, Pa., August 1, 1908.

A special meeting of the Lehigh County Historical Society was held this afternoon in Solomon's Reformed Church. The society was welcomed by Dr. W. B. Erdman and President George T. Ettinger responded.

The minutes of the last meeting were read and approved.

The following persons were elected members of the society:
Hon. John O. Sheatz, State Treasurer, Harrisburg; Mrs. Margaret S. Hunsicker, Norristown; Mr. William J. Heller, Easton, Pa.; Rev. Frank P. Laros, Alburtis; Mrs. Lyman H. Howe, Wilkes-Barre; Mr. Alfred L. Reichenbach and Mr. C. L. Freeman, of Allentown.

Announcement was made of the death of two members, Mr. A. A. Kern, of Slatington, and Rev. J. D. Schindel, D. D., of Allentown.

The President announced that the Park Commission appeared to be favorable to the occupancy of the "Old Trout Hall" building on the former Muhlenberg College site.

The following donations were announced:
Minutes and Proceedings of the First Reunion of the Trexler Family, by Claude T. Reno, Secretary.
Easton's flag of the Revolution, by William J. Heller.
An iron plate from a fireplace of a house at Catasaqua, built by George Taylor, signer of the Declaration of Independence from Northampton County, with date 1708 and initials G. T., by Dr. Charles Milson.

By John W. Jordan, LL. D., Librarian of the Historical Society of Pennsylvania: Three photographs of original papers with signatures of Benjamin Franklin and his wife, Deborah;
The *Moravian* of January 7, 1791, containing an account of William Edmonds; D'Ivernois on the Downfall of Switzerland, 1798; Ein Erstlicher Ruf an die Deutschen in Pennsylvanian, Lancaster; Heckewelder’s *Journal*, 1791, by Dr. Jordan; Spangenberg’s Notes of Travel to Onondaga in 1745, by Dr. Jordan; James Burnside’s, of Northampton County, by Dr. Jordan; The *Bethlehem Ferry*, 1743-1794, by Dr. Jordan; Extracts from the *Journal* of Rev. James Sproat, Hospital Chaplain, 1778, by Dr. Jordan; Oration on Battle of Brandywine, by Frederick D. Stone. By Miss Minnie F. Mickley: The Borough Town of West Chester, an address by Fordham Morris, 1896; Incidents of the Revolution in West Chester, preceding the Battle of White Plains, by Frederick W. Jackson; Poverty and Patriotism of the Neutral Grounds, by J. C. L. Hamilton.

Issues of the Press of Pennsylvania, 1685-1784, by Charles R. Hildeburn; 2 volumes, 516 pages, Philadelphia, 1885 (only 300 copies printed of which this is No. 162), by Benjamin F. Trexler.

The following were received by exchange:

A Decade of the Kittochtinny Historical Society, of Chambersburg, Pa.

Bulletin of the Chester County Historical Society.


A vote of thanks to the donors was passed.

An invitation was extended to the society by Mrs. Joseph P. Mickley to meet in September at her home in Mickley’s.

The invitation was received with thanks and referred to the Executive Committee with power to act.

The completion of Vol. I was announced and a voucher of $175.00 was directed to be drawn in favor of Berkemeyer, Keck & Co., in part payment of their bill of $232.00.

Rev. Dr. S. E. Ochsenford was appointed Chairman of the Committee on Pictures, Photographs and Paintings.

A paper on “The History of Solomon’s Reformed Church,” was read by Mr. O. P. Knauss, and a paper on “Millerstown in the Fries Rebellion,” was read by Mr. James J. Hauser.

Discussion followed and a vote of thanks to the church authorities and to the readers of the papers was passed.

The meeting then adjourned.

Charles R. Roberts,
Secretary.
MINUTES OF OCTOBER MEETING, 1908.

MICKLEY'S, PA., OCTOBER 3, 1908.

A regular meeting of the Lehigh County Historical Society was held this afternoon in the chapel of the church at Mickley's, Whitehall township.

The minutes of the last meeting were read and approved.


The thanks of the society were voted to the following donors of books:


History of the Peter Family. Compiled by W. K. Peter, 1908. By David A. Miller.


Bibliography of Washington County, Washington County Historical Society, 1908. By Boyd Crumrine, Esq.


Memorial of the Historical Society of Pennsylvania to the Board of Taxes of Philadelphia County, 1881.


Account of Murders by the Indians on October 8, 1763, by Joseph J. Mickley. By Miss Minnie F. Mickley.

Certificate of Membership in the Francis Scott Key Memorial.

By Mrs. Joseph P. Mickley.


The following were received in exchange:

The Quarto-Centennial Celebration of the Presidency of James B. Angell. Memorial Services and Addresses on the Lives of Professors. From the University of Michigan.

Hazard's Register of Pennsylvania, Vols. 3 and 4, 1829, 5 and 6, 1830, 9 and 10, 1832, 11 and 12, 1833; Philadelphia and Its Environs; Pictorial History of the United States, by John Frost, Vol. 1, Philadelphia, 1844. From the Library of Congress.

Meyerstown, Its Men and Events of the Past. Read before the Lebanon County Historical Society by Rev. F. J. F. Schantz, D. D., on December 28, 1906. History of St. Paul Klopp Re-
formed Church, Hamlin, Pa., by Rev. C. A. Butz, A. M., of Meyerstown. From the Lebanon County Historical Society.


The City of York, Past and Present; Frederick J. Melsheimer, a Pioneer Entomologist; Career of Phineas Davis, the Noted Inventor; York in its Relation to the Revolution; Minutes and Proceedings of the Historical Society of York County. From George R. Prowell, of the York County Historical Society.

Rev. Thomas H. Krick read an excellent history of the church at Mickley’s from its organization until the present time.

Miss Minnie F. Mickley read an interesting paper on the founders of the church.

After the meeting the members were the guests of Mrs. Joseph P. Mickley at her residence. The members then returned to Allentown by automobile.

Charles R. Roberts, Secretary.

MINUTES OF FOURTH ANNUAL MEETING.

Allentown, Pa., January 23, 1909.

The fourth annual meeting of the Lehigh County Historical Society was held this afternoon in the rooms of the Allentown Oratorio Society, No. 37 South Seventh Street.

The minutes of the last meeting were read and approved.

The following persons were elected to membership: Mr. Henry J. Detwiller, Hon. H. H. Herbst, M. D., Mr. and Mrs. Thomas W. Saeger, Charles D. Weinbach and Mrs. Charles M. Saeger, of this city; Mrs. Horace Luckenbach, of Bethlehem, Pa., and Prof. Edwin M. Fogel, Ph. D., of Philadelphia.

The election of officers for the ensuing year resulted in the election of George T. Ettinger, Ph. D., as President; William M. Gehman, Vice-President; Charles R. Roberts, Secretary; Leo Wise, Esq., Treasurer, and Hon. Frank M. Trexler, Rev. S. E. Ochsenford, D. D., and Rev. C. J. Cooper, D. D., as members of the Executive Committee for two years.

Announcements were made of the death of two members since the last meeting, Vice-President David McKenna and Hon. H. G. Stiles.

The request of the New York Public Library for a copy of the publication of the society was granted.

The reading of obituaries of deceased members was postponed until next meeting.

The annual report of the Secretary was received and ordered spread on the minutes.
Secretary's Report.

Receipts.

1907 Fees and Dues.............................. $22.00
1908 Fees........................................... 30.00
1908 Dues.......................................... 97.00
1909 Dues.......................................... 3.00
Books Sold........................................ 4.00

Total Receipts.................................... $156.00

Paid to the Treasurer.

July 16, 1908...................................... $50.00
August 3, 1908..................................... 40.00
September 30, 1908................................. 40.00
November 24, 1908................................ 16.00
January 19, 1909................................... 10.00

Total.............................................. $156.00

Members elected and qualified in 1908........ 32
Active membership January 1, 1908........... 105

Total.............................................. 137
Deceased in 1908.................................. 5
Resigned in 1908................................... 1

Total active members*.......................... 131
Honorary members................................. 5

Total Membership................................ 136

Accessions during the year 1908: Bound volumes, 42; pamphlets, 40; map, 1; photographs, 5; medal, 1; manuscript, 1; plate, 1.

Total bound volumes owned by the society, 140; total pamphlets, 180; portraits and photographs, 14, maps, drafts and blue prints, 4.

Charles R. Roberts,
Secretary

The annual report of the Treasurer, Leo Wise, for the year ending January 23, 1909, was received and ordered spread upon the minutes.
Treasurer's Report.

Dr.

The said Treasurer charges himself as follows:

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<tr>
<th>Date</th>
<th>Description</th>
<th>Amount</th>
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<tr>
<td>July 17</td>
<td>Received of the Secretary</td>
<td>50.00</td>
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<td>Aug. 4</td>
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<td>40.00</td>
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<td>Sept. 30</td>
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<td>40.00</td>
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<tr>
<td>Nov. 25</td>
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<td>16.00</td>
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<tr>
<td>1909, Jan. 23</td>
<td></td>
<td>10.00</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>$143.14</td>
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Cr.

The said Treasurer takes credit for the following disbursements:

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<tr>
<th>Date</th>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>1908, Feb. 10</td>
<td>Paid Sanders Engraving Co., Voucher No. 21, three (3) zinc cuts</td>
<td>$3.25</td>
</tr>
<tr>
<td></td>
<td>Paid Charles R. Roberts, Voucher No. 22, books purchased</td>
<td>3.75</td>
</tr>
<tr>
<td></td>
<td>Paid H. H. Knerr, Voucher No. 23, 200 printed notices</td>
<td>3.00</td>
</tr>
<tr>
<td></td>
<td>Paid S. P. Heilman, Voucher No. 24, dues, Pennsylvania Federation of Historical Societies, for 1908</td>
<td>2.00</td>
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<tr>
<td></td>
<td>Paid Charles R. Roberts, Voucher No. 25, for postage, janitor service and books purchased</td>
<td>8.00</td>
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<tr>
<td>May 9</td>
<td>Paid Charles R. Roberts, Voucher No. 26, History of Bethlehem, $4.00, Oratorio Society for gas, $1.00</td>
<td>5.00</td>
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<tr>
<td></td>
<td>Paid Sanders Engraving Co., Voucher No. 27, two (2) zinc cuts</td>
<td>7.30</td>
</tr>
<tr>
<td></td>
<td>Paid H. H. Knerr, Voucher No. 28, printing blanks and notices</td>
<td>8.25</td>
</tr>
<tr>
<td>Aug. 3</td>
<td>Paid Berkemeyer, Keck &amp; Co., Voucher No. 29, on account of printing proceedings</td>
<td>175.00</td>
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<tr>
<td>Sept. 19</td>
<td>Paid Berkemeyer, Keck &amp; Co., Voucher No. 30, on account of printing proceedings</td>
<td>25.00</td>
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<tr>
<td></td>
<td>Paid Charles R. Roberts, Voucher No. 31, postage and expenses of messengers for delivering volume of proceedings</td>
<td>6.00</td>
</tr>
<tr>
<td>Nov. 24</td>
<td>Paid Berkemeyer, Keck &amp; Co., Voucher No. 32, in full of printing proceedings</td>
<td>32.00</td>
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<tr>
<td>Balance in hands of Treasurer</td>
<td></td>
<td>20.59</td>
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|            | Total                                            | $299.14    

Leo Wise,
Treasurer.
The thanks of the society were passed to the following donors of articles:

Mr. A. L. Reichenbach: History of the Gabel Family.
Miss Minnie F. Mickley: Manuscript agreement at the building of a church at Mickley's, 1848.
Mrs. Charles M. Saeger: Dougal's Index Register to Next of Kin, Heirs at Law, Etc., in Great Britain.
Mrs. P. Frank Brown: Commission from Governor Joseph Hiester to Brigadier General Peter Ruch, of the Second Brigade of the Seventh Division of Militia in the Counties of Northampton, Pike and Lehigh, August 3, 1821.
Mr. John W. Sepp: Map of Allentown, by Jarrett, 1842.
Subscriptions to the Beaver Meadow Railroad and Coal Company, May 16, 1831. Order from Henry King to Christian Pretz, dated June 5, 1848, for $100.00 to the fund for the relief of the sufferers by fire in Allentown. Annual Announcement of the Allentown Seminary for the year ending September 29, 1849. Names and Signatures of 32 scholars of the Allentown Seminary from May to September, 1850. Copy of the Trout Hall Argus, A. C. Pretz, Editor, February 9, 1856.
Northampton Bank Notes of $5, $10, $20 and $100 denominations. Three-cent Note, November 2, 1863, Moses Schneck.
Announcement was made of the granting by the Park Commission of the request of the society to occupy "Trout Hall" under certain conditions, which have not yet been divulged.
Rev. John B. Stoudt then read a highly interesting paper on "Riddles of the Pennsylvania Germans," and Charles R. Roberts read a paper on "Pennsylvania Germans in Public Life During the Colonial Period." Treasurer Leo Wise read a newspaper account of the first steam whistle in the Lehigh Valley, which was followed by the reading by President Fittinger of a paper by James B. Laux, of New York, entitled "The Palatines of the Hudson and Schoharie; Their Exodus to Pennsylvania."
After an invitation by the President to attend the Lincoln Memorial Exercises the meeting adjourned.

Charles R. Roberts,
Secretary.
MINUTES OF MAY MEETING, 1909.

ALLENTOWN, Pa., May 29, 1909.

A regular meeting of the Lehigh County Historical Society was held this afternoon in the chapel of the Allentown Preparatory School.

The minutes of the last meeting were read and approved.

The following persons were elected to membership: Miss Irene B. Martin, Rev. Augustus Steimle, Mr. David J. Nagle and Rev. Myron O. Rath, of Allentown, and Mr. Tilghman Neimeyer, of Emaus.

The thanks of the society were voted to the donors of the following books:

- The Gift offered by the United States to Gen. Lafayette, 1779.
- Moravian Immigration to Pennsylvania, 1734-1765.
- Diary of Samuel Richards, Captain of Connecticut Line, 1775-1781. By John W. Jordan, LL. D.

The following were received in exchange:

- Kittochtinny Historical Society Publication, Chambersburg, Pa., 1908.
- Annual Report of the Smithsonian Institution, 1907.
- Publication of the Pennsylvania History Club, Vol. I.

History of Susquehanna County, by Emily C. Blackman, 1873. From the Susquehanna County Historical Society.


On motion of Messrs. Hartman and Scheffer, the President was instructed to write to James O. Knauss, member of this society, conveying our sentiments in view of his illness, and
expressing our regret for his absence and hope for his speedy recovery.

On motion the President was authorized to appoint a committee of five, including the President and Secretary, to arrange for a summer meeting. Mr. William L. Hartman read biographical sketches of members deceased during the past year, namely, David McKenna, A. A. Kern, Rev. J. D. Schindel, D. D., Hon. H. G. Stiles and Charles D. Deshler, of New Brunswick, N. J.

President Ettinger read an interesting diary of the late Christian Pretz containing an account of a trip to Detroit, Mich., and return, in 1826.

After the meeting the members were shown over Trout Hall, built by James Allen in 1770.

Charles R. Roberts,
Secretary.

MINUTES OF AUGUST MEETING, 1909.

August 12, 1909.

The fourth annual outing and summer meeting of the Lehigh County Historical Society was held this afternoon. The members, in tallyhos and teams, proceeded from the Hotel Allen along the Wennersville State road to the farm of Robert R. Ritter, where what remains of "Grouse Hall," a hunting lodge built by Lynford Lardner about 1746, was viewed. From this interesting spot the members were driven to Col. H. C. Trexler's country home, along the Little Cedar Creek, which was once Mr. Lardner's plantation, "The Grange," later called "Springwood," where, on the spacious veranda of the charmingly situated home of our host, the summer meeting was held.

The minutes of the last meeting were read and approved.

The following persons were elected to membership: Mrs. Ralph R. Metzger, Mrs. J. Frank Stine and Mr. Joseph P. Shimer.

The thanks of the society were voted the donors of the following books:

- Maladies, Remedies and Physicians of Colonial Days in Burlington County and Other Kindred Topics, by Dr. A. M. Stackhouse, of Moorestown, N. J. Received through the kindness of Mr. A. P. Zellner.

In exchange were received:

Indians of Berks County, by D. B. Brunner, 1897.
Received by purchase:
A paper on "Lynford Lardner and Grouse Hall," was read by Secretary Charles R. Roberts, after which the members were delightfully entertained by Col. and Mrs. Trexler. Refreshments were served and the several trout ponds visited, the ladies being conveyed by automobiles. The society unanimously passed a vote of thanks to the host and hostess for their cordial hospitality, and to Mr. Roberts for his paper. The attendance at this meeting, the most enjoyable and successful the society has yet had, was about fifty.

CHARLES R. ROBERTS,
Secretary.

MINUTES OF NOVEMBER MEETING, 1909.

ALLENTOWN, PA., NOVEMBER 6, 1909.

A regular meeting of the Lehigh County Historical Society was held this afternoon in the chapel of the Muhlenberg Preparatory School.

The minutes of the last meeting were read and approved.

The following persons were elected to membership: Messrs. Elmer J. Faust, Frank D. Biery, Ambrose A. Kunkle, Charles W. Eisenhard, Miss A. Violet Kline, Mrs. George T. Ettinger, Rev. J. S. Renninger and Rev. George M. Scheidy.

The Executive Committee reported that the publication of a second volume had been decided upon.

The thanks of the society were voted to the donors of the following gifts:

Facsimile of signatures of William Johnson and eight Indian chiefs.

Copy of Germantown Friends’ Protest against Slavery, 1688.

Copy of letter from John Bayly to President Adams, 1777.

Extracts from Manuscript Memoirs of Col. Alex Lowrey.


Large framed photograph of the Castle of Sant’ Angelo, on the Tiber, Rome, Italy. By Miss C. Rosa Troxell, of Wilkes-Barre.

Ralph R. Metzger, Esq., read a pamphlet dealing with the beginning of the Lehigh Canal, and Rev. Dr. C. J. Cooper’s history of the Jerusalem Church, of Eastern Salisbury, was read. The thanks of the society were voted the writers of the papers.

The meeting then adjourned.

Charles R. Roberts,
Secretary.
Lynford Lardner and Grouse Hall.

By Charles R. Roberts.

Lynford Lardner—named after a friend and near relative of the family, Rev. Thomas Lynford, S. T. P., Rector of St. Nicholas's, Acon, and a Chaplain in Ordinary to King William and Queen Mary—was born July 18, 1715, the son of Dr. John Lardner, a physician of Grace Church St., London and Woodford, Epping Forest, Sussex, and his wife, a Miss Winstanley.

He spent some time at the University of Cambridge, but afterwards went into a counting-room in London. The family wished to obtain a Government office for him, but in this they were unsuccessful, and the influence of his brother-in-law, Richard Penn, who married his sister, Hannah Lardner, made an opening for him in Pennsylvania. When about 25 years of age, therefore, he came to America, sailing from Gravesend on the 5th of May, 1740, and arrived at Philadelphia in the beginning of September. He resided for some time on the Penn property, and as a member of the Land Office participated in the management of the wild regions of which that family were lords paramount. To some extent he was also their commercial agent. He succeeded James Steele in the position of Receiver-General or collector of Quit-rents, Purchase Moneys, &c., and in 1746 was made Keeper of the Great Seal of the Province, holding both offices several years. The Receiver-General had a salary of from £300 to £400 and the Keeper was paid in fees for attesting the laws.

In 1746, Lardner became the owner of Colliday's paper mill in Springfield Township, and afterwards was interested in the manufacture of iron, but was at no time in the mercantile business. In the winter of 1748-9 was instituted the Dancing Assembly, which with intermissions has been kept up for 150 years. Lardner was manager of the First Assembly, the other managers being John Swift, ancestor of John Swift, so often Mayor of Philadelphia; John Wallace, son of a Scotch clergyman, and John Inglis. Social entertainments had always been a feature of Provincial life, and the arrival of a Governor, the close of a Mayoralty, and often an official conference, was the occasion of gathering around a well-covered board. The stately minuet, moreover, had been
learned by the gaver ladies and gentlemen, and parties had been
given by John Sober and others at the Bachelor's Hall; but in
1748 it was thought that a subscription ball, in which married
men might join, would be a delightful institution. The tax was
40 shillings, but this paid for an entertainment every Thursday,
from the first of January to the first day of May, beginning
"precisely at six in the evening and not by any means to exceed
twelve the same night," and for complimentary tickets to the
ladies. The entertainment was moderate, consisting chiefly of
something to drink. There were 59 subscribers, including the
managers.

Lardner was made a Justice for Lancaster County in 1752,
and about that time relinquished the Seal. He was called to the
Provincial Council, June 13, 1755. In March, 1756, he was
chosen Lieutenant of the troop of horse, organized in connection
with two companies of foot and one company of artillery for the
defense of the city. Lardner was also one of the Commissioners
to spend the money which the Assembly about this time voted
for the King's use. He declined reappointment the following
year, but served in the same capacity subsequently. He was
some time a trustee of the College of Philadelphia and a member
of the American Philosophical Society.

After his marriage he resided on the west side of Second
Street, above Arch, and owned several houses in that locality,
besides farms outside the city. His country seat was "Somerset,"
part of which is known as "Lardner's Point," on the Delaware,
near Tacony. He also had a shooting box on one of his
tracts in Northampton County, to which he gave the name
"Grouse Hall." He was also a member of a club which hunted
foxes in the neighborhood of Gloucester, N. J. His obituary
notice said, "It was the business, the purpose of his being next to
obeying Him to whom he is gone, to please and instruct. Kind-
ness and a desire of making all around him happy, were the motives
of his actions, and with all the capacity requisite for making a
figure in a contentious world, moderation, cheerfulness, affability
and temperance were the acts of his excellent life." He died
October 6, 1774, and was buried at Christ Church. He married,
October 27, 1749, Elizabeth, daughter of William Branson, a
merchant of Philadelphia. Mr. Branson was a man of wealth, a
letter of 1743 saying that he was worth £4000 a year in course of
trade, besides £400 a year in rent of houses in town. Mrs.
Lardner was born in 1732 and died August 26, 1761. Mr. Lardner
married the second time, May 29, 1766, Catharine Lawrence,
who survived him. His children were:

Elizabeth, born 1750, died young.

John, born September 6, 1752. He married Margaret
Saltar and resided at Somerset, having a city home on Walnut
Street. He was a member of the First Troop of Philadelphia
City Cavalry, in which organization he participated in the battles of Trenton, Princeton, Brandywine and Germantown and was Cornet from 1779 to 1783 and 1794 to 1796. He was a member of the Pennsylvania Legislature in 1791. He became Captain of the Third Troop, Philadelphia Light Dragoons, in 1798. He died February 12th, 1825, and is buried at Trinity Church, Oxford.

Hannah, born 1753, died young.
Francis, born November 8, 1754, died unmarried.
Hannah, born November 28, 1756, died unmarried.
William, born December 8, 1758, married Ann Shepard.
James, born 1761, and was lost at sea in 1780.

As residents of Lehigh County, that part of Mr. Lardner's life history connected with Grouse Hall is of more interest to us than is that of his life elsewhere. The first owner of the tract was George Rowe, who secured it by a warrant from Thomas and Richard Penn, dated October 13, 1737. By non-compliance with the terms of the warrant it became void and Lynford Lardner secured it by a warrant, dated August 9, 1745, and also an adjoining tract by a warrant of September 10, 1747. These tracts were united into one tract and a patent dated September 10, 1747, was issued for the same. The tract began at a post by vacant land, south 75 degrees, west 136 perches to a post, north 42, west 156 perches, north 60 perches to a post, east 236 perches and south 140 perches to the place of beginning, containing 193 acres.

Quoting the words of the patent, we find the following: "And whereas, said Lynford Lardner hath caused sundry buildings and improvements to be made and erected upon said 193 acres, now called or known by the name of Grouse Hall, now at the request of said Lynford Lardner, we would be pleased to grant him a confirmation of the same." Lardner was also required to pay 30 pounds, 4 shillings and 6 pence. The wording of this patent proves to us that Grouse Hall was already known as such as early as 1747, and that a building had already been erected at that time.

Lardner's plantation of the Grange was formed of three tracts, the first of which was warranted August 25, 1738, to Reese Phillips, described as a tract near Macungie. The second was warranted to Henry Deering on May 20, 1743. Neither complied with the conditions of the warrants and they became void. September 16, 1749, a warrant was issued to Lynford Lardner for these tracts and a third tract, and on September 26, 1750, a patent was issued to him for three tracts lying contiguous, forming one tract of 305 1/2 acres, called the Grange, of the manor of Pennsburg, subject to the payment on the first of March of every year of one-half penny sterling for every acre.

Lardner's will, executed September 30, 1774, was probated October 25, 1774. In it he named his wife and son, John, as executors, and directed them to sell the Andover Iron Works in
New Jersey and all his houses and the Warren Tavern in the County of Chester. He bequeathed to his wife his house on Second Street, Philadelphia; his country house, Somerset, in Oxford Township, Philadelphia County, and the time of servitude of his mulatto man, Pompey. To his son, John, he bequeathed all his books, clothes, watch, his share in the Philadelphia library, and his negro man, Toby. To his son, William, one-third of all his houses in Second Street and 500 pounds, to be put on interest during his minority. To his son, James, he gave all his rights in warrants of land received. Then follows this clause: "Item, Whereas, I have lately formed a plan to divide my two contiguous plantations in the County of Northampton, one of them called Grouse Hall and the other called the Grange," etc. He then directs that 150 acres be surveyed off to make another plantation, called Springwood, and devised the same to his son, James, to whom he also bequeathed his paper mill in Springfield Township. To his daughter, Frances, he bequeathed his plantation of Grouse Hall, "now in the tenure of George Rough," and to his daughter, Hannah, the Grange, "now in the tenure of John Rough."

It is probable that the names Rowe and Rough refer to the same man, namely, George Ruch, as we find in the tax list of 1764, that George Ruch was taxed on 400 acres of land on which he lived, but did not own, and in 1772 was taxed twelve pounds for land he lived on, while John Ruch was taxed ten pounds, sixteen shillings for the land on which he lived.

James Lardner having died in his minority, the four remaining heirs of Lardner, conveyed to Henry Reitz, of Whitehall Township, on March 11, 1794, for 957 pounds, 18 shillings, the plantation of Springwood, containing 154 1/2 acres, "together with liberty if found necessary for watering the meadow on the hereby granted premises to dam the water of Little Cedar Creek as high as a large stone, now standing in the said creek, near the small spring between the line and Wm. Lohr's fence." Henry Reitz and his wife, Magdalena, on April 1, 1797, conveyed to Samuel Probst, their son-in-law, a messuage and 122 acres and 123 perches, and to Daniel Probst a messuage and 104 acres and 137 perches of this tract. From the Probsts it descended into the Xander family, then into the possession of the late Joseph E. Balliet and is now owned by Col. H. C. Trexler, who has converted it into the beautiful and attractive spot that we find it to-day.

The plantation of Grouse Hall, then described as containing 278 acres and 14 perches, was sold November 20, 1805, by John and William Lardner, executors of their sister, Frances, to Caspar Schoenebruch. This deed was not recorded. Schoenebruch sold parts of the tract to various persons, among them Joseph Bock and John Krack, and to Joseph Henry he sold a messuage and tract of 122 acres and 98 perches on May 16, 1812. Joseph
Henry and his wife, Elizabeth, sold this tract to Henry Strauss on April 5, 1814. From the Strauss family it passed into the possession of Tilghman H. and John Dorney and is now owned by Robert R. Ritter.

The location of the building, called Grouse Hall, has been fixed by different writers in different localities.

One writer gives the house, built by Peter Troxell, in 1744, near the Jordan, as the place. Troxell purchased this land from Caspar Wistar as early as 1743. Another writer fixed the location at Guthsville, while a third stated that the land was owned by the Wenner family. This latter comes nearest to the facts, as the Wenner family purchased part of the Grouse Hall tract.

The following letters in the manuscript collections of the Historical Society of Pennsylvania, were written by Lynford Lardner to William Parsons, of Easton:

PHILADELPHIA, May 10, 1753.

"Dear Sir: The bearer is my tenant at Grouse Hall. He agreed with a person who lives upon a part of the same tract to clear annually a quantity of meadow ground in lieu of rent. This he has not only neglected to do, but has likewise sowed two following crops of wheat upon the same spot, spends most of his time abroad and has destroyed a considerable quantity of young timber to make fences for the security of his wheat, when at a small distance an abundance of that more proper for the purpose might be collected. In short, I am a great sufferer through his idleness and rascality. I would, therefore, beg you to apply to Mr. Gordon in this affair and give him any fee you think proper in the case. Your affectionate friend, Lynford Lardner."

WINDSOR, Dec. 29, 1753.

"This will be delivered to you by Peter Troxel, who bound himself in a bond and warrant with Jacob Wert for 287 pounds. He informs me only one-half of the stock at Grouse Hall lies as yet under an execution. If so, I consent that he takes any legal method to secure the other one-half to himself, exclusive of household goods, as the only satisfaction he is likely to obtain from his brother bondsman. This much I have promised to write you."

LYNFORD LARDNER.

It seems probable that Troxell lost the amount of the bond, as on Jan. 12, 1754, he mortgaged his house and 200 acres of land to Lynford Lardner for 294 pounds.

On Scull’s map of Pennsylvania in 1770, Grouse Hall is located between the Cedar and Jordan Creeks. By the survey of a road, laid out in 1753, from Lower Milford to Kern’s Mill, now Slatonington, over 25 miles in length, we find that the road passed through the Jordan Creek and land of Peter Troxell, south 35 degrees, east 32 perches and south 15 degrees, east 60 perches, through vacant land, south 20 degrees, east 60 perches
and south 10 degrees, west 92 perches to the height of a long hill, thence by land of Mr. Lynford Lardner, south 10 degrees, east 40 perches to the east side near his plantation and by the same south 15 degrees, east 220 perches and by vacant land south 10 degrees, east 420 perches, to the Cedar Creek, the distance from the Jordan Creek to Mr. Lardner's plantation being 284 perches and from there to the Cedar Creek two miles.

Pacing this distance of 284 perches from the Jordan we come to the lane running west through land belonging for many years to the Wenner family. This lane apparently ran some distance farther years ago than it does to-day, for, if extended, it reaches Grouse Hall, and was evidently the only outlet.

In conversation with Mr. David Schoudt, of Allentown, who is now 90 years old, he stated that he had heard old people say that Lardner's house was a long, low building. It was a great pleasure and satisfaction to the writer to be able to say that on May 30, 1909, in company with Thos. P. Wenner, a member of this society, he visited this vicinity, and hearing from Charles Wenner that the house built by an Englishman was still standing, was conducted to it and found that the greater part of the building was still standing. It is a structure of stone with graveled sides, and was originally 43 feet long and 25 feet wide, a part having crumbled away. The interior was one long room with a small cellar under the southern end, where a splendid spring still gushes forth its priceless beverage. At the northern end is a large fireplace, capable of roasting an entire deer. A staircase leads to a small attic.

Here in this beautiful spot, Lardner and his friends enjoyed the tender grouse and the juicy venison after a day's chase in the surrounding forests and thickets. Before the house stretched a natural meadow, through which a small run coursed, while in the distance could be seen the Lehigh hills, in their pristine beauty, undisfigured by smoke of coal then undiscovered, or by the unknown railroad or modern stone quarry. Small wonder was it that the men of power of those days sought recreation in the beautiful vales and along the matchless streams of the valley of the Lehigh.
St. John's Church, Mickley's, Pa.
History of Mickley’s Church.

BY REV. THOMAS H. KRICK.

While St. John’s Church of the Reformed and Lutheran congregations of Whitehall Township, Lehigh County, Pa., commonly known as Mickley’s Church, does not have the proud distinction of being one of the first or earliest churches in Lehigh County, it nevertheless has a beautiful and interesting history to record, of which the members and the community can point to with pride.

All history is interesting, especially the early history of movements or efforts which are made looking to the betterment of the social, moral and religious conditions of a community or county. The founding and establishing of all churches must be considered or regarded from this viewpoint. When the first movement was started to conduct religious services near where the present church is now located we do not know. For some time services were held in the barn on the farm now owned and occupied by T. G. Helfrich. It seems that no house of worship was erected. A burial ground, however, was in existence a short distance back of the present barn. A single tombstone remains with the following inscription: “Hier Ruhet Anna Cathrina Mulrin ist Geboren im Jahr, A D 1733 und gestorwen A D 1775 den 18 August. Mein Leib ruhet in der Erd doch kommt entlich auch die zeit dast ich Mich dort sehen wert in der Froen ewigkeit.”

Judging from the date of death we infer that this movement was started before there were any churches in Allentown. When the services were discontinued we do not know. The inhabitants of this section, however, felt the need of a house of worship more conveniently located. The nearest church to the north was the Egypt Church; to the west, the Jordan; to the south, Allentown, and to the east, Howertown or Shoenersville.

How long the erection of a new church or the organization of congregations was agitated we do not know. The first meeting looking forward to the erection of a church was held November 11, 1848, at the house of Andrew Sheldon, at which time sixty-one persons expressed a willingness to contribute towards the erection of a church. A subscription list was at once started.
Rev. J. S. Dubbs, D. D.
(1850-1852.)

Rev. W. R. Hofford, D. D.
(1863-1901.)

Rev. G. P. Stem.
(1900-1901.)
an amount of money sufficient to warrant success had been secured, the fathers of the two congregations began their work in earnest, and in the fear of the Lord. The second meeting was held April 1, 1849, in Mickley’s schoolhouse, afterwards called Butz’s schoolhouse, at which time an organization was effected. This schoolhouse is still standing on Thomas J. Butz’s farm, between Hokendauqua and Mickley’s.

After Peter Miller, Solomon Kemmerer, George Kemmerer, Peter Mickley, Jacob Mickley, Thomas Butz, David Eberhard, John Schadt and David Biery had each given two hundred dollars and Joseph Biery, Daniel Roth and Peter Roth had each given one hundred and fifty dollars, the undertaking was considered safe.

The following is a free translation of the introductory article of the first and only constitution of the church:

“On the 1st day of April 1849 a number of inhabitants of South Wheithal Township Lehigh Co. gathered at Mickley’s schoolhouse to confer regarding the erection of a new church. The assembly was unanimously in favor that as soon as possible the erection of a church should be begun. For this purpose the above named assembly appointed a committee of 8 persons to draw up a constitution for the new congregations. The selection fell upon the following persons: John Schadt, Jacob Mickley, Jr., Peter Mickley, Jr., Peter Miller, David Eberhard, Thomas Butz, George Kemmerer, Charles Troxel.”

The committee, according to instructions, prepared a constitution with a few changes. It was afterwards adopted with a few amendments added, since which it has served the congregations until this time.

On the afternoon of the same day and at the same place the two congregations were regularly organized and the first consistory of the Reformed congregation and the first council of the Lutheran congregation were elected. From the Reformed congregation the following were elected: Elders, David Biery and Peter Roth; deacons, Reuben Schreiber, Jacob Seiple, Henry Schadt and Peter Butz; trustee, John Schadt; president of the consistory, Charles Troxel. For the Lutheran congregation the following were elected: Elders, Solomon Kemmerer and Reuben Paul; deacons, Nathan Eberhard, Jesse Reichard, David Gross and Thomas Paul; trustee, George Kemmerer, and president of the church council, John Scheirer. Thomas Butz was elected treasurer of the joint consistory and served in that capacity until after the building and dedication of the church, after which David Eberhard was elected treasurer and served until the time of his death, August 21, 1869, after which his son, Nathan Eberhard, was elected, who served until Whitemonday, 1899, when Tilghman Helrich was elected and has served up to the present time.
Rev. A. J. G. Dubbs, D. D.
(1852-1860.)
Nathan Eberhard also served as secretary of the joint consistory until 1899, when James Kemmerer was elected and served until his death. His son, George, served for a few years, after which Henry Long was elected, who is serving in that capacity at present.

At the meeting on April 1, 1849, the following Building Committee was appointed: Jacob Mickley, Peter Miller, Peter Mickley and David Eberhard. Most of the work of the foundation and building was done by the members themselves, the Building Committee taking the lead. The land belonging to the congregations and on which the church stands was given by David Beary and Daniel Roth. Joseph Biery gave the ground on which the sheds are erected. That the Building Committee were men of action is seen from the fact that the cornerstone of the new church was laid on Whitsunday, May 27, 1849, less than two months after the meeting in the schoolhouse. Rev. J. C. Becker, D. D., preached in the morning and Rev. Jeremiah Schindel, who became the first Lutheran pastor, preached in the afternoon. Rev. J. S. Dubbs, D. D., was also present and assisted. Rev. F. W. Mendsen laid the cornerstone.

The new church was dedicated on Saturday and Sunday, November 17 and 18, 1849. On Saturday afternoon, Rev. J. S. Dubbs, D. D., preached and Rev. Jeremiah Schindel preached on Sunday forenoon. The collections amounted to $235.86. The original building cost $5,494.42, of which $4,378.42 was contributed in money and $1,116 in labor and hauling. All was paid for at the final settlement shortly after the dedication and a balance of $12.03 remained in the treasury. The account of the money and labor contributed by the members have been carefully kept by the secretary, Nathan Eberhard.

How many persons entered into the organization of the two congregations we do not know, but we have a complete list of the names of the persons who communed from the first communion to the present time.

The first communion of which we have any record, and probably the first communion held in the new church, was held by the Reformed congregation, May 12, 1850, at which time 64 persons partook of the Holy Communion. The second communion was held October 27th of the same year, when 39 persons communed.

The first communion of the Lutheran congregation was celebrated October 6, 1850, at which time 65 persons partook of the Holy Sacraments. The second communion was held March 23, 1851, when 26 persons communed.

The first class was confirmed in the new church October 6, 1850, by the Lutheran pastor and numbered 5.

The first confirmation of the Reformed congregation was held April 13, 1851, when 22 persons were confirmed.
REV. J. H. DUBBS, D. D.
(1860-1863.)
The first church register extends from the founding of the church to 1863.

The largest number of communicants up to 1863 in the Reformed congregation was April 6, 1861, when 112 communed. The smallest number communing was on April 1, 1854, when 38 communed.

The largest communion of the Lutheran congregation was held in October, 1858, when 85 communed. The smallest number communing was on March 23, 1851, when 26 communed.

The first record of death is Margaret Grueber, born March 30, 1770; died December 8, 1849.

The first record of baptism is a child of George Rece and wife, baptized September 8, 1850.

The first improvements to the property were made in 1868. The Building Committee consisted of the following persons: Peter Miller, Thomas Butz, Jacob Mickley, George Kemmerer, Reuben Schreiber, George H. Stem, Charles Henninger and Edward Houseman. There was also a Ladies' Furnishing Committee.

John Minnich and Edwin Houseman had charge of the carpenter work and outside painting. The frescoing and graining was done by Anthony Goth, of Bethlehem. The cost of the improvements and repairs amounted to $4,789.57. Of this amount $4,231.42 was expended by the Building Committee and $567.15 by the Ladies' Furnishing Committee, who had collected $659.73. After some delay the final settlement was made and a balance of $26.20 was turned over to the church treasurer.

The remodeled church was dedicated November 28, 1869. Rev. D. Kuntz, of Nazareth, preached in the morning; Rev. A. J. G. Dubbs, D. D., of Allentown, in the afternoon, and in the evening the pastors of the church had charge of the services.

In 1876, the basement was repaired. The old stone partition wall was taken out and the two separate rooms made into one. This room was used for the Sunday School, until the spring of 1908, when the Sunday School took possession of the new chapel.

In 1881, the congregations decided to erect a tower and steeple, together with a house for the organist. The Building Committee consisted of T. Franklin Butz, George H. Stem, Reuben Hausman, Dennis Fry and Alfred T. Mickley. The tower and steeple are 139 feet high and cost $2,567.63. The cost of the organist's house was $790.16.

After the tower was completed a magnificent bell of 1,800 pounds was placed therein by T. Franklin Butz, Mrs. Eleanor Weaver and Mrs. Eliza Troxel, children of Thomas Butz, one of the founders of the church. The bell bears the inscription, "The Thomas Butz Family Memorial." The dedication of the tower, steeple and bell took place January 8, 1882.
Rev. J. D. Schindel.
(1867-1908.)
During the latter part of the summer of 1882, a fine pipe organ of eighteen stops was presented to the church by George H. Stem and family. The same bears the inscription, "To the praise and glory of God. Presented by George H. Stem and family to the Reformed and Lutheran congregations of South Whitehall Church, 1882."

The organ was dedicated September 24, 1882. Rev. T. O. Stem, of Easton, preached in the morning and Revs. William Rath and E. A. Gernant, of Allentown, in the afternoon, the pastors having charge of the evening services.

The instruments in use before this organ was presented were the one purchased August 17 and dedicated September 26, 1851, and the cabinet organ, secured through the efforts of Joseph Gackenbach, and dedicated May 21, 1871.

Beyond the ordinary yearly repairs and improvements, nothing special was done to the church until the semi-centennial year, 1899. The Building Committee consisted of Henry Lazarus, Tilghman G. Helrich, James F. Schreiber and Alfred T. Mickley. The church was rededicated June 4, 1899. Rev. W. Wackernagel, D. D., preached in the morning. Rev. W. F. More and Rev. J. F. Lambert preached in the afternoon. Rev. G. P. Stem preached in the evening. Rev. M. O. Roth, Franklin H. Moyer, Morris Schadt and Rev. J. J. Schindel were also present and assisted. The cost of the improvements amounted to $3,000 and were all paid for when the semi-centennial was celebrated, November 12, 1899.

A Missionary Society was organized by the Reformed congregation, May 17, 1874, and by the Lutheran congregation in 1888.

The erection of a suitable Sunday School room was agitated for some time, definite action being taken in the fall of 1906, when the congregations voted in favor of the erection of an annex. Work on the same was started in the spring of 1907. The cornerstone of the new annex was laid with appropriate services, June 23rd. Revs. Thomas H. Krick and J. J. Schindel conducted the devotional services. Rev. A. T. W. Steinhaeuser, of Allentown, delivered an address in German and Rev. R. M. Kern, of Allentown, delivered an address in English. Rev. J. D. Schindel laid the cornerstone.

The dedication of the annex took place June 7, 1908. Rev. J. F. Lambert, of Catasauqua, preached in the morning. Rev. C. M. Jacobs, of Allentown, and Rev. G. P. Stem, of Siegfried, delivered addresses in the afternoon. Rev. David Scheirer, of Howertown, preached in the evening. Rev. T. H. Krick and Rev. J. J. Schindel conducted the devotional services. Rev. J. D. Schindel, D. D., was present at the three services, but owing to throat trouble, by the advice of his physician, took no part in the services. Rev. O. H. Strunk, of Schuylkill Haven, was present at the three services and made an earnest plea for the liquidation of the debt. The subscriptions and cash collections
Rev. J. J. Schindel,
(1899– )

Rev. J. H. Krick,
(1901– )
amounted to $550. The building is made of cement blocks manufactured by Long & Mickley. The building committee were Tilghman Helman, president; Henry E. Long, architect; Henry F. Fenstermaker, secretary; James W. Eberhard, treasurer; James Mareks and Richard Lazaums.

NAME:

Inasmuch as the original name of the church was South Whitehall Church and was no longer proper, the congregation by a unanimous vote, May 22, 1850, changed the name to St. John's Church of the Reformed and Lutheran congregations of Whitehall Township, Lehigh County, Pa. The church is said for some time known as the Sheldon's Church, but is best known as Mickley's Church.

MINISTERS.

For the Reformed congregation the following have been the pastors:

Rev. J. S. Dubbs, D. D., 1850-1852
Rev. A. J. G. Dubbs, D. D., 1852-1860
Rev. W. R. Hoorn, D. D., May 3, 1863, and remained
Rev. G. P. Stem, assistant to Rev. Hoorn, from 1864
Rev. Thomas H. Kruck, August 1, 1861

For the Lutheran congregation

Rev. Jeremiah Stengel, 1850-1859
Rev. B. E. Krauseh, 1859-1860
Rev. W. G. Meramy as supply, 1860-1864
Rev. F. J. F. Schmitz, D. D., 1864-1867
Rev. Carl Schuster, supply, 1867-1868
Rev. J. D. Schmeling, June 1, 1867, to June 27, 1868
Rev. J. J. Schminkel, 1869

The following have been the treasurers

F. G. Bernd, 1858-1859
Jacob Sehrench, 1858-1862
John S. Fick, 1860-1861
John Lawerens, 1860-1861
Benjamin Son, 1861
Joseph Genschneid, 1861-1862
James F. Heim, 1861-1862
Jacob B. Starck, 1861-1862
Alfred H. Perleberg, 1861-1862
Arr. J. H. Starck, 1861-1862

School

K. D. H. H. J. H. J.
H. B.
J. H.
J. H.

and, Charles D.
Butz's School House.
Founders and Organizers of Mickley's Church, Whitehall Township.

By Miss Minnie F. Mickley.

William Penn, in his "Reflections and Maxims," says, "It is one of the fatalist errors of our lives, when we spoil a good cause by ill management, and it is not impossible but we may mean well and in an ill business; but that does not defend it."

It was the example of their forefathers, who fled from the religious persecution in Alsace Lorraine and the Rhine Pfaltz, that the people of Whitehall followed in the building of Egypt Church, and two generations later in the building of this church.

I have copied the names of the sixty-one men and women who contributed. They met at the hotel, November 11, 1848, six months before they met in the schoolhouse for organization, April 1, 1849. Then they prepared to act, and at this meeting the following persons were appointed to prepare a constitution for the government of the church: John Schaad, Jacob Mickley, Peter Mickley, Peter Miller, David Eberhard, Thomas Butz, George Kemmerer and Charles Troxell. The constitution presented by this committee was adopted, and with few changes is still used by the congregations. The officers were also named at this time. The following Building Committee was appointed: Jacob Mickley, Peter Miller, Peter Mickley and David Eberhard. Most of the work of the foundations and much of the building was done by the members themselves, the Building Committee taking the lead.

The cornerstone was laid on Whitsunday, May 27, 1849, less than two months after they organized in the schoolhouse.

The following list I found in an old desk that belonged to my grandfather, Jacob Mickley:

As we the undersigned have held a meeting on Nov. 11th, 1848 in South Whitehall township, county of Lehigh at the house of Andrew Sheldon for to build a Church in the said township just below the house of Mr. Sheldon on the lands of David Biery, Daniel Rhoads and Joseph Biery,

Peter Rhoads Pres.
Jacob Sherrer Sec.
Peter Rothe was president of the meeting held at the hotel of Andrew Scheldon, one of the first elders, and one of the descendants of one of the organizers of Egypt Church. Daniel J. Rhoads was also a descendant of one of the early Whitehall families prominent in the building of the Egypt Church. David Biery and Daniel Roth gave the land for the church and old burying ground.

Jacob Sherer lived in Whitehall. Whether he was a descendant of the Sherers, of Berks County, I do not know.

Jacob Mickley, Sr. and Jr., are descendants of John Jacob Mickley, who is mentioned in the Egypt records in August, 1801, as architect. His grandsons, Jacob and Peter Mickley, were members of the Building Committee of this church.

David and Joseph Biery were the descendants of Joseph Biery, of Berks County, whose son, Henry Biery, was one of the builders of the Egypt Church in 1785.
Nathan Eberhard, one of the deacons, and David Eberhard are descendants of Joseph Eberhard, who was one of the early members of the Great Swamp congregation in Lower Milford, some of the family being members of the Egypt Church.

John Schaadt, an elder and member of the committee who drew up the Church Constitution, was a grandson of one of the early members of the Reformed Church of Egypt, one of the builders of the second church in 1781.

Reuben Paul, elder of the church, is a descendant of John Paul, mentioned as a member of the Egypt Church in 1785.

Thomas Paul was one of the deacons.

Charles Troxell was one of the Troxell family, whose ancestors gave part of the land on which the Egypt Church was built in 1764, and whose ancestor was a child of Peter Troxell, one of whose sons was the first baptism, mentioned in 1734, of the Egypt congregation. He was president of the consistory of the Reformed congregation.

George Kemmerer, trustee and member of the committee that prepared the constitution, and Solomon Kemmerer were the descendants of the Kemmerers, of Salisbury Township, where they were active members of the Salisbury Church. Solomon was one of the first elders of Mickley's Church.

Thomas Butz, great-grandson of Peter Butz, who settled in Butz Dale (Gass), Berks County, where the family were members of the Long Swamp Church, was the first treasurer of this church and a member of the committee that prepared the constitution.

The Ringers were descendants of George Ringer, one of the early settlers of Whitehall, whose ancestor was one of the elders of the Egypt Church.

Maria Ringer was one of the two women, whose names are mentioned as contributors.

Jacob and Reuben Schrieber were descendants of Philip Jacob Schreiber, who was elder and trustee and architect of the Egypt Church in 1801.

Paul Newhard was a descendant of Michael Newhard, who was one of the deacons of the Egypt Church in 1801.

The late Dr. Schindel, in a sketch of the Lutheran congregation of Egypt, says that an effort was made to build a church at Helfrich's Spring, where there was a cemetery in which the Millers and Helfrichs were buried.

Peter Miller, a member of the Building Committee, was a descendant of Catherine Miller, who was buried in the old cemetery. His parents were baptized and confirmed at Egypt. I do not know who S. Miller, widow, was.

The Roths, Ringers, Eberhards, Sherers and Schaadts attended the services which were held in the old grist mill, but later became founders of this church. These people, no doubt, preferred that location, as it was nearer their homes.
Henry and Daniel Schneider were descendants of Stephen Schneider, who settled in Whitehall before 1765, and were, no doubt, related to the John Schneider, whose children were scalped by the Indians in 1763. They were prominent members of the Egypt Church.

Peter Kolb belonged to the Kolb family, who lived near the Jordan, whose ancestors, no doubt, belonged to the Jordan Church.

Tilghman and Christopher Fryman belonged to a Whitehall family. Tilghman Freyman died a few years ago.

The Scheirers are descended from Adam Scheirer, who was a member of the Union Church; John Scheirer being president of the first Church Council of Mickley's Lutheran Church.

David Gross, Jacob Seipel and Jesse Reichard were elected deacons at the first church meeting held in the stone schoolhouse, April 1, 1849.

Peter Hoffman was a descendant of Michael Hoffman, one of the early settlers and an officer of the Egypt Church.

Andrew Scheldon (his son, the late John Sheldon, of Philadelphia, told me) came to Whitehall from Western New York, and he, no doubt, became interested in the building of the church through his wife, Anna Mickley.

Conrad Meyer was of Lower Milford, where his ancestors were mentioned as belonging to the Great Swamp Church.

Jonathan Semmel was a descendant of Martin Semmel, who was a member of the Jordan Church, and was among the early Whitehall families.

On the occasion of the 50th anniversary of the founding of this church, Rev. Dr. J. D. Schindel, in his address, said, "Fifty years ago our fathers and grandfathers met and organized this church. They have all passed away, the work and the church remain. Fifty years from to-day the little children here will be in our places. We who remember the beginnings, not one of us will be here." To-day we meet without the kindly presence of Dr. Schindel, and to those who attend this church, I know it is with a feeling of sadness to all of us that he can not join in the greeting of the Lehigh County Historical Society. As a member of the Historical Society his absence and loss is keenly felt. We know what great interest he would have taken to-day, and while trying to compile this little sketch of the organizers of this church, I miss the knowledge that he could have given me of the people of whom I write, for he was the link between the past and present, a pastor who knew his people, who could mention the names of every member of each family. We all remember his kindly greeting in which he invariably remembered the member of the family who was absent from home or ill. He could have told me so much that I want to know concerning the people of whom I have given so imperfect a sketch. If we could have had a paper
from Dr. Schindel we should have a continuation of that most interesting sketch of the Egypt Church, which is given in the proceedings of the Lehigh County Historical Society. I feel that my paper is a very feeble effort to give you what otherwise should be a more interesting historical article.

These men and women have all passed away. They have left to us a legacy in our places of worship, a worthy desire for something uplifting. When you see a country place and a village church, you feel a confidence in the people of the neighborhood, for church-going people are generally good people. I know that the spire of this church has been an inspiration to many persons, and one who lived about a mile from here could see the spire from her bedroom window. She was a foreigner, who often felt lonely and sometimes forsaken. She said, "When I look across the country and see the church in the distance with its spire pointing heavenward, I feel a consoling influence of good." We all know, when we are away from home, the sight of a church in a rural district seems like a benediction. Let us try to follow in the footsteps of our forefathers.
Notable Events in the Social Life of Allentown in the 18th Century.

By Charles R. Roberts.

Perhaps the first noteworthy event in the history of Allentown took place on Sunday, October 9, 1763, the day after the Indian massacres in Whitehall township, when the inhabitants came flocking to the new town in such numbers that the Lutheran minister, Rev. Jacob Joseph Roth, was obliged to stop preaching. Colonel James Burd, commander of the troops stationed at Fort Augusta (now Sunbury), had arrived in town on Friday evening, and in a letter written by him he states that on Saturday the town was crowded with men, women and children flying from the Indians, whom they said were within a few miles of the place, killing all before them and burning the houses. Thereupon he gathered the men of the town together and formed a company of twenty-five men for the defence of the town, but found only four guns in the town, one of which was his own, two out of order, and no ammunition. Colonel Burd was obliged by the Governor’s instructions to him to leave Northampton on Sunday, and after his departure George Wolf was chosen Captain and Abraham Rinker, Lieutenant of the company. Captain Wolf was the bearer of a letter sent the next day by Rev. Roth to Governor Hamilton, asking for arms and ammunition.

Accounts of the early social life of Allentown are very meagre, as doubtless, the inhabitants in the first few decades had little time in the struggle for existence for social amenities. The first mention of guests entertained here is in the diary of James Allen, who spent some time at Trout Hall in the first part of November, 1770, with Mr. Lawrence, his brother, William Allen, and James Tilghman, Secretary of the Land office. They were hunting grouse “at Heller’s, near the gap of ye mountain,” now known as the Wind Gap, but “to their surprise did not get one grouse.”

The writer of “A Summer Jaunt in 1773,” does not speak very highly of Allentown. The account says that the party arrived at Allentown about nine o’clock and stopped at the sign of the King of Prussia, but that the odors that assailed their nostrils were so unpleasant that they could not remain in it, and, to quote the exact language, “had it not been for the kindness of
Mr. Backhouse [Richard Backhouse, later of Durham Iron Works], who invited the company to take breakfast with him, must have gone without, but we were strangers and he took us in, for which he has our blessing. Allentown is a pretty situation, but it seems to be a poor place."

June 25, 1773, was, no doubt, the occasion of a large gathering here, when the cornerstone of Zion Reformed Church was laid. This was a stone building, the successor of the log church, used jointly by the Reformed and Lutherans. It cost about 500 pounds sterling.

The summer of 1776, Mr. James Allen spent at Trout Hall, and he says, "The country was to me delightful. I, my neighbor, Mr. Benezet, Captain Symes (of the 52nd Foot), a prisoner, together with occasional visits, made the time agreeable enough." Mr. John Benezet, a merchant of Philadelphia, lived in a stone house, still standing in Catasauqua, which he had purchased in 1776 from George Taylor, a signer of the Declaration of Independence. He owned a fine plantation of over 300 acres along the west bank of the Lehigh, and spent his summers here. He sold the property in 1782 to David Deshler, of Allentown, who died there.

During October and November, Mr. Allen remained at Trout Hall, in his own words, "a calm spectator of the Civil War," but occasionally gave great offense to the violent whigs of Northampton by entertaining the regular officers, our prisoners, and was often threatened on that account.

In February, 1777, the town was filled with soldiers, the battalion of militia of this district assembling here, numbering 600 men. They remained two weeks and marched off on the 15th of February.

On September 17, 1777, James Hamilton, former Colonial Governor of the Province and uncle to Mr. Allen, arrived at Trout Hall, where he was sent by resolve of Congress. He was very happy that he was so well situated, and remained here the entire winter.

On November 2, 1777, John Hancock passed through here on his way from York to Boston. He was escorted by a troop of fifteen horsemen.

On November 21, 1777, Mr. Allen wrote in his diary that "Mr. John Adams, who passed through here a week ago, said that independence was now unalterably settled." He adds, "The General Hospital is still here and the Director General, Dr. Shippen, and his assistant, Dr. Bond, my old acquaintance, with my wife's cousin, T. Lawrence, make out a good society, and we endeavor to banish Politics."

On the 26th of December, 1777, Mr. Allen rode to Valley Forge and dined with General Washington at his headquarters,
who was very civil to him. He received permission for Mrs. Lawrence, his wife and children to go to Philadelphia, but not to return. Mrs. Lawrence, with his daughters, Nancy and Peggy, shortly after, went to Philadelphia, and on the 7th of January, 1778, Mr. Allen accompanied his wife and child, with Mrs. Duberry and her daughter, to the British lines about the city. After they had gone into the city, Mr. Allen waited at the lines until his three brothers and Mr. Lawrence came out, and all rode to Clermont and dined together, with Capt. Craig, of the American horse, who was so polite as to meet them on their way down and escort them near the city. Mr. Allen was inexpressibly happy at meeting his brothers, whom he had not seen since December 1, 1776, and wrote that he never passed a happier day, nor was more unhappy, than when they left him to return in the evening. He spent the night at Mrs. Lawrence's, and arrived here at Trout Hall "the day but one after."

On the 13th of February, 1778, Mr. Allen left Trout Hall for the last time, and went to Philadelphia with his sister, Mrs. John Penn. He wrote, February 27, 1778, "Here I feel an ease, security and freedom of speech, that has long been denied me; while on the other hand, I find my finances inadequate to the expenses of living in my usual style; and should prefer my old situation at Trout Hall, with security for my person and property." He died in September, of this year, 1778.

On January 2, 1779, a troop of Pulaski's cavalry passed through here on the way to Lebanon for winter quarters.

Mrs. Washington or Lady Washington, as she is called in the Moravian Diary, passed through here, with her escort, on June 16, 1779, when she left Bethlehem on her way to Virginia.

On October 6, 1780, Joseph Reed, President of the Supreme Executive Council; John Bayard, Speaker of the Assembly, and David Rittenhouse, State Treasurer, escorted by twenty Bucks County militia, on horseback, passed through here on the way to Reading.

After considerable research in the Congressional Library and elsewhere, I am now able to state that General George Washington passed through Allentown on July 25, 1782. An entry in Freeman's Journal, dated July 31, 1782, reads, "On Wednesday last his excellency General Washington left this city (Philadelphia) in order to join the main army on the banks of the Hudson."

From an entry in his expense account (the book is to be seen in the Congressional Library), it appears that his stopping place for the night of the 24th was at Pottsgrove (now Pottstown), thirty-six miles northwest of Philadelphia.

His next stop was Bethlehem, to reach which place he must have passed through Allentown. The Moravian Diary says on July 25, 1782, that General Washington arrived quite unexpect-
edly, accompanied by two aides and no escort. These aides were Col. Trumbull and Major Walker. On the 27th he arrived at Newburg.

It was about this time that a little incident took place that is worthy of mention. The wives of two citizens of Allentown, who were sisters, frequently went horseback riding together. Tradition has not handed down what habit they wore, only that they wore velvet shoes, and that a bystander noticing this, exclaimed, "Velveta shoe! Ma maint sie hetten fransela genung."

It might interest the ladies to hear what the names and prices of dress goods were in those days. In May, 1774, Aquila Tool (who, by the way, was a man, and not a woman), bought at Allentown, ½ yd. of lawn, 5s.; ¼ yd. lawn, 3s.; tape, 4d.; sundries for his maid, 5s. 8d.; total, £0. 14s. 0d.

John Lehr bought a black cravat for £0. 4s. 8d.

Elizabeth Reitz bought an apron pattern for £0. 9s. 6d.; ¼ yd. lawn, 3s. 0d.; 2½ yds. tape, 4d.; thread, 2d.; 1 paper pins, 10d.; bobbins, 6d.; 1 leghorn hat, £0. 4s. 6d.; needles, 2d.; total, £0. 19s. 0d.

Non so preties lace sold at 2d. per yard; turkey stripe at 6s.; shalloon at 2s. 9d.; cambric at 6s.; silk ribbon, 1s.; fustian, 2s. 8d.; buckram, 2s.; a black silk handkerchief at 6s.; calico at 4s.; swanskin at 4s.; blue ferreting at 4d.; plush at 11s.; brown holland at 2s.; a silk Romall at 5s. 6d.; a thimble, 2d.; blue damask, 4s. 4d.; ratinet, 3s. 9d. a yard; a Barcelona handkerchief, 6s.; Irish linen, 4s., and nankeen, 3s. per yard.
The Emaus Moravian Congregation.
(Translated and compiled from original sources.)

BY REV. ALLEN E. ABEL.

An early historian of the Emmaus Moravian congregation says: "It is a characteristic of true love to cordially share that which one possesses. If one has found a great treasure and carries in his heart at the same time a true love to his own loved ones and fellowmen, he will not only reveal this treasure, but also share it with them." This represents the Moravian Church, in the eighteenth century in the American Colonies, as longing to impart the treasure of the Gospel of Christ, in the forgiveness of sins to all men who were without the knowledge of salvation, or who did not have the means of grace.

The early settlers of this part of Lehigh County were as yet poorly or not at all supplied with spiritual guides when the Moravian brethren settled on the banks of the Lehigh, at Bethlehem, and began active missionary operations among neglected whites and heathen Indians.

Among the settlers of this section who had a more distinct part in the organizing of this congregation, sometimes called "the Fathers of Emmaus," were Sebastian Knauss and Jacob Ehrnhardt. As their experiences can almost be considered one with the congregation, we will briefly note that the former was a native of Wetteravia, and brought up in the Reformed Confession. Coming to America in 1723, and while learning his trade at the home of pious Henry Antes, he also began to profit spiritually, in so far as to question whether all was well with him.

With his wife, visiting Bethlehem in 1742, he was stirred anew and the work of the Holy Spirit became fruitful in his finding his Saviour. He became a member of the Moravian Church long before the organization of the Emmaus Moravian congregation.

So, also, Jacob Ehrnhardt, the co-worker of Knauss in the work, a native of Worms and brought up in the Lutheran faith, came to this country in the fall of 1739. His spiritual experience was that of a blind man groping in the dark. He searched within himself and without, heard now this preacher and now that one; he prayed, sought to leave the evil and do the good, but all was not sufficient to quiet the unrest of his heart.
This man confesses that he often prayed God that He would lead him to His people or to those who could show him the way to salvation.

In 1742 he got to hear of the Moravian brethren, and was soon convinced that they were the people of God. He invited them to visit him, and upon this, after a fortnight, several, among them David Nitschman, held a song service in his house (we presume in the neighborhood of Emmaus) and related many things that the Saviour, through his life, work, and sacrifice, had done. This visit was a lasting blessing to him and his family and he felt blessed whenever these visits were repeated. These souls, thus called and prepared, were to be the instruments in God's hands for the founding of this congregation.

Through the fishers sent to seek and to catch souls, as the historian of that day puts it, these souls were rescued out of their need and perplexity and were shown the treasure in Jesus Christ. Among the first fishers or apostles in the township of Salisbury are counted the brethren, Gottlieb Betzold and Leonard Schnell.

Especially was the latter an instrument in God's hand to lead many souls into the freedom of the grace of God. In the fall of 1741 did God especially bless the mission in Pennsylvania in the person of Count Zinzendorf, who made known his willingness to preach the good word of life to all hungry souls wherever it was desired. Immediately the brethren, Jacob Ehrnhardt and Sebastian Knauss, united in a request to Zinzendorf, to preach in the house of the former. This request was complied with and the Count soon thereafter preached in Ehrnhardt's house to a large company, but very briefly, on the words, "Straight is the gate and narrow is the way which leadeth unto life and few there be that find it," Matt. 7: 14.

Not long after the three brethren, Sebastian Knauss, Jacob Ehrnhardt and Andrew Schaus, petitioned Zinzendorf that the church at Bethlehem might take them under their spiritual oversight and that through the brethren the word of the Gospel might be preached unto them. The request was granted on the condition that everything should be instituted according to Lutheran usage. This was agreeable to them and they accepted the stipulation with gratitude. Some time in the fall of 1742, a log church was begun. The land, about 100 acres, for a church and cemetery was donated by Jacob Ehrnhardt and others, and as soon as the same was completed the brethren from Bethlehem supplied them with preachers. Of these Leonard Schnell preached the most frequently, with blessing to many of all sects and religious creeds, administering the sacraments according to the Lutheran usage, although Reformed and others participated. This church building was removed to another site in the rear of the present Moravian chapel in 1749. Thus were the people
of this settlement of Salisbury or Maguntschi (in Indian "the feeding place of the bears"), cared for in spiritual things until the year 1746, when they became solicitous for the spiritual welfare of their children, in order that these might also be trained in the knowledge and love of God. For this reason a schoolhouse was begun in 1746, and an aged brother from Moravia, Christopher Demuth by name, occupied the house till the next fall.

In September of that year a beginning was made with a so-called boarding school, the care of the children being given into the hands of Christopher Heynes, John Muenster, Anton Wagner, and their wives, who fulfilled their office with such faithfulness and energy that no change was made for three or four years. The historian relates that many in the school were judged ripe for reception into the church through baptism, while others the dear Lord took to himself. The institution was enlarged in 1750, when the school at Oley (near Reading) was transferred and united with the one at Salisbury. The two single brethren, Schwartz and Adam von Erd, accompanied the children from Oley. Some other single brethren, namely, Peter Braun, Marc Rališ and Heppner Schon, were sent as their assistants. During this year the families of the Oerters, Horns and Christopher Franckens, were added to the working force of the institution.

These children, some of them of well-to-do Philadelphia families, "with an allowance of meat twice a week" (!) were abundantly cared for, spiritually and temporarily. The routine of the institution included morning and evening devotions, regular hours of study and recreation, also their lovefeasts in their season. On Sundays a brother held service in the church, which the children attended. This school was successfully carried on under the care and guidance of these brethren and sisters from 1750 to 1753, when in August the institution was removed on account of the fears of an outbreak of the Indians, for greater safety, to Bethlehem. The first interments on the Old Moravian Cemetery near the school and church building were two children of the school, George and Elizabeth Moz. In like manner as the year 1747 was characterized as a year of blessing for the children through the founding of the institution of the boarding school, so also it was propitious as a year of grace and blessing for the parents and adults. For many of those, who had shown themselves receptive to the work of the spirit and the guiding hand of the church at Bethlehem, not only held faithfully to the church services and the teachings of the cross of Christ, but also gave frequent intimations that they were willing to stand in closer relationship.

So it appeared to the bishops and elders of Bethlehem, time to gather this ripe grain into a sheaf, and they accordingly resolved to gather these souls into a congregation and to provide them with
the needful spiritual workers and oversight. For this purpose the adherents in Salzburg were called together in a lovefeast on July 23, 1747, at which the subject of organization was discussed with them, and it was definitely determined upon, that the following Sabbath should be the day for the completion of the organization.

Accordingly, on the next Sunday, July 30, 1747, there gathered in Bethlehem all the chosen ones, some living in Salzburg and some in Saucon, all being present but those prevented by sickness. They all attended morning service, Brother John Frederick Kammerhof presiding, basing his sermon on the daily text: "They shake the head at Him," citing these lines which the historian quotes:

"Gottes Leiden und blutige Much,
Reimt sich nicht mit Philosophie."

After the sermon an enjoyable lovefeast took place in the chapel, during which different matters pertaining to the outward and inner arrangements of the organization were discussed. They were then introduced to the brethren and sisters who should be their leaders. Thus Brother Anton and Sister Elizabeth Wagner were to be their elder and elderess: John Munster and his wife, Rosina, deacon and deaconess, and Brother Christopher Heyne and his wife, Maria, were to be superintendents over the boarding school children. At 6 o'clock the whole congregation assembled, and the little band from Salzburg were set in the midst, the congregation encircling them while among others, this hymn was sung:

"Die unumschraenkete Hand des Herrn
Besorgt sie all in der Nach und Fern;
Und zuweilen sammelt Er sich auch Haufen,
Die Er mit seinem Geist pflegt zu taufen.
Zu einem Leibe.

"Das werden Gemeinen des Herrn genent
Worin das Feuer des Herren brennt:
Unser Gotteslaemmlein wohnt in der Mitten;
Gnade und Wahrheit fuellt solche Huetten
Und Fried und Freud."

After they had thus sung, Spangenberg spoke on the daily word: "For a pattern to them which should hereafter believe on Him," 1 Tim. 1:16. Following the address the newly chosen brethren and sisters were ordained for the work in Salzburg by the laying on of hands by Bishops Spangenberg and Cammerhof. Finally, Brother Sebastian and Sister Anna Knauss and Brother Jacob Ehrnhardt and Sister Barbara Ehrnhardt were set apart by the laying on of hands to the office of church wardens.

This act of organization was concluded with the celebration of the Holy Communion, administered to the following ten
members of the newly received Salzburg congregation by Rev. Cammerhoff: Sebastian Knauss, Anna Knauss, Jacob Ehrnhardt, Barbara Ehrnhardt, Samuel Eberhardt Kopp, Anna Kopp, Conrad Wezel, Philip Kratzer, Jacob Herrmann, Heinrich Guth.

The remaining charter members who were enrolled at the organization were: Joseph Graff, Susanna Graff, Peter Graff, Margareta Graff, Johannes Knauss, Maria C. Knauss, Jacob Loscher and wife, Johannes Koehler, Eva M. Koehler, Martin Bamberger, Elizabeth Bamberger, Johannes Landes and wife, Jacob Barstler, Catherine Albrecht, George Hartmann, Christina Hartmann, Tobias Weber, Margareta Weber, Peter Hoffmann and wife, Rudy Oberly and wife, Frederick Rauschenberger, Maria Rauschenberger, Catherine Guthin, Rosina Pfingstag, Rosina Mosz, Mrs. Philip Kratzer, Gertrude Cogin, Catherine Wezel.

Of the forty-four charter members of the congregation the following thirteen are recorded in the church register as having been buried on the old cemetery: Conrad Wezel, Anna C. Kopp, Samuel Kopp, Jacob Ehrnhardt, Rosa Mosz, Johannes Knauss, Catherine Wezel, Sebastian Knauss, Barbara Ehrnhardt, Maria Rauschenberger, Frederick Rauschenberger, Johann Philipp Kratzer, Anna Catherine Knauss. Auton Wagner, the first pastor in 1747 to 1750, and again in 1763 to 1766, as also Andreas Langgaard, pastor in 1773 to 1777, lie buried on the old "God’s acre."

The total number of communicants, that at the beginning constituted the congregation at Salzburg, was forty-four persons. Another section visited by the brethren from Bethlehem was "Allemandel," so called on account of the poor returns from the soil, now Lynn township, where a work of grace, however, was carried on, and from time to time, believers from there were added to the church. These, as far as the serving of the Sacraments was concerned, were held as a filial of the newly organized work in Salzburg. A united communion was celebrated for the first time, July 23, 1749, and this relation continued with the Allemandel work until October 2, 1751, when the last communion was held.

The desire to have a strictly Christian communion, apart from the sinful influences of the world, is not entirely unknown among Christians, even to-day. That persons belonging to the Brethren’s Church, or any particular branch thereof, may have for themselves and families living either in towns or on their plantations a Cure Animarum, and preservation from dangerous and hurtful worldly connections and their consequences, which care and preservation and other spiritual assistance they too well recognize, cannot be had in their present places of abode, living either mixed with other people of different sentiments and practises, or on plantations too remote from our churches and congregation houses, was the object of the church authorities, when on May 5.
1758, a congregation village (Gemein-Ort) closed to all but the members of the Salzburg Church was formed. Most laudatory and exemplary were the town regulations, some of which I take the liberty of citing here, namely:

"16. It necessarily follows that no one can have leave to reside in this village, but those who belong to the Brethren's Church, and such who earnestly desire to live a peaceful and quiet life in all godliness and honesty, whereby they for themselves and their own hearts may have benefit; mutually build up each other; have the word of God richly dwelling among them; train up their children for our Saviour; preserve their sons and daughters for Him; become a blessing and advantage to the province; a pleasure to the magistrates and an honor to our Saviour.

"A second reason for the building of this village is that its inhabitants in the emergencies and troubles of war (as has been the case since the year 1755) may be in a condition mutually to assist each other, as well as generally to render the difficulties incident to human life more supportable.

"17. Nothing shall be taught or preached in Emmaus but what is conformable to the Gospel of Christ. Has any one an opinion, peculiar to himself, such a person may be indulged therein, provided he seek not to propogate it.

"23. No dancing matches, tippling in taverns (except for the necessary entertainment of strangers and travelers), beer tapings, feastings at weddings, christenings, or burials, common sports and pastimes, gaming with cards, dice, etc. (nor the playing of the children in the streets), shall be so much as heard of among the inhabitants. They whose inclination is that way bent, cannot live in Emmaus.

"34. All fraud and overreaching of one's neighbor; likewise any premeditated mischief done to the wood, fences, fields, fruit trees, etc., belonging to the owner of the soil or any other, shall be deemed infamous: as generally all other gross heathenish sins, to wit: gluttony and drunkenness, cursing and swearing, lying and cheating, pilfering and stealing, quarreling and fighting, shall not be heard of in Emmaus; he that is guilty of such cannot be suffered to continue here."

The town regulations were subscribed by Sebastian Knauss, Andrew Giering, Bernhard Winsch and Matthias Wesner.

The village was laid out by a survey in December of the year 1758. Two houses were built in 1759. Not until 1761 did the village, however, receive its new Moravian name, when at a lovefeast on April 3rd, conducted by Bishop Spangenberg, it was announced that the place hitherto called Maguntschi and Salzburg was now to be called by the Scriptural name of Emmaus. He read on this occasion an original hymn beginning:

"Als Jesus auferstanden war,
Reist von Jerusalem ein Paar."
The years 1775-1778 were hard years for the people of Emmaus, on account of their conscientious scruples against oaths. Thus, for example, on April 4, 1778, twelve members of the Emmaus congregation were imprisoned at Easton and kept on bread and water until the 29th, because they refused to take the oath of allegiance; in September thirteen others repeated the experience. Among them was Francis Boehler, their minister.

In 1766 the third church was built, a few rods east of the present structure, which was erected in the year 1834, while the Sunday School chapel was built in 1876, to which an addition was made in 1906. With the increasing of the population of the country it became increasingly difficult during the years 1833-35 to debar non-Moravians from the village, but it was some years before the town was formally thrown open to settlers.

While the old church edifices have crumbled before the mouldering hand of time and none of the original homes of the founders of Emmaus are standing, we are thankful that that spiritual building, the church of the living God, for which they prayed and labored, has been handed down to us as a precious inheritance, the candle of the Lord, in the hearts and hands of their children's children, who, as a large posterity to this day, cherish the works of the worthy founders of the Emmaus congregation.
Pennsylvania Germans in Public Life During the Colonial Period.

By Charles R. Roberts.

A sentence in a recent magazine article that may be said to have inspired this paper, ran as follows: "The English were leaders and the Germans were followers in the early days."

While we must admit that, in the main, this statement is true, yet there are many examples of men of German blood who were leaders and men of prominence in Colonial times. The English certainly were in control of affairs, through the Proprietary party. But the advent of thousands of Germans, who, influenced by Sauer's paper, published in Germantown, affiliated politically with the Quakers, in opposition to the Proprietary party, brought into prominence a number of German citizens.

This alliance enabled the Friends to hold a controlling voice in the affairs, not only of this county, as a part of old Northampton, but in the province, being for years the ruling power in the Assembly.

Samuel Wharton, a prominent writer of that time, whose prejudices were evidently on the side of the Proprietary party, proposed that the children of the Germans should be obliged to learn in the English tongue, and that, while this was being accomplished, the Government should suspend their right of voting for members of the Assembly; and that, the sooner to incline them to become English, they should be compelled to make all bonds and other legal writings, in the English, and that no newspaper or almanac, in German, be allowed circulated among them, unless accompanied by its English translation.

However, the conditions under which a German, or any other person, for that matter, was permitted to vote, appear to me to have been so stringent, as to exclude a large number from the right of voting. An act regulating the election of members of the Assembly passed in 1705, provided "that no Inhabitant of this Province shall have the Right of electing, or being elected, unless he or they be natural born Subjects of England, or be naturalized in England, or in this Government, and unless such Person or Persons be of the age of twenty-one years, or upwards,
and be a Freeholder or Freeholders in this Province, and have Fifty Acres of Land or more well seated, and Twelve Acres thereof or more cleared and improved, or be otherwise worth Fifty Pounds, lawful Money of this Province, clear Estate, and have been resident therein for the Space of Two Years before such Election."

The formation of Northampton County out of Bucks in 1752 was a political plan, originated by the Proprietary party, who hoped, by setting off the Germans in the new county, and thus depriving the Quakers of their support, to restore the control of old Bucks to the Government party. This, which may be said to have been the first political scheme in which our ancestors in this locality were interested, apparently did not at once succeed, as at the first election in Northampton County, held at Easton on October 1, 1752, William Craig was chosen Sheriff; Robert Gregg, Benjamin Shoemaker and Peter Trexler, County Commissioners, and James Burnside for Member of Assembly. Burnside was a Moravian, who resided near Bethlehem, and a native of Ireland. He was the Quaker candidate, and defeated his opponent, William Parsons, the founder of Easton, by upwards of 300 majority. The election was carried on with great heat and acrimony, each party accusing the other of fraud and foul play, and the candidates themselves—particularly Parsons—showing great excitement and anger. Parsons defeated Burnside in 1753, but in 1754, Burnside was again elected. He died in 1755, and was buried at Bethlehem.

In 1755, William Edmonds, also a Moravian, was elected by 621 votes to represent Northampton in the Assembly. He was again a candidate in 1756, but the Proprietary party elected William Allen, the founder of Allentown, who resided in Philadelphia, and had then a hunting lodge near the banks of the Jordan Creek, the site of which is now within the limits of this city. Residence in a county was not then a requisite for election to office, and Allen was chosen member for Cumberland County on the same day.

The following extract from a letter written by Rev. William Smith, later Provost of the University of Pennsylvania, addressed to Mr. Vernon, at Easton, dated October 15, 1756, shows the situation at that time. He says: "Mr. Vernon. It gave us all great Pleasure to find you return Mr. Allen as your Representative, but as he was engaged before for Cumberland he was obliged in Honour to stand for that county. I suppose Edmonds will endeavor with all his might to get in, but I hope the County will never disgrace itself by putting in any Moravian whose principle for ought we know may be Popish. They are against Defence and you know even refused to sell Powder to Protestants th'o' it is said they furnished the Indians with it. How true these Things are you know best, but it would be a Shame to send down
a Moravian at such a dangerous Time. You should chuse some Man of Weight who can serve you with the Government when you want any Thing in Philadelphia. We have therefore thot that no Person would be so fit as Mr. Plumsted. He is known in your County, has Lands in it, and is a very honest Man and can be of great use to the County. I hope you will support him with all your Interest, and get all your firds to join you. It happens luckily that Mr. Plumsted sets out to-morrow on Business for Cedar-Creek and will be at Easton. For Gods-Sake stir yourselves for without we get Men in the Assembly who will defend the Country we shall soon be ruined."

Plumsted was elected over Edmonds in a hot contest, but his election was contested by Daniel Brown, John Jones and Samuel Mechlin, on the ground "that one of the inspectors, notwithstanding his oath, destroyed several of the tickets which were in favor of William Edmonds, and were delivered to said inspector, and that one person was seen to deliver tickets repeatedly to the inspector, and thirdly, that a great number of tickets were folded up together, some, one in another, and some two in one, which were received by the inspectors as one ticket, &c.," and Plumsted never was seated, for, nearly a year after, the Assembly decided against him.

William Allen, in writing to a friend in England, in a letter dated at Philadelphia, November 5, 1756, which, I believe, has never appeared in print, throws light on the subject. He says in part: "Reverend Sir: I have been solicited for some years past to serve in the Back Country for an Assemblyman, but have declined it, imagining that I could not, among such a perverse people, be able to render my country service. However, this year, as I conceived our all was at stake, and that, as the Quakers had promised to give up their seats, there might be a probability of doing good, I gave the people of Cumberland county (the inhabitants of which are composed chiefly of Presbyterians) a conditional promise, to serve them, that is, that in case good men were returned or even a small number of them in the other counties, I would no longer decline acting, if I was chosen. Upon this, I was, by the unanimous vote of the county, not one freeholder dissenting, chosen one of their Representatives. All our elections being on the same day, I was without my knowledge, privily or procurement, chosen also for the County of Northampton. I was, when I perceived how the election had gone in other countys, at first of the mind not to serve for either, being assured that, with men of such bad disposition I could not be able to bring about anything that would be truly useful to the colony. However, at the earnest sollocitation of many good men, I was, at length, prevailed on to go into the house and made my election for the county of Cumberland; upon which the people of Northampton chose Mr. Plumstead, late Mayor of this city, a gentleman
zealous for the defense of his country, (who thereby had rendered himself obnoxious to the Quakers;) the vote for Plumstead being 463, and his antagonist, one Edmonds, a Moravian, having only 255, and two thirds of these unnaturalized Moravians and other Germans, who have no right to vote by our laws: yet, I say, our honest Assembly refused to admit Mr. Plumstead, though duly returned by the Sherrif, under pretense that there was a petition to them on account of an undue election, though this petition was signed only by three Moravians, and have hitherto kept him out of his seat, and, I presume, will continue to do so."

The next member of the Assembly from Northampton County was Ludwig Bitting, who was elected in 1758 and re-elected in 1759 and 1760. He was a resident of Upper Milford Township, and probably owed a great deal of his prominence to the fact that he was a son-in-law of Rev. John Philip Boehm, the pioneer Reformed preacher. In 1744, he settled on Hosensack Hill, in the present Lower Milford Township, Lehigh County.

Following him came John Moore, in 1761 and 1762. Then came John Tool, of Upper Saucon, in 1763. As early as 1737 he settled on a tract of 370 acres at the foot of the Lehigh Mountains, at the place now called Wittman's. His successor was George Taylor, who served from 1764 to 1769. He was followed by William Edmonds for the second time, serving from 1770 to 1774. Then a German came to the front in the person of Peter Kachlein in 1775, which year closes the Colonial period.

In looking over the names of the Justices of Northampton County under the Proprietary and Colonial Government from 1752 to 1775, we find that one-third were of German blood. That these men were of such character and ability as to be appointed to the office of Justice, marks them as leaders in their several communities. There appears to have been no law regulating the number of Justices in a county, but every section had its Justice, who, at the time when court was held, journeyed to Easton, where no less a number than three were empowered to hold the several courts. The courts of Northampton County were held in the different taverns at Easton, until the completion of the courthouse in 1766. In speaking of them a certain writer says: "Their sessions were extremely ceremonious and imposing. At the present day, no official, however exalted, would think of assuming such awful dignity as was then habitual with the Justices of the courts of Northampton County. On their passage to the place of holding court—preceded and followed by constables with badges and staves of office—these provincial Justices, in their severe gravity and cocked hats, were fearful and wonderful personages to behold. But when they mounted the bench, and the court officers commanded silence, then was the hour of their triumph; for the loyal courtiers of King George, as he sat upon his own throne at Windsor Castle, scarcely regarded their
sovereign with more awe and adoration, than the townspeople, and the litigants gave to those worshipful wearers of the county ermine, as they sat in solemn session, in the tavern court-room at Easton.”

Be that as it may, let us turn our attention to those Justices who were of German blood, more particularly those who resided in the townships which now constitute our present Lehigh County. In 1752, appear the names of Lewis Klotz and Conrad Hess. Klotz was a resident of Macungie Township, whom we have mentioned in a previous paper. He was also a County Commissioner in 1754. In 1753, appears the name of Peter Trexler. He was one of the first County Commissioners in 1752, as we have mentioned. In 1753, he was appointed by the Council one of the Commissioners to lay out a road from Easton to Reading. He was also one of the six trustees of the school erected at Easton in 1755 by subscriptions from the locality and from a society formed in England, whose purpose was to promote the instruction of poor Germans in Pennsylvania, to which even the King, George the Second, had given £1000. Trexler was a man of great influence among the Germans of the county, and later, in the French and Indian War, commanded a company that was called into service by Benjamin Franklin.

George Rex, of Heidelberg Township, was appointed one of the Justices of Northampton County in 1757. He was the largest individual landowner in Heidelberg Township, owning 415 acres in 1764. He died in 1773. He was one of the most prominent men of the northern end of the county in Colonial times, and that he had considerable influence is proven by the fact that with Peter Trexler, he recommended that a fort be built on the other side of Drucker’s mill, on the Blue Mountains, stating that there was a good spring there, and an eminence which commanded on all its sides a large extent of land.

In 1761, appear the names of Jacob Arndt and Henry Geiger. Arndt lived near Easton, but Geiger was a resident of Heidelberg Township. He was commissioned an Ensign in the Second Penna. Regiment, First Battalion, commanded by Lieut. Colonel Conrad Weiser, on December 20, 1755, and is recorded as a good officer. On the 20th of November, 1756, he was stationed at Teets, with eight men, as the records show. Teed’s blockhouse was near Wind Gap and was an important point. Some superior officer wrote the query concerning this post, “If the detachment at Teet’s can defend itself.” No doubt it could, under this gallant officer. Geiger was commissioned Lieutenant on December 21, 1757, in Capt. Edward Ward’s company, stationed west of the Susquehanna River. On February 5, 1758, he was in command of twelve men at a blockhouse situated between Forts Allen and Everett, twenty miles from Fort Allen and ten miles from Fort Everett, and was furnished by his commissary, Jacob Levan, Esq.,
with four months' provisions. Geiger was probably for many years one of the most important figures in the upper end of the county, and subsequently became a Colonel in the Revolutionary War.

In 1764, Christopher Waggoner, of Lower Saucon, became a Justice. In 1766, appears the name of Henry Kookcn, or Kochen. He was a resident of Upper Saucon, where he was taxed in 1768 for fifty acres of land. He built a grist and saw mill on the site of Dillinger's mill. The name would indicate that he was of Holland Dutch origin.

Other German names which appear in 1774 in the list of Justices are Peter Kachlein, Jacob and Isaac Lerch, John Wetzel and Felix Lynn. Still other names of Germans who attained to office might increase the number of those whom we are trying to save from oblivion, among them Christian Rinker, County Commissioner in 1753, John Rinker, Sheriff in 1756 and 1758, and Jacob Rex, County Commissioner in 1758.
Comparative Calculations and Remarks on Internal Improvements by Roads, Canals and River Navigation; Illustrative of the Advantages to be Derived from the Improvement of the River Lehigh.

[You are, no doubt, aware that our Secretary, Mr. Roberts, is untiring in his search for something new; probably, I should say old, or better still new old, which he thinks will be of interest to the society. Sometime ago, in Philadelphia, he found a pamphlet of this character, and on the plea that he reads most of the papers at Historical Society meetings, and that he wants to give others a chance, he asked me to read the pamphlet. The pamphlet is entitled "Comparative Calculations and Remarks on Internal Improvements by Roads, Canals, and River Navigation; Illustrative of the Advantages to be Derived from the Improvement of the River Lehigh," and it was printed by William Brown in Philadelphia in 1821. The facts which led to the issuing of this pamphlet, I think, were about like this: Coal had been discovered in the mountains near Mauch Chunk. Certain farseeing men perceived its value, provided a market could be supplied to buy it. The coal was in the mountains in the wilderness, and the market was Philadelphia, distant 80 miles by land and 120 by water. The means of communication—the Delaware and Lehigh Rivers or overland. The Lehigh River was not naturally navigable to boats of sufficient size to transport coal profitably. To get the coal to market was the problem, and the answer was, to improve the Lehigh. To this end an act of the legislature was procured in 1818 "to improve the navigation of the River Lehigh," and coal properties were leased. The next step was to get money. This was done by a "campaign of education" carried on by means of pamphlets. The result was the formation of two companies—The Lehigh Navigation Company, in August of 1818, and The Lehigh Coal Company, in October of the same year.

By reason of more extensive improvement being necessary and various haps and mishaps, the capital of these companies was exhausted and "to raise the wind" the companies agreed to amalgamate under certain conditions; consolidate is the favorite word now, I think.]
A portion of the necessary capital having been raised, 365 tons of coal was sent to Philadelphia, overstocking the market.

A further increase of capital was required, and to meet the necessity the proposed consolidation of the two companies was effected under the name of the Lehigh Coal and Navigation Company in May, 1821, and stock subscriptions were solicited. To sell the stock, I have no doubt that the managers again resorted to the pamphlet as a means of publicity, and by the coincidence of the date of the pamphlet and that of the company’s necessity, I suppose the one before us was published to aid in the work. It is interesting in many respects, particularly so in the side lights it throws on the natural and business conditions in this part of the State in 1821. It also shows us that there is nothing new under the sun, for the methods of the promoter of 1821 are the same as those of the promoter of to-day, save in the matter of headlines, gorgeous typography, illustrations and red ink. Permit me to read the pamphlet, from all of which I suppose you feel that investment in the “improvement of the River Lehigh” would be desirable.

Time has shown most convincingly that the unknown writer of this pamphlet was sound in his argument and his proposition has been proved.—Ralph R. Metzger.

Comparative Calculations, &c.

At a time of general difficulty, when the mind is bent on the subject of political economy, the following calculations and remarks, tending to shew one source from which prosperity may be expected to arise, may not be unacceptable to the public.

As the correctness of the subjoined table, and the subsequent remarks and conclusions drawn from it, depend on the correctness of the data upon which the calculations are made, they are here given, that every one may have the opportunity of examining and judging for himself.

Land Carriage.

Feed for a team of four horses daily, (and hauling one and a half ton out and home ten miles) - - - - $0 80
Daily wear and tear of the waggon and harness, - - 0 20
Loss of horses 10 per cent. and interest of capital, - - 0 18
Shoeing horses, - - - - - - 0 16
Wages of carter, per day, - - - - - - 0 91
Total cost to haul one and a half ton ten miles, out and back, - - - - - - 52 25
Which is $1 50 a ton per day’s work, or fifteen cents a ton per mile.

The expense on a canal and tow-path, according to Robert Fulton’s account, in his letter to Gouverneur Morris, of 22d February, 1814, as representing the experience of Europe, is one cent a ton per mile.
The common lock is usually eighty feet long, and about seventeen feet wide, the width being restricted by the difficulty of constructing and hanging larger gates, so as to be safe and permanent; and by the length of time it would require to fill locks of larger dimensions, through the puddle gates, which must necessarily be small from being made either in the large gates, or in sluices through the sides of the lock. The maximum tonnage in such a lock would be about thirty tons, and the time of passing it ten minutes; whereas the Lehigh lock can be made of any length or width, without weakening the work, or sensibly increasing the time of passing, which will occupy from one and a half to three minutes, if the lock were 130 feet long and 25 feet wide, which would be large enough to admit a steam boat and a tow boat, of one hundred tons burthen, at once.

Rivers with slack water navigation and common locks, five hands to a boat of thirty tons burthen, make a trip 100 miles, and return (including three days in passing and repassing 108 locks) in ten days, is fifty days, at one dollar a day, is $50 00

Boat hire, or wear and tear per day, one dollar; and for ten days $10 00

Costing two dollars a ton, or seven cents a bushel for the thirty tons, or two cents per ton a mile, $60 00

Rivers with slack water navigation, and Lehigh locks and steam boats, five hands to steam and tow boat, at one dollar a day each, is $5 00

Fuel, twenty-five bushels coal daily, at six cents, 1 50
Interest, and wear and tear of boats daily, 5 50

Daily cost, $12 00

The boats will make a trip from Mauch Chunk to Philadelphia and back (120 miles) in five days, including eight hours in passing and repassing the locks. Five days, at a cost of twelve dollars a day, is sixty dollars, for a boat of one hundred tons of produce, is fifty cents a ton for 120 miles, being a half cent a mile per ton.

Lehigh river improved with a descending navigation only, from Mauch Chunk to Philadelphia. This navigation takes eleven locks and dams, and the remainder of the work, will be small wing dams and open sluices, of which about three-fourths are done.

Four hands to a set of arks, in length 80 or 90 feet, and width 18 feet, and sinking 18 inches, will carry 50 tons of coal, and make a trip in (average) 10 days. Hence 4 hands, 10 days, at one dollar per day, is 40 dollars, equal per ton, 1 25

So 80 and per bu. So 3
A TABLE,
Representing the cost of transporting A TON of produce, &c. from different parts of the State of Pennsylvania to Philadelphia, and returning, by Land, by Locking Rivers with common Locks, by Canal and Tow Path, by Rivers improved with Lehigh Locks for Steam Boats, and a downward navigation of the River Lehigh, exclusive of Tolls.

<table>
<thead>
<tr>
<th>From Philadelphia to the following places, and back to Philadelphia.</th>
<th>DISTANCE</th>
<th>By Schuylkill and Middletown</th>
<th>By Lehigh</th>
<th>Land carriage $ per mile</th>
<th>$ By River and Common Lock 2 Cents</th>
<th>$ By Tow Path 1 Cents</th>
<th>Lehigh Lock &amp; Steam Boat half a Cent</th>
<th>River Lehigh and descending Navigation 1 1/4th cents</th>
<th>$ Cts.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Easton,</td>
<td>56</td>
<td>60</td>
<td>60</td>
<td>75</td>
<td>9</td>
<td>1.20</td>
<td>75</td>
<td>37 1/2</td>
<td></td>
</tr>
<tr>
<td>Reading,</td>
<td>90</td>
<td>100</td>
<td>105</td>
<td>145</td>
<td>13.50</td>
<td>2.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Putz Furnace, the head of the Schuylkill Navigation and Coal Landing,</td>
<td>80</td>
<td>120</td>
<td>12.00</td>
<td>2.40</td>
<td>1.20</td>
<td>60</td>
<td>1.33</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mauch-Chunk, or Coal Landing on Lehigh,</td>
<td>105</td>
<td>145</td>
<td>15.75</td>
<td>2.90</td>
<td>1.45</td>
<td>72</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Landing on Lehigh 12 miles from Wilkesbarre on Susquehanna River</td>
<td>100</td>
<td>140</td>
<td>15.00</td>
<td>2.80</td>
<td>1.40</td>
<td>70</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Landing on Lehigh 21 miles from Berwick on Susquehanna River</td>
<td>90</td>
<td>120</td>
<td>13.50</td>
<td>2.40</td>
<td>1.20</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Middletown, by Lebanon Canal,</td>
<td>140</td>
<td>180</td>
<td>196</td>
<td>21.</td>
<td>3.60</td>
<td>1.80</td>
<td>98</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sunbury on Susquehanna River</td>
<td>217</td>
<td>217</td>
<td>161</td>
<td>16.80</td>
<td>4.34</td>
<td>2.17</td>
<td>80</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Berwick, do.</td>
<td>244</td>
<td>244</td>
<td>157</td>
<td>16.80</td>
<td>4.34</td>
<td>2.17</td>
<td>79</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wilkesbarre, do.</td>
<td>244</td>
<td>244</td>
<td>157</td>
<td>16.80</td>
<td>4.34</td>
<td>2.17</td>
<td>79</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Muncy Creek, do.</td>
<td>165</td>
<td>205</td>
<td>221</td>
<td>24.25</td>
<td>4.10</td>
<td>2.05</td>
<td>1.10 1/2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>here is Plaster of Paris in abundance,</td>
<td>280</td>
<td>280</td>
<td>296</td>
<td>5.60</td>
<td>2.80</td>
<td>1.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mouth of Sinnamahoning and the Susquehanna River,</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pittsburg and Lake Erie,</td>
<td>500</td>
<td>516</td>
<td>1000</td>
<td>5.00</td>
<td>2.58</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**D. C.**
From New York to Albany, sloops charge a freight of 2 50 a ton.
From Albany, by the Canal to Lake Erie (exclusive of Toll) 3 60

Nett cost of freight of produce, from Lake Erie to New York, 6 10 per ton.
Freight from New York to Philadelphia 1 50

Cost to Philadelphia, free from Toll $7 60
It takes 6000 feet of lumber for one set of arks, at six dollars a thousand; and one carpenter 15 days in making the arks, at $1.25 per day. Wear and tear of spikes and iron, and oars, $1.75. $56.50, --- ---

Cost, including total loss of lumber, is $1.13 $0.4

per ton 1.93 per bu. 0.7

6000 feet of lumber, from one set of arks, will sell at $5 a thousand, is --- ---

60 60

Nett cost per ton, $1.33 or per bu. cts. 5

From the table it is evident, that the advantage of water carriage over land carriage is as fifteen to one, and in navigation adapted to steam boats by Lehigh locks, as thirty to one. It also appears, that it costs to transport one ton 516 miles by water, but $2.58; whereas 17 miles land carriage on one ton, amounts to $2.55.

The value of lands in the interior of the state, will be found to depend on a communication by water with a market. For example,

The expenses on a ton from Lake Erie to New York, will be (including a toll of one cent a mile on the canal, $3.60) --- --- --- --- --- --- $9.70

Add freight from New York to Philadelphia, --- --- 1.50

Total cost of one ton from Lake Erie to Philadelphia, --- --- --- $11.20

Land carriage for 70 miles --- --- 10.50

Toll, one cent per mile --- --- --- 70

is $11.20

Hence it follows, that goods can be brought from Lake Erie to Philadelphia, via New York, on the canal, at the same expense that they can be hauled 70 miles on a turnpike; and consequently the market at Philadelphia would be supplied with breadstuffs from New York; or rather, the trading interest, together with its attendant population, would be transported to New York, where the produce of the country could be afforded cheap, and enable the farmers and country merchants to pay for the imported goods they stand in need of.

The expense of land carriage would, at the present prices of grain, consume the whole value of wheat, and bring the owner in debt, to take it a greater distance than 180 miles; for 36 bushels make a ton, and at 75 cents per bushel, would be worth but 27 dollars, which is the bare expense of the team for that distance.
exclusive of toll. Rye, in the same manner, would be eaten up by expenses, in a transportation of 120 miles, the price of it being fifty cents.

Lands then, at a greater distance than 120 miles, can have no benefit from the Philadelphia market, unless by water communication. But with this advantage, articles, which are now limited in their consumption to the immediate vicinity of their growth, could be transported to great distances with profit. Potatoes would cost, including one cent per mile toll, but $7.74 per ton, which, allowing 36 bushels to the ton, is only twenty-one and a half cents per bushel, if brought from Pittsburg, a distance estimated by water at 516 miles.

Coal also, is an article of too much weight in proportion to its value, to bear a transportation by land, the nearest mines being 80 miles from market. The immense mines of it in this state, are therefore of no value at present; but make the water communication, and they at once become a source of employment and wealth, not only to the proprietors, but to the city and state, as besides supplying the Atlantic cities with a fuel, cheap, and abundant; the coal is peculiarly fitted for exportation, from its requiring only one-tenth of the bulk and one-fifth of the weight, to produce the same heat with wood. The Lehigh coal mines alone, upon the completion of the navigation of that river, will be equal in value to a large portion of the state, as may be seen by the following.

It will require 620 hands, and 170 yoke of oxen, to quarry, haul, build the boats, and do all the necessary work to take to Philadelphia 2,000,000 bushels of coal annually, which at the present price of 30 cents per bushel, would produce 600,000 dollars. 800,000 bushels of wheat, at 75 cents, will produce the same sum, 600,000 dollars. But at 15 bushels to the acre, the average crop, this would require 53,333 acres of land; and supposing the farms to be divided into 120 acres each, and one-third annually in crop, it would be 160,000 acres, and at three hands to a farm, would require 4000 hands, and at least as many cattle and horses—whereas to produce an equal amount from coal will require the labour of only 620 men, and 170 yoke of cattle. Would not the coal mines, with a navigation to market, be worth intrinsically at least as much money as the 160,000 acres of land in cultivation? But what would they each cost? Twenty dollars per acre for cultivated land, 80 to 100 miles from Philadelphia, that will raise wheat, must be considered a fair average price; this would amount to 3,200,000 dollars. Whereas the cost of the lands, river improvements, and all else necessary to the Lehigh establishment, will not exceed 500,000 dollars.

The owners of property in the city and country, will naturally enquire which is the best route and plan of improvement to effect a general water communication. This will appear from the table.
But the individuals disposed to invest money in such an undertaking, would enquire into the prospects of profit to be derived from each.

The following will shew the sources of profit on the Lehigh.

The company own all the coal mines that are known and convenient to the river, which undoubtedly contain a supply for the market for ages: and experience has shewn that a profit of 10 cents a bushel may be calculated upon from it, at the lowest price that it can be expected to be sold at. With respect to the demand, it has been estimated that Philadelphia and New York consume together, annually, cords of wood, 600,000 And the Eastern towns, to Boston inclusive, 300,000

Making together, - - - - - - cords, 900,000

which would, at 10 bushels to the cord, amount to 9,000,000 of bushels, and supposing only one-fourth of this to be substituted by coal for a number of years, would be 2,500,000 bushels, which at 10 cents profit, would be - - - - - - $250,000

50 millions of feet of lumber were ascertained to have passed the Trenton Bridge, in 1816. When Lehigh is improved, the lumber, from the large forests abounding on that river, could be sent to market in every month, except winter, and would probably supply half the market, say 25 millions, at $1 per 1000, toll is - - 25,000

The water power of the river, which is estimated to drive 200 rolling mills, or be equal to the work of 6000 horses, or 30,000 men, will certainly be brought into use in the manufacture of iron (of which there is an inexhaustible supply of ore on the Lehigh) and other articles, would either sell for a large sum, or produce a handsome annual income.

A large proportion of the Susquehanna trade may likewise be calculated upon to add to the profits of the river; but the coal, independent of every other source, is a sufficient guarantee for an income commensurate with the most extravagant views of capitalists.
JERUSALEM CHURCH, EASTERN SALISBURY, LEHIGH COUNTY, PA.
ERECTED 1847.
Rev. C. J. Cooper, D. D.
(1907– )
History of Jerusalem Church, Eastern Salisbury.

By Rev. C. J. Cooper, D. D.

The Lutheran and Reformed congregations of Jerusalem Church, also known as “Die Morgenland Kirche,” of Eastern Salisbury, no doubt, to distinguish it from the Jerusalem Church, of Western Salisbury, were privileged, by the grace of God, to celebrate their Sesqui-Centennial, July 24-25, 1909.

It is right and proper that some account should be given of the history of these congregations. While we are happy to find that a good beginning was made in 1759 to make a proper record of the origin of these congregations, it is a matter of great regret that so little was recorded during the first century of their existence. Only since 1848 have the records been kept with some degree of regularity and completeness. It will, therefore, not be possible to give a full and satisfactory history, because the necessary records are wanting. This fact should, however, teach the present generation the very important lesson to see that, from this time forth, the records of all departments of the congregations should be carefully made and faithfully preserved.

The Early Settlement.

On March 18, 1732, Thomas and Richard Penn, the Proprietaries of Pennsylvania, issued a warrant to the Surveyor General to lay out a tract of 5,000 acres in this part of the State to Thomas Penn and heirs. Thomas Penn assigned this warrant to Joseph Turner, and Joseph Turner assigned the same to William Allen, of Philadelphia, September 10, 1735. Other warrants were issued to Thomas Greame for 2,000 acres, James Bingham for 2,000 acres, Casper Wister for 1,500 acres, James Hamilton for 1,000 acres, Patrick Greame for 1,000 acres; and in the same year 3,000 acres in 500-acre parcels were granted on the Lehigh River.

Soon after 1735, these tracts were opened for settlement, and many of the earlier settlers in the lower counties of Bucks and Philadelphia, as well as the newer immigrants, began to occupy these hills and valleys. C. A. Gronian, Esq., a native of these
parts, and an eminent attorney of our county, has with much labor and expense searched the original records of the State and Counties of Bucks, Northampton and Lehigh, for the purpose of tracing the titles to the different properties, and it is his expressed opinion that most of the early settlers in these parts were squatters. In the spring of 1736, William Allen confirmed 200 acres to Solomon Jennings, which in 1757, passed into the hands of the Geissinger family, in whose hands they remained for generations, until within recent years they passed into other hands, and are now owned by the New Jersey Zinc Company. Twenty years after these parts were thrown open to settlers, Northampton County was formed out of Bucks County, by Act of Assembly, March 11, 1752, when James Hamilton was Lieutenant Governor, Thomas and Richard Penn, Proprietaries, and George II, King of England.

In the fall of the same year, October 3, 1752, "The petition of divers persons, inhabitants of a tract of land, eight miles long by three miles broad, bounded on one side by the West branch of the Delaware River (Lehigh River) and on the other side by the respective townships of Upper Saucon, Upper Milford, Macungie and Whitehall, praying that the same may be laid out in a township to be called Salisbury, was allowed" by the Court at Easton. Adam Plank was appointed the first constable for the township, and on September 16, 1755, Peter Bogert was chosen to this office. March 25, 1758, Bernhard Straup and Jacob Ehrenhart were appointed Overseers of the Poor by the Court.

In 1756, Bethlehem was a town of 510 inhabitants. In those days the roads were few. In 1745, a road was granted from Macungie to the Lehigh at Bethlehem and laid out, but for 15 years it was no more than a bridle path, and it was after 1760 before it became in any sense a wagon road.

The name of Salisbury has had different spellings, and among our German people it has been and is yet called Salzburg. Some claim it is of English origin, while General W. W. Davis, in his history of Bucks County, claims that its proper spelling is Salzburg, so called after a place in South Austria. The more generally accepted spelling is Salisbury, and because the original warrants for land were given to Englishmen principally, it is supposed that the township derived its name from the Salisbury in England. In the petition of 1752 for a township the name is given "Salisburg."

This petition for a township was handed to the Court at Easton. We looked there to find the original document, as it would be a matter of great interest to know who the signers were in 1752, but we failed to find it. The record of the Court granting the petition is preserved, but not the petition itself.
Religious Conditions.

According to Rev. William Smith, D. D., the first Provost of the University of Pennsylvania, the Church Membership in Pennsylvania in 1759, was estimated as follows:—

Presbyterians, 55,000; Quakers, 50,000; Lutherans, 40,000; Reformed, 30,000; Mennonites, 30,000; Episcopalians, 25,000; Catholics, 10,000; Moravians and Dunkards, 5,000.

Both the Lutheran and the Reformed congregations in Eastern Pennsylvania were then already organized into a Synod and a Coetus, and were actively engaged in caring for the tens of thousands of their adherents, scattered far and wide throughout this and other provinces, most of whom driven by religious and political necessities from their homes beyond the sea, had but recently come to America, and here in Pennsylvania sought and found a place of refuge and of peace. The great majority of them were poor people. Those who had possessions in the old country, in many cases, had to give them up or sacrifice them, or if they were fortunate enough to bring them with them were swindled out of them in securing passage, or, robbed after they reached this land. They sought for themselves the hills and valleys where water and timber were found in abundance. Though preceded by the English, Scotch and Welsh in coming to America in large numbers, Mr. Eckley B. Coxe, late of Jeddo, told the writer while traveling on a railroad train, the story how the Pennsylvania Germans came into possession of the rich and fertile valley lying between the South, or Lehigh Mountain and the Blue Ridge. He said, when the English and Scotch Irish came and saw the immense forests and contemplated the enormous task of clearing this valley, they despaired of the task and moved on to other and lighter soil. Then later on the Germans came along and prospected in this same valley, and with good common sense judged that where these mighty trees of the forest grew there must also be good virgin soil, and being brought up to labor diligently with their hands, as well as with their brains, they were not too lazy, nor too stupid to go to work and clear the land, and now they held it and their children would continue to hold it for all time to come. These Germans brought with them their Bibles, large substantial folios, with lids of wood and bound in hogskins, their catechisms, hymn books, Stark’s Gebetbuch and Arndt’s Wahres Christenthum, and these they treasured, used and applied. After securing for themselves a shelter, a home, they invariably longed for and also secured for themselves and their children a church and a school. In some instances the Lutherans would provide their own church, and the Reformed did the same; in other localities the Lutherans and Reformed would unite in building their church and provide a school for their children. The harvest in those days was great, but the
laborers were few—and the people had to do the best they could. There were no colleges and seminaries to provide a ministry—the mother churches in Europe did what they could to send men and means to carry on the planting of the church in this land; but these were far from being adequate. Unprincipled men, time and men servers, took advantage of the situation and passed themselves off as preachers, and the people in their desire to hear the Gospel, and to make use of the sacraments, were willing to put up with such who claimed to be ministers of the Gospel, though they had no credentials testifying as to their character and profession. In this way the people were often imposed upon, and paid, in many instances, dearly for their experience.

At this time, 1759, the only other churches in this vicinity were the Blue Church; Lower Saucon Reformed; Jordan Church; Easton; Jerusalem, Western Salisbury; Macungie or Lehigh Church; Egypt; Zionsville and Old Williams Township. The Moravians at Bethlehem and Emans, also had organizations.

Why, since there were Lutheran and Reformed congregations in Jerusalem Church, Western Salisbury, not more than a few miles distant, organized in 1741, these congregations in the Eastern part of the same township should be organized 18 years later, remains unanswered. We know that in other cases, difficulties arose, parties were formed, and separations took place, but whether this was the case here, we have no evidence. We have in the archives of these congregations the original record begun in 1759. This is well preserved and is kept for safe keeping in the fireproof safe of Mr. James W. Larash. The record is in the handwriting of Rev. Daniel Schumacher, and begins "In the Name of God, Amen." "The Christian Evangelical Lutherans and Reformed, both adhering to the Protestant religion, have together erected a church in Salzburg township in Northampton County, in the year of the Lord 1759. This church was built after the Indians had again ceased to burn and to kill in this neighborhood, and by poor people only, who were, however, assisted by their brethren with small contributions."

"The first preacher on the part of the Reformed Congregation, at the dedication of this new church, was the Rev. Rudolph Kidwiler, popularly known as the Swiss preacher. A Lutheran minister had also been selected for the dedication, but it was not possible for him to be present. The second preacher on the part of the Lutheran congregation was the Rev. Daniel Schumacher. His text at the dedication of this new church was from the Prophet Haggai, Chap. 2: vs. 7, 8 [9]. 'The glory of this latter house shall be greater than of the former, and in this place will I give peace.' Held 1759, Sixth Sunday after Trinity, in the afternoon at 2 o'clock."

"The first elders and deacons were Christian Kaub and Matthias Gurth, Conrad Jacobi and John George Weber."
"The deacons who were elected at the beginning of this new church, have the right for themselves and also for those elders and deacons who shall succeed them, to sit side by side in their pew, and the offerings that shall be gathered at the service held by either preacher, shall be carefully preserved by both congregations and elders and applied to the church. [Signed] Christian Kaub, Lutheran deacon

*George Weber
Christian Liesz
Conrad Jacobi, Reformed deacon."

The Rev. Daniel Schumacher, after preaching three years in Nova Scotia, was obliged to leave there because the people were too poor to support him. He came to New York, and from there the Rev. John A. Weygand recommended the theological student, Schumacher, to the Ministerium for ordination. For some reason Schumacher was never received into the Ministerium. It is known that he served a number of congregations in Berks and Lehigh Counties from 1754-1774. From 1755-58, he was pastor of Trinity Church, Reading, and also served other congregations in that vicinity. He labored in Egypt, and at one time had as many as sixteen congregations. His remains are buried in the graveyard of the Weisenburg Church, Lehigh County. The Schumachers and Shoemakers, of Lehigh County, are his descendants. In the Theological Seminary, at Mt. Airy, Philadelphia, his private baptismal records, containing several thousand baptisms, are found. He wrote a very legible hand. His records in this congregation dated from July 22, 1759, the day of dedication, with one or two interruptions to 1768.

Baptisms were generally administered by him in church on the occasion of his visits on Sunday. When performed elsewhere he indicates the place. The first baptism recorded is that of George David, a son of David and Martha Hamman, born July 11, 1759; baptized July 22, 1759. The sponsors were George Spohn and his wife, Maria. The names of families that appear in this old record, besides those mentioned, are Kaub (may this not be the original spelling of the name, now so numerous in this vicinity, Cope?), Hertzog, Eberhard, Weber, Miller, Emich, Schoener, Giesz, Claus, Boehm, Wagner, Hartman, Duerr, Smetzer, Brass, Lazarus, Kotz, Stahl, Gorges, Nagel, Thyle, Mertz, Rentzheimer, Rassmus, Gernet, Lehr, Stuber, Appel, Rubb, Schneider, Kaifer, Grumbach, Zieslof, Schwencker.

In 1769, Rev. Lizce baptized two children. The last baptism in this book was on May 21, 1786, when Rev. Carl Christoph Goetz, preacher at Jordan, baptized John George, son of John

**Because George Weber separated from our church Christian Liesz, whose name comes next, was elected in his place a Lutheran deacon.**
William Kaup (or Cope) and wife, Maria (nee Rentzheimer), born January 12th. The sponsors were George Kaup and Christina Rentzheimer.

There is only one list of communicants found in this record, dated April 23, 1791. The names of those who presented themselves are:

**MALE.**

1. Elder Henry Rentzheimer.
4. Peter Stoehr.
5. John Gernet.
7. George Gernet.
8. George Ueberroth.
10. George Kaup.
11. Frederick Kaup.
12. Peter Nagel.

**FEMALE.**

2. Elizabeth Gernet.
3. Elizabeth Stoehr.
4. Elizabeth Gernet.
5. Margaret Rau.
8. Maria Teyler.
10. Susanna Kaup.
11. Catharine Moren.
12. Maria Frone Arassmuss.
13. Maria Margaret Teyle.

Of this list of communicants, it will be of interest to learn that "Elder Henry Rentzheimer," whose name appears first on the list, was a clock maker, and quite recently we saw one of his clocks, containing chimes, in the home of Mrs. Elmer Reiss, near Friedensville, made by Henry Rentzheimer in 1789, for John Ehshelman, the great-great grandfather of Mrs. Reiss.

In connection with the name Gernet it will also be of interest to state that Mrs. Elmer Reiss has in her possession a nest of handsome pewter dishes, that have come into her hands from the Gernet family, with whom she is related. Mrs. Reiss also has several chests made in the 18th century.

In the rear of the book is the following record:

"**Alpha Omega.**"

"A list of articles that have been bequeathed and contributed in the Evangelical Lutheran Church, as follows:—

"Anno 1759, Elizabeth Ottern gave a white table cloth for the Lutheran congregation. Anno 1760, Martin Schneider gave a pewter cup for use in the Holy Sacrament of the Altar, for the Lutheran congregation, and also a white cloth."

From 1791 to 1848, a period of 57 years, there is no record of any kind to be found. Nor have we thus far come across any account why there is this break of over half a century. We know that this was the period of rationalism and indifferentism, during which many pastors and, therefore, also many congregations, became lax in matters of religion."
Rev. Joshua Yeager.
(1843-1883.)
Another fact may have had its influence. In 1793, a congregation was organized and a church building erected in Upper Saucon, where Friedensville is now located, called Frieden's Church. Tradition has it that the old church, erected in 1759, became dilapidated, and the people were too poor to erect a new one and thus were led to throw in their resources and membership with this new enterprise, and that the regular services ceased in Jerusalem, but that burials were continued in the burial ground. Rev. John Conrad Yeager and his son, Rev. Joshua Yeager, served Frieden's congregation, in connection with a number of others, for 93 years. It is very probable that this section, contiguous to Frieden's congregation, was under the pastoral care of the Yeagers during this interim of 57 years. In the Memoirs of Rev. Joshua Yeager, by A. R. Horne, D. D., we find the statement that "he also served Jerusalem Church in Salisbury from 1843 to 1883."

Under Rev Joshua Yeager's ministry, new life and activity manifested themselves, so that in the spring of the year 1847, on Ascension Day, May 13, the cornerstone of the present church was laid, and the same was dedicated on Saturday and Sunday, October 9th and 10th. Services were held on both days in the forenoon and afternoon. The Building Committee consisted of two Davids and two Solomons, viz., David Giesz and David Moritz, Solomon Diehl and Solomon Boehm. These facts we gathered from the Friedensbote and Republikaner of 1847, in which papers were inserted the advertisements of the cornerstone laying and of the dedication, over the signatures of the above Building Committee. It may be of interest to read these advertisements as they appeared in the papers in German and here translated into English.

**Ecksteinlegung.**

Donerstag, den 13ten Mai (Himmelfahrtstag) soll der Eckstein zur Erbauung der neuen gemeinschaftlichen Kirche im oestlichen Theil von Salzburg Township, Lecha County, gelegt werden, wobei mehre fremde Prediger gegenwaertig sein werden. Die Bethlehemer Musikbande wird ebenfalls zugegen sein. Die Nachbarn und das Publikum sind hoechst eingeladen beizuwohnen.

Es wird nicht erlaubt starkes Getraenk daselbst zu verkaufen.

David Moritz
David Giesz
Solomon Boehm
Solomon Diehl

{ Baumeister.}
Cornerstone Laying.

On Thursday, May 13th (Ascension Day), the cornerstone for the erection of the new Union Church, in the Eastern part of Salisbury Township, Lehigh County, will be laid, when a number of ministers from other parts will be present. The Bethlehem Band will also be present. The neighbors and the public in general are cordially invited to be present.

The selling of strong drink on this occasion is forbidden.

David Moritz,
David Giess,
Solomon Boehm,
Solomon Diehl

Kirchweihe.

Am Samstag und Sonntag den 9ten und 10ten October, soll, so der Herr will, die neuerbaute gemeinschaftliche Kirche in Salzburg Township, Lecha Co., dem Dienste des Drieinigen Gottes feierlichst geweiht werden, bei welcher Gelegenheit, an beiden Tagen, Morgens und Nachmittags Gottesdienst sein wird.

Alle Christliche gesinnite Leute in unserer ganzen Umgegend, sind freundschaftlichts eingeladen, diesem unserm Kirchwei Fest, welches durch Musick u Gesang noch erhohet werden soll, beizuwohnen, und die Gemeine mit ihrer Gegenwart zu erfreuen.

Alle sogenannte "Marketendern" wird, jedoch zu gleicher Zeit angezeigt, dass es ihnen durchara nicht gestattet werden wird, geistige Getraenke irgendeiner Art an der Kirche oder in der Naehe derselben, zu verkaufen. Gegen solche, die etwa keine Ruecksicht auf dieses Verbot nehmen wollen, und sich doch unterstehn starke Getraenke zu verkaufen, wird mit Ernst und Strenge nach den Gesetzen verfahren werden.

David Giesz
David Moritz
Solomon Diehl
Solomon Boehm

Church Dedication.

On Saturday and Sunday, October 9th and 10th, Providence permitting, the newly erected Union Church, in Salzburg Township, Lehigh County, will be most solemnly dedicated to the service of the Triune God, when there will be divine services on both days, forenoon and afternoon. All the good Christian people in our whole neighborhood are most cordially invited to attend and to rejoice our congregations with their presence on this our feast of dedication, that will be further enhanced through singing and music.
Rev. Prof. W. Wackernagel, D. D.
(1882-1886. 1901-1902.)
The so-called "subtlers" are, however, notified at this time, that they are positively forbidden to sell any spirituous liquors of any kind at or near the church. Those who will pay no attention to this order and will yet undertake to sell strong drink, will be prosecuted with rigor and severity according to the law.

David Giess,
David Moritz,
Solomon Diehl,
Solomon Boehm,

Through the kindness of Mrs. Mary A. Brobst, the widow of Rev. S. K. Brobst, the founder of Der Jugend-Fruend, who kindly consulted the first numbers of the paper, founded in 1847, we are able to give the names of those who officiated on the occasion of the dedication of the present church. On Saturday, October 9th, Rev. Joseph S. Dubbs, a Reformed minister, preached, and a Rev. Oberholzer. Of what denomination he was a minister is not stated. The Oberholzer name is prominent among the Mennonites, and it is possible that he belonged to that denomination. On Sunday, Revs. Leonard and Joshua Yeager officiated. Rev. Leonard was a Moravian minister. The act of dedication was performed on Sunday forenoon by Rev. Joshua Yeager, the Lutheran pastor. The Jugend-Fruend states that "in general good order was observed and many people were present."

In the secular papers of that day, that we consulted, we failed to find any account of this occasion. Those were the days of the Mexican War and all available space was taken up with the exciting accounts of the battles fought and the victories won.

Church Records.

Nor have we been able to find any account as to the cost of the building. The records that have come into our hands, contain the baptisms and communicants. The title page of the record, begun in 1848, is as follows:

"Kircherbuch der Deutsch Reformirten Gemeinde in Salzburg Township, Lehigh Co., Pa."

The first entry says: "The following persons went to the table of the Lord on the occasion of the first communion on the part of the Reformed, October 22, 1848: George Doney, David Eschbach, Samuel Rinker, Louis Siegfried, Solomon Diehl, William Kram, John Diehl, Marie Trumbauer, Sarah Eschbach, Catharine Erich, Barbara Diehl, Catharine Glecknern, Letische Diehl, Jane Moritz, Susana Oib, Levina Jacoby, Marie Billiard (17).

Confirmed were Jacob Doney, George Kram, Franz Rinker, Robert Moyer, John Billiard, Anna Marie Doney, Anna Julina Kram, Julie Ann Weber, Katharine Oib, Elizabeth Giess."
Then follow the communicants of April 6, 1849 (14), and one confirmation, viz., Ruben F Hoffart.

The list of November 25, 1849, follows, containing 13 names. On the next page is found the list of November 23, 1850, containing 11 names. Then the record of communicants ceases. Sixteen blank pages follow, when there is a "Record of all children who, through Holy Baptism, entered the covenant with the holy Triune God by a Reformed minister." Fifty-seven baptisms are entered between May 14, 1848, and March 12, 1865. Then follow "the burials performed by Max Stern, Reformed preacher," three in all; the first one, November 30, 1848; the last one, September 14, 1849. Then begins a record of baptisms from March 13, 1864, to 1874, containing 85 baptisms. This ends the record in this book, when it is opened from the front part. When the book is turned around another record begins from the back part of the book. After several blank pages, we find written at the top, evidently in the handwriting of Rev. Joshua Yeager: "Auf den 24ten April 1848 sind folgende Personen hier zum Abendmahl gegangen." On April 24, 1848, the following persons went to the communion at this place: No names follow, but in the next page this heading is found, also in Rev. Yeager's handwriting: "Folgende Personen haben sich zum erstenmahl in der neuen Jerusalem's Kirche in Salzburg Township Lecha County beim heiligen Abendmahl eingefunden, den 24 April 1848 (Ostermontag) naeuflch."

Translated: The following persons were present at the first communion in the new Jerusalem Church, in Salzburg Township, Lehigh County, April 24, 1848 (Easter Monday):

William Zoellner and wife Susannah, David Moritz and wife Anna, Michael Stuber, Christian Deily and wife Susannah, Christian Kaufer and wife Catharine, George Bauer and wife Maria, Michael Mosser, William Stuber, Helena Moritz, Elizabeth Lein, Louisa Ueberroth, Juliana Boehm, Elizabeth Deily, Frederick Stuber, Jacob Trumbauer, George Berger and wife Caroline, Emalinda Deily, Maria Stuber, Maria Yost, Maria Reichenbach. 26 in all. Then follow the spring and fall communions of the Lutheran and Reformed congregations regularly to October 22, 1871, when the last Lutheran list contained 60 names. From 1872 on, each congregation kept separate record books. The Lutheran record contains the communion lists to June, 1900, and one more list which, however, has no date; likely this list was that of the fall of 1900. Between this last list and May, 1902, there is no record of communicants. The baptisms in the Lutheran record began with March, 1872, and end with August 24, 1884. We failed to find any Lutheran baptism record from August 24, 1884, to March 16, 1902, when the present record was begun. The Reformed record has been kept with greater regularity and completeness since 1872, as there was no change of pastorates for 35 years.
Rev. W. F. Schoener.
(1886-1901.)
Taking the records as far as we have them since 1848, we have made a calculation to show the average communicants during these six decades and found the following: The average Lutheran communicants from 1848 to 1858 was 37; from 1858 to '68, 50; from 1868-'78, 44; from 1878-'88, 46; from 1888-'98, 55; from 1898-1908, 62. The first communicants on the Lutheran side numbered 26, and the last one this spring numbered 83, an increase of 219 per cent. since 1848. The Reformed communicants averaged from 1848-'58, 15; from 1858-'68, 24; from 1868-'78, 24; from 1878-'88, 37; from 1888-'98, 49; from 1898-1908, 46. The first communion on the Reformed side numbered 16; the last one this spring, 58, an increase of 262 per cent., showing that the Reformed communicants increased since 1848, .043 per cent. more than the Lutherans.

We have the record of 25 confirmation classes since 1848, on the Lutheran side, aggregating 424 persons. The largest class was in 1871, when there were 27 confirmed; the smallest was in 1897, when there were only 6. The average size of the class was not quite 17.

On the Reformed side we have the record of 27 confirmations, aggregating 250. The largest class was in 1892, when there were 17; the smallest was in 1849, numbering one person. The average size of the class was a little more than 9.

Situated as Jerusalem Church is, halfway between two prosperous and growing centers of population, Allentown and the Bethlehems, these towns have constantly drawn on its membership, so that the congregations here have not been able to increase very materially. During the last 40 years new congregations, Lutheran and Reformed, have been organized at South Bethlehem, Fountain Hill, South Allentown and Allentown, all of which have drawn on this congregation for their membership. Generally, the active and energetic members are the ones who are attracted to the centers of industry, and thus not only quantities, but also qualities are removed from the country church, depleting it in both measures.

A better day, however, seems to be dawning on Eastern Salisbury. Much of the land has been cut up into building lots, new homes are being erected from year to year, and in time this will also bring more people into our church.

The congregations should be wise in laying their plans for the future, so as to draw the new material that is coming to this neighborhood, and not permit other denominations to come in and occupy the most advantageous sites, and thus draw not only the new, but also some of the older element to their side. Churches, like fishermen, must go where the fish are and not expect the fish to come where they are if they would catch them.
Rev. E. H. Eberts.
(1902-1903.)
(1903-1907.)
Pastors—Lutheran.

Rev. Joshua Yeager served the Lutheran congregation from 1843 to 1883, a period of 40 years. On Good Friday, 1882, Rev. Prof. William Wackernagel, D. D., became the assistant to Rev. Yeager in this congregation and continued in that capacity until the death of Rev. Yeager, January 1, 1885. Dr. Wackernagel was elected pastor, and in connection with this congregation and his professorship in Muhlenberg College, also served St. Thomas, at Allentown, until 1886.

Rev. W. F. Schoener, the pastor of St. Peter's, South Bethlehem, served it for fifteen years until the time of his death, July 2, 1901. It was during the pastorate of Rev. Schoener that the congregation, in the summer of 1894, adopted a new constitution, the constitution of St. Peter's Lutheran congregation, South Bethlehem, being the model. It was also during this year that "Rules and Regulations for the government of Jerusalem Church, Salisbury, Lehigh County, Pa.," were jointly adopted by the Lutheran and Reformed congregations. Whether the congregations ever had another constitution or rules and regulations for their joint affairs is not known. It was also during his pastorate that he and Rev. N. Z. Snyder, the Reformed pastor, worked hand in hand to bring the Sunday School into closer relations with the congregations, and adopted May 11, 1890, the "Rules and Regulations of the Sunday School Association of Jerusalem Church," under which it has been working up to the present time.

After the death of Rev. Schoener, Dr. Wackernagel again served the congregation temporarily until the spring of 1902, when Rev. E. H. Ebets was elected to the charge formed by the Allentown Conference, consisting of Jerusalem, St. Stephen's, N. Bethlehem, and St. John's in Williams Township. This pastorate was of short duration; for, in the following year, Rev. Ebets was called to the Schoenersville and Rittersville parish and resigned July 1, 1903. The Allentown Conference, in rearranging the parishes, united Jerusalem with St. Stephen's, N. Bethlehem, and Frieden's, Friedensville. This newly formed parish called Rev. H. A. Kunkle, who was installed November 8, 1903. Rev. Kunkle remained until March 1, 1907, when he followed a call to Elizabethville, Dauphin County. It was during this pastorate that the services were increased; instead of every four weeks to every two weeks, the German and English languages alternating; the salary was increased from $100 to $150; the church book was introduced, and the vespers service sung responsively; the Church Council began to hold quarterly meetings and to keep regular minutes of their proceedings. A new organ was also procured and dedicated; contributions of goods and money were gathered for the Orphans' Home, at Germantown; College
Day was instituted, to be observed in June. From March 1, 1907, to September 1, 1907, the congregation was in the care of the President of Conference, Rev. A. Stump, and was supplied by different pastors. In August, an election was held for Rev. C. J. Cooper, D. D., in the three congregations, and the result was that he took charge of the parish, September 1, 1907. During the present pastorate the Luther League was strengthened by adding several new features, viz., an Executive Committee was constituted, and a Social Committee introduced. In January, 1909, a Ladies' Aid Society was organized. Through the Luther League additional church books and also Reformed hymn books were placed in the pews, and the congregation has arranged to have four communions during the year, two in German and two in English. It has also decided that the preparatory services shall be held in connection with the communion. Last Easter and two weeks later the German and English communions were held, and it was found that there were as many communicants at the one as at the other, and that, on the whole, there were more communicants in the aggregate than formerly. The congregation also decided to concentrate their efforts, in behalf of the benev- ence fund, by using the Easter and Harvest Festival seasons for the purpose of gathering in the benevolent contributions, not only from those who attend the services, but from all the members by means of a special envelope and a printed circular on which are indicated the different objects of the church for which our members are asked to contribute their means. The Easter time reminds us of what our Lord has done for our souls and the Harvest season of what He has done for our bodies. These great mercies of our God should make us grateful and willing to give unto Him according to our means.

Reformed Pastors.

When Rev. N. Z. Snyder, D. D., the Reformed pastor of Jerusalem Church, was permitted by the grace of God, to celebrate the 30th anniversary of his pastorate, August 31, 1902, and was showered with congratulations and good wishes, he prepared and published September 1, 1902, in The Globe, of South Bethlehem, a sketch of the Reformed congregation, and we are happy to draw on this sketch for an account of this congregation. The Rev. Rudolph Kidweller, referred to in the old record, was pastor at Long Swamp, Berks County, from 1754-1762. In 1848, Rev. Maximilian Stern became the regular pastor and served to 1852. Rev. A. J. G. Dubbs preached his introductory sermon May 23, 1852, and served until 1855, according to Dr. Snyder's sketch; Rev. Simon K. Gross, from 1855 to 1857; then May 31, 1857, Rev. A. J. G. Dubbs again preached his introductory sermon and served the congregation until 1864. Dr. Snyder, in his sketch, remarks:
Rev. Maxamilian Stern, D. D.
(1848-1852.)

(1855-1857.)
Rev. A. J. G. Dubbs.
(1852-1855. 1857-1864.)
“Of all this, however, there is no record book to be found, unless it should some day be discovered with the musty rubbish in somebody’s garret.” In 1866, Rev. D. F. Brendle was pastor, who procured a record book for the Reformed congregation. He served until 1872, when Rev. Dr. Snyder was elected pastor, who served the congregation faithfully for 35 years. In 1897, Dr. Snyder doubled the services, and at great sacrifice maintained also the English services for the benefit of the younger people. In his sketch of 1902, Dr. Snyder says: “A Missionary and Aid Society was also organized some years ago, in which a number of members and friends are very much interested. The church has been twice renovated and beautified. There are two Sunday Schools maintained in the neighborhood, which are almost wholly composed of members of these two congregations. The one meets in the morning in a chapel nearby, owned by the school, and the other meets in the church in the afternoon before the regular services. This school is more directly under the supervision of the congregations, and has been presided over during the greater part of the present pastorate by Elder J. W. Larash, who spared no efforts to teach the children the way of the Lord. Others have been doing the same and their work is appreciated by the pastors.”

“Rev. James R. Brown, a most efficient minister of the Reformed Church, was brought up in this congregation and confirmed by myself.” As this is the only record we have that, during these 150 years, a minister has come out of these congregations, we desire to express our gratification that at least one minister has come out of the Reformed congregation, when both congregations were served so long and so well by a long list of ministers. At the same time we take a special pleasure in recording the fact that Rev. James R. Brown is a graduate of Muhlenberg College of the class of 1887, and while we rejoice with Dr. Snyder, our old schoolmate in the celebrated Bucks County Normal and Classical Institute, that he can point to Bro. Brown and say, as St. Paul said of Timothy, “Who is my beloved son, and faithful in the Lord,” we also take pride in saying that we helped to make him what he is. In this connection, it is, however, just to state that Rev. William Cope, a minister of the Moravian Church, and Rev. Jeremiah H. Ritter, of Centre Square, were partly raised in the Lutheran congregation.

Rev. T. C. Brown, the present pastor, took charge of the Reformed congregation in 1908, and is serving it in connection with Apple’s Church and Grace Mission in South Bethlehem.

Renovations of Present Church.

In 1884, a thorough renovation of the church was undertaken. David Moritz, Sr., James W. Larash, Henry Deifer and Francis Buechecker were appointed the Building Committee, and Francis
Buchecker, Jr., was chosen Reformed treasurer, and Alfred Moritz, the Lutheran treasurer. John J. Mohn, Wilson R. Deily, Alfred Moritz and George P. Scholl were appointed a committee to collect funds. The following ladies were also appointed a committee to collect funds: Mrs. John J. Mohn, Mrs. Francis Buchecker, Jr., Mrs. Wal. F. Uebelhoerth, Miss W. A. Rau. The outside of the church was covered with a colored cement wash and a cornice was added. On the inside the ceiling was arched and covered with paper and the walls frescoed. The pulpit, altar, reading desk, baptismal font and pews, the property of St. Michael's Lutheran Church, Allentown, were purchased and renovated and installed, and in other respects the inside was improved and beautified. The whole cost at this time was $1,446.81. The church was rededicated Sunday, September 7, 1884. Dr. Waekernagel preached in German in the morning; Rev. A. J. G. Dubbs in the afternoon in German, and Rev. C. E. Sandt in English, when St. Michael's choir, of Allentown, was also present and rendered several anthems. In the evening Rev. C. J. Cooper, then pastor of St. Peter's, South Bethlehem, preached in German. Rev. W. Waekernagel, pastor protom, and Rev. N. Z. Snyder were the Lutheran and Reformed pastors, and assisted in conducting the services. Rev. C. E. Sandt was also present in the evening. The collections for the day amounted to $43.69.

The second renovation was undertaken in the spring of 1898. A committee was appointed to canvass the congregation for funds to repair or to build a new church. The committee consisted of Revs. W. F. Schoener, N. Z. Snyder, Percival Hausman, Thomas Scholl, George Scholl and John Mohn. Four weeks later this committee reported that the sentiment of the people was against a new church, and that $252 had been subscribed for repairs that were estimated to cost from $250 to $300. The committee was empowered to proceed with the repairs. The congregations decided to place a steeple on the church, and to move the choir to the side of the chancel. As more funds were needed to make these improvements, a committee of four ladies was appointed for this purpose, viz., Mrs. Matilda Scholl, Mrs. Edwin Buchecker, Mrs. Eusyllas Larash and Mrs. Walter Uebelhoerth. The cost of repairs and improvements were $854.33. The church was reopened with appropriate services, August 28th. The Lutheran pastor was prevented from being present on account of sickness. Dr. Waekernagel and Rev. James F. Lambert officiated, on the Lutheran side; but who assisted Dr. Snyder we have been unable to ascertain from any of the records.

Organists.

In looking over the records, as far as they were accessible to us, we find the following persons have served the congregations since 1848 in the capacity either of chorister or organist: 
Rev. D. F. Brendle, D. D.
(1866-1872.)
Rev. N. Z. Snyder, D. D.
(1872-1907.)
In 1853, August F. Halbach served in this capacity; in 1854, John F. Halbach; in 1855, Edwin A. Mininger; 1866, Benjamin Wagner, who served until 1868, when we find the name of Adam man G. Schmidt, who now resides in Philadelphia; in 1873, William Wieand; in 1874, Thomas O. Cope; from 1880 until 1906, J. Fred Pfleger. Mr. Pfleger being also organist at the Lower Saucon Church when the writer was pastor there from 1871 to 1881, we take pleasure in bearing testimony to his skill and efficiency as organist and choir master.

Since January, 1906, Mr. Milton J. Weiser has served very acceptably. For many years the melodeon and small organ served the congregation in leading the music, but since Mr. Weiser has been organist a new and superior instrument has been installed at a cost of $264. This instrument was dedicated January 27, 1907, when the pastors, Revs. H. A. Kunkle and N. Z. Snyder, D. D., were assisted by Revs. J. Stump, W. D. C. Keiter and C. A. Kerschner.

**God's Acre and Cemetery.**

Over 700 bodies of men, women and children, who at one time or other were identified with Jerusalem Church, lie buried in the church burying ground and the Morgenland Cemetery adjoining. Of these, 24 are soldiers, whose graves are annually decorated by the Grand Army of the Republic and the Sons of Veterans with flowers and the flag of their country.

Many of the old graves have no tombstones and the names of their occupants are unknown. The oldest graves on whose tombstones the names can be deciphered are: Christian Giess, born in Nassau, Europe, 1720; died May, 1803. William Moritz, born May 12, 1720; died May 25, 1797. Eva Moritz, born September 29, 1727; died April 26, 1791. John Moritz, born April 15, 1760, died June 29, 1847. Helena Catharine (nee Ebert), wife of John Moritz, born March 16, 1766; died January 29, 1862. John William Stuber, born August 19, 1768; died October 6, 1833, 85 years, 1 month and 17 days. Jacob Jacoby, born August 28, 1789; died March 7, 1867, 77 years, 6 months and 8 days. Elizabeth Jacoby, born September 15, 1788; died December 15, 1857, 68 years and 3 months. There is one stone marked “Oct. 7, 1769, ist Jacob Sam, 1 year, 3 mos.”

In the year 1885, the “Morgenland Cemetery Association” was formed, composed of members of the Reformed and Lutheran congregations of Jerusalem Church, for the purpose of purchasing ground contiguous to the church burying ground, cutting it up into lots and selling the same. The congregations consented to the removal of the wall separating the two burying grounds, so as to throw the two practically into one. Each part is, however, under a separate management. By thus enlarging and beautifying the grounds, Jerusalem Church has an attractive spot where their dead can rest in peace until the Resurrection Day.
The Sunday School.

There is no doubt that soon after the new church was built in 1847, steps were also taken to organize a Sunday School. Unfortunately, no records of those early days have been preserved. The German language was used exclusively in the beginning, and the school was open only during the summer months. The names of the Superintendents that are still remembered by persons living to-day, who attended the school in the early days, are Joseph Herbst, George Doney, Frederick Springer and Adaman Smith, in '68 and '69, now of Philadelphia. The earliest record that has been preserved dates from the year 1874. It contains a "Constitution of Jerusalem Sunday School" with 23 articles. It states that "the object of Sunday School shall be to study the Scriptures, qualify the young of the church for membership, and to endeavor to instill and strengthen in them love for the Church."

In addition to the usual officers of the school, it also provides for deacons. The list of officers contains the following names for the year 1874-5: Superintendent, James Larash; Assistant Supt., J. A. Abbott; Secretary, C. H. Mohr; Treasurer, George Moyer; Librarian, George Moyer; Organist, Thomas Cope; Deacons, George Springer, Jacob Vogel, David Sterner, W. Ueberroth. The male teachers were J. A. Abbott, Thomas Cope, George Springer, Eugene Stahlnecker, Jacob Vogel, Sylvester Mohn, William Runineil, Adaman Rinder, William Bauer; the female teachers, Eliza Moyer, Amanda Keck, Mary Larash, Amanda Moyer, Mariah Groff, Sarah Licht, Mary Moyer, Ida Clifton, Sarah Stahlnecker, Mary Stuber, Sarah Barner, Mary Sterner, Emma Markle, Emma Kressler, Eliza Bauer, Catherine Koons, Lizzie Stout.

The proceedings of the business meetings are given from November 25, 1874, to August 20, 1877, also the accounts of the receipts and expenditures to January 2, 1878.

For some reason or other, at a regular meeting held March 14, 1875, "It was regular moved and second to have the Old Constitution thrown overboard and to have a new constitution." A new constitution was adopted, which is also given in this book, but this is not as full and complete as the former. The next record that has been preserved dates from January, 1886. What has become of the records from January, 1878, to January, 1886, we know not, unless, as the present secretary, Mr. Edgar Butz, thinks, they were burned on the rubbish pile some years ago.

April 8, 1890, a meeting was held by the Church Council of the Lutheran congregation, the Consistory of the Reformed congregation and the members of both congregations, over which Rev. W. F. Schoener presided and Rev. N. Z. Snyder acted as secretary, to take into consideration the Sunday School work in
Rev. T. C. Brown.
(1908— )
the bosom of the congregations. At this meeting the sentiment was strongly in favor of the Sunday School being under the supervision of the Council and Consistory. It was believed that the Sunday School would be more efficient if its sessions were held in the afternoon before the regular services. An association was formed consisting of the pastors, Church Council, Consistory, officers and teachers of the school. The officers and teachers of Markel’s Sunday School, of which C. A. Groman, Esq., was then superintendent, were also invited to unite. A committee of said Sunday School was present April 20, 1890, and reported that their Sunday School had resolved to continue as heretofore. The pastors were instructed to draw up a constitution, which was adopted later on. This constitution united the Sunday School closely with the congregations. The pastors and members of the Church Council and Consistory are members of the Sunday School. The object of the association is “to provide for the religious education of the young by means of the Word of God, the catechisms of the churches, Bible History, and such other books and papers as the association shall direct; to sustain by labor and gifts of love the various benevolent operations of the churches, such as Home and Foreign Missions, Orphans’ Homes and Education.” Since then the Sunday School has been operating under this constitution, and has done good and efficient work. Too much credit can not well be given to the faithful few who have always cheerfully given their time and labor to this work. It has often been found difficult to secure superintendents and teachers. We take pleasure on this occasion to mention that on April 21, 1901, the association passed a vote of thanks to Mr. James W. Larash, the retired superintendent, for his faithful and continuous services for the past twenty-five years. Mr. Larash was succeeded by Mr. Charles Herman, whose fidelity also won for him a vote of thanks in October, 1903. He was succeeded by Mr. A. Paulus, who in turn was succeeded in 1906 by Mr. Trittenbech. In 1907, Mr. E. T. C. Ueberroth, who had faithfully served as secretary for many years, became the superintendent. In 1908, he was succeeded by Mr. T. H. Knappenberger, and in 1909, Mr. Edmund Springer was elected to this position. The Sunday School has lately been graded according to the age and capacity of the scholars, and by a rearrangement of the services by the pastors, it is now possible for them to be more regularly in attendance at the opening of the school and to assist in the teaching.

The Sunday School has, on different occasions, appropriated moneys out of its treasury for the congregations. In 1893, they purchased an English Pulpit Bible. In 1898, they assisted in making improvements in the church and paid $10 towards the bell. In 1903, they contributed $50 towards the debt of the church, and in 1906, a similar amount to pay for the new organ. They have also, for a number of years, contributed from $5 to $10 towards the janitor’s salary.
In benevolence they have contributed from year to year towards the cause of Home and Foreign Missions, and in 1906, gave $10.34 to the San Francisco sufferers.

The Sunday School has regularly celebrated the festivals of the church, such as Christmas and Easter, with appropriate services, and by giving suitable presents to the children. The anniversary of the school has also been observed and the annual picnic is never forgotten.

MISSIONARY AND AID SOCIETIES
AND LUTHER LEAGUE.

As we are in the days of organizations of all kinds, the congregations have likewise felt the need of organizing the activities of their members in such a way as to enlist and secure their cooperation in the ever increasing work of the pastors and of the church at large. On September 29, 1895, 14 years ago, Rev. N. Z. Snyder invited the members and friends to remain after service to consider the advisability of organizing a Missionary Society. It was unanimously resolved to proceed with the organization. Eighteen persons gave their names and among them are found several Lutheran names. These, we suppose, were the “friends” who were invited to meet with the members of the Reformed congregation. In the rules and regulations adopted, the purpose of the organization is stated to be “to enlighten the members in regard to the important work of Christian Missions, and to promote the cause, as far as possible, through the regularly constituted channels of the church.” The society met from time to time as determined, from month to month, or upon the call of the president. An Executive Committee was constituted, that arranged a program for the meeting. Voluntary dues and offerings were collected at the meetings from the members. Rev. Snyder was requested to give lectures on his tour to Europe and other exercises were arranged, calculated to interest the members in the objects they had espoused. On October 25, 1896, the secretary, in his first annual report, stated that the society was organized with 18 members, which number increased during the year to 60. After deducting the removals and deaths, there were left at the close of the first year 42 good standing members. The amount received during the year was $17.50, which was increased by general collections to $24.63. Nothing having been paid out, this amount remained in the hands of the treasurer. At a meeting on December 20, 1896, it was moved and carried to change the name to “Missionary and Aid Society.” In 1897, March 7, the society appropriated $25 for Home and Foreign Missions. In 1898, the society bought one dozen small hymnals, appropriated $3 to the Ladies' Aid Society, of Denver, Col., and $10 to Foreign Missions. At the annual meeting, November 12, 1899, the roll of membership was revised and the members were requested to pledge themselves to a definite amount per month.
This was changed again to voluntary contributions, March 31, 1901. The contribution to Home and Foreign Missions was $20, January 6, 1901. Lady delegates were sent to the Woman's Home and Foreign Missionary Society of the Classis from time to time, and also paid annually a pledge of $5 to the society. In 1902, the society paid a balance of $12.05, due on the English hymn books for the use of the congregation, and $2 to the Palatinate Mission, in Philadelphia, and made up the balance of the congregation's apportionment to Classis for Foreign Missions. The last meeting recorded was that of January 14, 1906. Then the minutes cease until February 7, 1909, when a meeting of the Consistory and some of the Reformed members was called for the purpose of starting up and reorganizing the Missionary and Aid Society. In May 2, 1909, a new feature was introduced, viz., to elect an organist and an assistant, and the dues were fixed at 5 cents a month. The enrollment in July numbered 34 members.

Luther League.

March 18, 1906, Rev. H. A. Kunkle, the pastor of the Lutheran congregation, called a meeting for the purpose of organizing a Luther League. In the following month a constitution was adopted and by-laws were added subsequently. The object of this society is the improvement of its members, morally, socially, intellectually, and spiritually, and to render the church such aid as may be in its power. The membership is composed of active, associate and honorary members. Active members shall consist of all young people who are members of Jerusalem Church, whether Lutheran or Reformed. Associate members are persons of good moral character who are entitled to the privileges of the League, except the right to vote and hold office; while honorary members are such persons who have rendered the League any valuable services and are elected by the League.

To carry out the objects of the League, standing committees are constituted, Membership, Sanctuary, Program and Social. The officers and the chairman of each standing committee constitute the Executive Committee, which meets monthly in advance of the meeting of the League, and then reports to the League its recommendations. The whole League meets monthly in the church, except during July and August, when a suitable program is rendered and the business is transacted. During the past year the subjects of the program have been the "Festivals of the Church Year." During the coming year the League has concluded to take up the study of the Common Service as treated in questions and answers in a book called "The Explanation of the Common Service." The League has contributed out of its funds towards the organ purchased; Lutheran and Reformed hymn books for the pews; to the cause of Missions, both Lutheran and Reformed, and to the joint treasury for the janitor's salary, and to the Sunday School for books needed.
It is a member of the Allentown Central and sends delegates to its meetings. For the cultivation of sociability among its members it also holds a monthly social meeting, except during Lent, at the homes of its members, when a program, consisting of recitations and music, vocal and instrumental, is rendered. It closed the past year by giving a public entertainment in the Fairview School House, which was so well received that the request was made that it be repeated, which was granted.

**Lutheran Ladies' Aid.**

Last year the Lutheran pastor felt the need of calling in the assistance of the women of the congregation for the purpose of assisting him and the Church Council in various directions. A meeting of the women was called for Wednesday, January 20, 1909, at the home of Mrs. Harry Scholl, after the Church Council had approved of the object. A number responded to the invitation, extended by mail to all the female members of the congregation. They approved of the cause and a constitution was adopted, officers and committees elected and appointed. The congregation is divided into three districts. In each district three committees are appointed—one on membership, whose duty is not only to propose new members, but to inform the pastor of any new people moving within the district, of any sick and poor.

A committee on literature is also appointed in each district, whose duty it is to assist the pastor in distributing circulars, securing subscriptions to periodicals and canvassing for good books.

A third committee in each district is a collecting committee to assist in collecting funds for the benevolent work of the church—at Easter and Harvest season—the Orphans' Homes, etc.

There are monthly meetings held by the officers and members of the different committees and quarterly meetings by the whole society. The dues are 25 cents per quarter.

In closing this sketch, which at best is but a mere chronicle of such facts as we could gather here and there, permit me to say that we have taken great pleasure in making this contribution to the very enjoyable occasion that has brought us together. We wish also to take this opportunity to thank one and all who have in any way helped to make this event one long to be remembered by all who have been permitted to share in the same. We thank the brethren in the ministry who have come from far and near to add to our joy. We thank the choir and those who assisted them for the labor they have taken to enhance the pleasure of this day. We thank the committees of arrangements, decorations and the lunch for the good things they set before us. We thank the members of both congregations for the distribution of the souvenir postal card invitations, and the press for its generous space accorded this event.

To God alone be all the praise and glory.
History of Solomon's Reformed Church, Macungie.

By James J. Hauser.

Prior to 1841, the members of the Reformed and Lutheran faiths, residing at Macungie (Millerstown), worshipped at the Lehigh, Salisbury and Old Zionsville Churches. In that year, Solomon Wescoe, John Shiffert and others conceived the idea that a house of worship should be nearer at home for the members at this place. Solomon Wescoe donated one-half acre of land, on Church Street, which derived its name from this fact.

The work of building began immediately. The church was a plain, substantial stone building for the use of the Reformed and Lutheran congregations. This church was altered in 1870, entirely remodeled in 1881, and rebuilt in 1893. The church yard was used for burial purposes, and in 1869 an acre of land was purchased of Elias Lichtenwalner for five hundred dollars, which was cut up into family burial plots and in which the deceased members of the congregations now sleep their last sleep. It was a union church from the time it was built until 1893, when the Reformed congregation bought the Lutherans' share. The latter erected Grace Lutheran Church, on Main Street, the same year. The fiftieth anniversary was very fittingly celebrated.

The pastors who served the Lutheran congregation from 1841 to 1893, were Rev. Benjamin German, 1841 to 1848; Rev. William German, 1848 to 1851; Rev. Jeremiah Schindel, 1851 to 1856; Rev. Joshua Yeager, 1856 to 1867; Rev. A. D. Croll, 1867 to 1868; Rev. William Rath, 1868 to 1889; Rev. Myron Rath, 1889 to 1893, the time of separation.

The Reformed pastors were the following: Rev. Samuel Hess, 1843 to 1845. Prior to 1843 the congregation was served by different pastors. Rev. Henry Bassler, 1845 to 1848; Rev. John S. Kessler, D. D., 1848 to 1850; Rev. J. B. Poerner, 1850 to 1852; Rev. Daniel Zellers, 1853 to 1857; Rev. A. J. G. Dubbs, 1857 to 1876; Rev. Thomas Reber, 1876 to 1892; Rev. C. W. Schaeffer, 1892 to 1897; Rev. Thomas W. Dickert, 1897 to 1902; Rev. Simon Sipple, 1902 to 1908. The congregation had no regular pastor for some time, as Rev. Sipple resigned April 30, 1908, to accept a call at Doylestown, Pa., but was regularly served by Rev. J. F.
DeLong, of Bethlehem. Rev. John Schaffer was elected in the fall of 1908. The church was called Solomon's Church in honor of Solomon Wescoe, its principal donor and supporter until his death. He lies buried in the graveyard of the church. The church has the largest Sunday School in the town, numbering 350 pupils.

During the pastorate of Rev. Henry Bassler prayer meetings and Bible study were introduced and revivals took place, and a number of the members withdrew from the congregation and joined other congregations. Ministers of different denominations preached at different times in the church, and at one time it seemed if the church would be disrupted. Rev. Henry Bassler resigned and went elsewhere, and the breach was healed and everything went along well until Rev. A. D. Croll became pastor of the Lutheran congregation, when another and more serious disruption took place. Revs. Bassler and Croll were both able and forcible speakers and men of stainless character, and had many followers.

In 1867, during the pastorate of Rev. A. D. Croll (Lutheran) an eruption took place. The reverend gentleman having changed his ecclesiastical relations from one to the other synod of the Lutheran Church, or what is called going over from the old to what is called the New Lutheran Church, drawing on members of both congregations, Reformed and Lutheran.

This eruption brought on a lawsuit in which the reverend gentleman was allowed to preach to the end of the year, notwithstanding the doors had been barred against his entrance. This action created a great deal of dissatisfaction on the part of many members of the congregation. The church doors had been locked against him, but his adherents broke them open and took possession of the church. Rev. Croll claimed and maintained that he could not be turned out until the year to which he had been elected was up. This point was decided in his favor by the Court, and he was allowed to preach to the end of his term. Then Rev. Croll and his followers withdrew and built St. Matthew's Lutheran Church.

On Whitsuntide, 1902, the sixtieth anniversary was very appropriately celebrated. The regular pastor, Rev. Thomas W. Dickert, was assisted by Revs. J. H. Dubbs, D. D., T. J. Hacker, A. R. Bartholomew, D. D., and Rev. J. F. Neibuhr, of the Baptist Church, of Macungie. The congregation began to build a parsonage in 1902, which was completed in 1903 and occupied by Rev. Simon Sipple. The membership numbers at present 356. The church sustains a Missionary Society, Christian Endeavor Society, Sewing Society, Mission Band, besides the Sunday School. The congregation was served in connection with the Linns and Salisbury charges until Rev. C. W. Schaffer's pastorate, when it became a separate charge and has been for some time self-sustaining. It contributed for congregational purposes in 1907 and 1908, $2,300; for benevolent purposes, $862; and during Rev. Simon

A short sketch of the different ministers that served the congregation since 1841 will undoubtedly be appreciated by the people of Macungie.

Reformed Pastors.

The first one on the Reformed side is the late Father Samuel Hess, of Hellertown, Pa. He was born on Christmas Day, 1804, in Northampton County, Pa. His parents were both members of the Reformed Church, who reared their children in the nurture and admonition of the Lord. Early in life the subject of this sketch was thoroughly instructed in the doctrines of the holy religion as set forth in the Heidelberg Catechism by the Rev. Thomas Pomp. He began a course of study under the Rev. J. C. Becker, D. D., in 1823, continued the same for four years, and soon after was licensed and ordained to preach the word of God, 1827. He began his ministerial duties at the Blue Church, and where he also laid down his shepherd's crook after forty-one years of faithful service. During the first years of his ministry he also served in the capacity of school teacher. During his ministry he gathered and organized five congregations, viz.: Apple's, Applebachsville, Keller's, Macungie (Millerstown) and Blue Church; and also may be regarded as the founder of Christ Union Church. On account of failing health he resigned in 1868 from active work in the ministry. He was fearless, bold, manly and outspoken, and struck many a heavy blow against error. A warm friend, a good counsellor, a sympathetic pastor, an earnest advocate of truth, an unrelenting enemy to all hypocrisy, falsehood and deceit. He married Elizabeth D. Owen, who died in 1838 without issue. He married, in 1840, Miss Lucetta Klein, with whom he had two sons, namely, Hon. J. S. Hess and Milton Hess, both living at Hellertown, Pa. He died of acute gastro-enteritis at
Hellertown, Pa., November 23, 1875, aged 70 years, 10 months and 28 days. Revs. A. J. G. Dubbs, W. R. Hofford and N. S. Strassburger officiated at the house, and at the church Revs. T. O. Stem and Dr. B. Bausman preached the sermons.

Rev. Henry S. Bassler was born August 11, 1804, in Upper Milford Township, Lehigh County, the son of Henry Bassler and his wife, Veronica (nee Schantz), studied theology under Rev. Jacob W. Dechant, licensed to preach in 1829, served in the ministry over 50 years, and died February 17, 1883, in Dauphin County, Pa., aged 78 years, 6 months and 6 days.

Rev. John S. Kessler, D. D., was born August 19, 1797, in Schiers, Canton de Grisson, Switzerland. He studied at the Canton School of Chur, completed his theological studies at the University of Basle, 1821, and was ordained as a minister, at the age of 22 years, at Devos, Canton Claris, where he labored for 19 years, when he moved with his family to Virginia, and served congregations in the Shenandoah Valley, at Woodstock, where he served four years, when he went to Reading, Pa., where he was associated with Rev. J. C. Bucher, as assistant pastor of the First Reformed Church, 1845, where he stayed for two years, when he received a call to Baltimore, Maryland, 1847, where he worked faithfully for seven years. In 1854 he came to Allentown, Pa., and aided his son, Rev. Christian Rudolf Kessler, who had established a seminary at that place. His son dying in 1855, he was retained by the trustees as one of the regular teachers; and in this connection he continued until his death, in 1864, aged 67 years. He was one of the committee to prepare a German hymn book. He received the degree of Doctor of Divinity from Franklin and Marshall College. He was a profound theologian and was one of the most eminent divines of the Reformed Church of his time.

Daniel Zeller was born in Tulpehocken Township, Berks County, Pa., May 13, 1792, the son of Francis and Elizabeth Zeller and was baptized by Rev. Daniel Wagner. In his youth he worked on his father's farm, but had no inclination for farm life; was instructed, confirmed and admitted to full membership in the Reformed Church, at Lebanon, Pa., by the sainted Hiester. Early evincing a desire for entering the ministry, he commenced his preparatory and theological studies under the Rev. Samuel Heffenstein, D. D., in Philadelphia, in 1811. Examined and licensed to preach at the annual meeting of the Synod of the German Reformed Church, held at Easton, Pa., April 25, 1815. He took charge as supply of the congregations at Upper Saucon, Upper Milford, Trexlertown and Salisbury, Lehigh County, which constituted the charge of Rev. J. William Dechant, who had obtained a leave of absence to make a missionary tour to Ohio. Mr. Zeller remained a candidate for three years, when he was examined again and ordained September 8, 1818, at Carlisle, Pa. As Rev. J. William Dechant never took charge of his congre-
gations again, Rev. Zeller became the regular pastor and remained so until May, 1857, when he was compelled to resign on account of infirmities. These were the only congregations he served, except Solomon's Reformed Church, Macungie (Millerstown). Married August 21, 1816, to Mrs. Maria Schweitzer, who died October 27, 1853. They had two children—daughters who survived their parents and ministered to their wants. He died in Allentown on Easter Sunday, April 12, 1868, aged 75 years, 10 months and 15 days. He was buried in the Union Cemetery. Rev. Zeller baptized 3,881, confirmed 2,139, married 1,110 couples and buried 1,073.

Rev. A. J. G. Dubbs, D. D., was a son of Rev. Dr. Dubbs, and was born June 8, 1826, in Berks County, Pa. He moved with his family to the Allentown charge, where his boyhood days were spent. In 1840 he entered Lafayette College, Easton, to prepare for a life of business. After engaging in business for some time, his health failed, and he decided to return to school, entering Marshall College, Mercersburg, Pa., where he remained until 1849, when he took charge of a select school for young men. He decided to enter the ministry, and in 1851 was examined and licensed by the East Pennsylvania Classis and received a call to preach in English in the Reformed Church, at Allentown, serving for one year, when he became pastor of the South Whitehall charge. In 1857 he was called to the charge composed of the Trexlertown, Millerstown (now Macungie), Upper Milford and Friedensville congregations, which he served faithfully and successfully for fourteen years, when the charge was divided and he became the pastor of the first three-named congregations, which he served until 1876, when he became pastor of Salem's Reformed Church, Allentown, Pa., where he labored diligently for sixteen years, with a membership of twelve hundred members. His health failing, he retired from active service. Died at Allentown, Pa., November 7, 1897, aged 71 years and 6 months. He was married October 18, 1853, to Maria Schreiber, who died January 23, 1894. Dr. Dubbs had also served as trustee of the Keystone State Normal School, Kutztown, for a number of years.

Rev. Simon Sipple was born in 1875 in Somerset County, Pennsylvania, of German parentage. He was brought up upon a farm, attended the ungraded schools and local Normal School and worked in a hardwood furniture factory. At the age of 18 years he entered Mercersburg Academy, at Mercersburg, where he graduated in 1896. Spent four years at Franklin and Marshall College, at Lancaster, Pa., graduating in 1900. He entered the Theological Seminary of the Reformed Church, at Lancaster, and graduated in 1903. Became pastor of the Macungie congregation as its regular pastor, May 30, 1903, having served it before as a supply during his senior year. Married the same year to Miss Lillian A. Schultz, of Reading. He served the charge for five
years, when he accepted a call to Doylestown, Pa, 1908, where he is now stationed. During the last two years of his stay at Macungie, he was teacher of Bible History at Phoebe Deaconess Home, a charitable institution of the Reformed Church, at Allentown.

Rev. J. J. Schaffer has been pastor since the fall of 1908.

**Lutheran Pastors.**

Rev. Joshua Yeager, son of Rev. John Conrad Yeager, studied for the ministry under his father, was licensed to preach in 1827, and became assistant to his father on his whole charge until 1831, when the father resigned his country charges, his son, Joshua, becoming his successor. After his father’s death, he became his successor of his charge at Allentown, St. Paul’s, which he served for 21 years. He became pastor of the Lutheran congregation of Solomon’s Church, Macungie, in 1856 and served until 1867, when he resigned.

Rev. Jeremiah Schindel, a son of Rev. John Peter Schindel, was born May 15, 1807, at Lebanon, Pa. Learned the printer’s trade. Had as his associates, Hon. Simon Cameron, John and William Bigler, afterwards governors of California and Pennsylvania, respectively. Studied theology under his father and Rev. Dr. Lochman. Married, 1828, Miss Elizabeth A. Masser, of Sunbury, Pa. Licensed to preach in 1830; served congregations at Danville, Bloomsburg, Catawissa, Roaring Creek, Mifflinsburg, Berwick, Briar Creek and Conyngham. In 1837 was called to Lehigh County, where he served congregations at Jordan, Heidelberg, Union, Weisenberg, Ziegel’s, Lowhill and Trexlertown, and for a time at Fogelsville, Tripoli, Frieden’s, Macungie, Longswamp, and organized congregations at Morganland, Cedarville, Miekle’s and St. Paul’s, Catasauqua. From 1859 to 1861 he served as State Senator. Resigned as pastor and served as chaplain of the 110th Pennsylvania Regiment of Volunteers, serving under Generals Banks and Shields in the Shenandoah Valley. Returned home in 1864 and accepted a call from Lyken’s Valley, Dauphin County, which he served until 1870, and returned to Allentown, where he died July 2, 1870, aged 63 years, 1 month and 17 days.
First Steam Whistle in the Lehigh Valley.

(Extract from a newspaper of Feb. 27, 1872.)

"The first steam whistle that ever sent its unearthly echoes through the hills that skirt the Lehigh Valley, was made and operated at the Allentown Iron Works, nearly thirty years ago by William E. Reeves, a machinist, who was running one of the stationary engines at that place. The secret of its preparation was confided only to Mr. Lewis, Superintendent of the Works, and one or two others.

One evening about 8 o'clock, the whistle was attached to the boiler, a full head of steam turned on, and the people for miles around were startled by shrieks, the like of which few had ever heard before, and some, looking upwards with superstitious fear, thought the first notes of Gabriel's trumpet were sounding in their ears. The general effect is described in the following protest, written shortly after the panic had subsided:

The Steam Whistle.

Some nights ago I heard a sound
Which raised me from my heel-tap,
I said as I regained the ground,
"Old Nick is in the steeltrap."
Upon a sober second thought
I feared that Schnurman's animals*
Were loose again, or still uncaught—
Perhaps a horde of cannibals.
Had forwarded from Oregon
A war-whoop telegraphical,
It echoed 'round in horrid tone
And sounded epitaphical.
The Mingo folks who heard the sound,
With proper circumspection,
Turn'd out in order to put down
A negro insurrection:†
But when they found no mob to quell—
For that was not the matter—
The darkies all felt deathly pale
And home the heroes scatter.

*In those days Mr. Henry Schnurman was in the dry goods and grocery business, and advertised largely. His heading was, "The animals are loose," followed by pictures of wild animals. An unsophisticated countryman on one occasion called in to make a small purchase, and claimed the right to see the show gratis which perplexed him entirely.
†A few negro families were at that time living in Mingo, now First Ward, and as they were in the habit of fighting and making a good deal of noise amongst themselves, it was supposed the howl came from that quarter.
It seems the folks of Hanover
   Had read of General Putman
Who waged against the wolves a war
   For slaughtering his mutton;
So, when they heard the fearful sound—
   There truly was alarm in—
They took their trusty rifles down
   To hoot the howling varmint.
The neighboring Furnace-men, 'twould seem,
   Are rather heavy sleepers,
And so they made a steam machine
   To waken up the "keepers."
It's right enough that they should know
   When to begin their labors
Bit then it's wrong in doing so
   To frighten all the neighbors.
And then the noisy nondescript
   Disturbs the rites of Morpheus—
Its patent surely don't conflict
   With any right of Orpheus.
'Tis hoped when Iron Works shall need
   Another such improvement (!)
The public may be notified
   Of the intended movement,
For, to be awaken'd up at night
   By such a yelling demon,
Might make a man a Millerite
   And fright to death the women."
County, or our present Cherryville or Indianland. He records a baptism from that place—"Feb. 10, 1760, Maria Magdalena, daughter of Andreas Schitterly and wife Catharine Margretta. The sponsors were, William Best and Regina Wannamacher." He also records the following baptisms: "In Northampton, May 21, 1758, Maria Barbara, a daughter of Henrich Busch and wife Anna Maria. Sponsors were Anna Barbara Schaus. This baptism was administered at Easton, Pa., and it is noted that Schumacher preached for the first time in Easton during this visit. "In Lehigh Church," that is Egypt, November 25, 1759, Johann Peter, son of Johann Peter Koch and wife Catharine, sponsors: Carl Kress and wife Juliana (Drachsel). "In Egypt," February 11, 1760, Anna Maria, daughter of Hans Nicholas Hertzog and wife Maria Catharina, sponsors: Christopher Baehr and Anna Maria Wirth; John Schad and Catharina Wedder. "In Egypt," Feb. 11, 1760, Johann Juerg (George), son of Juerg Ringer and wife Christiana, sponsors: Michel and wife Margretta. "In Egypt" September 7, 1760, Johann Nicholas Saeger, 3 weeks old, son of Samuel Saeger and wife Anna Eva, sponsors: Johannes Nicholas Fuchs, Nicholas Saeger, Juliana Drachsel and Margretta Hertzog. In connection with this baptism, Schumacher states that Egypt is one of his regular congregations. He served 16 congregations at this time. It is claimed that Rev. Schumacher served Weisenburg in 1757. He must have continued to serve this congregation to his end for his remains are buried in the Weisenburg Church graveyard. The many Schumacher families of Weisenburg and Lowhill are his descendants. The name is generally written now Shoemaker.

**Rev. Jacob Van Buskirk.**

Rev. Jacob Van Buskirk was no doubt the second regular pastor of Egypt Lutheran congregation. He was the son of Captain Jacob (some say Lawrence) Van Buskirk and was of Hollandish descent. This fact, later on, enabled Rev. Van Buskirk to render very valuable services to Patriarch Muhlenberg. He formed a kind of union between the Dutch of New York and the Germans of Pennsylvania. He was born at or near Hackensack, N. J., on February 11, 1739. In the years 1751 and 1752 when Muhlenberg was often in New York and Hackensack, N. J., Captain Van Buskirk was a member and also an officer of the Dutch Lutheran Church, of New York City. Muhlenberg was a very intimate friend of the Van Buskirk family. We are told that he visited them frequently and even held preaching services in their home, when they and neighboring families had gathered for that purpose. His influence no doubt induced young Van Buskirk to study for the ministry. The preparatory education of Van Buskirk was conducted by his pastor the Rev.
J. A. Weygandt. He also studied for a time at Princeton College, and finally December 31, 1760, he went to Philadelphia; and from this time on until his ordination, on October 12, 1763, he was under the care and direction of Muhlenberg himself. It is claimed that Van Buskirk was the first native born American to enter the Lutheran ministry. He was married March 15, 1764, to Anna Marie Hollenbach. His first charge was "New Hanover and Pikestown beyond the Schuylkill." In 1765 he was called to St. Michael's, Germantown. In 1769 he came to Lehigh, then Northampton County. In Allentown, then called Northampton, he served from 1769 to 1778. He also served Macungie, now "Lehigh" Church near Alburtis, Saltzburg, Milford, Upper Saucon and Egypt. In 1783 we find him in Kunkletown, Pleasant Valley, Monroe County. He came to Egypt the latter part of 1769, did not remain long, however, this time, and came back again and served the congregation a second time from 1789 to 1799. He likely left Egypt the first time in 1770 when he was followed by Rev. John George Yung who had come to Jordan in 1769.

In a letter written April 16, 1782, by Rev. Emanuel Schultze, then president of the Ministerium of Penna., to Rev. Henry Melchior Muhlenberg then living at the Trappe, Rev. Schultze says he had "received a letter from the congregation in Allen Township, Northampton County, in which they request the continued services of Rev. Mr. Van Buskirk." We can not determine whether Van Buskirk supplied this congregation from Saltzburg and Macungie, for he was no longer at Egypt nor at Allentown. What congregation this could have been in Allen Township is not easy to determine either. It may have been our Cherryville, as we find Van Buskirk in Kunkletown in 1783 and that is not far away from Cherryville. The same letter of Rev. Schultze states that Rev. Theophilus Emanuel Franz was serving congregations at this time not far away from Van Buskirk. Now, at this time, 1782, we know that Rev. Franz was at Jordan and Egypt. We know of a certainty that Van Buskirk was at Egypt from 1789 to 1799. In the old records of the Egypt Church is seen that it was customary for the pastor and his church council to audit the current expense account and sign their names to the same. The audit of January 1, 1801, is signed by Rev. Johann Caspar Dill and his church council. The one of October 19, 1799, for they seem to have been made only every few years, was signed by Van Buskirk and his church council, so also the audit of October 22, 1796, August 20, 1794, and September 12, 1789 were signed the same way. Before this last date we do not find these signatures, so that we can see that Van Buskirk's second term of service at Egypt extended from 1789 to 1799. Besides, in 1875 we buried Peter Eberhard, a deaf and dumb man, at Mickle's Church to which place the Eberhard family had moved after leaving Egypt. From his baptismal certificate we learned,
tined his pastorate until his death, having associated with him in the last nine years his son, Rev. Jeremiah J. Schindel.

On July 2, 1868, he was married to Miss Ella C. Schmoyer, of Allentown, a daughter of the deceased parents, Aaron Schmoyer and wife, Sarah E., nee Breinig. He is survived by the widow and Mrs. R. J. Butz and Rev. J. J. Schindel, their only children. There are also two grandchildren, Mabel and Mary Schindel.

In the spring of 1889, having resigned the congregation at Catasauqua, he took charge at Egypt and Laury's in connection with Mickley's and Coplay, and served this field until the Sunday after Ascension Day, 1908, when he resigned Egypt, Laury's and Cementon, which latter was organized by him in 1900.

Dr. Schindel was a member of the Board of Trustees of Muhlenberg College from 1874 to 1907, and was secretary of the same from 1874 to 1885. Muhlenberg gave him his degree in 1899. He also served as Director of the Theological Seminary at Mount Airy for a number of years. From 1878 to 1881, he was English Secretary of the Ministerium of Pennsylvania.

Dr. Schindel was an active member of the Lehigh County Historical Society and just before his death he finished reading the proof of the history of the Egypt Church, which appeared in print in the society's proceedings. He became a charter member, January 13, 1906.

During his ministry of 41 years, Dr. Schindel received by the rite of confirmation 2,752, officiated at 2,258 funerals, performed 1,452 marriages, baptized 4,847 children and 25 adults.

His only son, Rev. J. J. Schindel, who was for the last nine years his associate pastor, is now serving St. John's, Mickley's, and St. John's, Coplay. Rev. E. O. Leopold accepted a call to the Egypt Church, St. John's, Laury's, and St. Paul's, Cementon.

Dr. Schindel's last sermon was preached at Laury's, May 10, 1908, on St. John 16: 16: "Yet a little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the father." How appropriate!

His last funeral sermon was preached at the funeral of Bernhard Keiser, at Fullerton, May 4, 1908, when he preached on I Cor. 13: 13, "And now abideth faith, hope and charity, these three, but the greatest of these is charity."

The funeral was held in St. John's Lutheran Church, Allentown, Thursday, July 2, at 2 o'clock, in charge of Revs. Drs. Fry, Steinle, Stump, Horn, and Spieler.

Rev. Dr. Edward T. Horn preached in English, on II Cor. 4: 5: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

Rev. Dr. G. F. Spieler preached in German, on Ephesians 2: 8: "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works lest any man should boast."
David McKenna.

On Christmas evening, December 25, 1908, David McKenna, of Slatington, Vice-President of the Lehigh County Historical Society, passed away peacefully at his home, following a brief illness.

Mr. McKenna was a typical representative of his Scotch nationality. He was born near Newton Stewart, Wigtionshire, Scotland, June 10, 1838, and was a son of David and Agnes McKenna. His father died in Scotland in 1841, when he was three and one-half years old. The widow and her son came to America in 1843, and settled in Wyandotte County, Ohio, amongst friends who had emigrated from Scotland and located there some few years before and there they made their home for thirteen years. Mr. McKenna was sent to the schools of his native parish at the time that the Bible was the only textbook. After settling in this country, he entered the public schools of Ohio and also studied at different times under private teachers. He was reared in the famous "Northwestern Territory," as that part of Ohio was then called, and early in life developed traits of industry and enterprise.

Mr. McKenna and his mother came to Pennsylvania in 1856, and located at Slatington, when there were only a few houses in the village. His mother resided with him until her death in 1879, aged ninety-four years. He secured employment with the Lehigh Slate Company, the first chartered organization of its kind in Pennsylvania, and of which Robert McDowell was Superintendent and Treasurer. For a year he was employed in various capacities and early in 1857 he was appointed station agent for the Lehigh Valley Railroad Company. He was also telegraph operator, mail carrier and express agent. He devoted eight years to the service of the railroad. He quit the employment to become Assistant Superintendent of the Lehigh Slate Company and filled that position until the death of his father-in-law, Robert McDowell, in 1878, when he was elected Superintendent and served until 1880. At this time he engaged in business for himself and was instrumental in the development of a number of slate quarries, the more prominent ones among them being the McDowell, later the Girard, the Brooklyn and the Meadow Brook. In company with other enterprising business men he purchased the farm known as the Kern farm slate property, on which six large quarries have been opened and are now among the most profitable quarries in the Lehigh slate region.

Mr. McKenna warmly espoused the cause of anti-slavery, and as a young man he took an active interest in the campaign of Solomon P. Chase for the Governorship of Ohio in 1855. After moving to Pennsylvania, he became a warm enthusiast of Republican principles, which made its first Presidential nomination in
that year. Up to his death he was an energetic and loyal adherent of that party. For many years he was a member of the County Executive Committee and served a number of times as chairman of county conventions, was a delegate to the State convention at Lancaster, which nominated General John F. Hartranft for Governor, and was a delegate to the Harrisburg convention, which nominated Henry M. Hoyt. He was appointed notary public by Governor Hartranft and was nominated for State Assembly and afterwards for State Senator, but failed of election both times. Mr. McKenna served on the School Board for 25 years and as its President for fifteen years. He was nominated for chief burgess one year, but declined to accept. He was also a member of the Slatington Board of Trade. He was an active and prominent Mason and took a lively interest in the fraternity, belonging to Slatington Lodge, No. 440, F. and A. M., having served as Worshipful Master for two terms; a member of Allen Council, No. 23, R. and S. M., Allen Commandery, No. 20, Knights Templar, of Allentown, and Rajah Temple, A. A. O. N. M. S., of Reading. He was also a member of the Scotch-Irish Society of America and was deeply interested in its history. In the Presbyterian Church, of Slatington, he served as elder and as Superintendent of the Sunday School for over twenty-five years, represented the Presbytery of Lehigh in the general assembly of the Presbyterian Church at Omaha in 1887, and was a delegate to the Synod of Pennsylvania, held at Wheeling in 1890. He joined the Lehigh County Historical Society, January 13, 1906.

In 1865, Mr. McKenna was united in marriage to Rebecca Augusta McDowell, a daughter of Robert and Sarah E. McDowell. The children born to them were Sarah A., Helen A., Phoebe B., and Stella A. The eldest daughter became the wife of Franklin Prince, of Philadelphia, in 1890. Mr. Prince died in 1893 and his widow married Rev. J. W. Brockway, of Erie, in 1901. Helen A., died in 1870, and Phoebe B., died in 1890. The youngest daughter is the wife of James Craig and resides at Slatington. Two grandchildren also survive, Marguerite McKenna Prince and David McKenna Brockway.

**HON. HARRY G. STILES.**

Mayor Harry G. Stiles died in office on Sunday morning, November 8, 1908, having sustained a stroke of apoplexy on the previous afternoon. He was the third mayor of the city of Allentown to die during his term of office, the others having been Dr. T. C. Yeager, on January 14, 1874, and Dr. Alfred J. Yost, on April 16, 1907. Mr. Stiles was the second son of Hon. John David and Mary A. (Gibbons) Stiles and was born in this city, December 16, 1856. He was graduated from the Allentown High School on June 30, 1874, studied at Muhlenberg College for
two years, and was graduated from the law school of Harvard University in 1873. Studying law with his father, he was admitted to the Bar of Lehigh County on April 14, 1887, and was later associated with his father in the firm of John D. Stiles & Son. Mr. Stiles was nominated as a Presidential Elector in 1884. In 1889, he was elected District Attorney, and in 1894, was elected to the State Senate, being re-elected in 1898. He was chosen Mayor of Allentown in February, 1908. Mr. Stiles was a member of St John's Reformed Church; Greenleaf Lodge, No. 561, F. and A. M.; Lecha Wonk Tribe, No. 201, I. O. R. M.; Allentown Castle, No. 55, K. G. E., Greenleaf Lodge, No. 257, K. of P.; Clinton Chamber, No. 44, K. of F., of Minesite; Rescue Hook and Ladder Co., No. 8, and of the Lehigh County Bar Association. He was survived by his wife, three brothers and one sister. Mr. Stiles was elected a member of the Historical Society, May 11, 1907.

CHARLES D. DESHLER.

Charles Dunham Deshler died at his late home, 106 College Avenue, New Brunswick, N. J., Monday morning, May 10, 1909, at 9 o'clock. He had been failing very rapidly since the beginning of March. As he was born at Easton, Pa., on March 1, 1819, he was a little over ninety years old, and his death was due simply to a wearing out of the machine, a result of old age.

When Mr. Deshler first came to New Brunswick he went into the drug business as an apprentice with Mr. MacDonald, at Peace and Church Streets, that city. He applied himself to the business and eventually became the sole proprietor. But the drug business did not suit him, and he retired from it in 1859.

He then began to take more seriously to those literary labors which eventually occupied a great part of his time. Going to Jersey City, he did some editorial work for the Jersey City Standard. He then went to Newark and worked on the Newark Advertiser. He also spent a short time in the oil regions of Pennsylvania.

Mr. Deshler returned to New Brunswick in 1868, and had lived there ever since that time. He engaged in literary work, of a critical nature principally, for the Harpers, having charge of the Editor’s Round Table and reading manuscript for the home. He wrote and compiled “Chaucer, With Selections,” and “Afternoons With the Poets.” He was at one time a lay judge of the Middlesex County Court and was the first county superintendent of the Middlesex schools. He was instrumental in founding the Middlesex Gas Company, the Middlesex Savings Bank and other institutions, and did a large share of the work of organizing the Middlesex County school system.

Shortly before his last term of office expired Grover Cleveland
appointed Mr. Deshler postmaster of New Brunswick, and he held that office till the conclusion of his four-year term.

Mr. Deshler was always literary in his tastes, and his library is one of the finest collections of books to be found anywhere in that neighborhood.

They are largely historical in character, and are of great interest, particularly to persons living in that section.

Mr. Deshler had not lived a very active life for many years, but he had always taken a great interest in everything that concerned the community. His death was deeply regretted by all, as he was always public spirited and patriotic, and had the highest of ideals in both public and private life.

Mr. Deshler leaves seven children, three daughters and four sons—Miss Kate, Miss Mary, Miss Edith, Edward B., James, Charles and Frederick. He also left many grandchildren and great-grandchildren. His wife, who was Miss Mary Holcombe, of New Brunswick, died in 1893.

Mr. Deshler was elected a member of the Lehigh County Historical Society, May 9, 1908.
MEMBERS ELECTED SINCE AUGUST 1, 1908.

William J. Heller ............................................................ Easton, Pa.
C. L. Freeman ................................................................. Allentown, Pa.
Hon. John O. Sheatz ......................................................... Harrisburg, Pa.
Mrs. Margaret S. Hunsicker ............................................ Norristown, Pa.
Alfred L. Reichenbach .................................................... Allentown, Pa.
Rev. Frank P. Laros ......................................................... Alburtis, Pa.
Mrs. Lyman H. Howe ....................................................... Wilkes-Barre, Pa.
R. F. Stine ................................................................. Allentown, Pa.
Howard Weiss ............................................................... Siegfried, Pa.
Henry J. Detwiller ......................................................... Allentown, Pa.
Dr. H. H. Herbst .......................................................... Allentown, Pa.
Charles D. Weirbach ...................................................... Allentown, Pa.
Thomas W. Saeger ........................................................ Allentown, Pa.
Mrs. Thomas W. Saeger ................................................ Allentown, Pa.
Mrs. Charles M. Saeger ................................................ Allentown, Pa.
Mrs. Horace Luckenbach ................................................. Bethlehem, Pa.
Miss Irene B. Martin ....................................................... Allentown, Pa.
Tilghman Neumeyer ....................................................... Emmaus, Pa.
Mrs. Ralph R. Metzger .................................................. Allentown, Pa.
Mrs. Elia C. Stine ........................................................ Allentown, Pa.
Joseph P. Shimer ........................................................ Allentown, Pa.
Elmer J. Faust ............................................................. Allentown, Pa.
Frank D. Biery ............................................................. Allentown, Pa.
Ambrose A. Kunkle ....................................................... Allentown, Pa.
Charles W. Eisenhard .................................................. Allentown, Pa.
Mrs. Emma A. Ettinger ................................................ Allentown, Pa.
Miss A. Violet Kline ..................................................... Allentown, Pa.
Nils A. Oleson ............................................................ Allentown, Pa.
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