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HE old inn brilliant with lights shining from every casement with the rich familiar music of the famous trombone band pouring its sweet, almost human notes upon the summer air wrought such a change that one soon lost sight and sense of time and generation, and was not surprised therefore when ushered into the great drawing-room with a grand ceremony by Brother Albrecht, who, by the grace of Colonel Morgan became the major-domo of the evening.

The beauty, culture and refinement of all the Bethlehems and other points in the Lehigh Valley, decked in its most becoming fashion, had already gathered in the spacious dining-room converted for the evening into a grand salon, and the hum of conversation was at the highest pitch when a sudden hush came upon the company as Brother Albrecht, with a low obeisance, and in a trembling tone of voice announced: "His Majes- Excellency, General George Washington, President of the United States, and Lady Wash-ington." Brother Albrecht had almost said: "His Majesty!" for which he could well be pardoned for no King who ever sat on a throne could compare with General Washington in majesty of figure, or in stately bearing. Most kings would look like footmen in his company. "His was a form indeed, where every god did seem to set his seal to give the world assurance of a man." He possessed in an eminent degree a native dignity and nobility of manner that required no adventitious ornament, or studied pose to make his presence imposing. There was no mark of the fictitious, tailor-made dign-
they were self-sacrificing, the kind of
service acceptable to the Most High.”

Lady Washington, whose gentle de-
meanor captivated the hearts of all
who came into her presence, leaning
on the General’s arm received the
respectful greetings of the assembly,
with a graceful inclination of the head,
and smiling gravely; a most fitting
consort for so great a man.

By an intuitive sense the company
at once assigned to these two the place
of honor, creating, as it were, “the

BENJAMIN FRANKLIN

presence” to which homage must be
given by all who entered. None re-
used that token of respect to Wash-
ington, not even those who were his
enemies, for even a number of those by
some miserable contretemps were later
in the evening found to be present.

But a few moments elapsed after
the remarks of Washington when “His
Excellency, Doctor Benjamin Frank-
lin” was announced by Brother Al-
brecht. A short thickset man, with a
great round head covered with a pro-
fusion of hair silvered with age nest-
ling in great curls about his sturdy
neck, out of whose smooth-shaven face
beamed two large eloquent eyes, step-
asted into the room, and made haste to
reach the side of Washington, who
met him with outstretched hand, greet-
ing him most heartily, and exclaiming:

“To what kind Providence am I in-
debted for this happy meeting, my
dear old friend and philosopher, Poor
Richard, without whose shrewd judg-
ment and diplomacy our long struggle
for independence would have been a
failure. Ah, my friend, it was the
French money and the French alli-
ance, you secured that gave us the vic-
tory.”

“Nay, nay,” cried Franklin, “neither
French gold or the French alliance
would have availed without the master
mind. It was you and your great
genius and fortitude in war that alone
made it possible for me to obtain
either gold or the much needed alli-
ance.”

And so these two illustrious men
continued to remind each other of the
great trials of the colonists in the
building of the Nation, both disclaim-
ing any special credit for the part they
took in the great struggle, all of which
conversation commanded the greatest
attention from the listeners.

The friendly debate was interrupted
by the entrance of the Marquis de La-
fayette, whom Brother Albrecht had
just announced.

“Your presence is most opportune
to settle a difference of opinion,” cried
Franklin, “our honored General will
have it that to me is due the credit for
bringing about the loan of French
gold and the French alliance during
the great war, and thus securing our
independence, while I as firmly insist
that but for his leadership in the war,
as well as his great firmness, I would
have failed in my mission. I leave it
to you, dear Marquis, to say who is
right.”

After a most cordial greeting from
Washington, Lafayette replied:
"Alas, my dear Doctor, I was too long a member of General Washington's military family; was too closely identified with his plans, his struggles, and disappointments; knew too well his supreme courage in the midst of the most discouraging circumstances to say that he is right, and that you are wrong in your contentions. I do most heartily agree with you. But for his splendid leadership, patriotism, the French would never have come to your assistance. It was victories like that of Trenton, that won for you the aid of France."

The conversation now began to wax warm and animated; Washington showed his delight in meeting Lafayette again. The young French soldier twenty-five years his junior, the same age as Hamilton, another of his protégés had from the first day they met at the beginning of the war, won his heart, and never was man more true or loyal than Lafayette to Washington. After inquiring after the health of the Marquise de Lafayette, Washington asked: "And how is my namesake, your son?" Lafayette had named his only son after his American friend. It was a custom begun long before the close of the Revolution, and is likely to continue to the end of time.

Unlike most men of the French nation Lafayette was tall and powerfully built, with broad shoulders and deep chest. His features were large and strongly marked. He had much dignity of manner, and was of a quiet and self-possessed disposition. It has been said of him: "among all the eminent Frenchmen of the French Revolutionary period, he was perhaps the only one in whose career there is nothing to be really ashamed of." Of his absolute devotion to the American cause and fidelity to Washington there can be no question whatever, and history records no nobler friendship that that which existed between these eminent men.

"Le Chevalier le Marquis de Chastellux" came from the lips of Brother Albrecht. The attention of all in the assembly was drawn to the notable figure that now stepped up to General and Lady Washington to whom he seemed to be well-known and from both of whom he received a warm welcome. The amiable qualities of the Chevalier, aside from his services in Rochambeau's army, endeared him to Washington, for that great man was not all austerity. He had a taste, in fact, a longing for the lighter touches of human intercourse, the diversions that made him for the moment forget the weight of the grievous burden he was bearing. Many of his letters and the anecdotes of him that have come down to us show the intensely human side of his character. The chat with de Chastellux was much of this order, notwithstanding the fact that the Chevalier was a close observer and grave student of the institutions with which he can in contact. Washington often rallied him on his falling in love and becoming a "married man as he had frequently said that he would never be other than bachelor.

The greeting from Franklin was no less warm. It soon transpired that he and the Chevalier had been for years on the most intimate terms, Franklin corresponding with him in the French language. In complimenting him on language. In complimenting him on the publication of *Voyages dans l'Amérique Septentrionale* one of his recent works, Franklin laughingly took occasion to say "the portrait you have made of our country and people is what in painting is called a handsome likeness for which we are much obliged to you." Then Franklin slipping his arm through that of the Chevalier drew him aside some little distance from the company where they were quickly engaged in a whispered conversation in which much quiet laughter found a place, the char-

*In reading your friendly and acceptable letter..."
actor of which may be suspected from the following words from the lips of Franklin overheard by a passer-by:

"Chevalier, dare I confess to you that I am your rival, with Madame G——? I need not tell you that I am not a dangerous one. I perceive that she loves you very much and so does any dear friend, your humble servant."

Vice-President, John Adams, who had been announced soon after Washington's entrance, found himself close to Franklin and de Chastellux, one of whom had been his colleague in France. He was conversant with Franklin's popularity with the ladies of France, and created a ripple of amusement as he maliciously inquired after the health of Madame Helvetius, for everyone knew how Madame Helvetius threw her arms about the neck of ce cher Franklin at Passy, Adam's extreme and coldblooded temperament was never agreeable to Franklin, and he never forgave him for the manner in which he was ignored in the negotiations for the Treaty of Peace with England in 1783. Franklin retorted by asking him if he was still taken for his cousin Samuel Adams, who was regarded as a hero by the French Court for his Cato-like demand upon the British to get out of Boston in 1770. French society immediately lost interest in John Adams when it discovered that he was not the great rebel, Samuel Adams. It will be remembered that Franklin won distinction as a gallant at the Court of Versailles as well as a diplomat. He was ever a great admirer of the ladies.

Just then Joseph Reed, President of Pennsylvania, who had entered the room a few moments before, after paying his respects to Washington, came straightway to where the two were standing. Franklin presented the Chevalier as "a soldier, a gentleman, and a man of letters"—one who had discovered the secret of public happiness which he confided to the world that it might be benefitted by his benefaction. Reed at one time was a great favorite of Washington, which meant a great deal: honor, merit, patriotic service—all these it took to become beloved of Washington. He became his military secretary after he was appointed to the command of the Continental army. Perhaps his devotion to Washington was nowhere better shown than in the matter of the attempted negotiations by the British Admiral Howe in July 1776, who was appointed a special commissioner to treat with the Americans. Colonel Reed represented Washington at the meeting, which took place under a flag of truce, but inasmuch as the communication from Howe was addressed to "George Washington, Esquire" he declined to receive it. His reply also to the British Peace Commissioners when they attempted to bribe him with an offer of £10,000, together with any office in the Colonies in the gift of King George shows the stuff he was made of. He said, "I am not worth purchasing, but such as I am, the King of Great Britain is not rich enough to do it." Every schoolboy in former days knew this incident by heart. Are our boys and girls as familiar with it now in this Age of Craft?

There was a note of real downright pleasure in the next announcement as Brother Albrecht gave it in sonorous German: "Der Freiherr Freidrich Adolph von Riedesel und die Freiherrin." This addition to the company was of rather a remarkable character as they were the first of the Inn's involuntary guests to accept the invitation to Colonel Morgan's reception. They were heartily welcome for their own sake; the Baron for his admirable traits of character, and the Baroness.
for her charming personality and great goodness of heart and charity as well as for her beauty. Both had been guests of the Inn, as prisoners of war after Burgoyne's surrender at Saratoga. They were favorably known to many that were present this evening. The Baron after paying his respects to Washington and Lady Washington, was introduced to the rest of the company, among them to Franklin, when this interesting conversation took place. The Baron addressing Franklin began:

"I have the great honor to meet here tonight, succeeded in defeating the English armies." "Nevertheless," he continued, assuming a grave air of inquiry, "I want to remind you Doctor Franklin, that you made my life miserable for a time with your ingenious and I must confess successful attempts to disorganize my Hessian regiments in inducing them to desert with your confounded, cleverly worded and printed messages in the German, which you managed to scatter throughout my camp. They did desert for they

"I have often wished for an opportunity like this that I might have speech with you. First, let me say, now that the war in which I was your enemy has long been over, I am heartily glad that you were victorious for I became convinced before I left America that the war was an unjust one and the position I was in an ignoble one—that of a mere mercenary—the creature of a Prince, who had sold my services and the lives of the soldiers under me to a foreign ruler. I have rejoiced therefore many times that the illustrious soldier whom
substantial wealth. I desire to congratulate them in spite of the sleepless nights they occasioned me."

A hearty laugh followed this outburst of the Baron von Riedesel in which Washington quietly joined for he had a hand in this scheme of Franklin's when it was first proposed. The merriment increased when the Baroness turned to Landlord Morgan, who had just come in from an adjoining room with an armful of beautiful flowers which he had commenced to distribute among the ladies, Lady Washington being the first to receive this delicate compliment.

"Herr Colonel Morgan," cried the Baroness, "will you do me the favor to tell me what the charges are at this Inn, at the present day? I ask this out of a pardonable curiosity, I am sure, for the last time I was a guest here in company with my husband and children, besides General Phillips, and a small entourage we had to pay $32,000 for six weeks' board and lodging. I have heard so much of the enormous increase in the cost of living at the present day that I am anxious to learn whether you have advanced the prices for accommodations here in like proportion. I shall never forget the Sun Inn board bill presented by Herr Just Jansen, and I thought him such a nice man, too, and a Moravian as well. What has become of him?"

Unexpected as this sally of the Baroness was, Colonel Morgan was not at a loss for a reply.

"Gnadige Freiherrin," he said, presenting her with a beautiful bouquet of roses, "if I were permitted to charge one-half as much as old Jansen made you pay, I would own one-half of Bethlehem, and be buying back some of my ancestral acres, and a castle on the banks of the Rhine. My charges, I assure you, are quite reasonable as you shall see if you will honor this ancient inn with your presence again." "Perhaps," replied the Baroness, "we may be tempted to spend a summer here in the future. Aside from the schreckliche board-bill, my recollections of Bethlehem, are most pleasant. The eating and drinking were all that the most fastidious could ask for, and you know
we Germans insist upon having good food, and plenty of it."

"Major-General Daniel Morgan" came in stentorian notes the announcement of the arrival of the famous rifleman of the Revolution. The entrance of General Morgan created something of a sensation, particularly among the ladies, who always adore a hero, and when that hero is also one of the handsomest of men there is no limit to the incense burned by them in his honor. Like Washington of whom he was a close rival in manly dignity he was over six feet in height and weighed over two hundred pounds, and possessed of magnificent strength and endurance while in beauty of features and expression he was equalled by few men of his time. His manners were quiet and refined; his bearing was noble, and his temper sweet, though his wrath was easily aroused by the sight of injustice. His conduct throughout life, like that of Washington, was regulated by the most rigid code of honor. It was not surprising, therefore, that he was a man after Washington's own heart, and that the welcome he received from him was something far above the perfunctory greeting usual at gatherings of this sort. Though born in New Jersey, he became a Virginian by adoption, and made the acquaintance of Washington, during the ill-fated Braddock expedition, where he assisted greatly in bringing away the wounded from the terrible disaster that overtook the British Commander. The acquaintance then begun ripened into the deepest friendship during the Revolutionary war by reason of Morgan's quick march with his famous riflemen to the succor of Washington, at Boston; the splendid part he took in the battles of Freeman's Farm and Bemis Height, the counterpart of the services rendered by the heroic Herkimer at Oriskany, resulting in the surrender of Burgoyne at Saratoga, and the crowning glory of his career at the battle of the Cowpens, which enabled General Greene to drive Cornwallis to bay at Guilford Court House, leading finally to the coup de grace by Washington at Yorktown.

There was a note of affection as grasping with both hands the extended hand of Morgan, Washington exclaimed,

"You are most welcome my gallant, loyal friend. I am rejoiced to see you here tonight, to have again the opportunity after many years to recount in your presence the inestimable services you rendered the cause of liberty. Believe me the memory of Bemis Heights and the Cowpens has never faded from my heart. You and Herkimer and Stark, and poor Arnold first reversed the gloomy scene in the opening years of the Revolution."

Morgan's fine face flushed like a boy's at such praise, and in a low tone of voice replied.

"You give me overmuch credit; I did but my duty which God vouchsafed me to see clearly and to do fully. The humblest of my riflemen did as much and loved his country in no smaller measure. I am grateful, believe me, my venerated Commander, for this expression of your friendship. No reward was ever so coveted as your word of commendation. Believe me, I shall cherish forever the memory of this meeting here in this quiet, beautiful Moravian town."

While this unusual greeting of Washington's was going on, the company crowded close about these two splendid figures. Admiration shone from every eye while hearts swelled with pride at the thought that these two were the embodiment of the spirit that revolted against tyranny and finally achieved independence. Many and eager were the hands that touched with warmest grasp those of the famous rifleman, and with it many a fine, sincere word of welcome.

But now, as if to cap the climax of this ovation to General Morgan, Brother Albrecht announced the name of Morgan's old commander in the southern campaign:

"Major-General Nathaniel Greene, Lady Greene, and the Misses Greene."
Then there was a commotion, for Greene was very popular and ranked in military ability and achievement next to Washington, and has even been considered by some as his superior in the higher qualities of military genius. His campaigns have been compared with those of Turenne and Wellington for the masterly strategy he displayed in forcing the movements of Cornwallis's army. Of Quaker parentage his career as one of the greatest fighters in the Revolutionary army was an anomaly, and excited heated comment in Quaker circles resulting eventually in his withdrawal from the Quaker Society. Like Weir Mitchell's "Hugh Wynne," he was a "fighting Quaker" as were many others at that time, and as many Moravians have become since the days when they were non-combatants. The militant spirit became pronounced in our Civil War when many of the Pennsylvania regiments were recruited from among the Moravians and officered by them, many winning great distinction. The meeting between Greene and Washington was most impressive, and more so that it was in the company of Morgan. The pleasure of Washington at such a reunion of his generals was unmistakable, and the way they talked and listened and gesticulated, an onlooker would have thought that a council of war was in session debating some strategic movement of the utmost importance.

"I have just expressed my great pleasure in meeting the hero of the Cowpens again," said Washington to General Greene, "and I am sure all I said in praise of that brilliant victory and the subsequent forced marching to effect a junction with your forces would have been fully seconded by you. Our friend is as modest as he is brave."

Greene putting his arm about Morgan replied, "Nothing, General, that you can say in the highest praise of of this my old and trusted friend and comrade can be otherwise than deserved, and would meet with my warmest endorsement. He and his riflemen were Paladins. You remember what Burgoyne said to him at Saratoga after the surrender: "My dear sir, you command the finest regiment in the world."

He had good reason to say all of that. Then Washington turning to where Lady Washington was deep in conversation with Lady Greene and her daughters he expressed his delight at meeting her again, and that she had not forgotten to bring her beautiful daughters with her.

"And which one is Martha, and which Cornelia?" One of General Greene's daughters was named after Lady Washington, and both were pupils at the Moravian seminary after the close of the Revolution as were other daughters of Revolutionary soldiers and statesmen.

Lady Greene was tall and "of a stately dignity" and dressed in rich brocade.
and lace with a long sweeping train making a striking figure; she was, as one who saw her once in the old days of Bethlehem; “a pattern lady of the old school,” a fit companion for a “gentleman of the old school.”

It seemed as if Colonel Morgan, our hospitable landlord, had in mind to give Washington one of the most pleasurable evenings of his life, and most admirably did he succeed, for nothing could have given the old Commander-in-Chief so much enjoyment as this reunion of his old comrades in arms. It was the antipodes of the sad men of the old high-born German race. There was strong within him the old Teutonic pride of blood and birth, a trait that is dominant to this day in descendants of the forefathers of this interesting locality. Many of the leading men in the Pennsylvania German churches and communities were men of gentle birth and culture—the peers of the best in other Colonial settlements, a fact that is slowly making its way to the knowledge of present-day historians of the United States. The horizon of American history has been vastly enlarged since the days of Ban-

parting at Fraunces Tavern, in New York City, so many years ago, the only Inn, by the way, that can in any way be regarded as a rival in historic interest and associations to the Sun Inn.

There was a broad smile on the honest German countenance of Brother Albrect as in his finest German accent he announced; “der Freiherr und General, Friederich Wilhelm von Steuben.”

It seemed to do the old Thuringian Seneschal a world of good to usher in croft and Hildreth. The discovery has been made of the existence of other races than that of the English who played as great a part in the making of the Nation, a part that any race may be proud of, and one worthy of emulation in the centuries to come.

Of all the foreign military men who offered their services to the struggling revolutionists, Baron von Steuben was by far the ablest, and the services he rendered of the greatest value to the American cause. In a spirit of grand self-abnegation, and an unselfish love
of liberty he assumed the thankless temper-trying task of a drill sergeant of the American army. One of the most inspiring sights in the whole series of events during the Revolutionary period is the familiar one seen in the reproductions of the historic painting: "Steuben at Valley Forge." In the midst of a dreary, snowclad landscape, dotted with the soldiers' rude log huts is seen Steuben before a detachment of half-clad and half-starved soldiers with rifle in hand exemplifying the manual of arms. In that awful winter began a systematic course of drilling and tactics, something quite unknown previous to his advent that was eventually extended throughout the entire American forces and which bore ample fruit in future campaigns as at the Battle of Monmouth, where Steuben rallied the retreating and disorganized troops of the blatherskite General, Charles Lee.

Hamilton who witnessed the steady action of the troops under Steuben said: "He had never known till that day the value of discipline."

In spite of Steuben's choleric temper often provoked to the explosive point by the awkwardness of the recruits, he was beloved by the soldiers for his kindness towards them and the sympathy he showed for them in caring for them in their sufferings. As Carnot was Napoleon's great organizer of victory so was Steuben, Washington's great organizer and disciplinarian.

Steuben wrote the first Manual for the order and regulation of the United States army, and subsequent manuals are an evolution from this work of the old drill master.

The meeting of Washington and Steuben was a sight long remembered by the guests of that memorable evening. There was a long, silent hand grasp with deep emotion plainly visible on their strong impassive countenances. There was ever between these two soldiers the profoundest respect for each other's great ability; both of noble nature and given more to deeds than to speech. The conversation that ensued was carried on in subdued tones by both. The Baron in his broken English expressing his great pleasure at meeting his old Commander again, and Washington in no wise behind him in showing his own delight. One may be assured that in the long winter at Valley Forge Washington and Steuben had many confidential hours. A seasoned veteran of the great Frederick was too valuable an acquisition not to be made the most of, and Washington was never reluctant to learn of anyone where his own knowledge could be bettered.

General Greene also showed his pleasure at meeting the old Baron for Steuben was one of his greatest lieutenants in the great Southern campaign. He exclaimed, "Baron, it does my soul good to meet you again; it seems like the old days in the trenches before Yorktown, when so many of us here who are present to-night were making the last victorious fight for this beloved land: Lafayette, Morgan, and the rest. We must fight the battles all over again to-night," he laughingly continued.

Steuben replied, "I would have been better satisfied with ought else than keeping that scoundrel Arnold in check, with my handful of riflemen, while you were carrying out "ein grosses Krieges spiel—In which I had some experience while serving under the great Frederick."

"Believe me, my dear Baron," replied Greene, "no other man could have done what you did in aiding me, in playing as you call it, the grand game of war for it meant the close of the great struggle and the glory of it was as much yours as mine; the glory is everlasting for all who did their duty in the part assigned them in those heroic days. You never failed, dear Baron, in doing yours, never."

General Greene had hardly finished speaking when Brother Albrecht was heard announcing: "The Count Casimir Pulaski." There was a real thrill of excitement as the picturesque looking figure of the young Polish nobleman stepped up to General Washing-
ton. He was another of Washington's young protegés, a distinction earned by the most brilliant service. His experience abroad had been of the most varied kind. A revolutionist in Poland, and failing in his efforts to free his country from the thralldom of Russia, and after wandering about Europe, his estates confiscated, and himself declared an outlaw, he found himself in 1777, at the early age of twenty-nine, on American soil where he at once attached himself to the American cause becoming a member of Washington's staff, taking part soon after in the Battle of Brandywine, where he quickly proved his ability as a soldier. His military capacity and swift action facilitated the retreat of the American forces for which service he was rewarded with a Brigadier-General's Commission, and placed in charge of the cavalry.

His Legion formed some time after this, became famous during the short period he was permitted to fight in the cause of liberty. He died from the results of a wound received in the siege of Savannah in 1779, mourned by all who knew his worth as a soldier and as a man.

Washington's welcome was of the most flattering nature. He had learned to respect the great ability of the dashing young officer, and sympathized with him in the efforts he made for the emancipation of his native land. In the conversation that followed many references were made to the sojourn at Valley Forge. Franklin also joined in giving him a pleasant welcome for it was he who really induced Pulaski whom he met in Paris, to enroll himself under the banner of the American Colonists. The friendly greetings that were showered upon him on every
side gave the young Polish soldier a delightful experience.

In the midst of these greetings the sound of low, sweet music was heard as if at a great distance, but becoming more distinct every moment, and swelling in volume when the music began to be accompanied by singing.

As Brother Albrecht stepped aside at the entrance of the salon, a procession of Moravian sisters led by the Sister Benade entered, carrying a crimson silk banner beautifully embroidered, and singing as they approached Pulaski the following hymn:

"Take thy banner! May it wave
Proudly o'er the good and brave,
When the battle's distant call
Breaks the Sabbath of our vale,
When the clarion's music thrills
To the hearts of these heroic hills,
When the spear in conflict shakes,
And the strong lance shivering breaks.

Take thy banner! and beneath
The battle-cloud's encircling wreath,
Guard it, till our homes are free!
Guard it! God will prosper thee!
In the dark and trying hour,
In the breaking forth of power,
In the rush of steeds and men,
His right hand will shield you then."

The sensation this entry of the Moravian sisters made was most intense. All recognized the crimson banner as the one embroidered by the Moravian sisters during Pulaski's sojourn at Bethlehem, while he was planning the formation of his famous Legion and where he was also visiting Lafayette, who lay there wounded. The quaint garb of the sisters was most impressive in the midst of the gay and fashionably dressed assembly making a picture and a contrast never to be forgotten.

*Composed by Henry W. Longfellow.

(TO BE CONTINUED)
John Early (Johannes Oehrle) and His Descendants
John William, Thomas and the Daughters

OHN William Early, Esq. was the second son by the second wife. In the family he was generally known as "Der William." Much that is without any reasonable foundation of fact has been published about him. Although it has been proclaimed that he married a woman named Elizabeth Molar at Harper's Ferry, the known facts of the case prove conclusively that he never resided there, and that he was a married man from six to eight and even possibly ten years before that Harper's Ferry marriage was to have occurred.

It is most unfortunate that no authorized record of his marriage can be found. The fact that it probably occurred about the time when Rev. Meilsheimer left that section and Rev. Wm. Kurtz took his place, may account for it. It is therefore impossible to tell when it did happen. The date as well as the fact of marriage are only to be inferred from other clearly established facts. The Bindnagel Church Record plainly shows that in 1785 he was still a resident of Londonderry and a member of his father's family. In that year he and Mary Bindnagel appear as sponsors at two baptisms, one in August, the other in November. Both are designated by their middle names, viz.: Wm. Early and Barbara Bindnagel. But they are not designated as single persons, according to the usual custom. So that it is at once evident that they were supposed to be betrothed, or that every one expected they would be. This is the last time that either name appears on the Record.

Four years later, January 28, 1790 his brother John gave him a bond for 40 pounds which is in the writer's possession. It is made payable from John Early of Londonderry township to William Early, of Armagh township, Mifflin county, Pa. Although the proof is not absolutely conclusive, apparently, he was already married and a permanent settler there. This is seen from the fact that in 1792 his name appears on tax lists of that county as a married man. He must therefore have been married before that time.

April 1st, 1794, he sold a tract of land of 102½ acres to Samuel McCrory, Berks county; November 16, 1796, another of 200 acres in Potter township to John Watt, and May 23, 1797, 11 acres and 20 perches to Lawrence Grossman, also of Potter. These deeds are executed by Wm. Early and wife. In the same year he sold two tracts, one of 162 acres to Henry Boal, the other 16½ acres to Conrad Dillman, a brother-in-law, by the way. These last two are entered in Centre county. In these deeds the names are given, Wm. Early and wife Barbara. From all this it will be seen that he had been married at least five years, and apparently ten or eleven years before 1796, the date of the reputed Harper's Ferry marriage.

In the "Records of Emanuel's at the Loop," in the case of the baptism of his own children, and when he and his wife stood sponsor for others, the names are invariably Wm. Early and wife Barbara. In the Communion lists of the same church they appear under the same names. In one case she is simply Squire Wm. Early's wife. In another the names are Wm. Early, Barbara and George, the son. Unfortunately there is no definite date in this latter case. But as it occurs between 1804 and 1806, it was 1805, most probably. But even if it were 1806 it would be evident that they were married by or before 1790, and that is six years before the alleged marriage to the Molar
woman took place. From all this it is evident that if there was a Wm. Early at Harper's Ferry, it must have been quite a different man, although we confess to a lurking suspicion that the whole story was an invention, possibly gotten up with the expectation of gain. We are inclined to this latter opinion because of the fact, that that the party whoever she may have been, managed to include in the genealogy some of his actual relatives.

The additional fact that the son, George, apparently was a married man already in 1811, as will be seen clearly hereafter, makes it all the more likely that he was married before he left his father's home in Londonderry in the spring or summer of 1786, possibly already in the preceding fall, 1785.

Presumably a mistaken tradition has had much to do with this matter. The Earlys and the Ernst's were close neighbors, occupying adjoining farms. The fathers were brothers-in-law. There was a William in each family. One of these was known as the "Rover." Unfortunately tradition conferred this title, which really belonged to Wm. Earnest, on J. Wm. Early. Those who accepted the tradition thought, of course, it would be useless to trace and find out the history of a "Rover." That of Wm. Ernst has not yet been traced. Will it ever be? The last heard of him was when he accompanied J. Wm. Early from Centre to Bedford county. It may be best to give the exact statement. In deposition taken at the house of Christian Mease in Potter township, this occurs.

William Kerr, J. P., John Keen of Paine's twp. (should it not be Penn or Haines?) being sworn testified: "that some time in the spring of 1807 William Early, then of Potter township, Centre county moved his family from Penn's Valley,—that he had a wagon and team with a considerable quantity of household goods and other property,—that the said William Early told depoent, that himself, William Earnest and his brother Thomas had purchased a tract of land in Porter or Porter's township in Bedford county" etc.

While residing in Potter township, Centre county, part of which, a very small part we are told, was taken from Armaugh, Mifflin county, Wm. Early was appointed, December 1, 1800, a Justice of the Peace. He was an acknowledged leader of the German element which was quite strong. In fact his own relations and neighbors whom he had brought along from the Bindnagel section would have been numerous enough to people a township. Jacob Sichele, his uncle and three grown sons, his brother Thomas Early and wife, John Bindnagel, his brother-in-law, Conrad Dillman another brother-in-law with his family and Michael Breitenbach, another brother-in-law, the Muenchs, the Weiss, the Hennigs, the Hendricks, all relatives. Besides there were, Peter Eisenhauer, another brother-in-law, the Bergers, the Emrichs, the Germans, the Hauts, or Houtz, the Kraemers, the Mavers, David Nelson and family, the Peters, the Reinharts, the Schmidts, the Wunderlings, also related to Sicheles, the Wilhelms, the Wolfs, the Youngs (Jung), the Bishops, the Cornmans, Fleischer, Kratzar, Neu. The Ziglers, Wielands, Waages, Troxels, Troesters, Stams, Schmehls, Schaefer's, Sowers, Sontags, Stauffer, Spengler, Stover, Schaever, Rheem, Rossman, Rau, Rover, Nies, Neef, Maas, Mies, Miller, Lescher, Kurtz, Keller, Homan, Ischler, Hahn, Faut, Grossman. Fromm, Fru. Deininger, Durst, Deckert, Diel, Bittner, Batdorf, Bohl, Apfel, Armengast, Abel. Ansprach, either came later, or from other sections. But all resided in the vicinity of the Loop, by which that section is known even at the present day.

J. Blair Linn, in his history of Centre county relates an amusing incident which tradition has handed down concerning Squire Wm. Early's early experiences. Before he had provided himself with proper forms, a couple came to be married. But the new Squire was equal to the occasion. After propounding the usual questions; John will you have Mary? and Mary will you have John; he added: "In the name of God Almighty and Judge Pot-
ter I pronounce you man and wife" and the ceremony was ended.

Being possessed of considerable landed property, he donated a tract of land for the erection of a church in 1797. The church generally known as "Emanuel's at the Loop," was subsequently erected upon it. It is not known precisely when the congregation was organized. But the first baptisms recorded were performed early in 1801. That therefore probably is the time when a pastor first came among them and when they built their church. This is about seven years after the Lutherans at Aaronsburg dedicated their first church. At first it was known as the Early's Church. It was so entered upon the records of Synod. About two miles north of the church and immediately west of the Old Fort, about half a mile south of Centre Hall, he also laid out a town which bore his name until about forty years ago. In the year 1807, one hundred years after it was laid out, a single log building, a mere cabin, one of the original homes in Earlytown, was still standing.

But having become financially embarrased, he sold out and removed to Bedford county where he purchased a tract of about 300 acres. Soon after he sold a little over 100 acres to his brother Thomas. The facts of the case indicate that his brother John of Londonderry township, afterwards bought William's share. For after his (John's) death, his son J. Wm. Early, Jr., one of the administrators, went to Bedford county to settle up matters. He presented a bill dated April 9, 1810, just about five weeks after his father's death, containing thirty-six items of expense, amounting to £4 5s. (£11 3s). He evidently spent about two weeks in that neighborhood as is shown by the following receipt:

"Received of William Early, administrator of the Estate of John Early deceased, eighty-three cents for recording one Deed from William Early and Barbara his wife to John Early, $0.83. David Mann."

The Itinerary during this trip was to Bedford, to Frankstown, Penceville (Pennsville) and Huntingdon. June 4th of the same year he took another trip. The bill of expenses includes only nineteen items and the amount is £2 8s. 10d. (£7.40). We are naturally led to ask, was Eckestown or Akes- town or Akestown (Achesaedtel) ever known as Pennsville or Pence ville. Can the place be located?

But it seems that Thomas Early was not satisfied with the settlement of the administrators. He brought suit against their sister Margaret, Mrs. David Ernst. Two notices of the suit are in the writer's possession. They are signed by Samuel Laird, attorney for the defendants, and dated March 26, 1811. We simply give the vital points.

It is entitled Thomas Early vs. Wm. Early et. al. Administrators of John Early. It is a notification that deposition of witnesses will be taken by the defendants, "at the house of Henry Mean, innkeeper, in Potter township in the county of Centre on the 6th day of April next, and at the house of George Early in Eckestown, Huntingdon county, on the ninth day of the same month." The second is a separate notification "to appear at the house of George Early in Eckestown on the 9th of April."

This we think shows clearly as circumstantial evidence can show anything, that George Early was a married man residing at Eckestown. There is also a receipt, showing that Sabina Early the wife of Thomas, accepted eight dollars from the administrators for signing a release. If allowed a conjecture about the matter, we would say that evidently Wm. Early, snr. finding that he needed money to settle up his affairs applied to his brother John, who advanced the same and accepted the land, nearly 200 acres, which his brother Wm. still owns. The youngest son of John, known as J. Wm. Early subsequently, promptly had the deed recorded and thus prevented his uncle Thomas from securing it, as he seems to have thought he could.
From Bedford, Squire Wm. Early, as he was generally known, moved to New Philadelphia, Ohio, thence to Coshocton. Finally he settled at Manchester, Stark county, Ohio. Both he and his wife are buried there. He died about 1823 and she about 1832.

Many of these facts were obtained from Mrs. Mary Barbara Walch, who spent the first nine years of her life with her grandmother, Mrs. Mary Barbara (Bindnagel) Early, for whom she was named. Her statements agree perfectly with the known facts legally proven by the deeds and Church Records.

Wm. Early and wife were the parents of ten children. George, the oldest, of whose family no trace can be found, unless James Early, Strasburg, some of whose descendants e. g. John H. Early, Sharpsburg, Md., and other in Fulton county, but can not be traced further back than the grandfather James Early, should be a descendant. It will not be necessary to repeat the evidence given above that he was almost certainly a married man and had attained his majority in 1811. The fact too that he was a communicant member of the church at the Loop 1803 or 1806 shows conclusively that he was born by or before 1790.

Thomas the second son never married. He died and was buried at New Philadelphia.

William, the third son, married a Miss Albert. They had one daughter, Barbara. He is buried at Bucyrus, O. John, after his father’s death, “made a home for his mother and Mrs. Lamberson, his sister.” They then moved from Manchester to Bucyrus, Crawford county, about 1888. Five weeks after settling there John died of cholera. Both he and Mrs. Lamberson are buried at Bucyrus.

Rachel (was not her name really Regina? for that was Wm. E.’s mother’s name) died a single person. The name of Regina, a daughter of Wm. E. is also found in the baptismal record. Catharine was married to a Mr. Yockey. They moved to Wisconsin.

Elizabeth, was married to Samuel Lamberson from Virginia. They had four children. One of these was Mrs. Mary Barbara Welch, b. January 27, 1823, who was still living about ten years ago at the age of 80. She was married to Wm. R. Welch of Winchester, Virginia. They had seven children: John Early, Vir. Lamberson, Sarah, Mary, Lind, Hannah and Hattie. Both sons died unmarried.

“Leah, (Oehrle) of Wm. and Barbara, was born November 2, 1901.” This is the first entry of a member of this family in the Church Record, and therefore the first definite date of the birth of any of Wm. Early’s children. But this being the eighth child would show almost conclusively that the parents were married more than ten years before. She evidently died before they reached Ohio, as her name is not even known there. Lydia (given also as Lida and Leda) of “Wm. and Barbara Early was born April 3, 1803.” She also died unmarried. There was a tradition, apparently unfounded, that she was the betrothed of Bishop Leibert of the Evangelical Association. The records i. e. the “Life of Bishop Leibert and the History of the Evangelical Association,” show that he made a hasty trip to Ohio at the time of her sickness and death.

John Jacob, the youngest son and youngest child was born February 22, 1806. Here too tradition has indulged in some strange freaks. J. Blair Linn in the History of Centre County upon the authority of tradition tells us that this youngest son “an eminent physician at New Philadelphia, Ohio.” Thorough investigation shows that most probably the man never lived there at all. He certainly never was a physician. Not only does Mrs. Welsh make this statement, but the “History of the Evangelical Association by Rev. W. W. Orwig,” and “the Landmarks of the Evangelical Association” by Bishop Breyfogel, distinctly place him among the Itinerants, and afterwards among
the Deacons, ordained by them. In 1825 he was placed as an itinerant at Orwigsburg, Schuylkill county. The next year, having been ordained a Deacon, he was placed on the Lake Circuit, embracing western New York and northwestern Pennsylvania. For five years he was in the list of Deacons as given by their Bishop. And by the way, one of the Sichleys, either a half cousin or a second cousin, is found on that same list for many years. But after the five years his name disappears. Mrs. Welch says:

"Uncle Jacob Early was a Methodist Episcopal Minister, went abroad, but visited home just before grandmother died. I never saw him afterwards. Was in some R. R. speculation and was shot, I think, in Indianapolis, and my impression is, left two sons. This occurred some thirty-five or forty years ago."

It will be seen that the proof is quite plain that as to the main facts this statement is correct. He certainly was an ordained minister. He had gone abroad—for he labored in Schuylkill county, Pa. and in the regions around Buffalo and Erie at the time indicated. The time his mother died was about the time his name disappears from the official list of the Evangelical Association. Probably at that time he turned over to the Methodist Episcopal church. Mrs. W. may be slightly at fault as to the time and circumstances. Forty years before would have been immediately before the War of Rebellion (1858). But a few years need be added to bring us to the Lovejoy riots in Indiana. Jacob Early certainly had German blood enough in him to be intensely hostile to slavery. Could it be possible that he was in some way connected with those exciting events? Unless memory is greatly at fault, quite a number of people; and if we mistake not, ministers among them, lost their lives in that disturbance.

Quite a number of J. Wm. Early's relatives accompanied him to Ohio. Most of them settled in the same vicinity. We have already referred to Jacob Sichele an uncle, who, with his three grown sons accompanied him.

Conrad Dillman married to his (W. E.'s) wife's sister also settled there. He (Dillman) laid out a private burying ground where many of the relatives are buried. Although there is no direct record of the fact it is evident that Wm. Earnest, his cousin also went with him. The father, Christoph Ernst, seems also to have followed. The Mosers. Kendricks, Kinefelters and Muenchs were also in some way, related to him by marriage and some of these families accompanied him.

Concerning Thomas Early, the youngest son of John Early, snr., born November 4, 1767, very little is known. It is known that about 1803, he also moved to Potter township, Centre county. Apparently he also left that section about the same time his brother William, 1807. He certainly bought a part of the Bedford tract and apparently moved thither. He had married about the year 1795 or a short time before. His name together with that of his wife Sabina appears at that time as sponsor in baptism at the Bindnagel's church. No amount of inquiry and investigation has availed to decide what the wife's maiden name was. Some, and that again is tradition, think it was Boal or Bohl. Unfortunately that name is not found in the Bindnagel region.

When the writer visited Centre county, in 1897, Mr. Bohl, one of the very old men of the section, over 80 years of age, whose memory should have carried him back almost to the time when Thos. Early left Centre, declared most emphatically that there never was any such relationship. Mrs. Weiss, a grandniece of Wm. Early, 87 years of age, was equally emphatic in declaring that the Bohls and Earlys were never intermarried.

The writer, without ever having found any direct proof of the fact, has since been inclined to believe that her name was Ensminger. That certainly was a well known family in the Bindnagel region. It is the only family in that section in which he has ever found
Sabina as a given name. There it is found. Besides, in the old papers given the writer by his uncle Joshua, they were the papers connected with the settlement of the estate of John Early, second, the name Ensinger is found mixed up with Bomberger, Ernst and others, all relatives of John Early. Somehow or other that name is continually found along with the others. Now we admit that this is no legal proof, but it looks as if this might be so. Before moving to Centre Thomas had bought his father's original homestead, near the Bindnagel church. Here he seems to have remained until about the beginning of 1803. He had however already purchased some land in Potter township, Centre county, as early as 1797. Evidently he left this section almost immediately after his brother. For he not only bought land in Bedford, but he evidently resided there. How long he remained we cannot tell. But it is plainly evident that he did not go with or even follow his brother to Ohio.

A grand nephew, D. L. Early, Harrisburg, now deceased, remembered a visit he (Thomas) paid to his nephew J. Wm. Early, Esq., of Londonderry. But the grand nephew was quite young, certainly not over seven years, and therefore his recollections are not very distinct. He describes Thomas as a short heavy built man. He must have been between 60 and 70 years old at that time.

The tradition is that he moved to the vicinity of Freeport, Armstrong county, Pa. Having made inquiry, Rev. J. K. Melborn, Lutheran pastor there about forty of fifty years ago, says he has an indistinct recollection that his name was mentioned as a resident there. Rev. W. O. Laub, having charge there some twenty-five or thirty years later, says some of the older people remember the name and the man. The statement generally was that he settled where the salt wells were. This must have been at Salzburg, Indiana county or Freeport, Armstrong county, as these were the points at which salt wells were found. But he died childless and so this branch of the family has died out.

Anna Catharine, born July 7, 1772, was married to Michael Breitenbach (Bradebach), Potter township, September 5, 1803. Their first child was born in Centre. They evidently accompanied Wm. Early to Ohio. They are recalled by Mrs. Welch, who states that after the husband's death, the widow took up her residence with an adopted daughter, or "a young woman whom they had brought up." They left no descendants, the daughter having evidently died in infancy.

Anna Margaret, born February 29, 1779, was married to Peter Eisenhauer, Bethel township, August 24, 1795. It is said that they had quite a large family. There is an entry of the following, in the Bindnagel's Record: Regina born August 27, 1797; Thomas born January 1, 1800; in Emanuel's at the Loop. Elizabeth born June 15, 1802; Sabina born August 3, 1804. Here records end.

It is also said that they moved to Iowa. There all trace of them seems to have been lost. This ends the history of the descendants of John Early. The writer would certainly be greatly obliged to any one who could give him any information concerning any descendants of George Early, if any such can be found and also in reference to any descendants of Rev. John Jacob Early. For if there are none to be found this branch of the family has also died out.
Kaspar Haidel and His Primitive Tannery
With a Brief Account of the Schuylkill Indians
By O. A. Richards, Bethlehem, Pa.

URING the Christmas season of 1908 I spent a few days most pleasantly with an old-time friend at my former home Hamburg, Berks County. While there I discovered among the library of my friend a volume entitled “The History of the Indians in Berks County, Pa.,” published in 1881, by Prof. D. B. Brunner, at one time Superintendent of the public schools of Berks county. Born and reared in “Old Berks,” it was only natural that I should feel a strong desire to learn something of the early history of my native county. I borrowed the book, and, after my return home, I read its contents carefully.

The accounts of the cruel barbarities and horrible massacres perpetrated by the savages upon the white settlers, especially on those of the northern portions of the county, although not any too desirable reading, interested me exceedingly. The numerous illustrations representing the crude implements used by the Indians gave evidence that Prof. Brunner spared no pains to make his history as complete and as instructive as possible. In short, his history is interesting throughout. But the part that interested me most, and recalled to mind a tradition that had, after an interval of more than forty years, almost escaped my memory, is contained in the paragraph under the caption “Blue Rocks,” found on page 74 of the History. It reads as follows:

“Blue Rocks.—There is a reputed Indian burying ground a few hundred yards west of the Blue Rocks in Windsor township, about four or five miles east of Hamburg. When I heard of this a few years ago, I engaged Mr. Samuel Burkey, of Reading, who spent the early part of his life in the house nearest the place, to conduct me to the spot. We made the first tour in the Spring of 1875. We could not get the necessary digging tools in the neighborhood, because the farmers were engaged in repairing their roads; we examined the ground for a considerable distance and found a number of artificial mounds, fifteen or twenty, quite close together. The external appearance was what a person would imagine to be an Indian burying ground. This place is near the base of the Blue Mountains, and about two hundred yards in the woods. Not being able to make an investigation of the mounds we ascended “Pulpit Rock,” the most conspicuous point—on the mountains in Windsor township, from which we admired for a long time the grandeur and sublimity of the works of nature, and after passing over the famous Blue Rocks, we returned to Reading the same day.

“In the Fall of 1876, I made arrangements to visit the place again, but my collaborer failed to make his appearance, and the day happened to be extremely hot, nothing was accomplished.

“In the Spring of 1877, I visited the place a third time, in company with Messrs. Amos S. and Alfred S. Greenawalt of Albany. We were prepared to do a large amount of excavating, but it was in April, the ground was naturally full of water, and a fine spring in the midst of the mounds, we were not able to dig sufficiently deep on account of the abundance of water. We left again without any satisfactory results.

“On the 29th of October, 1879, I visited the place the fourth time. This time I was accompanied by Dr. C. G. Loose, of Centerport, to whom I am greatly indebted for his assistance in examining one of the mounds. We selected one of the most prominent ones, and one that had been dug up at a former visit. We dug down until we came to the solid ground, and widely enough to discover whether anything was buried there. We found nothing and decided that no Indians were buried there, but we left the place without being able to determine how those mounds were produced. If there were only several of them, they might be heaps of ground made by trees that had been blown over, but there are too many close together. They lie irregularly, the ground is loose, and generally free from stones, and is scraped up on both sides. The origin of these apparently artificial heaps of ground is a mystery.”
I must confess that I admire the Professor's efforts, and have no desire to detract anything whatever from the repeated attempts made to ascertain and verify the statements made to him by some persons of the existence of the "reputed (Indian) burying grounds" there. He acted, no doubt, in good faith upon the information he had obtained, since there was in the long ago a belief among some persons living in that section, that the Indians who at one time lived in these parts had chosen this spot for the resting-place of their dead.

From the years 1851 to 1868 I resided at Hamburg and during the latter years I frequently visited these "Rocks" and also saw the peculiar "artificial mounds," of which the Professor writes. The last time I was on the spot (in 1864), an elderly gentleman who was returning home from the mountains where he had been picking berries, approached and greeted me with the words: "Bist du awh ahnir fun denna dohda Incha sucher?". I asked him to explain what he meant. He told me that some persons said these mounds were the graves of former Indians. Inquisitiveness prompted me to learn the true source of these mounds. At different times I visited a number of the older residents in that locality, to ascertain their true origin and history. From several sources I obtained the information that it was "supposed to be an Indian burial ground." This supposition was, however, not generally accepted, and for tentative reasons, which I will explain later.

From the better and more reliable sources, I ascertained that after the termination of the War of Independence, a man named Kasper Haidel, a Hessian soldier who had come with the Hessian troops hired by the British, settled here about the year 1784, at the base of the Blue Mountains. He built for himself a log cabin. Here he lived for about forty years. At first he subsisted by hunting and trapping wild animals. He was a tanner by trade, we are told, for he soon built a crude tannery near his cabin and carried on the work of tanning the skins of the wild animals secured in the chase. His tannery, no doubt, was a primitive affair, but it is related that he did considerable in this line of work. Besides tanning the skins he secured, the settlers of his neighborhood also brought the hides of their slaughtered cattle and sheep to him to be tanned. At some distance west of his place (about a mile east of Hamburg), at the base of the mountains there was, tradition says, a large Indian village, which he often visited. Soon friendly relations sprang up between him and his brown neighbors. He told the Indians that the skins which they made into clothing and shoes would be much superior for the purpose if prepared by his method. They soon discovered the advantages of having them tanned by him. As a result, they brought the skins of the wild animals to him and he prepared them. In payment for these services they gave him corn, etc., as also some of the skins. These he tanned, and exchanged with the white settlers for such necessaries of life as he could not otherwise procure. Thus he lived and labored until old age obliged him to relinquish his vocation.

Now comes the solution to the Professor's "Mystery" of those "artificial mounds."

In the meantime the Indians of the village had removed (about 1820) north over the Blue Mountains. When Kasper Haidel retired from his occupation, some years later, tradition says, he also went to live with them. Before he abandoned the place of his long activity, in order to prevent any accident by falling into the vats of his tannery, he filled these with earth, and, so as to allow for the settling of the new ground, he covered the holes much higher than the surrounding surface. But the heaped up earth did not settle sufficiently low enough to become level with the original surface. In the course of time these mounds became fixed and were overgrown with the
chief, who was subject and reported to the chief sachem of the Delaware nation. Of these the Minsi or "Wolf" tribe extended over the southeastern part of the State, and consequently included the Indians of Berks county. These were the Schuylkill Indians, a subordinate tribe of the Wolf Indians. They had their principal hunting grounds and villages on both sides of the Schuylkill river, extending north as far as the Blue Mountains.

From what has been written by Prof. Brunner in his History concerning the fearful depredations and murders committed by savage hordes in Berks county during the years between 1754 and 1763, the period of the war between the French and English, for the supremacy of the western territory claimed by both nations, it might be inferred that these Schuylkill Indians also took part in those atrocities. Such an inference, however, would be a mistake, and would do them a great injustice. They were the descendants of that tribe which two centuries and a quarter ago made that memorable treaty of peace with William Penn. They never violated that unwritten but sacred pact, made by their fathers. Their principal hunting grounds in earlier years had been in the interior of the county; but as the white settlers began to encroach upon their lands, they quietly sought other hunting grounds farther north, until they ultimately located at the base of the Blue Mountains. Here they remained unmolested for many years.

The Indians who were engaged in that cruel warfare against the white people of Berks came from the north. They were the allies of the French, who had by gross misrepresentations and promises of large rewards induced them to become the enemies of the white people in the settlements of the English. After the unfortunate defeat of the British commander, General Braddock, the French became so bold as to send these savage hordes south, to pillage the English settlements. Some of them crossed over the moun-

tains into Berks county. They, however, confined their cruel warfare almost entirely to the settlers in the northern portions, along the Blue Mountains, in Albany, Windsor, Bern, Tulpehoeken and Bethel. For fear of being overtaken and captured by the whites, they did not often venture farther south into the interior and more thickly populated portions of the county. Hence the northern sections suffered most by destruction of property and loss of lives. At times, however, some of the more blood-thirsty of these savages would come farther south, but after having perpetrated some dastardly deeds, they always would quickly flee to the mountains again and thus escape. While many of the white people were cruelly butchered and their homes laid in ashes, but few of these hostile Indians were captured or killed. During these troublesome years the Wolf Indians, of which the Schuylkill Indians were a sub-tribe, inhabited the interior of the county—Oley, Exeter, Amity and adjoining territory. They did not come in contact with these hostile allies of the French and remained loyal to their white neighbors. While they lived here they were often visited by Moravian and other missionaries, who preached to them. Through the benign teachings of the missionaries many of these Indians became somewhat civilized and acquired habits of industry.

After the hostilities between the French and English had been ended with the treaty at Paris in 1763, there was also a treaty made, in this State, between the Indians and the white people. This important treaty took place at Easton, in Northampton county, in the fall of the same year. At that meeting there were representatives from the Mohawks, Senecas, Oneidas, Onondagoes, Mohicans and other tribes from the North. The Delaware tribe was represented by some of the Unami, Unalachtgos and Minsi chiefs. No less than five hundred Indian chiefs, women and chil-
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troublesome years the Wolf Indians, of 
which the Schuylkill Indians were a 
sub-tribe, inhabited the interior of the 
county—Oley, Exeter, Amity and ad-
joining territory. They did not come 
in contact with these hostile allies of 
the French and remained loyal to their 
white neighbors. While they lived 
here they were often visited by Mor-
vian and other missionaries, who 
preached to them. Through the be-
nign teachings of the missionaries 
many of these Indians became some-
what civilized and acquired habits of 
industry.

After the hostilities between the 
French and English had been ended 
with the treaty at Paris in 1763, there 
was also a treaty made, in this State, 
between the Indians and the white 
people. This important treaty took 
place at Easton, in Northampton 
county, in the fall of the same year. At 
that meeting there were representa-
tives from the Mohawks, Senecas, 
Oneidas, Onondagoes, Mohicans and 
other tribes from the North. The 
Delaware tribe was represented by 
some of the Unami, Unalachtgos and 
Minsi chiefs. No less than five hun-
dred Indian chiefs, women and chil-
dren, attired in the grotesque Indian costumes, were present at that memorable gathering. Space does not allow me to enter into a detailed account of that event. Suffice it to say that the occasion was a red letter day for Easton. Such an assemblage of Redmen had not been seen in this State since the days of Penn. Then, too, this throng was increased by an immense concourse of people from the surrounding country and by visitors from every section of the State. After the representatives of the Wolf Indians, especially the Schuylkill tribe, had returned to their villages, the white people often expressed their gratefulness to them for the words and deeds of friendship during those eventful councils at Easton. They had throughout those trying proceedings shown themselves the ardent and loyal advocates of peace and friendship. At that treaty they renewed the solemn pact made by their fathers years ago with William Penn.

Gradually, after tranquility had been restored, the white population began to increase, so that the lands of these friendly Indians soon were occupied. Instead of asserting their rights, as they might have done with justice, they moved farther and farther northward, until after many years they reached the Blue Mountains. Here they built villages on both sides of the Schuylkill river. Unmolested by white settlers they lived here for many years. But eventually the advent of settlers also compelled them to pull stakes and peacefully, although, no doubt, reluctantly, seek other hunting grounds. They then crossed over the mountains, and finally located in the wilds of the Allegheny Ranges, along the West Branch of the Susquehanna river, in Lycoming county. Here they soon joined other friendly Indians and before long they lost the distinctive tribal, name, by which they had been known these many years. However, not all of these Indians migrated over the mountains. A number of the older families of the tribe elected to remain here and spend the rest of their years among the scenes and haunts of their youth. These, scattered along the base of the Blue Mountains, from the banks of the Schuylkill to the extreme western borders of the county, built themselves log cabins. Through the constant intercourse with the white people these many years, they had adopted many of the domestic modes of living and also formed habits of industry, although they still followed the chase to some extent. The forests of the mountains and the streams of the valleys supplied them with an abundance of game and fish. Besides, during the busy season of the year they assisted their neighboring farmers in the work of planting and harvesting the crops. For this service they received an ample supply of provisions for the long winters. But as the years went by, they grew old and feeble, and in their last years they were unable any longer to properly support themselves by the labor of their hands. The people among whom they had lived so long, however, had not yet forgotten the friendship and loyalty of their fathers in the past. In the declining years of this remnant of the tribe, the white people always thoughtfully and generously cared for them, so that those who yet remained suffered neither from hunger or cold, till finally the messenger of the Great Spirit summoned them to the happy hunting grounds in the Endless Beyond.
NOTE.—We published in our May issue an article on Early German Bibles in which reference was made to the Baer folio Bible of 1819 (see page 303). The following list of subscribers found in said Bible and of great value to students of Genealogy is published at the suggestion of a subscriber who wrote the following. We are indebted to the Baer Printing Company of Lancaster for permission to transcribe the list from original Bible in their possession.

"As I read the article in the Penna.-German for May last, German Bibles in America, by Mr. Daniel Miller of Reading, I was deeply impressed with the importance of securing the prompt publication of that list of subscribers to the issue of 1819, by John Baer of Lancaster, if it can be located; moreover as I read the article it seemed to indicate that the said list was published in that book, and Mr. Miller distinctly states that he has a copy of that book, therefore I understand that he has a copy of the said list.

"These 1420 names will represent the heads of families just as certainly as the Census Reports of 1790, and will be in great demand, I am certain. You know that the Census Bureau was astounded to find what a much larger demand there was for that issue than even they had dreamed possible even from the numerous requests that had gone to them prior to the publication.—Cora C. Curry."

LANCASTER COUNTY

STADT LANCASHER


MANNHEIM TAUNSCHIP


STRASBURG TAUNCSHIP

Martin Eschelman, Fanny Eschelman, Johann Roth, Johann Helm, Johann Weigert, David Eschelman, Andreas Zimmerman, Jacob Echternacht, Johannes Herr, jun., Johann Holl, Strasburg, Peter Holl, jun., George Keszler, Johann Mayer, Strasburg, Johann Yoder.

SALISBURY TAUNCSHIP

Johann Kurtz, Michael Martin, Magdelena Wanner 2.

HEMPFIELD TAUNSCHIP


LEACOCK TAUNSCHIP


MARTICK TAUNSCHIP

Christian Hesz, Daniel Hesz, Elisabeth Kindig 2, Johannes Lein, Abraham Huber, jun.

LANCASTER TAUNSCHIP

Andreas Schenck 2, Henrik Schenck, Jacob Hostetter, Sen.

MOUNTJOY TAUNSCHIP

Philip Albert, Friederich Schäfer.

MANOR TAUNSCHIP

LAMPTON TOWNSHIP


EISALSH TOWNSHIS

Johann Elser, George Elser, Michael Klein, jun., Johann Scherb, Henrich Appel, Peter Weidman, Samuel Maintzer, Johann Eberle, George Zahm, Wilhelm Weidman.

DONELA TOWNSHIP

Andreas Hiestand, Jacob Oberlin, Ludwig Lindemuth, Johann Göpfert, Christian Hummel, Joseph Horst, Johannes Seybel, George Miller, Maytau, Michael Gantz, Johann Allemann, Maytau, Herman Lang, Jacob Spohn.

RAPHO TOWNSHISP


EARL TOWNSHIP


COCALICO TOWNSHIP

Joseph Dietrich, Abraham Bollinger, Christoph Scherb, Andreas Riem, Riemstau, Michael Räser, Riemstau, Michael Schnerer.

CONESTOGO TOWNSHISP

Abraham Harnish, Michael Hesz, Johann Bachman, sen., Martin Brenneman, Henrich Dietrich 2, Johann Huber, Johann Holl, Johann Hesz, Martin Harnisch, Johann Bachman, Jun.

WARWICK TOWNSHIP

Samuel Keller, Johann Zug, Daniel Gräbill, Matthias Kärrer, Gottlieb Eichler, Litiz, Johann Schrantz 2, Peter Holl, Jacob Maas, Johann Thumma, Gottfried Träger, Litiz, Jacob Rack, Lititz, Michael Badarff, Doctor J. F. Rudolph, Lititz, Peter Phelis, Christian Frantz, Christian Erb, Johann Kreider.

BART TOWNSHISP

Christian Huber.

BRECKNOCK TOWNSHIP

Daniel Wann, Philip Vonleda.

ADAMS COUNTY

Peter Diehl, Jacob Schwartz, Jacob Miller, Friederich Bayer 2, Conrad Mardorf, Johannes Gossler, Thomas Erhard, Johannes Hersch, Johannes Klein, Conrad Niemann.

ALLEGHENY COUNTY

Leonard Bayer, Johannes Maurer.

BERKS COUNTY

Gerhard Bechtel, Joel R. Weidman, Samuel Lotz, Philip Her zig, Georg Gehman, Johann Gehman, Jacob Metzler, Adam Mensch.

BUCKS COUNTY


BUTLER COUNTY

Jacob Häberling, Harmonie.

CAMBRIA COUNTY

Jacob Sala 6, Jonathan Schaup, Jacob Stutzman, Johann Mineely.

CENTRE COUNTY


CHESTER COUNTY
Johann Beetler.

COLUMBIA COUNTY
Jacob Guth 10, Jacob Gaumer, Friederich Bauer, Johann Adam Dräher, Johann Friederich Engel.

CUMBERLAND COUNTY

DAUPHIN COUNTY

FAVETTE COUNTY
Henrich Schmidt, Jacob Neukommer, Lorenz Reiter, Jacob Difenbach, Jacob Klemmer, Joseph Bauers, Jacob Bär.

FRANKLIN COUNTY
Philip Ried, Joseph Mickey, Joseph De-muth, F. W. Schopflin, Chambersburg, Joseph Schnebely 3, Lorenz Hock, Georg Braun, Henrich Kleyer, Jacob Nicles, Georg Miller, Johann Burkholder, Johann Schneider, Jacob Schneberger.

HUNTINGDON COUNTY

INDIANA COUNTY...
Andreas Wimmer.

LECHA COUNTY

LIRANAX COUNTY
Joseph Hartman 3, Benjamin Bittner, Daniel Miller, Wilhelm Oehrle, Johann Gingrich, Samuel Eimbich, Johann Speck.
MIFFLIN COUNTY
Samuel Zug, Johannes Niemand, Daniel Heiszer, Friederich Rausch, Peter Schwartz, Johannes Schneider, Jacob Hoffman, Jonathan Joder, Christian Fösch, Ehrw. Michael Funck, Heinrich Orth, Johannes Orth, Georg Märkle, Ellsabeth Märkle, Johannes Reyer, Philip Hautz, Jacob Marx, Samuel Niemand, Moses Patterson, Jacob Reisz, Johannes Weiher, Philipp Rank, Johannes Wagner, Matthies Frey, Jacob Breiner, Samuel Eisenbeis, Jacob Orth, Jacob Kembner, Christian Huber, Joseph Kingeric, Valentin Weishaupt.

MONTGOMERY COUNTY

NORTHAMPTON COUNTY

SCHUYLKILL COUNTY
Johann Räder, Peter Schellhemer, Jacob Bachert, jun., Jacob Bachert, sen., Wilhelm Hegeman, Jonathan Stauftell, Tobias Wehr.

UNION COUNTY

WASHINGTON COUNTY

WESTMORELAND COUNTY
Ehrw. Heinrich Habliston 10, Jacob Richl, sen., 8, Jacob Richl, jun., Catharina Richl, Michael Chorby, Johannes Holzer, Johannes Bührer, Michael Mathias, David Bär, Daniel Rambach, Martin Süs, Nicolaus Scheier, Jacob Drey, aed Bender, Doctor Scherdlin, Philip Coter, Jonas Shumacher, Johannes Bär, Adam Lang, Michael Siegfried, Peter Rickart, Michael Altman, Peter Bann, Georg Bender, Christian Schacky, Peter Retchart, Joseph Keck.

YORK COUNTY
Johannes Demuth, Conrad Brubaker, Jacob Schindel, Tobias Fohs, Clemens Still-
inger, Johannes Bott, Jacob Cassel, Gertraud Schindel, Georg Schnierly, Peter Mathes, Jacob Eichholtz, Michael Leib, Georg Strübig, Jacob Igenfritz, Philip Schindel, Georg Schindel, Georg Neiman. Emanuel Bär, Johannes Stähle, Johannes Stähr, David Landis, Johannes Jacoby, Peter Zorger, Daniel Igenfritz, Johannes Trostel, Jacob Peterman, Michael Peterman, Henrich Fry, Abraham Flury, jun., Jacob Flury, Johann Flurye.

**OHIO**

**COLUMBIANA COUNTY**


**FAIRFIELD COUNTY**


**FRANKLIN COUNTY**

Philip Heltzel, Nicolaus Jung, Michael Stimmel, Georg Kissinger, Daniel Stimmel, Johann Philip Sumner, Johann Scharff, Peter Schretner, Peter Börnau, Johann Bahr. 

**GREEN COUNTY**


**HARRISON COUNTY**

David Beller, Johann Hahn. Christoph Schaber, Daniel Schaber, Jacob Schaber, Jacob Schaber, sen., Jacob Sadler, Georg Rigel, Joseph Kaiser, Benjamin Helwig, Johannes Stoll, Friederich Druckenmill, Johannes Weyand, David Feuerbach, Martin Schneider, Adam Schneider, Henrich Schneider, Jacob Berger, Henrich Berger, Philip Kramer, Georg Borger, Henrich Jaisler, Johannes Kimmel, Johannes Meinert, Michael Bautz, Benjamin Gundt, Johannes Schletz, Jacob Kriblewer, Adam Kriblewer, Peter Farny, Jacob Walter, Johannes Krom, Peter Schmitt, Martin Gütinger, Michael Feldenberger, Thomas Fischer, Jacob Naegle, Jonas Fiohr. 

**HIGHLAND COUNTY**

Philip Roth. 

**JEFFERSON COUNTY**


**LICKING COUNTY**

Johannes Mayer, Jacob Bauer, Peter Bauer, Jacob Wilkin, Georg Ernst, Wilhelm Horn. 

**MIAMI COUNTY**


**MUSKINGUM COUNTY**

Samuel Schertz, Georg Schertz, Jacob Hauck, Matthias Spengler, Philip Munsch, Christoph Meyer, Michael Sackman, Solomon Meyer, Valentin Schmeltzer, David Schmidt, Daniel Christ, Georg Schwengel, Adam Barr, Andreas Ziegler, Baltzer Dietrich, Henrich Wölfl, Jacob Schmidt, Adam
THE PENNSYLVANIA-GERMAN

Lößler, Jacob Schwob, Henrich Lößler, Henrich Bäsch, Daniel Wöller, Jacob Hammer, Jacob Bäcker, Thomas Fischer, Jacob Schmidt.

PERRY COUNTY

RICHLAND COUNTY
Johann Wilhelm Rodrig.

ROZS COUNTY
Georg Hönz, Chilicothe, Abraham Augenstein, Georg Bolenter, Conrad Riete, Johann Augenstein, Jacob Halberstadt, Martin Zimmer, Frieidrich Pontius, Michael Riete, Peter Friede, Herman Dehaben, Christoph Bickel, Georg Muht, Philip Piefer, Johann Allhaiser, Michael Forrer, Joseph Bärret, Johann Riete, Georg Augenstein, Jacob Hoch, Christoph Pfeller, Philip Muht, Georg Zimmer.

STARCK COUNTY

TUSKARAWA COUNTY
Georg Helwig, Henrich Geyer, Philipp Suther, Adam Scherret, Johannes Reimberger, Jacob Ostertag, Johannes Bauer, Johannen Reichman, Johannes Emrich.

WOOSTER COUNTY
Bernhard Reisz, Peter Reisz, Georg Bender, Friede, Mathias Reisz, Magdalena Zering. (Warren Co.)

MARYLAND
HUNRIEDER COUNTY

WASHINGTON COUNTY
Johann Hammann, Daniel Balmer, Wendel Schechter, Jacob Kepplinger, Jacob Keller, Jacob Schechter, Jacob Ruth, Henrich Masilé, Jacob Biler, Jacob Hannmann, Jacob Fauz, Johann Hensberg, Johann Hoffman, Johann Schneider, Jacob Kitzmüller, Magdalena Faszmaacht, Johann Gälling, Johann Mandibach, Peter Hammaker, Henrich Funck, Philip Schindel, Samuel Spickler, Peter Beyer, Philip Haman, Jacob Kesinger, Ulrich Huber, Joseph Rosch, Michael Rudisch, Georg Keszinger, Joseph Bergtholl, Yost Strack, Daniel Schenck, Isaac Gerber, Abraham Schmutz, Georg Bergtholl, Friedecker Bell, Jacob Brackunier, Abraham Rohrer, Conrad Hildebrand, Adam Bergstrasser, Jacob Gerber, Samuel Brackunier, Michael Theisz, Jacob Bell, Daniel Schwerdt.

HAGERSTOWN
Märy Middelkauff.

BOONSBORO
Georg Schäfer.

SCHAERPSBURG
Henrich Rohrbach.

FUNKSTADN
Jonathan Dubble.

VIRGINIEN, ETC.

LONDON COUNTY (VIRGINIEN)
"Register" Plan for Genealogies

"During the first twenty-three years of the publication of the Register, ("New England Historical and Genealogical Register.") 1847-1867, no fixed plan for the arrangement of genealogies was required, and each person was allowed to arrange his genealogical contributions according to his own taste or fancy. In the latter year the Publishing Committee, finding that so many different plans were confusing to the readers of the Register, agreed to adopt one and require articles to be arranged according to it. The plan then adopted was the work of Col. Albert H. Hoyt, the editor at that time, with suggestions from Mr. John Ward Dean, a subsequent editor. It has now been in use for many years, and has given satisfaction. The following explanation of the merits of the plan was published in the Register for January, 1870 (vol. 24, p. 79):

1. It avoids all unnecessary figures. More than enough of these adds greatly to the cost of printing, confuses the reader, and mars the page. Consecutive numbers have no advantage except as aids to reference; hence no consecutive number is placed

against a name which is not subsequently taken up as the head of a family. Figures used as exponents, as John, are employed but once with the same name.

2. The personal history of each individual is given in connection with his appearance as the head of a family.

If any name is not subsequently taken up as the head of a family, then his or her history is given when the name first occurs.

3. Historical matter is printed in large type, and the names of children in small type. This economizes space and assists the eye in reading."

NOTE.—The above is quoted from directions and sample pages prepared by the New England Historic Genealogical Society for the guidance of their contributor. Copies will be furnished by us to those preparing genealogies for publication in THE PENNSYLVANIA-GERMAN, to whom we commend the plan adopted by said society.

We can not undertake to rewrite articles nor would we insist on finished articles being rewritten. Contributors who expect to submit family sketches for publication will confer a great favor however by securing sample pages and following same as closely as possible.
German Street Watchman Seventy Years Ago

Human watch no good can yield us;
God will watch us, God will shield us:
May He, through eternal might,
Give us all a happy night.
(Refrain; after each verse.)

1 Hear, my masters, what I tell!
Ten has struck now by the bell:
Ten are the commandments given
By the Lord our God from heaven.

2 Hear, my masters, what I tell!
'Thas struck eleven by the bell:
Eleven were the apostles sound,
Who did teach the whole world round.

3 Hear, my masters, what I tell!
Twelve has struck now by the bell:
Twelve did follow Jesus’ name—
Suffered with Him all His shame.

4 Hear, my masters, what I tell!
One has struck now by the bell:
One is God, and one alone,
Who doth hear us when we groan.

5 Hear, my masters, what I tell!
Two has struck now by the bell:
Two paths before our step divide;
Man beware, and well decide.

6 Hear, my masters, what I tell!
Three has struck now by the bell:
Threefold is what's hallowed most—
The Father, Son, and Holy Ghost.

7 Hear, my masters, what I tell!
Four has struck now by the bell!
Four times our lands we plough and dress:
Thy heart, O man, till’st thou that less?

E copy the Watchman’s Rhyme from a work published nearly seventy years ago, said by standard authorities to have been "the best account of that country (Germany) —Eds.) ever written by a foreigner." In connection with the Wachman’s song the author said:

We slept that night in a dorf (village) amongst the hills. (He was on his way from Tuebingen to Munich). Who can sleep in a German dorf, especially at night? At ten o'clock the watchman commences his rounds. In some cases he has a rattle, with which he introduces and concludes his call of the hour. In other cases he has a horn, which he blows lustily, on the good old principle of waking all the people every hour, to let them know he is on duty.

While he does this he at the same time gives notice that if any thieves are around it would be wise for them to keep out of his way. Besides springing his rattle or blowing his horn, he sings out a rustic rhyme, varying it every hour with some piece of advice or a moral saw. Of such rhyme, we give a fair sample above.

THE FIRE WATCH

Some watchmen are fond of a different strain—warn their neighbors to beware of fire and thieves, and to take good care of their wives and daughters. Thus they go on from ten till four o'clock, some with a longer story, some with a shorter.

In the meantime, as if the hourly watchman was not enough of a public disturber, on the church tower is stationed a still more pestilent rogue. He is the Fire Watch, and, with his family, often lives up in the church tower. His business is to walk round the tower every quarter of an hour through the night, to see if any fire anywhere is breaking out either in this or in any of the adjoining dorf.

Every quarter of an hour out he comes, marches round his steeple, gives a tremendous and dolorous blast of his horn; and if he chance to spy fire, he rings lustily the alarm bell, or fires off a gun. In some towns a cannon is fired off when a fire is discovered; one shot, if the fire is in the town itself, and two shots if it is in a neighboring town.

THE CROWERS TAKE IT UP

By the time the Street Watch and the Fire Watch are ready to retire for the night the cocks begin to crow against one another from every part of the dorf, and the whole hamlet begins to be astir. People begin to let out their geese, which fly and run rejoicing with a distressing clangor up and down the
streets, till the goosemaid or boy, with infinite pains and hubbub, gets them together and drives them out to the common feeding ground.

Then come the cattle. And the swine, herds of them, more wild and more bedeviled than those which ran headlong into the sea in the country of the Gadarenes. Out they bolt savagely, as their various styles are opened by the bauers, with screams and horrid guffaws, scouring like hounds up the street while the swineherd, with his heavy lashed whip makes the streets echo with so many shots.

This larum being somewhat abated, about three o'clock a bell rings and a band of musicians mount the church tower and, with pipes and violins, commence lustily Luther's Morning Hymn.

**THE LARUM BECOMES GENERAL**

A fine old hymn is that of Luther, and a very pious and poetical custom is this of sounding it forth from the church tower in the morning. To the ears of a weary traveler, however, this 3 o'clock serenade is a little too soon. If one could ejaculate a short prayer at "this sweet hour of prime," turn over and sleep again, it would not be much amiss.

But the watchman, leaving his post at four, has a commission from certain heavy sleepers to arouse them before he departs. He goes from one door to another, thumps loudly with his staff, rings a bell if there be one, calls up to the chamber window; and, having pretty well awakened the whole place, and being barked at by all the pent-up dogs in it, he no doubt goes home with a very pleasing feeling of duty well discharged.

Then the whole living hamlet swarms abroad. Children play, bauers talk and shout, wagons rumble and move more lively than ever, troops of men and women are on their way to the fields with hoes and rakes over their shoulders. Just as we are dropping to sleep again, the coachman knocks at the door to say that it is five, and the carriage is ready below. In summer, if you do not mean to be baked alive, on the road, you must make good use of your mornings and evenings. At five a.m., then, we are on the way.

—The Lutheran World.

**First Protestant Sermon in the New World**

A band of Genevese left Geneva September 10, 1556, visited Coligny at Chatillon and went to Paris, where Cointat, a member of the Sorbonne, joined them. More Huguenots joined them than could be taken, and about three hundred sailed from Harfleur November 19, 1556, and arrived at Rio Janeiro March 7, 1557. Dupont told Villegagnon they had come to found a Reformed church in Brazil. Villegagnon promised that everything should be done according to the Genevan Church Order. So they held a thanksgiving service. After singing the 5th Psalm, Richier preached a sermon on the 26th Psalm. This was the first Protestant sermon in the New world.

Picturesque Character of Pennsylvania-Germans


NOTE.—At a dinner given at the splendid new building of the Pennsylvania Historical Society, in Philadelphia, Pa., Hon. W. U. Hensel gave an address of which the following is a full abstract:

A recent review of the gaiety of the early Puritan, it was stated that a good woman of Dorchester in 1688, disposing of her apparel by will, enumerated "a best red kersey petticoat," "a sad grey kersey wastecote," "a blew apron," "a mulberry wastecote," "a liver grey hood," "a purple bonnet," "six yards of red cloth" and a "green apron." It is much to be feared that with the passing of the New England farm this cheerful variety of raiment has vanished from its domestic landscape. Owing to the scant recognition in our imaginative literature of a highly-interesting and important element in the composite citizenship of Pennsylvania, the picturesque features of its rural life in some sections are not known to its people generally, and are not appreciated by those too familiar with them.

A mile or two from where I live, the other evening I passed a place on which a spacious house is painted an almost sentimental lavender tint; the wagon shed a rich orange; the barn a royal red; and the pig-pen a delightful crushed-strawberry. Across a blue front gate there leaned an Amish maid with a face that fitted the perspective of an Italian sky, covered by a purple bonnet, clad in red waist, a green skirt and lilac cape. This recurring combination of local color attests the presence of one of the many religious families who make up the widely-extended and greatly-diversified element known as the Pennsylvania German—whose trail far across the continent is marked by evidences of that "quiet, Godly and honest" life of industry and thrift which was the dream of Pastorius.

For two hundred years this patient peasant folk have worn the yoke and followed in the furrow of their fathers. They are not a passing people, but in many localities they have long since plowed down forever the iron heel-print of more audacious and progressive races. Albeit—they have made and kept for many rich counties of Pennsylvania their agricultural preeminence. Their racial tenacity of land and application of labor to its possibilities have alike contributed wealth to the nation and a sober citizenship to the American Commonwealth.

I am glad of the occasion to emphasize the failure of the idealist with pen or pencil to picture their life as it really exists and their character as it actually is. The most conspicuous adventurer into this unbroken ground for fiction has approached the subject in a spirit of hostility toward instead of sympathy with it. A leading publishing house is brutally frank in advertising works that portray the "common, sordid, unlovely atmosphere of a Pennsylvania Dutch community;" and an eminent reviewer accepts them with the consolation that the "facts of life" presented prevail among "a fortunately limited number," composing a community "where mediaeval conditions are customary." Indeed, I suspect that among some of the stern moralists of Philadelphia and more of the still purer patriots of Pittsburg much regret is felt—and some has been expressed—that an uncouth and unlovely race should people and plant so much of the good land that intervenes these metropolitan centers of sweetness and light.

To him, however, who, "in the love" of mankind, "holds communion" with its inner life, there is to be found in the so-called Pennsylvania-German
sect people a picturesqueness of character that no literary artist has yet fathomed and expressed. The more aggressive churchmen constitute the larger element, and they have made this felt and understood through spokesmen of their own, who, with shield and spear, have defended and asserted the rights and merits of their race, but the literary methods of dealing with the ideals of the plainer people have been those of the surgeon who would exploit the beauty of the Greek Venus by the ruthless processes of the clinic, or demonstrate the splendor of an intellect by laying the scalpel to the brain.

The historic background of that race who settled on the Pequea and Conestoga is a story of religious proscription, patient, persistence and toilsome achievement as dramatic as that of Quaker or Puritan. The delightful dogmatism and the conscientious conservation which impel them to still sing hymns of the fatherland and to wear the garb of two centuries ago make an island of refuge in a sea of social giddiness, tempestuous politics and restless religion. Is there nothing more than comicality in the fact that a man deems it sinful to substitute buttons for hooks and eyes on his coat and trousers; or that women stake their souls' salvation whether their cap strings shall be tied or let fly like "the yellow locks" of the Scalds? Is the spirit of sectarianism and hair-splitting scholasticism so banished from the great denominations of the church that there shall be only sneers for the intellectual independence of that sequestered settlement in the Juniata Valley, where four branches of the church are divided on the vital question of whether a man may righteously wear any suspenders or only "one gallus" if home-made—or two if of domestic product or a full pair of mechanical fabrication? Shall proud ecclesiasticism look with scorn upon the solemn scene when a minister of the church is to be chosen and a score of candidates, none self-nominated, cast lots for the apostolic succession; and one lives in anguish forever afterwards because he was appointed to a place he felt unprofit to fill, and another dies in grief because the call of fate did not confirm his own ambition to be a saver of men? Is there no treatment but satire for those who refuse for religious reasons to insure their barns or erect lightning rods, but contribute generously to the full share of a neighbor's loss? Are they utterly unmindful of the elementary principles of Christian brotherhood who settle their disputes in the church and refuse to resist even illegal and unjust demands at law?

He or she who with real literary art shall depict the domestic life of these people will find profuse picturesqueness in manifold phases of it. Their thrift and industry, the simplicity of their speech, their humanity for animal life, their uncomplaining toil, their loyal affection for the soil and its yield are a few aspects of their character and habits which await the skillful development of the idealist. Their plain, comfortable and well-filled meeting-houses, where the old men sit on the high benches and the babies sleep peacefully in cradles, or the often more picturesque assemblages or worship of groups of families at their different houses in turn; the great love-feasts in the barns, where under the dim light of lanterns, with youngsters crowding the balconies in the hay-mow, long tables are spread on the broad threshing floor and bearded elders, girded with towels, officiate at the ceremony of feet washing; the solemn funerals and the hospitable entertainment of the hundreds of sorrowing mourners; the protracted festivities of a wedding, when all day merry sports and successive feasts discount the real social pleasures of the city cotillion or the delights of metropolitan opera—these and a thousand other features, which the shallow critic of their dull lives has never appreciated, make up and illustrate a citizenship the retention of which is a treasure to the State, and the extinction of which
would be an irreparable historic loss.

A notable figure in current American literature, and one who, if he has not attained, has come perilously near his own ideal, recently said "My idea is that a novel should be a reflection of the life and manners it undertakes to portray, absolutely true in this regard, but touched by imagination into a form to attract. It should be so well written that any reader would be enthralled by its story and feel that he was a part of its life and knew its characters, and it should sink so deep into the heart that the reader should rise from it with a feeling that life was worth living and held work for him to do."

When some day some one shall deal with the picturesque features of the Pennsylvania-German in this artistic spirit, the world of letters at least will know him better. Grant that from out this folk itself there shall stretch the master hand to "take up the harp of life", and so smite "its trembling chords" that the music shall be as true as the melody will be tuneful.

The Rev. Joseph Henry Dubbs, D.D., LL.D.

An Appreciation

HEX, on the first of April, 1910, the Master called the Rev. Joseph Henry Dubbs, D.D., LL.D., to come up higher, his departure was a distinct loss to the College of whose Faculty he was an honored member, to the church which he so faithfully served, and to the community in which his worth as a man and as a citizen was profoundly felt and respected. Men come and go in the different walks of life, contributing their share to the world's work, and passing away, as a matter of course, when they have finished what it was given them to do; and the world "will little heed or long remember" what they have said and done. But it may be said with truth and safety that Dr. Dubbs, by the value of his work and the charm of his personality, has won a place in the esteem and affection of his fellow-men which will make him to be long remembered by those who had the privilege of coming in personal touch with him or his labors.

Dr. Dubbs was born at North Whitehall, Lehigh Co., Pa., October 5, 1838, being a son of the Rev. Joseph S. Dubbs, D. D., and his wife Eleanor. He came of sturdy Pennsylvania German stock, with a strain of Welsh blood on his mother's side. His home life and environment were such as to develop to the utmost his rich inheritance of ancestral virtue and infuse and foster in his character the best traits of the typical life and spirit of the race to which he belonged. He grew up in an atmosphere of Christian culture, and he was surrounded by the best elements of Pennsylvania German life, so that he was both "to the manner born" and trained unconsciously in the folklore and traditions of which, in late life he had so rich a store.

As regards his more formal training and education, he had the good fortune to come under the influence of teachers who were both thorough and stimulating. His preparation for college was made under Dr. Kessler, at Allentown, who well deserved to be called a great teacher, and of whom Dr. Dubbs always spoke with deep affection and respect. In 1853 he entered the Sophomore class in Franklin and Marshall College at Lancaster, graduating in 1856, and later the Theological Seminary of the Reformed Church at Mercersburg, graduating in 1859. He received the degree of D.D. from Ursinus College in 1878, and that of LL. D.
ELEKTRONIKA UN DATORIETEKNIKA

...
from Heidelberg University, Tiffin, Ohio, in 1897.

Dr. Dubbs was endowed with a wonderfully retentive memory, and he was a most industrious student. He had a passion for research and investigation and the instinct of a collector. He became, accordingly, a thorough scholar, and the range of his knowledge was unusually wide, including art, science, and literature. He was at home in theology and philosophy. He had a special fondness for anything that was rare and curious. His store of information, therefore, was large and varied and he could speak with authority in many different departments. But it was especially in his chosen department of history and archaeology that he was acknowledged Master. Here he found his favorite field of activity, and he not only acquired a thorough knowledge of the facts of history already established, but he also by original research and patient investigation enriched the field and made contributions to historical knowledge of great value. This is particularly true of local history, a field in which he stood preeminent. His knowledge of the founding of Pennsylvania, the early settlements of the German and the Scotch Irish, the planting of the first churches, and the development of the different religious denominations in this state was accurate, minute, and thorough, and there are few who will vie with him in this respect, and few, alas! who are qualified to receive his mantle.

Dr. Dubbs took high rank as a minister in the Reformed Church. He became assistant to his father when he was barely twenty-one years old, and continued in Zion's Reformed Church, Allentown, Pa., until 1833, when he became pastor of Trinity Reformed Church, Pottstown, Pa. In 1871 he was called to the pastorate of Christ Reformed Church, Philadelphia. Here he remained until 1875, when he was elected to fill the Audenried Professorship of History and Archaeology in Franklin and Marshall College. He was held in high esteem both as preacher and pastor, and he was frequently honored with high office in the church, acting also as its representative to other ecclesiastical bodies at different times. In 1878 he visited Europe, making an extensive trip. In the same year he was elected a Corresponding Member of the Ethnographic Institute of France, and in 1895, a Fellow of the Historical Society of Great Britain.

Dr. Dubbs wielded a facile pen, and in addition to the regular discharge of professional duties, he performed a very large amount of literary work. He wrote a number of books and pamphlets, and he was a frequent contributor to church publications and historical magazines. As a writer he became widely known, and his learning and ability were generally recognized as is evident from the fact that he was a contributor to the American edition of the Encyclopaedia Britannica, the Schaff-Herzog Encyclopaedia, Johnson's Cyclopaedia, Hastings's Encyclopaedia of Religion and Ethics, Lossing's American Historical Record, etc.

From 1882 to 1886 he was editor of The Guardian, a monthly periodical founded by Dr. Harbaugh. From 1894 to 1895 he was one of the editors of the Reformed Church Messenger. His contributions to historical magazines and the papers read before historical and literary societies covered a wide range of subjects and their number is very large. Among his larger works may be named the following: "Historical Manual of the Reformed Church in the United States (1885) in three editions; "Reformed Church in Pennsylvania," (1902); "History of the Reformed Church", American Church History Series, (1893); "History of Franklin and Marshall College" (1903). He also made notable collections of Indian Relics, rare books and imprints, autograph letters of eminent men, and "Ex Libris." In all these departments he was a connoisseur, and what is perhaps rather unusual, he was generous minded and helpful, so that many other workers received the benefit of
his knowledge and experience.

In the thirty-five years during which Dr. Dubbs was the Audenried Professor of History and Archaeology in Franklin and Marshall College, he approved himself not only as a successful and inspiring teacher, but also as an able educator in the larger sense. He challenged the admiration and respect by his students by the complete mastery of the subjects which he taught and the wide range of his scholarship. His enthusiasm could not fail to kindle enthusiasm in those who came under his influence. But above all his geniality of spirit and the deep personal interest which he felt in his students won their confidence and affection in an unusual degree, and it is safe to say that he will be held in fragrant remembrance by those to whom he gave not only instruction and discipline, but also a large part of himself in the outgoing of his warm affection and personal influence.

He was also for many years secretary of the Faculty and acting secretary of the Board of Trustees. and twice during the absence of the President of the College in Europe he was acting President. It will be seen thus that he had a large share in the work of the College, and that his departure from college circles will be keenly felt.

No one could meet Dr. Dubbs without coming under the charm of his personality. He was warm-hearted and genial, and in the social circle, whether of the plain Pennsylvania Germans, or people of the highest culture, he was perfectly at home. He had an inexhaustible fund of anecdotes to draw from, and the relating of stories was in his case a fine art. His wide experience and knowledge enabled him to find an appropriate illustration for any topic under discussion, and yet nothing common or unclean ever defiled his lips. His social relations, therefore, were warm and tender, his friendships strong and enduring; and as a man and a citizen he always stood for that which is highest and best in our human relations—a true type of the Christian gentleman.

—REV. DR. J. S. STAHR.

Indian Chiefs of Pennsylvania

By Cyrus Hamlin Williston, B. S., Shamokin, Pa.

CANASSATEGO

AXASSATEGO was a chief of the Six Nations, one of the tribe of Onondagas.

In the year 1742 there rose a dispute between the Delawares or Lenni-Lenape and the government of Pennsylvania, in regard to a tract of land in the forks of the Delaware, where the city of Easton now stands.

The English claimed it by right of prior purchase. The Delawares also claimed it and threatened war unless it was given up to them. This tribe of the Delawares were at that time sub-
ject to the Six Nations, and it was to them that the governor of Pennsylvania sent deputies, that they might interfere and prevent war.

It was on this occasion that Canassatego appeared, with 230 warriors, in Philadelphia. He addressed the Delaware as follows:

"You have been an unruly people and altogether in the wrong; we have concluded to remove you and make you go over to the other side of the Delaware river, and give up all claim to any land on this side, since they had received pay for it, said pay having passed through their guts long ago." (Then becoming angry, he continued) "Who gave you the right to sell this land, at all? We conquered you; we made women of you. You know you can no more sell land than women, nor is it fit that you should have the power to sell land, since you would abuse it. This land you claim is gone through your guts; you have been furnished with clothes, meat and drink, by the goods paid you for it; now you want it again like children as you are.

"But what made you sell land in the dark? Did you ever tell us that you had sold this land? Did we ever receive the value of a pipe shank from you, for it? You have told us a blind story, that you sent a messenger to inform us of the sale, but we never saw him. This is acting in the dark, very different from the way the Six Nations sell land. On such occasions they give public notice, and invite all the Indians of their united nations, and give them all a share of the presents received for the lands.

"This is the behavior of the wise united nations. We find you are not of our blood. You act a dishonest part, not only in this but in other matters. Your ears are ever open to slanderous reports about your brethren. For all these reasons we charge you to remove instantly; we don't give you liberty to think about it. You are women."

The Delaware did not disobey this direct command, and soon after removed to Wyoming, Shamokin (Sunny) and Ohio.

When Canassatego was at Lancaster in Pennsylvania, in 1744, holding a talk with the governor, he was informed that the English had beaten the French in an important battle. He said:

"Well, if that is the case you must have taken a lot of rum from them, and can afford to give us some so we can rejoice with you over the Victory."

Conrad Weiser an interpreter, gives the following account of a visit he made to Canassatego.

In going through the Indian country to carry a message from our governor to the council at Onondago he called at the habitation of Canassatego, who embraced him and spread furs for him to sit on, placed before him some boiled beans and venison, and mixed some rum and water for his drink.

After Canassatego had asked him many questions and received satisfactory answers, he said,

"Conrad, you have lived long among the white people and know something of their customs; I have been sometimes at Albany and notice that once in seven days they shut up their shops and assemble in a great house; tell me what that is for and what do they do there? 'They met there,' said Conrad, 'to hear and learn good things.' I do not doubt,' said the Indian, that they tell you so; they have told me the same; but I doubt the truth of what they say, and I will tell you my reasons. I went lately to Albany to sell my skins and buy blankets, powder, knives and rum. You know I was deal with Hans Hanson, but I was a little inclined this time to try some other merchant. However I called first on Hans, and asked him what he would give me for beaver. He said he could not give me more than four shillings a pound, but says he, I cannot talk business today, I am going to meeting. So I thought to myself, since I cannot do business today, I may as well go to the meeting too, so I went with him.

"When I got there a man in black stood up and began to speak to the people very angrily. I did not understand much that he said, but perceived that he looked much at Hanson and me, I imagined that he was angry at seeing me there, so I got up. went out: sat down near the house: struck fire; lit my pipe and waited until the meeting was over.

"When Hans came out I said 'Well Hans will you give me more than four shillings a pound for beaver now?' 'No,' said he, 'I cannot give you as much. I'll give you three shillings and six pence.' I then spoke to several other dealers and they all sung the same song. This made it clear to me that my suspicions were correct. and that whenever they pretended they were going to meeting to learn good things, they were going to learn how to cheat Indians. Consider but a little, Conrad, and you must be of my opinion. If they meet so often to learn good things they would certainly
have learned some by this time. But they are still ignorant. You know our practice. If a white man is travelling through our country, enters one of our cabins, we treat him as I do you. If I should go to Albany and ask for food and drink, they say ‘Get out, you Indian dog.’ You see they have not yet learned those little good things, that we need no meetings to be instructed in, because our mothers taught them to us when we were children, therefore it is impossible that their meetings should be, as they say, but they are only to contrive, how to cheat the Indian in the price of beaver.”

Little more is known regarding this chief. He died at Onondago, 1750. His son Hans Jacob resided in Ohio in 1758.

Bibliography:

Traditions of Kreutz Creek Valley
By Miss Bertha Stoner, Hallam. Pa.

The following, an essay read by the authoress at the commencement of the York Collegiate Institute, June 11, 1910, is inserted by way of encouragement and commendation of the writer and suggestion to teachers and students. One way of encouraging a study of general history is to create a love for local history. The writer of the essay is not of those who are ashamed of their German ancestry.

TRADITION is the transmission of knowledge, customs and stories from generation to generation, originally by word of mouth and by example. It is a story based upon some fact which has crystallized into history. Nobody can make a tradition; it takes a century to make it. The reason that the history of New England is richer in stories than that of the other states, is because education was of more importance there than in Pennsylvania and the Southern States. New England has had more poets and authors than the Middle and Southern States. Her romances and patriotic stories have become known the world over. As an example New England had her Boston Tea Party and North Carolina had her Declaration of Independence. The Boston Tea Party is of world-wide fame but one hardly ever hears of the Mecklenberg Declaration of Independence, although it was direct, open treason against England. The fact is that these stories are written up with some semblance of truth; that literature pictures them as facts and finally they are recognized as facts and they become history. Some noted traditions are Joan D-Arc, Rip Van Winkle, Robin Hood and others. Every locality has its traditions but every locality does not have a Washington Irving or a Scott to make them immortal.

Kreutz Creek Valley is comparatively young in its traditions. It is a very beautiful valley, in extent not so very large but it contains a great deal. It extends from Wrightsville to York and is bounded on the North by the Hallam Hills and on the South by a corresponding ridge. It is crossed by a limestone belt and the soil is very fertile. It is one of the garden spots of Pennsylvania and it was the richness of the valley that tempted the Germans to settle here. Long ago in the beginning of the 18th century before the counties of Lancaster and York were separated, many enterprising Germans migrated to the west of the Susquehanna River. They had no right to occupy this valley because the land had not yet been purchased from the Indians by Penn. They settled close to the creek from which the valley takes its name. These Germans were protestants who had fled from
their fatherland to escape persecution. Their religious zeal accounts partly for the name. The main stream which drains this valley has two important branches. About the centre of the valley, Canoe Run joins it from the north and just one-eighth of a mile farther east another large stream from the south unites with it. To the early settlers this formed a kreuz or in English a cross. The present name Kreutz is just a corruption of the German Kreuz. Its a splendid idea to have a cross right in your own valley.

It was during the middle of the 18th century that Lord Baltimore desired to extend the boundary line of Maryland farther north on the west side of the Susquehanna River and a considerable portion of the controversy between the Marylanders and the Pennsylvanians was carried on in Kreutz Creek valley. But when Colonel Cresap and his three hundred followers invaded Pennsylvania, these sturdy Germans held their own stubbornly. They would not allow the Marylanders to settle in their valley. Several sharp skirmishes took place but the Germans continued firm and the Cresap clan was obliged to settle elsewhere in Pennsylvania. This boundary dispute was finally settled by establishing the Mason and Dixon Line.

There are a few stories about the Indians who camped on Forge Hill prior to the Revolution. Forge Hill, sometimes called Long Hill, is the central elevation in the Hallam ridge. Penn and his descendants held meetings or councils at Philadelphia which the Indians attended. On their way to these councils they camped at the foot of the hill a week or more and at the end of that time, some of the generous families of the neighborhood did not have much left in the way of provisions. One settler was especially kind to them and it is said that once they came at butchering time and when they left that man's supply of meat was used up. Another story is that they would shoot their arrows at coins that were put up on trees and when they shot for pennies they were careless, when they shot for a half bit or $6/4$ cent piece they were more careful but for a levy or $12/4$ cent piece they took aim deliberately.

Canoe Run which helps to form the cross, also has a tradition. Just at the east end of Forge Hill, where Canoe Run flows through a deep ravine there used to be a permanent Indian village, in so far as any Indian village may be called permanent. A tribe of the Susquehannacks lived there. The place is still beautiful with its few old trees and wild flowers on both slopes and the stream flowing gently down over the pebbles, but how much more beautiful it must have been before many of the trees were cut away and when the brook was full, full enough to float a canoe. The cutting away of the forest diminished the water to a mere brook. The Indian canoe

"Floated down the stream,
Like a yellow leaf in Autumn
Like a yellow water lily."

That is how the stream came to be called Canoe Run. About one mile east of Canoe Run are some great rocks known as Chimney Rocks. They used to be a "lookout" for the Indians. From the top of the Chimney one can see into Lancaster county. Especially in the autumn, when the leaves have fallen, one has an extended view. It was from these rocks that the Susquehannacks used to spy on their neighbors. The Chimney is an extremely large boulder which rests on another large boulder and it looks as if one could push it off of its foundation. But it has withstood the winds and storms for ages and it can still resist these forces of nature.

Another interesting tradition which has crystallized into history is that of the British and Hessian prisoners of Revolutionary times. When Burgoyne surrendered to Gates at Saratoga, several thousand soldiers were taken prisoners through the carelessness of Colonel Rahl. They were first transported to Boston to be sent home for
exchange, but through some misunderstanding the ships sailed without the prisoners. They were then marched down through New York and Pennsylvania and imprisoned in Maryland and Virginia. Meanwhile Cornwallis began to manoeuvre in Virginia, and the prisoners were brought to York, in Pennsylvania, then called Yorktown, in order to prevent that worthy General from rescuing them. Some of them were imprisoned within a picket fence fifteen feet high and others were released on parole, and settled in this valley. The prison pen was north of the road between Longstown and East Prospect. They were given hatchets and nails and were allowed to build temporary huts. Many of them died of disease and a marauding party of eight or ten were courtmartialed and hung. A few of the graves are still visible. Some people, with great powers of imagination, say that if one should go to the Hessian burying place on Christmas night one could still hear the soldiers lamenting the carelessness of Colonel Rahl, who brought them into such disgrace.

Not far from the Hessian prison is the Glatz House. It is said that Washington stopped there over night on his way to York. There was no Wrightsville pike, at that time, but the Glatz Tavern was along the King's Highway. Some one has said: "If Washington stayed in every place in which he is supposed to have stayed then he must have been a thousand years old." But we must not forget that he was only human and that he may have been thirsty and as Yorktown was near he wanted a few hours of rest and quiet in order to be refreshed, to again take up his duties.

There are many other stories of this early period which have not been mentioned. A book would not contain all of them. There are also traditions of the Civil War and about the slaves before the war and during the war. A Pennsylvania German has written a book of poems, in the Pennsylvania German dialect, about such places as "Chimney Rock", the "Glatz House" and also of "Kreutz Creek Valley" in general. Sometime these traditions will be written up in an interesting manner and they will be the history of our lovely Kreutz Creek Valley.

The Typical Berlin Hausfrau—A Myth?

By Elisabeth Kadelbach, Berlin, Germany

NOTE.—This article appears as submitted by the author, who is a native of Germany. She deserves praise for having learned to use the English language so intelligently and well. What she says merits consideration.

It is one of the most difficult tasks for the modern traveler to guard against a narrow-minded, one-sided judgment upon countries and nations with which he has come in contact.

What minimal small percentage of the real people, the educated middle-classes does the traveller meet at all? Much less has he a chance to talk with them, to hear from them all about their every day life.

The rapidity with which nowadays people travel, the reserve of the native towards the foreigner prevent more and more a closer acquaintance with each other. Added to this the roguish temptation "to give a stupid answer to a stupid question"—and we realize the natural consequence that people, really serious and truth-loving, convinced of looking at everything justly come after all to a narrow-minded personally limited criticism.

Such must have been the case with the lady, who has told a "myth" to the readers of the X. A. Review, Feb-
February 11th, 1910. Her short but heavily-weighted article, "The Berlin Woman. Typical Hausfrau a Myth," is a striking illustration of the previous.

The lady has been even eight months in Berlin and has found between eleven and two the Café and Restaurants always overcrowded with women who ate their second breakfast. The overcrowding seems somewhat of an exaggeration anyway. But was it not impossible for her to know, whether these women were all Berlin ladies, who better might have been at home cooking their dinners, or what seems much more likely—strangers?

Berlin has turned into such a city of strangers, that the resident people have learned long since to leave them the best places in the royal opera house, concert-halls, elegant restaurants, etc. Though it cannot be denied that—even industrious and domestic Berlin women are seen during the forenoons in restaurants, there are certain things which must be considered. It often takes more than an hour to get down town and just as long to go back and between a large number of perhaps difficult errands has to be done, so that it is no wonder if the stomach claims its rights. The first light breakfast, which in almost all German families consists only of coffee or tea and some buttered rolls is certainly not enough for many hours of exertion.

Quite out of place in this accusation seem the remarks about knitting and embroidering in public places. For according to this it would rather seem, that the Berlin women must be exceptionally industrious! Is the author of that article really gifted with such an excellent memory of faces, that she dares to be firmly convinced to have seen day after day the same ladies? In a city of more than two million it might be perhaps supposed that the guests varied! Does it not seem quite touching though to our critic, that her German sisters are satisfied to sit several hours over one glass of beer or one cup of coffee?

But we want to be just, and therefore it must be admitted that there is something contradictory to our aesthetic feelings when knitting and embroidery rival the listening to a Beethoven Sonata. Yet the American women for that reason feel exiled from our cheap concerts might be very strongly doubted by our poor German men, who, if their time permits, more than an hour before the opening of "the Kasse" are standing at the closed doors of the Philharmonic to fight for a table for themselves and their friends, are hearing during that time around them much more the American mother tongue than their own.

The painful question about Women's Smoking, must also, remain an open one. It cannot be denied that in Germany—but occasionally in America—we see ladies smoking, either in elegant circles or high priced large hotels. If it is seen much oftener in Germany, it must be taken into account, that here is a much greater international intercourse and that the ladies of some of our neighboring countries smoke quite freely and generally at home and abroad. The few women here, who smoke at home or in a small circle of friends, are far from forming a rule. All in all, the feeling about smoking of women is in both countries generally very much the same: a decided strong dislike for it generally, and if seen in public, especially.

A Ladies' Club where its members smoke so excessively that new comers lose their breath is certainly a great exception among our many excellent institutions and cannot testify anything in general against the German woman of high rank.

It is exceedingly difficult here to resist a very strong temptation to sing the praise of the German Hausfrau and her many virtues. But she does not need such public extolling and rather shuns it according to the fact: "She is the best woman, wife and mother who is least spoken of in public." Her faithful quiet work does it
constantly! Her home is still her world and her highest ambition as yet to keep it bright and sunny for her dear ones whenever they return to it! Our highly esteemed American guests only need to watch our German men and children, with all their signs of a loving care-taking. Every German wife and mother from the working woman to the empress, if she is at all faithful to her family and home—duties insists upon rising even earlier than the rest to help preparing that comfort—Gemütlichkeit, of the family breakfast-table, the memory of which brightens a dreary hour of a long and hard day. The dear old proverb: "Mother’s hands are never tired" is as true as ever.

Hessian Research Fund

Under the above heading a short item was published in our March issue (p. 186) which called forth a number of letters which are given herewith.

Institution of German American Research at the University of Pennsylvania

In the year 1895 the University of Pennsylvania organized the work of research in the Department of Germanic Languages and Literature. A special feature of the newly organized department was the Comparative Study of the Relations of German and American Culture. In his inaugural address at the opening of the Bechtstein Library in the spring of 1896, the new Director of the Germanic Department proposed the formation of a "Germanic Institute" as a revival of the "Deutsches Institut" of 1780, for the purpose of promoting research in the field of German American relations, and directed attention to the rich sources in and around Philadelphia for such study.

In the same year a further step was taken by the founding of a new periodical with the title "AMERICANICA.

Only recently a foreigner said to me: "The most beautiful sentiment that I read in modern poetry about women I have found in German lyrics." There must be a good and strong reason to inspire our poets to sing to the women of today with the same reverence and love our forefathers had for their life’s companions.

No matter what foreigners may say about the deutsche Hausfrau, how they may misunderstand or underrate her, her compatriots all know she is as much as ever a living reality, a blessing to home and country! She still is worthy of Schiller’s beautiful words:

"Ehret die Frau, sie flechten und weben himmlische Rosen insirdische Leben."
INSTITUTION OF GERMAN AMERICAN RESEARCH and to include the following features:

1. Collections of original documents, printed works and other materials relating to the interaction of German and American culture.

2. The promotion of research in the historical, literary and other cultural relations of Germany and America.

3. The publication of studies made in this field by investigators at home and abroad.

4. A Bureau of Information and Exchange, to co-operate with scientific institutions in Germany, America and other lands, and to facilitate research by assisting investigators to gain access to original sources in the various fields concerned.

The Director of the Institution has been able through the liberality of friends of the enterprise to collect much valuable source material, while making an inventory of the Sources of American History in German Archives for the Carnegie Institution of Washington. The Institution is already in touch with a large number of foreign depositories, and hopes soon to include all important collections in its list.

A number of men are making researches which will appear in print in the near future. The Monograph series "AMERICANA GERMANICA" has been made the official publication of the Institution, and will be open to contributors of every nationality. Contributions will be accepted in English or in German, and, in the case of studies of exceptional value, in French or other foreign languages easily read by scholars.

The spirit of the Institution is cooperative and international. At the proper time the Institution will be formally opened, and its services placed at the disposal of investigators in the entire field, including serious genealogical research.

The Institution will gladly receive the co-operation of all archives, libraries, owners of private collections, historical societies and investigators, and place their names on the list of correspondents and exchanges, when materials justify exchange.

Donations of manuscripts of every kind, including private correspondence, printed books relating to the Germans in America or Americans in Germany, and other materials relating to the field, will be thankfully received and carefully preserved.

Communications may be addressed to M. D. Learned, Director, Box 10, College Hall, University of Pennsylvania, Philadelphia, U. S. A.

H. W. Kriebel,
Ed. PENNA.GERMAN Magazine,
Lititz, Penn.,
My dear Sir:
The notes printed in the magazine have resulted in quite a little information coming to me. The lengthy communications are from Prof. M. D. Learned of the University of Pennsylvania, who is director of the institution of German-American research, and from Prof. Charles M. Andrews, of Johns Hopkins University at Baltimore. I will enclose herewith on separate sheets excerpts from their letters so far as they concern the matter of the Hessians. I think probably it is hardly worth while to seriously press the proposition of attempting to raise a fund since the work is being done in a general way, it is true, by others, but much more systematically than I would have time to direct even with extensive means. The two professors mentioned indicate that a great amount of work has been done in the German and English archives to secure matter of much importance to the Revolutionary history of the United States. Dr. Andrews of John Hopkins employed B. F. Stevens & Brown, of 4 Trafalgar Square, London, England, to examine materials at the British public record office, and they were loath to place any such information at the disposal of others without Dr. Andrews' consent, but he has
kindly written me that if I wish to make any use whatever of materials which may be in the hands of Stevens & Brown, or information in their possession as the result of researches in his behalf, I am quite at liberty to do so. Another letter that has grown out of your notices comes to me from the Rev. Henry F. Lutz, of Millersville, in your county. He informs me that he spent his leisure time for three months last year in the Congressional library at Washington, from which city he wrote me, looking up Hessian material; that he found a list of Hessian officers but not of the soldiers, and that he was referred from the War Department to the British Government; by them to the German Government; by the German legation at Washington to Prof. Learned of the University of Pennsylvania, and that he learned that some list of Hessians in Germany was destroyed by Napoleon at Cassel in Electoral Hesse. He mentions a great deal of information regarding the Hessian soldiery in Elkings, two volumes in German which he says seems to be out of print, but which he borrowed from the German legation at Washington. Elkings had access to about thirty original authorities, and refers to soldiers and their wives freezing to death in Canada. Mr. Lutz mentions also that he found traces of Hessian soldiers on a visit to Boston and Halifax last spring.

Very truly,

J. C. RUPPENTHAL.

April 2, 1910 I began the preparation of a Calendar of Hessian papers for the Library of Congress, a portion of which is completed and is now accessible in MSS. in the Library.

A complete list of Hessian and other German material in England and Germany would be very voluminous. I believe that pretty complete information could be obtained as to the party named in your letter but it would require considerable research, as the material is scattered in many departmental collections. Rosters of troops, lists of sick and wounded, of those invalided and of those returned during the later later years of the war exist but I cannot possibly indicate where this material is as to do so would require going through 1000 pages of MSS. which is now in Washington.

Prof. M. D. Learned of the University of Pennsylvania has performed for German Staat and Stadt archives what I have been doing for England. He found hundreds of documents relating to the Hessian troops. But his MSS. also is unavailable as yet and probably will not be printed for some time."

CHARLES M. ANDREWS, 1627 Bolton St., Baltimore, Md.

* * * * * * We have been working on the Hessians for some years and last year I was sent as envoy of the Carnegie Institution of Washington to search for sources of American History in the German archives. During my search, I unearthed an astonishing mass of material relating to the Hessians and am now working at it. About a year ago, the University of Pennsylvania organized an "Institution of German American Research," which has already amassed large collections of MSS. material in that field. The Institution some time ago began to form a corps of German Americans and Americans, representing German enterprise in various parts of America and become known as a Board of Founders by contributing the sum of $1000 each.

the material relating to the Hessians in the British archives is not a tithe of that in various German depositories which I exploited this summer. Moreover, there is a man now working specifically on the emigration of the Hessians to America. This work will soon be ready for publication.

M. D. LEARNED.

Director of Institution of German American Research.

Rev. John Caspar Dill

A UNIQUE character of the early pioneer preachers, in this country was the Rev. John Caspar Dill, a native of Wurt-heim, Franconia, which is now a part of Baden, Germany. He was educated at the University of Giessto in Hessen.

In 1790 he came to this country and two years later was licensed to preach by the Evangelical Lutheran Minis-
terium of Pennsylvania and adjacent States. For ten years he thus preached when on June 16, 1802 he was or-dained to the ministry, in Trinity Lutheran church, Reading, Pa.; the Rev. Frederick Schmidt being president of the synod and the Rev. Frederick Schaefer, secretary. This Rev. Dill's ordination certificate shows.

For twenty-four years he labored as pastor in eastern Pennsylvania serving different congregations. From the church records of a few of the parishes served by him we find that in 1804 he was pastor of the old Salisbury church, located near Emanus, Pa.

From 1806 to 1810 he was pastor of Salem church, at Pleasant Valley, Monroe county. At the same time he also served the Plainfield church, and Salems near Moorestown. On the records of these last named churches his name is spelled "Dile," possibly then pronounced the same as "Diehl."

Besides the above pastorates he also preached at the Jordan church, Unionville, Egypt and at Trexlertown and Zionsville.

These old pioneer pastors had large circuits and preached at many places and not many were the sermons that our forefathers heard. As a rule however the sermons made up in length for their infrequency. One hour and a half to two hours was not too long for our fathers. The writer himself as a boy, sat and watched the, wasps fly around in the old church while the old pastors preached for an hour and a quarter.

Rev. John Caspar Dill resigned his labors in eastern Pennsylvania, intending with his friend, the Rev. Mr. Enders to move to Genesee, when in an unexpected manner and from an unlooked for field he was invited to consider a call to come to Ohio.

On horseback he rode to Germantown, Ohio, and preached there and to neighboring congregations on the first Sunday in July, 1815.

After a visit of some weeks he started back on his long journey with his faithful old steed and reached his home, in Pennsylvania, on September 1st, 1815, having made over a thousand miles on horseback.

At once he made preparation to move his family to Southern Ohio.

He himself records that on October 12th, he and his family left his brother-in-law, Frederick Seiberling, at Weissenburg, Lehigh county, Pa. and that they arrived in Germantown, Mont-gomery county, Ohio, Nov. 14, 1815.
Thus they were on the road with their wagons and household goods, one month and two days.

What a journey that seems to us who can make such a trip in less than a day, and on the way have all the comforts of home.

What the struggles, labors, sorrows and difficulties were, which these pioneer pastors had to undergo and all for the sake of the Master, we in our time can never understand or appreciate. Their memory to us, for whom they prepared the way should be sacred and cherished.

After nine years of labor in what was then mostly wilderness John Caspar Dill passed to his eternal reward, at the age of 66 years and 5 months.

An energetic worker, a good scholar, a capable preacher and a musician, poet and artist, made him to hold not the least place in the early history of Lutheranism in this country. In the cemetery at Germantown, Ohio, his mortal remains rest to await the Resurrection of the Just.

The first settlers of Longswamp came from Oley and Goshenhoppen in 1734 and 1735. Oley, one of the first settlements in Pennsylvania, was settled by Huguenots and Palatines who left their native countries on account of religious persecutions, came to America and settled at Oley. Several of these families explored the surrounding country, and as a result some families moved to the Kittatinny Valley. The Longswamp congregation was organized in September, 1748. Prior to the organization the settlers met in their homes for religious worship. As soon as they had means to build a house of worship a congregation was organized and a church built. A site for a church had been chosen before the organization. It was secured by warrant by Jost H. Sassmanshausen. Later nine acres were purchased for school purposes. Both tracts were patented. The first church was built in 1748. Joseph Biery and Samuel Burger were elected as building committee. They, with the help of other members who contributed to and assisted in the building of the church, built a log church. Some of the other charter members were Leopold Kreber, Theobald Carl, Jacob Fenstermacher, Johannes Fried, Peter Butz, Nicolaus Schwarz, Nicolaus Mertz, David Mertz, Peter Mertz, Heinrich Bohlinger, Christian Ruth, Philip Burger, Nicolaus Kaiser, Peter Kaiser, Peter Walbert (Walborn), Bernhart Fegley, Jost Heinrich Sassmanshausen, Heinrich Stricker, Jacob Long, David DeLong, Heinrich Eigner, Jacob Daniel Volk and others.—Ref. Church Record.
DIE MUTTERSPRUCH

"O, Muttersproch, du bist uns lieb"—A. S.

DIE RECHT UN DIE LETZ SORT LERNING

By Daniel Miller, Reading, Pa.

Die Leut sin heutzudag viel gelernter wie vor fufzig oder sechzig Johr zurück. Sell is gewiss gut, awer es hot ah sei böse Seite. Es is grad mit dem wie mit ehm Eppes sunst. Des Gute is niemols all uf ehm Haufe un des Böse ah net. Es kummt Alles druf ah, wie die Sache getriewen were. En guter, gelernter Mensch is viel nützlicher wie en dummer, Awer en schlechter, gelernter Mensch is viel gefährlicher wie en ungelernter. Es hot mir einol en Mann gesaht, die Colleges wäre die Plätz, wu die viele schlechte Leut her kumme. Ich hab gemehnt, er wär about der dummst Mensch wu ich noch abgetrouf hab. Nocherhand had ich üwer sei Worte nochgedenk un ge-
funne, dass verleicht doch Eppes Wohres in seiner Bemerkung sei könnt. Ehns muss mer gesteh, dass viel von de schlimmste Spitzbuwe heutzudag College Buwe sin. Sell mehnt of kohrs net, dass net die gross Mehrheit vun de College Studente gute Leut sin. Loss uns emol die Sach en wenig be-
trachte.

Vor fufzig Johr oder länger zurück hot es net so viel Colleges un ah lang net so viel College Studente gewe. Es sin net viel junge Männer aus ere Stadt oder Städel in die College gange, un vun Mäd Colleges hot in Pennsylvania schier gar nix gewiss. Viel vun de beste Parre ware nie in der College gewess. Sell meent awer net, dass sie dumm ware. Sie hin flessig studirt da-
hehm. Sie hen wohl net so un sché preddick ködne wie die heutige Parre, awer es war ah net nothwennig. Vun ehin Ding bin ich schuir, dass die Leut sellemols dorchweg viel besser un former ware wie alleweil. Die Lüdlerlichkeit war net halwer so arg eigerisse wie alleweil. Die Parre hen die plän Schiff geprediggt. Sie hen nix gewiss vun viel vun de Neufäschon Fändängel Noschens wu mer heutzudag vun viel Parre hört. Ich bin schuir, dass wann Dehl Parre sellemols so Dummheit gep-
rediggt hätte wie alleweil, do wäre sie Rumps un Stumps aus dem Preddigant ge-
klickt worre.

Dass es sellemols net so viel Räskels gewe hot un die Leut viel ehrlicher ware wie alleweil, sell bezeugt der Parre Har-
baugh in sein Gedicht über "Law Bisness." Die Leut hen nanner Geld gelehn ut ihr Ehirewort. Sie hen nanner getraut. Hot Epper unehrlich gehandelt, so is er ge-
merkt worre, die Leut hen nix mit ihm zu duh hawe welle, un er hot ken Bisness duh könne. Wie is es aver alleweil? Wer denkt drah, Geld naus zu lehne ohne gute Versicherung? Do muss en erst Judgment oder erst Mortgage her, un die Papiere kann mer schier net scharf genunk mache, dass net Dehl die Halfter schipple. All die Lawayer un viel annere Leut hen nau so viel Lerning, dass sie allerhand Wege aus-
finne for der Law auszuweiche un ihre Mit-
mensche zu betrüge. So war's als net ge-
wegst. Früher hot mer de Leut ihr Wort nemme könne for schier Alles. Mer hot net viel gewiss vun Lawsuits un die Court hot net viel zu duh katt. Wie is es alle-
weil? Mer muss en geschlewiner Con-
trakt hawe for schier Alles, un dennoch werd doch schier Alles verlegen. Die Court is so überhauft mit Bississ, dass mer Johre lang warte muss bis mer en Käs vorbringe kann.

Was is die Ursach vun all der Lumperlei? Zum grosse Dehl die neu Sort Lerning wu net rechter Art is. Die Leut sin dorchweg gelernter un schlechter. Zu viel Leut welle en Lewe mache dorh ihre Schmärt-
heit ohne dabei zu schaffe. Die neu Sort Lerning dreht viel junge Leut die Köpp rum. Sie neene die Lerning wär just for leicht dorh die Welt zu komme. Wie en gewisser junger Parre in der College war hot er gesaht er wett en Parre werre, weil die Parre en gute Zeit hätte. Er is nau en Parre un hot werkllich en gute Zeit, awer es is nix mit ihm. Der Heiland, die Apostel, die Profete un all die Männer Gottes in alte Zeite hen ken gute Zeit katt.

Ehn Druwel is, dass viel junge Leut en-
nihau net viel lerne, except Balle spiele. Ich war oft an der Klassis gewesset wu junge Männer for Parre exäminirt worre sin, un Dehl hen fast gar nix gewiss, ob-
wohl sie dorh die College un de Seminar-
gänge waren. Do war apratis ehn junger Mann vor about fufze Johr zurück, der hot gar ken Froge antworte könne. Er is awer doch ahgenumme worre for Parre, awer er war glei ausgespielt. Er war ganz närrisch üwer Balle spiele, un die-
weil er gute Preddige studiere hätt solle, war er schier die ganz Woch fort mit der Bässe Ball Club. Der Result war, dass er Sundays net preddige hot könne. Die Leut hen ihn abgeschüttelt un ich wees gar net.
was es aus ihm gewe hot. Ich glaub ge-
weis net, dass Gott so en Kerl zum Pred-
gigant gerufe hot, un die Mensche welle
ihn ah net. Ich kenn etliche so Männer.
Des Enlen is, dass sie nix sinst dui wolle.
Sie sage sie wäre zum Preddigant be-
stimm un warte von Johr zu Johr uf'n
Ruf, awer es will Niemand rufe. Sie hätте
gute Handwerksleut gewe könne, awer nau
sin sie verbutzt.
Ich behaapt, die recht Sort Lerning macht
die Leut besser un nützlicher. En gewisse
Lädys, die gut gelernt un nützlich war, hot
mer gesaht: "Wann die Lerning die Leut
net besser un nützlicher macht, dann is
Eppes last. Wann die Lerning ere Frah
net heißt, dass sie besser koche, back, nähe
un flicke kann wie en unghelerte Frah, dann
is ihre Lerning en Humbug. Wann sie mit
ihre Lerning net en Dahler Geld weiter geh
mache kann in der Familie wie en ungel-
elerte Frah, dann is es wieder Humbug."
Ich sag, Hurrah for sell. Wenn Dehl Mäd
aus der College kumme, dann welle sie gar
nimm schaffe. Sie welle just dresse un's
Piano spiele. Sell is all schö, awer es
bringt ken Broad in's Haus. Dehl Mäd, wu
in die College gange ware, hocke am Piano
un losse ihre Mammiss alleinig wäsche für
die ganz Familie. Sell is mer alsfort un
schlecht Seim. So Mäd lerne ah net koche
un backe, un gut haushalte iwerhaapt, un
sell is die ursach von viel Druwel un Enlend.
Heiere welle sie, awer net haushalte. So
Mäd heiere oft junge Männer mit leere
Köpp wie sie selver sin, un der noh geht's
Enlend ah. Der Mann kann net genunk ver-
diene für so'n Läd in Steil un Faulheit zu
supporte. Anstatt zu schaffe un zu hause
wie ihre Mütter geduh hen, verlosse die
gelerte junge weiber sich uf's Kaafe. Der
Mann kann endlich des Geld nimme rähse
un der Result is, dass er endlich der Geld
steht, Note forged, oder's Saufe afhangt
oder doch geht. Oft fechte sie un ver-
losse nanner, un dann kümmten die Lawyer
ihr Ern bei Ehescheidinge. Nau müsse
die Eltere ihre verbutzte Döchter mit samm
de Kinners heem nemme un sich härter
Isoge wie jemols for sie zu ernähre. Is es
so en Wunner, wann so Eltere wünsche
siede ihr Lebtag nix gewisss von Colleges?
So geht es grad mit Dehl Buwe. Ihre
Vätter müsse sich schinne un ploge för die
Expenses zu bezahle, awer wann sie vun
der Schul heem kumme welle sie nimmie
schaffe. Do war en junger Bengel, der is
der ganz Summer daheem rum gelooffe un
hot Alles lateinische Name gewe, awer ge-
schaafft hot er net. Ehn Dag ware sie am
Mistlade un der Vatter war arg müd. Er
hot der Buh gefrog wie en Gawel, en
Hage un, der Mischt uf Lateinisch heest
Die Antwort war: "Forkibus, Wagibus un
Mischtibus." Der Vatter war ziemlich hart
verzernt un hot gesagd: "Nau, John, wilh ill
dir Eppes sage. Wann du net die Forkibus
nemmis un helfst Mischtibus uf der Wagi-
bus lade, dann schlag ich dich, dass du die
Kränkibus kriegg." En gewisser Buh war
alsfort in die Schul gange bis er about
sechzeh Johr alt war, dernoh hot sei Vatter
hun zuime Handwerk geduh. Awer er is just
enh Dag gebliewe un hot sein Vatter Oweds
gesaht: "Päpp, ich kann die Erwet net
schaffe, ich mach mi Hand dreckig." Es
is ah net viel aus ihm worre.
Dehl so junge Bengel sin verlore. Mer
kann nix aus ihne mache. Sie könne Balle
spiele, Cigarettes schmoke, Stories lese,
Mustaches rühse, fei schwätze un dresse,
awer sell is about alles except Geld spende.
Awer mit selltie Dinge kann mer ken lewe
mache. Niemand will so Keris dinge. Sie
sin gut fer nix. Wann sie ins Preddigant
haspele, so is es en Ungluck für die Kerch,
for die Leut un for sie selwer. Die mehnste
un dene Klass warte ihr ganz Leweslang
bis sich enEppe udfredt for sie anstatt dass
sie an die Erwert gebene un dree selwer
eppe uf.
Sie sin just in einer Hinsicht un Success
—am Geld spende. Ich hab en junger
Mann gekennt dem sei Eltere war ziem-
litch reiche Bauere. Sie war ah ziemlich
stolz mit ihrem Geld. Ihr eenziger Buh
Uriah hot Eppes Appartiges gewe selve un
fer sell hen sie ihn die ganz Zeit in die
Schul geschick anstatt en Dehl Zeit an die
Arwet. Endlich is er in die College g'-
schick worre. Awer sell hut gar greise
viel Geld gekost. Die Eltere hen gewissscht
dass es ziemlich viel koste däht, awer der
Uriah war ihr eenziger Buh un sie hen ep-
pes rechtes aus ihne mache welle. Der Päp
hot en gut Weil plenty Geld rausgelöscht.
Der Uriah hot ferchterlich viel Bücher
hawe müsse un die College Bücher ware arg
deuern, die Kost war hoch un der Uriah hot
ah gut dresse müsse. Es war gar ken End
mit dem Bückerkaafe un die Sach hot der
Dady endlich ziemlich hart gepinscht. End-
lisch hot er sich uf der Weg gemacht un is
nivwer noch der College fer zu sehne wege
die viele Bücher un annere expense. Wie
der Dady uf en Paar Meil nächst an der
College war seht er en zweibändig Carretsch
schnell sfahre kumme, un unwer en wenig
seht er zu sei Erstaune dass der Dreiwer
sei Uriah war , un die Carretsch war voll
junge Ladies. Dem Dady is nau en e nu
 LICHT ufange. Er hot nau gewisss warum
es so viel Geld nemmut für Bücher in der
College. Er is zum President von der Col-
lege gange un der hot ihm gsacht der Uriah
war oft net in der College un dahi viel mit
en Mäd rumkesselle. Er hot ihm ah gsacht
dem Uriah sei Kopp war ziemlich leer un
mer könnt net leicht Eppes neil kriege. 'S
End von der Story war, dass der Dady sei

The purpose of this reader is to acquaint students with the chief authors and writings of Old and Middle High German. The German language is rich in many noble literary productions, but in no period of its history are there finer literary productions of historic Germany than in the Middle High German period,—die erste Blüht Zeit.

The editor deemed it preferable to have the specimens in this selection put before the students in Modern German rather than in an English translation, and thus retain the form and spirit of the original—a commendable purpose. It was also the editor's intention to use only such translations as observed the metre of the original.

We do not know whether this is the reason, or not, for not using Professor's Simrock's translation of THE NIBELUNGENLIED into Modern German; for surely no translation of this noble epic into Modern German is
more scholarly and at the same time more popular than his. And no scholar and writer of things German has done more than he in making this great epic intelligible to readers of things German.

The selection of specimens seems on the whole a happy one; the specimens are arranged chronologically. Each specimen is preceded by a historical and explanatory paragraph, and the references at the end of the book give ample information on sources.

THE POST-APOSTOLIC AGE:
And Current Religious Problems,
By Junius B. Remensnyder, D.D.,

This is one of the few books on a very important period of history; a period that is little understood and more neglected. Because of the grave conflict through which Christianity is passing, this is a timely book; for Christianity is in danger of losing both its authority and its divine inspiration and revelation. The historical conception of Christianity of two thousand years is challenged, its authority doubted and its divine inspiration and revelation are explained away.

Dr. Remensnyder’s book is a calm, able and logical exposition and argument of the historical authenticity of Christianity and its divine origin. The conclusion is inevitable: Christian truth is the same in the end is in the beginning; from its very source it must be eternal. It must of course vary with the changing conditions of man, but its vital principles remain essentially the same for all ages. The chapters on The Early Church, and the three on the Old Faith and New Theology are rich and thought provoking.

WONDERFUL LITTLE LIVES—

Here is something new and fresh from the world’s great out-of-doors. It is a sort of relief to turn to such reading from some of the tragic and overdrawn accounts and descriptions of some naturalists. In “Wilderness Babies” the writer gives us the descriptions of animals of a larger growth, ranging from the buffalo to the squirrel, while in this book is found an account of the work and play of the smaller dwellers of forest and field, like the fly, grasshopper and toad and others.

The descriptions are entertaining and pathetic, the style is simple and graceful. It is meant for children, and is simple and winning.

A book like this has some educational and in fact pedagogical value to it. One would hardly know whether to turn to find anything more appropriate for collateral reading in nature study in the lower grades than “Wonderful Little Lives.”


The author of “Tillie” has delivered herself of another tirade against the Pennsylvania-Germans. Seemingly she is still dealing with “cattle”; in “His Courtship” she makes Dr. Kinross say that he never met such a cow-like herd of people as the Pennsylvania-German family with whom he boards, and in the present volume the writer again speaks of the “bucolic” minds of another family. Mrs. Martin’s artistic faculty must be developing!

The characters are the same as those found in all her works; they are
not even dressed differently; the names are even the same. The method of treatment is the same: either a New England doctor or school teacher is made to board with a Pennsylvania German family, or else the young man marries a Southern girl. This is done to bring out the contrast, and a most unjustifiable one it is; it of course always results in a disadvantage to the Pennsylvania-German who suffers by it, for none of his good qualities are brought out. But one must not forget that in Mrs. Martin's mind these people have none, and that they are too sordid to be idealized!

The dialect, or rather the English version of it, is most outrageously untrue. Who can conceive of translating the following dialect expressions by the jargon of English that the author sets down.

"Emm Para sei Fraw,"—Preacher's Missus; "So viel fine Hemmer,"

"Such a many fine shirts;"—"Ich shem mich"—"I have shame"(!);

"Sei buggy lehne"—"To borrow the loan of his buggy;" "Sele bona hen finf cent geburucht"—"Them beans brang five cents."

There is nothing dialect in "brang." Pupils who know nothing of the dialect will use the term over and over in giving the principal parts of "bring." Any number of such misleading expressions can easily be found. The most remarkable thing about it is that Mrs. Martin, born and bred a Pennsylvania-German, should send out such "stuff" for the dialect. She has given us no idiomatic but "idiotic" Pennsylvania-German. Though it may be a grammarless tongue nevertheless you cannot pass off any jargon of words for the dialect.

The book is intensely interesting, especially to those who know the Pennsylvania-Germans only to poke fun at them, and as the people from whom to get sausage and applebutter; but to those who may be to the manor born it is more likely to be disgusting.


This volume contains the first seven of twenty-six lectures delivered by Dr. VanDyke at the Sorbonne and elsewhere in France during the winter of 1908-1909.

The writer of this work needs no introduction. His predecessors in this lectureship have been Messrs. Barrett Wendell, Santayana, Coolidge and Baker, of Harvard University. Each one interpreted some aspect of American life or character. But Dr. VanDyke has been bolder than the others for he set about to interpret to the French mind the spirit of America. For surely nothing can be more difficult and more subtle than the spirit or soul of a people.

His subject he treats under seven Heads, each of which signifies some vital quality: The Soul of a People; Self-reliance and the Republic; Fair Play and Democracy; Will-Power Work, and Wealth; Common Order and Social Cooperation; Personal Development and Education; Self-Expression and Literature.

Though written entirely in a critical spirit, it nevertheless presents a calm, judicial survey of American life; defects are pointed out and merit bestowed and emphasized. The style is frequently passionate and oratorical. "If there is to be an American aristocracy, it shall not be composed of the rich, nor of those whose only pride is in their ancient name, but of those who have done most to keep the Spirit of America awake and eager to solve the problems of the common order."

A great many books have been written on American life and institutions, but we know of no book that tries to get at the heart of the people so vitally
as does "The Spirit of America." It is most wholesome reading, for Dr. Van Dyke is no pessimist. Everyone who reads it ought to become a better American by understanding better the traditions and institutions of his country. Seemingly the Frechman is bent on knowing more of America, for "The Spirit of America" (in its French form) has been adopted in the Secondary Schools of France.

HISTORICAL NOTES AND NEWS

Montgomery County Historical Society

The Historical Society of Montgomery county, Pa., held a stated meeting, Saturday, April 30, in their rooms at Norristown. There was a morning and afternoon session, both well attended. The ladies of the Society served a luncheon at noon, affording an opportunity for sociability, which was greatly enjoyed. Historical papers were presented by Mr. Edward Mathews. "The St. Clair Family of Norristown;" Dr. W. H. Reed "A Century Old School" in Whitpain; Mr. Albrecht Kneule, "The Pride of the Pennsylvania German"; and Mr. Edwin C. Jellett, A Sketch. In recognition of his man contributions to the annals of the local history of Montgomery County, Mr. Edwin Mathews was elected an honorary member of the Historical Society of Montgomery County.

An invitation was received from the Berks County Historical Society to unite with them in an inter-County Historical Society meeting in the early autumn and spend a day in Pottsgrove township on ground occupied by the Revolutionary Army. The invitation was accepted and Hon. Henry W. Kratz, Mr. Dan't Bertolet, and Dr. W. H. Reed were appointed by the chair to confer with the Berks County Society in making arrangements for the day.

Historical Society of Berks County

This Society has issued Vol. II, No. 5, of its "Transactions" embracing papers contributed to the Society during the year 1909. The pamphlet of 52 pages contains the following: The Berks County Ancestry of Abraham Lincoln, The Keystone State Normal School at Kutztown. The Huguenot Element in the Settlement of Berks County, The German Peddler's Grave.

In the article on the Huguenot Element, the author, Rev. Dr. Stapleton, gives the following list of people in Berks county, 1752-6 of French origin:

Amity Township — John Philip Boyer, Felty Cackley, Jacob Barratt; Marcus Hueling, John Hueling.

Alsace Township — Jacob Boyler, Jacob Duberry, Henry Ganett, Baltzer Mooney, Adam Lerrett, John Lechner, Isaac LeVan, Jr., Rudolf Seiler.

Bethel Township — George Boeshor, Henry Boeshore, Henry Shuy, John Shuy, Nicholas Marke, David Marke, Nicholas Pontius, Jacob Zerbe.

Cumru Township — Mich Grauel, Samuel Embree.

District Township — Joshua Delaplaine, John Reidenour.


Greenwich — Lawrence Biever. Melchior Biehl, George Herring, Mathias Kieffer.
Hereford — Jacob deFrehn, Jacob Greasamer, Leonard Greasamer, Jost Weand.


Longswamp — Baldus Tritt.

Maidencreek — John Barto, Rudolf Hoch, John Hoch.


Rockland — Peter Keefer, Henry deLang, Jacob Borell.


Richmond — Casper Merkle, John George Merkle, Michael Reber, Theobald Biehl, Peter Delaborn.

Tulpehocken — Henry Boyer, Jacob Cassart, Jacob Dundore, Jacob Hubeler, John Pontius, Abraham Loux, Peter Loux, Peter Lebo.

Windsor — Wendel Keefer, Leonard Reber.

Besides the foregoing were residents of Berks County: Peter Biehl, Jonas Biehl, George Durye, (1733); David Durye, (died 1769); Christopher Merree, 1733; Frantz Carl Hoyer, 1738; Nicholas Gerard, 1736; Simon Riehl, 1729; Nicholas Riehl, 1732; John Philip Riehl, 1738; Michael Reber, John Sauvage, 1738.

York County Historical Society

Miss Catherine B. Welsh, presented to the Historical society an exceedingly interesting document, which will be found printed in full below. It is written in the characteristic style of Gen. Jubal A. Early, who, on June 20, 1863, was assigned the duty to lead the advance of the Confederate army on its famous march from Virginia through western Maryland into Pennsylvania. He commanded about 10,000 men, or one division of General Ewell's corps. The other two divisions of the corps passed down the Cumberland valley and had reached Carlisle two days after the Confederates entered York. Early encamped around Gettysburg on the night of June 26.

On the morning of June 26 General Gordon, commanding a Georgia brigade of 2,800 men, moved through New Oxford and Abbottstown. He encamped for the night at Farmer's Postoffice, in Jackson township, a short distance northwest of Spring Grove. Early with three brigades encamped near Big Mount and lodged for the night at the residence of Mrs. Zinn, later owned by her son-in-law, Clement B. Trimmer, of York. Early on the morning of June 26 Gordon moved into York and was the first to arrive in Centre Square, just as the town clock struck the hour of ten and the church bells were calling the citizens to sacred worship. A large flag which floated from a tall pole in Centre Square was taken down and Gordon's Georgia troops moved on toward Wrightsville. An hour or two later Early with his three brigades, commanded by Hayes, Avery and Smith, arrived at York and occupied positions largely to the north of town. A few cannon were planted on the summit of Webb's hill and an entire battery placed in position on Diehl's hill, northeast of York. Such was the condition of affairs as the sun went down on the beautiful Sunday of June 28, 1863.
Late in the afternoon clouds of smoke were seen to ascend in the vicinity of Wrightsville. The bridge across the Susquehanna had been set on fire by the federal troops at Columbia to prevent Gordon from crossing the river with his 2,800 men. Early had come down to Wrightsville to hold an interview with his subordinate officer. On Monday General Early called a meeting in the courthouse and demanded money and provisions from the citizens of York. After the adjournment of the meeting $28,000 in currency and a large supply of hats, shoes and clothing were turned over to the Confederate chieftain. When he discovered that the car shops of Billmeyer & Small and also of Ilgenfritz & White were building cars for the government he decided to burn them unless the citizens of York would raise for him an additional $100,000.

He went down to the railroad station and found it filled with goods and merchandise which had not been shipped away because of the sudden arrival of the Confederate soldiers. Early did not want to burn these goods because they might be of use to him and his soldiers, but just as he was about to set a torch to the car shops a courier from General Ewell at Carlisle dashed down North Beaver street. He had an important message in his pocket to deliver to General Early. Walking away from the crowd of citizens who were completing arrangements to give him $50,000, Early approached the dispatch bearer, who brought him an order to fall back at once toward Gettysburg, where a battle was about to open. It was shortly after he returned to the sheriff’s office in the courthouse that he penned the following document.

"To the citizens of York:

"I have abstained from burning the railroad buildings and car shops in your town because, after examination, I am satisfied the safety of the town would be endangered, and, acting in a spirit of humanity, I do not desire to involve the innocent in the same punishment with the guilty.

"Had I applied the torch without regard to consequence, I would have pursued a course that would have been fully vindicated as an act of just retaliation for the many authorized acts of barbarity perpetrated by your own army upon our soil.

"But we do not war upon women and children, and I trust the treatment you have met with at the hands of my soldiers will open your eyes to the monstrous iniquity of the war waged by your government upon the people of the Confederate states, and that you will make an effort to shake off the revolting tyranny under which it is apparent to all you are yourselves groaning.

"J. A. EARLY,
"Major General, C. S. A."

—York Gazette.

**GENEALOGICAL NOTES AND QUERIES**


---

**Kreiner Family**

John Kreiner migrated from Lancaster to Franklin county about the year 1806. Jacob W. Hege, of Williamson, Franklin county, Pa., the secretary of the Kreiner Family Reunion desires to gain information about the brother of John Griner, Adam Griner and his descendants.
Reiff Family

Rev. David Reiff (Reiff) born in Lancaster county, Pa. When a young man moved to Adams county, Pa. In 1790 became a minister, was pastor at Reiff Mennonite meeting-house in Maryland. Had the following children, viz.: John, Abram, George, Samuel who went to Canada, Joseph, David, Isaac, Mary.

The following were daughters of Abraham and Barbara (Meyer) Reiff, viz.: Frances, Anna, Barbara, and Elizabeth. One of the daughters married a Hunsberger, and had a son Ulrich Hunsberger. Another, probably Elizabeth, married Michael Sentzenich, and had several children. All the above daughters of Abraham Reiff born prior to about 1735(?). Any information respecting the descendants of the above families with names and Post Office addresses of members of the families will be thankfully received.

Rev. A. J. FRETZ,
Oak Ridge, Passaic Co., N. J.

Ancestry of Abraham Dracksel Called For

Miss Emily Mellinger of Southern California, at present visiting at Mount Pleasant, Westmoreland county, Pa., writes as follows: ....

My great, great grandfather, Abraham Dracksel, was one of the early workers in the United Brethren church and a coworker with Otterbein and Newcomer and one of the first workers in this section of the country. I should like to get all the information I can as to his nationality. Some say he was Holland Dutch, others deny this. His home was in Lebanon county although I do not know whether he was born there. He came to Mount Pleasant about 1805 to settle and travelled all over this section many times before he began to preach. I have been told there are many of the same name living in Lebanon county; but the name has often been changed as Draksel, Drackesyl, Draxel, Troxel, Truxal.

I should like to know where Abraham Dracksel was born and what his wife’s maiden name was. Some have told me her name was Krider of the Lebanon Kriders, sometimes spelled Crider. I believe this is a mistake as John a son of Abraham married a Crider and she was my great grandmother. It is not at all likely that father and son would marry into the same family.

If any of our readers can give the desired information we shall be glad to hear from them.

Eberle and Bosler Families

(1) Johannes Eberly (Eberle), of Swiss origin, settled in the Pequea Valley, Lancaster county, Pennsylvania, in 1730. It does not appear that he ever removed therefrom, and the probability is that he never did. He came with his mother and five brothers. Wanted name of his wife and her parents. Also any information relative to the above John Eberle.

(2) Johannes Eberle, son of above, was born in Lancaster county in July 1755. He died April 6, 1823. His wife was Elizabeth Bricker, born June 1, 1759, died December 4, 1813. Wanted the names of the parents of Elizabeth Bricker.

(3) John Bosler, when a young man emigrated from Hanover, Germany, alone. He settled between Elizabeth-town and Maytown, Lancaster county, Penn., in 1761, and there married Miss Longenecker and had a large family. Wanted the names of parents of Miss Longenecker. Also any information relating to John Bosler.

(4) John Bosler, son of above married Catherine Gish, of Lancaster county, and removed to Cumberland county, settling in Silver Spring township in 1791. Wanted names of the parents of Catherine Gish.

(5) John Bosler, son of above was married twice, his first wife was a daughter of the Rev. Jacob Keller, and his second a daughter of George Webert.

Register's Office, Lancaster.


Will of Hans Reiff of Raffe (Rapho) township.

Children, Barbara, Ann, Henry, John, Abraham.

Brothers. Abraham, Jacob.

Will signed March 16, 1749-50.

Proved May 5, 1750.

John Jacob Reiff (Rife) Hempfield township

Book B., page 120.

Youngest daughter, Ester.

Son, John.

Will signed Jan. 4, 1756.

Proved Feb. 9, 1756.

Henry Reiff, Rapho township

Book B., page 85.

Wife, Frena Stoner, daughter of Christian Stoner.


Will signed Jan. 31, 1755.

Proved Mar. 25, 1755.

Isaac Reiff of Lacock township


Wife, Rebecca.

Will signed May 26, 1800.

Proved Mar. 6, 1801.

Abraham Reiff of Rapho township

Wife, Barbara Lehman.,

Children, Abraham, one posthumous child.

Will signed May 11, 1774.

Proved Oct. 15, 1774.

In German. Not recorded.

Abraham Reiff. Sr.,

Of Earl township

Book F, page 33.

Wife, name not given.

(6) Wanted parents of the above George Webert.

(7) George Webert above married Miss —— Miller. Wanted her name, and names of her parents.

K. E. BEARD,

No. 1 West Walton Place,

Chicago, Ill.

Daniel Wunderling Nead's Query

In reply the writer would say he has some additional information, but not as much as he would like to have.

Rev. John Caspar Stoever spells the family name of the Sicheles a half a dozen or more different ways, and the family themselves, as well as others, do not always spell it alike. Besides Sichele Stoever has Sichle, Sichele, Sichele, Sichel, Siechel, Sihele and Siehell and others have added Siechley and Sichley. Apparently Sichele is best authorized as it is not only the spelling given most frequently in the early records, but it is also that given by the writer's grandfather, who had received it from his grandmother, Christina Regina Sichele. In addition to this, these people were Wuartemburgers, "Schwobe," as the Pennsylvanians call them. It was evidently the diminutive—a little sickle, just as Oehrle is a little ear and Schnaebel a little bill (of a bird).

The data found in the Hill Church Record, in Stoever's Record and those derived from other sources, give the following:

John Albrecht Sichele, and wife

(1) Christina Regina—b. December 22, 1737; baptized February 6, 1738. Sp. John Bindnagel and his wife Regina. This is taken from Stoever's Record p. 21, as published by Dr. Schantz. A very careful examination of the original shows clearly that the entry there is John Abrecht Sichele or Sihell and not Schell, as given in the translation made by a very inexperienced hand. Dr. S. is not responsible for the mistake as he did not have the original but only a copy hastily made by rather incompetent hands. Unfortunately that copy is deposited in the archives and the mistakes, of which
there are quite a number, will be handed down. March 10, 1756 she was married to Johannes Oehrle. We take the date on the tombstone, as the copy in Stoever's Record must be a palpable mistake. His first wife had died less than six months before. March 10, 1755, as given there.

This family history is found in PENNA.-GERMAN, February, 1909.

(2) John Wunderling who married Mary Elizabeth Sichele, the second daughter, came to this country in the ship Duke of Wuertemburg, from Rotterdam, Capt. Montpelier, commander.

(3) Of John Deter, b. March 14, 1741 we have no further information.

(4) Daniel Wunderling who married Eva Barabara came to America September 26, 1753, in the ship Brothers, from Rotterdam, Capt. Mayo commanding. He landed at New York.

(5) Anna Catharine b. March 1, 1747 was married to George Petry (Peters), August 25, 1767. At first they resided at Lebanon, one of their descendants lived near Campbells-town, about 50 or 60 years ago. If not entirely mistaken Rev. Peters Lutheran pastor at Manheim from about 1870-1890 or 95, was one of them.

6) Anna Margaret, date of whose birth I do not know, was married to Christopher (Stoffel) Ernst August 7, 1768. They resided on the farm immediately east of John Early. They had a large family. Some of the sons and grandsons resided in the immediate vicinity of Palmyra and Hummelstown. Some are still found there. He was a soldier is the Revolutionary war, as was his nephew John Early, jr.

(7) John Jacob, b. November 22, 1755 married Susanna Muench (Minnig) February 8, 1777. After his nephew J. William Early, Esq. moved to Centre county he also moved thither. Himself and wife Susanna, with his sons Benjamin, Daniel and Jacob as well as a daughter Margaret are recorded as communicant members at the "Loop" as late as 1809. Afterwards he followed Wm. Early to Ohio. There, his wife having died he contracted a second marriage. One of his descendants, either a son by this second marriage, or a grandson, named Elias Sichley, served as an itinerant of the Evangelical Association, some time between 1835 and 1850.

(8) Albrecht, the date of whose birth is not given, but who may have been older than Joh. Jacob, m. Mary Priess or Preuss September 22, 1772. Have no other definite information concerning him. But if not misinformed he moved to Paxtang township and died there when still young and left no heirs.

J. W. EARLY.

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

MEANING OF NAMES

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

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

LEONHARD FELIX FULD

45. EILENBERGER

EILENBERGER is derived from EILEN which means to hurry and BERGER meaning a mountaineer.
The name therefore denotes a hurrying mountaineer,—that is, a strong vigorous mountaineer. In the case of a few families the name EILENBERGER is a corruption of EULENBERGER which means a resident of Owl Mountain.

46. GARNER

Garners are derived from the Middle English GARNER. French GREINER, Spanish GRANERO and Latin GRANARIA. It signifies literally a storer of grain or granary keeper. Figuratively however it came to denote one who stores up knowledge as grain is stored up,—that is, a wise man.

47. BREIDIGAM

BREIDIGAM is a corruption of BRAUTIGAM meaning a bridegroom. The German is BRAUTIGAM, the English BRIDEGROOM, the Middle English BRIDGEME, the Anglo Saxon BRYGUMA, the Old Saxon BRUDIGUMO, the Dutch BRUIDE-GOM, the Old High German BRUTIGOMS, the Middle High German BRUTEGOME and the Swedish BRUDUGUM. The surname denotes either a newly married man or a man about to be married. This surname undoubtedly came into use because of the necessity of a second appellative where two persons bearing the same baptismal name resided in close proximity to each other. This surname is found in every language.

48. REBERT

There is a possibility that this surname may be derived from REUBEN which is a compound of REU meaning to see and BEN a son. The name REUBEN is an expletive denoting the joy of the father at the birth of a son. "Behold a son, my first born."

It is much more likely however, that REBERT is a corruption of ROBERT. ROBERT is a corruption of RATHBERT, a compound composed of RATH meaning counsel and BE-RAHT ready. The surname ROBERT is an old Germanic name signifying ready in counsel, wise and famous counsellor. In a very few cases ROBERT was applied to a man with red hair.

What Is a Turner,

The following is submitted as a translation of the question in our last issue (page 339). Was ist ein Turner. We invite other translations.

A Turner (Gymnast) is a Gymnasiunward walking, therscuffling, legstrecthing, armextending, drilltaking, muchlaughing, paymenthataging, ooflimping, maiden attracting, with apparatus performing, in drinkingplace going, unsteady standing, muchbeer drinking, latelounging, hynmsing, high and wide jumping, in gymshowalking, slouchhatbuying, greywearig, widely scattered individual.

Pennsylvania's Witchcraft Trial

Pennsylvania has had but one trial for Witchcraft. It took place as early as December 27, 1683, before the Council. Only one of two old women, both of them Swedes, seems to have been tried. She was Margaret Mattson, who lived near Crum Creek, in Ridley township and who long survived in local legend as the "Witch of Ridley Creek." Tradition has, says Mrs. Gummere, that William Penn, who presided at the trial, said to her: "Art thou a witch? Hast thou ridden through the air on a broomstick?"

When the poor, confused creature answered "Yes," he said she had a perfect right to ride upon a broomstick, that he knew no law whatever against it, and promptly ordered her discharge. And this was the first and last trial for witchcraft before a Pennsylvania court.


Ashamed of German Ancestry

A descendant of English immigrants in submitting data about this year's
family reunion used the following language:

"P. S. It may be interesting to you to know that while we are of English descent yet by inter-marriage with the Germans the descendants in this state have nearly lost their English identity and have been absorbed by the German, a fact of which we are by no means ashamed, but on the other hand are very proud of.

J. C. C."

By way of contrast we give also the words of a subscriber in Florida:

"I am sorry to say that I have met some descendants of the early Germans of Penna. who appeared to be ashamed of their ancestry.

E. G. R."

"John Horner His Book—1786"

Abraham Bowser, May 16, 2 days grubing ............. 5s od
Abraham Bowser June 12, 1787 1 day chopping timber.... 2s 6d
Abraham Bowser, June 14, 1787 1 day malling of rayls.... 2s 6d
Henry Devolt, May 10, 1791 1 qt. Whiskey for 1 bu. Ry.
Henry Devolt, Oct. 24, 1791, 20 Bunds Ry Straw........ 1s 8d
Henry Miller, July 10, 1788 1 Day's Reaping ............ 2s 6d
George Wimer, 1802 Jan. 20 page 57 was paid 3s for two girls one Day Swingling fax."

The above extracts were made from an old ledger kept by John Horner, Johnstown, Pa., in connection with his mill and store at that place, and the well preserved book was loaned to me by Mr. Emmett Horner, of Johnstown, Pa.—a descendant. The names may prove of interest to some readers of THE PENNSYLVANIA-GERMAN.

G. M. BRUMBAUGH, M. D.
Washington, D. C., June 7, 1910.

An Indian Tradition

Mr. A. E. Bachert, of Tyrone, Pa., relates a grandfather's Indian tradition in these words:

"There is a tradition which my grandfather gave me with a great show of secrecy. It was to the effect that one of our early forefathers in America, presumably the Immigrant Ancestor, married a Delaware Indian woman, (Lenni-Lenape). I remember distinctly that he said the emblem or totem of the tribe she was a member of was a turtle or tortoise, and he on several occasions showed me a representation of a miniature tattoo mark of this animal on his left breast. I was his favorite grandson and he often said: "Try to remember these things, because I have not told my own sons about them, and somehow I feel that you will some day make good use of this information," etc.

Lately I have told this Indian tradition to some of the other scions of the family. Most of them want me to "forget it"; seem to think it a stigma, and say it was merely a vagary of my own or my grandfather's conception. I DON'T, and so many of the traits of some of the members of my family are Indian traits that I feel like giving due credence to my grandfather's story. What say you?"

Genealogical and Biographical Annals of Northumberland County, Pa.

J. L. Lloyd and Co., Publishers, Reading, Pa., are at work on a book with this title concerning which we quote the following words from a circular: "Northumberland County is exceedingly rich in personal family history, and none in Pennsylvania is more worthy of an accurate and reliable account of its founders, together with its representative men and families, who aided and became notable with its development.

"No section is more replete with interesting historical and traditional facts than Northumberland, and careful research should reveal a pretty, unrecorded story, telling of those who are, and were distinguished. In 1772 Northumberland County was organized, embracing the fairest and most
picturesque region of central Pennsylvania, and originally of so vast an area, that from it were carved twenty-six counties, who have never brought dishonor upon the parent.

"Northumberland can boast of being the birth-place of many men whose lives and deeds have illumined the pages of history. Among them were Hon. James Pollack, who served as Governor of Pennsylvania previous to the Civil War, afterwards Director of the Mint, and known throughout the land as the father of the motto: "In God We Trust," it being upon his suggestion that Congress passed a resolution adopting the use of the words on the various United States coins. The first United States Senator from Pennsylvania, William Maclay, was a native of the County. Dr. Joseph Priestly, a noted scientist who greatly benefitted the world by his discovery of oxygen, made his home here. Col. William Plunkett, a son by adoption, was the first President Judge of the County. Col. William Clapham, built the frontier fort, Augusta, at Sunbury, in 1756. Andrew Straub was the founder of the town of Milton. The six famous Brady brothers, Indian fighters and scouts, lived and died here, and Shikellimy, an Oneida Chief, who conveyed much land to William Penn, and was afterwards converted to Christianity by the Moravians, is a figure of much historical interest."

What is a German-American?

The Emperor of Germany once asked the question, "What is a German-American?" He is reported to have said, "I know what Germans are, and I know what Americans are, but what am I to understand by a German-American?" Dr. J. L. Neve gives an admirable answer to the Emperor's question. The fact that Prof. Neve is a born German and a long time citizen of this country, who has made a careful study of our church and its work in this land specially qualifies him to give an answer to the above question. This is what he says:

"The German-American has chosen this republic for his country. In a solemn moment, when he decided to become an American citizen, he fore- swore all allegiance to the German Emperor and to the interests of the fatherland. It meant that, even in a case where his former country should wrong America, he would say with Carl Schurz:—'The enemies of America shall be my enemies.' But, notwithstanding the loyalty to his adopted country, so beautifully tested in America's crises under Washington and Lincoln, the true and the ideal German-American will try to preserve what is good in the character of the nation from which he has sprung. There are German faults, and they should be given up as fast as possible. But German depth of thought, thoroughness in research, consistency in dealing with problems, emphasis of truth before policy, perseverance in accomplishing a task, dignity in public affairs, discipline, honesty in transactions, fidelity to friends, tenderness of family relations, reverence for age, such and other traits are things of which, if he be true to the character of his ancestry, make him appear, on many occasions, as peculiar, as not genuinely American, as German."

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

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

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### A Correction
In June issue p. 335, column 2, line 5, insert not before Moravian.

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### Our Round Table
We repeat in this issue the questions and requests which appeared in the May issue. If you have not taken them up one by one and wherever possible tried to answer them kindly do so now. To you the replies may seem unimportant; to the magazine itself they are very valuable. Do not forget or postpone the replies; we want to hear from you now.

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### Family Reunions
July and August are the great Family Reunion months. We are preparing a list of such meetings to appear in the August issue. If you are connected with any association yourself, send us name of secretary of association to enable us to get data about this year's meeting. Do this at once.
SUBSCRIPTIONS HAVE BEEN PAID by the persons named, to and including the month of the year given—"12—10" signifying December, 1910.

PENNA.
W L Hartman—6—10
Mrs Rebecca Dotterer—6—10
A S Schopp—12—10
Francis Schwartz—8—11
E F Gehrig—3—11
H W Ehrlich—5—10
A C Oberholzer—12—10
E R Deatrick—12—10
M Grossman—12—10
J E Dubois—12—10
H G Allebach—12—10
H C Salem—6—10
J H Boltz—12—10
W K Nauss—6—10
H C Smith—1—10
P S Schelly—12—10
P P Summer—5—10
J S Herbeni—12—10
A J Gayman—12—10
H K Kriebel—6—10
G K Krieman—12—10
S A D. Barr—6—10
O H Brobst—5—11
H E Gehman—12—10
F P Faust—5—11
P P Hansen—3—11
E E wuester—6—10
S I Knaess—12—10
H A Hasty—12—10
H H Sheip—12—10
H L Zimmerman—4—11
Mayme Cressman—12—10
J A Tredler—1—11
Moravian Archives—12—10
C A Wolfe—12—10
E E Schulte—5—11
Henry Kriebel—7—10
J D Zwyer—7—10
R A Weidell—7—10
F M Freed—7—10
A P Bachman—3—11
H W Scholl—12—10
G H Haines—6—10
Ira H Landis—7—10
J C Barlett—12—10
F E Scherer—9—11
C A Richards—6—10
Frank Huth—4—11
J Hartman—9—10
J M Grieder—9—10
F G Neweyer—9—10
T A Siegfried—9—10
J D Hoffman—9—10
Mark Reif—4—11
T K Horne—2—10
H T Craig—4—11
J J Cross—12—10
Thomas Kern—3—11
H R Fehr—12—10
H E Gerhart—6—10
J W Haines—12—10
G A Schnellebi—4—11
J Bohler—6—10
C H Kiester—5—11
S P Glattfelder—3—11
W L Meckstroth—2—11
H R Reddy—4—11
C F Moser—4—11
F Kocher—12—10
J G Kerschner—12—10
Sarah S Kistler—12—10
M Sahn—9—10
G W Shoemaker—12—10
J L Lemberger—12—10
B F Kuhns—8—10
P B Schadt—8—10
J W Ziegensue—6—10
W Arlough—4—11
J Albert Barton—8—10
Charles B Laux—12—10
J J Jentz—12—10
H M Schell—12—10
J W Faust—12—10
Sallie A Faust—1—11
J S Neiser—8—10
R W Leibert—5—11
J D Souder—12—10
A P Kemp—3—11
S C Stiegler—12—10
Mrs Daubman—6—10
Henry D. Horning—11—11
Mrs M Luttrell—7—10
M S Hess—12—10
G Ziegler—12—10
H S Bieler—6—10
Mrs H C Taylor—12—10
H I Clymer—8—10
J H Rouns—4—11
W S Oberholtzer—12—10
E G Zienowe—6—11
S B Miller—5—11
A H Wright—5—10
W L Tressell—1—11
J J Hauser—3—11
C H Williston—12—10
Austin Boyer—12—10
B F Bilich—12—10
J H DeLong—6—11
Martin Collin—12—10
A Biwer—12—10
F J Cochrane—12—10
W C Meester—4—11
W Steark—12—10
G A Huyler—2—15
W G Marquard—12—10
E J Ackerman—4—11
D M Barre—4—11
A Lebach—12—10
J A Hazel—12—10
C W Wolfertz—6—10
Clara Buller—12—10
W J Bobst—12—10
R S Kistler—12—10
A K Krauss—12—10
H H Knue—12—10
E W Rex—6—10
O C Kecher—3—11
J W Lawansch—12—10
Emily Melinger—5—11
O W Himbach—4—11
M L Hendrick—5—11
Amelien Gross—3—11
J J John—12—10
S Forry Laucks—12—10
P W Leit—12—10
Mrs Hausenmeier—4—11
A Oswald—5—11
E G Kriebel—3—11
J J Rohr—12—10
S P Hiest—12—10
W D DeLong—4—11
Caleb J Bieber—12—10
H E Butz—12—10
Mary Heilman—6—10
L E Creitz—12—10
C Roosinger—5—11
G Steinman—3—11
C Christenson—6—11
F Funk—6—11
J L Endy—6—11
W S Bauer—3—11
M Hartman—12—10
C E Beckel—6—11
M P Seipe—5—11
Edwin Charles—12—11
C K Meester—6—10
H W Souder—12—10
ILLINOIS
C T Schmidt—3—11
Austin Bierbower—12—10
NEW JERSEY
J W Bobb—12—10
H W Dorward—11—11
J H Stetson—4—11
WASHINGTON
S K Yeakel—12—10
CONNECTICUT
E M Huntzinger—2—11
M A Schaffer—4—11
NEW JERSEY
A L Williston—12—10
MINNESOTA
J H Sandt—12—10
J W C Hulker—4—11
IOWA
P M Musser—4—11
COLORADO
F Yeakel—5—11
FLORIDA
E Godfrey Reher—6—11
NEW YORK
S B Heckman—12—10
T O'Connor Scoane—12—10
T R Getz—12—10
R B Retz—12—10
E A Leouns—12—10
VIRGINIA
Abielson Koiner—12—10
L H Gehman—6—11
H M Hays—5—11
CALIF.
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MASS.
E Ellenberger—3—11
O C Faust—3—10
HONOLULU
H C Mohr—12—10
DIST. OF COLUMBIA
H C Beckel—3—11
J S Diller—6—11
To June 18, 1910.
SPECIAL NOTICES

Subscription Price To Be Raised

The subscription price of The Pennsylvania German after October 1, 1910 will be $2.00 per year, payable in advance. $7.00 a four year subscription, payable in advance.

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Beginning with the October issue, The Pennsylvania-German will be sent only to those who have either paid their subscriptions in advance or promised to pay them within ninety days.

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Communications are respectfully and urgently invited from subscribers in answer to questions and requests on colored slips in this issue. Kindly fill out as many blanks as possible and let us have your replies without delay. This is very important.

Just One

The following letter dated June 25, coming from the proprietor of a wholesale furniture house in Columbus, Ohio, is self-explanatory.

"DEAR SIR,—

Prof.—— , one of the teachers in the school of which I have been a trustee for 20 years, handed me a copy of your publication. I confess I am very much interested, inasmuch as I am a thorough-bred Penn. German. Of course I know the language is only a dialect, but I could speak nothing else until I was 8 years old and in our family heard nothing else until I was 19 years old. You will not wonder that my heart feels light when I can get hold of my mother's dialect in such a form as "Harbaugh's Heemweh"—"Des Alt Schulhaus an der Krick" and in your March copy "Tsua Klana Schu." Find enclosed check for $1.50 for which send magazine regularly to above address. I wish you all the good luck you can have."

If each subscriber would resolutely determine to show the magazine to his friends, and get at least one subscriber a month, the editor would get many letters like the above, the subscription list would grow by leaps and jumps and the value of the magazine would in every respect be greatly enhanced. As an experiment will you not resolve to get One New Subscriber in July? Easy as rolling off a log. Try it?

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Daniel Drawbaugh, the Mechanic and Inventor
By Dr. I. H. Betz, York, Pa.

ANIEL Drawbaugh, an inventor of note, was born at what is known as Eberly's Mills in Cumberland county, Pa., in 1827 of Pennsylvania German parents. His father was a blacksmith who followed his business without any particular note. Daniel is now eighty-three years of age and has pursued the work of an inventor during a long life. A discoverer is one who searches and finds what existed before. An inventor is one who from conceptions constructs that which had no previous existence. The work of the discoverer may be attended by much personal hardship. The life of the inventor may not only be attended by hardship but also with disappointment, want and penury. In fact he may end his days in the almshouse dependent upon others.

When Daniel was a young man his father went West and left him in charge of the shop. His work consisted of blacksmithing, wheelwrighting, painting, and shoeing horses. He was the sole mechanic of the neighborhood and became a general utility man in that region. From working he took to thinking about things. Long before this he began to contrive things of the small pieces of iron and fallings off the anvil; he also made trees and carts for cobblers.

He attended the common schools which he later on the witness stand alleged were very common when he was a boy. What he learned there was of the most rudimentary character. It would be interesting to trace Daniel Drawbaugh's ancestry were this possible. A chart embracing ten generations might throw some light upon the subject in question. If this failed then we must conclude that his career was the outcome of spontaneous variation whatever may be the cause of that phenomenon.

Eberly's Mills is a small hamlet about three miles southwest of Harrisburg. It is built towards the south side of the Cumberland valley which here reaches its narrowest point. It is surrounded by a good farming country peopled by Pennsylvania Germans who have been working their way up the valley for more than a century. The little hamlet appeared commonplace especially in earlier times. There was a store, a blacksmith shop, a cooper shop and the abodes of several laborers who worked around with the farmers. A certain party once started up a small tavern and also carried on butchering. The village store served as a sort of club house to spend the long evenings in winter and on Saturday nights in summer. Crowds would flock to this rendezvous and after indulging in ice cream would wend their several ways to near or distant points. Eberly's Mills had in addition two mills and a machine shop erected in 1866. It was also noted for its gun shop, the father of the subject of our sketch being a noted gunsmith. Young Dan Drawbaugh at the age of fourteen made a gun, in which he showed his ingenuity by making it along new and original lines.

This was the place to get the news, whether from the weekly mail, through the postoffice or from the general gossip which was retailed on these occasions. The community contained a mill property from which it received its name and was also for this reason known as Milltown. The nearest railroad station was White Hill on the Cumberland Valley Railroad about a mile distant. Latterly the Philadelphia and Reading Railroad has been built still nearer and a station named Camp Hill has been established.

Close by the grist mill there was an old clover and corn mill and this was used by Drawbaugh for mending
clocks and tools. When he was not doing work of this character he was meditating or working upon inventions of some kind. Men of this character who work upon inventions day after day and lie awake at nights are severely criticised by their friends and others. In many cases their families suffer from their shortcomings.

His brother John, commonly known as "Squire" Drawbaugh, nearby, often remonstrated with Daniel about these shortcomings. He says:

"When I first discovered that he was working on this talking-machine as it was then called I accused Daniel quite severely of wasting his time on foolish inventions. I told him they would amount to nothing and that he had a large family and that he should turn his attention to something that would support it better than by working at these foolish things; and that it would amount to nothing in the end and that he was an extraordinary good mechanic and that the people knew him to be that; and that he could get employment readily and could make a good living for his family."

There is no use in that kind of talk to a man who has the inventive turn of mind. Once it enters into his make-up not all the exorcism in the world could expel it. His wife was more immediately practical and the care of the children and the household devolved upon her entirely. They had a home but she would not have it sold unless the proceeds were invested in another. In this she was prudent and far-seeing. One man who later gave testimony in the noted telephone trial says he heard her say: "Dan is at that old shop fooling his time away, while the family hardly knows how to get anything to eat." She also told him "that she smashed up a lot of photogaphing and other things about the house to stop Dan from fooling with them."

The great telephone case which began in 1881 and terminated in 1888 was a memorable event. Drawbaugh was on the witness stand nearly a whole winter at Philadelphia. Hundreds of witnesses were there from Drawbaugh's neighborhood. The testimony covers 7000 pages. James Patton confessed to wading through 30,000 pages of testimony in the Sewing Machine Controversy in which Elias Howe was the storm centre. This he did for the purpose of writing the story of the sewing machine.

This testimony relating to the telephone went largely into the personal history of Drawbaugh and everything relating to him from every point of view. The reason for this we shall see later. About one of the first things that may be noted is an autobiography by Drawbaugh that was published as an appendix in a Cumberland county history of 1879. The defense denied that this sketch was Drawbaugh's work although they did not call him on the stand for that purpose but Judge Wallace concluded he was virtually its author. It was claimed that Drawbaugh had paid ten dollars for it, furnishing the manuscript himself. It was claimed that he employed a school teacher to write the account, afterwards rewriting it with his own hand. The sketch is in part as follows. The copy possessed by the writer does not contain this sketch. It may have been omitted from some copies of the edition. The copy before the court contained it however. The sketch in part reads as follows:

"Daniel Drawbaugh one of the greatest inventive geniuses of this age (so prolific of great men) is the subject of this sketch. Daniel Drawbaugh was born in the year — in the quiet, secluded village of Mill-town, three miles southwest of Harrisburg, where he has spent the greater part of an active life conceiving and producing as a result of the conceptions of an unusually fertile brain a score of useful inventions, machines and devices. It appears by an examination of a list of his inventions that the manufacturing interests of the place in his boyhood days gave direction to his thoughts and incentive to his actions."

He proceeds to enumerate a list of his inventions as follows:

"His first invention was an automatic sawing machine; then a number of machines used in wagon making; then a machine for boring spoke tenons; then a machine for sawing tenons; a barrel stave jointing machine patented in 1851. This
machine was pretty generally introduced and its merits appreciated. An automatic grinding machine was next invented to meet a demand created by the introduction of the jointer; then followed several machines for making stave headings and shingles all of which were patented in 1855; after which machines for rounding, heading, crossing, dressing and finishing the outside of barrels were invented. These were again followed by a device for running mill stones, one for dressing mill stones, a device for elevating grain in mills. He then invented and patented four improvements in nail plate feeding; next a tack machine and a new design in tacks. Photography next engaged his attention. He fitted himself for action in this field by manufacturing his own camera, ground and fitted acromatic lenses for camera, prepared the necessary chemicals and improved the process for enlarging pictures. Next electricity and electrical machinery attracted his attention and an electric machine was produced throwing out of consideration the galvanic battery and electric pile; then a machine for alphabetic telegraphing; then the justly celebrated electric clock and the machinery necessary for its construction and several kinds of telephones, one of which is operated by battery and another by induction.

He concludes as follows:

"It will be seen from the foregoing that Mr. Drawbaugh has penetrated vast fields of search for information and with what success we leave it to the readers to determine. We are proud to own Mr. Drawbaugh as a citizen of our township and deem him worthy of a position at the head list of our prominent men and are happy to accord him that position."

This sketch don't sound like an autobiography and whether it had the sanction of Drawbaugh it undoubtedly was written by other hands. Drawbaugh being an uneducated man probably let it pass notwithstanding its tone would convict him of egotism and boasting. The enumeration of his inventions is doubtless correct which were after all the chief things in the mind of Drawbaugh. All things considered the autobiography would only show that Drawbaugh's inventive talent was all right but that his education with the pen was woefully deficient or rather that his judgment in this direction was at fault.

But let that pass. It is said that Drawbaugh has 125 patents credited to himself besides many others which have been unpatented. amounting in all it is claimed to five hundred. His neighbors assert that if he is comparatively unknown and does not rank as an inventor with Morse, Edison, Bell, Marconi and Wright it is because of lack of business talent and judgment and that he has permitted his treasures to get away from him without any financial return. Outside of the telephone his most noted invention that brought him before the public was the so called electric or magnetic clock. This clock was installed in St. John's Evangelical Lutheran church, Shiremanstown, where we saw it in 1878. He sold it to a company organized for its manufacture receiving less than $500 for it and a share of the prospective profits in return. One of the notices in the local papers of the time read as follows:

Daniel Drawbaugh of Eberly's Mills has invented a clock that just suits the "Lower End" of the county as it requires no winding up, the motive power being a very small wire running into the cellar which is connected with a small magnet between the arms of the pendulum. He has one of these clocks in his shop that has been running continuously for two years and unless some temporal or spiritual powers get up a corner in electricity it is bound to keep running until the wheels are worn out. He has also invented a compensating pendulum which is not affected by extremes of heat and cold and the clock being very simple in its construction is bound to keep the most perfect time. Dan has invented many things both useful and ornamental, but he cries "Eureka" over the clock and it will richly reward both the curious and the practical to go to his shop and see it in motion. Another thing that will surprise them is to see the quality of the work done. The cases are covered and finished in the best style and the work is all done by himself. This is the nearest approach to perpetual motion that has been affected yet, and there is no nonsense about it."

The original clock is silently keeping time in the rickety old shop. Last winter its owner on account of his physical condition during four months could not go to his place of daily toil but his faithful timepiece through all
the changes of temperature lost only two minutes.

Of Daniel Drawbaugh as a man those who know him speak with the highest respect. To the stranger who may pass him on the highway he appears inconspicuous. No stranger would for a moment take him for a man of the ingenuity he is reputed to have. He is a man of plain exterior and his form is bent from age and the application and pursuit of his work. He is ever genial and blithesome and is constantly humming in connection with thinking over the thousand and one things that float through the creative mind.

(In illustration of Drawbaugh’s memory we may note an incident he related which took place when he was only four years old. In stopping to see whether the wooden lathe on which he was boring a gun barrel was bending or not, a gunsmith with long hair got too near the machinery. The result was that the hair were twisted out by their roots, leaving a cursing, scalped “Dutch” gunmaker with freely bleeding head. The bloody head, the curses are vividly recalled. As a boy he was very fond of drawing. One evening at home in school time he copied a cheap lithograph print which he completed in the school the next day. The teacher who caught him with the “goods” on his possession, gave him a licking for lying by claiming he had made the picture when he [the teacher] knew little Danny could not do such work.—Editor.)

His habits are simple and temperate. His meals are frugal and his evening meal is bread and a cup of coffee of which he is very fond and carries with him for his dinner. He is a good, sound sleeper and retires early. He is an early riser. He formerly lived at Eberly’s Mills but later removed his residence to Camp Hill about a mile and a half distant. At six o’clock in the morning he might be found on the road to his shop at Eberly’s Mills at which he remained until late in the evening being busily engaged in working out his numerous ideas. He thus walked three miles daily. At 83 years this is becoming too strenuous for him. He has now removed his shop to Camp Hill also.

(We called at the home of Mr. Drawbaugh, 730 A.M., July 15, 1910, the day he entered his 84th year, in the expectation of meeting him there before his starting on the daily trip to the shop. But, alas, we were caught napping and the veteran inventor had gone the well-beaten path with dinner basket to the historic building by the murmuring run in the valley and we could but follow his early morning walk.—Editor.)

He is known by every man, woman and child in the surrounding country who greet him cordially and familiarly. He is a temperate man and it is in evidence that he was almost strictly so. He seems to be a good-humored man, hard-working, sober and industrious. He is intelligent as regards his line of work. He makes no pretensions to literary acquirements which becomes speedily evident to the interviewer. Like many other geniuses he lacks acquisitiveness and was it would seem to be ever afflicted with hard-up-iti-ive-ness. What brought him into the limelight of publicity was his application and grant of a patent for his original telephone on which he claimed to have occupied 11 years. This patent was granted in 1880. Several companies were formed and Drawbaugh entertained the hope that the Golden Age had at last dawned upon him. Alexander Graham Bell contested his claim of priority. Bell had his telephone patented in 1876. Many will still recall that Bell exhibited the working of his instrument in Machinery Hall at the Centennial Exposition in Philadelphia on that memorable hot Sunday on July 9th, 1876. The Emperor Dom Pedro of Brazil and Sir William Thompson, later Lord Kelvin, were present. They were both enthusiastic in praise of the
developments that were made by this exhibition. The telephone was now an assured success. Of course minor improvements were made by others. Mr. Bell was a Scotchman from Edinburgh, but after coming to America he became naturalized. He had been a teacher of deaf mutes. His work was now done and his fame assured. A corporation was formed to manage and develop the business founded upon the patent. Lawyers were employed to defend and others were engaged to pick a flaw in it if any might be found. A great corporation was organized, known as the Bell Telephone Company with large capital to back its claims. In 1879 the Peoples Telephone Company bought up the claim of Drawbaugh's telephone. They claimed that Drawbaugh had made the invention of the telephone as early as 1874 but it was not heard by the world, at large until 1879.

Drawbaugh made telephone experiments as early as 1866, following out suggestions thrown out in public through lectures and privately to Mr. D. by Professor Heiges.

The Bell Company at once contested the claim that Drawbaugh was the original inventor of the telephone. Both parties were armed for the fray and no means were spared to make a fight to the bitter end. That Drawbaugh should have delayed for a period of six years, from 1874-1880, before applying for a patent was a tremendous obstacle in his way and led to hundreds of his neighbors being called to Philadelphia to give testimony in favor of his claims. In behalf of this neglect the Peoples Telephone Company made the claim that he labored amidst the most abject poverty. The Bell Telephone Company denied this claim and sought through witnesses from the community to prove that he was possessed of ample means and through this and other points tried to show that the reason he did not take out a patent in 1874 and anticipate Bell who took his out in 1876 was because he had not at that time perfected his instrument.

The testimony given on this famous trial by many of the residents of the community was quaint and curious. This especially related to the surroundings of Daniel Drawbaugh and the community about him. One witness declared there was no carpenter, no shoemaker there but "a good many cobbled around a little." Another declared while they had no postoffice they got their mail notwithstanding every day by "foot power" of which he himself had been "honored with the mail messengership." Another declared that Abner Wilson

"Had store there for a while but having a keg of powder too near the fire blew him up or the goods. Some lit and some did not: some burnt up before they lit. It so completely busted the shell of the house in which it was that he left and never returned. After which perhaps a year a new shell was prepared to keep store in which Jeremiah Fry kept some few articles. That is all I recollect of the store business at Eberly's Mills."

Another declared

"On Saturdays especially we boys and a party that usually congregated in there often enjoyed a game of seven up and it is on record that once a turkey shoot was 'played off' at the same resort."

While the evidence on the trial took decided turns at times it was shown that Drawbaugh received a few considerable sums. In 1867 and 1869 he was paid $5000 by the Drawbaugh Pump Company for his faucet invention. In 1869 he received $1000 for another faucet contrivance; this sum however he applied to the purchase of a house and lot for his father. Of the $5000 he invested $2000 in real estate and lost $400 in apple speculation. Between 1867 and 1873 he paid $1200 to the Drawbaugh Manufacturing Company for assessments on stock held by him.

In July 1873 he received $425 in cash from the company on its winding up and in April 1878 he was paid less than $500 for the electric clock. If his expenditures be deducted from the re-
ceipts he would have a balance of $2325 left in 10 years. But in the meantime he had his family to support, but the balance was in addition to his wages as a mechanic. He paid no rent and received $110 yearly from a tenant.

Some of the stories in evidence in the report are pathetic. One of his nephews testified as follows:

"He buried two children I think in one day or near; and for a long time he had a daughter living a living skeleton. I never heard of any person so light as she was. He had another daughter who might be called an invalid as she was subject to spasms. She told me they were getting her a great deal of medicine from New York and it was doing her a great deal of good and it was very expensive and she wanted some more but they had not the money to get it. Dan told me this too."

It must be remembered that the object of these witnesses of the Peoples or Drawbaugh Company was to represent him as reduced to the lowest possible state of penury; but it is possible that the facts they related were substantially true. Judgments against him were frequently recorded in the local courts; his taxes were in arrears and he was sometimes hard pressed for a dollar.

A very respectable farmer testified:

"That Dan came to his place when the funeral of his father was to take place at Newville up the Cumberland valley about twenty-five miles away by rail. He wanted to know whether I would give him money enough to pay his way. I then asked him whether he was going alone. He said his wife should go but he was afraid he could not get money for them both. I asked him about the children. He said they had not got the clothes. I then asked him how much the fare would be to Newville and he thought about ninety cents one way. Then I asked him whether he thought five dollars would be enough. He said he thought it would. I gave it to him and he gave me a due bill and promised that he would pay it in a short time. He never paid it in money. He spoke of it at different times and said he was ashamed that he could not pay me but that he would pay it before long. I don't think he ever gave full value for it; he filed my saws several times and done me favors in that way."

Some evidence also was given showing that he applied to others to assist him with money in obtaining a patent, but it was maintained that the evidence was not conclusive on this crucial point. The theory was that Drawbaugh knew the value of his invention and that poverty alone stood in the way of his turning it to account. This degree of poverty in the eyes of the court was not established by the witnesses and although his reputation as an inventor stood high in the community and a great deal of money had been expended in manufacturing his other contrivances not a cent was devoted to the telephone. The assertion was that the telephone came full fledged from his own unaided brain. It was also maintained that he invented the microphone and the carbon transmitter. Before Bell's day it was maintained that he had accomplished what Bell had done but what Blake and Edison subsequently achieved.

(Drawbaugh claims that there were at least 40 persons who promised to give financial aid as soon as the invention was made practical—meaning thereby that the sounds conveyed by telephone should be audible over large rooms. They could hear by holding the receiver to the ear in the familiar way but this was deemed inefficient.—Editor)

The Bell people tried to prove that there were various ways in which he might have raised the thirty-five to fifty dollars for a patent on his telephone had he been so disposed. That he did not they claimed showed that he had not invented it previously to the time. Bell invented his in 1876. A man who had dealings with him testified that he had annual settlements with him from 1869 to 1876 and at the end of every year the balance was always in Drawbaugh's favor sometimes to the extent of fifty dollars.

A lumber firm which dissolved in 1877 owed him seventy-seven dollars. But it was testified also that while poor his honesty and credit was good. One man testified that while Drawbaugh was poor and was in debt to
him at one time that he had much difficulty in obtaining payment from him. He was asked the question, "How did he come to owe you the money." He replied that he came to him one day in the field where he was plowing and said he wanted twenty dollars and he pulled it out of his pocket and gave it to him. Of the $425 which he received July 1, 1873, $300 was immediately applied to the payment of a lien on his house.

However Drawbaugh and the Peoples Company asserted he had in his shop an invention which he knew was capable of making him the richest man in Cumberland valley. The Bell Company maintained with great force that the money he received time and again would have been amply sufficient to have procured him a patent had his invention been real.

In 1873 he had removed from Milltown to Mechanicsburg and back again during the year. It was testified that it required twelve to fourteen horses to haul his goods and chattels. It was claimed that his house was well furnished but he was often in want of ready money. It was alleged that he was shiftless, improvident and always in debt. It was not alleged that he was dishonest. Men of Mr. Drawbaugh's stamp as a rule are often poor business men. They may be excellent in all other relations of life, but are ever on the rugged edge of poverty. Of course the Bell Company tried to show that Drawbaugh would not have delayed patenting his telephone if he had really invented it fully and completely. They also tried to show that his poverty did not stand in the way. They also tried to show that he was ignorant and a vain boasting trickster.

On the other hand Drawbaugh tried to show by hundreds of witnesses that he had a talking telephone before Bell patented his invention. He also called witnesses to show his abject poverty which he claimed was the sole reason that he did not apply for a patent when he claimed he had invented a complete working instrument. His supporters showed his improvidence and shiftlessness and his general neglect of his important interests at stake. The famous hydraulic ram that Drawbaugh constructed for a man at Marysville became a thorough bone of contention. It seems the man who ordered it claimed he was only on one occasion in the clover mill at Eberly's Mills and on that occasion it was in May or June 1874. He was sure of his date he said, but the Bell people brought evidence to prove that the ram was not purchased till 1878.

Seventy-five persons were examined by both sides on this point, all the neighbors for miles around being called into court on this collateral point. "The ram and telephone" said one witness from Marysville, "is about all that is talked of up there now." Other witnesses were brought from the West and one was brought from Dakota to testify that he saw the said hydraulic ram on the farm on a Sunday afternoon in 1876 when he took a walk with a friend. He knew that it was 1876 because he was married in 1877, and that the subject of conversation between himself and his friend on this particular Sunday was the cost of washing whereas after his marriage that topic ceased to have in his eyes any practical interest. In fact so much interest did the ram create in the minds of the public that the telephone had passed out of sight. To every proposition proved by one side there was an answer from the other. Photographs of the places on the farm were taken and exhibited to prove the incorrectness of some of the testimony.

The pastor of the owner of the ram testified that he never saw it on the premises prior to 1878. It appeared on cross examination that his visits were confined to the parlor and that inasmuch that he did not see what was at the rear of the house or premises there might have been a number of rams there for aught that he knew.

So the dispute went on and remained undecided. It is not mentioned in Chief Justice Waite's opinion and
it was considered doubtful if the Supreme Court weighed the evidence in regard to it and also doubtful if they read it through. On fact however was clearly established by this episode, namely the extreme fallibility of human testimony; and the same remark might be applied generally to the seven thousand printed pages which constituted the evidence in the suit. One of the judges remarked "where such a chaos of oral testimony exists it is usually found that the judgment is convinced by a few leading facts and indicia (by which he referred to Drawbaugh's conduct) outlined so clearly that they cannot be obscured by prevarication or the aberrations of memory. Such facts and indicia are found here and they are so persuasive and cogent that the testimony of a myriad of witnesses cannot prevail against them. The Supreme Court looked at the matter from substantially the same point of view. The opinion said:

"We don't doubt that Drawbaugh may have conceived the idea that speech could be transmitted to a distance by means of electricity and have experimented upon that subject. But to hold that he discovered the art of doing it before Bell did would be to construe testimony without regard to the ordinary laws that govern human conduct."

An eminent critic maintains that

"This conclusion is just and reasonable and yet it might not have been reached so easily a hundred years ago. During the present century the value of human testimony has been examined as it has never been before and its estimation has sunk not a little. Historical researches and historical criticism have both contributed to this result. At the same time the uniformity of human conduct has been observed and ascertained to a degree not imagined hitherto and this tends to impair the force of cumulative testimony. It is less difficult now than formerly to perceive that where one witness has fallen into error the same or similar causes have led other witnesses to make the same mistake and thus the evidence of a dozen men to a particular point may weigh but little more than one or two. We do not mean to imply that the Supreme Court decided against Drawbaugh solely on the ground that his conduct was inconsistent with his pretensions and that his case was so improbable that the testimony to support it must be rejected as incredible.

There was positive evidence against him to part of which has not been alluded. For example the Court placed much reliance on the fact that Drawbaugh's reproduced instruments (the originals of which made a perfect telephone according to the testimony of his witnesses) failed to transmit speech except in the most imperfect and fragmentary manner when they were tested in presence of both parties. It is significant also that Drawbaugh himself does not fix even the year in which his telephone was perfected; that is done by other persons. Still in the main the case was decided on the ground that it was more likely that many honest persons should be in error as to a fact concerning which they swore positively than that one man should have acted as Drawbaugh is represented to have done. This principle is a sound one but it is so easy to apply that it may also be easily abused. Much must be allowed to the eccentricities of human conduct especially when a "genius" whether he be an inventor or a poet is the person under investigation. Daniel Drawbaugh must be either a genius and a deeply injured one or else (and this is the implication of the U. S. Supreme Court opinion) an easy-going, vain, good natured, intelligent mechanic, who being subjected to a great temptation fell as other men have fallen."

It remains to be stated that on the 18th March, 1888, the Supreme Court of the United States re-assembled in Washington after the usual Spring vacation. The Chief Justice announced that the Court was prepared to render its judgment in the six cases known as the telephone suits. That opinion as all know decided that Mr. Alexander Graham Bell was the first inventor of the telephone and that neither Reis, the German professor, or anyone else succeeded in transmitting human speech by the aid of electricity until Mr. Bell had shown the world how it could be done. Three of the judges of the United States Supreme Court dissented from the opinion—holding that Daniel Drawbaugh, an intelligent mechanic of Eberly's Mills, Pennsylvania, had invented and used a complete telephone much better than any that Bell ever devised years before the latter made his discovery. The dissenting judges did not deny that Mr. Bell also was an original inventor of the telephone and that it
was he who introduced it to public use. 'We have nothing to say' Mr. Justice Bradley remarked "depreciatory of Mr. Bell at all for he has real merits; but we think that this obscure mechanic did do the thing and that he is entitled to the merit of being the first inventor.'

It was believed by many about 1875 that the transmission of speech by electricity would be speedily discovered and it was this belief that led many to work on the problem. No one foresaw how great the discovery would be from a practical standpoint at that time. In fact the matter was one of surprises from first to last. The trial showed the fallibility of human testimony but it also showed the fallibility of human opinion as rendered by the U. S. Supreme Court, which was composed of Chief Justice Waite and eight associate justices. Four rendered a majority report and three justices rendered a minority report. The statement has been made that of the nine justices two could not act because they owned Bell stock, that the seven justices stood one day 3-4 in favor of Drawbaugh a day before the final decision which was 3-4 in favor of Bell and that after Chief Justice Waite's decease, Bell stock of the face value of $100,000 was offered for sale as part of his personal effects. Of course decisions are rendered by majorities as was earlier the case in the Dred Scott decision and later by the Electoral Commission of 8 to 7. Daniel Drawbaugh received $5000 and returned home to the even tenor of his way and resumed his work and researches in the shop at Eberly's Mills.

He persevered with invention and among other things invented an artificial fuel and made the pneumatic tools used in the sculpture work at the Congressional Library at Washington. (Tools have been returned.) He was visited by the German Ambassador to induce him to go to Germany to demonstrate his signal system, to the army officers prior to the government's buying the rights. But he declined. It is believed that he has now his most important invention in hand which is the wireless telephone system. This he claims will surpass Marconi's, because weather conditions do not affect it in the least. It has been tested at a distance of four miles and it is stated that the vocal messages come as clear and distinct as a bell.

When he is asked about the principles of a thing he shakes his head. He is not versed in theoretical science. He is a practical man and goes to work and does things. He has patented his wireless system. Thieves and vandals tried to rob and burn his workshop several years ago. His wireless telephone is as simple as his electric clock. The Bell people claimed he had taken the principles of his clock from an old encyclopedia, making some little changes. His wireless system is very simple. He buries in the ground sheets of copper three feet square to the depth of about three or four feet. These sheets he distributes from five to sixty feet apart as the distance to be talked over may require. Upon the first and last of these sheets he erects his transmitter and receiver.

A company was organized in New York to operate the wireless system and to take out patents in foreign countries. An offer of $25,000 was made it is stated, agreement effected, and $400 of this amount paid down. He says nothing further has come of it however. He is now working upon a compressed air motor for cleaning the outside of cars. It is nearly completed. He is hopeful this will yield him a snug fortune. He has lately it is claimed discovered a new metal which he claims will take the place of platinum wire now used in incandescent lamps. The metal must be worked at white heat, its hardness preventing it being worked in any other condition. Taken all in all Daniel Drawbaugh is an extraordinary man coming from the common walks of
life. History in the future will undoubtedly do him justice. We opine that the future will regard him with even greater wonder than the present has allotted him.

This is the life story of a remarkable man in the humble walks of life who has lived beyond the general allotted years of life and who has made an im-

press upon the world while far removed from its leading centres. The future will give him far more credit than it even has in the past. Not educated by the schools he has followed the bent of his own original genius. His life may have been what the world calls a failure but it is sure to be in the future what history calls success.

We quote the following from the Star-Independent (Harrisburg, Pa.) of June 16, 1910.

Undisturbed save for the occasional cry of the thrush or the purling of the clamorous brook, Daniel Drawbaugh toils every day in his sylvan retreat near the banks of the Yellow Breches creek. Here, in an old weather-beaten, shutterless, tumble-down frame shop, little better than a shed, was born one of the greatest of American inventions—the telephone. Bitter disappointments, any one of which would have wrecked the life of an ordinary man, have imprinted their signet upon Daniel Drawbaugh, as have the passing years.

Eighty-three years! Thirteen years more than the Divine allotment to man. And he faces the world eagerly, expectantly, his faith in his fellowmen still unshaken; working sometimes far into the night on inventions, his creative genius unimpaired, his eye and hand as steady as a youth’s, the aged inventor daily faces vicissitudes and tasks. He is like a hound given the scent; once setting himself to ferret out a secret of nature’s or on the track of a scientific problem, rest only comes with the achievement of that purpose.

The Wizard of Eberly’s Mills was on the second floor of his shop. He sat beside a window, dropping a handful of ten-cent pieces into a brass tube and by pressing a rod, brought the coins tumbling one after another from their prison. The Wizard is old. His thin locks are as silver, his body is small and weawened. You look into his eyes—and start. Surely these eyes, these windows of the soul, do not belong to an octogenarian? They are of the blue of the sea, and clear, limpid and trustful. How could one deceive those eyes, you ask yourself, without a pricking conscience?

“This is a new metal,” he explained. “It is so hard that a tremendous heat is required to melt it. It melts under 6,400 degrees. I haven’t any fires strong enough to get that amount of heat.” With this newly discovered metal, Mr. Drawbaugh has again puzzled the scientific world. Dozens of chemists have tried to analyze it, but have given up in despair. “If you can find out what it is made of, you are welcome to my discovery,” says Mr. Drawbaugh. But the government experts are as much in the dark as anybody. If somebody doesn’t steal the discovery, Mr. Drawbaugh will likely make a fortune from his discovery. It will be used in arc lights, instead of the carbons now used. The carbon lights are very expensive, clockwork being required to “feed” the carbons as they burn off and to preserve the spark. You install one of the Drawbaugh arcs, turn on the current and there you are. It is impervious to the elements, there is no waste, and it lasts forever.

There is now a bill in Congress which will give Mr. Drawbaugh one dollar per year for every telephone in use. There are six million of the instruments in daily use now in America. The bill was in committee and reported back favorably to the House. Congressman Olmstead has offered to do his best to get the bill through. Its passage, however, will be but a meager return for Mr. Drawbaugh’s inestimable benefit un upon mankind.
A Select Bibliography
Submitted in Partial Fulfillment of the Requirements for the Degree of B. L. S. N. Y. State Library School 1910
By Harriet C. Long, Madison, Neb.

The aim in compiling this bibliography has been to present to the general public a list of the more truly representative books on the Pennsylvania-Germans, books which will awaken a more intelligent interest in their life and history. Since the early development of these people was so largely influenced by their religious faith it has been deemed necessary to include for each of the more important denominations and sects, some account of its growth and development, but there is no attempt to enter into questions of dogma or theology. For the most part, only accessible books have been included, but in some cases where they have more satisfactorily covered the ground, out of print books have been added in the hope that they may be procured second hand. Such books are marked o. p. and the list prices at the time of publication are quoted. Most of the work has been done in the New York State Library at Albany, but the resources of the Pennsylvania Historical Society Library at Philadelphia, and the Boston Public Library have been consulted. All books marked "e" have been personally examined, and the abbreviation following is that of the library in which the book was consulted.

General sources not fully analyzed, but containing much valuable and interesting material are as follows:

Americanana Germanica, see German American annals.
Bucks county (Penn.) historical society.
Collection of papers read before the—society; 1889-date, v. I-date. illus. o. Easton, 1908.

German American Annals, continuation of the quarterly Americanana Germanica; a bi-monthly devoted to the comparative study of historical, literary, linguistic, educational and commercial relations of Germany and America, 1897-date. v. I-date. Q. Phil. 1897-date. (e. N. Y.)

Lancaster county (Penn.) historical society.
Historical papers and addresses, 1896-date. v. I-date. illus. o Lancaster, 1897-date. (e. N. Y.)

Lebanon county (Penn.) historical society.
Historical papers and addresses, 1898-date. v. I-date. illus. o. Lebanon, 1902-date. (e. N. Y.)

Moravian historical society.
Transactions 1857-date. v. I-date. illus. o. Nazareth. 1876-date. (e. N. Y.)

Pennsylvania; the German influence on its settlement and development, a narrative and critical history prepared at the request of the Pennsylvania-German society 18v. (e. N. Y.)

This history is "designed to bring out in the fullest manner, all information attainable, incidental to the subject." The illustrations are one of the most noteworthy features. The series has appeared from time to time in the Proceedings of the society, but many of the volumes have been published separately. For convenience in quoting, the abbreviation "Penn.; the Ger. Influence" is used in this bibliography.
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(The) Pennsylvania-German; a popular monthly magazine of biography, history, genealogy, folklore and literature. 1900-date. v. I-date. illus. o Lititz, Penn. 1900-date. (e N. Y.)
Published bi-monthly before Sep. 1906. Quarterly before Jany. 1906.

Pennsylvania magazine of history and biography: quarterly v. I-date. illus. o. Phil. 1877-date. (e. N. Y.)
Published by the Historical Society of Pennsylvania.

Pennsylvania-German society.
Proceedings and addresses—1891-date. v. I-date. illus. o. Lancaster, 1891-date. (e. N. Y.)

History.

Baer, G. F.
(The) Pennsylvania-Germans, an address delivered at the dedication of the Palatinate college at Myerstown, Pennsylvania, Dec. 23, 1875. 30 p. o. Myerstown, 1875.
Dwells largely upon the future of the educational systems of Pennsylvania, although it gives a good resume of the early German settlement.

Beidelman, William.
(The) story of the Pennsylvania-Germans embracing an account of their origin, their history and their dialect. 254 p. map. o. Easton, 1898. Express book print. $1.50. (e. Penn.)
Too much comparison with the Palatine Germans. The appendix contains poems illustrating the Pfalzisch, South German and the Pennsylvania-German dialects.

Bittinger, L. F.
(The) Germans in colonial times. 314 p. map. D. Phil. 1901. Lippincott, $1.50. (e. N. Y.)
List of works consulted, pp. 200-305.
A study of conditions in Germany which led to the emigration and the subsequent development of the German colonies in America, principally in Pennsylvania.

A fair account of their settlement in Pennsylvania, but more especially the aim and achievements of individual Pennsylvania-Germans.

Bolles, A. S.
Immigration [into Pennsylvania]. (see his Pennsylvania, province and state. 1899. v. 2:119-38). (e. N. Y.)
Deals largely with the German immigration.

Bosse, Georg von.
(Die) Deutschen und ihre ansiedlungen im staate Pennsylvania. (see his Das Deutsche element in den vereinigten Staaten. 1908. p. 38-58, 110-123). (e. N. Y.)

Cobb, Rev. S. H.
Story of the Palatines, an episode in colonial history. 319 p. maps. o. N. Y. 1897. Putnum, $2. (e. N. Y.)
The emigration from the Rhenish Palatinate to the Hudson and Mohawk valleys and their subsequent migration to Pennsylvania.
Diffenderffer, F. R.

(The) German exodus to England in 1709: (massen-auswanderung der Pfälzer). (see Penn.-Ger. soc. Proceed. 1896, 7:257-413). (e. N. Y.)
Published separately at Lancaster, 1897.
Forms v. 2 of "Penn.: the Ger. influence."
A very reliable account of the migrations of the Palatines.

(The) German immigration into Pennsylvania through the port of Philadelphia, 1700-1775. Part 2. The redemptioners. (see Penn. Ger. soc. Proceed. 1899, v. 10.) (e. N. Y.)
Also published separately, 1900.
Forms v. 7 of "Penn.: the Ger. influence."
Clear and exhaustive treatment of the great traffic in redemptioners in the 18th century.

(The) Palatine and Quaker as commonwealth builders; address delivered before the Pennsylvania historical society of Philadelphia, Mar. 14, 1899. 30 p. o. Lancaster, 1899. (e. N. Y.)
Considers the influence of the Palatines in shaping the destiny of the state.

Egle, W. H.

(The) Pennsylvania-German, his place in the history of the commonwealth. (see Penn.-Ger. soc. Proceed. 1892, 2: 118-30). (e. N. Y.)

Eickhoff, Anton.

(Die) Deutschen in Pennsylvania. (see his In der neuen heimath. 1884. p. 115-30). e. N. Y.)
Brief chapters on the history and varied phases of early life among the Germans.

Falckner, Daniel.
Curieuse nachricht from Pennsylvania; the book that stimulated the great German immigration to Pennsylvania in the early years of the 18th century; tr. and annotated by J. F. Sachse. (see Penn.-Ger. soc. Proceed. 1903. v. 14) (e. N. Y.)
V. 14 of "Penn.: the Ger. influence."

Faust, A. B.

(The) German element in the United States, with special reference to its political, moral, social and educational influence. 2 v. o. Bost. 1909. Houghton, $7.50. (e. N. Y.)
Bibliography, v. 2, p. 477-582.
V. 1, pp. 30-148 are on the Pennsylvania-Germans, but there is much related material scattered throughout.
"A very comprehensive account of the German immigration, its causes, areas settled and the German influence on the culture and life of the United States in all its phases." A. L. A. Booklist.

Fisher, S. G.

(The) Germans in Pennsylvania. (see his Making of Pennsylvania, 1896. pp. 70-133). (e. N. Y.)
Gives rather an unfavorable opinion of the Pennsylvania-Germans.

Geiser, K. F.
Redemptioners and indentured servants in the colony and commonwealth of Pennsylvania. 128 p. o. New Haven, 1901. Tuttle, Moorehouse and Taylor, $1.50. (e. N. Y.)
Published also as supplement to Yale review, 1901, v. 10, No. 2.
Jacobs, H. E.
German emigration to America, 1709-1740. (see Penn.-Ger. Soc. Proceed. 1897, v. 8: 27-150). (e. N. Y.)
Published separately at Lancaster, 1898.
Forms v. 3 of “Penn.: the Ger. influence.”
pp. 104-20 deal more specifically with the immigration to Penn.

Kriebel, H. W.
Settlement of the counties of Pennsylvania. (see Penn.-Ger. Jan. 1907, 8:3-9). (e. N. Y.)
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Kuhns, L. O.
(The) German and Swiss settlements of colonial Pennsylvania: a study of the so-called Pennsylvania Dutch. 248 p. D. N. Y. 1901. Holt, $1.50. (e. N. Y.)
Contains bibliography, p. 247-57.
The best general view of the subject, concise but complete.

Studies in Pennsylvania-German family names. (see Americana Germanica. 1902, 4:299-341). (e. N. Y.)
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Learned, M. D.
(The) Pennsylvania-German and his English and Scotch-Irish neighbors. (see Leb. co. hist. soc. Historical papers. 1901-4, 2: 317-329). (e. N. Y.)
Discussion of the dialect is the most interesting feature of the article.

Mays, George.
Palatine and Scotch-Irish settlers of Lebanon county. (see Leb. co. hist. soc. Historical papers. 1902, 1: 305-26). (e. N. Y.)

Pennypacker, S. W.
Historical and biographical sketches. 416 p. o. Phil. 1883.
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Contents:
The settlement of Germantown.
David Rittenhouse.
Christopher Dock....and his works.
Der blutige schau-platz oder martyr spiegel. Ephrata. etc.
Settlement of Germantown Pennsylvania and the beginning of German emigration to North America. (see Penn.-Ger. soc. Proceed. 1898, 9: 47-345). (e. N. Y.)
Published separately at Philadelphia, 1899.
Forms v. 4 of “Penn.: the Ger. influence.”

Richards, H. M. M.
German leaven in the Pennsylvania loaf, a paper read before the Wyoming historical and geological society. May 21, 1897. 27 p. o. Wilkes Barre, 1897. The society. (e. N. Y.)
Good brief summary of the part the Germans have played in Pennsylvania history.
(The) Pennsylvania-German in the French and Indian war. (see Penn.-Ger. soc. Proceed. 1904, v. 15). (e. N. Y.)
Published separately in Lancaster.
Forms v. 15 of “Penn.: the Ger. influence.”
Richards, H. M. M.
(The) Pennsylvania-German in the revolutionary war, 1775-1783. (see Penn.-Ger. soc. Proceed. 1906, v. 17). (e. N. Y.)
Published separately in Lancaster, 1908.
Forms v. 18 of "Penn.: the Ger. influence."

Richards, M. H.
(The) German emigration from New York province into Pennsylvania. (see Penn.-Ger. soc. Proceed. 1898, 9: 347-447). (e. N. Y.)
Forms v. 5 of "Penn.: the Ger. influence."

Kupp, I. D.
A collection of upwards of thirty thousand names of German, Swiss, Dutch, French and other immigrants in Pennsylvania 1727-76. with a statement of the date of their arrival at Philadelphia, chronologically arranged, together with notes.... 495 p. illus. o. Phil. 1908. Leary, Stuart. §2.50. (e. N. Y.)
Text in both English and German.
First edition published in 1850; same material found also in Pennsylvania archives. ser. 2, v. 17.

Sachse, J. F.
(The) fatherland. 1450-1700; showing the part it bore in the discovery, exploration and development of the western continent with special reference to the commonwealth of Pennsylvania. (see Penn.-Ger. soc. Proceed. 1896, v. 9: 53-256). (e. N. Y.)
Published separately, Philadelphia, 1897.
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(The) Germans. see his Annals of Philadelphia. 1891. v. 2. p. 254-9). (e. N. Y.)
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Bittinger, L. F.
German religious life in colonial times. 145 p. D. Phil. 1906. Lippincott. §1. (e. N. Y.)
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Dubbs, J. H.
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German pietists of provincial Pennsylvania, 1684-1708. 504 p. illus. Q. Phil. 1895. Sachse, §5. subs. (e. N. Y.)
Contents:
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The hermits on the Wissahickon.
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History of the German Baptist brethren in Europe and America. 530 p. illus. o. Mount Morris, Ill. 1899. Brethren pub. house. $2. (e. Bost.)
The history of the Dunkers, with an account of Christopher Saur and the Ephrata society.

Falkenstein, G. N.
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Flory, J. S.
Literary activity of the German Baptist brethren in the 18th century. 335 p. o. Elgin, Ill. 1908. Brethren pub. house. $1.25. (e. Bost.)
Thesis Ph.D. Univ. of Va.
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Chronicon Ephratense: a history of the community of the Seventh day Baptists at Ephrata, Lancaster county, Penn.; tr. from the original German by J. M. Hark. 288 p. illus. o. Lanc. 1889. Zahn. (e. N. Y.)
Supposedly written in 1786.
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Lloyd, Nelson.
Among the Dunkers. (see Scribner's Mag. Nov. 1901. 30: 513-28). (e. N. Y.)
Graphic account of a Dunker meeting in Lebanon county.

Pyle, Howard.
Describes a visit to the Ephrata cloister.

Sachse, J. F.
(The) German sectarians of Pennsylvania; a critical and legendary history of the Ephrata cloister and the Dunkers. 1708-1800. 2v. illus. Q. Phil. 1899-1900. Sachse, $5 ea. v. subs. (e. N. Y.)
Vivid and detailed description of the Ephrata cloister, with special emphasis on the influential position which the cloister held during the 18th century.

(The) music of the Ephrata cloister, also Conrad Beissel's treatise on music as set forth in a preface to the "Turtel taube" of 1747.... (see Penn.-Ger. soc. Proceed. 1901. 1901, v. 12). (e. N. Y.)
Published separately at Lancaster, 1903.
Forms v. 7 of "Penn.: the Ger. influence."
A description of the Pennsylvania-German music sung at Ephrata and of several of the hymnals used.
Lutherans.

Jacobs, H. E.
History of the Evangelical Lutheran church in the United States. 539 p. o. N. Y. 1893. Christian Lit. co. $2. (Am. church hist.). (e. N. Y.)

Scattered throughout the book is much relating to the Pennsylvania Lutherans.


A series of reports from the Lutheran pastors of Pennsylvania, Muhlenberg, Brunholtz, Handschuh, etc., sent to the authorities at Halle, forms a most valuable storehouse of material. The report was first published in 1774. This edition was left incomplete by the death of the editors. The publication of two English translations has been begun, but both have been abandoned.

Commonly known as "Hallische Nachrichten."

Schmucke, T. E., D.D.
(The) Lutheran church in Pennsylvania, 1638-1800. The church prior to the arrival of W. Penn in the 17th century and prior to the arrival of H. M. Muhlenberg in the 18th century. (see Penn.-Ger. soc. Proceed. 1900, v. II: 1901, v. 12). (e. N. Y.)

Published separately in Philadelphia, 1903 under the title: History of the Lutheran church in Pennsylvania. 1638-1820.

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Mennonites.

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(The) Mennonites, Dunkers, Reformed Mennonites, River Brethren and Amish. (see their History of Lancaster county. 1883, p. 324-344). (e. N. Y.)

Hocker, E. W.
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Bibliography, pp. 456-78.
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History of the church known as Moravian church, or, the Unitas fratrum, or the Unity of the brethren, during the 18th and 19th centuries. 631 p. illus. o. Bethlehem, 1900. Times pub. co. (e. N. Y.)
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Henry, James.
Sketches of Moravian life and character, comprising a general view of the history, life, character and religious and educational institutions of the Unitas fratrum. 316 p. illus. D. Phil. 1859. Lippincott, $1.75, o. p. (e. N. Y.)
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Howells, W. D.
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Levering, J. M.
History of Bethlehem, Pennsylvania, 1741-1892, with some account of its founders and their early activity in America. 809 p. illus. Q. Bethlehem, 1903. Times pub. co. $4. (e. N. Y.)
Authentic account of the Moravians from the foundation of the sect in Moravia to their present day history in Bethlehem.

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Extracts from a descriptive letter written in 1778.

Reichel, Rev. L. T.
Early history of the church of the United brethren (Unitas fratrum) commonly called Moravians in North America, 1734-1748. (see Moravian hist. soc. Transactions, v. 3). (e. N. Y.)
Good in the general history of all churches, but gives very good account of the development of Nazareth and Bethlehem.

Reichel, Rev. W. C. ed.
Memorials of the Moravian church. v. I, 336 p. o. Phil. 1870. Lippincott, $3.50. (e. N. Y.)
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Reid, G. S.
(The) barony of the rose, a historical monograph. 58 p. illus. Q. N. Y. 1904. Grafton press, $2 (e. N. Y.)
Interesting material about Zinzendorf and the Nazareth Moravian communities.

Schwenintz, Rev. Paul de.
(The) German Moravian settlements in Pennsylvania, 1735-1800. (see Penn.-Ger. soc. Proceed. 1893, v. 54-72). (e. N. Y.)
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Miller, Daniel.

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Brumbaugh, M. G.
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Hillegas, Michael

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A memoir of the first treasurer of the United States, with chronological data. 87p. illus. o. Phil. 1905. Minnich, $1.50. (e. N. Y.)

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Frick, W. K., D.D.
Henry Melchior Muhlenberg, patriarch of the Lutheran church in America. 200 p. S. Phil. 1902. Luth. pub. co. $4.00. (Luth. hand book ser.) (e. N. Y.)

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Life of Major general Peter Muhlenberg of the revolutionary army. 455 p. illus. D. Phil. 1849. Carey, o. p. (e. N. Y.)

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(Die) dialect dichtung in der Deutsch - Amerikanischer litératur. 29 p o. n. t-p. (e. Penn.) Discusses the dialect poets, especially Harbaugh.

Fischer, H. L.


'S alt marik-house mittes in d'reschtadt un die alte zeite. En centennial poem in Pennsylvanisch Deutsch in zwe dhel.... 273 p. illus. 2 v. in I. o. York, 1879. (e. Penn.) Amusing illustrations and homely verse to depict life of rural Pennsylvania.

Grumbine, L. L.

(The) Pennsylvania-German dialect, a study of its status as a spoken dialect and form of literary expression, with reference to its capabilities and limitations, and lines illustrating same. see Penn.-Ger. soc Procede. 1902. v, 12). (e. N. Y.) Published separately in a limited edition under the title: Der dengelstock and other poems and translations in the dialect. Adopted by the Pennsylvania-German society as a "correct exposition of the nature, scope and sphere of said dialect."

Haldeman, S. S.

Pennsylvania Dutch, a dialect of south Germany with an infusion of English. 69 p. D. Phil. 1872. Ref. ch. pub. bd. $1.25. o. p. (e. N. Y.) Comparison with other dialects.
Harbaugh, Henry, D.D.
Harfe, gedichte in Pennsylvania-deutscher mundart. 121 p., illus. o. Phil. 1870. Ref. ch. pub. bd. $1.25. o. p. Simple but expressive dialect poems.

Hark, J. M., D.D.
En' homdfull färsh; experiments in Pennsylvania-German verse with an introduction on the capability of Pennsylvania-German for poetic expression. (see Penn.-Ger. soc. Proceed. 1899. v. 10). (e. N. Y.)

Harter, T. H.

Heydrick, B. A.

Hoffman, W. J., M. D.
Grammatic notes and vocabulary of the Pennsylvania-German dialect. (see Am. philos. soc. Proceed. Jan.-July, 1889, 26: 188-285.) (e. N. Y.)
The grammatic and phonetic peculiarities of the dialect are discussed.

Horne, A. R., D.D.
Pennsylvania German manual for pronouncing, speaking and writing English; a guide book for schools and families. Rev. and enl. 415 p. illus. o. Allentown, 1896, [c. 1876.] National educator print. (e. N. Y.)
Alms to enable those who speak only Pennsylvania-German to acquire English.

Learned, M. D.
(The) Pennsylvania-German dialect. 114 p. o. Balt. 1889.
Johns Hopkins Univ. press. $5.00. o. p.
A most exhaustive scientific treatment of the dialect.

Lins, J. C., comp.
Common sense Pennsylvania-German dictionary, Revised and enlarged containing nearly all the Pennsylvania-German words in common use. 170 p. D. Reading, 1895. Lins. (e. Penn.)

Miller, Daniel, ed.
Pennsylvania-German; a collection of Pennsylvania-German productions in poetry and prose. Ed. 2. 296 p. illus. o. p. Reading, 1904. Daniel Miller. $1 (e.)
Representative poetry and prose written in the dialect.

Miller, H. M.
Pennypacker, S. W.

Rauch, E. H.
Pennsylvania Dutch handbook, a book for instruction... 238 p. S. Mauch Chunk, 1879. Rauch, $1.50, o. p. (e. N. Y.)
Gives several thousand words in both English and Pennsylvania-German to enable English speaking people to use the Pennsylvania-German.

Pennsylvania Dutch Rip Van Winkle, a romantic drama in 2 acts, translated from the original, with variations by “Pit Schwefflebrenner.” 32 p. o. Mauch Chunk, 1883. Ranch, (e. Penn.)

Stahr, J. S.
Pennsylvania-German. (see Mercersburg Rev. Oct. 1870. 17: 618-34). (e. N. Y.)
A good statement of what the language is.

Stein, T. S.
Uf'm öwerste speicher; a Pennsylvania-German poem. (see Leb. co. hist. soc. Historical papers. 1902, 1: 273-88). (e. N. Y.)
Portrays the manners and customs of the Pennsylvania-German ancestors.

Warner, J. H.
Amerikanish historie, by Johann Klotz. 100 p. illus. D. Annville, Penn. Journal pub. co. $1.90. (e.)
A comic history of America written in the Pennsylvania-German dialect. The illustrations are as funny as the text itself.

Wollenweber, L. A.
Gemälde aus dem Pennsylvanischen volksleben. Schilderungen und aufsätze in poetischer und prosaicher form in mundart und ausdruckweise der Deutsch Pennsylvanier. 140 p. D. Phil. 1869. Schafer, $.50, o. p. (e. Penn.)

Zimmerman, T. C.
Metrical translations from the German and English classics and from the Scotch and Irish dialects into the Pennsylvania-German. (see Penn.-Ger. soc. Proceed. 1901. 12: 101-39). (e. N. Y.)
Olla podrida, consisting of addresses, translations, poems, hymns and sketches of out-door life., 2 v. illus. S. Reading, 1903. Times pub. co. $1.75, o. p.

Barber, E. A.
Tulip ware of the Pennsylvania-German potters; an historical sketch of the art of slip decoration in the United States. 233 p. illus. Q. Phil. 1903. Patterson and White. $3.50. (e. Penn.)
300 copies printed.

Mercer, H. C.
Decorated stove plates of the Pennsylvania-Germans. 26 p. o. Doylestown, 1899. (Contrib. to Am. hist. by Bucks co. hist. soc. no. 6). (e. Penn.)
Mercer, H. C.
(The) survival of the mediaeval art of illuminative writing: among Pennsylvania-Germans. (see Am. philos. soc. Pro- ceed. Dec. 1897, 36: 424-33). (e. N. Y.)
Also published separately.

Seidensticker, Oswald.
(The) first century of German printing in America, 1728- 1830; preceded by a notice of the literary work of F. D. Pas- torius. 253 p. illus. 0. Phil. 1893. Schaefer and Koradi.

Buehrle, R. K.
(The) educational position of the Pennsylvania-Germans. (see Penn.-Ger. soc. Proceed. 1893. 5: 121-132). (e. N. Y.)

Fischer, H. L.
An historical sketch of the Pennsylvania-Germans, their ancestry, character, manner, customs, dialect, etc. 59 p. Q- Chic. 1885, Batty. (e. Penn.)
Material confined largely to York county.

Gibbons, Mrs. Phebe (Earle).
Contents:
Pennsylvania Dutch.
An Amish meeting.
Swiss exiles.
Dunker love feast.
Ephrata.
Bethlehem and the Moravians.
Schwenkfelders.
Miners of Scranton.

Hart, A. B.
(The) Pennsylvania Dutch. (see Penn.-Ger. Mag. Nov. 1907, 8: 520-43). (e. N. Y.)
Reprinted from the Boston Transcript of Aug. 31 1907. Also reprinted with critical annotations by F. R. Diffenderffer in Lancaster Co. hist. soc. Historical papers. Feb. 1908, 12:82-100. For further criticism see

Gruber, M. A.

Hoffman, W. J., M. D.

Folk medicine of the Pennsylvania-Germans. (see Am. philos. soc. Proceed. Jan.-July, 1889, 26: 329-52.) (e. N. Y.)
Superstitions and practices for the prevention and cure of ills.
Popular superstitions. (see Penn.-Ger. soc. Proceed. 1894. 5: 70-81). (e. N. Y.)

Horne, A. R., D.D.
Proverbs and sayings of the Pennsylvania-Germans. (see Penn. Ger. soc. Proceed. 1892. 2: 47-54). (e. N. Y.)

Mann, W. J., D.D.
(Die) "gute alte zeite" in Pennsylvanien. 106 p. D. Phil. 1880 Kohler. (e. Penn.)
Character, manners and customs of the people told in dialect.
Mittelberger, Gottlieb.
Journey to Pennsylvania in 1750 and return to Germany in 1754, containing not only a description of the country according to its present condition but also a detailed account of the sad and unfortunate circumstances of most of the Germans that have emigrated or are emigrating to that country; tr. from the German by C. T. Eben. 129 p. o. Phil. 1898. McVey, $2. (e. N. Y.)
The original German edition was issued in 1756.

Richardson, W. H.
(The) picturesque quality of the Pennsylvania-Germans. (see Penn.-Ger. soc. Proceed. 1903. 131:). (e. N. Y.)
Published separately at Lancaster, 1904.

Rush, Benjamin, M. D.
Quaintly written account by the noted Philadelphia physician.

Schantz, F. J. F., D.D.
Domestic life and characteristics of the Pennsylvania-German pioneer. (see Penn.-Ger. soc. Proceed. 1899. v. 10). (e. N. Y.)
Published separately at Lancaster, 1900.
Forms v. 6 of "Penn.: the Ger. influence."
Appendix contains Christopher Dock's Rules of etiquette.

Seidensticker, Oswald.
Bilder aus der deutsch-pennsylvanischen geschichte. 276 p. o. N. Y. 1885 Steiger, $1. (e. N. Y.)

Contents:
Die erste deutsche einwanderung in Amerika und die gründung von Germantown im jahre 1683.
Johann Kelpius, der einsiedler am Wissahickon.
Die beiden Christoph Saur in Germantown.
Ephrata; eine amerikanische Kloster-geschichte.
Die Deutschen im friedien und im kriege.

Stahr, Rev. J. S.
(The) Pennsylvania-German at home. see Penn.-Ger. soc. Proceed. 1894. 4: 53-70. (e. N. Y.)

Starr, Frederick.
Some Pennsylvania-German lore. (see Jour. of Am. folk-lore Oct.-Dec. 1891. 4: 321-26). (e. N. Y.)
Observations of superstitions and customs in Northampton county.

Stoudt, J. B.
Gives many riddles in the dialect with their English translations.

Weber, S. E.
(The) charity school movement in colonial Pennsylvania. 1754-1763; a history of the educational struggle between the authorities and the Germans. 74 p. o. Phil. 1905. Campbell. (e. Penn.)
Resume of the early educational methods in the colony with due honor to the German press and schools.

Kauffman, R. W.
Criticism of the work of Mrs. Martin, Georg Schock, Elsie Singmaster and John Luther Long.

Keyser, N. H., M. D.
Fiction dealing with the Pennsylvania-Germans. (see Penn.-Ger. Mag. Sep. 1906, 7:272). (e. N. Y.)
A list of novels and short stories.

Blake, K. E.
Hearts haven. 496 p. illus. D. Indianapolis, 1905. Bobbs Merrill, $1.08. (e. N. Y.)

Kauffman, R. W.
(The) non resistance of Amos, a story of the Pennsylvania Dutch. (see Century Mag. Aug. 1907, 74: 562-74). (e. N. Y.)

Koons, U. S.
(A) tale of the Kloster; a romance of the German mystics of the Cocalico by brother Jabez. 336 p. illus. o. Phil. 1904. Griffith and Rowland press. (e.)

Lloyd Nelson.

Long, J. L.
Ein nix-nutz. (see Century Mag. Mar. 1898, 55: 740-56). (e. N. Y.)
Also published in his Prince of illusion. 1901. pp. 121-71.
Liebereich’s Christmas. (see Century Mag. Dec. 1904, 69: 232-8). (e. N. Y.)
Also in his Heimweh. 1905.
Seffy, a little comedy of country manners. 143 p. illus. o. Indianapolis, 1905. Bobbs, $1.50. (e.)
(The) strike on the Schlafeplatz railroad. (see Century Mag. Mar. 1902, 63: 710-21). (e. N. Y.)
Published also in his Sixty Jane and the strike on the Schlafeplatz railroad. 1903, pp. 31-57.
In his stories of Pennsylvania-German life, John Luther Long fails somewhat of a correct interpretation of character but the pervading humor and the artistic treatment give them place among the pleasing contributions to the Pennsylvania-German fiction.

Martin, Mrs. Helen (Reimensnyder).
(The) betrothal of Elypholate and other tales of the Pennsylvania Dutch. 249 p. illus. o. N. Y. 1907. Century, $1.50. (e. N. Y.)

Contents:
The betrothal of Elypholate Yingst; (also in the Cosmopolitan. June, 1903, 55:196-206).
The reforming of a bridegroom; (also in McClures Mag. Nov. 1906. 28:89-101).
The conversion of Elviny; (also in McClures Mag. May. 1902. 19: 69-77).
Ellie’s furnishing; (also in McClures Mag. Dec. 1903, 22: 212-20).
Mrs. Holzapples convictions.
The narrow escape of Permilla; (also in Century Mag. Apr. 1905. 67:88-80).
The courting of Pearly; (also in McClures Mag. Feb. 1907, 28: 355-66).
The disciplining of Mathias; (also in McClures Mag. Oct. 1902, 19: 514-22).
Martin, Mrs. Helen (Reimensnyder).
(The) crossways. 311 p. illus. D. N. Y. 1910. Century, $1.50. (e. N. Y.)
Sabina; a story of the Amish. 233 p. D. N. Y. 1905. Century, $1.25. (e. N. Y.)
Tillie, a Mennonite maid; a story of the Pennsylvania Dutch. 336 p. illus. D. N. Y. 1904. Century, $1.50. (e. N. Y.)
The work of Mrs. Martin cannot be ranked as successful in producing true pictures of Pennsylvania-German life; although as interesting and amusing stories they have gained a wide popularity. For characters Mrs. Martin draws largely upon the "plain" people of Lancaster county whom she seems to be unable to understand and depict faithfully. Her Pennsylvania-Germans are always of the same type, simple and stolid men and women, usually living on a farm; her people are endowed with a composite of all the mean and undesirable traits, with never a redeeming touch nor an admirable characteristic: Even the dialect may in some instances be questioned. For the most part Mrs. Martin's short stories have been more successful than her novels.

Pattée, F. L.
(The) house of the Black king. 324 p. map, D. N. Y. 1905. Holt, $1.08.

Schock, Georg.
(A) daughter of the soil. (See Scribner's Mag. June, 1903. 33:675-84). (e. N. Y.)
(A) pilgrim in Beulah. (see Scribner's Mag. Aug. 1905. 38:205-209). (e. N. Y.)
(A) prisoner of the ground; a Pennsylvania-German story. (see Lippincott's Mag. Ap. 1907, 79:317-27). (e. N. Y.)
(A) victim of cleanliness. (see Century Mag. Feb. 1904. 67:539-50). (e. N. Y.)
The real name of "Georg Schock" has just been announced to be Katherine Loose. She has not attempted to localize her stories among the people of any one religious faith. Her people are representative people, sturdy farmers, strongly drawn with powerful dramatic intensity and often an element of fatalism in the working out of their lives. There is little attempt to use the Pennsylvania-German dialect.

Singmaster, Elsie.
Big Thursday. (see Century Mag. Jan. 1906, 71:364-79). (e. N. Y.)
(The) county seat. (see Atlantic Mo, May 1908, 101:704-9). (e. N. Y.)
Singmaster, Elsie.
(The) dower ladies. (see Atlantic Mo. Aug. 1909, 104: 219-24). (e. N. Y.)
Emlina's living out. (see Lippincott's Mag. Feb. 1909, 83: 214-222). (e. N. Y.)
(The) ghost of Matthias Baum. (see Century Mag. Feb. 1909, 77:604-10). (e. N. Y.)
Henry Koehler, misogynist. (see Atlantic Mo. Nov. 1906, 98:657-63). (e. N. Y.)
(The) long courting of Henery Kumerant. (see Lippincott's Mag. Sep. 1907, 80:348-57). (e. N. Y.)
(The) Millerstown yellow journal. (see Atlantic Mo. May, 1906, 97:688-94). (e. N. Y.)
Mrs. Weimer's gift of tongues. (see Lippincott's Mag. Feb. 1908, 81:254-61). (e. N. Y.)
(The) old regime. (see Atlantic Mo. 1908, 102:546-51). (e. N. Y.)
(The) vacillation of Benjamin Gaumer. (see Century Mag. Mar. 1906, 71:707-23). (e. N. Y.)
When Sarah saved the day. 135 p. illus. D. Bost. 1909. Houghton, S1. (e. N. Y.)
When town and country meet. (see Atlantic Mo. Sep. 1907, 1000: 341-6). (e. N. Y.)

Most of Miss Singmaster's short stories center about Millersville and we are privileged to meet some of her simple and unaffected characters in several stores. Keen observation and a sense of proportion, dominated by a note of sincerity and artistic purpose, make her representations of the Pennsylvania-Germans more true to life. For the most part her attempts to reproduce the dialect have been successful.
The Hessian Camp at Reading, Pa., 1781-83
By Andrew Shaaber, Reading, Pa.

NOTE.—The following paper, reprinted from the Reading Eagle, was read by the author before the Berks County Historical Society.

ROM the beginning of the American war for independence to the close of the war in 1783, nearly 30,000 German soldiers were sent to this country to assist the armies of the British King, the average strength of the German force being kept up to 20,000. More than half of these troops were furnished by the Prince of Hesse-Cassel, a fifth by the Duke of Brunswick, and the remaining 7,000 by four or five smaller principalities.

The First Division, composed of 2,282 Brunswickers, started for America on February 22, 1776. With them were 77 soldiers' wives. Great numbers of women, some of them wives of officers, but more of them wives of the private soldiers, followed the German troops throughout the war. Two thousand more Brunswickers under General Baron von Riedesel, started two months later. These were joined just before their final embarkation at Portsmouth by a regiment from Hesse-Hanau, 680 strong. These troops were destined for Quebec, where they anchored, the one body on June 1 and the other on September 19.

The summer was spent in boat building and in other preparations for a campaign against the Americans, who, with a small fleet of boats, held Lake Champlain. In the beginning of October, the British preparations being completed, the Americans were attacked and easily routed, those who escaped retiring to Fort Ticonderoga.

British scouts advanced toward Ticonderoga, but as the fort was thought to be strong, and as the season was now late, it was decided to defer further operations until spring. The troops went into winter quarters. With duty and pleasure, the months wore away until June, 1777, when a most eventful campaign for this British army, now commanded by Burgoyne, opened. More than half of the 8,000 regulars of the army were Germans. In addition to the regulars there were several hundred Canadians, a large number of American provincials who were loyal to the King, and 500 Indians. Burgoyne's object was to open and hold a road from Canada to Albany, there joining a force under Clinton that the British Commander at New York River, so as to cut off New England City was sending up the Hudson from the other colonies.

In the first days of July, the great Fort Ticonderoga, furnished with abundant supplies and many cannon, but insufficiently manned, was abandoned by the Americans. The news of the loss of this fort carried dismay and gloom throughout the colonies. In England there was the greatest joy and exultation. It was believed the Americans could never recover from this disaster, and that the war was as good as ended.

Later events showed, however, that the loss of the fort may have been necessary to bring about the turn in affairs that followed in the next few months.

Burgoyne, in following the retreating Americans, found he could not live upon the almost unsettled country through which he was passing. The Americans had so blocked the roads by felling trees and destroying bridges that he advanced only 25 miles in a month. Meanwhile his supplies of food were being brought, part of the way on the backs of men, from far away Canada. His great need of additional supplies induced him to detach 700 men to march to Bennington. 24 miles
distant, in an attempt to capture the Continental stores at that place, but the Americans who had hastily gathered fell on them and defeated them. Reinforcements were sent out by the British, but these fared no better than the first. Of the 1,400 men sent out, only 400 returned, and these were empty-handed. Burgoyne lost nearly a month in getting his army into shape again, and it was now on short rations. On Sept. 19 the Americans attacked the marching British and a sharp battle ensued, in which both sides lost heavily.

On Oct. 7, in a heavy fight, the British suffered severe defeat. Next day they began to retreat, but made little progress as day after day the Americans attacked them, wearing them out. Burgoyne and his officers, feeling that with their beaten and famishing army they could no longer successfully conduct either, offensive or defensive operations, losing all hope of being succored by the promised but long delayed force from New York City, began a plan for favorable terms of capitulation. On Oct. 14, they asked for a truce, making at the same time a verbal agreement of surrender. Burgoyne, who was more of a diplomat than Gates, who now commanded the Americans, spent Oct. 15 and 16 in drawing up an agreement, in military language "a convention," of thirteen articles upon the terms of which his army would lay down its arms.

The principal articles of the convention (exclusive of those which related to the provisioning and accommodation of the army on its way to Boston, and during its stay at that place), were "That the army should march out of camp with all the honors of war, and with its camp artillery, to a fixed place, where they were to deposit their arms and leave the artillery; to be allowed a free embarkation and passage to Europe, from Boston, upon condition of their not serving again in America during the present war; the army not to be separated, particularly the men from the officers; officers to be admitted to parole and to wear their side arms; all private property to be retained; the public property to be delivered upon honor; no baggage to be searched or molested; all persons of whatever country, appertaining to, or following the camp, to be fully comprehended in the terms of capitulation, and the Canadians to be returned to their own country, liable to its conditions."

**REJECTS GATES’ DEMANDS**

Gates replied by an agreement of six articles, in which he demanded that Burgoyne's whole army ground arms in their own encampment and surrender as prisoners of war.

This demand was rejected with a declaration that if Gates insisted, all negotiations must immediately break off and hostilities recommence. Burgoyne was now playing for time, as rumors had reached both the British and the American armies that the long-delayed assistance by Clinton was near at hand. Burgoyne alone, it is certain, could make no further resistance, but Gates, fearful that rumors of Clinton's rapid progress up the Hudson might be true, surprised the British on the morning of the 17th by offering to accept the terms of the convention as at first proposed. On that day the convention, highly favorable to the British, was signed. In the surrender 5,791 men were included. Of these, the Germans numbered 2,431, having lost in the earlier part of the campaign 1,122 in killed, wounded and missing. In this campaign Burgoyne lost his entire army of upwards of 9,000 men.

**START LONG MARCH TO BOSTON**

Immediately after the surrender, the Canadians and the Provincials started for their homes. The Indians had deserted several weeks earlier. The English and the German regulars separated and by different routes set out on the long march to Boston, where they were to embark. We will follow the Germans and their guard of
700 Americans. The inclement weather of the fall season had already set in. There were days of piercing cold winds, rain and snow that made the roads horrible and greatly impeded their progress. The distance of 215 miles was made in three weeks, and on Nov. 7 they occupied barracks on Winter Hill at Cambridge, four miles from Boston. Winter was soon upon them—a cold winter for them, for there was no wood or trees within five miles, and they could get little firewood. No ships came to carry them across the sea, and the peculiar conditions of their surrender did not admit their being exchanged as prisoners of war. They called themselves "Conventionists" and during their afterstay in this country were by Americans usually styled "the convention troops."

It is to be noted, too, that while but five-eighth of the German allies of the British were from the principalities of Hesse, yet the Americans styled all "Hessians."

Before the winter was over, Congress virtually decided to break the convention made with Burgoyne. To this day it is an undecided question whether Congress acted honorably in so doing.

BURGOYNE BREAKS CONVENTION

It is charged by some that Burgoyne himself broke the convention the day it was made. He refused to give descriptive lists of his men who, if later found serving against the Americans, might by these lists be identified. He did not deliver up the accoutrements of his men, claiming that under the term "arms" only bare guns were intended. Under the clause prohibiting the searching of baggage, he concealed the public money chest and other public property, and also, as was later discovered, some of the regimental colors. The Canadians who returned home under parole were compelled to take up arms again. It was seen by Congress that if the convention prisoners returned to England they would be used to take the place of an equal number of soldiers who would be sent to America. It was even suspected that Burgoyne intended to sail for Philadelphia, instead of England, and that the 7,000 arms lately captured at Wilmington would be used to rearm his men. Congress also refused to let the army be embarked, for the reason that the convention had not been confirmed by the Court of Great Britain. Burgoyne requested and received a parole permitting him to return to England for a time for the benefit of his health. He sailed April 14, 1778. While in England he was, in 1779, dismissed from the British service for refusing to return to America, agreeably with the terms of the convention which he had signed after his surrender, and it was not until three years afterward that he was restored to his rank in the army.

Soon after the arrival of the captive troops in the vicinity of Boston, the British General Howe conceived the bold plan of attempting a landing and releasing them, but the plan was abandoned when it was learned that the Americans had received information of it.

ANXIOUSLY AWAITS DELIVERANCE

The Convention troops remained nearly a year at Cambridge awaiting deliverance. In the latter part of October, 1778, General von Riedesel received orders from the American Commandant to put the German troops in readiness to march to Virginia. The English troops who had been quartered 53 miles further back, had already started for the same destination. On the 9th, 10th and 11th of November, the Germans started, in rags and tatters, for they had already worn their clothing three years, their baggage still being in Canada. The Baroness von Riedesel, who, with three little children and two serving women, had been through the terrors of the Burgoyne campaign, again, by carriage accompanied the troops. This march of 583 miles is said to have been a woeful one. They arrived at Char-
Jottesville, Va., on Jan. 16, 1779, though soon after a part, perhaps all of the Germans, marched 40 miles further to Staunton. One of them writes: "We were happy in Boston, happier in Canada, but in this out of the way nook we neither see nor hear anything."

In May an English party attempted a landing in Virginia with a view, it is thought, of releasing the prisoners, but the project failed.

General von Riedesel was paroled in the autumn of 1779, and was shortly afterward exchanged. He returned to Canada in March, 1781, and assumed command there, but did not again see active service.

**PLANT VEGETABLE GARDENS AND RAISE POULTRY**

After Riedesel's departure, Col. von Specht took command of the Brunswickers in Virginia and by agricultural occupations and occasional commercial ventures secured good subsistence for his men.

The Germans in their Virginia camp laid out and planted many vegetable gardens, and fenced in yards for the raising of poultry. These gardens were a great attraction for visitors who came long distances to see them. Many of the officers whose barracks were thirty miles away, came to live near the men. The English soldiers built a church and a theatre. The camp proper, however, was confined to quite a limited area, and a proposed stockade around it was probably built. The Convention troops remained in Virginia a little more than two years. In October, 1780, the British commenced active campaigning in the Carolinas and in Virginia, and this continued until the surrender of Yorktown a year later. Convention prisoners had been escaping and making their way to the British, and there was constant fear that the enemy might attempt the capture of the camps. The States of Virginia and Maryland were anxious to be relieved of the trouble and expense of having prisoners quartered there, and petitioned Congress for relief. Congress, on March 3, 1781, ordered the removal of the prisoners from Virginia and Maryland to Pennsylvania.

**PENNA. DID NOT WANT THE PRISONERS**

Pennsylvania did not want the prisoners and made strong efforts to keep them away. President Reed, chief executive of this State, on March 13, addressed the Assembly, stating that as the present movement of the British prisoners had been founded on the representations of the Legislative powers of Virginia and Maryland, it appeared proper to oppose their transfer to this State. He computed the expense of keeping them at 8,576 pounds monthly, and added, if no relief can be given, we shall probably comply with the direction of Congress as to the place, only assigning Lancaster for the British and York for the Germans. The Convention troops were already at this time on their march from Virginia, and when passing through Maryland, were to be joined by 800 other British prisoners. Col. James Wood, of the U. S. army, had general charge of the Convention prisoners while in Virginia and Pennsylvania. On March 13, also, Presi Reed wrote: "We are apprehensive that Congress will order the 2,500 or 3,000 Convention prisoners to Lancaster and York. Have done everything in our power to prevent it, we fear with little effect." He advises the Lancaster people to get out petitions and protests. On the same date he wrote to the Board of War, "We are uneasy about the Convention prisoners, who must ere this be far on the way to this State."

On March 24, the Board of War, in seeming ignorance of the fact that the Convention troops were probably already out of Virginia, wrote to Col. Wood that, in view of the many desertions to the enemy, he was to guard the prisoners more closely. The English officers are to be sent to Simsbury, Connecticut; the English non-com-
missioned officers and privates to remain at Frederick, Md.; the German non-commissioned officers and privates to remain in barracks near Winchester, Va., but Col. Wood to have the power to change the prisoners to other suitable places in Virginia, and the unconditional prisoners taken at Cowpens and in other battles were to be sent to Lancaster.

APPEALS TO MARYLAND GOVERNOR

On March 27, President Reed makes this appeal to Governor Lee of Maryland: "We already have 4,000 prisoners. Cannot Congress be persuaded to change the plans, say to send 1,000 unconditional prisoners here, and keep the Convention men in Virginia and Maryland. We know that the prisoners' stay is not grateful to your State, but we particularly do not want the Germans, whose officers in Pennsylvania have already made mischief among their fellow countrymen and seduced some from their allegiance to us. Will you not sacrifice something and help make the desired change."

UNWELCOME ADDITIONS TO FAMILIES

The greatness of the burden, and the menace to any community in which large numbers of prisoners of war were stationed we of today can hardly realize. Officers were often billeted on the inhabitants, in many cases, we may believe, unwelcome additions to the families.

Some part of the cost of keeping the Convention prisoners was to be borne by the British Government. On March 24, 1781, the Board of War, in writing to Col. Wood, says, "The repeated neglects on the part of the British Generals to pay for the support of the Convention prisoners, have long been matters of serious consideration. Until informed of payment being made for provisions and transports heretofore furnished these prisoners, as stipulated in Article 5th of the Convention, you will issue no more or other provisions to them than are usually issued to other prisoners of war." But

there were times when even for our own men, supplies were lacking, and the prisoners must not be left to suffer. Some were permitted to work on farms and at other occupations that occasionally opened up to them.

And there were other troubles. At Lancaster, where there were 800 prisoners, just about the time of the arrival of the troops from Virginia, the prisoners plotted to escape from the stockade surrounding the barracks. They planned to make a rush on the night of May 16, overpower the guards, loot the Continental magazine, and then fight their way through the country to the British lines. This plot was discovered and frustrated.

PUTRID FEVER BREAKS OUT

In the crowded barracks at Lancaster a putrid fever broke out among the prisoners. As many as 450 were afflicted at one time. There were insufficient hospital accommodations within the barracks and none at all on the outside, so that sick and well were kept together.

For a while there were from four to six deaths daily and there was the greatest probability of the disease being communicated to the town.

Before May 13, the English portion of the Convention troops removing from Virginia and Maryland reached Lancaster. With them came nearly 500 women and children. The townspeople expected that many would continue their march further eastward, but the York County Militia who served as an escort refused to go any further and it may be that this entire lot of prisoners remained there. Fifty or sixty English prisoners had also been sent from Reading to Lancaster to be exchanged for an equal number of Convention troops who had straggled there from their quarters in Virginia.

On June 13 about 1,200 Germans passed through Lancaster, bound to the eastward. The women and children, moving more slowly, were, doubtless, the nearly 300 whom Col.
Hubley, in writing to President Reed on June 17, reports having arrived at Lancaster, "under the direction of a Major Baily (who acts under Col. Woods, C. G. P. for the Southern Department); they are to remain at this place until the arrival of Col. Wood, who is expected in a few days."

1,200 REACH READING

The 1,200 German Convention troops her spoken of were of Brunswick and Hesse-Hanau regiments, and these were the men of whom Col. Valentine Eckert on June 24 writes from Reading to President Reed, viz.:

"Sir: On the 16th inst. arrived at this place under guard of the York County Militia about 1,050 of the Convention prisoners of war (65 of whom are Britons, the remainder Germans), and encamped on the banks of Schuylkill, near this town. A few days before their arrival Captain Alexander called on me and informed me that they were to proceed to Connecticut, and requested me to provide a guard to escort them to Eastown. But on their arrival here, orders arrived from the Board of War that they should remain in Pennsylvania, and those now here were ordered by Col. Wood to remain here until further orders. Whereupon I judged it proper and necessary to place guards around their encampment, and have for that purpose called out two classes out of the companies of the Sixth Berks County Regiment of Militia. Major Bavley is now come to this town by order of Col. Wood, to take upon him the direction of those prisoners, and has requested me to continue the guards. I therefore request Your Excellency's and the Honorable Councils' advice and directions in this matter, which shall be punctually and implicitly obeyed. The prisoners since their arrival here have behaved themselves very orderly and peaceably. Several more have joined them since the 16th inst., so that their number now amounts to near 1,100."

"I am, with great respect, sir, your most obedient and most humble servant, VALENTINE ECKERT, Lt. B."

REPLIES TO COL. ECKERT

President Reed on June 27, in his reply to Col. Eckert, says: "Councils approved of your conduct with respect to the prisoners who have come among us at a time when we had every reason to believe they would be sent to New England. We have, as by the within resolve, directed the call of the militia as stated in your letter, which will be your authority (and in case of relief you will particularly attend to calling the other militia so as to give no cause of complaint on account of the difference of service between duty over the prisoners and the field). With respect to the disposal of the prisoners it is the desire of Council that they may be huddled at some small distance from the town where wood and water are convenient. Col. Morgan has mentioned a piece of ground which belonged to the late proprietaries as very convenient and proper, but this is left to yourself and Major Baily (or whoever may be appointed by the Board of War to superintend the premises with whom we would wish you to preserve the most friendly communication and advise with them in everything respecting the Guards. **

CALL OUT MILITIA GUARDS

On June 26 the Board of War resolved "that, whereas a number of Convention prisoners have been directed by the Honorable Congress and His Excellency, Gen. Washington, to continue in this State till further orders, which will require a guard of militia; that the Lieutenant of the county of Berks do call on one class of the militia of said county, for the purpose aforesaid, provided the said class shall amount to 100 men; if not, then to call out another class or so many classes of the battalions next in order as shall amount to that number, officers excluded." Following this, President Reed writes to the several County Lieutenants that "as the Con-
vention prisoners to the number of 1,000 having unexpectedly been or-
ered into this State, militia guards are
to be called out and must probably be kept out for a long space of time.”
(The unreadiness of the towns of York, Lancaster and Reading to have
so many prisoners stationed there occasioned a temporary scarcity of food
supplies, and both prisoners and guards were several times on short ra-
tions. At Lancaster, where there were now 1,900 prisoners, another at-
temt to escape by undermining the stockade was discovered and pre-
vented.)

Col. Wood on June 30 inquired of
President Reed whether he had yet
fixed on the place and manner of “hut-
ting” the Germans at Reading. He
reported that none of the prisoners
had attempted to escape in the two
weeks since they arrived.

OFFICER DROWNS IN RIVER

The prisoners at Reading camped
near the Schuylkill River, on ground
claimed by the town as commons, and
by several persons who had enclosed
parts of it as private property. On
this ground the Continental stable and
the storehouse were located. Owing
to the delay in fixing on a place for
“hutting” the prisoners, a scheme was
being considered for converting the
stable, which was 175 by 20 feet, and
the storehouse, 60 by 20 feet, into two-
story buildings, which, with some ad-
ditions, would provide barrack shelter
for the prisoners. But this scheme was
not carried out. It was probably while
the temporary location of the camp
was at this place, that Ernest August,
Count von Rantzau, serving as Ensign
with the Hesse-Hanau troops, acci-
dentally met his death. It is recorded
of him that he was drowned in the
Schuylkill while in captivity.

Reading was not merely a militia
post under charge of State officers, but
having prisoners kept here during all
the years of the war, was a Continental
post under Congressional charge.

Col. Wood, on inspecting the place
near Reading adjudged most suitable
for hutting the prisoners, found that
instead of being vacant land belonging
to the proprietors (the Penns), was
claimed by a Mr. Hiestrand. Another
piece viewed was three and a half
miles from town, but the road was
found bad and the stream of water too
small and uncertain.

REFUSE TO QUARTER TROOPS AMONG
PEOPLE

“My intention is,” Col. Eckert writes,
“if the troops are to be ‘hutted,’ and
the Quartermaster can procure tools
and a person acquainted with building
to superintend the work, to have them
built by the troops and in such a man-
ner as to be of use upon any future
occasion. I mentioned this to the
Quartermaster, who tells me that the
situation of his department is such as
to render it very difficult for him to
procure the necessary tools; and that
for want of money it won’t be in his
power to get a Superintendent.”

President Reed at this time informs
the Board of War that the prisoners
in Pennsylvania “will be stationed
agreeable to the original proposals,
that is, the German Conventionalists
at Reading, the English at York, and
the unconditioned prisoners at Lan-
caster.”

Captain Christ, who had charge of
the militia guarding the houseless
prisoners at Reading, reports that the
magistrates and the Quartermaster re-
fuse to quarter the Convention troops
among the inhabitants and that some-
thing definite should be done quickly.

The people of York still tried to re-
sist the sending of the English Con-
vention troops to their town; many
being still at Lancaster in the middle
of July. In the barracks at Lancaster
were crowded 1,400 prisoners, while
outside the stockade, under rudest
shelter, were 500 women and children,
and camp fever was still raging.

One reason why the people of York
wished the prisoners there kept down
to a small number, was because of the
alarming rumors of the northward advance of a strong British army under Cornwallis, with probable intention of striking points where prisoners were kept. To give quick notice of the approach of the enemy, York had for some time stationed a chain of mounted sentries at intervals of 10 miles reaching all the way to Baltimore.

TROOPS BUILD THEIR OWN HUTS
President Reed now issued decided orders as to the stationing of the prisoners, and Col. Wood, writing in reply, wrote: "On receipt of Your Excellency's letter of July 19, I immediately fixed on a situation at Reading for 'hutting' the German troops, on lines between Daniel Hiester and the house of one Bowers, in order to make it as little injurious as possible to either. With the assistance of Col. Eckert, I procured as many tools as will answer the purpose and set the troops to work on their 'huts.' My meaning in having a Superintendent appointed, was that there should be a workman acquainted with building to direct that the 'huts' should be regularly built in such manner as to be useful on any future occasion, and to have charge of the public tools. I have since prevailed on one of the militia officers on duty to overlook and direct the work. I have fixed the British (English) troops on good ground between York and Susquehanna, so as to be very convenient to throw them across the river on any emergency."

HOUSE WAS REMOVED IN 1875
The Bowers house was a well-built one-story log house, having two rooms and a small kitchen annex. Its stone walled cellar had a door level with the cellar floor and with the sloping ground outside. The last tenant of the house was Franz Buchrer, who for 20 years or more owned the building and 15 or 20 acres of ground. A cow was stabled in the cellar, while the family lived above. A hundred years had brought decay to the logs, and the house was torn down about 1875. The cellar walls were good, and on these same foundation walls was built a stone house, now the tenant house on the Shearer farm. The house stands about 40 feet below the Hill road.
In tearing down the old house, a board was found, on the back of which was written the date of the erection of the house, but the board was not kept and the date is now forgotten. The eastern boundary of the camp was several hundred feet distant from the house.

WAS LAID OUT AS A PARALLELOGRAM
The camp as laid out was a parallelogram of about 1,000 feet in length and 500 feet in width, covering an area of 10 to 12 acres. The direction of its length was almost exactly northeast and southwest, but without a compass to give direction it seems more nearly east and west and may be so spoken of. In a general way it paralleled the crooked Hill road just above it, though it was not at any point closer to that road than about 100 feet. The Hill road as an irregular path occasionally traversed by a wagon had probably been used 20 or more years earlier. It was the most direct road between camp and town, and in the days of the camp was a well traveled thoroughfare.

CENTER OF CAMP ON BENZ PROPERTY
The Mineral Spring road is of recent construction; the camp at its western end reached well down toward that road. The center of the camp was in what is now the Benz property. On the east it extended into the Shearer property, and on the west into the yet open land now again covered by trees. The location was an excellent and surely a healthful one. Its slopes, facing the warming rays of the winter sun, could readily be kept clear of snow and was dry at all times. Firewood was abundant, water was pure, and the outlook beautiful. This prison camp was never surrounded by a stockade. The work of building the "huts" must have presented a busy scene. Col. Eckert and his Superin-
tendent wanted the work to be well done and lasting. The prisoners themselves tried to make this an improvement on any of their former camps. A large number of men—as many as could be provided with tools—were set to work at leveling the ground. Many gathered the stone required, others prepared the clay mortar needed by the wall and chimney builders already at work. Axemen were felling small and medium-sized trees and trimming the logs. Others roofed the huts as fast as erected.

**ROSE VALLEY CREEK FURNISHES PART OF WATER SUPPLY**

It may have required a hundred days' work to complete the "huts," guards' houses and women's quarters; yet even so, it was a piece of work that, for size and expedition, has not often been exceeded in this vicinity. The frosts of the late fall threw down the leaves and withered the grass that were needed for bedding by the time the work was finished. The supply of water was plentiful, for the Rose Valley Creek was nearby. One principal supply was furnished by the spring on the Benz place down near the Mineral Spring road. This spring, now with less flow than in former times, still sends out cool water the summer through. The old wall enclosing it stands today as when the Hessians built it, though its little wooden roof has often been renewed. The walled pool in front of the spring is a later addition. Today water from springs up on the Hill road is piped to convenient spigots in the Benz dwelling houses and barn, and the old, almost abandoned, Hessian spring is in a woefully neglected condition. About 40 feet from the spring, its waters running westwardly, entered a streamlet that in Revolutionary days came down the hillside through the camp, crossed the present Mineral Spring road and entered Rose Valley creek.

**A THICKLY POPULATED SETTLEMENT**

The camp of 10 to 12 acres was a thickly populated settlement, having in it, if we allow for a not over large proportion of women and children, and include the guards, about 1,300 persons, or just as many as were in the town of Reading with its 2,194 acres.

The men of the camp outnumbered the men and grown boys of the town two to one. This camp was one of a line of six or seven prisoners' camps and barracks stretching along 400 miles from Eastern Pennsylvania to far down the Shenandoah Valley in Virginia.

While, in effect, the Burgoyne Convention or treaty was broken within a few months after it was made, there does not seem to have been any formal order or announcement of such action. Gradually, however, the Convention troops became subject to exchange, as were other prisoners of war. In the first two years of the war the British held more of our men than we did of theirs. In following years this condition was reversed and we held more prisoners than exchanges could be provided for.

**LEFT GERMANS IN CAPTIVITY**

The British were, moreover, accused of acting unfairly in the matter of exchange of prisoners, and of exchanging their own officers, while they left the Hessians in captivity. Riedesel went so far as to write to Washington on the subject, and was politely reminded that it was not a matter within the latter's control. Many officers of the captured German troops were well educated men, who wrote to their homes interesting accounts of their prison experiences. Some of these have been put into print. About the time of the coming of the Convention troops to Reading, most of the officers were separated from the men and sent to other places, or exchanged. This in large part accounts for the fact that there has not been discovered, as yet, any contemporary account of life in the Hessian camp at Reading. The prisoners had, perhaps, almost ceased to hope for exchange, and in this the
most pleasant of any of their prison homes had resigned themselves to making the best of things as they were. When spring came, they planted gardens, as they had done in Virginia. Some had brought wives with them from the Fatherland, others married in Virginia, and some, even while prisoners, married in Pennsylvania. They had their own doctor and chaplain, children were born in the camp, and in the natural course some of the prisoners or camp followers died here and were buried in an especially set apart place near the camp.

AS CAMP APPEARED IN 1837
A gentleman, guided by two old Revolutionary soldiers, visited the site of the camp in 1837, and writes to a Philadelphia newspaper a description of the place as he saw it 55 years after the camp had been deserted, viz: “The position of each shanty is marked by piles of stones of which the back walls and chimneys had been built * * * being on the hillside, there was a cut made in forming a level for the floor. The logs have all decayed, and only the stone piles remain to mark the spot once occupied by these 900 forces of the British King.” The piles of stones are no longer there. Fifty years ago Franz Buehrer hauled them to Reading to be used by builders in erecting foundation walls. At the western end of the camp, now overgrown by shrubbery and trees, but where, in a measure, the ground has remained undisturbed, may still be seen, rising in tiers, but with weather-worn and rounded banks, many of the leveled places on which the huts stood. A few of the footing stones on which the logs rested are yet in place, enough of them at one or two places to help trace the entire square of the hut. There are other stones which show some design or purpose in their placing. Near the north and the south corners of the western boundary of the camp are the sanitary wells, now caved in and showing as circular pits. Similar wells had doubtless been located at the eastern end of the camp.

REMAINED HERE MORE THAN TWO YEARS
The Convention prisoners probably remained more than two years in the Hessian camp at Reading. The last shipload of Hessians departing for their home land, sailed down New York Bay, Nov. 25, 1783.

From their first coming, in 1776, efforts had been made to induce them to desert the British. Congress at several times caused papers to be distributed among them urging such desertion. One proclamation, dated April 29, 1778, promised 50 acres of land to every soldier that would come over, and larger rewards were made to officers. Deserters were not to be obliged to serve on the American side, but might at once settle on their lands. Officers accepting service in the army of the United States were to receive rank higher than that held in the army they were leaving, and be appointed to a corps composed of Germans to be employed on frontier or garrison duty exclusively, unless at their own request. Some did desert, though not any large number at any time. Captain Andrus Wiederhold, of the Hessian regiment Knyphausen taken at Trenton, says that when in captivity at Reading he saw early in 1780, two squadrons of Armand’s Corps pass through his town, 400 strong, composed entirely of German deserters. Efforts had also been made to induce prisoners in our hands to change their allegiance, but Washington opposed this, and Congress later prohibited the enlisting of prisoners.

WERE INVITED TO REMAIN
In 1783 there was circulated a little book of 35 pages, printed in the German language, appealing to the Hessians and other Germans in the service of England, not to return under the despotic sway of their respective sovereigns, who had basely sold them, but to become American citizens and settle in South Carolina, where land is offered them on easy terms. Nova Scotia also offered lands to those who would remain.
One strong reason for the failure of many of the German soldiers to return to their native lands, was the fact that they were not particularly wanted there. This was especially the case with the Brunswickers. Some in eight years of absence had become too old for further service as soldiers. The younger men, too, had given their best years in the service and were untrained in the trades and activities of peace. Nor could they remain in the army, for the home countries could not maintain idleness large standing armies. The Duke of Brunswick sought to reduce to the smallest possible number those to be brought back to him. As early as February, 1783, he directed General Riedesel to notify the troops that not one-half could remain in active service. They were to be advised to establish themselves in America, or seek military services elsewhere. Authority was given to discharge any officers who desired to remain, even though they were staff officers.

Of the non-commissioned officers and privates, as many as wished could remain behind, and those non-commissioned officers who did return were to be reduced to the ranks. Chaplains, auditors and surgeons could receive their discharges. Only native Brunswickers were to be given free transportation home, and then followed the cruel order that all who were guilty of serious crimes, lack of discipline, delinquencies of any sort, and also those who, through physical disability, were unfit for active service, must positively be left behind.

**SHOULD BECOME PART OF THE CITY'S POSSESSIONS**

To win the approval of our people of today, as well as that of generations yet to come, this wooded end of the old Hessian camp ground should be made a part of the city's possessions, cleared of its tangle of underbrush, and greatest care be taken that no stone or earthmark be further disturbed. The seven great terraces, each from 60 to 80 feet wide, running across the Benz grounds, were not made by a farmer with his one or two men, even though years had been spent on the work. They had been carefully planned and were the work of a very large body of men, the Hessian prisoners. These terraces are impressive when viewed through the palings of the fence along the wooded side, but are much more so when one is on the ground. Similar, but smaller, terraces are found on the more nearly level ground of the eastern end of the camp in the Shearer orchard.

**NOT MORE THAN 300 PRISONERS RETURNED TO THEIR HOMES ACROSS THE SEA**

Some 30 years ago, Prof. J. C. Bruner, a Swiss by birth, and for a time a teacher in Philadelphia, said "that while in this country he met many persons in Pennsylvania and in the valley of Virginia who were descendants of the Hessian soldiers who had come here in the service of the British army, and who, by desertion or otherwise, had remained here. From his intimate knowledge of families, and their homes in Switzerland, Mr. Bruner was satisfied, as he said, that these descendants were generally of Swiss origin." This leads to the strong inference that the avaricious Duke of Brunswick had largely recruited outside of his own domains the troops sold to England, and this accounts, too, for his money-saving determination to pay the return passage of native Brunswickers only.

The two old Revolutionary soldiers who were interviewed in 1857, gave it as their opinion that not more than 300 of the German prisoners at Reading went back to their former homes across the sea.
The Delaware Water Gap
Part III of
Historic Pilgrimages Along Mountain By-Ways
By Asa K. Mellenhay, Bath, Pa.

"And mountains, that like giants stand
To sentinel enchanted land." —Scott.

OWHERE in this wide world are there greater inducements offered the tourists who delight in the pleasure and benefits to be derived from pure mountain air than at the Delaware Water Gap. It is one of the most impressive of the great handiworks of nature, ranking second only to Niagara in the East. Being the gateway leading to a wonderful land of woodland and water. The lofty mountains, the lordly Delaware flowing at their base, and the creeks, lakes, and waterfalls encountered in every direction, have given this place a world-wide reputation for scenic and romantic beauty.

After driving through Cherry Valley, we continue our historic pilgrimage and enter the Gap at the Cherry Valley Hôtel. Here is the terminus of the Mountain View Trolley. Along its line is magnificent scenery. In the forenoon the atmospheric conditions are usually perfect, and the cars are never crowded, so that one may take a car any hour from the Gap, and return in time for dinner at the hotels, and be assured a comfortable trip.

To our left is the Glenwood, a modern brick building, located in a wonderful scenic section on a high mountain slope, insuring pure air and freedom from malaria. Cherry creek flows directly through the grounds, in a wooded glen from which the house takes its name.

Turning to our right we drive through the main street, pass the post-office, the Presbyterian and M. E. churches to the Central House.

The little village wonderfully quaint and picturesque, nestles in a rising knoll and reminds one of the Swiss villages near Lucerne. Its early history is very interesting. George E. Mapes, in a recent article writes thus: "The thrifty Hollanders and French Huguenots had occupied the valley of the Upper Delaware and covered it with fertile farms nearly a century before any one seriously attempted to locate in the mountain gorge known as the Water Gap. The residents above the Gap during that period retained their relations with the Hudson Valley, while the English, Scotch-Irish, and German settlers of Bucks and Northampton counties were deterred from any attempts to locate in the gorge and above it by the difficulties attending travel. In 1730, Scull and Lukens visited this section, and encountered many obstacles in leading their horses along the precipitous sides of the Gap. In 1741, the Rev. John Brainerd made a missionary visit to the Indians in the Minisink region and he regarded the Water Gap route so difficult that he made his trip through the Lehigh Gap and along the northern base of the Blue Ridge into the upper valley of the Delaware. There was no practical wagon road through the Water Gap until the year 1800, when the present mountain road was opened by the individual subscriptions of the farmers living both above and below the chasm.

The first log house erected in this gorge was located within a few feet of where the Kittatinny House now stands, and it is claimed that its erection bore about the same date as the opening of the pioneer road. This log house consisting of two rooms and
an attic, was occupied about the year 1808, and some years thereafter by Alexander Patterson with his wife and daughter. At the time, Patterson was a tall, white-haired, dignified looking man, and his wife and daughter were of corresponding gentility.

The real pioneer, however, of the present village and the system of summer hotels for which the Delaware Water Gap is now principally noted, was Anthony Dutot, a French refugee from St. Domingo, who left that island hastily with others when the order of possession was reversed, the servants becoming masters of the soil, and the masters fugitives. Dutot reached Philadelphia about 1793, where he remained a short time and then migrated up the Delaware. He was reputed to be wealthy, and it was a common rumor that he had buried on his St. Domingo plantation a large treasure in gold and silver, carrying with him in his flight as much coin as he could conveniently transport. Like most of the plantation owners of St. Domingo, Dutot was a man of some culture and refinement. In his journey up the Delaware he became impressed with the scenery at the Water Gap, and purchased at a low price a large tract of land on the northern base of the mountain, including the present site of the Kittatinny and Water Gap Hotels, as well as that of the present village. He located and laid out a city. Like the founder of Rome he chose for the site of his future city, which he called after his own name, the hills overlooking the fertile valley stretching away to the north and east.

In the centre of the plot upon which he hoped to found the 'City of Dutot', he left a triangular lot for a market place, and around this he built a dozen or more small dwellings. His city, however, refused to grow, and the buildings erected by him have long since disappeared. The village which now occupies the site goes by the name of 'The Delaware Water Gap'; and it is doubtful if the majority of the summer visitors to this place know anything about Dutot and his ambitious scheme to found a city. He established a toll road, which involved him in endless quarrels with his neighbors, and built a saw mill which was an institution of real public benefit to the surrounding community. In the year 1829 Dutot began the erection of a small section of what is now the Kittatinny House, but, failing in business, the property fell into the hands of the Brodhead family, who completed the structure, thus establishing the summer resort hotel which has since been expanded to its present proportions.

Prior to the erection of this hotel, however, the Water Gap had begun to attract summer visitors from Philadelphia and other cities, and it is recorded that among these visitors, as early as 1820, were the late Horace Binney and Caleb Cope. Dutot died in 1841, but the property and summer resort features which had already begun to be developed thereon had passed out of his hands to be perfected by a younger generation.

But we must travel onward. Turning to the right again at Lamb's Souvenir Store, a clever, little bark-covered cottage where all sorts of valuables in wood, leather, china and silver are sold, we drive past the Bridgeview, Mountain House, and Caldeno Cottage, and come to beautiful Lake Lenape which is partly natural and partly artificial, and in whose waters are mirrored the surrounding hills. On the banks of this lake and in the shade of a noble pine our party of eleven partake of a sumptuous dinner. Turning from the lake to the left, along a good path of a hundred yards, you observe a path to the right which brings you to Harrison's Outlook, known years ago as Cooper's Cliff. It is three hundred feet in elevation above the Kittatinny and five hundred above the river. You will not be in a hurry to leave this spot. "Up the river the
view is varied and beautiful. The sweeping curve of the mountains; the green fields cultivated on the sides of the corresponding hills; the islands, and the river so closely hemmed in by hill and mountain as to resemble a lake, make altogether a picture of rare beauty.

A few hundred yards further on in the same direction flows Caldeno Creek which rises high up the side of Mount Minsi. The stream here meanders through the hidden retreats and in this wild ravine are found Moss Cataract, Diana's Bath and Caldeno Falls, all near one another.

Moss Cataract is a tumble which the stream indulges in, of about a hundred feet in length, down the slope of Table Rock. The ravine is hemmed in by a thick growth of rhododendron, and by tall trees so that the sun never shines upon Diana either in her morning, evening or noonday ablutions.

Caldeno is also a cool and pleasant spot. It received its name in 1831, by using the last three letters in the names of the three following gentlemen who then visited it:

C. S. Pas-cal
C. S. Og-den
Jos. McDo-oud or Caldenoud, which by unanimous agreement was changed to Caldeno.

Nothing on this mountain side is more wonderful than to see how the large trees send their roots over and around rocks, "crowding down to drink at rills and rivulets beneath fern-plumes, waters that emerge in sudden dances around mossy knolls." Here escaped from the heat of cities, the summer guests may gather the popular maidenhair fern, the crowning glory of every bunch of woodland
Our subscribers will appreciate the midsummer outing given by Mr. McIlhenny in this article. We hope it may be the good fortune of each reader either here or at some other place to lay off all burdens and cares for a time and be refreshed by communing with Nature and Nature's God. We shall resume our trolley trip through the "Scenic and Historic Lehigh Valley" in our next issue.—Editor.
ways and wooded paths lead in every direction. This hotel is new and modern, thorough in every detail of appointment and comfort, embracing all that is known in the art of modern hotel equipment, with a capacity for comfortably entertaining four hundred guests. It is situated on a beautiful mountain plateau, commanding magnificent views for thirty miles in every direction, of the grandest scenery east of the Rocky mountains.

At 4 p.m. we descend on the mountain road, reach the Central House again, turn to the right and start for home. Beyond to our left are the Forest House, the Delawanna Inn, the Belleview, Riverview and Delaware House, all fine summer hotels near the new Delaware, Lackawanna & Western Railroad station. Ahead of us is the Kittatinny commandingly situated and directly overlooking the Delaware River flowing below in majestic splendor. Kittatinny is a word of Indian origin, meaning "Endless Mountains." It was by this name that the mountains of the "Water Gap" District were known by the Minsi or Delaware Indians, and is particularly happy and appropriate for a hotel situated in a location rich in Indian legend and tradition. Adjoining the hotel is its private mountain park of three hundred acres of beautiful walks, lakes, lawns, cascades, waterfalls, electric fountains and rustic scenery.

There is no lack of amusements, either indoor or outdoor; the mountain scenery unsurpassed in the world, with an invigorating climate, almost compels the visitor to participate in outdoor recreations, such as riding, driving, golfing, lawn tennis, bathing, fishing, boating, walking, or mountain climbing.

Some distance to the south of the Kittatinny is the Eureka Creek, a small stream flowing down the mountain side, and up this ravine are located Rebecca's Bath, Eureka Falls, Moss Grotto and Child's Arbor erected by the late Geo. W. Childs, Esq. This brooklet rises near the mountain top, at Hunter's Spring where "many a Lenape huntsman has been refreshed and has lain in wait for the deer as they came panting for the cooling waters."

High up on the mountain side is an elevation known as Lover's Leap. The view of the Gap at this point differs from the others you have witnessed; it is the place selected by artists as affording the finest picture. Tradition says that Winona the Indian princess selected this spot for the execution of her fatal leap. The recital of this story is very interesting, and will probably appear in a future number of "The Pennsylvania-German."

In front of us is the Gap proper, formed by the passage of the Delaware River through a cleft in the Blue Ridge, the mountains rising in a sheer wall 1500 feet clear from the river, Mt. Minsi on the Pennsylvania and Mt. Tammany on the New Jersey side, standing like grim sentinels and surrounded by diversified scenery of which the senses never tire. The latter peak received its name from the Indian Chief Tamaend.

The Blue or Kittatinny Ridge is continuous in Pennsylvania, except where it is bisected by the streams which flow through it; and a singular fact is the rivers break through the walls at intervals of twenty-seven miles, it being that distance from the Susquehanna to the Swatara, from the Swatara to the Schuylkill, from the Schuylkill to the Lehigh, and from the Lehigh to the Delaware, and even the same from the Delaware to the hollow in New Jersey known as Culver's Pond. It is difficult to account for such a coincidence.
Indian Chiefs of Pennsylvania

By Cyrus Hamlin Williston, B. S., Shamokin, Pa.

SHICKELLEMY

The Iroquois although not the actual occupants of any part of Pennsylvania, played an important part in its history throughout the Colonial and Revolutionary periods.

They inhabited the fertile region south of Lake Ontario and about the head waters of the Susquehanna and Alleghany rivers, including the Mohawk Valley on the east and the Genesee Valley on the west.

The original Indian Confederacy was composed of the Senecas, Onondagas, Cayugas, Oneidas and Mohawks, called the Five Nations. A sixth, the Tuscaroras, was admitted about the year 1712. After that they were known as the Six Nations.

These Indians were very fierce and warlike and soon brought the neighboring tribes to acknowledge their leadership. Hence in the extension of their power to the south, the Andastes and Lenni Lenape were brought under their control.

The Shawnese, Canawese, Conoys, and other Pennsylvania tribes also acknowledged their supremacy. For the better government of those troublesome feudatories the great Onondaga Council was constrained, in the early part of the 18th Century to place over them a Viceroy. To this responsible position Shickellem was appointed, and for a score of years his name is associated with every important transaction affecting the Indians of the Susquehanna Valley.

Shickellem was a Susquehannock by birth; descended from the ancient Andastes and thus returned to govern the land from which his fathers had been expelled.

Like many of the more enterprising youth of his tribe he had entered the military service of his conquerors; proving to be a brave and skillful warrior. His valor in war was rewarded by adoption into the Oneida tribe, of which he at length became a chief; an exceptional honor for one not a member of that tribe by birth. It is not probable that he was appointed Viceroy before 1728, because he was not present at the treaty with the Five Nations, at Philadelphia in July 1727, and Le Tort does not mention him among the Indians of consequence, "whom he met among the upper reaches of the Susquehannnah", in the winter of 1728.

The first conference that he attended at Philadelphia was that of July 4-5, 1728. It does not appear that he took any active part in the proceedings.
He was present on a similar occasion in the following October (1728), when at the close of the conference the council considered "what present might be proper to Shickellemu," "of the Five Nations, appointed to reside among the Shawanese, whose services had been, and may yet farther be of great advantage to this government."

The secretary of the council had gained a greater idea of his functions three years later, when in the minutes of August 12, 1731, he gave his name and title as, "Shickellemu, sent by the Five Nations to preside over the Shawenese."

At the close of the conference, which began at Philadelphia at that date, the governor having represented that he was, "a trusty, good man, and a great lover of the English;" he was commissioned as bearer of a present to the Six Nations, and a message inviting them to visit Philadelphia. This they did, arriving on the 18th of August, 1732.

Shickellemu was present on this occasion, when it was mutually agreed that he and Conrad Weiser should be employed in any business that might be necessary between the high contracting parties.

In August 1740 he came to Philadelphia to inquire whether the English were making preparations for war, rumors that such was the case having reached the great council at Onondaga. He was also present at the conference at Philadelphia in July 1742, and at the treaty of Lancaster in June and July 1744. He does not appear to have taken a very active part in the proceedings or rather in the discussions, as this was a privilege which, among the Six Nations, was reserved for the Onondagas.

In April 1748, accompanied by his son and Conrad Weiser he visited Philadelphia for the last time. At this visit no public business was considered.

The residence of Shickellemu is first definitely located in 1729, in a letter of Governor Gordon to Shickellemu and Kalaryonyacha at Shamokin. Within the next eight years he moved some miles up the West Branch.

In the journal of his journey to Onondaga in 1737, Conrad Weiser states that he crossed the North Branch from Shamokin on the sixth of March; on the seventh he crossed Chillisquaque Creek, and on the eighth he reached the village where Shickellemu lived.

Bishop Spangenberg and his party passed over the same route, June 7-1745. After passing Chillisquaque Creek and the "site" of the town "that formerly stood there," they "next came where Shickellemu formerly lived," which was then deserted. There is no doubt that at some time between 1737 and 1743, he moved to Shamokin, where he resided the remainder of his life.

From here he made frequent journeys to Philadelphia, Tulpehocken, Bethlehem, Paxtang and Lancaster, as the discharge of his many duties required.

Shickellemu held a position of great responsibility, but one of honor rather than profit to himself. Although he was responsible for the good behavior of the Indians of Central Pennsylvania and from them or the provincial authorities exacted tribute: yet no provision was made for his personal necessities, except that the provincial authorities contributed some small part toward them. However he was expected to hunt and fish, and in this manner support himself, regardless of his station.

In the waning vigor of his old age, time had dulled the keen edge of his faculties to such an extent, that he was forced to relinquish the chase, and depend on the charity of the English, whom he had served so faithfully.

In October 1747, Conrad Weiser found him in a condition of utter destitution. This he states in the following letter to the council:
I must recommend Shickellemey as a proper subject for Charity. He is very poor; in his sickness the horses have eaten all his corn; his clothes he has given to Indian Doctors to cure him and his family, but all in vain. He has nobody to hunt for him and I cannot see how the poor old man can live. He has been a true servant to the government, and may perhaps still be, if he lives to get well again. As the winter is coming on, I think it would not be amiss to send him a few coats or blankets, and a little powder and lead. If the government would be pleased to do this, I will send my sons with it to Shamokin before the cold weather comes on again."

Upon consideration of this letter it was decided by council that goods to the value of sixteen pounds should be procured and forwarded to Conrad Weiser. The consignment was as follows—5 strung matchcoats; ¼ of a cask of gunpowder; 50 lbs. of bar lead; 15 yards of blue half-thicks; 1 doz. best buck handled knives; 4 duffed matchcoats.

In the following month he had so far recovered as to visit Tulpehocken, and in April 1748, he was at Philadelphia. After this he must have had a relapse for in June of the following year, the Provincial Council was informed the he was "sick and likely to die." His "eye-sight was also failing him." He again recovered however, because in the following year he made a visit to Bethlehem. On his return trip he became very ill, but reached his home with the aid of Zeisberger, who attended him during his illness, and administered the consolations of religion. On the seventeenth of December, 1748, Shickellemey died, his daughter and Zeisberger being present. The latter, with the help of Henry Fry, made a coffin, in which the possessions he most highly valued during life were placed, after which the mortal remains of the great Viceroy were interred in the burial grounds of his people.

"Where Susquehannah's tranquil branches meet,
Like Prince and Princess each from far retreat.
Blue Hill, which has for many ages frowned,
Upon the less imposing hills around,
Rock breasteed, mountain ribbed, had ever been.
The legendary home of wondrous men.
Halfway up those rocks conspicuous in place.
Time's hand had chisell'd Shickellemey's face."

At Blue Hill near Sunbury, (the original Shamokin) a face is plainly seen, carved by "Time's hand," out of the solid rock; hence the origin of the above verse.

At his first appearance in Colonial affairs Shickellemey had a son and probably other children. A present was provided for his wife and daughter at the conclusion of the treaty of October 1728, and on the 18th of August 1729, the Governor sent a message of condolence upon the death of his son, and a shroud to bury him in.

Another son, Unhappy Jake, was killed by the Catawbas, with whom the Six Nations were at war, in 1743. In a letter dated January 2, 1744, Weiser informs us that he spoke to Secretary Peters about it, and suggested sending "A small present to the bereaved father, to wipe off his tears, and comfort his heart."

Several days before Weiser arrived at Shamokin, November 9, 1747, there had been three deaths in his family—Cajadies his son-in-law "who had been married to his daughter above fifteen years." Cajadies was considered "the best hunter among all the Indians." The wife of his eldest son and a grandchild, also died, at this time. It is evident that he had more than one daughter. His three sons were also mentioned.

Tachnechdorus, the eldest son, succeeded to the authority of his father, and with two other "Sachems," or chiefs of the Indian Nation, called the Shamokin Indians," affixed his signature to the Indian deed of 1749.

Sayughtowa, a younger brother of Tachnechdorus was, the most celebrated of Shickellemey's sons. His Indian name was James Logan. He was named for the distinguished Friend,
who was prominently identified with Colonial affairs in Pennsylvania. He is however generally known in history as “Logan the Mingo.”

Mr. M. L. Hendricks, of Sunbury, Pa., claims to have discovered and opened the grave of Shickellemey. In the year 1858 he found a grave supposedly of an Indian chief, who was buried about 200 yards from the old Fort Augusta, along the foot of the hill. In the grave were found a scalp- ling knife, a tomahawk or stone ax, bracelets, the barrel of a horse-pistol, paint and a paint cup, finger-ring and bells, bones, the hinges and nails of a coffin, a pint bottle with a long neck, an English made pipe which Mr. Hendricks claims was part of the original purchase price of the State of Pennsylvania, a medal with a head of King George the Second on one side, and on the other, a hunting scene (an Indian shooting a deer), copper dangles from a blanket, and a large bunch of black hair which fell in pieces when exposed to the air. The evidence on which Mr. Hendricks bases his claim is the fact that “Shickellemey was buried in a coffin near the foot of the hill.” It is only fair to add however that the Moravian Records state that Shickellemey was buried near Lewisburg, Pa.

**Bibliography:**

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Legends of the Susquehannah Valley—Purdy.
Colonial Records. Vol. 2-3-4-5.
Pennsylvania Archives, Vol 1.

I am greatly indebted to the History of Northumberland County, by Deers and Wanner. Also to F. B. Musser of Shamokin for use of material.

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## A Chronological Table

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
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</thead>
<tbody>
<tr>
<td>1369</td>
<td>John Huss born, burned at the stake 1415.</td>
</tr>
<tr>
<td>1459</td>
<td>Birth of Martin Behaim in Nuremberg, made a globe 1491-2, died 1506.</td>
</tr>
<tr>
<td>1480</td>
<td>Martin Waldseemüller born.</td>
</tr>
<tr>
<td>1492</td>
<td>Birth of Menno Simons (died 1559).</td>
</tr>
<tr>
<td>1512</td>
<td>Mercator (Gerhard Kremer) born.</td>
</tr>
<tr>
<td>1562</td>
<td>Germans with Huguenots at Port Royal, South Carolina.</td>
</tr>
<tr>
<td>1607</td>
<td>Germans among first settlers at Jamestown.</td>
</tr>
<tr>
<td>1618-48</td>
<td>Thirty Years’ War.</td>
</tr>
<tr>
<td>1621</td>
<td>Augustin Herman born at Prague.</td>
</tr>
<tr>
<td>1626</td>
<td>Peter Minuit, born in Wesel, arrived at New Amsterdam, as governor built foundation of New York.</td>
</tr>
<tr>
<td>1638</td>
<td>Peter Minuit arrives in Delaware Bay.</td>
</tr>
<tr>
<td>1638</td>
<td>Dr. Hans Kierstede of Magdeburg, arrives in New York, the first practicing physician and surgeon in that colony.</td>
</tr>
<tr>
<td>1651</td>
<td>Franz Daniel Pastorius born in Sommerhausen.</td>
</tr>
<tr>
<td>1660</td>
<td>Jacob Leisler, born in Frankfort, arrived in New York.</td>
</tr>
<tr>
<td>1660</td>
<td>Prior to, a few Germans settled in province of Maryland.</td>
</tr>
<tr>
<td>1663</td>
<td>Peter Fabian, a Swiss German, sent out to explore the Carolinas.</td>
</tr>
<tr>
<td>1669-70</td>
<td>John Lederer explored the land south and west of the James River.</td>
</tr>
<tr>
<td>1673</td>
<td>Kaskaskia, Illinois, founded.</td>
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<tr>
<td>1683</td>
<td>August 20, Pastorius, with a few Germans, landed at Philadelphia.</td>
</tr>
<tr>
<td>1683</td>
<td>October 6, arrival of ship Concord with German immigrants at Philadelphia.</td>
</tr>
<tr>
<td>1684</td>
<td>Labadists settled on the Bohemian River.</td>
</tr>
<tr>
<td>1687</td>
<td>Hans Hiens a member of the La Salle expedition.</td>
</tr>
</tbody>
</table>
1688. Germantown's protest against negro slavery.
1689. August 12, Germantown incorporated as a town.
1690. William Rittenhouse of Arnheim, Holland, built first paper mill in the colonies at Germantown.
1690. First Congress of American colonies met by invitation of Jacob Leisler, governor of New York.
1691. Leisler executed.
1693. Christopher Sauer born.
1694. Mystics settled on Wissahickon.
1696. Annapolis, Md., made a city.
1700. Daniel Falckner, Johann Kelpins and Johann Jawert appointed agents of the Frankfort Company.
1703. First Lutheran preacher ordained in America, Justus Falckner.
1705. Toleration in the Palatinate granted the Reformed church.
1707. War of the Spanish succession.
1708. End of Germantown's independent government.
1709. Thirty-eight hundred Palatines settled in Ireland.
1709. Thirteen thousand Palatines arrive in London.
1709. Newbern, North Carolina, founded by 600 Palatines from London.
1710. 3000 Palatines migrate from London to New York under Robert Hunter.
1710. Germans settled in New Jersey.
1710. (circa) Immigration of Swiss Mennonites.
1710. First German settlers in North Carolina under Graffenried and Michel at Newbern.
1714. Germanna in Virginia founded.
1716. Governor Spotswood’s exploring expedition.
1718. Envoys sent to England by Palatines in New York.
1719. First group of Dunker families (20) arrive in Pennsylvania.
1719. Death of Pastorius.
1721. Germantown, Va., founded.
1721. Baron de Kalb born.
1722. Moravians settled in Herrnhut.
1723. Migration of Palatines from New York to Pennsylvania.
1724. Christopher Sauer came to America.
1726, or 1727. Adam Miller settled in the Shenandoah Valley.
1728. Redemptioner system began to be applied extensively to German immigration.
1728. Second migration of Palatines from New York to Pennsylvania.
1729. Lancaster County organized.
1729. First Germans in western Maryland.
1730. (circa) Baltimore laid out.
1730. Lutherns found church in Germantown, Pa.
1731. First German Lutheran church opened for worship in New Jersey.
1732. Purysburg, S. C., settled.
1734. Salzburgers arrived at Charles-town, S. C., and settled Ebenez-er, Georgia.
1734. Migration of Schwenkfelders.
1735. Moravians locate in Georgia.
1735. Zenger’s trial laid the foundation of the liberty of the press in America.
1737. Conrad Weiser secured truce between Indian tribes.
1738. Christopher Sauer established his printing press.
1740. Hebron church built in Virginia.
1740. Germans under Waldo settled Waldoburg in Maine.
1744. Leonard Schell’s missionary journey.
1745. Fredericktown, Md., laid out.
<table>
<thead>
<tr>
<th>Year</th>
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<tbody>
<tr>
<td>1746</td>
<td>Michael Schlatter arrived in Pennsylvania.</td>
</tr>
<tr>
<td>1748</td>
<td>Conrad Weiser visited the Indian village called Logstown.</td>
</tr>
<tr>
<td>1748</td>
<td>Moravian church organized as a separate denomination in Bethlehem, Pa.</td>
</tr>
<tr>
<td>1749</td>
<td>Young Ladies’ Seminary founded at Bethlehem, Pa.</td>
</tr>
<tr>
<td>1750</td>
<td>Germans settled Halifax, Nova Scotia.</td>
</tr>
<tr>
<td>1750</td>
<td>(circa) Johann Schwerdkopf, noted strawberry grower, migrated to America.</td>
</tr>
<tr>
<td>1753</td>
<td>Moravian settlement of Salem-Winston established.</td>
</tr>
<tr>
<td>1756</td>
<td>Mittelberger’s journey to Pennsylvania.</td>
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<tr>
<td>1758</td>
<td>German church built in Baltimore.</td>
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<tr>
<td>1758</td>
<td>Christian Frederick Post pacified Indians.</td>
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<tr>
<td>1759</td>
<td>First Lutheran church built in Charleston, S.C.</td>
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<tr>
<td>1760</td>
<td>Heinrich Miller began printing.</td>
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<tr>
<td>1761</td>
<td>Post became first white settler of the Ohio district locating in what is now Stark county.</td>
</tr>
<tr>
<td>1763</td>
<td>Heinrich Cotta born; George Ludwig Hartig born, fathers of modern forestry.</td>
</tr>
<tr>
<td>1764</td>
<td>Punitive expeditions sent against Indians, 206 prisoners surrendered to Colonel Bouquet.</td>
</tr>
<tr>
<td>1766</td>
<td>Formation of German Society of Pennsylvania.</td>
</tr>
<tr>
<td>1766</td>
<td>Zion Lutheran church in Philadelphia begun. (consecrated 1769).</td>
</tr>
<tr>
<td>1766</td>
<td>“German Benevolent Society” of South Carolina formed.</td>
</tr>
<tr>
<td>1769</td>
<td>Boone explored Kentucky.</td>
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<tr>
<td>1770</td>
<td>Schönbrunn on the Muskingum founded.</td>
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<tr>
<td>1770-73</td>
<td>German colonists in Maine migrated to South Carolina.</td>
</tr>
<tr>
<td>1773</td>
<td>Johann Ludwig Roth, first white child of Ohio born.</td>
</tr>
<tr>
<td>1774</td>
<td>Harrodsburg, earliest settlement in Kentucky, founded.</td>
</tr>
<tr>
<td>1774</td>
<td>Revolutionary meeting held at Woodstock, Va.</td>
</tr>
<tr>
<td>1775</td>
<td>German Fusileers organized in South Carolina.</td>
</tr>
<tr>
<td>1775</td>
<td>Germans issued appeal for armed resistance against England.</td>
</tr>
<tr>
<td>1775</td>
<td>Germans of Mohawk Valley organized four battalions.</td>
</tr>
<tr>
<td>1777</td>
<td>Battle of Oriskany.</td>
</tr>
<tr>
<td>1780</td>
<td>Harrisonburg, Va., established by law.</td>
</tr>
<tr>
<td>1781</td>
<td>Lexington, Kentucky, settled.</td>
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<tr>
<td>1782</td>
<td>Gnadenhütten massacre in Ohio.</td>
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<tr>
<td>1784</td>
<td>Fleezy Dale, Md., settled by Amelung, who manufactured first hollow glassware in America (?)</td>
</tr>
<tr>
<td>1787</td>
<td>Frankfort, Kentucky, founded.</td>
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<tr>
<td>1787</td>
<td>Franklin College founded.</td>
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<tr>
<td>1788</td>
<td>Fifteen German churches of South Carolina incorporated.</td>
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<tr>
<td>1792</td>
<td>Transylvania Seminary, first College in the Valley of the Ohio, located at Lexington, Ky.</td>
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<tr>
<td>1794</td>
<td>Death of Baron Steuben.</td>
</tr>
<tr>
<td>1796</td>
<td>Reading Adler started.</td>
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<tr>
<td>1796</td>
<td>Vevay in Indiana settled by Swiss.</td>
</tr>
<tr>
<td>1800</td>
<td>Migration to Canada from Pennsylvania.</td>
</tr>
<tr>
<td>1803</td>
<td>North Carolina Synod of the Lutheran church organized.</td>
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<tr>
<td>1803</td>
<td>Louisiana Purchase caused great sweep of immigration to Tennessee, Kentucky and Southwest.</td>
</tr>
<tr>
<td>1805</td>
<td>Harmony in Pennsylvania founded by the Rappists.</td>
</tr>
<tr>
<td>1806</td>
<td>Henkel press established at New Market, Va.</td>
</tr>
<tr>
<td>1808</td>
<td>David and Tobias Ruffner born.</td>
</tr>
<tr>
<td>1810</td>
<td>Swiss at Vevay, Indiana, made 2,400 gallons of wine.</td>
</tr>
<tr>
<td>1813</td>
<td>Reverends Scherer and Göbel were sent on a missionary tour to Ohio, Kentucky and Tennessee and organized thirteen congregations consisting of 1,175 members.</td>
</tr>
<tr>
<td>1819</td>
<td>Catawba grape originated.</td>
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<tr>
<td>1820</td>
<td>Tennessee Synod of the Lutheran church formed.</td>
</tr>
</tbody>
</table>
1820. Sale of redemptioners abolished.  
1822. Ferdinand Schumacher born, pioneer manufacturer of oatmeal.  
1822. Adolph Strauch, noted landscape gardener, born.  
1828. Claus Spreckels, sugar king, born.  
1833. E. W. Hilgard, the Nestor of agricultural science, born.  
1839. George Ellwanger born, a founder of the most famous nursery in the United States.  
1851. B. E. Fernow born, director of first school of forestry.  
1869. George Husman began to publish the “Grape Culturist”, the first American journal devoted to a single type of fruit.  
1882. First School Arbor Day celebrated due to German influence.

In the great struggle for the possession of the North American continent, it has been well said, the Latin nations sent officers without an army, the English, both officers and an army, the Germans, an army without officers. The Latin nations, with distinguished leaders such as Cortez, Pizarro, De Soto, Champlain, Marquette, and La Salle, whether in quest of gold or of the fountain of youth, engaged in great voyages of discovery or grand schemes of empire. The English, with a clearer view of the future, knew that an empire could not be established otherwise than by colonization. Selecting the zone best adapted to the needs of the Teutonic stock, they invited other branches of the same racial group to cooperate in the building of an empire. The Germans, not united in one nation at home, poured streams of people into the English territory. Without organization, compelled by the need of subsistence, or conditions intolerable at home, they appeared on the threshold of a new country as in the days of Marius and Sulla, desiring land, not conquest. Their ancient kinsmen had beaten against the barriers of this Roman Empire until they had shattered them, and then rejuvenated all of Italy, Spain, and Gaul. Similarly in modern times a migration by the same stock took place to the land of promise called America, the very name conveying to the Teutonic mind a peculiar fascination. This Völkerwanderung was not accompanied by the glory of war or the glamour of fame, but went on in quiet, incessantly and irresistibly, for more than two centuries, until today more than a quarter of the population of the United States is of German blood.—Opening Paragraph of Faust’s The German Element.
Die alte kersche beem

By J. H. Longenecker

1. Es is nau iwwer fufzig iohr,
Das ich en kleenes buwele war,
In meim unschulds kleed daheem,
Dort newe am hivvel war's alt haus,
Un iust en wenig weiter naus.
Zwee sehr alte kersche beem.

2. 'Sis mit selle beem connect,
In Pennsylvania dialect
Det, ich dir's gern verzehle.
Un awver ich kan nau schon g'seh,
Das ich gantz viel musz übergeh,
Die zeit, un worte fehle.

3. Frühjohrs is en leben-saft
In stiller, wunderbarer kraft
In selle beem nuf g'stiege.
Schnell ware sie g'kleed in weis,
Herlich, prachtvoll wie'n paradels.
Wer kan sell pictur ziehe.

4. Die eeme hen mit grosem fleis,
Der lang dag g'sucht ver ihre speis
In selle schöne blume.
Der honig hen sie künstlich g'schot'p
In feina rosa ufbewahrt
Ver'n kalter dag zu komme.

5. Die amslle hen en nest gebaut,
So fei un schlick s'war iust about
Kios wie sie's verspunne.
Na hen sie junge raus-gebrüt,
Un früh un schpoch en herlich lied
Uf selle beem dort g'sunne.

6. En schlaine katz die schleicht dort naus,
Versteckt im grass am brumme-haus,
Bass uff! nau gebts mol sache,
Die junge vögel sin schier flikt.
Dort fliegt en naus zu sein unglück
Der feind hut ihu im rache.

7. Sell bringt awwer en groszer schmertz
In selle vögel ihre hertz.
Guch iust mol wie sie fliege.
Sie zanke färmerlich dort rum,
Die schlau alt katz die springt davon.
Sie lost sich net bewege.

8. Im schatte dort der schleifschtie schteht,
Un wan's als an die hoyet geht
Na geht mer s'ers' am schleife.
Der schtie dreht hart, die sens is dull,
Sell is ken fun ich wees es voll,
Svertreiben da buwe s'peife.

9. Es spiel-haus war gantz noch dabei.
Sell war als schport dabei zu sei,
Ver kleene meed, un buwe.

Marbels, un schärbe, schtee, un moss,
Mer hens uf-g'fixt, nau mind s'war boss.
Just rechte schöne stuwe.

10. Eb lang na wars als kersche-zeit,
Na sin die leit von noch un weit
Ufs kersche fest hie komme.
Der grand-pap, hut en manches mol
Als kersche g'rupt, beim kivvel voll
Un hut sie mit genomme.

Un lebt in mir von iohr zu iohr
Von selle beem am hivvel.
Von selle kersche schwätzt un roth,
Wo g'n g'rupt sin worre früh un spot
In box, un karb, un kivvel.

12. Es is mir immer für un für
Bis uf der heitig dag plesier
An selle zeit zu denke.
Ich gück as wie im traam zurück
Un g'seh die alte beem gantz dick
Voll schöne kersche henke.

13. Ich seh die leder noch dort steh
Die Mammi sachte dra nuf geh.
Geb acht, sonst könnt du falle.
Es weil, ich denk s'gebt dumplings nau
Ver's middag-esse, any-how
Sell dät mir freistrate g'talie.

14. 'Sis warm un smotrich, s'gwidderd hart.
Es thut ein wetter unerwart
Von north-west rivver ziehe
Die alte beem wehn hin un her,
Es blitzt, un schlägt, un regert schwer.
Die dicke wolke fliege.

15. Doch is das wetter bal vorbei.
Es fruament wird widder frei.
Die wolke sin verzoge
En saniter wind en wenig weht,
O senst du nau am himmel steht
En schöner rege-boge.

16. Uf selle beem der wippr-ee-will.
Am owet spot wau alles still.
Macht als der walde erklingen.
Kom mit mir sacht, mit leiseem schritt.
Nau horch en haver-säs, un katy-did
En web-nuth liedly singen.

17. Un horch, dort drunne in der wiss.
En taused frosch; I s'nacht so g'wiss
Mer kont sich io schier ferche.
Ke g'fohr, es is nix as natur.
Ke gelist, ke g'spook, sell bin ich sure.
Es shad uns nix zu horche.
18. Ew well ich musz ietz awwer geh
Ich kan do långer nimme steh
Die worret dir zu sage.
Die gantz natur tönt überall
Mit leemdüthigem wiederhall
Ich kan des net ertrage.

19. Der herbst komt bei mit frost un wind
Die kersche-blätter falle g'schwindt,
Un fliege in alle ecke.
Der change wo's bringt is wunner-grosz,
Die alte beem stehn blut un blos,
S'guckt just wie derre hecke.

20. Bei selle beem am hiwvel dort,
Wan schnee un frost kommt von der north,
Na is's ans coasta'gange
Es war la so von alters her,
Es is der lugend nix zu schwer,
Wan's lust geht noch verlange.

21. Die alte beem sin nimme dort,
Die spiel-komrade sin nau fort,
Die freund un freude-stunde.
Sie sin dahin, 'sis alles leer,
Die lugend-zelt die kommt nicht mehr,
Es is wie'n traam verschwunde.

22. Ich steh un ruf; O, kersche beem,
Der echo rufet "kersche beem"
Vom berg un wald dort drive,
Ich steh a leh—ich halte still.
Kan niemand sage wie ich fühl
Un huts noch niemand g'scrivve.

23. Mei gantzges hertz schwelt uf in mir
Ich hab en g'fühl das uf papier
Gar net is aus-zuspreche.
Ich denk es is en heemweh schmerz
Das mich so kränket in meim hertz
Un thut mir's schier verbreche.

24. Sie sage mir es gibt en land
Wo abschied-schmerz is unbekant
Ke ferre-well, ke sünde
En welt geziertes blume-feld,
En paradies, en himmels-welt
Wo truwl net zu finde.

25. Es wird a g'sat es wer en stadt,
Die wunner-bare gründe hat
Mit edel-stein gebauet.
Mit lebens bätme en der strass
Die man els ein durchscheinend glass
Im lichte Gottes schauet.

26. Wo freunde sich erfreuen sehr
Zu trieffen an dem glässernern Meer
Un Gottes harfen bringen
Wo ewig keine trennung mehr,
Wo's ganze blut-erkaunte heer
Ein triumph-iled anstimmen.

27. Wo alle um den lebensbaum
Gott anbeten un das Lamm.
O was vür wunder namen.
O halleluja, selige zeit
Vür die zu solchem glück bereit,
O halleluja—Amen.

Palmyra, Pa.

REVIEWS AND NOTES

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

Moffat, Yard & Company, New York, lately published "What is Socialism?" by Reginald Wright Kauffman.

Georg Schock (Katherine Riegel Loose) is spending the summer in a bungalow on Maiden Creek, Pa. It is the scene of her latest published novel, "HEARTS CONTENDING."

George L. Knapp, of the editorial staff of The Rocky Mountain News, recently sailed for Europe. This fall the Lippincotts will publish his first novel, "THE SCALES OF JUSTICE."


This is a sort of handbook or manual for students. It contains a brief history of German civilization, and a brief outline of German literature. There are some good descriptions and criticisms of German literary masterpieces; and the specimens are well chosen. In addition to this it has an appendix devoted to the language, government, and geography, and the industries of Germany. The part de-
voted to the Government and the Geography is good and valuable, while the part devoted to German composition, or whatever it is to be called, is not so valuable. On the whole it is a good reference book to have, and can be readily used in the class room.

MY HEART AND STEPHANIE—

Here is a goodly story of love and mystery. The scenes are laid for the most part in Paris and in Mountville, Lancaster, Co., Pa. The story deals with the scandals and intrigues of the Austrian Court; it is woven around Countess Stephanie, a Polish Conspirator, the principal character in the story, and around Rudolf, the Archduke and Crown Prince of Austria-Hungary and the only son of Emperor Francis Joseph. Rudolf died January 30, 1889. But history has never been sure whether he was assassinated whether he died a natural death, or whether he committed suicide at Myerling near Vienna.

He incurred the displeasure of his father by his marriage and divorce scandals; but what is of more importance is the stealing of some valuable court papers in connection with Rudolf's actions.

All in all this is a clever and exceedingly interesting detective story. It is in reality a continuation of the stirring career of Frances Baird, an American girl and the heroine of Mr. Kauffman's detective story, "Miss Frances Baird, Detective." The story is concise, it is to the point. Whoever likes fiction will find it delightful reading. The style is journalistic and is just what one would expect from a writer who is an experienced newspaper man.


This is the author's first appearance as a story writer in book form. Numerous short stories by Georg Schock have at different times appeared in the magazines.

Here is a story of the Pennsylvania-Germans that is surely different from anything of its kind. This difference is noticeable in two respects: there is no attempt at dialect, not even at an English version of it. To master dialect skillfully requires some cleverness; and it is only here and there that a writer is found that knows how to handle a dialect. And in the second place there are no slighting and sarcastic remarks made about the Pennsylvania-Germans; there is no catering to the morbid curiosity of the reading public, and no exciting of their interest by trying to picture the undesirable and uncouth phases of the life of a people who are frequently sneeringly referred to as the Pennsylvania-Dutch; this expression does not appear once throughout the whole book.

The incidents of this book have to do entirely with the Pennsylvania-Germans, and with them only and with no one else; no outsiders are introduced. The incidents occur in one place and have to do with one particular family—the Heiligs.

Job Heilig is the patriarch of Heiligthal, the Valley of Heiligs. He is a prosperous farmer; is a man whose opinion is respected, and whose word and counsel carry great weight. He has three sons and one daughter. He makes the mistake when he attempts to control the lives of his children, especially at a time when they should be permitted to follow their own inclinations and to work out their own salvation. The trouble begins when he takes into his home, as a sort of adopted daughter, an orphan girl, Bertha Lüb. Two of the sons fall in love with her and the disruption of the home ensues.
The book is highly interesting and even nerve racking. It is filled with tragic incidents; it is dramatic in the desirable sense. There are no episodes or side issues. Everything in the story has a vital bearing on the working out of the lives of these people. It could be easily dramatized; it would give a fine picture of the pastoral simplicity of these people. There are a few places, however, where we think it is just a little overdrawn, and consequently a little unnatural and improbable. The one place is where the three boys start a quarrel about Bertha and try to cut each other down with their grain cradles while harvesting the wheat. And the other is the mountain house left vacant by Bertha when her father died and she went to live with the Heiligs. It is rather peculiar that the parties belonging to the different factions should retreat to this lonely place as a sort of rendezvous at all hours of the night.

It works up to a powerful climax; one never anticipates such commotion and fate that is absolutely tragic when one begins the story and reads of prim Susanna, industrious, and God-fearing, who looks up to her husband as her liege and lord.

The characters are of a rugged type, and are developed under a religious and disciplinary atmosphere. The author had the good sense to keep the German names of the people and the places and to adopt an old style of conversation; all these features help to give the story a quaint effect that is highly desirable. Even the grain cradle as a weapon is in this respect more in keeping with the tone of things than what a revolver would have been. We wonder, however, whether Blaeueberg should not be Bloberg.

It may be said that in all likelihood this is the strongest the most powerful, as well as the fairest and most artistic presentation that has as yet appeared of the Pennsylvania-German in fiction.

### HISTORICAL NOTES AND NEWS

**Berks County Historical Society**

We have received, "Transactions of the Historical Society of Berks County, Volume II, embracing papers contributed to the society 1905-1909." This is a well printed, well bound book of 422 pages, with illustrations, table of contents, index and an abundance of valuable historic lore. We give herewith the introduction and table of contents.

Volume II of the transactions of the Society, embracing the period of five years from 1905 to 1909, inclusive, is herewith submitted to its members and patrons. The book is made up of the several annuals issued in pamphlet form, paged consecutively, and containing an index of the contents of the whole. In the latter respect Volume I was defective, from the fact that most of the papers it included were reproduced from the columns of the Reading Times, which originally published them, and were not consecutively paged, thus rendering a general index impossible. From the beginning of the present volume the papers have been separately printed, in uniform style, the annuals preserving the consecutive paging throughout.

Attention is called to the note inserted in the successive annuals, requesting members to preserve and return them for binding. By action of
Members of the Society.

Contributions to Building Fund.

Papers Read before the Society:

Statement of Men Supplied by the County of Berks in the Civil War. By Morton L. Montgomery.
President's Address, 1905.
Berks County Militia at the Battles of Brandywine and Germantown. By Morton L. Montgomery.
Old Charcoal Furnaces in Eastern Section of Berks County. By H. Winslow Fegley.
War's Alarms in Reading during the Confederate Invasion of 1863. By Louis Richards.
The Pennsylvania Militia called in 1862 for State Defence. By Richmond L. Jones.
Meetings of the Historical Society, 1905.
Report of Treasurer for 1905.
Officers and Committees of the Society, 1906.
President's Address, 1906.
Sketch of John D. Missimer. By Albert N. Burkholder.
Indian Massacres in Berks County and Story of Regina, the Indian Captive. By Rev. J. W. Early.
Early History of the Reformed Church in Reading. By Daniel Miller.
The Caves of Richmond and Perry Townships, Berks County. By William J. Dietrich.
Meetings of the Historical Society, 1906.

Officers and Committees of the Society, 1907.
President's Address, 1907.
The Hiester Homestead in Germany. By Isaac Hiester.
Incidents and Reminiscences, Political, Military and Congressional, 1853-1868. By S. E. Anconia.
Old-Time Battalions in Berks County. By Alfred S. Jones.
The Eight-Cornered School House at Sinking Spring. By Eli Rap3.
Conrad Weiser Memorial Tablet, Dedication Address. By Thomas C. Zimmerman.
Conrad Weiser Memorial Tablet, Exercises upon Unveiling.
The Eight-Cornered School House at Sinking Spring. By Andrew Shaaber.
The Introduction of the Morse Telegraph into Reading. By Charles M. Lewis.
Meetings of the Historical Society, 1907.
Report of Treasurer for 1907.
Officers and Committees of the Society, 1908.
President's Address, 1908.
Berks County in the French and Indian War. By H. M. Muhlenberg Richards.
The Earliest Japanese Visitors to Reading. By Louis Richards.
Pilgrimage of the Society to the Old Moravian Church Building in Oley Township.
The Early Moravian Settlements in Berks County. By Daniel Miller.
The First Newspaper in Pennsylvania. By Louis Richards.
Meetings of the Historical Society, 1908.
Report of Treasurer for 1908.
Officers and Committees of the Society, 1909.
President's Address, 1909.
The Berks County Ancestry of Abraham Lincoln. By Louis Richards.
Index.


Meeting of the Historical Society, 1909.

Bucks County Historical Society

This society held an interesting spring meeting at Bristol, May 24.

Papers on the following subjects were read:


GENEALOGICAL NOTES AND QUERIES


Descendants of Jeremiah Miller

Hon. W. H. Miller, of Stoyestown, Pa., is desirous of locating some of the descendants of Jeremiah, brother of Yost Miller both of whom were sworn into the Revolutionary service at Ephrata, Pa., Nov. 3, 1777. Jeremiah served as an executor of the will of his brother who died in Somerset county in 1811.

Early Item

For J. W. Early

Register's office, Book C. page 424.

Will of Jacob Early of Donegal township.

Wife, Christina; sons, John and Jacob; daughters, Lutey Smith, Agnes Wonogle, Eve Early.

Will signed April 27, 1777.

Proved May 5, 1777.

Descendants of Peter Faust

Peters Faust, born in Germany, April 24, 1725, came to America in 1750 and settled in Frederick township, Montgomery county, Pa., where he died January 1, 1793. Had son John Nicholas Faust, born 1767, married Elizabeth Walvert, and lived on his father's homestead where he died in 1837. Will some subscriber kindly say whether Peter Faust had any other sons, if so kindly give names, dates, etc.

W. W. NEIFERT

Hartford, Conn.

Gish Data

Reply to K. E. Beard

Register's office, Lancaster, original account of Administrators of estate of Abraham Gisch of Donegal township, filed Oct. 16, 1795. £3906. 14s. 11d. to be divided among ten children, of whom Jacob Abraham, John and Catharine are mentioned as being of age.

Recorder's office, Book K. K. page 447.

Sale of land by Abraham Gish of Mountjoy township and Susana his wife May 1, 1785.

Wise Family in Virginia

H. W. Byrd, Bridgewater, Virginia, is gathering data in reference to St. Michaels church near that place, origi-
nally a Lutheran church, afterward Lutheran and Reformed to 1876, since which time it has been Reformed. The old church records have long been lost, but it seems that the land for the church was given by the Wise family, who came from Pennsylvania. If any subscriber can help to determine when this family migrated he will confer a great favor by corresponding with Mr. Byrd.

Kreiner Family


John Kreiner and Christina his wife sold 1/2 lot in Lancaster Borough to William Hamilton, March 7, 1807, for £64. Register's Office. Book H. page 466.

Will of Adam Greiner of Warwick township.

Mentions sons Martin and John. Son-in-law Michael Steckbeck, to whom he leaves land in Dauphin county.

Will dated May 19, 1798. Proved March 1, 1804.

M. N. ROBINSON.

The Fyock Family

My great-grandfather on my mother's side was a Bavarian. I am told, when a young man he was found poaching and the officers of the law got after him upon which he jumped into the river and swam across to Switzerland. Later he came to America and settled in Pennsylvania and married an American wife. He is said to be buried in Somerset county. His name was Veock, changed to Fyock. One of his grandsons was a very conspicuous character during the Civil War, on account of his strong republicanism he was driven out of his mountain home by deserters of the Union Army; his buildings were burnt over his head and he himself was shot at several times. He later moved to Morrison's Cove, Bedford county. D. D. Blauch, Johnstown, Pa., who wrote the above desires information about the immigrant Fyock.

A Binckley Item

John Binckley, wholesale furniture dealer of Columbus, O., a recent subscriber, says: "Three Binckley brothers left Germany to seek their fortune in the new country, two of whom settled near Hagerstown, Md. They soon became so numerous that they had to hunt new territory. One swarm went to Berks and Lancaster counties, Penn.; my great-great-grandfather (whose name was John) came to Perry and Fairfield county, Ohio, in 1801, and the tribe soon became so numerous that they are found in every state in the Union. My great-grandfather had 14 children; my grandfather 13, and my father 11. So you see "Teddy" has not hit at us. My grandfather died only a few years ago at the age of 97 and was as erect as an Indian."

Who can help Mr. Binckley to establish his relationship with the Binckleys of Lancaster county?

The Scholl Family

Dansville, N. Y., July 4, 1910.

Editor The Penna.-German,
Lititz, Pa.

Dear Sir: The June issue of the magazine contained a genealogy of a branch of the Scholl family. There are many of the name in this neighborhood where the name is usually spelled Sholl. I wish to get information of the genealogy of Dr. William Sholl, of Philadelphia, whose son Jacob Sholl moved to Danville and married Sarah Lemen, had two children William Henry and Catherine Lemen Sholl. Catherine was the mother of the writer. Jacob Sholl died about 1820-7, he had a brother living in Philadelphia in 1871. Both of the children of Jacob moved to Cleveland.
Ohio, about 1845 and died there. William Henry had no issue. I would be obliged for any information of this branch of the Sholl family.

Very truly yours,

E. V. COVILL.

Germantown, July 2, 1910.

Editor The Penna.-German,

Dear Sir: I was much interested in reading the history of the Frederick Scholl family by Mrs. C. D. Freitz, published in the June issue of your magazine. An error occurs in the statement that Peter and Frederick Scholl were residents of Milford township at the same time. Peter did not arrive in America until Aug. 27, 1739, and in 1743 he purchased from Michael Hillegha a certain water grist mill and saw mill. This property is now owned by Peter's great great grandchildren, Granville and Henry Gerhart, situated on the Swamp Creek at Finland. Of the Scholls who arrived in America previous to the war of the American Revolution—Frederick 1728—John 1731—Michael 1738—Peter 1739 and Tobias 1748, five settled within a circle whose diameter was not more than 15 miles. Peter in Milford—Michael in Rockhill—John in Upper Salford—Frederick in Franconia, and Tobias in Hiltown and New Britain township. Possibly all were brothers. At least there was a degree of relationship as they interchanged visits and were of material assistance to each other. A search of the Scholl genealogy showed a common ancestor in Germany about 1160. They were of the feudal class and when the German search was made the old Scholl Castle was still in existence. The descendants of Peter Scholl are through fifteen lines. Through Peter's fifteen grandchildren I have worked out twelve of these lines to the 7th or present generation. I have failed utterly to find trace of three lines later than 1836. The line through Solomon Scholl, that through Catherine Scholl intermarried with Geo. Smith, and that of Magdalena Scholl intermarried with Michael Seno. Magdalena was dead in 1836 and the mother of Eliza Seno intermarried with John Phillips—William Seno—Frederick Seno, Julia Ann Seno and Hannah Seno intermarried with Andrew Bolt. Can your readers tell me where to locate the descendants of Solomon Scholl—Catherine Scholl and of Magdalena Scholl as above?

Very truly ours,

H. G. SHULL.

141 W. School Lane, Germantown.

MEANING OF NAMES

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

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

40. STOFFLET

STOFFLET is a corruption of CHRISTOPHER which originally meant "Christ carrier" and was applied to one who in war carried a banner on which was emblazoned an image of Christ. The successive corruptions of CHRISTOPHER were CHRISTOVAL, CRYSTAL, CRISTIE, STOFFEL and finally STOFFLET. The suffix LET is a diminutive of endearment.
House Mottoes Wanted

Rev. J. B. Stoudt, of Emaus, Pa., desires the assistance of the readers of the P. G. to assist him in collecting House Mottoes and Inscriptions of the Penna. Germans. Many quaint and curious mottoes are found on old houses, churches and cemetery entrances, church bells, etc. We believe such a collection would not only be found interesting but would be of permanent historic value. In the case of houses most frequently only the names or perhaps only the initials and date of erection are given, but occasionally a proverb or sacred phrase is added, see P. G. in Vol. II p. 128, 172, Vol. V. 127, Vol. VIII, p. 72. Kindly send to him or to the P. G. any inscription coming under your observation.

Proposed Plan for the Publication of the Complete Works of William Penn

Citizens of early German American ancestry owe a perennial debt to William Penn and must take an abiding interest in whatever tends to present him in his true light and relationship. Our readers will be interested to know that plans are under way looking to the issuing of a complete critical edition of the writings of William Penn under the editorship of Albert Cook Myers, of Moylan, Pa. Almost $18,000 has been pledged as a subscription fund to cover cost of editorial work. It is estimated that the materials would make at least ten large octavo volumes of 400 or more pages each. The editor has already done much preliminary work and may go abroad this summer to take up research work in England. We wish the undertaking success.

German Societies

We copy the following paragraph from the introductory words of the Souvenir program of the 15 Connecticut Staats Saengerfest.

"The Germans in America do not organize societies for the purpose of forming a special political party or a separate body, but solely for the purely social purpose of fostering old comradeship. We chiefly find them organizing the kind of associations which are particularly popular in their old home, especially gymnastic and musical societies. Such associations give the Americans of German origin the opportunity of cementing the bonds of love which unite them with the Fatherland and its beautiful old culture, of keeping up their language and the essential traits of the strenuous German character. In organizing these societies the Americans of German origin are prompted by the conviction that the German culture is of very high value, and that it has done much and can still do more to shape the character of the American nation. The language the Germans speak is that of Goethe, of whom Emerson has said: "The old Eternal Genius who built the world confided himself more to this man than to any other." The music the Germans cherish and cultivate was raised to a high standard of perfection by the genius of Beethoven, and in Richard Wagner reached the summit of the nineteenth century school of music. The latter, although more essentially national than any other, was nevertheless the first of the German geniuses who not only gained a world-wide fame among the highly cultivated spirits of other nations, but also became universally popular throughout the whole world.

Who Can Supply the Following?

We have received from one of our readers a valuable suggestion about reading matter in the words we quote herewith. We do not have the articles in question and hope some one of our subscribers may be able to favor us with copies.

"If at any time you run short of material, let me suggest the propriety of your examining the following with a
view to reproducing the same in your magazine:

1. "Life Among the Bushwhackers" a serial which I think originally appeared in a city newspaper. It was written by a Mr. Beck of Lititz about 1857. During the summer of 1869 I was temporarily employed during my vacation as "Devil" on the Easton Free Press. My first duty was to bring to the Free Press office from the office of a rival newspaper located some three squares distant a "Long Primer Shooting Stick" which the latter had borrowed from the former. I obeyed orders and can yet feel the weight of the pail of molten type which I was hardly able to carry the three squares and up a flight of three pairs of stairs, much to the enjoyment of my fellow employes, and my determination that the new man next coming to the office should be the "goat" for my amusement. Soon afterward I was promoted to the editorial rooms where I transcribed from the files of an earlier Easton newspaper the article in question, so that the Easton Free Press of the summer of 1869 contains the article copied from an Easton paper of about 1858 (name not remembered) which latter paper probably copied it from the city paper in question. Possibly someone in Lititz can give you the facts.

2. "The Travels of Anne Royall" to various inland Pennsylvania-German localities in Pennsylvania in 1828 are not without interest and would I think prove enjoyable reading to many.

Allentown Unabhaengiger Republikaner.

(Established 1810)

The first issue of Der Unabhaengige Republikaner of Allentown, Pa., appeared July 27, 1810. The first publisher was Christian Jacob Hutter, formerly of Easton, Pa., where he had published The Northampton Correspondent. At that time the Democratic party was known as the Independent Republican Democratic party and the opposition party was known as the Federalists. This is the reason that the name of the paper was Der Unabhaengige Republikaner, signifying The Independent Republican, the name which it still bears. It is an unusual circumstance for a newspaper to bear the same title for 100 years. People often wonder why it called The Republican, when it is a Democratic paper.

Christian Jacob Hutter remained the publisher until July 24, 1812, when he took part in the war with Great Britain and his son, Carl Ludwig Hutter, became the editor in place of his father. In the fall of 1820 Carl Hutter was elected as Sheriff of Northampton County, to which at that time Allentown belonged. Lehigh county not yet having been formed. November 2, 1820, George Hankee became the publisher. He died on January 26, 1824. February 5, 1824, Carl L. Hutter became again the editor and published the paper for the estate of the widow and children of Mr. Hankee. June 17, 1824, Carl L. Hutter again became the publisher and sole owner. He died September 21, 1830, having been publisher and editor of the paper for nearly fifteen years.

Edwin W. Hutter, son of Carl L. Hutter, became the editor of the paper October 14, 1830, and published it for the benefit of the widow and children until March 27, 1830, when it was sold to Reuben Bright. The paper was published by the Hutter family for over twenty-five years.

Reuben Bright remained the publisher until December 1, 1841, when James W. Wilson became the publisher and editor and remained until August 2, 1854, when Reuben Bright and E. B. Harlacher became the publishers as Bright & Harlacher.

January 6, 1858, Mr. Bright withdrew and R. F. Trexler became the partner of Mr. Harlacher, and the firm was Trexler & Harlacher. July 7, 1858, Nelson Weiser became a member of the firm, which became Trexler,
Harlacher & Weiser. June 19, 1867, Mr. Trexler withdrew and the firm remained as Harlacher & Weiser until March 4, 1874, when Mr. Weiser withdrew. Edwin J. Young and L. P. Hecker then became partners of Mr. Harlacher, but Mr. Hecker withdrew in a few weeks and the firm was known as E. B. Harlacher & Co. until September 30, 1874, when Mr. Young withdrew, and Mr. Harlacher continued to publish the paper until July 1, 1875.

E. E. Rinn and William F. Schlechter became the publishers July 7, 1875 under the firm name of Rinn & Schlechter, and carried on the business as such until March 3, 1886, when Mr. Rinn withdrew and Mr. Schlechter became the sole publisher and owner, and is still such, having been in service for thirty-five years, so that he is today the oldest publisher in the City of Allentown, Pa.

Maternal Influence

Genealogical research and biographical investigation constantly show what is hidden from the non-student. In various parts of the world a married woman retains her maiden name, is addressed by it and even signs it. The English-speaking world decrees that Mary Brown becomes Mrs. Smith, and if she moves to another community nobody knows that Mrs. Smith was named Brown.

The importance of the maternal strain is always great, and sometimes the deciding force physical or moral. For instance, Charles Darwin of the "Origin of Species" was the son of a physician and the grandson of a physician. Yet his medical studies were rather amateurish, while his love for experiments and detailed observations lasted while the breath was in his body. Charles Darwin's mother was the daughter of Josiah Wedgwood, the potter, and on the maternal side of the house he obtained the qualities that made the naturalist. It was from his mother that Sir Walter Scott drew his Cavalier sympathies; it was from their mother that John and Charles Wesley drew their odd bearing toward the Stuarts; Nelson was fond of saying "my mother hated the French."

Along our Northern borders one may occasionally find a John Thomson or William Green, whose name might appear in a London directory, but who has many traits not English:—perhaps his mother was Babette or Jeanne. Beside the Rio Grande there are men whose fathers may be of unbroken Anglo-Saxon line, but whose mothers were Spanish. Under the eye brows of Gustav Schwenkfielder there may be a twinkle that came from his mother, who used to be Maggie O'Brien.

Here in Pennsylvania men of English, Irish and Scotch blood have married women of German descent, and a long roll of prominent citizens can fairly be claimed as German on the mother's side. The study of biography discloses a thousand facts pertaining to racial intermixture, and the study is not new:—it was a matter of observation long before the Hebrew chronicler noted that David, the wanderer of the mountains, had the wild roving blood of Ruth, the Moabitess in his veins.

R. R.
The Pennsylvania-German

(Founded by Rev. Dr. P. C. Croll, 1896.)

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

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

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To July 20, 1910
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The subscription price of The Pennsylvania-German after October 1, 1910 will be $2.00 per year, payable in advance.
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Beginning with the October issue, The Pennsylvania-German will be sent only to those who have either paid their subscriptions in advance or promised to pay them within ninety days.

A Palatine Club

A subscriber in Chicago writes—"I do not know of a single Pa.-German in all Chicago. Will soon lose dialect! Can't practice!!"

Brother, let's organize a Palatine Club through the medium of which subscribers can become acquainted. Was denkt, Bruder?

Just One

The following letter dated June 25, coming from the proprietor of a wholesale furniture house in Columbus, Ohio, is self-explanatory.

"DEAR SIR,—

Prof.——-, one of the teachers in the school of which I have been a trustee for 20 years, handed me a copy of your publication. I confess I am very much interested, inasmuch as I am a thorough-bred Penn. German. Of course I know the language is only a dialect, but I could speak nothing else until I was 8 years old and in our family heard nothing else until I was 19 years old. You will not wonder that my heart feels light when I can get hold of my mother's dialect in such a form as "Harbaugh's Heemweh"—"Des Alt Schulhaus an der Krick" and in your March copy "Tswa Khina Schu." Find enclosed check for $1.50 for which send magazine regularly to above address. I wish you all the good luck you can have."

If each subscriber would resolutely determine to show the magazine to his friends, and get at least one subscriber a month the editor would get many letters like the above, the subscription list would grow by leaps and jumps and the value of the magazine would in every respect be greatly enhanced. As an experiment will you not resolve to get One New Subscriber in August? Easy as rolling off a log. Try it?

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Brother Albrecht's Secret Chamber
A Legend of the Ancient Moravian Sun Inn at Bethlehem, Pennsylvania, and What Came of It
By James B. Laux, New York

(CONCLUDED FROM JULY ISSUE)

ISHOP Ettwein, the famous Moravian Brother of whose shoulders rested the bulk of the burdens and responsibilities of the Community during the Revolutionary period, who had entered the drawing room with the Sisters now stepped forward and after paying his respects to Washington and Lady Washington who greeted him most warmly for they were friends of long standing spoke as follows: "Your Excellency and friends: I cannot refrain from adding something to the sentiment of the beautiful hymn sung in honor of the valiant soldier, the Count Pulaski, whom we learned to love and to admire during his stay with us in the sad days of the Revolution. We Moravians can never forget his chivalric treatment of the Sisters in the spring of 1778: the protection he afforded them, surrounded as they were by a rough and uncouth soldiery, sometimes forgetful of the courtesy and respect due to womanhood, and how he himself often in person shared the duties of the sentinel he had appointed as a special guard around the precincts of their House; nor the May day he attended divine worship in our chapel with his Legion in martial array. In spite of our creed which forbade a warlike spirit we could not otherwise than thankful that there was stationed in our community so gallant a soldier and so redoubtable a body of followers. Right worthily did he bear himself during his stay and with much sadness we saw him depart on that long journey south to the home of our dear friend Henry Laurens the honored President of Congress, where he was to win great glory and lasting fame."

The reception accorded the Sisters, whose spokesman the beloved Brother Ettwein had become, was an enthusiastic one, for all in that assembly had intimate knowledge of their devoted lives, and their services to the cause of Liberty, which many like Washington, Greene, Ethan Allen, the Bayards Livingstons, and Lee family showed their appreciation of, after the close of the Revolution by sending them their...
daughters or relatives to be educated. The training young ladies received in those far off days fitted them for the most exalted spheres of life and was in no wise impaired by the note of simplicity and utilitarianism that was dominant throughout.

The useful arts as well as the ornamental branches were taught by the Sisters and were specially pleasing to Washington who hated sham and idleness, as any one may discover who will read his homilies to his nephew and niece. Spinning, knitting and weaving were among the accomplishments of the Sisters and it is said that Washington supplied himself with domestic goods from the "first domestic manufactory of the land" as he styled the weaving department carried on in the Sisters' House. Here he made a selection of "blue stripes" for his lady and "stout woolen hose" for himself.

Bishop Ettwein's reference to Henry Laurens brings to mind the close friendship that was formed between them at Bethlehem and which continued unbroken to their lives' end. The intimacy thus formed became on many occasions of the greatest service to the Moravian Community, notably so in the month of September, 1777. "While Brother Ettwein was conducting the lately arrived Delegates to Congress through the Widows' and Sisters' Houses, he took occasion to plead for their inmates, whose removal from their homes had been urged by the surgeons in charge to meet the growing wants of the army hospital which had been established here. The appeal resulted in Laurens as President of Congress authorizing Richard Henry Lee to make the following order which was signed by the Delegates to Congress present at Bethlehem, all of whom were the guests of the Sun Inn, where a fac-simile reproduction of the original order and autographs of the signers can be seen at the present day."2

Bethlehem, 22d Sept., 1777.

"Having here observed a diligent attention to the sick and wounded, and a benevolent desire to make the necessary provision for the relief of the distressed as far as the power of the Brethren enables them.

"We desire that all Continental officers may refrain from disturbing the persons or property of the Moravians in Bethlehem; and, particularly, that they do not disturb or molest the houses where the women are assembled."

"Der Baron und General, Joham von Kalb" from the lips of Brother Brechtmann announced the entry of the celebrated German soldier who like Steuben became a devoted supporter of the American cause, eventually giving up his life in the Southern campaign under Gates. He was in command of the Delaware and Maryland troops at the disastrous battle of Camden in which he received eleven wounds, fighting against overwhelming odds. No more heroic figure ever drew sword in battle. "Bareheaded and dismounted, with sword in hand, he engaged in one personal encounter after another, encouraging his men with his voice as well as his example." He died three days after the battle and was buried at Camden, where a monument was erected to his memory.

In passing, attention may be called to the interesting historic fact, that men of German blood and lineage played a much larger part in the Revolutionary struggle than is generally known or suspected. German soldiers, mercenaries, constituted probably a majority of the British forces. The records show that 29,867 Hessian troopers came to America of which number only 17,313 returned. Of the remaining 12,554, more than 5,000 deserted, either making common cause with the Americans as combatants or identifying themselves with the communities in which they found a refuge. Many of their descendants can be


"Delegates to Congress."
found in Pennsylvania, Virginia, and Maryland today. Over 7,000 were killed, or died of wounds or sickness.

The greatest number of soldiers under British officers in any one of the Revolutionary battles was 20,000 at the battle of Long Island Aug. 26, 1776, where so many Pennsylvania Germans were present. At the battle of Brandywine Sept. 11, 1777 the British forces under Howe numbered 18,000 and 15,000 at Germantown Oct. 4, 1777.

At Monmouth, June 28, 1778, Sir Henry Clinton's army numbered only 11,000, and at Charleston May 12, 1780 but 9,000, while Lord Cornwallis commanded only 7,500 men when he surrendered his army at Yorktown Oct. 19, 1781. Burgoyne surrendered with but 6,000 men to Gates at Saratoga Oct. 7, 1777.

Generals Knyphausen, von Heister, von Riedesel and Rahl, the commanders of the Hessians were veteran soldiers who were trained in the school of Frederick the Great in the Seven Years' War and in military capacity were the superiors of the English commanders. The service in America was extremely distasteful to the German officers. When Knyphausen returned to Europe in 1782 broken in health and minus an eye, he voiced the opinion of the German officers when he said he had "achieved neither glory nor advancement."

The German element in the Continental army was a large and most important one and on several occasions a decisive factor for the American cause. The battle of Oriskany fought under the heroic Herkimer was fought and won by the Germans of the Mohawk valley and Schoharie. The story of the achievements of Morgan's famous riflemen is the recital of the valor of soldiers of German blood, for more than half of his gallant companies were Germans from Virginia, Maryland and Pennsylvania. The rifle with which his corps was armed was a German weapon brought from Germany by the first settlers, many of whom had been soldiers, and perfected by the Pennsylvania German gunmakers into the firearm that wrought such havoc with British officers during the Revolution and in the war of 1812.

The muster rolls, of Bucks, Lancaster, York, Berks, Old Northampton, Montgomery and the border counties as far west as Westmoreland County reveal an overwhelming German element in their makeup, showing not only its numerical preponderance but the intense patriotism of the Pennsylvania German, and devotion to the cause of liberty. A list of German officers in our Revolutionary army headed with the names of Herkimer and Muhlenberg to the Captains in the militia would present a formidable appearance and prove to be an instructive chapter in the history of the American Revolution. When to these we add the names of Steuben, and Kalb, soldiers who had served under Frederick the Great with distinction, we cannot
fail to be impressed with the great part played by men of German blood in our war of Independence and to wonder that so little has been said in American histories in praise of their achievements and patriotism. Not until the record of their work in the building of the nation shall have been as fully and faithfully set forth as the achievements of men of English blood have been in the past, can it be said that we have a really true and impartial history of the American people.

In the midst of the festivities now growing more animated with every new arrival a strange hubbub was heard in the hall of the Inn in which raucous sounds, guttural alien speech were mingled with the energetic protests of Brother Albrecht in his half English and half German accents finally ending in the announcement by the faithful Albrecht of “die heidnisch, unmenschlich Indianer von der wilderness” with several muttered side remarks in German not intended for the ears of the company assembled—among them expressions like: “die schandlich niederträchtig hunde” etc.

Now took place the most imposing spectacle that had yet been enacted that memorable evening. Fifty one chiefs and warriors of the Iroquois Confederacy or Six Nations entered the drawing room much to the disgust of Brother Albrecht who had attempted to limit the number to the Chiefs, but without avail and who had moreover vivid recollections of the visit long since, of the celebrated Teedyuscung and his unwashed followers, across the Lehigh at “The Crown” the ancient predecessor of the “Sun Inn” and of the rejoicings of Ephraim Colver, the long suffering publican, when they had departed for the lands of the Wyoming and he could sleep in peace and cleanliness once more.

The Indian visitors were headed by Red Jacket or Sa-go-ye-wat-ha (He keeps them awake) the famous warrior and orator of the Seneca nation frequently called the Indian Demosthenes. With him was the noted Cornplanter, the first temperance lecturer in the United States, the uncompromising foe of strong drink in the Indian nations.

There were also Good Peter or Dominion Peter, Big Tree, Farmer’s Brother, Little Billy, Captain Shanks, the Infant, or Hanangai’k’hon, the tallest warrior in the Six Nations, measuring fully six feet and four inches, and Pierre Jaquette or Otsiquette the young and intelligent Oneida chief who had been adopted into the family of Lafayette and taken to France at the close of the Revolution to be educated.

Red Jacket in spite of his antagonism to the arts of civilized life appeared this evening wearing the richly embroidered scarlet jacket which had been presented to him by an English officer soon after the Revolution as a reward for his fleetness of foot in a
BROTHER ALBRECHT'S SECRET CHAMBER

running contest, and which gave him this nickname by which he is best known to the American people. He also wore the medal of solid silver which Washington gave him on the conclusion of a treaty of peace between the United States and the Six Nations in 1792. His tall erect form and dignity of manner in walking made him an impressive figure, while his address while speaking at Council meetings has never been surpassed for majesty by any of the great orators of the white race. In spite of his implacable hostility to Christianity he was most friendly to the Moravian Brethren whose unselfish devotion to the Indian race he had long been cognizant of and reluctantly acknowledged. "The majority of the party were dressed in white linen shirts, short woolen coats, Indian leggings, consisting of a piece of cloth bound around the calf of the leg with thongs, and snugly fitting moccasins of deerskin, which latter the wearer is wont to dip into cold water in winter before going abroad in order to protect the feet from frost. A number had the sleeves of their coats adorned with large plate of silver, or wore trinkets of the same material on their bosoms. Some had silver rings and pendants inserted through the cartilage of the nose; most of them wore massive ear-rings of silver or copper, which by their weight drew down the extremity of the ear and lengthened the slit through which they were passed.

Their faces were curiously painted in red, and vermillion was strewn on the lock of hair left on the crown. A few carried rifles, the rest were equipped with tomahawk, knife, tobacco pouch, and the trusty bow and arrows. The more civilized were dressed somewhat after the manner of the whites, wearing in place of cloaks, the favorite blanket around the shoulders, and on their heads uncouth caps of fur." 13

No guest in the Assembly was more astonished at the entrance of the dusky procession than Landlord Morgan who began to say things that were more forcible than poetical, and particularly so when he expressed himself in the Pennsylvania German patois. "Wass ist loss da!" he exclaimed "wass fa dumma socha sin do?" Ich hab sie net all eingelauten; usht en halb dutzen oder so und do kumma hinzig oder sechstig—wass muss der Washington denka?" It was not until he had seen Washington shake hands with Red Jacket and his followers and had been assured by the Rev. Samuel Kirkland the Presbyterian clergyman and missionary who had accompanied them that they were all sober, that he became reconciled to their presence in the midst of the grand company he had brought together. Even then he was seen to shake his head vigorously during the rest of the evening and to hold confidential talk with Brother Albrecht, much to that worthy's discomfort and evident annoyance.

The entrance of Sir William Johnson still further mollified Landlord Morgan when he noticed the effect his presence produced upon the Indians. The moment they caught sight of his dignified and pleasing figure they began to cry out: "Warighejaghe! Warighejaghe!" the name given him when he was adopted by the Mohawk nation. After paying his respects to Washington and Lady Washington, whom he reached with much difficulty, so enthusiastic was the reception given him by the Indian chiefs and warriors, he began to converse with them in the Indian tongue which he spoke fluently. It is said that no white man that ever lived possessed so great an influence over the Indian tribes as Sir William Johnson.

He cultivated their friendship by accommodating himself to their manners...
and sometimes to their dress and by his unfulfilling justice and honesty in his dealings with them he won their entire confidence and became the most powerful personality on the Indian borders. His marriage to Catharine Wisenburg daughter of one of the German Palatines of the Livingston Manor who subsequently settled in the Mohawk Valley gave him additional standing and influence among the Germans of that region. The proverbial fidelity of the Indian character when once their friendship has been given was amply shown on this evening. The delight and demonstrative pleasure manifested by these stern impassive warriors was a remarkable exhibition and long remembered by the guests of the evening.

Even Brother Albrecht began to think that he had been perhaps too harsh in his judgment of the Indian guests when he saw how amiable and decently they behaved during the evening after the advent of Sir William Johnson, and how great was the interest shown by Washington in Red Jacket and his fellow chieftains. He had no knowledge of the invitation from Washington to Red Jacket to meet him at Philadelphia to discuss a treaty with the Six Nations, or he might have understood something of the assurance with which these sons of the forest forced their way into the drawing room. No place in their estimation was too sacred in which to meet the great White Father and particularly so on Moravian soil which to the Indian was always a refuge of safety or comfort in case of need. The Moravians were not behind the Jesuits in their friendly, kindly treatment of the Indians.

Attention was diverted from the Indian chiefs by the entry of General Thomas Gage the Commander of the British forces at Bunker Hill. In meeting Washington he renewed an old acquaintance formed in the first instance in the Braddock Expedition in which he was wounded. While Washington was covering the retreat of Braddock's panic stricken soldiers, Gage, then a Lieut. Colonel, rallied a few of his troopers and succeeded in taking the mortally wounded Braddock to a place of safety. Gage in the course of his conversation with Washington recalled the events of that disastrous venture to the Forks of the Ohio, as being the occasion that first gave the English government some idea of his military capacity and energy, the full extent of which was to be realized on many a hard fought battle field in the Revolution.

Referring to the defeat of the British arms in that great struggle Gage frankly acknowledged that Washington's role as a peacemaker between the Colonies and the Mother Country was infinitely more successful than his part when he attempted in Boston in the year 1774 to adjust the differences that divided the two countries. In calling Washington "a peacemaker," he meant, the successful general, who could extort a treaty of peace after a successful campaign. He realized, he said, that mere talk and threats such as he indulged in before the battle of Bunker Hill
made no impression on a people who felt the justice of their cause and were prepared to battle and die for it if need be.

During this conversation John Hancock and Samuel Adams had joined the group that surrounded Washington and by whom they were introduced to Gage who immediately recognized them as old Boston acquaintances whom alone he exempted from pardon in his proclamation promising clemency to all rebellious New Englanders. He intended to hang Hancock and Samuel Adams. Laughing he shook hands cordially with them expressing his great pleasure at meeting them again and reminding them that "it was one of the attributes of humanity to be at fault occasionally in its judgment of men and things, and that he had become convinced long since that the Colonists had just cause for grievance at the ill treatment of the home government. The narrow nature of George III and his fatuous advisers was responsible for the loss of the American Colonies to the English Crown, an irreparable loss, but he believed best though for mankind,"a sentiment heartily applauded by Hancock and Adams, who had long ago forgiven him his vindictive manifesto. Franklin who overheard the conversation quietly smiled in that sagacious manner of his that became famous on two continents. It was truly a great gathering of old time friends now rejoicing in the blessings of peace and in the success of whom rebels.

The announcement by Brother Albrecht of the arrival of General Richard Montgomery and General John Sullivan added greatly to the stir and interest that was manifested in the now crowded drawing room. It will be remembered that Montgomery and Sullivan received their commissions as Brigadier Generals in the Continental Army on the same day; both young men and in the prime of life. Both were figures of surpassing interest to the company—Montgomery for his gallant ill fated invasion of Canada and Sullivan for his successful expedition against the Indians of the Six Nations, and both were welcomed with every evidence of respect and admiration—Sullivan receiving quite an ovation from Red Jacket and his fellow chiefs and followers. The Indian nature is generous in its recognition of a brave and talented foe and Sullivan received a proof of it this evening.

Montgomery was a most attractive figure: he was "tall, of fine military presence, of graceful address, with a bright, magnetic face, winning manners and had the bearing of a prince." So he was described on the eve of his departure from Saratoga on his Canadian Campaign.

General Gage had reason to study the personality of Montgomery with more than ordinary interest inasmuch as his exploits at Boston were contrasted with that of Montgomery's in Canada and to his disadvantage. Montgomery's untimely death was mourned by friends and enemies alike, both paying tribute to his valor. In the British parliament, Edmund Burke, contrasted the condition of "the 8,000 men, starved, disgraced and shut up within the single town of Boston, with the movements of the hero who in one campaign had conquered two-thirds of Canada." To which Lord North replied: "I cannot join in lamenting the death of Montgomery as a public loss. Curse on his virtues! they've undone his country. He was brave; he was able; he was humane; he was generous, but still he was only a brave, able, humane, and generous rebel." "The term of rebel," retorted Fox, "is no certain mark of disgrace. The great asserters of liberty, the saviors of their country, the benefactors of mankind in all ages, have been called rebels.

Of a sudden in the midst of the festivities, above the lively hum of conversation, and hearty salutations and good natured laughter was heard the distant sound of muffled drums and fifes, playing a stirring war-like
march that made all comrades in arms present, stand at attention. Hurried steps were heard coming through the hall and a messenger hastily entering the drawing room quickly elbowed his way to Washington with whom he held a whispered conversation at the end of which Washington, strangely moved turned to Generals Greene, Morgan, Steuben and Kalb and in a voice that almost trembled with emotion addressed them: "My old com-

cumbed to disease and to wounds notwithstanding the faithful and tender nursing of the Sisters and Brethren, to the faithfulness of which you will, I am sure, bear glad testimony my old friend," turning to Lafayette who had joined the little group of Generals. Continuing Washington said: "Among these were many Virginians, some of whom were members of your corps of riflemen, General Morgan; most of them gallant young men, choice spirits, too young to die. In some strange mysterious way they have learned of my presence here tonight and have begged me to grant them the favor of review as at Valley Forge and at Brandywine. They will be on the march presently and I request you and those assembled here to share with me the honor of their salutes."

Then was witnessed another strange sight on this memorable night of wonderful experiences. The spectral forms of nearly a thousand Continental soldiers and Riflemen in the well known Continental buff and blue uniforms and the Riflemen's buckskin jackets and leggins came marching up the street toward the old Inn, where stood Washington surrounded by the Generals and officers present, marching in solid ranks and in perfect alignment with arms at a carry. As they neared their commander the command of "Platoons right, present arms!" was heard and platoon after platoon of the long procession wheeled with beautiful precision, facing Washington and presenting arms wheeling again at the command of "Platoons right! carry arms!" "

This incident affected Washington profoundly as well as General Morgan who recognized among the riflemen many of his young Virginia backwoods friends. Steuben too, was filled with strong emotion when he noticed among the Continental soldiers numbers of the recruits he had drilled at Valley Forge, and Lafayette also when

*The writer fears that he has been guilty of anachronism here, and trusts that his army friends will forgive him.
he saw some whom he had met while he himself lay wounded at Bethlehem. The sight of these old veterans of the Revolutionary armies brought back innumerable incidents of the war to the memory of the officers assembled. The dangers of battle, the pangs of hunger and fatigue on the long and lonely marches were realized again by them all as they looked upon the marching columns. The silent salutes impressed them more than salvos of artillery or loud huzzas.

During the excitement created by the passing of the Continental soldiers and Riflemen several announcements were made by Brother Albrecht, and when Washington with his escort of officers returned to the drawing room quite an accession to the number of guests was apparent. Conspicuous among them were a number of officers who seemed to gravitate to each other by some mysterious influence. Their presence created much surprise and embarrassment by reason of their well known antagonism to Washington in the early days of the Revolution. The two most prominent in the group were Generals Gates and Conway the leaders of the famous "Conway cabal" which for a brief time came near controlling the deliberations of the Continental Congress in their endeavor to displace Washington as Commander-in-Chief and putting Gates into his place. The capture of Burgoyne at Saratoga proved too much for the vanity of General Gates. He developed very quickly a "swelled head" in the parlance of the present day which only attained normal proportions after his defeat at Camden in the disastrous Southern Campaign where he was superseded by Greene.

Landlord Morgan in his generous invitations to the old guests of the famous Inn overlooked the fact that perhaps some of the guests might be persona non grata to Washington which was the case so far as Gates and Conway were concerned, notwithstanding that Conway in a letter to Wash-}

ington acknowledged the great wrong he had done him. Generals Sullivan and Schuyler were seen to scowl furiously when they saw Gates in close conversation with Conway—while the New Englanders present avoided meeting them. A number of these worthies were involved in the beginning of the Cabal with Gates in the effort to deprive Washington of the Chief Command. Washington's exposure of Gates however as a liar and the author of certain dishonorable correspondence made the New England members of the Continental Congress ashamed of their conduct, the memory of which they sought to keep in the background this night by avoiding anything like cordiality in a meeting with Gates or Conway. Sullivan and Schuyler had ample reason to dislike Gates. His treatment of Schuyler and of Arnold before and after the battle of Saratoga was contemptible and was productive of great harm to the American cause. Sullivan's generous Irish blood asserted itself when he exclaimed to Schuyler: "There's the coward responsible for Arnold's undoing." Arnold's brilliant work at Saratoga and at Freeman's Farm and the cowardly conduct of Gates were so well known to the army officers that there was always more or less sympathetic feeling for Arnold among them, in spite of his treason.

By a strange coincidence just as Sullivan made his reference to Arnold, the announcement was heard: "Major John Andre!" There was possibly no incident during the eventful evening that so fully marked the extraordinary character of Landlord Morgan's reception as the entry of Andre, representing as he did the most tragic event in the Revolutionary struggle. The engaging personality of the handsome young officer at once won for him the warm friendly sentiments of the assembly. Even Washington's kindly regard, was shown in the manner in which he welcomed him. During the evening not the least reference was
made by anyone in conversation with him to any of the unhappy incidents that so tragically closed his career. It was the refined, polished gentleman who was recognized, and graciously received and entertained.

In a conversation Andre had with Landlord Morgan he expressed his pleasure at again being a guest of the Sun Inn. Many years before, while passing through Nazareth and Bethlehem on his way to Philadelphia he said he had enjoyed its hospitality, a fact not generally known. Our landlord was greatly pleased with Andre's reference to his first visit to Bethlehem and with the compliments he paid him on the brilliant gathering he had so successfully brought together.

That the reception was a success was evident; there was no lack of movement or conversation among the guests, who very soon formed themselves into groups drawn together by the memory of old ties of friendship or of service in Colonial or Revolutionary days or by reason of kindred tastes and pursuits. This was shown in a little coterie aloof from the crowded space about Washington that was engaged in an animated and evidently enjoyable conversation. The character of the topics discussed may readily be guessed when we learn the personality of those composing the group. The most eminent of these was the astronomer and philosopher David Rittenhouse, and the others were Peter S. Du Ponceau for a long time the President of the American Philosophical Society; the Abbé Correa de Serra, Minister to the United States from Portugal, a member of the Royal Society of Lisbon and distinguished as a naturalist and linguist; Dr. John Schöpf the celebrated traveler and naturalist; Baron Hermelin the Swedish mineralogist; the Rev. Johan Augustus Millius, Chaplain to the Baron von Riedesel, a scholar with scientific tastes; the Chevalier Conrad Alexandre Gérard, the Minister from France to the United States, who was honored with the degree of LL. D. by Yale College; Don Juan de Miralles, a Spanish gentleman, a friend of Chevalier Gérard; the Right Reverend John Ettein, the Moravian Bishop; Joseph J. Mickley, the Antiquarian and First President of the American Numismatic Society; several of the professors from Lehigh University and Lafayette College, and President Joseph Willard of Harvard University.

The conversation was learned and manifestly of the greatest interest and withal interspersed with suggestions of trade and commerce. Dr. Schöpf was particularly anxious for information concerning the "pearl fisheries" of the Lehigh river, while Baron Hermelin had a great deal to say about the silver ores near Nazareth. Dr. Schöpf was very persistent in his inquiries after a deposit of agates, cornelians and other varieties of the moccasin he had tried to locate many years before, which he believed would be found in the Blue Mountains. The only thing that the Doctor could locate with definite certainty however was a rock on the other side of the Lehigh, cavities in which were filled with a fine yellow powder, which was used in Bethlehem in lieu of "writing sand." When informed by the professors from Lehigh University that blotting paper had taken the place of writing-sand he was quite astonished and seemingly disappointed. He examined with great curiosity some of the blotters that Landlord Morgan presented him with later in the evening. The Baron and Dr. Schöpf were amazed when told that the iron ore, cement rock, and slate found in the Lehigh Valley had brought greater wealth to it than all the pearl fisheries of Ceylon ever produced or half the silver mines in the world. They were convinced of the truth of this statement the following day when Landlord Morgan took them over the Lehigh Valley in his airship.
Charles M. Schwab, President of the Bethlehem Steel and Iron Company, who had been announced a few minutes before, was introduced to the scientific group by Mr. Alfred Brodhead the proprietor of the Sun Inn, and experienced the busiest half hour in his busy life, answering innumerable questions from all sides concerning iron, steel, armor plates, vanadium, manganese and zinc ores, bessemer processes, hot blasts, magnets and railroads. They were greatly impressed with the description given of the process for hardening steel armor plates by George and Charles E. Pettinos, of Bethlehem, who discovered and are supplying the material used in the operation.

While Mr. Schwab was explaining the technical processes of making steel armor plates, his audience was increased by the presence of Commodore John Barry, the Commander of the old Frigate, United States, ranking officer of the old Navy, who at once began another series of searching questions. It will be remembered that the Commodore superintended the building of his flagship of which he was very proud. He seemed quite skeptical for a time when told that battleships built entirely of steel plates a foot thick and weighing from 20,000 to 30,000 tons could float in sea water, carrying cannon, firing balls weighing half a ton and over to a distance of three miles and farther. He looked very quizzically at the Messrs. Schwab and Pettinos, when with an amused smile he inquired whether the Blarney stone had been stolen by some enterprising Pennsylvania German in recent times and set up in Bethlehem. A midnight ride in Mr. Schwab’s automobile, (in itself a marvel to the ancient Commodore) to the steel works after the reception was over, quickly convinced him that naval architecture had undergone a decided change since he built the “United States” and that he would not have much show in a fight with a modern battleship. He was very quiet on the way back to the Inn; he realized that times had changed and that he belonged to another age—as he confidentially informed Washington whom he met on his return to the Inn. “Horseless carriages and ships without sails propelled with hot water” he said “are too much for my simple brain. Today while getting out of the way of a chaf riding between two wheels hitched tandem fashion I was nearly demolished by an airship that came sailing down the street at the same time. I was told too that they talk now through solid wires for a hundred miles or more, and bottle up music like wine. You take out the cork and the music flows out in any tune you want. It is too much for me Your Excellency.”

An incident of unusual interest was the greeting given by Washington to General Daniel Brodhead, the ancestor of Mr. Albrecht Brodhead, the proprietor of the Sun Inn. General Brodhead was among the most trusted of Washington’s officers. The confidence he reposed in his ability and discretion was shown in a conspicuous manner when he appointed him to succeed General Lachlan McIntosh as Commandant of Fort Pitt in 1778 and to undertake the chastisement of the Indians in the Western Country who had become a source of great annoyance, their hostility interfering greatly

*Sirs: Brigadier General McIntosh having requested from Congress leave to retire from the command to the Westward, they have, by resolve of the 29th February, granted his request, and directed me to appoint an officer to succeed him. From my opinion of your abilities, your former acquaintance with the back country, and the knowledge you must have acquired upon this last tour of duty, I have appointed you to the command in preference to a stranger. As soon as Congress had verified me with the superintendence and direction of affairs to make preparations. Had General McIntosh come down, you would have been fully competent to carry on the preparations, but if you quit the post, I apprehend there will be no officer left of sufficient weight and ability. This is my opinion which I would wish you to keep to yourself, because I might give offence to others in all other respects very worthy of the situation they fill.

Extracts from letter to Colonel Brodhead from General Washington dated: Headquarters, Middle Brook, 3rd March, 1778. This letter does not appear in any of the collected writings of Washington, and is in the possession of a descendant of General Brodhead.
ly with his plans of operation in the east and south.

After a hearty handshake Washington said: "This is the most wonderful social affair of my life. I cannot turn in any direction without seeing some cherished friend, some officer whose ability and loyalty were of such vast service to their country in aiding me in my most trying position as Commander-in-Chief of the army. Here I meet you most unexpectedly by my dear General, also my valiant Sullivan and the faithful, meritorious McIntosh, three of my best Indian fighters." Turning again to General Brodhead he continued: "I would have been in sore straights had you not so thoroughly chastised the Mingo and Muney tribes on the Ohio giving them a lesson they did not forget during the rest of the war. My dear friend Sullivan here gave the same thorough punishment to the Six Nations, the memory of which their tribes will never forget. I needed every soldier in my operations against the British forces and could not afford to have them doing duty on the Indian frontiers. I have never forgotten your brilliant and effective services — and am very happy this night in being permitted to thank you again for all you accomplished and that I meet you here in company with Sullivan and McIntosh under the same roof. This is truly a wonderful affair — to me at least, meeting as I do so many of you gentlemen of the army. Here comes also my old friend Knox, good soldier and sound statesman as I always found him. Lewis, too and Maxwell, and Armstrong and Woodford and the worthy Mifflin, veterans all. It makes my heart glad to see you all here together."

Attention was called to a distinguished looking group surrounding Benjamin Franklin engaged in spirited conversation. It was a reunion of the signers of the Declaration present this evening," among them George Walton, Lyman Hall, William Ellery, William Whipple, John Hancock and Charles Thomson "the Samuel Adams of Philadelphia" who should have been a signer, so great and patriotic were his services.

The surgeons of the Continental Hospital also had their little gathering to recount their sad experiences at Bethlehem and elsewhere: Dr. William Shippen, Dr. John Morgan, Dr. Jackson Dr. John Duffield and Dr. John Warren, brother of General Joseph Warren, the hero of Bunker Hill.

The chief magistrates of Pennsylvania were well represented in the persons of Governors James Hamilton, Richard and John Penn, and Thomas Mifflin and had much to discuss when they found themselves in unexpected convention. They were joined by Governor Davis of North Carolina, and by James Allen the founder of Allentown and the Huguenot, John Bayard a distinguished patriot of the Revolution. Colonel William Polk of North Carolina, Colonial Eliot, Col. John Bannister and Colonel Horsfield and James Lovell of Boston, member of the Continental Congress, and who was imprisoned by General Gage the British Commander at Boston in 1775, were among the belated guests of the evening but were received nevertheless right cordially. General Gage later in the evening apologized to Congressman Lovell for sending him to Halifax; "but you must blame your passionate devotion to the idea of "Independence" which you were aware I was sent to America to combat" he explained.

Among the guests who seemed nervous and discontented was the restless Frenchman, Brigadier General Roche de Fermor who somehow proved unsuccessful as a soldier by reason of insubordination, and became much disliked by Washington in consequence. He was really responsible for St. Clair's unhappy experience at Ticonderoga.

When the evening had been far spent and the flow of conversation in the gallant company was at flood-tide and
all invited guests had long since arrived, Brother Albrecht was heard above the babble as with a beaming countenance he announced in a ringing voice: "The worthy and venerable Herr Johann Sebastian Bach, Koenig von Musikland." There then stepped into the room, a blind old man, his head covered with a great wig, much like that of an English Chief Justice,—a face which once beheld never after forgotten; massive, noble features, almost stern, eyes in which shone the light of genius and about him the unmistakable air of a master." Bowing gracefully to the company, he addressed it with much dignity of speech and manner: "My friends" he said, "you will forgive I am sure the intrusion of an uninvited guest—a poor old musician whose whole life has been devoted to music, the composing of it as much as its interpretation, and who was simple enough to believe that he had written something that expressed, as nothing ever before by man, the glorious mission of music, when he

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The portrait of Bach in this sketch is a reproduction of a recently discovered painting in the possession of Doctor Fritz Vollrath.
composed his *B Minor Mass; who had hoped and prayed that he might be privileged to hear it sung as he had conceived it should be sung, before he had passed beyond this mortal life; to hear the "Sanctus" sung by a devout and worthy chorus.

That happiness was denied him in his old home in Germany, but not so in this new and wonderful land where music is regarded as a rare gift of the Almighty and singers and composers are not treated as if they were beggars, but as princes. We dwellers in the realm beyond the grave, know and hear things you dream not of. A great English master, one of the Immortals, whom I have met and who calls me "brother" once said, as you will remember: "there are more things in heaven and earth than are dreamt of in your philosophy." 'Tis true! the blind see, the deaf hear; we live the life denied to us on earth; the soul expands and is in harmony with the majestic order of the universe. Think you that you can send a message across the seas on the winds of heaven as men do now and question our ability to hear such messages too; aye, and to send them also? Can you doubt our faculty to hear the music of mortals when our souls are attuned to the music of spheres. "There's not the smallest orb which thou beholdest, but in his motion like an angel sings, still quiring to the young-eyed cherubins; such harmony is in immortal souls; but while this muddy vesture of decay doth grossly close it in we cannot hear it.

Ah, can you conceive with what emotion I have heard sung in this beautiful burg in your May Festivals, the music I composed when the Moravian Brethren first made this their home in the wilderness, a Pennsylvania Germany, where men are born free and equal. The singing was more than even I dared hoped for; your singers gave it qualities I dreamt not of. Your great critic expressed all that I felt when he said: "anything more inspiring than the delivery of *Cum Sancto Spiritu* in the *B Minor Mass* it would be impossible to conceive. It was magnificent in the vital throbbing of its beat, in the growth of its tone from beginning to end and in the breadth of its style. Such choral singing is indeed a privilege. It was a performance in which the sublimity of the music was perfectly disclosed."

Believe me it brought tears of joy to my poor old blind eyes. I felt repaid for all my labors and its lack of appreciation in my own day. And this is why I am here tonight, that I might greet you all and thank you for the great honor you have done my memory in your splendid May Festivals and to wish you God speed in your devotion to music, for believe me it is the speech of happy souls on earth and in Heaven."

The commotion, the presence and remarks of Bach created it is impossible to describe. To have among them the King of Music, the master, but for whose genius the famous May Musical Festivals of Bethlehem would be unheard of was conceived to be almost as great an honor as the presence of Washington. To place the stamp of the greatest distinction upon the occasion, a memory to be treasured as a precious thing, Professor J. Frederick Wolle the genius of the May Festivals approached Bach with the greatest reverence and begged him to play some of his favorite *clavier* compositions, sonatas, and arias for the company. Consenting most graciously Bach was escorted, leaning on the arm of Professor Wolle, to the grand piano, which excited his boundless wonder and admiration. All his work of this nature had been done on the ancient *clavier* with its primitive keyboard and other limitations, but such as it was, it did not hinder him from...
becoming the greatest pianist of his time.

This night he played as never before. The flood gates of music seemed to have opened and glorious melodies deluged player and listeners alike. Not only did he play his favorites of the long ago, but he improvised as he only could do, on theme after theme; one in particular holding the company's rapt attention. He caught the spirit of 1776, a most appropriate theme on such an evening and in the midst of such a gathering of the heroes of the Revolutionary struggle. He expressed in magnificent phrasing the pangs of a new born nation and its triumphant career to the present time.

The playing of Bach created an almost startling effect on the company, particularly so upon Washington and his old officers, who notwithstanding their lack of musical culture recognized the marvellous genius of the great composer. The German and French officers present were in raptures as they had more or less acquaintance with Bach's compositions, having received musical training in their younger days. The Baroness von Riedesel seemed transformed. She had approached the blind old master during his playing and hung on every note with intense emotion. While Bach was resting for a moment the Baroness whispered a request which brought a succession of smiles to his face, as nodding he at once graciously complied.

The atmosphere of the Inn began to thrill with music that brought every lady and gentleman to their feet; old and young, were quickly in the delightful mazes of the waltz, treading measures such as mortals never trod before. Washington dancing with the Baroness von Riedesel and Lafayette with Lady Washington. The poetry of motion was never before so beautifully demonstrated by so distinguished a company and surely never before under the spell of music such as that which Bach gave in unstinted measure and in the most wonderful rhythmic movements.

Landlord Morgan showed himself a paragon of the Terpsichorian art with Lady Greene as his first partner and with many others before the music ceased. The dancing ended with the stately minuet, a French dance very popular during the Colonial period in Europe and America, and frequently indulged in at the Court of Versailles during the reign of Louis XIV, that monarch often taking part in it. It is doubtful if the Court of Louis ever witnessed so noble a presentation of this aristocratic dance, led as it was by Washington in his grandest manner with Lady Schuyler as a partner. There too in the same company were General Morgan and Lady Washington. Lafayette and the Baroness von Riedesel, Richard
Henry Lee and Lady Greene. In other sets were John Hancock and Lady Penn, Governor John Penn, and Mrs. Morgan, the mistress of the Sun Inn, Colonel Ethan Allen and Mrs. John Adams, Governor Morris and Mrs. Wade Hampton, Baron von Steuben and Miss Martha Washington Greene, General Brodhead and Lady Mifflin, destined to become the General's second wife.

Never before was the minuet danced to such music as given by Bach accompanied by the famous Trombone band, and never before or since was the minuet danced so gracefully or so naturally. "Ach Gott! die Amerikaner! est alles eins, tanzen oder soldaten!" exclaimed the Baron von Riedesel as he witnessed the beautiful evolutions of the dancers. He looked in wonder at the splendid figures of Washington, Morgan and their associates moving with the utmost grace through all the figures of the dance, and when it was finished he was pro- fuse in his expressions of delight and in his congratulations.

By skillful manoeuvring the company was induced to wander through the wide halls, balconies and parlors of the Inn, which enabled Landlord Morgan to execute a brilliant bit of gastronomic strategy. All the preparations had been made for a sumptuous repastion with which to end the evening's entertainment, and with his well drilled corps of servants the whilom drawing room resumed its old function of a dining hall. Tables appeared as if by magic, followed quickly by the production of the choicest Pennsylvania German cookery, and the rarest vintages. The doors were thrown wide open again and the company found their way back to the transformed drawing room, much to their bewilderment. Landlord Morgan in a short graceful address bade the company be seated and to accept his hospitality which he assured his guests he should consider the greatest honor of his life. A second invitation was not needed. A short grace from the lips of the Moravian Bishop Johannes de Wattville and the merry company at once began to prove the quality of Landlord Morgan's enter- tainment.

When hunger had been stifled and the clinking of wine glasses began to be heard on all sides, toasts began to pass freely around the tables; toasts couch'd in the approved fashion of the day; formal, and fashioned in the quaint phrases of the times. The toast given by Richard Henry Lee was acknowledged by all to have been the best of the evening: "Here's to the health of General George Washington: First in War: First in Peace and First in the hearts of his Countrymen." The toast embodied the sentiment of all mankind and was received with over-whelming applause by the company, who drank it in the rare Lachryma Christi wine found by Landlord Morgan in the secret chamber of Brother Albrecht. Toasts followed toast in rapid succession and an era of good feeling was evident very soon in the midst of which, speeches of felicitations and congratulations were freely given. Landlord Morgan had risen to his feet to propose a toast when a tremendous racket and shouting was heard.

John Morgan! John Morgan! Hello! John Morgan! Where are you? Hello! was shouted by lusty lungs and echoed through the subterranean galleries until it reached the sleeping form of our adventurous landlord in Brother Albrecht's Secret Chamber who was suddenly awakened by the glare of torches in the hands of friends. John Morgan found himself confronted by a numerous company come in search of him in the midst of which he recognized his good wife and little son.

Rubbing his eyes and giving a mighty yawn and stretching himself so that every joint and muscle cracked and creaked he exclaimed, "I had the most wonderful dream ever dreamed in Bethlehem. Let's take a smile." Tak- John gently by his hand Mrs. Morgan replied, "Come, John, dinner is ready."
The Diller Family
Address delivered at Diller Reunion, New Holland, Pa., June 17, 1910
By Rev. Roland Ringwalt, Camden, N. J.

NOTE.—This and the three articles immediately following were read at the first meeting of descendants of Caspar Diller. The reader will also find a Diller item in the Forum of this issue. We regret that on account of want of space no report can be given in this connection of the exercises at the reunion. Articles on the Diller family have also appeared in our April and May issues.

It may not be amiss in this connection to state that we hope to pay more attention next year to papers read at family reunions. We shall be pleased to receive such papers for publication. If you have read or heard any article that could be used for such purpose let us know.

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ITHOUT claiming that forty centuries look down upon us we know that we represent several generations of the German American, and we are all rather surprised at so large a gathering on this day of the week. Our ancestors did not travel on Friday if they could help it, and if they did travel from necessity they carried some charm to ward off ill luck. If at this moment we should be searched as if we were homebound travelers from Europe it is more than possible that some rabbits' feet or horse chestnuts would be found in our coat pockets. Perhaps some one here is congratulating himself that he was born with a caul or that he is the seventh son of a seventh son so that he can dodge the calamities which fate was in olden days supposed to hurl at those who make Friday journeys. May this speech be the worst disaster of the day.

As we grow older genealogy becomes more interesting because some of those whom we knew in early life have passed into the hereafter and thus taken on the dignity of historic characters. We have all known veterans of the war for the Union, and we know more or less of what has happened since the surrender at Appomattox. Then we imagine an ancestor a hundred years ago. We are nearly fifty years from Lincoln's first election; our ancestor of 1810 was nearly half a century from the quarrels leading up to the French and Indian war. If any of us have this year incidentally mentioned the high price of mutton chops and the advance in butter we know how our ancestors felt when the embargo played havoc with business and forced them to pay enormous prices for smuggled goods that is, if any of our ancestors ever dealt with smugglers, and it ill becomes one whose father and uncle have served in the Custom House to hint that any of them did. If we have an old fashioned relative, slow to admit that novelties are practicable, who was incredulous about wireless telegraphy and questioned the first reports of the vacuum cleaner so must some of our blood have felt in hearing that a steamboat had gone up the Hudson. Genealogy makes us feel as if we knew more about our ancestors, as if we sympathized with them in their troubles, as if we honored all their many virtues, as if we made kindly allowance for their failings (if they had any); above all it shows us the permanent likeness of the race. No wonder that Lincoln loved the lines.

For we are the same that our fathers have been,
We see the same sights that our fathers have seen:
We drink the same stream, and we view the same sun,
And we run the same course that our fathers have run.

No physician or surgeon ever studies the human body without a sense that we are fearfully and wonderfully made; but does our structure end with bones and sinews, nerves and muscles? The man or woman who traces a pedigree through half a dozen generations, and converses with a score of relatives is amazed at the variety of mental and moral elements that combine in us. Has anybody stated this odd mixture more forcibly
than Grant Allen? “Here is one” he says, “whose father was an Irishman and his mother a Scotchwoman; here is another whose paternal line were country parsons, while his maternal ancestors were city merchants or distinguished soldiers. “Take almost any body’s “sixteenquarters,” his great great grandfathers and great great grandmothers, of whom he has sixteen all told and what do you often find? A peer, a cobbler, a barrister a common sailor, a Welsh doctor, a Dutch merchant, a Huguenot pastor, an Irish heiress, a daughter, a housemaid, an actress, a Devonshire beauty, a rich young lady of sugar broking extraction, a Lady Carolina, a London lodging-house keeper. This is not by any means an exaggerated case: it would be easy, indeed, from our own knowledge of family histories to supply a great many real examples far more startling than this partially imaginary one.” If one man in his time plays many parts there are many parts in him. Traits of some far away forbear may show at twenty, at thirty, or at forty; may we find as we draw near the end of our pilgrimage that whatever is best in our blood stirs more and more within us.

Thirty-nine years after the battle of Lake Erie the partisans of Perry and Elliott were still fighting over the merits of the commanders. Perhaps the Diller reunion of 2010 will still reveal difference of opinion as to whether Caspar Diller was of German or Huguenot ancestry; but it seems to be reasonably well settled that he was in this country in 1729. The Diller pear was known to many an honest farmer and thriving long before; yes before the still more celebrated cherry tree fell before the hatchet of the adolescent Washington. More than a century and a quarter after Caspar Diller’s first pear tree was planted my grandfather, Samuel Ringwalt, won a prize for the general excellence of his farm, and thirty years later his brother George W. Ringwalt, was trimming the grape vines that yielded the Lucky George. Graft in our family seems to have been pomological rather than political. A century and three quarters of Pennsylvania German farming blood tells of many a struggle with nature. Sometimes “an early harvest and a plenteous year” blessed these sturdy yeomen; sometimes bad weather lowered their spirits. They had their share of quarrels with commission merchants, hired men got drunk on the eve of harvest, and female domestics eloped on Wash-day: at all times they had their share of hard work, and one likes to think of them as resting after the last furrow was ploughed.

While poetry and philosophy remain to man the life of a farmer will always be an interesting subject for reflection. A farmer is in constant touch with nature, now welcoming the rain or the sunshine, now fighting with the weeds or loading his gun for the mink that nears the poultry yard. Pennsylvania German traditions are full of stories of herculean labors, of quaint religious services and of dark superstitions. In the Teutonic blood there is a melancholy stream, the German broods over the troubles of the past and anticipates those of the future. Dreary seasons of bad crops have in various instances unhinged reason and led to self-destruction. Strong men who have toiled from the gray dawn until the moonlight have trembled because a dog howled or a salt cellar was overturned. “Yost Yoder”, a sad but vivid poem, by a man of Pennsylvania German descent tells how depression and superstition may wear upon the German mind and soul. It is juvenile to laugh at superstition, it is better to pray that we may be delivered from it. Superstition exists among the devout and the irreligious, one kind of superstition rules prosaic minds, another is potent among the imaginative, at times superstition ends in the most wretched cowardice, again we find it among people of heroic bravery, it nearly paralyzes the en-
ergy of some, it appears to give a morbid vigor to others. There was plenty of superstition among the Greeks, there is much to-day among the most thoughtful peoples of the modern world: the Germans and the Scotch.

The Dillers had worn off the feeling of newness before the Revolution and they have taken their share of war and politics. Both war and politics seem to be even more exciting in the country than in the city, because people know each other better. If a country section raises a company everybody knows the captain, the lieutenants, the sergeants and the corporals: after the troops have marched to the front old men talk of the farm on which the captain's horse was reared, and the girls of the village correspond with their soldier lovers. From the unwritten annals of the Dillers what a world of facts about our three great wars; about the downfall of the Federalists, the anti-Masonic agitation, the long strife over slavery and the disputes of Reconstruction days might be gathered! Cities move like tides, villages resemble lakes, and change slowly. Friendships and enmities are more lasting in rural districts. During the workings of the Alien Law of John Adams' day some unwise and even cruel treatment of foreign born citizens raised a political resentment which is perhaps not yet dead. A great political upheaval sometimes affects family life, school management business arrangements and religious undertakings because everybody in the village and almost everybody in the township is related to or connected with everybody else. When we think of the farmers and mechanics, the merchants and millers, the lawyers and politicians, the physicians and parsons of Diller lineage we can see that there is practically nothing in Pennsylvania life and not much in American life with which we are not connected. May a glance by decades be permitted?

Somewhere about 1800, Peter Diller of New Holland was known to every politician in Lancaster county; about ten years later Adam Diller was raising cavalry for our second war with Great Britain; and by 1820 the same Adam Diller was in the line of political promotion. In 1830, Roland Diller was a prominent man among the anti-Masons: By 1840 the family was well known throughout the State. In the early fifties, two of our blood at least were active railroad men, and in the mid-fifties Isaiah P. Diller made a success as a gold miner. Under Lincoln, Dr. Diller Luther held an internal revenue collectorship, and the family had a number of representatives in the war for the Union. By 1870, the newspaper men of the Commonwealth recognized that John Luther Ringwalt did much of the best work on Forney's Press. In 1880, I met relatives who were active in the business life of Pittsburgh and heard of those who had struck their roots into Western soil. By 1890, some were ex-office holders of the first Cleveland Administration. By 1900 the family had covered a space far larger than the proverbial from Maine to Georgia: Isaiah P. Diller had long ago gone to British Columbia, Peter Diller had been in Texas politics, into what distant seas Commander Houston had sailed I know not, but Joseph C. Ringwalt and others had found occupation in Ohio, and there were old men who remembered Jeremiah Diller's steamboats on the Mississippi. I hope that some Diller bank account has been swelled by every financial boom: I know that my father lost by the panic of 1873. If we had all been as zealous diary keepers as Samuel Pepys we should have given the historians priceless treasures, but then our domestic troubles might have been aired as those of Pepys have been. There are two sides to everything.

In the old German tale four brothers parted at a cross roads, each leaving his knife stuck in a tree. At the end of a year and a day, it was agreed, they were to meet and if every knife was
bright that sign would prove that all were well; a rusted knife, per contra, was a signal that the owner was dead or in the dungeon whence he was to emerge, cut off a giant’s head, and marry a princess. Might it not be well for us to meet every five or ten years and have one or two papers of a biographical character? I should like to know more than I now know about Jeremiah Diller, who walked out to Kentucky, in which Clay was yet the young man (Daniel Boone was then living in Missouri) and Abraham Lincoln was yet to be. Jeremiah made cabinets, and later became a steamboat captain, some of his descendants drifting to Indian Territory, Texas and Nebraska. He may have known Jackson’s and Benton’s friends; he certainly lived among men who gossiped over the Jackson and Benton shooting affray as sporting men now talk of the doubtful prospective fight between Jeffries and Johnson. The middle West of our time was to Jeremiah Diller a region newly bought from France—half French, half Spanish and all Indian. When Jeremiah settled in Kentucky, Aaron Burr’s proposed expedition was recent. news hardly more distant than the panic of 1907 is to us. Our kinsman’s second wife was of Lancaster county, and he lived on to 1869 four years after Lincoln’s death. What an idea of American progress we get by comparing dates: Jeremiah Diller walked out to Kentucky before Stephenson ran the Rocket, and died in the year that railroads joined the Atlantic and Pacific Oceans. If he had jotted down one fiftieth part of what he saw the book would have been far more interesting than Mark Twain’s “Roughing It.”

We know that one of our kin was a friend of James Buchanan and another of Stephen A. Douglas; I believe that a medical relative attended Thomas A. Hendricks; one of our family lived near Abraham Lincoln in his Springfield days; we have a distant connection with George Washington. In boyhood I was proud that my grandfather was a friend of General Meade, and once or twice met a relative who was well acquainted with R. B. Hayes, Odd reminiscences of notables of men famous in peace and war, might be gathered by the score if these reminiscences even more quickly than riches make themselves wings. The scholarly soldier Roland A. Luther, might have told us much of the Seminoles and of Mexico; Peter Diller’s Texan political friends perhaps knew Sam Houston as well as anyone in Pennsylvania knew Matthew S. Quay, Isaac R. Diller, the Mexican war veteran the journalist of Philadelphia and Harrisburg, consul in foreign lands, trusted by Buchanan and by Lincoln in important posts, a hale old gentleman in the mid-eighties was a person and a presence to be remembered. My father married the daughter of an anti-slavery candidate for governor of Pennsylvania and the balance was kept even by Thomas Green Clemson who married a daughter of John C. Calhoun: Calhoun, by the way, started as an anti-slavery man but did not permanently advocate such principles. The Anti-Masonic zeal of one relative was offset by another’s defiant refusal to answer questions’ put by enemies of the order. Possibly there is not a political issue or ism for which some one of us has not cheered. There were some to say “Millions for defence but not one cent for tribute,” plenty of our stock responded to “Fifty-four forty or fight;” can any one tell me if our Nebraskan kin joined in Bryan’s cry for “Sixteen to one?”

All our family combined cannot equal to the literary power of Thackeray, but the Dillers of real life are to us more interesting than the Newcomes of fiction. I believe that Colonel Samuel Ringwalt was as brave and honorable as Colonel Newcome—none of our line let us hope were as detestable as Sir Barnes; several of the Dillers have had tempers as volcanic as that of Clive Newcome. In Lan-
custer county's fertile fields, on Western rivers and prairies, in mines and on mountain tops, in business and in battle, in courthouse and counting room, in prescription and in sermon our annals may be traced. Fragments of bread and fish were gathered that nothing be lost, but of what is far more precious—mind, emotion, the building up and sinking down of lives so much seems to be lost that every antiquary and every historian feels that he has only made a scrap book. Yet the very bafflings and disappointments of our quest give us a deeper sense of the value of facts that bear on history or illustrate heredity. We do not wonder that Newton compared himself to a child picking up pebbles on the seashore, the facts gathered by Scott in his studies of old Highland clans, by Galton in his insatiate thirst for British genealogies, are sand heaps to Chimborazo compared to the facts which are lost, forgotten, distorted: known only to him who knows all the fowls upon the mountains. Take that superb paper of James M. Swank's on the Muhlenberg family, and its strong marshalings of data, only make us wish that we could begin to understand what the Muhlenbergs were.

On May 12, 1827, Samuel Pickwick, Tracy Tupman, Augustus Snodgrass and Nathaniel Winkle formed the Corresponding Society of the Pickwick Club. It will, I think, be admitted that their journeys are better known than those of Mungo Park, and ungallant as it may be to say so, even than those of Ida Pfeiffer, but it is not of their travels I would speak at present. The Club unanimously passed the following resolution:

That this Association cordially recognizes the principle of every member of the Corresponding Secretary defraying his own traveling expenses; and that it sees no objection whatever to the said society pursuing their inquiries for any length of time they please upon the same terms.

A resolution of similar purport might receive our unanimous support. If some one of our family could devote the leisure of several years to rambling among country church yards and old inns, among our Western and Southern kin, (always paying his own expenses) what interesting letters he might send us! He would be a broader American, for his journeys, and his grasp on history would tighten. The visit of Mark Twain to the tomb of Adam is a spur to all true genealogists, and in our traveling age we know not who may come to make the researches that are always of indirect value although they frequently fail of their direct aim.

Well was it decided that our meeting place should be New Holland, a place endeared to us by tender family traditions. The kindly acts that some of our blood have done here have gone up as a memorial before the Giver of every good and perfect gift. Hard study and careful thinking have gone on within the old New Holland libraries. A true antiquary of the Diller line will love the little New Holland churchyard as Gray loved the one at Stoke Pogis. The best that is in us—the intellectual and devotional—turns to New Holland as to a place of pilgrimage. For the courtesies we so gratefully acknowledge we are indebted in no trifling part to good men and women who have done credit to the Diller name. May it be ours to so live that the beautiful inscription dear to our forefathers may fittingly be placed on our tombs.

Hier ruht in Gott.
Maryland Dillers

By Dr. C. H. Diller, Detour, Md.

NOTE.—The following is an abstract of a paper read at the First Diller Reunion, New Holland, Pa., June, 1910.

In this brief sketch of the Maryland Dillers, I feel confident that there is not the least doubt but that they descended from the original Casper Diller of Pennsylvania and so far as known the first Diller in America.

Martin Diller, my grandfather removed from Musselman's farm, adjoining William Bachman's farm near New Holland, Lancaster county, Pennsylvania, in the year 1828, to Johnsville, Frederick County, Maryland.

He, Martin Diller, had four sons, all of whom are now dead, and two daughters, Mary, now dead, and Louiza living and in her 86th. year.

My father's name was John, a son of the above named Martin Diller, who was a son of John Diller, who was a son of Jean or Han Martin Diller, who was a son of Casper Diller.

I have often heard my father and also my aunt Mary Spurrier, nee Diller say that their father, Martin Diller, was named for his grandfather, Jean or Han Martin Diller, and that he was a son of Casper Diller.

My father John Diller, has spoken of the fact that he was named for his grandfather, and also that his brother Adam died a few months before he was born, 1821. All of which point to the fact that the "Maryland Dillers" are the direct descendants of the hertofore mentioned Caspar Diller.

Levi Diller removed to near Dayton, Ohio, early in life from which place he removed to Noble county, Indiana, in later years. He had sons and daughters, but of their lives and occupations I am not acquainted.

Jacob Diller lived at Mount Pleasant, Frederick county, Maryland and died without issue. William H. Diller died in early manhood. No living issue.

Louiza Diller married George W. Weight and removed to near Eureka, Kansas. They had several sons and daughters the history of whom I am not acquainted with, excepting that Sarah, who married Edwood Crebo, an Englishman, who is a very successful contractor and builder on the Missouri Pacific Railway, also a prominent banker in Eureka, Kansas and Kansas City, Missouri.

Mary Diller, married Samuel Spurrier, and they have five sons and two daughters, living. Of the sons, William Martin Luther, Charles Franklin, John and Hanson are engaged in agricultural pursuits. Taylor, a contractor and builder, lives in Woodsboro, Frederick county, Maryland, no issue. Theresa and Sadie Spurrier, are unmarried, and live in Woodsboro, Maryland.

Miss Sadie, for a number of years has been quite a prominent and much sought after teacher in the public schools, and in compliance with a state law requiring a continuous period of teaching for 25 years, will soon be retired and placed upon the pension list.

The descendants of John Diller, of Mount Pleasant, Frederick County, Maryland, are Charles H. Diller, practicing physician, of Detour, Carroll county, Maryland, married, has three sons and one daughter living. The eldest, Ursa Milner, married, graduated from West Point 1904, lieutenant in 12th U. S. Infantry now stationed at Ft. Win. McKinley, Philippine Islands: no issue.

Verona Saylor Diller, married to Webster Harnish now living in Brooklyn, N. Y.; no issue.

Roland Ringwald Diller, graduated in Medicine, from the University of
Maryland, 1910, living in Baltimore, Md.; unmarried.

Charles Willoughby Diller, married, farming, living near Detour, Maryland two sons, John Willie and Charles Donald.

Francis A. Diller, engineer, married, now living in Kansas, Ohio; one son Charles Murray married and two daughters, Edith married to Otto Moses no issue. Helen married to Calvin Shawl, no issue, Charles Murray, married one son Paul.

John Hanson Diller, farmer, married living near Mt. Airy, Maryland, two sons, Caspar and Robert, one daughter Regina, all at home.

George Emory Diller, married living near Ellicott City, Maryland, two sons and three daughters. Helen, Cora, Howard, Charles and Jesse, all single.

Edwin Dorsey Diller, Detour, Maryland, farmer, one daughter, Coral Ellis, single. Clara Virginia widow of Dr. Joseph H. Leib, formerly of Mt. Pleasant, Maryland now living in Frederick, Md. one daughter, Lilly Alma, married Milton Shook and have one son, Joseph Leib Shook.

Walter Cramer Diller, Washington, D. C., druggist, married; two sons and one daughter, Bernard Kenga, Charles Cardel, and Hilda Henrietta Marie, all at home.

For many years after the immigration of Martin Diller the characteristic pursuit of the family was agriculture, and while many of them still cultivate the soil very successfully in different parts of the state some of its members have gone forth in the professions and pursuits other than agriculture.

Some Diller Baptismal Records


NOTE.—The following is an abstract of a paper read at the First Diller Reunion, New Holland, Pa., June 1910.

Among the first names to be found upon the pages of the old church records of Trinity Lutheran of New Holland is that of the Dillers. I give here with a list of baptisms as found in this book and others giving the names of the sponsors where the parents did not fulfill such duty.

Diller, Christina dr. Philip Adam
(p. 46) and w. Magdalena
b. Jan 27, 1750.
Sp. Martin Diller and Christina Diller.

Diller, Philip Adam s. Martin and w. Christina
(p. 48) b. Jan 31, 1751, bap. Mar. 3, 1751
Sp. Adam Diller and Maria Magdalena.

Diller, Maria, Magdalena, dr. Philip Adam and w. Magdalena
(p. 56) b. 1752, bap. 1752
Diller, ______ child, Adam Diller and w. Salome
Diller, Salome, dr. Adam Diller and w. Salome
Diller, Anna Margaret, dr. Joh. Diller and Magdelena
Diller, Adam, s. John Adam Diller and w. Salome
Diller, Jonathan, s. Isaac Diller and w. Susanna.
Diller, Samuel, s. Peter and w. Elizabeth
b. Nov. 21, 1791, bap. Feb. 12, 1792.
Diller, Martin, s. Johannes and w. Magdalena
b. July 1793, bap. April 9, 1794.
Diller, Willhelm, s. Isaac and w. Susanna
Diller, Maria, dr. Peter and w. Elizabeth
Diller, Julianna, dr. Isaac and w. Susanna
Diller, Elisabeth, dr. Johannes and w. Magdalena
b. Dec. 1774, bap. ______.
Diller, Daniel, s. Peter and w. Magaretta
Diller, ______, child, Peter and w. Elizabeth
Diller, Rachel dr. Isaac Diller and w. Susanna
b. May 4, 1797.
Diller, Lidia, dr. Peter and w. Elizabeth
b. March 21, 1797, bap. May 4, 1797.

Wanderlust.

Wanderlust has been the distinguishing trait of German character from the dawn of their history down to the present. It was this trait which has ever led them to leave their native country when scarcity of land, social and religious conditions, famine and war have furnished the immediate occasion. It was this which led to the vast movement of the "Völkerwanderung" in the fourth and fifth centuries, and to the colonization of Prussia and Silesia in the thirteenth and fourteenth centuries as it was this that in our century has sent successive waves of German immigrants to populate the Western States; it was this that in the eighteenth century, sent the Palatines and Swiss to Pennsylvania. (Kuhns 28).

Discovery of America

The fateful voyage of Columbus changed the fate and fortune of two continents. It cleared the way for the era of maritime adventure which followed it at once. Western Europe arose and from the Iberian to the Scandinavian peninsulas the nations embarked upon a career of colonial enterprise. The marvelous tales told by the Genoese sailor of the new lands beyond the great ocean spread throughout the nations even more rapidly than the Fiery Cross among the ancient Highlanders of Scotland and each one entered upon the game of seizing
whatever it could of the spoils that seemed to await the earliest comer, England, Spain, the Netherlands, Sweden and France at once entered upon the work of seizure and division. What a boundless field for enterprise, adventure and wealth was thus opened up to the cupidity of nations and individuals, and how quickly they availed themselves of the opportunity. Colonists are needed to found colonies and at once every available agency was employed to make these new lands profitable to their new owners. Government companies were chartered, expeditions were authorized, princely land grants were made to individuals and each and all of these offered inducements to the lower ranks in life, the husbandmen, the mechanics and men of all work to enlist themselves in these new enterprises. Of course the most attractive inducements were held out to set this spirit of emigration in motion. (Diffenderfer, 18.)

Swiss Feudal System

While Switzerland has ever been regarded as the ideal land of freedom, it was after all, up to the present century, but little more than an aristocracy. The emoluments of office in such cities as Berne and Zürich were in the hands of a few particular families, which, generation after generation, held all offices. The lower classes, those who tilled the soil and who labored with their hands, had no share in the government and but little freedom. The feudal system which had existed in Switzerland for a thousand years, was not abolished till the French Revolution swept it away with many other relics of the past. During the period which we are studying, tithes, land-tax, body-service and all other accomplishments of the feudal relations between peasant and lord flourished apparently as vigorously as ever. Add to this the traffic in soldiers which forms so deep a blot on the fair name of Switzerland among the people and we may have some idea of the secular causes of Swiss emigration during the last century. (Kuhns, 23.)

Religious Motive

This movement has a twofold cause: first in point of time as of importance, a religious motive; and secondly, a social or material one. That the religious was predominant may be seen by the character of the emigration, which at first and for two generations consisted entirely of the sectaries who were persecuted in Germany by state and church. And it may also be proved by the rise and course of the emigration which was begun and fostered by such men as Penn the Quaker and his Mennonite and Pietist friends and religious acquaintances. (Bittinger, 12.)

Intolerance in Switzerland

The chief cause of the earliest Swiss emigration to Pennsylvania was of a religious nature.... During the fifteenth and sixteenth centuries the annals of Berne and Zürich contain frequent references to the measures taken to root out this sect, many of whose doctrines were distasteful to the state churches founded by Zwingli, especially their refusal to bear arms. From their first appearance in Switzerland, the Mennonites were the victims of systematic persecution on the part of their Reformed brethren; even the death-penalty being inflicted on a number, while others were thrown into prison, exiled or sold as galley slaves.... Many fled to the Palatinate. These Palatinate Swiss had to endure the same trials as their neighbors, but were treated with even more intolerance. Poverty, floods, failure of crops, the billeting of foreign soldiers, all contributed to make their lot intolerable, and finally induced large numbers of them to join their brethren in Switzerland in the movement which resulted in the settlement on the Pequa. (Kuhns, 25.)

Mysticism and Pietism

The Rhine country, from which such an overwhelming proportion of the
colonial German emigrants came it may be almost exclusively considered, was the home of Mysticism and Pietism, two most elastic designations, which include phenomena as various as the wild and immoral fanaticism of the prophets of Münster and the peaceful purity of Tersteegen and his little circle of pious friends. . . . The final result of this movement was the Reformation.

But the Reformation did not go far enough to satisfy many of the pious souls looking for more or different light than Luther and Zwingli found to break forth from God's word. So among the many scattered circles who fed their spirits upon the mystical writings of Boehme, Tauler, and Swedenborg, or the hidden people who proudly retained in secret the pure, early Christianity of the Waldenses, lived, amid continued suspicions and persecutions the beliefs which crystallized here and there into "the Sects." These flourished mainly among the lower classes, those who had wished during the Reformation to abolish nobles and kings along with priesthood, and these social and socialistic views naturally made them obnoxious to the authorities. "The persecuted Sects" they were designated, and persecuted they were indeed, unto death, by fire and sword and drowning in earlier times; then, as civilization advanced, through imprisonment, harassments, by the authorities and forcible conversions; and finally by all sorts of worrying attacks, such as spared life and limb but left little else. No wonder that as soon as asylum was provided them, they flocked to it, one little company after another of the sectarian braving the dangers of the long, trying voyage and the hardships of the unknown wilderness to find the precious jewel of religious freedom. (Bittenger 14).

Desire to Better Worldly Condition

There are many causes that lead men to seek new homes, in distant lands, but there is one that overtops all the rest. It is the desire to better their condition, the hope of material advancement, in short, it is better bread and more of it that lies at the source of nearly all the migrations of the human family. The love of gain, the desire of property and the accumulation of wealth was the great underlying principle of all colonization on the American continent. It was this all-powerful motive that crowded out all dangers, known and unknown, to reach this western Eden. (Diffenderffer, 300.)

Political Situation

Charles V, who reigned from 1519 to 1556, ruled over the rich Netherlands, the united Spanish empire including Naples and Sicily and territory in America, Hapsburg, the Austrian States and Germany. His great enemy was Francis I of France, and war was carried on between them all their lives. At the same time an internal religious war was carried on by the ruling princes themselves in Germany—a war for religious liberty on the one hand and restoration of the unity of the church on the other hand, concluded by the peace of Augsburg, (1556). A peace of twenty years followed, after which for 50 years the empire was a prey of internal disquiet, a rupture of friendly relations took place and the princes and cities of Germany were divided into two opposing factions or compacts—the Protestant Union supported by Henry of France and the Dutch and the Catholic League united with Spain. This paved the way for the Thirty Years' War concluded by the "Peace of Westphalia" which among other things increased the power of the princes, occasioning expensive courts, standing armies, a multitude of officials and high taxation. The effect was to depopulate the rural districts of Germany, destroy its commerce, burden its people with taxes, cripple the already debilitated power of the emperor, and cut up the empire into a multitude of petty states, the rulers of
which exercised almost absolute power within their own territories. (Weber and Brittanica.)

Demoralized Condition of Germany

One highly important cause of this emigration "without a head", as it has been called, was undoubtedly the demoralized condition of Germany in consequence of the terrible civil and religious wars that again and again swept over the country. As a final result of these wars the Holy Roman Empire was broken into fragments; one half of the German-speaking people were separated from their fellows and merged with Hungary and Bohemia to form Austria; while the other half was split into little kingdoms and principalities, whose chief efforts for nearly two hundred years was directed to recovering from the blighting effects of the Thirty Years' War. (Kuhns 2.)

Rulers of the Palatinate.

A cause of the emigration to America was the corruption, the tyranny, the extravagance and heartlessness of the rulers of the Palatinate; all through the eighteenth century their chief efforts seemed to be directed to a base and slavish imitation of the life of the French court. While the country was exhausted and on the verge of ruin, costly palaces were built, rivaling and even surpassing in luxury those of France; enormous retinues were maintained; while pastors and teachers were starving, hundreds of court officers lived in luxury and idleness. ….. Down to the French Revolution the peasant and his children were forced to render body-service, to pay taxes in case of sale or heritage, to suffer the inconveniences of hunting, and above all, to see themselves deprived of all justice. (Kuhns, 20.)

Ravages Induced by Louis XIV

Louis XIV of France, who said, "I am the state" in whom kingly absolutism attained its highest point, desired to enlarge his empire and render his name illustrious by military conquest. In his warfare, Turenne his general crossed the Rhine, after having barbarously ravaged the lands of the Palatinate, and pressed forwards burning and ravaging into Franconia. The army was finally compelled to recross the Rhine after which ravaging and plunder was continued three years longer to be concluded by a treaty of peace in 1679, the terms of which were decidedly disadvantageous to Germany.

The result was that Louis in the face of the treaty took possession of a number of cities, towns, boroughs, villages, mills, even whole provinces, even Strasburg, and the citizens were compelled to take the oath of subjection to Louis, the whole transaction being ratified by a treaty in 1684, between Louis, Austria, Spain and the German empire.

During the War of Orleans, 1689-1697, command was given for reducing the region along the Rhine to a desert as a means of rendering the invasion of France impossible. "The wild troops fell like incendiaries upon the flourishing villages of the Bergstrasse, the rich cities of the Rhine, and the blooming districts of the southern Palatinate and reduced them to heaps of ashes. The shattered tower of the castle of Heidelberg is yet a silent witness of the barbarity. Towns and villages, vineyards and orchards were in flames from Haardtgebirge to Nahe; in Mannheim, the inhabitants themselves were obliged to assist in destroying their own buildings and fortifications, a great part of Heidelberg was consumed by fire, after the bridge of the Neckar had been blown up; in Worms the cathedral with many of the dwelling houses became the prey of the flames; in Spire, the French drove out the citizens, set fire to the plundered city and the venerable cathedral and desecrated the bones of the ancient emperors.

Unrest and Dissatisfaction in Germany

There was a spirit of unrest and dissatisfaction throughout Europe and
especially in Germany. That continent had been almost continuously torn by devastating wars for a hundred years previously. In almost every kingdom and principality the tramp of the invader had been heard, and wherever he appeared ruin followed in his tracks by day and his incendiary torch marked his course by night. The peasant was no more considered in this clash of arms than the cattle in the fields. Like them he was valued only for what he was worth to his lord and master, whoever that might be. He was pressed into the ranks whenever his services were needed, while his substance was seized and converted into public use. To eke out a scanty existence where the fates had located him without hope or betterment or material progression seemed the aim and end of his being. To rise from the plane of life to which he was born was a blessing vouchsafed to few. Generations of oppression and penury had in too many cases dwarfed the humanity within his soul, and he could only in exceptional cases look forward to anything better or higher. (Diffen-derffer, 17).

Change of Faith of Rulers

At Heidelberg the Elector Palatine, Frederick II, became a Lutheran; Frederick III a Calvinist; Ludovic V restored the Lutheran church; his son, and successor re-established Calvinism; and next came a Catholic prince to insist upon the spiritual allegiance of his subjects to the creed. (Wayland, 25).

Numberless Causes

The German emigration to America has been compared to a mighty river; the simile is a good one. And as a river is made up of the waters of many streams and these in turn flow from numberless tiny springs rising in obscure places, so many things and people little accounted of by the great world went to feed the tide. The century long suffering of Mennonite in Switzerland and Protestant in the Palatinate; Penn's apostolic journeyings along the Rhine from one little group of "friends" or Mystics or Pietists to another; Furly's industrious pamphlet-writing; the mystical dreamings of "the fair von Merlau" and her Pietist friends of the Saalhof concerning the possibility of better serving God in the virgin wilderness of Pennsylvania, which fired the noble, simple, courageous heart of Pastorius; all went to prepare the way—may we not reverently say?—for Him who led His humble people by a way they know not, through the sea to a promised land of peace and freedom and brotherly love. (Bittenger, 25.)

Publication of Books

Of course there were many direct and indirect causes, such as Penn's travels to Germany, and the pamphlets descriptive of his "Holy Experiment", which he afterwards caused to be published in English, Dutch and German, and which were scattered broadcast over South Germany. So, too, the efforts of Queen Anne and her Golden Book, which brought that flood of Palatines to London, in 1709, out of which were to come the settlements on the Schoharie and the Mohawk, and later those on the Tulpehocken. in Berks county, Pa. George II, also published proposals aimed directly at the Mennonites in the Palatinate. (Kuhns, 27.)

Personal Work

Christopher Sauer wrote to Governor Penn in 1735:—"And when I came to this province, and found everything to the contrary from where I came from, I wrote largely to all my friends and acquaintances of the civil and religious privileges, etc., and of the goodness I have heard and seen, and my letters were printed and reprinted, and provoked many thousand people to come to this province, and many thanked the Lord for it and desired their friends also to come here." (Kuhns, 27.)
Speculation

Speculation, too, entered as a powerful stimulant to emigration. As soon as the ship-owners saw the large sources of profit in thus transporting emigrants, they employed every means of attracting them. Thence arose the vicious class of "Newlanders." (Kuhns, 27.)

The Newlanders

The Newlanders received free passage and a certain fee for every family or free person whom they could persuade to go to Holland, there to make arrangements with the ship-owners for their transportation. Muhlenberg tells us how they paraded in fine clothing, pulling out ostentatiously their watches, and in general acting as rich people do. They spoke of America as if it were the Elysian Fields, in which the crops grew without labor, as if the mountains were of gold and silver, and as if the rivers ran with milk and honey. (Kuhns, 77.)

Artificial Aids

The principal causes of the great German immigration in the eighteenth century were found to have been religious persecutions, the tyranny of autocrats, destructive wars, failures of crops and famine, economic bankruptcy. The flames of immigration once having a good start, a gale arose which fanned them into a conflagration beyond control. There were then as there are now, in our own day, various artificial aids operating toward the increase or steady continuance of immigration. Such were firstly, more frequent opportunities of transportation, prepared by profit-seeking ship-owners or ship-companies, and secondly, more abundant information or communication supplied gratuitously by the selfish interests of advertising agents. (Faust I, 61.)

Exile

Georgia, the farthest south of the American colonies, became the home of the Salzburgers, immediately after the earliest settlement at Savannah. They were German Protestants exiled in 1731 by a decree of Archbishop Leo-
pold, Count of Firmian, who with fanatical zeal drove out from his domains all who were not Catholics. More than thirty thousand Protestants were forced to leave the Austrian arch-
bishopric of Salsburg, but after many hardships they were welcomed in Pro-
testant countries, notably in Prussia, where seven thousand of them found homes. (Faust II, 235.)

Sale of Redemptioners

Besides their legitimate profit in passage money, the shipping people enjoyed the proceeds of selling many of the immigrants as redemptioners, and the poor creatures were also regularly plundered of their clothes and goods. Their money was taken from them, their sea-chests rifled, and those possessed of means compelled to pay the passage of the poorer ones. (Fisher, 166.)

Voluntary Abandonment of Homes

The Schwenkfelders were a handful of Silesians who after enduring for centuries the trials and tribulations of persecutions for the sake of religion left their homes and all to others. Christopher Schultz, the brainiest of three orphan boys who came to Penn-
sylvania in 1734 related one of his child experiences under the parental roof in these words—the parents speaking, "Unless you turn Catholic you can not remain here, where we shall go we know not. If you turn Catholic you may keep your house and home and the favor and respect of men. For your sake we would much rather enter on a road of misery. If you could resolve to do this, it would give us great pleasure in trust in God and to the glory of his name. He will find a name and place where we may found a home again." (Kriebel.)

Tired of Each Other

The old world and its people, two hundred years ago were well tired of
each other. So some one tells us and the student of early emigration soon discovers abundant evidence verifying this statement. He finds that in the latter part of the seventeenth and early in the eighteenth centuries a countless host of dissatisfied and oppressed Europeans, turning their faces from the east, embarked on the frail vessels of that period, for the shores of that vast continent which would be to them an asylum from political oppression, and a retreat full of that repose which they knew from bitter experience would be denied them in their own countries. (Penna. Magazine Vol. X No. 3, page 241.)

The foregoing extracts have been collected as an index to some of the causes that led Germans to migrate to America. The following named books have been made use of:

Kuhns—German and Swiss Settlements of Pennsylvania.
Diffenderfer—The Redemptioners.
Bittinger—The Germans in Colonial Times.
Weber:—Universal History.
—Americanized Encyclopaedia Britannica.
Wayland—The German Element of the Shenandoah Valley.
Faust—The German Element in the United States.
Kriebel—History of Schwenkfelders.
—Penna. Magazine.

BESIDE A TARN
(The Mountain-top Pool of Caladena Creek,
Delaware Water Gap, Pa.)

Where the mountain-ridge looms high,
Where the large boughs brush the sky,
Where the wanderer must grope
His trail up the wooded slope,
Where untainted winds distill
Vigor on the weary will,—
Here hemmed in by tree and brake
Is a placid sapphire lake.

Like a gem of brightest sheen,
Lies this tarn encased in green:
In its clearness all the day
Dextrous fish flash round in play,
Or are poised in perfect grace
in their lonely watery place.
And to loiterers impart
Knowledge of their swimming art.

Here beside the lakelet's calm
Where glad breezes drop their balm,
Here beneath the splendid star
Where the cunning fishes are,
Here hid in this mountain-spot,
Where the busy world is not,
Weary man forgets his care,
And his soul ascends in prayer.

CHARLES K. MESCHTER.

Bethlehem, Pa.
Pennsylvania German Plant Names

By C. D. Mell, Assistant Dendrologist, U. S. Forest Service

The following is a short list of Pennsylvania German popular names of some of the common wild and cultivated plants collected in Lebanon and Lancaster counties. This has been prepared because of the intrinsic interest it may have to botanists, and also for the purpose of recording and communicating names that may have important suggestions for folklorists. This list of well-authenticated Pennsylvania German names has been compiled from the notes of the late Frederick Knopf of Lebanon, Pennsylvania, which he collected during his study of the local flora, extending over a period of twenty years. He collected more than 1,200 species of herbs, grasses, and woody plants which are now deposited in the Herbaria of Franklin and Marshall College, Lancaster, Pa., and of the Missouri Botanical Garden, St. Louis, Mo.

This collection of Pennsylvania German names of plants has been made with a great deal of care for this particular locality. It is far from being complete, however, and those who are interested enough to continue this work will have before them a most fascinating, but also a very intricate study. It is one that should receive attention of the readers, who should be urged to cooperate with some one willing to give it the attention it deserves. This has been done with the popular English names of most of the flowering plants and ferns in England, and is now being successfully carried on in this country, particularly with the useful plants.

Every plant is supposed to have a correct botanical name, but when it comes to the popular or trade names, there are only a few plants that have not been rechristened again and again until, for our common plants at least, there is an endless confusion of popular names. Each locality has names for some plants that are entirely different from those used elsewhere. In this list but one Pennsylvania German name is given for a particular species, which is, in all cases, the one name most commonly used. In general, a popular name should be considered to belong properly to a particular species and should be entirely restricted to one species. This is, however, seldom the case with the Pennsylvania German names, the different species of certain genera being seldom distinguished, unless there are present certain very obvious characters that call for a distinction. Such characters are usually those of color, odor, taste, or, frequently, size. For instance, all species of violets are simply called "Veilchen." The fact that *Viola pedata* L. has a deeply-parted leaf and *Viola palmata* L. has merely a crenate-dentate leaf does not call for a distinct name in the Pennsylvania German botanical vocabulary. The yellow-colored flower of *Viola pubescens* L., however, immediately suggests a distinction, and it is, therefore, called "Gelbe Veilchen." Similar cases could be cited in which different names have been suggested by a characteristic odor, taste, or size, rather than by characters that are more apt to be regarded as trustworthy by trained botanists in distinguishing between species of a genus. For instance, *Verbascum blattaria* L., which commonly has white flowers, sometimes develops bright yellow flowers, and on the strength of this character alone the plants are separated and are called "weise" and "gelbe Pulttern" respectively, as if there were two distinct species.

It is interesting to notice that the names of parts of plants enter into the composition of Pennsylvania German plant names. *Kraut, wurzel, and blume* are among the most common.
In general, *kraut* (Eng. weed or herb) indicates a common, useless plant growing luxuriantly in places where it is a source of great annoyance, as Schellkraut (Celandine), Katzenkraut (Catnip), Milchkraut (Milkweed), and Eisenkraut (Ironweed). On the other hand *wurzel* (Eng. root) generally seems to carry with it the idea of usefulness as a medicine or source of food, as in the case of Olantswurzel (Elecampane), Goldwurzel (Gold thread), Christwurzel (Goldthread), Christwurzel (Wildginger), and Schwartzwurzel (Common Comfrey) all of which are mentioned in the pharmacopoeia as plants that are now or formerly were considered to possess medicinal virtues. Blume (Eng. flower) has been generally used to designate plants of large size or having unusually large or attractive flowers. This is shown in the case of Sonnenblume (sunflower) and Glockenblume (Wildcolumbine).

The word *hund* (Eng. dog) is found in constant use to qualify the name of a plant that is very common, and is thus distinguished from another kind less familiar, or which it somewhat resembles, as is shown in the case of Hundsblume (Butter-and-eggs).

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**LIST OF PENNSYLVANIA GERMAN NAMES OF PLANTS AND THEIR CORRESPONDING ENGLISH AND BOTANICAL NAMES**

<table>
<thead>
<tr>
<th>Pennsylvania German</th>
<th>English</th>
<th>Botanical</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kitzal-grass</td>
<td>Grammeae Witch-grass</td>
<td>Panicum capillare L.</td>
</tr>
<tr>
<td>Gauls-zwievel</td>
<td>Araceae Jack-in-the-Pulpit</td>
<td>Arisaema triphyllum Mart.</td>
</tr>
<tr>
<td>Schnitt-lauch</td>
<td>Liliaceae Chives</td>
<td>Allium schoenoprasum, not L.</td>
</tr>
<tr>
<td>Wilder knoblauch</td>
<td>Field garlic</td>
<td>Allium vineale L.</td>
</tr>
<tr>
<td>Weinbottles</td>
<td>Grape-hyacinth</td>
<td>Muscari botryoides Mill.</td>
</tr>
<tr>
<td>Hopfen</td>
<td>Urtica dioica L.</td>
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</tr>
<tr>
<td>Bren-nessel</td>
<td>Aristolochiaceae Wild ginger</td>
<td>Asarum canadense L.</td>
</tr>
<tr>
<td>Haaselwurzel</td>
<td>Virginia snake-root</td>
<td>Aristolochia serpentaria L.</td>
</tr>
<tr>
<td>Schlangenwurzel</td>
<td>Polygonaceae Doorweed</td>
<td>Polygonum aviculare L.</td>
</tr>
<tr>
<td>Wegtreter</td>
<td>Knot-grass</td>
<td>Polygonum erectum L.</td>
</tr>
<tr>
<td>Silber-grass</td>
<td>Goose-grass</td>
<td>Polygonum pennsylvanicum L.</td>
</tr>
<tr>
<td>Floekraut</td>
<td>Buckwheat</td>
<td>Fagopyrum esculentum Gaertn</td>
</tr>
<tr>
<td>Buchweizen</td>
<td>Curled dock</td>
<td>Rumex crispus L.</td>
</tr>
<tr>
<td>Halber-gaul</td>
<td>Sheep-sorrel</td>
<td>Rumex acetosella L.</td>
</tr>
<tr>
<td>Sauerampel</td>
<td>Chenopodaceae Wormseed</td>
<td>Chenopodium anthelminticum L.</td>
</tr>
<tr>
<td>Wurnkraut</td>
<td>Orache</td>
<td>Atriplex hortense L.</td>
</tr>
<tr>
<td>Melde</td>
<td>Amaranthaceae Red amaranth</td>
<td>Amaranthus paniculatus L.</td>
</tr>
<tr>
<td>Hahnenkamm</td>
<td>Phytolaccaceae Pokeweed</td>
<td>Phytolacca decandra L.</td>
</tr>
<tr>
<td>Poke</td>
<td>Caryophyllaceae Corn-cockle</td>
<td>Lychnis githago L.</td>
</tr>
<tr>
<td>Penna. German</td>
<td>English</td>
<td>Botanical</td>
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<tr>
<td>---------------</td>
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</tr>
<tr>
<td>Christwurzel</td>
<td>Christmas rose</td>
<td>Helleborus niger L.</td>
</tr>
<tr>
<td>Goldwurzel</td>
<td>Three-leaved goldthread</td>
<td>Coptis trifolia (L.) Salisb.</td>
</tr>
<tr>
<td>Wind roeschen</td>
<td>Virginian anemone</td>
<td>Anemone virginiana L.</td>
</tr>
<tr>
<td>Anemone</td>
<td>Rue-anemone</td>
<td>Anemonella thalictroides L.</td>
</tr>
<tr>
<td>Hahnenfuss</td>
<td>Small flowering crowfoot</td>
<td>Ranunculus abortivus L.</td>
</tr>
<tr>
<td>Raute</td>
<td>Early meadow rue</td>
<td>Thalictrum dioicum L.</td>
</tr>
<tr>
<td>Glockenblume</td>
<td>Wild-columbine</td>
<td>Aquilegia canadensis L.</td>
</tr>
<tr>
<td>Maiapfel</td>
<td>Mandrake</td>
<td>Podophyllum peltatum L.</td>
</tr>
<tr>
<td>Blutwurz</td>
<td>Bloodroot</td>
<td>Sanguinaria canadensis L.</td>
</tr>
<tr>
<td>Schellkraut</td>
<td>Celandine</td>
<td>Chelidonium majus L.</td>
</tr>
<tr>
<td>Kresse</td>
<td>True water-cress</td>
<td>Nasturtium officinale (L.) Rusby.</td>
</tr>
<tr>
<td>Mustard</td>
<td>Hedge-mustard</td>
<td>Sisymbrium officinale L.</td>
</tr>
<tr>
<td>Dotter</td>
<td>False-flax</td>
<td>Camelina sativa (L.) Crantz.</td>
</tr>
<tr>
<td>Wilde Rose</td>
<td>Wild rose</td>
<td>Rosa lutea L.</td>
</tr>
<tr>
<td>Wilde Erpeln</td>
<td>Strawberry</td>
<td>Fragaria virginiana L.</td>
</tr>
<tr>
<td>5-Fingerkraut</td>
<td>Cinquefoil</td>
<td>Potentilla norvegica L.</td>
</tr>
<tr>
<td>Schampflanze</td>
<td>Wild sensitive-plant</td>
<td>Cassia nictitans L.</td>
</tr>
<tr>
<td>Haasenklee</td>
<td>Rabbit-foot</td>
<td>Trifolium arvense L.</td>
</tr>
<tr>
<td>Haasenklee</td>
<td></td>
<td>Oxalis violacea L.</td>
</tr>
<tr>
<td>Buttermoddel</td>
<td>Violet wood-sorrel</td>
<td>Abutilon abutilon (L.) Rusby</td>
</tr>
<tr>
<td>Kaespapple</td>
<td>Malva</td>
<td>Malva rotundifolia L.</td>
</tr>
<tr>
<td>Veilchen</td>
<td>Velvet leaf</td>
<td>Viola pedata L.</td>
</tr>
<tr>
<td>Gelbe veilchen</td>
<td>Common mallow</td>
<td>Viola pubescens L.</td>
</tr>
<tr>
<td>Fennel</td>
<td>Bird's-foot violet</td>
<td>Foeniculum officinale Adans.</td>
</tr>
<tr>
<td>Pimpernelle</td>
<td>Yellow violet</td>
<td>Pimpinella integerrima L.</td>
</tr>
<tr>
<td>Pastinake</td>
<td>Umbelliferae</td>
<td>Pastinaca sativa L.</td>
</tr>
<tr>
<td>Gelbe Rueben</td>
<td></td>
<td>Daucus carota L.</td>
</tr>
<tr>
<td>Rumatiskraut</td>
<td>Spotted wintergreen</td>
<td>Chimaphila maculata Pursh.</td>
</tr>
<tr>
<td>Bux</td>
<td>Mountain-laurel</td>
<td>Kalinia latifolia L.</td>
</tr>
<tr>
<td>Brunstthee</td>
<td>Creeping wintergreen</td>
<td>Gaultheria procumbens L.</td>
</tr>
<tr>
<td>Wuthkraut</td>
<td>Common pimpinelle</td>
<td>Anagallis arvensis L.</td>
</tr>
<tr>
<td>Wintergruen</td>
<td>Prince's-pine</td>
<td>Chimaphila umbellata Pursh.</td>
</tr>
<tr>
<td>Milchkraut</td>
<td>Asclepiadaceae</td>
<td>Asclepias tuberosa L.</td>
</tr>
<tr>
<td>Milchkraut</td>
<td>Pleurisy-root</td>
<td>Asclepias obtusifolia L.</td>
</tr>
<tr>
<td>Winde</td>
<td>Milkweed</td>
<td>Convululus repens L.</td>
</tr>
<tr>
<td>Schwartzwurz</td>
<td>Convolvulaceae</td>
<td>Symphytum officinale L.</td>
</tr>
<tr>
<td>Schaflause</td>
<td>Bindweed</td>
<td>Cynoglossum officinale L.</td>
</tr>
<tr>
<td>Gamander</td>
<td>Borraginaceae</td>
<td>Teucrium canadense L.</td>
</tr>
<tr>
<td>Katzenkraut</td>
<td>Com. Comfrey</td>
<td>Nepeta cataria L.</td>
</tr>
<tr>
<td></td>
<td>Com. Hound's-tongue</td>
<td></td>
</tr>
</tbody>
</table>
Good old times are an illusion and a snare, and the man who sighs for them has little conception of what they were. Return to them, would you? Then rise on a cold morning and wash at the pump, put on a pair of rawhide boots that rival a tin can in stiffness, pull on a woollen shirt over your back, and sit down to a bare meal with your three-legged stool dancing around on a split-slab floor, eat corn pone and bacon for a steady diet and labor 14 hours out of 24. Go without a daily paper, a fly screen, a mosquito bar, a spring mattress, a kerosene lamp, gee-haw your oxen to market and sit on the floor of an ox cart as you wend your way to church or a frolic. Parch corn and peas for coffee and sassafras for tea, and see how you like it.—San Antonio Light.
The Lehigh County Fair

By Ella J. Mohr, Allentown, Pa.

O, praechtige, oh, Maehtige,
Du Lecha County Fair!
Wir lieben dich, wir loben dich
Du bischt uns grosse Ehr.

Lehigh county is singularly blessed in this, that upon its yearly calendar, about the third week in September, it carries a holiday peculiar to itself, yet known and favored throughout many counties and states in the Union. This holiday is a combination of four days into one, and is called the Lehigh County Fair.

To the dwellers in Lehigh county the Fair is as much of an epoch from which to reckon time and events, as is Washington's Birthday and the Fourth of July to people in general.

It is a common thing to hear citizens in Allentown as well as our country neighbors use expressions like these:—“Der Hiram is gebora in der Fairwoch;" “die Sallie hut gkieiert in der Fairwoch;" “die kinner hen die raedla g'hat in der Fairwoch, so hen mir net in die fair geh kenna;" “Ich und der John sin Midnanner in die Fair gonga, und fun sella zeit awn, is er regular mit mir gonga, und die naechst fair hen mir gkieiert.”

The writer knows whereof she speaks, for she was born in fair week herself, and has always taken pride in the fact. It has been like a double holiday each year, and when it happens that the anniversary falls on “Big Thursday” she can scarcely refrain from doing the Pharisee act and say to her fellow-man, “I am better and mightier than thou, because this day is in mine honor, more than in yours.”

There is a fair week fresh in our mind, about a year or two ago, when the Judge of our County deemed it his conscientious and dignified duty to continue the session of court, being so much loftier a thing than the Fair.

So black became the clouds surrounding the court house, emanating not from the heavens, but from the faces of the Jury, the Prosecutor versus the Defendant, the witnesses, down to the Janitor himself, that there threatened to be a Fourth of July demonstration in the middle of September.

Then the Court laid off its judicial robe on Monday evening.—
“Depart now in peace, go ye to the the Fair instead; But spare your historical old Court house,” he said.

Incidentally it may be mentioned that this same Judge was seen each day thereafter at the fair, judging chickens in the morning and drinking pink lemonade on the grand stand in the afternoon.

Fifty-eight years ago, when the Lehigh Agricultural Society was organized by a body of men representing each township in Lehigh, their most sanguine expectations did not look for results so remarkably successful as the Lehigh County Fair has been. The first fair was held in October 1852, upon a five acre plot of ground located at Fourth and Walnut Streets in Allentown, the plot being enclosed by a “white muslin screen, seven foot high.” The receipts of the first fair were $1200; the premiums paid to exhibitors $163. Larger grounds were secured the following year in the Northern section of the city, which were occupied during thirty five years, when in 1889 the present location in the extreme West end of the city was selected and purchased. The present fair grounds consists of 51 acres, and is one of the finest and most valuable properties in Pennsylvania.

During the fifty eight years of its existence, the year 1862 is the only period in which no fair was held, owing to the civil war overshadowing our country.
The present receipts of the fair average about $50,000 each year. The officers of the society at the present time are: President, John W. Eckert; Vice President, Robt. M. Ritter; Secretary, Harry B. Schall; Treasurer, Alfred W. DeLong.

We could wish no greater treat for our fellow-Pennsylvania Germans, from an educational as well as a recreational point of view, than a visit of a full day to our Fair this year. The horse, cattle and poultry exhibits within its gates are made to feel free and equal, as one family, whether his station in the outer world be high or lowly. Together they can be seen munching Allentown peanuts, eating "doggies" snugly fitted within buttered rolls, and devouring sour kraut and mashed potatoes as the "piece de resistance" of the whole fair.

O, the odor of that sour kraut! while the remembrance of it nauseates us even now, yet it makes us long to hasten the day when we may experience that splendid misery to our nostrils again!

Then there is the honey coated popcorn, the pink lemonade, the pretzels, the ice cream cones, and last, but not least all The Horklaacher—Daeufier Liebermann hop retreats where angels fear to tread (but would like to). With this conglomeration of edibles forced into our stomachs, in one day, nothing short of the Fair's benignant guardian angel hovering over us and Apothaker Klump's cholera drops could save us from an untimely end.

In the grove connected with the grounds, the best bands in this section

1899 RECORD RACE. PRINCE ALBERT, DEMOCRACY, AND CHORAL. TIME. 2:06 1/2
of the state give splendid concerts each day to thousands of delighted auditors.

As for amusements at the fair there is no limit to their number and variety. The old fashioned flying coach, has been replaced by the ferris wheel, the toboggen and the merry go round. In the midway are a hundred side shows, containing the marvelous wonders of the world, not one of which is a fake, for fair visitors believe all they see.

The Lehigh County Fair we firmly believe is a fixture for all time, and its future successes can be measured only by its triumphs in the past 58 years of its existence.

Indian Chiefs of Pennsylvania

TADEUSKUND

He last great chief of the Delawares was Tadeuskund. Much has been written about him and many have questioned his motives, but on a careful inspection of the facts, we are forced to the conclusion that in Tadeuskund the Delawares had a great and fearless champion, whose chief thought was the welfare of his people, and who sought by every means in his power, to restore the Independence of his nation. In making these efforts he displayed ability of the highest order, as a diplomat and orator.

Before he was raised to the station of a chief he had distinguished himself as a counselor in his nation. In 1750, he was baptized at the Gnadenhüttten Mission, now Lehighton, Carbon County, by Bishop Cammerhoff of Bethlehem, a Moravian.

He was known previous to 1750, among the English, by the name of Honest John, his baptismal name being Gideon. At this time he was received into the Moravian Church, after some delay "owing to his wavering disposition." Shortly after this he was dropped from the rolls of the Moravian Mission.

It was not until 1754 that his nation called on him to assume a military command. The French were then stirring up the Delawares to aid them in fighting the English, telling them that if the English were permitted to go on as they had been doing, there would soon not be a foot of land for the Indians to live on. Whatever may be said of the attitude of Tadeuskund toward the English at that time, we must not forget that his position was a hard one for any man to assume. He was the head of an exasperated people. A people who had been robbed and cheated out of that which all men hold dear their native land. Small wonder then that the hearts of the Delawares warmed toward the French, and that he failed on some occasions to gratify our government.

Tadeuskund had many enemies. The Munseys were especially jealous of his friendship for the whites and accused him of double dealing. It has been said by Indians and whites who knew him best, that the true secret of his sometimes wavering conduct was the welfare of his own nation. The great object of his life was to recover from the Iroquois that dignity which had been wrested from the Leni-Lenape, by the Six Nations.

When Tadeuskund perceived that the fortunes of war were going against the French, he intimated to the Moravians that he was willing to be received again into the Mission. This they refused to allow him to do, and he
"now endeavored to destroy the peace and comfort of the Indian congregations."

The Christian Indians at Gnadenhütten wished to move to Wajomick, because that place offered what seemed to them, superior advantages. In this idea they were encouraged by the hostile tribes, allies of the French, who wished them out of the way so that they might attack the English frontier with less fear of detection. Tadeuskund had been a leading promoter of this removal. The Moravian Missionaries seeing what the result would be, wisely refused to go. Failing to get the Christian Indians removed to Wajomick, Tadeuskund went to Philadelphia to attend a council of Indians, and English. On his return he again asked for the removal to Wajomick. The Missionaries again refused to move unless the Governor of the State and all the Chiefs so determined. With this answer he was forced to be satisfied.

By the influence of Governor Denny and Mr. Croghan, the hostile and disgruntled Indians were prevailed on to meet the English in a great Council at Easton, Pa. in 1756. A string of wampum was sent to Tadeuskund, and he was told to meet the council on Monday, as the whites never transacted business on Sunday. Tadeuskund was present at this council as the representative of four nations the Chilohockies, Wanamies, Munseys and Wappingers. This celebrated chief gave on this occasion the following very pointed account of the way the whites fraudulently obtained the lands of the Delaware. On being asked by Governor Denny for the reason of the late hostile movements of his nation against the whites, Tadeuskund replied.

"The reason is not far away, this very ground (striking it with his foot) was my land. It has been taken from me by fraud. I say this land (this was where the city of Easton now stands, at the junction of the Delaware and Lehigh Rivers). I mean all the land lying between Tohicon Creek, and Wyoming on the Susqueannah.

"I have not only been served so in this state but the same thing has been done in New Jersey, over the river."

On being asked what he meant by fraud, he said—

"When a man purchases lands from the Indians, and that man dies, his children forge the names of Indians to the deed, for land the Indians sold, this is fraud."

Governor Denny asked him if he had been served in this manner? Tadeuskund replied:

"Yes, in this very province. All the land extending from Tohicon Creek, over the great mountains, has been taken from me in this manner, for when I agreed to sell land to the old proprietary, by the course of the river; the young proprietary had it run with a compass, and took double the quantity intended to be sold."

The Indians were defrauded also in other ways, the famous "walking Purchase," being an example. When land was sold by the Indians extending in a certain direction, "as far as a man can walk in a day," the point to be arrived at, must be left blank until some future day. This manner of giving and receiving deeds, threw into the hands of greedy people, an advantage which they never failed to use. After the death of William Penn his dishonest successors cheated the Indians on every hand.

In one instance (the Walking Purchase) the Indians complained that the "Walker" ran, in another that he "Walked" after night fall. All of which was true.

At a subsequent Council at Easton in July 1758 between the same principal parties, the same charges were made and pressed home.

Again in October, at Easton, 1758, Tadeuskund demanded the deeds of purchases made, and that true copies be given to him for reference. He further requested that a tract of land, be set apart for the Indians, with the distinct understanding, that no purchase or sale of same, be allowed in the future. In connection with this he asked that a first class trading post be established at Fort Augusta (SЊnbury). He also asked that a road be
opened from Philadelphia to Shamokin (Sunbury) so that goods might be carried by a more certain route than the Susquehanna River.

Had the policy outlined by Tadeuskund at this time been adopted, peace would have spread her white pinions over our frontier, instead of the dark and bloody ravages of a despised and injured people.

At this time, however, a deed was executed releasing to the Indians a large amount of territory embraced in a previous deed of July, 1757 at Easton. The whole difficulty was not settled by this grant, but was brought up again in 1761.

At the Council of Easton 1757, Tadeuskund said, among some other things, in discussing the question of unsold lands—

"As we intend to settle at Wyoming; we want fixed boundaries, between you and us, and a certain tract of land fixed, which it shall not be lawful for us to sell, or you and your children ever to buy. We want boundaries put all around us, so that we may not be pressed on any side, but have a certain fixed country for us and our children."

To this Governor Denny responded.

"As to the lands between Shamokin (Sunbury) and Wyoming, the proprietaries had never bought them of the Indians, and therefore had never claimed them under any Indian Purchase; that he was pleased with the choice they had made and would use all means in his power to have those lands settled on him and his nation forever."

The territory demanded by Tadeuskund and his people, comprised about 2,000,000 acres, and included in whole or part, the Counties of Union, Lycoming, Bradford, Sullivan, Wyoming, Wayne, Luzerne, Columbia, Montour and Northumberland.

Houses were built for the Indians at Wyoming and missionaries sent to them. The great chieftain, however, did not long enjoy his rest. His enemies were ever on his trail, and in 1763, he was burned to death in his house, while drunk on liquor said to have been sent there, to accomplish his destruction.

Within five years after his death a treaty was signed at Fort Stanwix, whereby not only the Wyoming Reservation was purchased from the Indians, but a large tract of other lands. At the beginning of the Revolution there were no Delawares east of the Alleghanies. By treaty in 1789, lands were reserved to them between the Miami and Cuyahoga, and on the Muskingum in Ohio.

In 1818 the Delawares ceded all their lands to the government and removed to White river, Missouri, to the number of 1800, leaving a small number in Ohio. Another change followed in 1820, when 1,000 settled by treaty on the Kansas and Missouri rivers, the rest going south to the Red river. During the late rebellion they furnished 170 soldiers out of a male population of 201, to the Union cause: in 1866 they sold their land and settled among the Cherokees where the main body now resides, merging with the Cherokees, small bands being scattered about among the Wichitas and Kiowas. In 1866, by a special treaty, they received and divided the funds held for their benefit, and ceased to be regarded as a tribe. To a large extent they have given up their Indian ways and become farmers and herders.

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The Bethlehems

By Albert G. Rau, Ph. D., Dean of the Moravian College, Bethlehem, Pa.

NOTE.—This is the third of our series of articles on the Scenic and Historic Lehigh Valley, two having appeared in the May and June issues. Other sketches are to follow. Mr. Charles R. Roberts in the following lines dwells briefly on points of interest along trolley line from Allentown to Bethlehem. (Editor)

ALLENTOWN TO BETHLEHEM

The line from Allentown to Bethlehem is patronized more than any of the various lines of the company, as it passes that popular pleasure resort "Manhattan Park." Before taking a glance at this Mecca of the young people during the summer months, mention must be made of the State Hospital for the Insane under construction a short distance to the right of the road, of which much has been written recently in the newspaper columns. Along the turnpike there is almost a continuous line of dwellings between the two cities.

Manhattan Park is a small Coney Island, and presents a beautiful scene when lit up by thousands of electric lights. It has a fine theatre which has attracted thousands this summer by performances of light opera by a stock company. Other amusements are a dancing pavilion, "shoot the chutes," temple of fun, merry-go-round and many others including a sand pile for the amusement of the younger children.

From the porch of the pavilion can be seen one of the most beautiful bits of scenery in this vicinity, which in itself attracts many persons to the busy park. The Lehigh river flows smoothly along, paralleled by the Lehigh canal; in the background are the Lehigh mountains, called by the first settlers, the "Lehigh Hills," while between them lies the fertile Geisinger farm as it is still called, one of the first first settled farms north of the mountains, where Solomon Jennings, who participated in the Indian walk of 1737, settled as early as 1736.
The traveler who approaches Bethlehem by trolley does so over the heights. He sees before him, spread out, the outline of what seems a large city centering, about the confluence of the Lehigh River and the Monocacy Creek, completely filling the valleys and spreading in dignified solidity upward toward the hilltops, yes even touching toward the summit of the South Mountain. What seems to be one city, however, proves to be four continuous boroughs, which hate and internal jealousy have doomed, for the present at least, to separate corporate existence, and the misfortunes of internal disagreements. Indeed, until quite recently there were five of these municipalities, for West Bethlehem, into which the Liberty Bell tourist enters first, was but lately combined with the old town. So the traveler when he stands on the heights of the West side has before him the new residential portion of the town, connected to the old borough by means of the handsome Broad St. reinforced concrete bridge and to his right, on the other side of the Lehigh river, the boroughs of South Bethlehem, clustered about the smoking stacks of the Steel Company, of Northampton Heights, beyond these industries, and of Fountain Hill lying along the line of the mountain, and for the moment hidden by the Reservoir Hill.

Some towns have grown by reason of geographical environment, some through political necessity, but Bethlehem was founded to carry out an altruistic ideal. In the midst of winter a party of pioneers felled the trees and built a house that was to mark the center of an active missionary propaganda. On Christmas eve of 1741, in the power of the emotions awakened by the story of the Christ child this group of hardy enthusiasts sang—

Nicht Jerusalem
Sondern Bethlehem,
Von dir kommst,
Was mir frommet.

And hence the name. Two grand ideals had these first settlers: the one the evangelization of the Indians; the other the unification of the warring German sectaries and settlers.

Foolish ideals! Yes perhaps! Yet, in a way they little dreamed of, the second of these hopes was accomplished, and toward the first they contributed the first spark of that growing humanity that has entered into the solution of the Indian question. The mere announcement of their plan quite naturally aroused the active opposition of the entire Pennsylvania German element around them, developed spiritual fire and spread it, and, quite by the law of opposition, awakened the higher life of the German settlers in the State. As to the Indians, the fortunes and misfortunes of the times soon drove them westward. But where they
went, be it to Ohio, to Canada, to Kansas, went the Moravian worker from Bethlehem, and today the general government, in treating them as wards, granted not always too wisely, is but following the lead of the little band of enthusiasts who built their log hut on the slope of the hill above the famous spring that to this day supplies drinking water, now, unfortunately of questionable quality, to the town.

This first house stood just back of what is now the Eagle Hotel, on the so-called Mauch Chunk road. It was removed early in the 19th century, but the forethought of several artists has preserved for us its appearance. About this house were erected the buildings that the community found necessary for the prosecution of its work. All of these buildings that remain to us today are collected within the narrow area of a block close to the great white Church edifice (1866) on the corner of Main and Church streets. Just behind the church building stands the Gemein Haus, built early in 1742, as a home and place of worship.

The visitor who examines the exterior may be deceived by the weather boarding; but a moment’s glance within will reveal the log walls and hand worked frames that betray its primitive origin. By reason of need this building was gradually added to in log and stone until it formed a long and rambling series of buildings, part of which at least form the shape of the usual German quadrangle so familiar in Saxony and Bavaria.

The left wing of the quadrangle is formed of the first church edifice; the right wing is a part of the Sisters’ House; and the center, with the bell tower, formed the first home of the famous girls school, now known as the Moravian Seminary for Young Ladies. Nearer to the church and south of it stands, today, as part of the present buildings of the Young Ladies Seminary, the Brethren’s House. This building has come into a national historical interest through its occupation as a continental hospital during The Revolutionary War. And to mark this important fact there has been placed
upon it an elaborate tablet reciting its humane uses and its part in the alleviation of the sufferings of those troubled times. Today it is flanked by the more recent structures that form with it, the house of the Girls' School, an institution whose continuous history dates back to 1748.

In its early history, for a period of hardly twenty years, the settlement was operated as an economy. For convenience in carrying out their plans one half the workers stayed at home to derive support from the land, while the other half devoted themselves to the works of grace. Hence the need of special buildings, when family homes were impossible. There were houses for married people, a house for unmarried men, a house for sisters a nursery for young children, and schools for boys and girls. But there was no monastic system, no nunnery, and Longfellow's little poem hits very wide of the facts. And this system was a working force for a short time only.

The removal of the Indians after The French War, and the awakening of spiritual energy among the Germans left Bethlehem, even before the Revolution, as a town with ideals but with no material upon which to work them out. Self contained it was to the degree that, within it, every trade that the times demanded was represented. And thus for years it remained isolated socially and politically, a community unto itself, and as time passed on, it could not help but find itself out of sympathy with the spirit of the new world around it. Just as naturally, and from within, came the reaction. The young men rebelled at artificial restraint when the outside world and its needs beckoned them. While the actual economy dissipated in 1722 its effect on the lives of its people went out only in the early part of the last century. In 1830 it was that finally the gates were let down to outsiders; then the jealously guarded land rents were abolished and property could be
The waters of the spring were driven through pipes made of the bored logs of young yellow pines to stand pipes and reservoirs on the hill and thence supplied to various hydrants on the streets of the town. The power needed for this purpose was derived from a water wheel in the valley of the Monocacy Creek, and the building in which the pump was placed still stands as neighbor to that whose picture is here shown.

This building, the present water works, was for years an oil and then a grist mill.

The presence of a water supply made possible more adequate protection against fire and early in the 1750's a hand engine was purchased in London, through Philadelphia. This antique machine, dated 1698, is without held by individuals. It is from that date then, and the later incorporation of Bethlehem Borough in 1848, that the modern history of the town begins. When the visitor stroll through the region of the old buildings he is in the 18th Century; let him but step across the block and he finds himself in a modern town.

Not the least interesting of the historical matter connected with the old town is the fact that it contained what is possibly the first pumping water supply in America.
question the oldest fire engine in America.

It is a pity that the real interest that is attached to this relic is not felt by the people of Bethlehem at large; for it is kept in so inaccessible a place that the casual visitor can see it, only after much trouble and searching, as a much neglected relic in an out of the way place.

Beside the Moravian Seminary mentioned earlier in this article Bethlehem is the home of many other institutions of education. The oldest school in the town, the Moravian Parochial School for Boys and Girls was founded in 1742. Its buildings, now entirely modern, are situated just back of the church and near the old cemetery.

Not far from the trolley, as you enter the town on the West side, are the handsome new buildings of the Bethlehem Preparatory School for Boys, and on the slope of the mountain, in Fountain Hill borough, are the home and beautiful grounds of Bishopsthorpe Manor, a school for girls.

There are also two institutions for higher training of men in the professional walks of life. The older of these founded in 1866, is the Moravian College and Theological Seminary, a typical "small college" whose purpose is wholly humanistic. In the century or more of its existence it has sent out many men whose careers have been of value to humanity, not only as clergymen but also as lawyers, doctors and business men.

On the slopes of the South Mountain, above South Bethlehem, lies the large group of buildings that form the Lehigh University, originally endowed by Asa Packer, as an institution for the training of the young men of the Lehigh Valley and today one of the most noted technical and engineering schools in the country. Its interesting laboratories, libraries and shops are always open for the inspection of the public, but the attention of the casual visitor must be called, particularly, to the handsome Library, built after the model of the famous Medici Library at Florence, and the Drown Memorial Hall, or students club, a building about which encircle all the events of the student world.

The St. Luke’s Hospital, the great public charity of the Bethlehem, lies in a beautiful park, just under the mountain, in Fountain Hill Borough. Since the late 70’s this magnificent in-
with the fortunes of the Bethlehem Steel Co. This concern was chartered under a different name in 1858, and was begun as the Bethlehem Iron Co. in July 1860. In the early 70's it began the manufacture of Bessemer steel rails, and in the 80's it ventured into armor plate and later into guns. Today its plant lines the Lehigh River for a distance of over two miles, and its products are found all over the world.

As the Bethlehem Steel Corporation it has gone into ship building, and is an active competitor for construction of vessels for merchant or war purposes in all the markets of the world.

Such is the fortune of life: The little village of idealists whose lives were devoted to the preaching of the gospel of peace, is now manufacturing machinery of war for the use of the world.

Remscheid, the "German Sheffield," has only 60,000 inhabitants, but its area is as large as that of London. It is a great cluster of hundreds of hamlets of pleasant aspect, as the hilly country is beautiful, and the houses are neat, and are surrounded by gardens. Every house is a workshop, wherein hardware of every kind is wrought by skillful men, who were born to the trade, as their fathers wielded the hammers and chisels for centuries before them. Steam, water and electric power are used everywhere. The warehouses are in the center of the town, surrounding the town hall, which is one of the finest of the many in Germany. There are twenty churches—Lutheran, Reformed and Roman—in Remscheid. — The Lutheran.
Heimbach Family


The name of this family is found spelled in various ways, as Heimbach, Himebach, Himebaugh, Himbaugh, Himeback and Heimbach. The name is of German origin and the founder of the family of which we write was Matthias Heimbach, who arrived at Philadelphia on September 5, 1743, on the ship Charlotte, sailing from Rotterdam, Holland. That he was a man of some education we know from the fact that in signing the oath of allegiance to King George of England, he wrote his name, spelling it "Matthies Heimbach."

He settled in that part of old Philadelphia county called New Goshenhoppen, where he secured a warrant for fifty acres of land on May 8, 1750. This land was situated partly in what is now Hereford township, Berks county and partly in Upper Milford township, Lehigh county. The Lutheran church of Lower Milford township being one of the nearest places of worship we find his name mentioned in the records of that church as a communicant on November 9, 1751, and again in 1754. Peter Heimbach also commuted here April 22, 1751, November 9, 1751 and May 10, 1752. This Peter Heimbach probably was the same man who arrived in America on September 26, 1749, in the ship Dragon, with 563 passengers from the Palatinate and Zweibruecken.

Matthias Heimbach died about 1756 as appears from the following release recorded in Book D 1, Page 116, of the Northampton County Court Records: "David Heimbach, of Upper Milford township, wheelwright. Henry Heimbach, of Salisbury township, Peter Heimbach, of the district of Esopus, county of Ulster, state of New York, and John Gregory of Smithfield township, county of Northampton, and Elizabeth, his wife, (They being children, descendants of Matthias Heimbach (or else Hambaugh) formerly of said Upper Milford township deceased,) Whereas, by a Proprietary Warrant, dated the 8 of May, 1750, there was granted to Matthias Heimbach a tract of land situated in New Cowiscopen, Philadelphia county, but now partly in Hereford township, Berks county and partly in Upper Milford township, Northampton county, bounded by lands of Sebastian Druckenmiller, Peter Federolf, George Sailor, John Heistand, Adam Karcher and Jacob Christman, containing 74 acres, 67 perches, and after the death of said Matthias Heimbach, Susannah, the widow and administrator by her own authority and not regular to the Law, a custom of Pennsylvania, did by her Deed Poll dated 4 January, 1757, sell and convey to Martin Shaffer the said tract, and Martin Shaffer conveyed to Conrad Shoub (as the present possessor) and Catharine Eck, and Catharine Eck on April 22, 1771, conveyed to Conrad Shoub 37 acres and 127 perches. Now the four children of Matthias Heimbach, in consideration of forty pounds paid by Conrad Shoub, do release unto him all right and title in said tract, &c. Signed, April 21, 1783. (In German). David Heimbach, Heinrich Heimbach. Peter Heimbach. (In English). John Gregory. Elizabeth—her X mark—Gregory.

Of the children of Matthias Heimbach, David Heimbach, a wheelwright, lived and died in Upper Milford township. He made his will September 28, 1805, bequeathing to his wife Gertrude, a house and six acres of meadow land behind the house at the mill dam," and eight acres of woodland, and to his son Wendel his wheelwright tools. He had six children,
Henry, David, Wendel, Elizabeth, Catharine and Christina. His will was probated May 25, 1816, proving that his death occurred shortly before that date. Of his children, David Heimbach died of "Nervenfeber," November 6, 1834, aged 56 years, 10 months and 10 days. His sons, John and David died November 27th and 29th, 1834, aged respectively 31 years, 7 months and 9 days, and 38 years, 2 months and 17 days.

Henry Heimbach, born Aug. 23d, 1749, died February 12, 1837, is buried at St. Peter’s church, Upper Milford township. His wife, Catharine, was born November 4, 1754, and died April 18, 1843.

Peter Heimbach, who arrived in America September 26th, 1749, was no doubt a brother of Matthias Heimbach. A Peter Heimbach appears in the tax list of Lynn township of 1762, taxed six pounds, in 1764, as a single man, and in 1773, nine pounds. This was perhaps the Peter of 1749 who commenced in Lower Milford in 1751 and 1752. It is possible that he removed from Lynn to Northumberland county, where a Peter appears in 1751.

This, however, is merely conjecture.

George Henry Heimbach, born June 16, 1760, died June 10, 1822, married Catharine Neff, daughter of Ulrich Neff, April 3, 1760, died April 3, 1829. His name appears in the tax list for Lehigh township, Northampton county in 1786, where he resided. He was a weaver, and is buried at the Indianland church of that township. Whose son he was we cannot say as yet. By court records we have established that his children were as follows:

1. Peter Heimbach, living in Lehigh township in 1829.
2. Daniel Heimbach, who was executor of his father’s estate.
3. Henry Heimbach, Jr., of Lehigh township, who died prior to 1829, leaving children. Peter, Catharine married to William Hunsicker, Berlinsville. Maria married to Levy Knauss in Beersville, and Elizabeth married to Urbanus Hellick, of Nazareth township.
4. George Heimbach, who, on April 22, 1823, petitioned the court for a guardian, as a minor over 14, and the court appointed Isaac Berlin as his guardian.
5. Elizabeth Heimbach, married Isaac Berlin.
7. Maria Catharine Heimbach, married Abraham Berlin, had 6 sons and 4 daughters.

Margaret Weiser, Daughter of Conrad Weiser

By William G. Murdock, Milton, Pa. (Great, great, grandson of Margaret Weiser)

Margaret Weiser, one of the daughters of Conrad Weiser, was married twice. First to Rev. J. D. M. Heintzelman of Philadelphia, and after his death to Anthony Fricker, of Reading. In Deed Book A, page 397, at Sunbury, Pa., is recorded a deed bearing date Aug. 11, 1775, from “Anthony Fricker, of the Town of Reading, in the County of Berks, in the Province of Pennsylvania, Inhabiter, and Margaret his wife (the said Margaret being one of the daughters of Conrad Weiser, late of the town of Reading aforesaid, deceased).”

Anthony Fricker was originally a Catholic. He appears as a taxable in Reading as early as 1759, when he was
taxed nine pounds. In 1762 he is named as one of the innkeepers of Reading (Montgomery's History of Berks County.) In 1766 his name appears among the eighty six citizens of Reading who addressed a memorial to the King protesting against a proposed change of Government which had been recommended by the Assembly of the Province, which indicated a decided Tory feeling. (Montgomery's History of Berks County, page 659). His name again appears among the list of subscribers to Trinity Lutheran Church of Reading in 1790-1794 (Fry's Hist. of Trin. Luth. Church of Reading, page 286). Margaret Weiser Fricker lived to be 114 years old and never wore glasses. Mary Fricker, a daughter of Margaret Weiser Fricker and Anthony Fricker, was married on April 7, 1805, to John Frantz, a hotel proprietor in Reading. She died in 1824. After her death John Frantz married a widow Phillipi. John Frantz was born in 1781 and died from the effects of a stroke in 1834 while preparing to go to Lebanon to purchase a hotel. The Frantz's were Swiss and belonged to the Dunker Church. John Frantz's father was Daniel Frantz who was probably one of the three children of John Frantz who were captured by the Indians in Tulpehocken Township in 1758, when the Indians murdered Mrs. Frantz during the absence of John Frantz and carried three boys into captivity. After several years two of the boys were recovered. Their names were John and Daniel, names which ran through the Frantz family for many generations. Daniel Frantz had two sons and one daughter John, who married Mary Fricker; Daniel, who married a Miss Greenawalt, and was the father of Uriah, Theodore, Daniel, Lydia and Charles; and Elizabeth, who married a Mr. Medious, and who were the parents of Mrs. Hannah Seville Fisher, of Middletown, Pa. Daniel Frantz's brother John (one of the two boys who were recovered from the Indians) settled in Lancaster county. Ex Governor Frank Frantz of Oklahoma is descended from one of two brothers named Frantz who came to Pennsylvania about 1730. One of them afterwards removed to Virginia, and it is from him that the ex-governor is descended.

John and Mary Fricker Frantz were the parents of two sons and four daughters. One of the daughters, Margaret, after the death of her mother was raised by Mrs. Snyder, widow of the ex-governor, a friend of her mother's. She afterwards married the late P. W. Gray, of Sunbury, Pa.

The Making of Smith

More than twenty years ago Prof. T. Guilford Smith, LL.D. of Buffalo, N. Y. began "to recover somewhat from the deluge of Time" in the way of information about his ancestors. Ever since he has directed the gathering of evidence etc., from all the essential and available records of the old colonies of Massachusetts, Rhode Island, Connecticut, New York, New Jersey, and Pennsylvania following this with similar investigations in England, Wales, Holland and Germany. The collection thus made became so large as to make its publication complete quite impracticable, making in manuscript four volumes of imperial quarto size five to ten inches thick containing 1182 pages and 700 illustrations and exhibits.

It contains records of the Smith family of Massachusetts of 1630 and forty six families allied thereto before and since that date among whom may be named the Clarke, Sylvester, Lloyd, Brinley, Wise, Eastquick, Bullock, Howland, Newland, Allen, Swift, Newberry, Ogden, Houlson, Lownes, Lowe, Hartley, Temes, Klincken, Williams, Levering, Baumann, Meng, Colladay, Zeil, and Jones families. The whole collection under the general title quoted above, has been placed in the custody of the Historical Society of Pennsylvania.
On Der Lumpa Party

(A. C. W.)

Kertzlich draus bei'm Yockel Dohlet, Moryst frieh bis an der ovet
Macht die Alt'n lumpa partie, Sawg der ovwer s'war'n schmartie,
Sin sie Kuma mit d' lumpa, Aermrollweis, mit rechte Klumpa,
Flexa, willa, bow-woll, seida,
Gut fur nix wie uff tz' schneida—
Alta, frischa, langa, kortza,
Weisa, bloha, rohda, schwartza,
Dippel-duhnich, grie eckschtelnich, Schtrafa griawd un ivverbehnich,
Kiprich-gehl un wainiss lachtich.

Kaes-un-latwerk dorrichschlicht—
Wer kan all die farwa nenna?
Duhum schier die awga bloha,
Won se kumma mit d' lumpa, Aermrollweis, uff rechta klumpa;—
Hussa, hemmer, reck un kitt',
Dehl yuscht holwer, dehl bei'm dritt',
Schertz un diicher, koppatziecha,
Nix meh doh wie paar so wiecha,
Unner-reck un alta trocka
All in wink't, all in blocka.

Dehl mit fronsla, dehl mit folta—
Kan die nahma net recht holta,
Muss aerscht, denk ich noch der college
For a biss'l lumpa knowlege.

Sin sie kumma mit d' schehra,
Kan sie schur fun weitem hehra;
Kumma la oun alla ecka,
Unna rift fun's Davy Flöck',
Dehl fim Schtehberg livver'm hivvel, Kuma hein in schuh un schittivel,
'Swar 5o alec eig'lawda,
Giert ti' net so waer's yol' shawda,
Wons aw liss'l sehnaun un regert
Hut schun oft im dreck g'negert,
Kumta fiy in si, wo, da,
Hut nix neles meh g'rocha
Tziddem' letscha weishkorn boschta
Wert yoh doll un dawb im Koschta;
Kumta m'r net bolt aryots onna
Huckt m'r ewich in d' ioua
Sin sie kumma mit d' schehra,
Yehdrie will sich eva wehra
Wehra bis uff haut un lehma
Wehrer wehrer inver'm wehwa,
Wert net lang doh rum g'lohdelt;
Dehl am treena, dehl am rippa,
Gehn die schehra glitche-wippa,

Schneida alles fei in riehma
Neha's tongma in so schtriehma,
Wickla's sebh uff runda holla,
Wos sie bounsa won sie folla!
Sin so troh, sie rolla, jumpa,
Sif mohl rechta carpet-lumpa.

Gehn die schehra glitche-wippa,
Dehl am treena, dehl am rippa,
Hut aw noch dehl onra schehra,
Duhum sich noch fiel arier wehare,
Schneida all die townshie lumpa,
Fei in fetza, sleih sen schtumpa,
Kemt m'r's all uff schticker wehwa,
Kemt m'r's on d' enner hehwa,
Kemt m'r's townshie gons b'deckra.
Breicht's net bordich aw tz' schtrecka.

"Wiss't rie der Linny Mod'dl!
Kertzlich heem is uhna sodd'l.
War im schtedt'l, war g'ritta,
Hut so schrecklich dorscht g'litta,
Schtoppt an's Luscha, un so weiter,
Waernt sich uff mit beer un cider,
Wert'm dunk'l, fallt fum schimmel,
Leit dert unner'm frela himmel,
Uhna sodd'l, gaul un schphoha.
War schier gar tus musch ferfrhoha?"

'Tyah, der Linny,' mehnnt die Billiah,
'Besseh macht eb lang sei willa.
War mohl gut fer'n, brauch net saufa.
Kemt sei frah aw besser shnaufa,
Deht mich net drockdiera hussa.
Grait'n bei d' lohsa hussa,
Schitt'la bis die ribba Kracha.
Deht's in gevva mit der flacha,
Deht'n in der rechta sodd'l
Waer't mohl'n woch mei Mod'dl!'

"Kan die Jenny, aw mohl schphotta,
Hut als g'sawt: 'So robb'il'tzotta,
Hut'n maed'l druuvvel g'hottha,
Hut sich g'schemmt fer'm aigna schotta;
Hut sie als die nahs g'ring'lt,
Hut uff alles rung' kling'lt,
Hut g'mehnt sie waer fun seida,
Waer ehns fun d' hocha, g'scheida,—
Besser net tsu frieh g'piffa.
Griet so gaern die nahs obg'schliffa."

"Gel. in's Ricka weischkornheis'l
Gnovernt aw so'n schtruvlich meiss'l?
Anyhow mir hehrt so biss'l
Yehders het sei aignie schiss'l,
Dehta net mit nochm essa,
Hochtzhich lieb waer lentscht fergessa.
Uvva druff waer's: 'Lichwer Auguscht.'
Hinnarium waer's: 'Aitje Sauersucht.'
Aryets huckta'n hahas im peffer,
Scherrt die leis un yawgt die Keffer;
Waeschte du was? Ich gaeht ken leevy
Fer der Joe un fer die Bevvy.

Schneida alles fei in riehma
Neha's tongma in so schtriehma,
Wickla's sebh uff runda holla,
Wos sie bounsa won sie folla!
Sin so troh, sie rolla, jumpa,
Sif mohl rechta carpet-lumpa.
Im Heckedahl

Der Schnee is fort, es Freejoehr kunnnt,
Un 'sjo woarm schum im Abbrill;
Die froh Fessant so fleisig drummt,
Un oweds gleischt der Wipperwill.

Der Eechhaas un des Fensemeisli.
Sie hoope rum un mache 'n Laern;
Hornaesel baue schun ihr Heisli;
Die Eeme fliege rum bei Schwerm.

Mer haert im Feld de Doddeldaub,
Im Busch 'n Thrush sel freihlich Lied;
Der Weide dreibt schun greene Laub,
Die Kerschbeem sin weiss mit Bleed.

Der Bauerhuh is draus im Felt
Mit Geil un Plug bal Dag un Nacht,
Er schaat sehr hat for wenig Gelt,
Doch is er froh, un singt un lacht.

Die Meed, so heebsch wie Flettermei,
In greene Wisse rum spaziere,
Un 'swaer jo werlich austerweis,
Wann net ah Buwe bei 'n waere.

Die Maud un ich, 'sis unser Wahl,
Zu geh noch unser egne Bletz,
De scheene Bletz im Heckedahl.
Bedeekt mit Moos un Violets.

Mir suche selle grumme Pehd
Wu Nachts de Ficks de Haase jage;
Ach, 'swaer uns jo zu arg verlehd,
Wann mer ken G'splass ebmols kennt
hawwe.

Mir schluppe dorck de Hecke, weit,
Trailing Arbutus drin zu finne;
Un veil zu schnell geht rum de Zeit
Deweil mer Blumme zumme binne.

Mer dehte gleiche wieder leehnich
Geh suche die Erbeere Bletz;
Mer gingte ob so froh un ehlich,
Un dehte awer gar nix letz.

Mir picke glei de rohte Beere
Un achte net wie sie beleckte;
Un duhne wieder karessiere
Im Schatte von de dicke Hecke!

Als wann mer nescht bei nanner sin,
Guck ich in ihre bloote Ange.
Un seh ah Sache dief dart drin
As sie zu blehed is mer zu sage.

Ach, 'sjo mer doch un fremme G'schicht
Dass wann als juscht en Humel brummt,
De Maud verschteckelt ihre G'sicht
In mel zwee Aern, so oft as 'r kunnnt.

Ich haeb sic gern, weil 'sjo mei G'flicht,
Biss dann der Humel wieder geht;
Ihr Hohr, deweil. schwebt mer ins G'sicht.
So dick as wie wann's schneehe deht.

Ach, ihre Liffse sin so woohr,
Gedufte wilde Rose gleich—
Un nergets woo sin sie in G'fohr
So oft as wie in sellem Deich!

Die Maud hut Backe roht wie Blut,
Un hut en Schtimm wie 'n Nachtigall,
Un ihre Kisses, wees ich gut.
Sin Honig sees im Heckedahl.

Rebersburg, Pa.

HENRY MEYER.

De Gute Olt Summer Tseit

We seez is duch de summer tseit,
Es Paradis fu'n yor!
En himmel's bild far ola leit
Wu awga hen dafor.

Wos plikers salt mer uf da bame!
Mer kent net wun mer wut,
Sel'r Rambo farba naksh so sha;
Sel wor de hond fun Gut.

De londshoft, ei! gook yushd 'mot rum.—
Dort wu der waetza rull'd!
Sel shdik hut g'wis de summer sun
Gons reichlich ol farguld.

Wos lewa, seeza-bluna doh!
We shna, dal rode we blood;
We freindlich gookts'! Es mocht em fro,
Un gebt em frish' mood.

Un harsh't de musik in da wis,
Dort nava un da grick!
Sel is der larch, fralich is
Sei hallelujah shdik.

Un doh um hous im opl-baum
Sin sing'r fun da besht;
Uft weka se mich ous ma drawn,
Fun sel'm guldomshel nesht.

We leb, we sha,—denk yushdamol.
We himlish far de leit.
We harlich un nit lisha fu—
De gute olt summer tseit!

Duch sin mer harly donkbawr, yaw,
Un glawga fun da hitz:
De sun de kuchd uns din un dar,
Mer shwima sheer im shwitz.

Ov'r wun der winder kunnt un bringt
Sei bid're reif un keld.
Un net un anzich fug'l singt.
Gookts'we en shboobick weld.

Noh winshd mer far de summer tseit.
Noh wor se ol tsu kortz.
Ducli, besht fun ol, sin sela leit
Mit summer grawd im hartz.

From "Solly Hulsbuck."
Announcement

Announcement is made of the forthcoming publication of Dr. Johann David Schoepf's Reise durch einige der mittlern und südlichen vereinigten nordamerikanischen Staaten 1783-84, Erlangen, 1788, 2 vols. Dr. Schoepf was a surgeon in the German division of the British army, who immediately after the establishment of peace set out from New York and spent ten months in the examination of the coast states as far as St. Augustine. He had already done much good work in the study of North American geology, materia medica, fishes, meteorology, etc. His Travels is perhaps the best statement of the kind for the period immediately following the Revolution. The first volume is given up to Pennsylvania. Schoepf was as far west as Pittsburg—passing through the Wyoming country, Lancaster, Carlisle, Lebanon, etc. He was greatly interested in mines, and is the best authority, I suppose, for the mining operations of that time. The translation is the work of Alfred J. Morrison, editor of John Davis's Travels of Four Years and a Half in the United States 1798-1802.

Subscriptions to be received by Samuel N. Rhoads, 920 Walnut St., Philadelphia.

The Select Bibliography in the August issue of THE PENNSYLVANIA-GERMAN, by Harriet C. Long, of Madison, Neb., is well worth looking over and studying. But what is said about the taste may well be said about "selections"—Nol disputandum gustibus (There is no disputing about taste.) Taste differs and so does the choice of selections. The compiler of the bibliography says only the more truly representative books on the Pennsylvania-Germans were selected. The question, then, arises whether Mrs. Martin's "Sabina" is more representative of these people than either "His Courtship" or "the Revolt of Anne Royle." It is believed that "Sabina" is the weakest, the least artistic and the least representative of all her books—and they are all misleading. At any rate, the reflective reader would like to know whence this seeming discrepancy in the selection.

It is probably just as well that the dialect poems by "Uncle Jeff" (Dr. Rhoads) have been omitted. But a life of Baron Stiegel, of stove foundry fame would have been entirely in place; there is one by Rev. Stein: it is far from being an exceptional one, but it is the only one we know of.

The Bibliography is highly informative and enlightening, and is a contribution to things Pennsylvania-German.


The title of this book is somewhat peculiar and ingenious, but none the less appropriate. It was evidently provoked by a passage from Walt Whitman at his best "Till the gossamer thread you fling, catch somewhere, O! my Soul." A line, or two, from the same stanza is quoted at the beginning of each chapter, and very fittingly.

It was the story of a sensitive, imaginative, German-American girl. She is an irrepressible question mark. She wants to know. When the old Christ-
mas tree was burned up long after its usefulness had ceased she wanted to know ‘where things go when they go away.’ It is really a sort of study in child philosophy; it depicts the evolution of a child’s soul, though probably an extraordinary child, when things are no longer true because father or mother says so.

Chapters like “The Passing of St. Nicholas;” “A Peep-Through Easter Egg,” “At the Edge of the Fairy Ring,” may give one some idea of the nature of the book. Some of the chapters were separately printed in the American Magazine. The book is good, wholesome reading especially for parents of unusual and precocious children.

The Book News Monthly for August, 1910, contains an article entitled “A Defiant Dialect: Pennsylvania-German in Fiction”; by Edward W. Hocker. The article is a timely one. It is interesting, but it is also full of misleading statements; only a few can be noted here.

It seems the writer shows a decided lack of information, and writes from a superficial knowledge of his subject. His generalities are sweeping, and—like most generalities—will not hold true in a great many cases. Here is one of them: “They (the Germans) had little intercourse with the English settlers, and hence did not find it necessary to learn their language. They established German schools in connection with their churches, and resisted efforts to open English schools, believing that the innovation threatened their religion.” There is one religious sect, to say nothing of others, that has a history as noble and as important as that of any sect that has yet come to America, and they had more than a little intercourse with the English settlers. The prolonged correspondence between the Quakers and the Schwenkfelders proves this.

And these same people (Schwenkfelders) established academies soon after their arrival in America (1734). But to say that any hostility was shown to English in any form or manner is not true. Instruction was given in English, Latin and German, etc. And the correspondence, still extant, in these languages among its members will put to shame the English, Latin and German of many an American college graduate of today. These things are matters of record, of history, and it behooves the writer on such a subject to look them up.

Here is another statement that holds true in yet fewer cases than the foregoing: “Besides the Lutheran and Reformed adherents, there are among the Pennsylvania-Germans many members of the “plain sects.” Dunkers, Mennonites, Schwenkfelders and the like, and also the members of the two branches of the Evangelical Church, which is similar to the Methodist Episcopal. In the services of all these denominations, Pennsylvania-German is the prevailing speech.” Nor is this statement true. The Schwenkfelders have never used the dialect in any way in their church services. The writer of the article might have informed himself thus had he attended some of their church services: if he had he would not have written what he did. One makes bold to say that when he wrote this paragraph he did not know what he was writing about.

Just why a Pennsylvania-German should be made to say “Kennsht du mir en Check casha fir twenty-three dollars und seventy-five cents” instead of “Kennsht du mir en Check casha fer drei und zwionsich dawler und fünf und sivezich cent?” is hard to understand. But does not the characteristic Pennsylvania-German say “dawler” instead of “dollars” every time?

That the Pennsylvania-German dialect is defiant, is true. But is it any more defiant than other dialects? The adverse criticism showered so unsparingly upon the writers of the Southern dialect, like Cable and Page, would indicate that those writers fared no bet-
ter than those who employed the Pennsylvania-German dialect. All dialects are more or less defiant; it makes no difference how you attack them. People are loath to give them up because of their brevity and emphasis. We are inclined to believe that the Pennsylvania-German has held on to his dialect not so much to show defiance to any language but rather because his dialect, like all dialects is free, flexible, and emphatic. You can say exactly what you mean, and do it in a very few words. He has held on to it with his Anglo-Saxon tenacity because of its brevity, ease, adaptability, and emphasis, rather than because of his hostility to things non-German.

### HISTORICAL NOTES AND NEWS

**Historic Flag on Exhibition**

Washington's Headquarters Flag, one of the few remaining from the War of the Revolution and one of the most interesting, has been put on exhibition in the Valley Forge Museum of American History. This museum, founded only a little over a year ago, already owns Washington's Marquee, the tent which he used throughout the war of the Revolution, and now with it is exhibited the flag of the Commander-in-Chief. This is owned by Miss Frances B. Lovell, and is placed on exhibition by her. Miss Lovell is a descendant of Betty Lewis, Washington's sister.

For years the flag has been a treasured heirloom in Miss Lovell's family, and few have known of its existence. Upon her father's death she became its owner. It was known to the family as "Washington's Headquarters Flag." That it is the unidentified flag of Peale's portraits there can be no doubt. The flag of one picture is a blue jack of thirteen stars. The flag in the Valley Forge Museum is a light blue silk jack with thirteen stars, the blue faded and the stars yellow with age. The flag is thirty-six inches long and twenty-eight inches wide. The heading is of home-spun with three eyelets worked with thread. The stars are six-pointed double stitched, and the silk back of them has been cut out to show the stars on both sides. The stars are not arranged in a circle, but lines following the crosses of the British flag. This seems to have been the earlier mode of arrangement.

The large headquarters tent was purchased for the Valley Forge Museum at a cost of $500. With it have been presented the jointed poles, tent pins and even the leather carrying case. The tent was exhibited for years in the national museum.

**Snyder County Historical Society**

The people of Snyder county in general and the members of the Snyder County Historical Society in particular are highly indebted to Register & Recorder Edwin Charles and County Commissioners' Clerk, Irwin J. Freed.

When the Society was chartered in 1899, the County Commissioners gave the Society a room in the Court House to store old newspapers, books, relics, etc.

Many books and newspapers were donated to the Society by friends and publishers and no money has as yet been provided to bind the newspapers and arrange them. The consequence was that the papers, books, etc., were in a jungled mass.

The two popular officials above named waded through the mass of material and stacked up the newspapers in one side of the room and built shelves on the other side upon which the books were put.
The newspapers of Snyder county for the past forty or fifty years are stored in this room. They are folded and tied in bundles and represent Snyder county's history in complete detail just as it was written when the events were fresh in mind. From a historical standpoint these newspapers are of great value, but without being bound in stiff binding and arranged chronologically the data is not available and is absolutely worthless.

By an act of the Legislature the County Commissioners may appropriate $200 per annum to the historical society for the purpose of purchasing books, binding newspapers and for the general purposes of the historical society.

The preservation of this data is of importance to every tax payer of the county and the full appropriation of $200 per year for several years would put the data in shape that later a smaller amount would be sufficient to take care of the work.

The membership of the Snyder County Historical Society is small and it is not right that a few should pay for this expense. The County Commissioners would be fully justified in appropriating $200 per year in order to get the newspapers systematized and bound.

We trust the County Commissioners will take cognizance of this public need and appropriate the money needed before the papers are so badly used up as to render them valueless.

—Middleburg Post.

The Minnesota Historical Society organized in 1849, the same year with the beginning of Minnesota as a territory, has accumulated a Library of 98,387 titles, which stands in the front rank, as to its extent and value, among the historical libraries of the United States. It is in the new capital, and is a free reference library, open daily to the public from 8:30 a.m. to 5 p.m.

The Society has taken special care to obtain all published township histories and family genealogies of the United States and Canada. Of township and strictly local histories (but not including county and state histories, nor biographies), the number of bound volumes in the Library for Maine is 1,46; New Hampshire, 188; Vermont, 52; Massachusetts, 1,012; Rhode Island, 88; and Connecticut, 190; with considerable numbers for New York, New Jersey, Pennsylvania, and all the states, so far as these special histories have been published.

Of American genealogies, this Library has 2,020 bound volumes and 1,017 pamphlets, besides many books in this class published by societies, others giving genealogies of many families collectively, and the genealogical parts of township histories. These collections, free for the use of readers and students, are much consulted for tracing lines of ancestry.

The Minnesota department of the Library, relating particularly to this State, includes 1,895 bound books, and about 1,600 pamphlets.

Another department which is much consulted is the complete series of reports of the United States Patent Office. All the publications of our national government are received gratuitously, this being a designated depository library.

Files of nearly all the newspapers published in Minnesota as a territory and state, since 1840, have been gathered and preserved by this Society. Its number of bound newspaper volumes at this date is 8,603; and its number of Minnesota newspapers, daily, weekly, and monthly regularly received, is 426, these being donated by the editors and publishers, who appreciate the importance of having them placed on file where they will be preserved for all coming time. This department of the library is a priceless treasury of materials for future historians, showing the development of Minnesota, of its counties, and of its separate townsips, from their beginning to the present date. The newspaper collection is accessible to all who wish to consult
The Society desires and is grateful for gifts of books, pamphlets, newspaper files, maps, manuscript narratives, diaries, letters of historical interest, and original documents of every sort which may throw light on the history of any portion of the United States, and particularly of Minnesota and the Northwest. Especially it is desired to obtain all new publications of township or other local histories and of family genealogies.

Kittochthinny Historical Society

Residents of the Cumberland valley are proud of the history of "the garden spot." Not saying that this end of the world is not in a measure up to date, but it is true that more happened hereabouts during the nineteenth century than has so far happened in the twentieth. The tribe of Indians which, tradition says, inhabited this section was known as the Kittochthinny, and the mountains running on the western side of the great valley are still officially known as Kittatinny, and therefore the historical society which is doing so much to preserve the history and tradition of the valley is known as the Kittochthinny Historical Society. The society is now in its thirteenth year and has grown until at present it numbers in its membership dozens of men who are prominent in the professional and business life of their communities. The founder of the Society was Dr. S. A. Martin, principal of the Cumberland valley state normal school at Shippensburg. The present officers are J. S. McElvaine, president; Colonel James R. Gilmore, secretary, and T. M. Wood, treasurer. Monthly meetings, excepting during the summer months of members are held, and at each meeting some paper on valley history is read and made a part of the archives of the society, which are preserved in book form, the fifth book being now in the hands of the binder.

The society's historians have been George O. Seilhamer and M. A. Foltz, the latter the Nestor of valley journalists, and even at an age in advance of the three-score-and-ten mark, a daily worker with the pen. Mr. Foltz, who for years conducted the weekly Public Opinion, has been out of active journalistic work for a decade, but has never ceased his activities in writing and securing facts on valley history. He has also prepared a number of papers for the society. The Kittochthinny Society proposes during the next few years to place markers of appropriate design at places of historical interest in the county. The first work of this sort was when there was unveiled, not long ago, a marker at the point at the foot of the South mountain, near Mont Alto, where Captain Cook, the John Brown aide was captured. Markers will be placed at the sites of the several forts which were important strategic points in the westward advance of civilization in the eighteenth century. Harriet Lane Johnson, niece of President Buchanan, anticipated the society in marking the birthplace of Pennsylvania's only president by providing in her will for a marker at Stony Batter.

Probably no section of Pennsylvania, prior to the war of the rebellion, turned out more men of prominence in state and national affairs than did the Cumberland valley, which numbered in its list a president, one of the first senators from Pennsylvania and several later senators, a governor of the state, numerous cabinet members, several ambassadors to foreign countries, judges of the supreme court, and so on down the line.

—The North American.
A List of Marriages and Deaths
William Summers, Librarian of the Historical Society of Montgomery County, Pa., has made a list of marriages and deaths published in the "Norristown Herald", from 1816 to 1834.
Marriages nearly 1000, Deaths over 500. The names and date of the decease of quite a number of Revolutionary Soldiers are given.

A Noted Scion of the Germans in Ireland
Dr. Robert Ellis Thompson, President of the Central High School of Philadelphia, Pa. is of English Quaker descent with the exception of his maternal grandmother, who was a German, one of the Palatines who found a home in Ireland after the desolation of their country by the armies of Louis XIV.

Heffelman Family.
Paul Heffelman, Ocean Beach, San Diego, Calif. writes as follows:
"I am trying to trace the descendants of my great-great-grandfather, Arnold Hoevelmann (1749-1814) who came to America in 1777 with Gen'l Lafayette under whom he served in the Revolution, afterwards settling in Pottsgrove, Pa. now Pottstown, I am told."
If any subscribers can supply data about the family they will confer a great favor by communicating with Mr. Heffelman.

Who Was David Weiser?
Who was David Weiser of Oley, Berks Co.? His name is found in the Oley tax lists as early as 1752. Traditionally says he belonged to the Conrad Weiser Family. I should be very thankful if some one could furnish the necessary data to establish this claim.
To David Weiser and his wife Charlotte were born the following children, Christian, Rosina, John, Anna, Susanah, married to Abraham Hoch, Daniel 1748-1773. Names are spelled as found on documents.
(Rev.) JNO. BAER STOUDT, Emaus, Pa.

Binkley Data
In reply to John Binkley.
Will of John Binkley. (in German.)
Wife, Barbara. Eldest son. John, other children mentioned, names not given.
Will signed. April 23, 1749.
Proved. May 6, 1749.
Register's Office. C. p.413
Will of Henry Binkley, of Lampeter township.
Wife, Fronica Herr. Son David.
Signed. Nov. 13. 1776.
Proved. Nov. 25. 1770.
Register's Office.
Will of Henry Binkley, of Cocalico township. Wife, Elizabeth.
Signed. Feb. 10. 1816.
M. N. R.

A Yoder Inquiry
Prof. Fred R. Yoder of Hickory, North Carolina in subscribing for THE PENNSYLVANIA-GERMAN says: "I have recently come across some copies of THE PENNSYLVANIA-GERMAN and think it is a
great publication. My ancestors were of the Old Pennsylvania Dutch. I am now engaged in writing a history of the Yoder family in this part of North Carolina. I find that Conrad Yoder our original ancestor stopped for about three years somewhere in Pennsylvania, after landing at Philadelphia. I have been thinking that maybe I could find out through you from just where he came. The greater evidence is that he came from Switzerland about 1750 or 1751."

If any of our readers are able to put Professor Yoder on the right clue we shall be very glad to hear from them.

Mrs. Harriette Krider Schroeter.

Mrs. Harriette Krider Schroeter, Philadelphia Pa. on Sunday, May 15, 1910, passed to the "Peace, perfect Peace," of a better world, at the advanced age of ninety-three years. Mrs. Schroeter descended maternally from a German family of excellent standing. Her father was Philip Krider, of Swiss ancestry, who was born August 23, 1753. He entered the Revolutionary Army as a private soldier when in his twentieth year, and served a number of terms of enlistment. He was at the Battle of Long Island, August 27, 1776; was taken prisoner at Fort Washington, November 15, 1776; was released on parole, February, 1777, and afterwards exchanged. He was enrolled May 21, 1777, in Captain John Santee's company, Fifth Battalion, Northampton County Volunteers, commanded at that time by Colonel Peter Keichlmer. He re-enlisted June 15, 1780, in Captain Johannes Van Etten's company, Fifth Battalion, Northampton County Volunteers; and he was marked present for duty 1781.

He was in the Battle of Germantown, and was with Washington at Valley Forge, where he was at one time obliged to pass three days without food.

He was twice married. By his first wife, Elizabeth Gramlich, he had eight children. By his second wife, Harriette Weaver, whom he married in 1806, and whose senior he was by twenty-six years, he had eight daughters, of whom Harriette, the subject of this notice, was born December 13, 1817, and married to Philip K. Schroeter, December 9, 1841.

Note by Editor.—Keichlmer should probably be Kichlein.


Caspar Elias Diller


Prof. H. W. Kriebel:

Dear Sir: You may judge of my surprise, when after reading in the sketch of the Diller family that nothing could be found in Rupp, I determined to examine for myself and found it all there. I now send it to you, in the hope that you will publish. There is another matter about which I say nothing in this. Unless Dr. Egle has been deceived and imposed upon, Caspar Elias Diller snr. is not buried at N. Holland, but at the Hill Church near Annville. In the History of Dauphin and Lebanon, Dr. Egle publishes names of those buried there and has this Caspar Elias Diller buried June 25, 1796, aged 91, evidently meant to be born 1696, for according to the age given when he came in 1733 he was born 1696. This would place his death about 1787.

If those interested in the history of Casper Diller, (his full name is Caspar Elias), will carefully examine Rupp's 30,000 names, p. 85, and compare it with Vol. XVII, of Penna. Archives, pp. 77, 79, 82, they will find the following facts, for which they have been looking for a long time.

Caspar Elias Diller, aged 37, with his wife Anna Barbara, aged 30, came to Philadelphia, on the Ship Samuel of London, Hugh Pevey, Master, and qualified, Aug. 17, 1733. They brought with them four children, viz., Philip Adam, aged 10, Hans Martin, 8, Rosina, 4 and Christina, 2.
GENEALOGICAL NOTES AND QUERIES

As John Adam (Han Adam) Deininger subsequently (1747) married Rosina Diller, it may be of sufficient importance to add, that the same vessel brought Leonard Deininger, aged 39, Maria Crete (Margaret) Deininger, 40, Hans Adam Deininger, 11, Barbara Deininger, 9, Catharine Deininger, Rupp states, what every one who reads the 291 names can see, that they were Pfleltzer, i.e. Palatines.

Perhaps a word in regard to the reasons why these things have not been noticed before, may not be out of place. It is not the first time in our experience, that the miserable spelling of a clerk, or the vanity of a compositor, has concealed a man's real name. The fact that the name of Barbara Brobst, or Probst, mother of John Michael Brobst, is spelled Brofpts, and that Deininger is turned into Tyminger and Tinninger and who knows what not, ought to explain the whole matter. We will then understand why Diller was not suspected to lurk under Thier, Thaler, Tayler and even Gayler.

It might be of sufficient historical interest, to give the marriages in this family as given by John Caspar Stoever.


J. W. E.

THE FORUM

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

MEANING OF NAMES

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

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

50. BRONG

The surname BRONG is derived from an old English word meaning a sharp point or a sharp pointed instrument, especially one consisting of several points which make up a single larger object. Later the word was applied specifically to a hay fork and the surname came to denote a farmer or user of a hay fork.

51. BOUCHER

BOUCHER is a corruption of the French word BOUCHONNIER which means a cutter of cork trees. The surname was applied not only to the cutter but also to the dealer in cork. BAUCHART, BAUCHERT and BOUGARDE are variants of the same surname.

52. WEISER

WEISER is a German surname meaning "a wise man" and "a good counsellor." It is a surname of comparatively modern origin. (See Nathan der Weise.)

53. KREBS

KREBS may be either a surname of occupation or a nickname in its origin. The word KREBS means a crab and the surname accordingly sometimes means a crab fisherman or a dealer in crabs. This derivation however is very uncommon. More often KREBS is a nickname and as a nickname it has three distinct meanings. KREBS means a cancer and the surname is ac-
null
cordingly sometimes applied to one who is afflicted with this disease. A derivative meaning is seen in the fact that KREBS was often applied to a profligate or any one who by reason of profligate living became infected with disease. In modern times KREBS has been sometimes applied to a person who by reason of too frequent indulgence in alcoholic liquors has a red or florid complexion, similar in color to that of a crab after it has been boiled.

LEONHARD FELIX FULD, Ph. D.

The "Dutch" at Harvard

Among the evidences that the "Dumb Dutch" are receiving more attention than formerly, may be noted that Willis Hackman, a Lancaster county, Pa., son graduated at Harvard last year with high honors in English and received his Master of Arts degree this year. He took for the subject of his required thesis, "The Denominational Schools of Colonial Pennsylvania."

Is the Dialect Dying Out?

The following clipping from the Keystone Gazette, Bellefonte, Pa., of July 29, 1910, compels one to raise the question heading this note.

"With this issue the Gazette resumes the publication of Pennsylvania-German literature in the writings of "Gottlieb Boonastel," which will continue from week to week for several years. Most of the articles will be taken from the Book "Boonastel" which is approaching its third edition and proves its appreciation by the continually increasing demand for it."

In this connection we may also note that The Gospel Messenger, of Elgin, Ill. in its issue of August 6, published complete Harbaugh's Heemweh with translation.

$20,000 For German Shaft

C. J. Hexamer, president of the National German Alliance, which has charge of the movement to erect a monument in Vernon Park, Germans-town, to commemorate the first German settlement in America, said recently that the fund for this purpose now in the hands of the monument committee amounts to $20,000.

At the last session of Congress the House committee on library reported favorably on a bill appropriating $25,000 for the monument, provided a similar sum be raised by subscription. It is expected that the bill will be passed next winter and the monument erected next year.

The corner-stone of the monument was laid in connection with the Founders' Week exercises in 1908.

Educational Efforts of Berks County Recognized

The following lines appeared in Collier's Outdoor America: "A little over three years ago, Professor E. M. Rapp, Superintendent of the public schools of Berks county, Penna., had a happy thought. 'If the boys and girls who live on the farm,' he said to himself, 'can be made to think that the farm is the best place for them, it follows as a natural consequence that they will stay there.' Then he began to experiment by organizing boys' agricultural clubs and girls' domestic science clubs. Soon there were 600 charter members. Bulletins were received from the experiment stations, and the boys were encouraged to plant vegetables and field crops, while the girls were instructed in baking and sewing. Then a newspaper proprietor became interested, and offered $100 in prizes for the best corn, potatoes, bread, and other products of garden and kitchen. The children's interest grew into excitement. When they had an exhibit at the end of the season, the hall had the appearance of a miniature county fair. There are now a thousand members of the boys' club and almost as many girls are enrolled in their organization."

—Reading Eagle.
Lutheran Church First

The Lutheran Church was the first to prepare Protestant preachers, who spread the gospel in Scotland, England, Norway, Denmark, Sweden, Hungary, Bohemia, Spain, France, Italy, Holland, etc. First to send out foreign missionaries to Finland, Iceland, Greenland, and East India. First to publish the Confession of Faith, the Augsburg Confession, 1530. From this the Episcopalians got their thirty-nine articles. From this the Methodists got their creed. First to found a Protestant university Marburg. First in orphanages Halle, August Herman Franke. First in Bible societies the Von Canstein Bible Institute a hundred years before the British Bible Society, First in numbers the largest Protestant Church in the world, seventy-five million members. First in languages, preaches the gospel in more tongues than any other Church. This is surely a very fine showing. But let us not simply glory in the past. Let each one of us faithfully serve right now, according to the ability which God has given him, so that the future may be even more glorious! Trinity Tidings.

Frederick, Md., August 3, 1910.

To Editor Kriebel,

Lititz, Penna.,

Dear Sir: In the August number of THE PENNA.-GERMAN, Shaaber of Reading Pa. has an article on the Hessians in Penna. I write this to call your attention to the fact that our State (1778) ordered the erection of "Five Barracks for the housing and safe keeping of same" and two of them were erected in our City and they stood until 1869 when one was torn down to make room for our State Institute for the Deaf, the other remaineth until now as a model of the good and honest work as done by our good old German ancestors. These Barracks were occupied by Hessians and in 1781 some were sent "over road" to York, Pa. where they were put with the others. History states "Smallpox broke out among them and many died."

Now are you aware that our City was settled by John Thomas Schley and others, that he came from Lancaster Co. Pa. hence you can see why we do like the streitzel so?

He came from what was known as Pequa Valley and have you anything in your records of him or Kunkel family, if so, please advise.

Yours truly,

STEINER SCHLEY.

whose parentages (besides) are of good German blood.

First Picture Book

Some 300 years ago a German servant had a wonderful vision. At that time children were taught to read by force of arms, so to speak, through hardships and with bitter toil on the part of teacher and of child. It seems curious that the first real step toward lightening the labor of children as they climb the ladder of learning was the product of the imagination not of some fond mother or gentlewoman teacher, but of a bewigged and titled university doctor.

It was Johann Comenius, however, who first conceived the daring idea that children could be taught by the aid of the memory and the imagination working together, "by means," as he quaintly expressed it, "of sensuous impressions conveyed to the eye, so that the vital objects may be made the medium of expressing mortal lessons to the young mind and of impressing those lessons upon the memory." In other words, the good herr doctor had the bright idea that picture books could be useful to children. Comenius made his first picture book and called it the "Orbis Pictus." It contains rude woodcuts representing objects in the natural world, as trees and animals, with little lessons about the pictures. It is a quaint volume and one that would cause the average modern child not a little astonishment were it placed before him.
As truly, however, as that term may be applied to any other book that has since been written, the "Orbis Pictus" was an epoch making book. It is the precursor of all children's picture books, and modern childhood has great cause to bless the name of Comenius.

"Puritanism of Pennsylvania-Germans"

What do our readers think of the charge in the following extract that the "Pennsylvania Dutch" emigrants were "fixed in a Puritanism severer even than that of the first comers at Plymouth or Massachusetts Bay." Is it true?

The Pennsylvania Dutch, who after well two hundred years have kept themselves alien amidst the other Americans * * * are the descendants of Protestant emigrants from the Palatinate and exiles from the Catholic parts of Germany in the sad days when men oppressed one another for God's sake; and they came to the Pennsylvania woods fixed in a Puritanism severer even than that of the first-comers at Plymouth or Massachusetts Bay. Their Puritanism was not darkened by so awful a demonology as that of their northern brethren; their forests were not haunted by such devils, their homes were not the prey of witches so formalized and malignant, their skies not troubled by portents so dire. Their dimmer minds were not stirred in such a continual torment of self-question; but their lives were ordered with as rigid an ideal of conduct, and their ways were involved in a minuter and more constant sense of the mystery of the world. Signs and prophecies from on high attended them through their days of toil, and their dreams at nights were full of warnings and leadings. Their church membership was as infallible and exigent a token of right behavior, and their worship as pervasive as the worship of the New Englanders. But they abode in a warmer creed, they were Lutherans rather than Calvinists, and their lives, bent upon an earthly comfort which often became a somewhat sordid prosperity, were nigh to the life beyond in the intimations and forebodings which hold the material and the spiritual world in world communion. As they changed through the modernizing influences they changed less than the New Englanders, and they failed to evolve the quaint and mocking humor which became the relief of the Puritans from the grimness of their faith and the austerity of their life.

—Harper's Monthly, August.

In the Royal Guard

King Frederick of Prussia was always very anxious to have large, well-built men in the Royal Guard. No matter what the cost, his recruiting officers were under no restrictions in obtaining them. Upon one occasion the recruiting officer discovered a very tall Irishman. He spoke to him in English, and proposed that he should enlist. A soldier's life, and especially the large bounty, proved a great inducement, and Tim consented.

"But you must learn to speak German, or the king will not pay you so much," said the officer.

"Och sure," said Tim. "an' I don't be able to schpak a word o' German!"

"Never mind," said the officer, "you can learn in a short time. The king knows every man in the guard. As soon as he sees you, he will ride up and ask you how old you are. "You must say, 'Sieben und zwanzig.' Next he will ask how long you have been in this service: you will answer, 'Drei Wochen.' Then he generally asks whether you are properly provided with food and clothes; you answer, Beides, (both).

Tim soon learned his German answers, but forgot to familiarize himself with the questions. In three weeks he appeared before the king in review. Suddenly his royal highness rode up to him. Tim stepped forward and presented arms.
"How old are you?" asked the king.
"Three weeks," said Tim, in German.
"How long have you been in the service?"
"Twenty-seven years," faithfully answered Tim.
"Am I a fool or are you one?" thundered the king.
"Both," replied poor Tim; whereupon he was immediately sent to the guard house. Later, when the king had the matter explained to him, Tim was pardoned. —Exchange.

Witchcraft Trial in Northampton County

Hellertown, Pa., July 15, 1910.
Dear Mr. Kriebel,

In the July number, 1910, p. 444, the Yearbook of Pennsylvania Society of New York, 1910 is quoted and responsible for the statement that Pennsylvania has had but one trial for Witchcraft. As soon as I had read the article I recalled reading of another trial in Folk-Medicine of the Pennsylvania Germans by W. J. Hoffman, M. D. (From proceedings of American Philosophical Society.)

This monograph was read before society, May 3, 1889, and printed, a complimentary copy of the author being furnished me through the kindness of Dr. J. F. Kocher, Walberts, Pa.

Dr. Hoffman quotes the following trial from The Historical Magazine, N. Y., vii, 1863, p. 283; reprinted from THE LUTHERAN, under the title of GLEANINGS OF AN ANTIQUARIAN IN GERMAN PENNSYLVANIA.

"In the southern part of Williams township, Northampton county, there is a hill to which the witches have left their evil name and fame. It is known as 'Der Hexenkopf,' or the Witches Head, because it was there that their ladieships were supposed to hold nightly revels. On these occasions they bewitched their neighbors' cattle, and made themselves generally hateful to all good, order-loving citizens. They did not, however, always escape with impunity, as is proved by the following indictment, which is carefully transcribed from the Session Docket, omitting only names and date. The case was 'for bewitching a horse whereby he became wasted and became worse. "

"The Jurors do upon their oaths, present,—That S—- B—- of Williams township, in the county of Northampton, widow on the—day of—in the year—at the said county of Northampton aforesaid, did commit certain most wicked acts (called enchantments and charms), at the county aforesaid, maliciously and diabolically against a certain white horse of the value of 4 pounds, of the goods and chattels of a certain Justice W—- of Williams township aforesaid, on the day aforesaid, and county aforesaid, then being, did exercise and practice, by means of which the said horse of the said Justice W—- on the day aforesaid at the township of Williams aforesaid, greatly WORSTENDED (pejoratus est) and wasted away, against the peace of our said Commonwealth, and against the laws in this case made and provided.'"

"Judgment: a year's imprisonment, and every quarter to stand six hours in the pillory.'"

"The poor woman at first resolutely denied the charge; but the learned judges at last convinced her of her guilt, and she always confessed herself a witch, though she was unable to say in what manner her enchantments had been performed."

In visiting my parishioners belonging to the Old Williams Church, I have frequently passed "Der Hexenkopf." I can vouch most truthfully, as yet, I have not had the pleasure of meeting a witch or a spook; but am exceedingly sorry that some of my parishioners, more than I know perhaps, are to this day firm believers in witches, spooks, pow-wow, and kindred superstitions and beliefs. I am Sincerely yours,

(Rev.) H. B. RITTER.
The Pennsylvania-German

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

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

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

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H R Schellenger—12-10

**WASHING TON**

H E Littitz—7-11

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SPECIAL NOTICES

Subscription Price To Be Raised

The subscription price of The Pennsylvania German after October 1, 1910 will be $2.00 per year, payable in advance. $7.00 a four year subscription, payable in advance.

Subscriptions To Be Paid in Advance

Beginning with the October issue, The Pennsylvania-German will be sent only to those who have either paid their subscriptions in advance or promised to pay them within ninety days.

Gleanings from Our Mailbag

Bethlehem, Pa., August 30.
I greatly appreciate the "Penna-German." It is the only magazine I can afford to take; it is interesting to me from cover to cover, there is not a dull page in it.

Harrisonburg, Va., August 17.
I wish the "Penna-German" the best and most lasting success. I want to see it continue and expect to renew my subscription when it expires. I shall also do all I can to bring it before the public.

St. Paul, Minn., August 18.
I earnestly hope that the friends of your excellent magazine will rally to its support and continue it.

West Chester, Pa., August 18.
Your enterprise is all right and you have my best wishes for your success.

York, Pa., August 28.
I will stick to the "Penna-German" even if it costs $1.00 per year.

Douglas, Alaska, August 18.
I have just returned from a ten month trip to the mountains prospecting and find your notice of request for remittance. I sincerely regret not having sent it sooner but there was no way after I left home. I enclose three dollars for two years.

New York, August 30.
It has been my intention from the time I first became acquainted with the magazine to renew my subscription to it, as I find much therein to interest me.

Springfield, Ohio, August 24.
The "Penna-German" is a welcome guest, ardently looked for. Long live the "P-G." May a thousand Penna-Germans speedily awake to their great defender and historical avenger.

Sewickley, Pa., August 12.
I think "The Penna-German" a model in its special field.

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Dr. Israel H. Betz

By "A Friend"

NOTE.—We are sure our readers will be pleased to read the following sketch of one of our regular contributors, prepared by one thoroughly competent to pass judgment. To know Dr. Betz personally is an honor, a privilege, a pleasure.—Editor.

Mr. Betz was educated in private and public schools, embracing Normal and classical school courses. In 1865 he took up the study of medicine, and after a full course as then taught, he graduated at Jefferson Medical College at Philadelphia in 1868. He has since critically studied the later developments of medicine, and materially added to them. He practiced medicine in Cumberland county, Pennsylvania for a quarter of a century, building up a very large practice. For the past eighteen years he has lived at York, and is still engaged in the practice of medicine. He was always an industrious student and has collected a library embracing thousands of volumes, rich in history, medicine, science, philosophy and literature. He has written many articles for magazines and reviews, also some large volumes on genealogy and medical history. Other volumes on geography as also elaborate scientific papers have come from his pen. Still others are in preparation.

He is one of the most learned men in the country, and learned in more branches than almost any other man. Besides being an expert chemist, physician and natural philosopher he is specially skilled in geology, and has made a profound study of the rocks in York and other counties of Pennsylvania. He has dug into the history and genealogy of Pennsylvania in a remarkable way and rescued from oblivion many of our noblest heroes and scholars. He has not considered the profit of his investigations, but, without seeking remuneration, has given boundless research to them. He is tireless in his reading and writing and
Family Reunions

Family reunions are a characteristic of the twentieth century, noteworthy for its innovations and forward movements. Though they are known by the same general term, there is a very considerable diversity of aim, method, scope and value in these gatherings—ranging from a local family affair with simple ephemeral tastes, objects and pleasures to an international movement of a clan delving into the misty and musty records a thousand years old and reaching to the uttermost parts of the earth. Some meet to eat, drink and be merry—others toil that data underlying the history of our glorious country may be made known to the historian and thus help to mould the world’s destiny for weal or woe.

Whether these reunions shall be mere playthings, ragdolls, hobbyhorses and soapbubbles to be used for amusement and perhaps cast aside or allowed to pass away as of no moment is a problem. The probability is that, fad-like, these will in many cases end in a fizzle to become ere long a memory. The fact, however, that a family like the Scheetzes have succeeded in keeping enthusiasm alive for thirty years inspires the hope that scores of associations may follow their example.

Reasons why such reunions should be held will readily suggest themselves—to a few of which Rev. Roland Ringwalt and Rev. W. Barnes Lower call attention.

(>Editorial in Moorestown Republican, by Rev. Roland Ringwalt, Associate Editor.

In a recent issue a prominent daily paper mentions six family reunions, and the bygone summer may have given rise to six hundred. Beyond all question such gatherings are more numerous than they were twenty years ago. They are likely to grow in favor, the fashion has been followed by the Chief Magistrate of the Union, and the space given them in the press shows that the public is at least mildly interested in such assemblages. On three grounds it may be argued that family reunions are worth holding.

First, all thinking men and women recognize that every human being is a compound of many ancestors. Bring together a hundred of your relatives, sir or madam, and notice the different types, yet the underlying likeness. Farmers, merchants, inventors, professional men, probably a missionary from the East and a young engineer from Panama are in the group, and you go away, feeling as if your kindred had done something for the country in which we live.

One is certainly better fitted for historical study, for investigation of character after taking part in one of these informal meetings—social, antiquarian and semi-parliamentary.

Second, the ties formed at these reunions are sometimes close and helpful. While Artemas Ward, rather than let the Union perish, was willing to sacrifice all his wife’s relatives, and the average man feels as if he could spare some of his own, still blood counts for a great deal. A relative whom we like is more to us than one not of our kin. The intimacies formed at these meet-
ings may lead to interchanges of heirlooms, long-sought letters turn up in a fifteenth cousin’s garret, we unexpectedly discover the spinning-wheel that our great grandmother used or the gun an ancestor carried in the French and Indian wars. Miscellaneous information about old family customs, long lost maps and deeds, flotsam and jetsam of all kinds are wafted upon the shore.

There is also a possibility that out of these gatherings may come something of more than local or family import. It may chance that a relic or document opens the way to something of State or national interest. Already the old families of New England have made notable contributions to American history. Judge Gayarre drew valuable material from the old families of Louisiana. The South Carolina planters of the Pinckney and Loundes day, the Bayards of Delaware, the Biddles of Philadelphia, knew facts of more than ordinary value, and possessed manuscripts linked with many a chapter in peace and war.

(Parts of address delivered by the Corresponding Secretary of the Eerger Family Association, Rev. Wm. Barnes Lower, D.D., at the last family reunion, Bonnie Brae Park, July 30, 1910.)

Family reunions are each year growing in popularity and becoming a feature in the social life of the older sections of our country. To be a success family reunions, like religious and political conventions, must be planned for in advance. All successful organizations must have in them a drawing feature. While the spirit of these gatherings is fellowship and the renewing of relationship, there must also be added certain social ingredients that will create interest and be entertaining and instructive. This may be done by a program of music, singing and speaking, the parts being taken by members of the family and invited guests.

Where there is a brass band the members of which are members of the family, this will be found an attractive asset. The time has come when these family gatherings, semi-religious as they are in their tone, should realize a larger field of usefulness and influence. In the case of our own Eerger family I would like to see us have a program larger than the one we have listened to today. I make a strong appeal to the family to mould the organization into a virile moral force in our American life. What a moral dynamic is to be found in such an organization as this, and similar family gatherings which have met this season and are meeting at this time.

The inspiration and spiritual impetus we receive from these gatherings let us carry with us and help enrich the communities from which we come. My observations of life in the country and life in the city has led me to believe that the percentage of irreligion and immorality is as high, if not higher, in our rural districts than in our larger cities. The country has been pictured as the citadel of piety and the assembly-ground of all virtues. This has been done by city-living people who are sentimental and may have lived in the country, or by city men who visit the country occasionally. The picture of rural America as we see it today is not as bright as it should be. Why? Because rural America is now no longer countrified but citified. Country lanes are linked with city streets, by telegraphs, telephones, trolleys, automobiles, and the rural free delivery service with its daily city paper. The country feels its metropolitan character. It will respond more readily to a city movement. There is a big church problem at hand in the country. There is a large church attendance among the Mennonites, Dunkers, Schwenkfelders, Reformed and Lutheran church in the country but it is not of the young people. The young people do not take readily to the old forms and customs and services of the fathers and consequently will not attend church except upon special occasions. The young will always drift toward something. Where there is a drift away from one thing there will be a corresponding drift toward something else. The vices of the city have crept out into the country and in the freer air have grown proportionately. It is toward these vices that the young people drift. In conversation with prominent members of the Mennonite Church one said to me he believed that 75 per cent. of the marriages in the country were forced marriages. Another to whom I had mentioned this statement felt that 75 per cent. might be a “little high” but he believed that fully 50 per cent. were forced marriages. Another, a church official, told me that in his family, a minister’s family, of six children, all married, three were forced into marriage. Another prominent church worker and Sabbath School superintendent said there was a gradual drift of the young people away from church. And another superintendent told me practically the same thing. What a need of high moral living does this show in the rural districts? What a moral dynamic is there in these family gatherings! If these statistics are true, and I have no means to verify them, nor dispute them, is it not time that we enlarge our program of work? The power to push forward in real religious and social and moral reforms is in our hands. Family gatherings represent the best in our rural life and should stand for the best. In the country lies the hope of our State and Nation. In political and social life a people rise no higher than their morals. The farmer’s prosperity has
made him a materialist hustling for gain. He demands Sunday for secular and social recreation. Sunday visiting and the big dinner at the home visited is part of the social life of the Pennsylvania German. The Sabbath is made by many families a day of social dissipation. What an opportunity to make these family gatherings moral dynamics that will stay the drift of rural immorality. The inspiration received here through fellowship and the social touch, pouring into souls should send us out with a determination that we will earnestly work toward a higher moral culture in the several communities from which we come. If this be our individual determination, we will not have met in vain. The high moral purpose of our reunions will then be conserved. The Pennsylvania German character, representing as it does in such bodies, the staunchest life in our American commonwealth, will continue to be the moral leaven working to make the church more spiritual, the school more religious, the State more cultured and the country more Christian.

The application by these gatherings of modern methods of cooperation—concentration and distribution of labor—would probably, in some respects at least, be accompanied by expedition and an economy in time, work and money. Avoidance of needless expense, the fruits of friendly counsel, cooperation in searching records and publishing the most important, a system of cross references, uniformity of published records would undoubtedly result.

A meeting of officers of such associations and those directly interested would seem to be a logical movement to make to effect such cooperation. We would respectfully suggest such step to those of our readers who are officers in such associations. Why not get together, compare notes and get the benefit of concerted action? Who will set the ball a-rolling?

A common meeting-ground or medium of communication for the expression and exchange of views would also afford a most excellent opportunity for service. We believe that if present interest is maintained the time is not far distant when these associations will have their own official organ. Why should they not? What a rich mine of interesting historic lore might not be collated were the historians, the bookworms, the grandfathers and grandmothers, the story tellers connected with these reunions speak out freely in open meetings. Would our historians, orators, and writers of fiction and penny-a-liners dare to continue to malign a worthy class of citizens, if they knew that a lynx-eyed congress of family associations would be after them to call them to public account?

We offer the pages of The Pennsylvania-German for such use for a time or until the associations may have an organ of their own. Beginning with the new year we will set aside space in the magazine for the direct use of the associations. We cordially invite contributions for such department—sketches of early life in pioneer families, or of the first generations of German American families, anecdotes, humorous stories, biographies of prominent descendants and firms, announcements of meetings, etc. Should there be enough interest manifested to warrant the step sixteen pages per month will be added for such use to be placed under the direct editorial control of capable men representing the associations. If in union there is strength, such cooperation should and would be fruitful of good results. We invite correspondence on the subject and contributions for the department.

We regret exceedingly that space does not permit the elaboration of the following list. Interesting data have accumulated respecting the associations which must be passed over at present. In the preparation of the list valuable services were rendered by Mr. J. B. Haag of Lititz and J. G. Bechtold of Steelton. We fear mistakes have crept in which we shall be pleased to correct.

We give so far as known to us, in order, the name of the family, the number of meeting, the month, day and place of meeting and the name of an officer.
Acker—Macungie.
Adams—(1st)—9:17—Shamokin.
Arner—8:17—Weissport.
Sec'y, C. W. Arner, Weissport.
Ash—9:x—Chester county.
Badman—8:11—Charlestown.
Baer—8:13—Kutztown.
Pres., H. C. Baer, Rosedale.
Balthasar—8:20—Lower Heidelberg, Berks Co.*
Bechtel—8:x—Gabelsville.
Bechtel—9:10—Ringling Rocks.
Benfield—9:4—Huff's Church.
Pres., H. N. Benfield.
Bergey—(11th)—7:20—Spring City.
Sec'y, Dr. D. H. Bergey, Philadelphia, Pa.
Bertolet—8:x—Olney.
Beyer—8:20—Mingo.
Bittner—8:10—Neffs.
Blauch—Blough—Blough — (3rd) — 8:24 —
Somerstet.
Pres., D. D. Blauch, Johnstown.
Sec'y, F. K. Saylor, Johnstown.
Bodey—8:11—Black Bear.
Pres. H. W. Bodey, Yellow House.
Sec'y, A. W. Bodey, Reading.
Descendants of five Bodey brothers who came from Holland.
Bolich—8:27—Dreshersville.
Borden—8:3.
Bortz—(6th)—8:19—at Dorney Park.
Sec'y, W. M. Stettler, Wescoesville, Pa.
Bower—x—Fairchilds Park.
Historian, Rev. A. V. Bower, Scranton.
Boyer—(6th)—7:17—Mt. Greta.
Historian, C. C. Boyer, Kutztown.
Bradfield—9:3—Hunting Park—Phil'a.
Brady—8:19—Mount Holly Springs.
Celebrated 200th anniversary of their common ancestor.
Brown—8:x—Robesonia.
Brown—9:3—Friedensburg.
Pres., Frank A. Brown, Friedensburg.
Brownback—(14th)—6:18—Spring City.
Pres., Dr. W. H. Mosteller, Phoenixville.
Bruhaker—9:1—Mansfield, Ohio.
Buch—8:27—Littitz.
Pres., D. R. Buch, Littitz.
Sec'y, Rebecca Buch, Akron.
Buchman—8:25—Neffs.
Historian, Rev. F. N. D. Buchman, Allentown, Pa.
Buck—9:5—Edgemont Park.
Cadwallader—(1st)—9:x—Warrington.
Pres., Washington Cadwallader, Warrington.
Carl—8:12—Macungie.
Sec'y, Samuel H. Hillegass, Macungie.
Carrell—9:10—Willow Grove.
Sec'y, Ezra P. Carrel, Jamison, Pa.
Cherrington

Cloud—8:3—Edgemont.
Cook—8:x—Willowdale.
Cornell—9:17—Willow Grove.
Coven—8:11—Mansfield.
Creitz—8:28—(1909)—Lynnport.
Currens—(6th)—8:14—Gettysburg.
Davis—8:x—Paul—descendants of George and Elizabeth Davis.
Darby—8:18—Charleston.
Datesman—(2nd)—8:26—Bangor.
Dr. Hiram F. Datesman, Passaic, N. J.
Delbert—(2nd)—8:27—Schuylkill Haven.
DePrefontaine—8:x—Willow Grove.
Sec'y, J. A. Deong, Delphi, Indiana.
Biener—8:x—Ringling Rocks (near Pottstown).
Dierolf—9:3—Gabelsville.
Sec'y, A. H. Olinger, Pottstown.
Dietrich—meet every other year; next meeting
will be held 1911. Expect to publish a complete family history.
Sec., W. J. Dietrich, Allentown, Pa.
Dietz—7:28—Paint Creek.
Sec., J. V. Dietz, Johnstown, Pa.
Pres., Theodore Diller, M. D., Pittsburgh.
Dunkelberger—8:24—Carsonia Park. Reading.
Pres., G. F. Dunkelberger, Newport.
Eckert—7:23—Reinert.
Elsner-Oberlin—(5th)—9:10—near Ephrata.
Endy—9:4—Friedensburg—Descendants of
John and Esther Endy.
Essicks—(2nd)—8:13—Sanatoga, Pa.
Sec., James I. Essick, Coventryville.
Fairchild—8:x—Carsonia Park.
Fausnacht—9:1—Littitz.
Fausold—9:1—Shamokin.
Fetterman—x—Bloomsburg.
Fisher—(2nd)—8:18:1909—Rolling Green
Park. Descendants of John Adam Fisher,
born near Reading, 1744.
Fisher—9:5—Foyertown.
Finney—9:17—Willow Grove.
Flack—9:x—Newton.
Flory—5:13—Bangor—descendants of Johann and Elizabeth Flory.
Follweiler—5:6—Neffs.
Foltz—8:x—Paxtang Park.
Fuller—Barwell—8:13—Troy.
Furry—8:27—Carsonia Park. Reading.
Pres., H. S. Furry, Reading.
Fretz—8:20—Tohickon Park.
Pres., C. D. Fretz, Sellersville.
Garrett—(3d)—8:x—Herrville.
Garrison—8:4—Dargett.
Gehman—8:27—Waldheim Park, near Allen-
town.
Sec, Harry A. Gehman, Coopersburg.
Gerberich—(5th)—East Hanover township, Lebanon county. Sec'y, Dr. H. L. Gerberich, Lebanon.


Glatfelter—8:13—Attendance about 2000 will be incorporated. Historian, Dr. N. M. Glatfelter, St. Louis, Mo.


Grim—(9th)—8:9—Dormey Park, near Allentown. Sec, Cyrenius Grim, Monterey.

Gring—(2nd)—8:18—Vincenont, on farm of Joshua Gring.


Gruter—(9th)—8:17—Willow Grove. Sec., H. G. Carty, Trenton, N. J.

Guth—8:13—Jackson Park. Historian, Dr. N. C. Guth.

Hans—(7th)—8:10—Dorney Park.

Haver—8:x—Reading.


Hallman—(3rd)—8:4—Chesterhill Hill.


Hanna-Gardner—8:x—Agar's Park.


Harrold—8:25—Willow Grove.

Harter—8:x—Bloomsburg.

Hartman—(4th)—9:5—Bovertown.

Heilman—8:25—Paxtang Park.


Hench-Drangold—New Bloomfield (1909).


Hoover—(15th)—8:17—Chesterhill Hill. Descendants of Jacob Huber, who came to America 1732.

Hoffman—9:5—Neffs.

Horn—(7th)—9:x—Mount Bethel. Pres., Frank Horn, Stone Church.

Hudson—8:13—Elimira, N. Y.


Jacob—(3rd)—8:3—Sec., O. F. Reinhard, Bethlehem.

Johnson—8:27—Holland.

Jones—8:13—Ritzing Rocks Park.


Kemper—8:20—Littitz. Chairman, Rev. C. E. Kistler, Reading.

Kizer—8:31—Westfield.


Klein—Descendants of George George Klein. Pres., Dr. R. Kline, Allentown.

Klotz—Neffs.


Knarr—(2nd)—8:x—Dubois. Sec., Silas Knarr, Dubois. Fourth family to locate in Clearfield county.


Kostenbader—8:x. Sec., Harvey O. Gottshall, Bloomsburg, Pa.

Krummes—Will hold first reunion near Pine Grove 7:9, 1911.

Kratz—8:15—in Bucks county.


Kresge—8:20—Stroudsburg.


Kurtz-Schaeffer—Tuckerton.
Lamberts—(2nd)—8:2—Rittersville.
Lax—6:17—Brookside Park, near York.
Sec., Augustus Loucks, York.
Leiby—(2nd)—8:10—Jacksonville.
Lesser—(1st)—8:27—Virginsville.
Lewis—8:13—West Point.
Lichtenwalner.
Line—(4th)—6:4—Carlisle—Descendants of George and Salome Carpenter Line.
Pres., A. A. Line.
Livenzey—9:5—Fairmount Park.
Livingood—8:27—Friedensburg.
Sec., Howard M. Livingood, Birdsboro.
Descendants of Ulrich Leavengood, migrated 1733.
Longenecker—(10th)—8:27—Ringing Rocks Park, near Pottstown,
Descendants of Daniel and Ulrich Longenecker.
Ludington—8:11—Mansfield.
Ludwig—8:20—Ringing Rocks, near Pottstown.
Pres., D. R. Ludwig, Reading.
Lutz—8:13—Kemptown.
Pres., W. L. Lutz.
Lutz—8:19—Neffsville.
Malin—8:31—Woodside Park.
Pres., W. S. Lord, Pottstown.
McIlhaney-King—9:24—Huntertown.
Mengel—9:5—Adamsdale.
Sec., Howard S. Mengel, Friedensburg.
Michener—8:27—Tohickon.
Miller—(2nd)—9:3—Powder Valley.
Sec., A. S. Miller, Reading.
Miller—8:20—Bloomsburg.
Pres., O. F. Miller, Catawissa.
Miller—(1st)—Drenherville.
Pres., J. P. Miller, Schuylkill Haven.
Miller—8:18—Schnecksville.
Warren K. Miller, Esq., Allentown, a speaker.
Yost Miller—(1st)—8:25—Stoyestown.
Pres., W. H. Miller, Stoyestown.
Moore—8:9—Adamsdale.
More—(1st)—8:5—Dorney Park.
Moyer—8:27—Perkasie.
Pres., Henry G. Moyer, Perkasie.
Morrison—9:17—Willow Grove.
Mowery—8:25—Pasntag Park.
Myers—8:2—Mount Holly Park.
Newhard—8:31—Dorney Park.
Nicholas—8:18—Dorney Park.
Ogden—(2nd)—8:18—Clearfield.
Descendants of Daniel Ogden, first settler in Clearfield, died 1819.
Park—9:x—Northbrook.
Parlman and Blesh.
Pearson—8:10—Stroudsburg.
Peter—8:11—Neffs.
Philips—8:x—Downingtown.
Pursel—Klein’s Grove, near Bloomsburg.
Pres., Mrs. Emma Pursel Ziegler, Bloomsburg.
Quigg—Montgomery—8:25—Nippono Park.
Ranck—8:17—Columbus, Ohio.
Reedy—8:21—Millibach.
Reiff-Riest—(8th)—9:9—Manheim.
Sec., A. R. Reiff, York.
Rex—8:27—Neffs.
Rex—9:17—Chestnut Hill.
Historian, Dr. Herman Burgin, Germantown.
Rickenbach.
Readarmel—9:1—Shamokin.
Historian, William Readarmel.
Roth—near Bowlers.
Descendants of Matthias Roth and wife Betty (Schlaganhaft).
Rohrbach—8:12—Hancock.
Pres., D. R. Rohrbach, Williamstown, N. J.
Immigrants—Jacob, 1739; Johan Riniehart, 1749; Christian, 1752; Peter, 1754.
Ruby.
Runkle—8:12—Hershey Park.
Saul—(8th)—8:12—Temple.
Pres., J. Elmer Saul, Norristown.
Scheetz—8:30—Perkasie.
Sec., Grier Scheetz. Held reunions since 1882.
Scheleer—8:9—Neffs.
Schenck-Page—8:25—Howard.
Schmoyer—(1st)—Breinigsville.
Schwalm—8:5—Hegins.
Pres., A. A. Schwalm, Hegins.
Descendants of John Schwalm, a Hessian soldier, born 1732, came to America with other mercenaries 1775.
Schwink—(5th)—9:10.
Descendants of Hans Michael Schwenk.
Scott—9:3—Holland.
Sechler—8:22—Jacksonville.
Historian, Charles Sechler, Reading.
Seifert—8:19—Springtown.
Pres., Joseph Seifert.
Seiple—8:18—Easton.
Historian, M. F. Seiple, Bangor.
Descendants of George Heinrich Seiple, migrated Sept. 20, 1738.
Sensing—8:15—Neffs.
Pres., A. P. Dreibusch, Allentown.
Scheve—8:18—Daggett.
Shiner—8:13—Easton.
Pres., Allen R. Shiner, Bethlehem.
Shenk—8:x—Pottstown.
Slingluff—(12th)—8:18—West Point.
Slocum—x—Northfork.
FAMILY REUNIONS

Pres., W. I. Smith, Pennsburg.

Smith—8:26—Trexlerstown.
Descendants of Samuel Smith.

Smith-Parcus—8:18—Nippono Park.
Pres., Byron E. Smith, Ridgway.

Snyder—9:3—Oley Line.
Historian, Rev. E. J. Snyder, Reading.
Descendants of Johannes Snyder, migrated
from Switzerland 1778.

Spalding—8:6—West Point.
Sec., Miss Adele Spalding.

Spohr—8:26—Middlebury.

Spohn-Young—8:26—Reading.

Slater—(8th)—9:10—Byers.

Swoyer—(3rd)—Dauberville.

Teitsworth—8:15—Bloomsburg.
Pres., Newton Teitsworth, Catawissa.

Smith—8:27—Chalfont.

Trager—9:1—Ferndale.

Vetterman—Wind Gap.

Walser—9:15—Willow Grove.
Historian, John S. Bishop, Philadelphia.

Weakley—(12th)—8:10—Mt. Holly Springs.
Pres., Frank Weakley, Carlisle.

Weaver—8:x—Knauers.

Wells—9:4—Pottstown.

Wetzel—(4th)—8:29—Allentown.

Williards—8:27—Williards—Willow Grove.

Winslow—(3rd)—8:25—Benezette.


Worthington—8:27—Tehicken Park.

Wotring—(5th)—8:13—Neiffs.
Historian, Rev. W. H. Wotring, Nazareth.

Yarrow.

Zartman—8:1—Hanover.

Chronology of First Settlement of Lancaster County

(Part of "Chronology" in Official Program of Exercises Commemorating the Bi-Centennial of the First Settlement of Lancaster County)

June 28, 1707—Gov. Evans, suite and servants cross the Octoraro and visit the Shawanese at the Indian town, Pequehan, thence to Conestoga.

1708—Martin Chartiere locates his trading post near "Indian Fort"—now Manor township.

1708—William Rittenhouse becomes first Mennonite bishop.

April 26, 1709—William Penn writes to Logan: "Herewith come the Palatines whom use with tenderness and love and fix them so they may send over an agreeable character; for they are a sober people, divers Mennonists and will neither swear nor fight. See that Guy uses them well." (Skippack Settlement.)

1709—Chalkley, after visit to Holland reports: "There is a great people there whom they call Mennonists who are very near the truth and the fields are white unto harvest among them spiritually speaking."

1709—Flood of Palatine immigrants pours into London.

August 6, 1709—Jacob Telner writes from London of eight families of exiles shipped to Pennsylvania. (Skippack Settlement.)

April 6, 1710—Bishop Benedict Brechbuhl, from Trachesselwald, journeying down the Rhine, on his way to the New World, reached Ninwegen.

June 27, 1710—Martin Kuendig, Hans Herr and others, exiled Bernese Mennonites, write from London to friends in Amsterdam of their impending departure for America.

June 29, 1710—First Lancaster County settlers sailed from London in ship "Mary Hope," reached Philadelphia in September.

October 10, 1710—Order issued to Jacob Taylor to survey 10,000 acres in (now) Lancaster County, for the Colony at Pequea—"Swissers lately arrived in this province."

April 27, 1711—Six thousand, four hundred and seventeen acres distributed among the purchasers.

June 18, 1711—Gov. Gookin holding treaty with the Indians at Conestoga, requires them to be friends "with the Palatines settled at Pequea."

September 12, 1712—Maria Wernbauer, Weimar or Fiere a French
Huguenot widow from Strasburg, Germany, at the instance of Martin Kendig, has 2,000 acres of land confirmed to her, east of Strasburg. Hence the Feree, Lefever, and other families, descendants of whom were General John F. and Admiral William Reynolds Admiral W. S. and Governor Schley, and many other distinguished persons.

1712-1717—Martin Kendig returns to Switzerland and brings over Peter Yordea, Jacob Miller, Hans Tschantz, Henry Funk, John Houser, John Bachman, Jacob Weber, Christopher Schlegel and their families and others.

Later came Christian Brenneman, Hans Kaiggy, Christian Hershi, Hans Pupather (Brubaker), Heinrich Baer, Peter Lehman, Benedictus Witmer, Melehor Brenneman, Henrich Funk, Michael Scheneck, Johannes Landes, Hans Huber, Isaac Kauffman, Melchor Erisman, and others; Jacob Hostetter, Jacob Kreider, Hans Graff, Benedictus Venerich, Rev. Jacob Boehm, (the first blacksmith in the Pequea region, and father of Martin Boehm, founder of the United Brethren Church), Hans Faber, Theodorus Eby, Heinrich Zimmerman and others.

February 8, 1717—The Proprietors "agreed with Martin Kendig and Hans Herr for 5,000 acres of land to be taken up in several parcels about Conestoga and Pequea Creeks at 10 pounds ct. to be paid at the returns of the surveys and usual quit rents, it being for settlements for several of their countrymen that are lately arrived here." The warrant for this land is signed on September 22, to the following: Hans Moyer, 350 acres; Chr. Hearsay and Hans Pupather, 1,000; Hans Kaiggy, 100; Mich. Shenk and Henry Pare, 400; Hans Pupather, 700; Peter Lehman, 300 Molker Penerman, 500; Henry and John Funk, 550; Chr. Fransiscus, 510; Michael Shank, 200; Jacob Lundus and Ulrich Harvey, 150; Emanuel Herr, 500; Abr. Herr, 600; Hans Tuber, Isaac Coffman and Melkerman, 675; Mich. Miller, 500. [Minute Book of Board of Property, Pa. Arch. 2nd Ser. xix, 622.]

1717—John Brubaker and Christian Hershey patent 1,000 acres in East Hampfield—Brubaker erects Abbeyville grist mill, the first in the county. The Landis Brothers—Rev. Benjamin, Felix and John—Swiss Mennonites, came to America from Mannheim, on the Rhine, whither they had been driven from Zurich. Benjamin located in East Lampeter township. Felix patented 400 acres of land from the London Company, in Conestoga township. John first settled in Bucks county but later took up 300 acres at the junction of Middle and Hammer Creeks, in what is now Warwick township. Hans Graff moves from Pequea Colony to Graff's Thal, West Earl township, and takes up 1,150 acres.

1719—Christian Herr stone house erected and used as a meeting house. Log meeting house on Brubaker-Hershey tract, west of Lancaster, built in 1739. Byerland log meeting house erected in 1747; Millersville meeting house, 1746; "Stone" meeting house in 1755; Providence township meeting house, 1766; Hernley meeting house, 1766; stone building at Mellinger's, 1767; log church at Landisville, 1790; Groffdale place of worship, 1755; Weaverland, 1766; Bowmanville, 1794.

1718—Assessment lists of Conestoga township show added names of Joseph Stemen, Isaac LeFevre, Hans Houre, Martin Baer, Henry Kendig, Andrew Kauffman, Isaac Kaufman, Jacob Brubaker, Melchoir Erisman, Hance Burghalter, Hance Neucomer, Jacob Landes, Hance Henry Neff, Franz Neff, Felix Landes, Jr., Martin Boyer, Hance Boyer, Benedictus Brackbill (Brechtbuhl) and Christian Schans. Lands purchased in Manor township by John
November 30, 1725 — Martin Boehm born south of Willow Street; converted by the Wesleyan revival becomes one of the founders of the United Brethren church, and later a pioneer Methodist. He died April 15, 1812; and Bishop Asbury preached his funeral sermon at "Boehm's Chapel."

1725 — First conference of the Mennonite Church in Pennsylvania, including the congregations of Skippack, Germantown, Great Swamp, Man

1726 — Kurtz establishes first iron works in Lancaster County.

1727 — Assessment list shows recent arrivals of Christian Mosser, Samuel Hess, Abraham Burkhalter, Johannes Hess, Joseph Buckwalter, Peter Baumgardner, Jacob Nussli, who settled in Mount Joy township, Hans Schnebele, Jacob Guth, Jacob Beyer, Hans Jacob Schnebele, Hein
rich Musselman, Jacob Kurtz, John Ulrich Huber, Johannes Lichty, Jo


1728 — Conrad Beissel withdraws from the Dunkards, organizes the Seven Day Baptists' community at Ephrata; joined by Michael Eckerlin, John Meylin, and other Mennonites.

September 14, 1727 — Quakers become alarmed at numerous Palatine immi
migration and the Principal Council compels lists of immigrants and de
clarations of allegiance to Great Britain and to the Pennsylvania Proprietary. Hence Rupp's 30,000 names.

September 27, 1727 — The ship "James Goodwill" brings Abraham Eber
sole, Ulric Stauffer, Peter and Ulric Zug.

September 30, 1727 — On the ship "Molley" come Hans Funk, Martin Kendigh, Samuel Oberholtz, Chris
tian Wenger (founder of the Men
nonite Wenger family), Peter, Felix, Hans and Samuel Gut (now Good) Hans Halteman, Johannes Kurtz, Ulrich Riesser, and others followed on October 2, 1727.

1729 — Among the arrivals with names to become familiar in Lancaster County were Dielman Kolb and Ul
rich Root (Rutt), Jacob Grebli
(Graybill), John Eschleman and Hendrick Snevele (Snavelly).

May 10, 1729 — Act passed establishing Lancaster County. August 19, 1749, York County cut off from Lan
caster. March 11, 1752, Berks Coun
ty created, taking part of Lancaster. January 27, 1750, Lancaster County territory diminished by organization of Cumberland. March 21, 1772, Northumberland County takes part of Lancaster. March 4, 1785, Dauphin County created out of Lancas
ter. February 16, 1813, Lebanon

and Abraham Herr, John and Mi
chael Shenk, Martin Funk, Michael Baughman and others.

1722 — Nicholas Erb and others arrive from Europe and settle on Hammer Creek, Warwick township; followed by Christian Bomberger and Peter Reist.

1724 — John Jacob and Henry Weber buy 3,000 acres from Penn and es
tablish Weber's Thal (Weaverdale), now in East Earl township.

1724 — Dunkards (Tunkers) follow the Mennonites into Conestoga, having the year previous made a proselyt
ing tour through the county, visiting Graffthal Weberthal and Conrad Beissel. They organize a congrega
tion on Mill Creek and worship for seven years at the house of Rudolf Nagele (East Earl) whom, with others later, they convert from the Mennonites.
County organized out of parts of Dauphin and Lancaster.

May 1, 1730—Lancaster officially made the County seat—the first courts having been held at John Posthlewaite’s ordinary (or tavern) in Conestoga township.

First case tried in the new County of Lancaster was Morris Cannaday’s trial for larceny of 14 pounds 7 shillings from Daniel Cookson of Salisbury. He was convicted, whipped, kept in jail for a year to pay the fine and costs, and then sold for six years’ service to John Laurence for 16 pounds.

May 15, 1730—Andrew Hamilton and wife convey to the County of Lancaster land for a court house site, county prison and public market house.

1729—Abraham Strickler purchases a large tract of land from Jacob Stoner, at Massanuttin (now Page County) Virginia, and becomes the Mennonite pioneer of the Shenandoah Valley; he was accompanied or soon followed by Michael Kauffman, a Bernese exile, from Lancaster County. In 1735 Jacob Funk and John Prpecker, of Lancaster County, bought lands on the North Fork of the Shenandoah; in 1736 Martin Coffman and Christian Niswanger followed.

1730—Individual Mennonites enter the Cumberland Valley and press on to the Shenandoah Valley; settlements from Lancaster County and Colonies follow. Christian Blauch, from Lancaster County, was the first Mennonite to cross the mountains and locate at Berlin, Cambria County, in 1767; his brother, Jacob, located in Somerset County in 1790, became the first preacher of the faith there and subsequently a bishop. Afterwards they spread over Fayette, Westmoreland, Blair, Clearfield, Butler and other counties of Western Pennsylvania; and into Ohio and all the States of the Middle West.

August 11, 1732—Arrived on the “Samuel,” from London, Jacob Oberholtzer, Oswald Hostetter, Hans Musselman, George Bender, Ulrich Burkhalter, Jacob Gut, Jacob Albrecht, Michael Kreider, Jacob Stauffer, Andreas Shelter, Johannes Brechbill, Wendel Brechbiehl, Heinrich Ramsauer and Peter Shellenberger.

1739—40—Dreadfully severe winter; deep snows; great spring freshets.

1741—Oldest marked Mennonite graveyard in the county, at the Brick Church; L. G., 1741.

1742—Count Zinzendorf, the Moravian apostle, visits Lancaster, preaches in the court house. He fails to involve the Lancaster County Mennonites in his effort to unite the various religious elements in Pennsylvania.

1748—Translation of “The Martyr’s Mirror,” published at the Ephrata Press for the Mennonites and at their expense. The first edition of this notable work was published in the Dutch language at Haerlem in Holland, in 1631, but the edition that formed the foundation for the later editions is that of Dr. T. J. Von Bracht, published in Amsterdam in 1685 in the Dutch language. This is the chief work of the Mennonites and traces from the earliest times the history of those Christians who opposed infant baptism and warfare. It details the persecutions of the Mennonites by the Spaniards in the Netherlands and the Calvinists in Switzerland, and also describes the death and sufferings of many individuals among the later Mennonites.

1742—The Lancaster County Amish successfully petition the General Assembly for special naturalization laws on account of their conscientious scruples against the oath required.

1750—Mennonite settlers from Lancaster organize congregations in Dover township, York County; in
Heidelberg township, near Hanover (1753); the Penns grant twelve acres for a Mennonite meeting house and school building in York County (1774).

1755—Christian Burkhart plants the faith in the Leitersburg district, Washington County, Maryland, followed by John Reiff and Jacob Good in 1765.

December 14, 1763—Conestoga Indians massacred by “Paxton Boys” at Indiantown.

December 27, 1763—Remnant of tribe murdered in the work house attached to the old jail, where Fulton Opera House now stands.

June 4, 1775—Henry Boehm born on Boehm homestead, between Willow Street and Herrville; becomes itinerant M. E. preacher. Boehm’s chapel erected in 1791 (still standing), first M. E. church in Lancaster; becomes centre of Methodism. Boehm travels and preaches through many States, west, south and out to the western wilderness; dies a centenarian.

1812—New or “Reformed” Mennonites organized. John Herr, baptized by Abraham Landis, elected bishop and baptizes Landis, who is chosen preacher and Abraham Groff, who is made a deacon of the new organization.

Slatington, Pa.

By S. DeLong, Slatington, Pa.

NOTE.—This is the fourth of our series of articles on the Scenic and Historic Lehigh Valley, articles having appeared in the May, June and September issues.

A very tourist should have an objective point, a goal, for his trip in order to keep up his enthusiasm. Our party left Philadelphia this morning via the Liberty Bell electric route and after a change of cars at Allentown we are speeding towards our goal, Slatington—“the town at the end of the line.”

Immediately after leaving Neff’s we look towards the east and south and a grand view meets our eye. A stretch of fertile country lies before us of about fifteen miles square. The smoke from the various industries along the Lehigh Valley from Allentown to Cementon is seen rising. Our trip now takes us over a rolling country for about five miles and we reach Friedensville, a small village at the foot of School Hill and a mile from Slatington. This village is properly named.

Besides a small grocery and a post office there is not enough excitement in the place at any time to cause a breach of the peace. At this point our car ascends a short, but steep, hill. The speed of the car is scarcely affected, the high-tension power of the line being never-failing. In a few minutes we reach the summit of School Hill and here we signal to the conductor to stop. As we alight and face towards the north the sublimest natural scenery greets us that we have met with since we left Philadelphia. The abruptness of this transformation adds to its beauty. In front of us, as well as to our right and left, as far as we can see, our line of vision is interrupted by the Blue Ridge Mountains. If it were not for the well-defined Lehigh Gap, so beautifully grand, the uninitiated would say we have come to the uttermost part of the world. “The world with a fence around” almost ceases to be a joke as the scene reminds us of the jumping off place of the earth with the mountains serving as a guard rail against accidents. The beautiful Lehigh Gap holds our atten-
tion from this viewpoint. It is perhaps not so romantic as a view from Flagstaff, Mauch Chunk, but it is by far the grandest scene of anything along the line from Philadelphia to Slatington. One of our party remarks "how providential that nature has left this gap in the mountain so the Lehigh River can flow down through it." This is one way of looking at it but not the scientific way. It is true the river runs through the gap but few people realize that the river created its own channel. Millions of years ago the water, dammed up behind this mountain, in its raging effort to reach the sea, found a depression in the mountain chain and, no doubt, flowed over it at a much higher elevation then. The friction, caused by the water's action, for these millions of years, without doubt, caused this well-defined, beautiful gap which, economically considered, is of such great importance to the railroads that pass through it.

As our eyes turn to the right we notice another gap about five miles east. This is called Little Gap and Danielsville is located at the foot of it. Still farther east we see the Delaware Water Gap, which, as everybody knows, is a great summer resort. To our left we see the mountains dividing us from apparently everything beyond as far as we can see. About twelve miles to our left, around Tripoli, we notice a high point in the mountain. This is called Bear Rocks and the view from that point cannot be adequately described. It must be seen to be appreciated. On a clear day a tourist will be able to see into nine counties from this point with naked eye. The following named counties of Pennsylvania can be seen: Schuylkill, Carbon, Monroe, Northampton, Luzerne,Bucks, Montgomery, Lehigh and Berks. It is fifteen hundred feet above sea level and on account of the wonderful scenery many tourists are drawn to these
BEAR ROCKS

rocks. The city of Reading is distinctly visible and the smoke from the numerous industries is seen rising. The city of Allentown is plainly seen with its high church steeples and other high objects. Looking north the renowned Switchback Railroad, above Mauch Chunk can be seen. The Delaware Water Gap and many other places of interest to tourists can be seen from these rocks. Looking down on either side of the mountain we see fertile valleys that will always be remembered. Tourists, who have seen the Alps, say while this scene is not so grand as that of the Alps it ranks second only to anything they ever saw. Tourists coming to Slatington can get to these rocks in half an hour by auto-mobile and such a visit will never be regretted by any one.

About two miles north of Bear Rocks is another beautiful nature spot called the Bake Oven. It also affords a commanding view and has attained great fame as a resort. It has for years been a signal station in the United States Coast Survey and has been of vast benefit for that purpose. A trip to Bear Rocks would be incomplete without a visit to Bake Oven at the same time.

Before leaving School Hill, from which point we behold this grand natural scene, we cannot help remarking what an ideal spot this would be for a summer resort. It is like looking into the workshop of the Creator to contemplate the natural scenery from here. The grand stretch of mountain, the beautiful Gap, the fertile valleys all around us all combine to inspire us with feelings of awe and admiration. If Moses had a grander view of Canaan he failed to describe it. A fortune awaits any enterprising man who will build a hotel here. He could furnish high living at a low cost. One square meal per day would satisfy his guests, for the rest he could feed them on pure ozone with a can of Lehigh County buttermilk thrown in. What a magnificent place to watch a sunrise or a sun-
set or a thunder storm. What surprised the writer a good deal is the fact that some people that cross back and forth over this hill, almost daily, confessed they never saw the scenery to admire it. Surely some people "have eyes but see not." There are too many people who attach a commercial value to all things. It is either dollars and cents or it is nothing. A tourist wants to have a love of nature and of the beautiful in his heart before he will be able to appreciate such a natural scene. A man that cannot see beauty in a flower, a cloud or a sunset is to be pitied. I would advise such people to read Stoddard's Lectures, also to study the works of John Burroughs, the naturalist.

But a cemetery to our left reminds us that time is fleeting and that we cannot always be here, so we start to walk to town. The Transit Company's cars, from where we are, run by gravity to the end of the line, about a mile from this point. Slatington is not an old town. Previous to 1850 only a few farm houses stood on the site where the town is located today. Up to the time of the discovery of slate nearly all the land hereabouts was owned by the Kerns. The original name of the place was Waverly, but when it was incorporated into a Borough in 1804 its name was changed to Slatington, the name being suggestive of its leading industry. The history of the Kern family goes back to 1737 and perhaps the oldest building now standing in the town is a stone barn with the date of its erection displayed as 1807. One of the Kerns owned and operated a saw-mill here during the years that Fort Allen, at Weissport was built and Benjamin Franklin, in his report to Governor Morris, in January, 1756, states that he procured boards and timber for the building of this Fort from Kern's saw-mill. A historic building, still standing along Trout Creek, in the middle of the town, is the old stone grist mill which is operated by Alfred J. Kern. Main street, Slatington, extends from about half way up the slope of School Hill to the terminus of the Lehigh Valley Transit Company's tracks and is a full mile long. All the hotels and business places are along this street. The town is noted for its large and well-appointed stores. There are three commodious school buildings that accommodate over one thousand children. Two banks take care of the financial end. Six hotels furnish accommodations to travelers. Ten Protestant and one Catholic church look after the spiritual welfare of its inhabitants. The town has the distinction of having the purest water of any town in the state of Pennsylvania. It is brought, through two eight inch pipes, from
the base of the Blue Mountain and runs by gravity, no pumping being necessary. As already stated, the leading industry of the place is the manufacture of roofing slate and all other slate products, such as school slates, mantels, black-boards, sink tops, etc. These slate products are shipped to all countries of the world. The Slatington Rolling Mill Co. have their plant located here and while their capacity is not large they enjoy the reputation of making the best quality of iron in the United States. When other brands fail "Slatington Iron" fills the bill. The Post, Sheldon Corporation operate a large silk mill here which gives employment to a few hundred hands.

For health and cleanliness Slatington enjoys an enviable reputation. Tourists coming here can reach, by train, such places as Mauch Chunk, Glen Onoko and Switch Back in twenty minutes. People coming here, if they will take these side trips, together with a visit to Bake Oven and Bear Rocks, if they are lovers of nature, will go back and, like the Queen of Sheba, will say the half has not been told.
Indian Chiefs of Pennsylvania

By Cyrus Hamilton Williston, B. S. Shamokin, Pa.

TAMMANY

If there is any special feature of Indian history of which very little is recorded, it is the biography of this greatest of all Indian chiefs. We have the recorded history of chiefs famed for War, Love and Hate, but nowhere is there one who for pure goodness of heart, outshines Tammany.

In November, 1682, William Penn came in an open boat from Upland, now the city of Chester, and landed at Kenquenaku, the site of the present city of Philadelphia. Here he met Tammany and the assembled Delawares, and made the "treaty without an oath which was never broken."

The parchment roll on which Tammany inscribed his name has been lost to posterity, only the belt which commemorates that historic treaty remains. It is in the possession of the Historical Society of Pennsylvania.

In the Colonial Records, we find the following deed to William Penn.

"We do acknowledge to have received full satisfaction for all that tract of land formerly belonging to Taminents (Tammany) and others, which we parted with to William Penn, Proprietor of this Province of Pennsylvania. The said tract lying between Neshemenah and Poquessing, upon the river Delaware, and extending backwards to the utmost bounds of the said Province. Therefore we do hereby acquit, release and discharge the said Proprietor, his heirs and successors from any further claims, dues, demands whatsoever, concerning the said lands or any other Tract of Land claimed by us, from the beginning of the world, to the date of this day hereof. Witness our hands at Philadelphia, the 15th day of June 1692.

The mark X King Tammany.

His name is also attached to a deed to William Penn, dated June 25th, 1683, for land along the Schuylkill River. On June 23rd, 1682, he deeds the land between Nesheminah and Pennapecka creeks, to William Penn.

He received the following articles in payment.

5 pairs stockings. 4 handfuls bells
20 bars of lead. 10 tobacco boxes
2 guns. 6 coats
2 kettles. 8 shirts
5 hoes. 20 fish-hooks
7 half-gills 5 hats
6 axes 25 lbs. powder
38 yds. duffills 1 peck of pipes
16 knives 12 awls
2 blankets 10 tobacco tongs
10 glasses 4 yds. stroud water
15 combs 5 caps
100 needles 9 gimblets

11 pr. scissors

No one knows where nor when Tammany was born, nor where he died. His people honored him as a favorite of the Happy Hunting Grounds, who held frequent intercourse with the Great Spirit. His was a pure and lofty spirit, a product of primitive environment, unsullied by contact with an alien race or his own. It was said that those who knew him best, loved him best.

Uncertain of the date of his birth, the 12th of May was assigned as the anniversary of the event. It was annually celebrated by his admirers for many years; until on account of the excesses committed, by the public, and in the army, it was discontinued by order of the Secretary of War. This event is now celebrated in proper style by the Improved Order of Red Men.

The name of the great chief is kept alive by the great political organization, known as Tammany Hall, of New York. Various spellings of his name are given, the following being the most common: Tamina, Tammany, Tammanen, Temeney, Tammanend, Tamaned.

In 1685, May 30th, a great treaty was made with the Indians, whereby a large portion of Pennsylvania was given up to the whites. On the deed
for this land, the name of Tammany does not appear. From this we infer that he must have died between the last appearance of his name (1683) and the date of this treaty (1685). The following legend of Tammany is attributed to the researches of the late Dr. Samuel L. Mitchell.

Long before the discoveries of Ferdinand de Soto, Tammany and his people inhabited that extensive and fertile tract of land west of the Allegheny Mountains, and extending northward of the Ohio river. In his youth he was famed for his exploits as a hunter and warrior.

From beyond the Father of Waters, to the Great Salt Lake, his deeds are recounted at every council fire. He waged for many years a war with his great enemy, the Evil Spirit; during this time his courage and prowess exceeded all that is related in song of the Grecian Hercules.

The Evil Spirit took every occasion to annoy the great chief and caused poison sumach and stinging nettles to grow in the land, which diffused virulent exhalations through the air, poisoning his people. Tammany, after various efforts to destroy them, finally took advantage of an excessive drought, set fire to the prairies and consumed the venomous plants, which burned with so much rapidity that the Evil Spirit, himself, who was skulking around, was sorely singed by the flames. In revenge for this, his enemy sent innumerable rattle-snakes to infest the land, which Tammany destroyed by sowing the seeds of the ash-tree upon the grounds, and cured their bites by seneca-root and plantain.

After this the Evil Spirit brought great droves of mammoths and other huge animals from behind the Great Lakes and turned them loose upon Tammanial territories. These beasts caused great devastation among the people of Tammany. They were swift and ferocious, and arrows fell blunted and broken from their sides. Tammany caused salt to be sprinkled at various places throughout his dominions, forming salt licks. As the animals went to these licks for the salt, he caused large pits to be dug which were concealed by means of trees and leaves. Into these they fell and were killed, being impaled upon the points of the sharpened trees, and their bones are found there to this day to confirm the truth of the story.

His enemy was mortified and enraged at his disappointment in his endeavors to injure Tammany, and now tried another expedient to effect his purpose. He had a large dam thrown across the lake, where the city of Detroit now stands, causing a great rising of the waters of lakes Huron and Michigan, which was intended to deluge the country south of it, where lay the territory of Tammany. He also threw another dam across at Niagara, raising the waters of Lake Erie. The disastrous effects of this, Tammany averted by opening the drains in which the waters of the Miami, the Wabash, and the Alleghany now run, and by cutting a ditch which forms the present channel of the Ohio. For this he was pronounced by his people "the savior of his country." The Lakes gradually subsided, but the rapids of Detroit, and the Falls of Niagara, still remain as monuments of the astonishing event.

After this the Evil Spirit stirred up the Indians of the East and North against Tammany, and a long and bloody war ensued; but they were at length defeated and a great number taken prisoners. When they found themselves in the power of Tammany they expected to be put to the torture. Each prepared himself for the horrible execution, and like Alkmoonac, had determined to sing his death song, while gashes were separating limb from limb, and blazing splinters stuck into his flesh. Imagine their surprise when they learned that the victorious chieftain had determined to spare their lives. He ordered them to be brought
to his wigwam where he delivered to them a discourse so full of reason and sound sense that they stood abashed in his presence.

The Evil Spirit seeing all his plans frustrated, determined to attack Tammany himself.

Tammany knew however by the moving of the bushes, that his enemy was secreted, and pretending not to notice the discovery, he advanced, and with his hickory staff, he dealt him such a blow, that he bellowed out with pain—"they clinched and dreadful was the crashing of tim'ber which they trod down in the scuffle. Never since the time when the giants piled mountain upon mountain were there such exertions of animal strength. For the space of more than a league square, not a tree was left standing—all were crushed and trampled flat by the combatants. At length, after unceasing exertions for many days (50), Tammany, skillfully taking advantage of the hip-lock, threw him, head and shoulders into the Ohio, but an immense rock standing in the way, he was unable to quite effect his purpose. He then seized him by the throat, and would certainly have strangled him, had not his wrist and thumb been so sprained and weakened that they could not grip him hard enough to stop his breathing. Tammany by this time grew faint and exhausted, which the Evil Spirit perceiving, slipped out of his hands, but as he departed he was told to confine himself to the cold and remote regions of Labrador and Hudson's Bay, and was threatened with instant death if he should ever be caught showing his face on this side of the Great Lakes."

After this Tammany devoted himself to the arts of peace. He brought maize, beans, and tobacco from their uncultivated states, and domesticated plum trees and onions. By these things he endeared himself to his people. His government was not of the patriarchal kind, mild but firm, and his people looked up to him as a father, and referred all their differences and disputes to him. His decisions were always law. Plenty pervaded his land and his people were contented and happy. Their watchwords were "Tammany and Liberty."

About this time, Mauco Capac, the great Inca of Peru and descendant of the Sun, who had heard of the wisdom and powers of Tammany, dispatched messengers inviting him to an interview, the place of which he would mention might be Mexico, a spot about equi-distant from the dominions of each, where he wished to consult him on a form of government which he was about to establish for the Peruvian nation. Tammany, before departing, called together his tribes and delivered the following precepts to each.

"Children of the First Tribe: The Eagle should be your model. He soars above the clouds, loves the mountain tops, takes a broad survey of the country round, and his watchfulness lets nothing escape him. From him learn to direct your thoughts to elevated objects, to rise superior to the fogs of prejudice and passion, to behold in the clear atmosphere of reason all things in their true light and posture, and never expose yourself to be surprised while the sun shines, in a fit of drowsiness of slumber.

"Children of the Second Tribe: The Tiger affords a useful lesson for you. The exceeding agility of this creature, the extraordinary quickness of his sight, and above all, his discriminating power in the dark, teach you to be stirring and active in your respective callings, to look sharp to every engagement you enter into, and to let neither misty days nor stormy nights make you lose sight of the worthy object of your pursuit.

"Children of the Third Tribe: You are to pay attention to the Deer. He possesses uncommon readiness of hearing—can judge of sounds at a great distance. In like manner open ye your ears to whatever is passing; collect the substance of distant rumors, and learn before danger surrounds your corn-fields and wigwams, what is going on at a distance.

"Children of the Fourth Tribe: There is one quality in the Wolf to which I would call your attention. His wide extent of nostrils catches the atoms floating in the air and gives him notice of the approach of his prey or his foe. Thus when power grows rank, and like a contagion sends abroad its pestilent streams. I see the Wolf, like the Myrmidons of Tammany, the first to rouse,
Children of the Fifth Tribe: You, my children are to take useful hints of the Buffalo. He is one of the strongest animals in the wilderness; but strong as he is, he loves the company of his kind, and is not fond of venturing upon distant journeys. This is wise in the Buffalo, and it will be wise for you to imitate him. Operate in concert, stand together, support one another, and you will be a mountain that nobody can move; fritter down your strength in divisions, become the spirit of parties, let wigwam be divided against wigwam, and you will be an ant-hill, which a baby can kick down.

Children of the Sixth Tribe: That social and valuable creature the Dog, offers something for you to profit by. The warmth of his attachment the disinterestedness of his friendship, and the unchangefulness of his fidelity, mark him as an object for your imitation. Do but love with half the warmth, sincerity, and steadiness with which these your constant hunting companions, love you all, and happiness, comfort and joy, will make your land their dwelling place, and ye shall experience all the pleasures that human nature can bear.

Children of the Seventh Tribe: You are to take pattern after the Beaver. His industry merits your regard. Forests must be cleared, hills levelled, rivers turned to accomplish your plans. Labor and perseverance overcome all things; for I have heard your old people say their ancestors, assisted in making the sun, immense as he appears, by collecting into one heap, all the fireflies and glow-worms they could find; and the moon was made in like manner formed by gathering into a pile all the fox-fire or phosphoric rotten wood, they could procure.

Children of the Eighth Tribe: The Squirrel, my children, offers something profitable to you. It is his practice, as he has the fore-sight, to collect acorns, chestnuts and walnuts, and carry them in large quantities to his hole, for the winter. In like manner it becomes you to look forward to the winter of life, and have some provision necessary for yourselves, at that needy time. This you may enjoy at your fireside, while all around you, frost rends the trees asunder, and the white powder lies so thick upon the ground that you cannot venture out without your snow-shoes.

Children of the Ninth Tribe: You are to learn a lesson from the Fox. He looks well before him as he travels, examines carefully the ground he treads upon, and takes good care that his enemies do not come upon him by surprise. Such keen examination will guard you from difficulties; and, if in the course of nature, you shall be, in spite of all this, beset by them, nothing will more effectually enable you to extricate yourselves.

Children of the Tenth Tribe: The Tortoise who supports on his back the world we inhabit, offers a world of instruction to you. Were it not for his benevolence in keeping afloat on the immense ocean in which he swims, this land we inhabit would soon go to the bottom; and the displeasure he feels when men lead lives of idleness and vice, when they quarrel and injure their neighbors and families, has induced more than once to dip a part of his shell under water, and drown a set of wretches no longer fit to live. If, then, you wish to attain a long life, be honest, upright and industrious.

Children of the Eleventh Tribe: I recommend to your attention the wholesome counsel derived to man from the Eel. He was never known to make a noise or disturbance in the world, nor to speak an ungentle word against any living creature. Slander never proceeded from his mouth, nor did guile rest under his tongue. Are you desirous my children of modest stillness and quiet?

Would you like to live peaceably among men? If such be your desire, learn a lesson of wisdom from the Eel, who, although he knows neither his birth or parentage, but is cast an orphan upon creation, yet shows by his strength and numbers, the excellence of his mode of life.

Children of the Twelfth Tribe: I shall point out for your improvement some excellent traits in the character of the Bear. He is distinguished by his patient endurance of those inconveniences which he finds it impossible to ward off. Thus when scarcity threatens your country with famine—when disease among the beasts strew your hunting grounds with carcasses—when insects destroy your beans, and worms corrode the roots of your corn—when streams refuse their accustomed supplies, or when the clouds withhold their rain, bear with patience and resignation whatever necessity imposes upon you. Show yourselves to be men; for it is adversity which gives scope to your talents.

Children of the Thirteenth Tribe: I call your attention to the economy of the Bee. You can observe among those creatures a discipline not surpassed by anything the woods afford. Idlers, vagrants, and embezzlers of public property have no toleration there. Regularity and method pervade every department of their government. Borrow from them an idea of arrangement in business; and above all derive from their instructive examples that alchemy of mind which, by an operation somewhat analogous to the production of nectar from venom,
converts private feelings into public advantages, and makes even crimes and vices ultimately conducive to the public good."

After delivering these precepts to his tribes Tammany departed for his interview with the Inca. On his return to his own people, he found that the Evil Spirit had taken advantage of his absence to breed idleness and dissipation into the minds of his people. Diseases had broken out among them, which he after many trials was able to conquer. At last after many years of happiness and usefulness, he went the way of all flesh, and amid the universal lamentations of his people, was laid to rest within the great Indian Fort of Muskingum.

This is the legendary history of Tammany, wisest, greatest, and best of Indians. Of his real life our knowledge is fragmentary and incomplete, but we do know that Tammany was well disposed toward the white man. That he lived to a great age is attested by all accounts, both historical and legendary, and died the "Tammany of many days." Some of the early, patriotic societies were named after this great chieftain, the St. Tamman Society of Annapolis in 1771, being one of them. When the War of 1812 broke out, we find the names of members of these Societies enrolled among those who fought for their country a second time. This ends the history of the man whom the patriots of the Revolution adopted as their patron saint. If he had not performed miracles, he had rendered good service, to his own people, and to the whites. While it was always his wish to live in peace with all men, yet he would permit neither wrong nor abuse, nor submit to a loss of his liberty or his rights.

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**A Defiant Dialect**

**Pennsylvania German in Fiction**

By Edward W. Hocker

LEVER writers of fiction have sought within the past few years to depict the life of the Pennsylvania Germans. It cannot be denied that the picturesque peculiarities which abound among this people justify the efforts of authors to utilize them for a story setting. And that the Pennsylvania German stories have not been failures is demonstrated by the large sales of Mrs. Helen Reimensnyder Martin's books and by the alacrity with which the magazines take advantage of opportunities to publish short stories by Mrs. Martin and by Miss Elsie Singmaster, the two foremost exponents of this branch of fiction. But the stories of these accomplished young women, as well as the earlier Pennsylvania German sketches of John Luther Long, Nelson Lloyd, "Georg Schock," and other writers, all present a common defect: for when the attempt is made to picture the Pennsylvania Germans in English fiction with that fidelity with which the people of New England, the dwellers of the South, and the settlers of the West have been portrayed in many an interesting volume, an insurmountable obstacle is encountered in the dialect spoken by the Pennsylvania Germans.

In the stories the writers compel their characters to talk in a quaint jargon of broken English. This is altogether at variance with reality, for the
Pennsylvania Germans who cannot speak English with a fair degree of correctness do not attempt to employ that language at all in conversation among themselves. For social intercourse and for most business purposes in all the smaller settlements of the German districts of Pennsylvania, and even to a considerable extent in the larger cities, such as Lancaster, Reading and Allentown, the people employ their own distinctive German dialect.

Many readers who have never visited the Pennsylvania German country gain the impression from the Pennsylvania German fiction passing under their eyes that the dialect of this people is the broken English used in the stories, and they are surprised to learn that the Pennsylvania German dialect is actually so closely akin to German that it is not intelligible to any one who reads or speaks only English. It is this German patois that the Pennsylvania Germans employ when they speak to each other. Broken English, such as the story writers introduce, is undoubtedly heard in the Pennsylvania German country, but it is called into service only when the native finds it necessary to converse with an outsider who is unfamiliar with the customary dialect.

The difficulty thus presented in dealing with the language forms the most formidable hindrance to the effort to give a faithful portrayal of Pennsylvania German life in the form of English fiction. Traits, customs and peculiarities can be described with accuracy, but the dialog of the narrative is far from being true to life.

In some of the agricultural districts not more than fifty miles from Philadelphia, the older inhabitants are entirely ignorant of English, and even in small towns of a thousand or more inhabitants scores can be found who do not understand that language. This ignorance prevails chiefly among women, who, condemned to a life of household drudgery, rarely come into contact with any one outside their own limited circle of acquaintanceship.

Public business in the villages and small boroughs is usually transacted in German. Members of the town council and school board, when they meet, conduct their official deliberations in the dialect, although the minutes are kept in English. Sometimes when applicants for franchises for railroad, gas or water companies appear before the councils of these towns, the councilmen discuss the applicant's claims in his presence with a frankness which, if attempted in a language which the visitor understood, might result in unpleasantness.

Because all education is in English, the dialect, notwithstanding the tenacity with which the people cling to it, suffers from the inroads of the English. For instance, in dealing with financial matters, in adding, subtracting, multiplying and dividing, the Pennsylvania German is compelled to resort to English, for that is the only kind of arithmetic he knows. The language of the country banks, therefore, becomes an extraordinary mixture, numerical quantities and banking terms being expressed in English amidst a setting of Pennsylvania German. Here is an illustration: The man who wants to have a check for $23.75 cashed expresses his inquiry in this form which is neither English nor German: "Kennst du mir en Check casha fiir twenty-three dollars und seventy-five cents?"

It cannot be said that these people cling to German because of any present prejudice against English. The German seems to survive because the Teutonic tendency to adhere to old-time customs has had full sway for nearly two centuries in those districts where the Germans constitute almost the entire population.

When the original German settlers came to Pennsylvania, soon after William Penn had founded the province, they formed communities of their own in the region now included within the counties of Bucks, Berks, Montgomery, Lehigh, Northampton, Lancaster, Lebanon, Dauphin, Snyder and York. They had little intercourse with the
English settlers, and hence did not find it necessary to learn their language. They established German schools in connection with their churches, and resisted efforts to open English schools, believing that the innovation threatened their religion. So, from father to son, from mother to daughter, they transmitted the German.

By far the larger part of the early German settlers came from the Palatinate and the Rhine region. Their speech originally was the imperfect German of the peasantry of those districts. In the course of time the several German dialects of the immigrants were merged into one, and into this consolidated dialect English words made their way. Thus the speech now known as Pennsylvania German originated.

When the man born and bred among people who speak this dialect undertakes to use English, it is only natural that in translating German idioms he should commit blunders that seem ridiculous to those who have no knowledge of German. He will say "The sugar is all," when he means it is all gone. He will insist upon placing an unnecessary "once" or "yet" at the end of a sentence. He will say that he wants to buy "such a hat," when he means "one of those hats," and then when he has bought it his friends will say "he is proud with his new hat, but he'll be tired of it until Christmas yet."

Moreover, he is painfully aware of his defects and wants his children to be better equipped than he is. So he strives to provide good public schools, and is liberal in his contributions toward the educational institutions of his religious denomination. Muhlenberg College, Allentown; Franklin and Marshall College, Lancaster; Susquehanna University, Selingsgrove; Lebanon Valley College, Annville; Albright College, Myerstown; Pennsylvania College, Gettysburg; Ursinus College, Collegeville; Juniata College, Huntingdon; Perkiomen Seminary, Pennsburg; and the State Normal Schools at Kutztown and Millersville, are supported almost solely by the Pennsylvania Germans.

Nearly all the Pennsylvania German towns have commodious public school buildings, and high schools are being established in many of the rural districts. Though the school boards conduct their deliberations in Pennsylvania German, the rule is generally enforced that the children must not speak Pennsylvania German upon the school grounds.

And yet, in spite of these precautions, the chances are that as soon as the children leave the school grounds they will begin to talk in Pennsylvania German. In such circumstances it is no wonder that the effort to teach English grammar, literature, composition and rhetoric in the Pennsylvania German districts involves a huge task for the instructor.

At a spelling-bee in one of the small Pennsylvania German towns a pedagogue not to the manner born, who was "giving out" the words, came to "mortgage." The spellers stared, seeming not to understand.

Again no one attempted to spell the word.

"Mortgage," repeated the teacher.

The county superintendent, who was present, surmised the cause of the difficulty. He announced the word, but pronounced it "morgitch."

Immediately the eyes of the contestants brightened, and the word was spelled correctly at the first attempt.

A few minutes later the word "choose" was announced, and this was the way it was spelled: "J-e-w-s."

The long domination of this dialect forms a terrible handicap even for the brightest pupils among the Pennsylvania Germans. Its earmarks crop out frequently in the cases of some of the foremost educators of the State. It can readily be credited that there was a foundation of truth in the anecdote told about Governor Joseph Ritner and the office seeker from Center county.
Governor Ritner was a typical Pennsylvania German, and this particular Center county man had haunted the State Capitol for some months after the governor's inauguration in the effort to obtain a place. Finally one day he had another interview with the chief executive. After listening patiently, Governor Ritner explained: "Now, you're from Center county. Well, I'm taking up the counties alphabetically. Pretty soon I'll get to 'S,' and then your case will be attended to."

The churches of the Pennsylvania Germans play an important part in preserving their dialect. Every effort made to introduce English or to use it more extensively in the services has given rise to the hottest kind of wrangles. The clergy, as a rule, want to make English the predominant language, but their flocks object. The usual custom in the rural congregations now is to have German services in the morning and English services in the evening. In the Lutheran and Reformed Churches, to which the larger part of the Pennsylvania Germans belong, the pastors, being college trained, employ pure German in their services, although occasionally bits of the dialect crop out in the sermons. These churches also use the old chorales of Germany, but in the singing it is apparent that in spite of the fact that the congregation demands German services, the number who can read the German of the hymnbooks is rather limited. It is safe to say that less than half of those who daily speak Pennsylvania German are able to read pure German.

Besides the Lutheran and Reformed adherents, there are among the Pennsylvania Germans many members of the "plain sects," Dunkers, Mennonites, Schwenkfelders and the like, and also the members of the two branches of the Evangelical Church, which is similar to the Methodist Episcopal. In the services of all these denominations, Pennsylvania German is the prevailing speech.

The Pennsylvania German dialect is also a factor that must be considered in politics, for in many counties the candidate not conversant with it is likely to make an unsuccessful canvass. In the last judicial campaign in Lehigh county, the two principal newspapers in Allentown took up the issue as to whether or not former Judge Harvey, the Democratic candidate, could speak Pennsylvania German, and the Republican organ accused the Democratic newspaper of resorting to falsehood by attempting to create the impression that the candidate in question spoke and understood the popular dialect. Alluding to the candidate, the Republican organ continued:

Of course it is not his fault that he was born of English parents in the Pennsylvania German county of Bucks, but he came to Allentown when a young man and here he made a vast fortune in the law business. He began his residence in Allentown in the prime of his youth, and nine hundred and ninety-nine people out of a thousand would by this time, under the same conditions, have acquired a knowledge of the Pennsylvania German language as the most fluent native of Lehigh. Mr. Harvey, however, chose to look down upon this so-called Pennsylvania Dutch, and the result is that today he can speak and understand very little more of the dialect of our people than he did nearly forty years ago. The question whether the judicial candidate can or cannot speak the Pennsylvania German is a vital issue in this campaign, and it in no way reflects upon the intelligence of any public man to be able to do business in a language that has been spoken from the earliest history of the country. On the other hand, it is important that the man who sits upon the Bench to administer justice with an even hand shall be conversant with the dialect of a large majority of the people, and which does not always admit of strict interpretation.

This argument seemed effective, for, in spite of the fact that Lehigh county is normally Democratic, Mr. Harvey was defeated.

Upon at least one memorable occasion the dialect of the Pennsylvania Germans was heard in the halls of Congress. Ner Middleswarth was a
Snyder county statesman who was sent to the thirty-third Congress. One day an erudite colleague delivered an address which was so replete with classical quotations in Latin and Greek that it disgusted Congressman Middlewarth; and when the orator had closed his speech, the Snyder country representative jumped to his feet and started a vigorous harangue in Pennsylvania German. With considerable difficulty, the Speaker succeeding in checking Mr. Middlewarth, declaring him out of order. Mr. Middlewarth apologized, and explained that he merely wanted to show that the other speaker was not the only man in the House who could speak more than one language.

Although the Pennsylvania Germans have but recently become subjects for the writers of fiction in English, they have long had a literature of their own. This it is true, is rather restricted; for Pennsylvania German, being primarily an oral dialect, has no established orthography, and therefore offers much difficulty to writers. Some Pennsylvania German authors spell according to the German sound of the letters, while others attempt to follow the English rules.

Many newspapers in the Pennsylvania German country print syndicated weekly humorous letters in the dialect. The originator of this form of literature was Edwin H. Rauch, a Mauch Chunk newspaperman who died in 1902. For a score of years or longer, over the nom de plume "Pit Schweetfle-brenner," he wrote a weekly column of Pennsylvania German that amused thousands of readers. One of his most interesting attempts was the translation of a portion of Shakespeare's writings into Pennsylvania German. Mr. Rauch's version of the remarks of the ghost in Hamlet is as follows:

Ich bin dein dawdy si spook; G'sentenced for a tzelt long rumm laufa nauchts, Un im dawg feht stecka im fire Bis de schlechy saucha os ich gadu hob in meina noddor's dawg,

Ous gabrenn'd un ous g'loxeerd sin. Awer ich darraf der now net sawga Wass de secrets fun mein g'anguiss sin. Ich kent der'n shotty derf fertzalla So os 's geringshtta wurd Deer di sale uf reisa dait; di yoong's blood kalt freera;

Die tzwae awga ous 'm kup rous googa maucha we fireiche shtarra, Un di hoehr uf 'm kup grawd nuf shtella We dicky, shtefiy si-parshita.

Several Pennsylvania German poets have produced verses that are considerably above the ordinary. Of these the foremost and earliest was the Rev. Henry Harbaugh, a clergyman of the Reformed Church, whose poem, "Das Alte Schulhaus on der Krick" has become a classic in Pennsylvania German literature.

The late Lee L. Grumbine, of Lebanon, also employed the dialect effectively in prose and verse. Others who have written extensively in Pennsylvania German are Daniel Miller, of Reading; Henry L. Fisher, of York; C. S. Ziegler, of Easton; the Rev. Dr. A. R. Horne, of Allentown; H. A. Schuler, of Allentown; Miss Rachel Bahn, of York county; E. M. Eberman, of Bethlehem, and Colonel Thomas Zimmerman, of Reading.

The People's Instructor

Through the courtesy of the veteran publisher and editor, W. F. Schlechter, of Allentown, Pa., the editor of The Pennsylvania German had the pleasure recently of examining the first copy of the weekly, "The People's Instructor", issued Wednesday, August 8, 1810. We give herewith a hasty study of the paper.

GENERAL DESCRIPTION

T HIS was a four column paper, English and German being run in parallel columns; spacing was used between paragraphs to keep subject matter in juxtaposition. The articles were numbered and unsigned. There must have been a shortage of type as italics and wrong capitals were used. The first issue had quite a number of typographical errors.

There were only four pages each week during first year.

At the end of the year publisher thanked subscribers for patronage, and payment; some were in arrears. Announcement was made that "Instructor" would be issued in quarto form, to be published every Wednesday evening and "delivered at the homes of the subscribers at Easton, Bethlehem and Northampton and to others forwarded in such manner as they will please to order." The price was raised to one dollar for every six months if not paid in advance. "Prompt payment for this paper is peculiarly necessary, because it is the cheapest printed in America."

Contents are shown by an extract from Index giving items under letter "A."

Achen; advertisement, curious, alvestad; anecdotes; antipathy of some persons against flowers, fruits, meats, etc.; antipodes; antiquities; apples, directions for gathering; arsenic; aspects, what they are; atheist, there is actually none.

In No. 2, no domestic political news. A few recipes appeared and the death notice of Mrs. Jacob Opp merchant of Easton. Other notices appeared in later issues.

In No. 3. No domestic political news.

In No. 4. Seventeen lines of foreign political news and six lines of domestic referring to a threatened Indian war on the Northwestern Frontier.

Many articles were continued from week to week.

In the seventieth issue an article appeared "On the culture of turnips" signed by "A farmer from Hamshire," the first response to the editor's call that every friend of science contribute his mite to the paper.

The following notice appeared in the issue for January 2, 1811:

"Owing to the late holidays and a severe indisposition of the Editor the People's Instructor could not appear before this day. We hope this will excuse its late appearance this week."

In last issue for first volume—August 14, advertisements appeared as follows:

A country store stand at Belvidere was offered for rent.

John Brunn, Matthias Gross and John Fittenback offered themselves as candidates for the office of Sheriff of Northampton County.

A large, convenient tavern on Nancy Run was offered for rent.

George Savitz offered for sale the newly discovered improvement in tanning of leather in one-third the time.

The Union School Lottery advertisement was still running, drawing having been deferred to the first Monday in November on account of the want of returns from a number of their agents.

INTRODUCTION

"The wish of a number of my friends to see the English and German papers published in my office of the same contents, in order that they might be used by beginners of one or the other lan-
guage to improve themselves therein, first brought on the idea of a publication like the present. And as this paper is solely intended for such as are desirous of extending their knowledge I supposed they would not wish to be interrupted in their studies by the contentions of political parties but would expect to see the columns of this paper filled with other useful information. I concluded to suffer nothing of an objectionable nature to creep into the same, but to devote it entirely to the improvement of languages and useful sciences in general.

According to this plan I issued in March last proposals for the publication of the 'People's Instructor' and they have been received with such flattering marks of applause that I am enabled to commence the publication thereof this day. I flatter myself that this paper will become what the title thereof contemplates an Instructor for the American people and that every friend to science will contribute his mite toward the promotion of this desirable object by an early subscription.

Christian Jac. Hütter.
Easton, 8th August, 1810."

CONTENTS OF FIRST ISSUE

Introduction.
No. 1. Political News.
"Nothing of any consequence has happened in the political world," (referring to European news).

"The inhabitants of Florida have had several large meetings the results of which has been a determination to declare themselves independent of all European powers and to claim the protection of the United States. They have already ordered all Frenchmen to leave their territory."

No. 2. High Water.
Bridge across the Lehigh near the Borough of Easton and another across Broadheads creek in Lower Smithfield township were carried away.

No. 3. Description of a remarkable Lake in Germany.
The Cirknitz Sea near the town of the same name, lake four or five miles in length, about two in breadth—in it person may sow and reap, hunt and fish within the space of a year. In long droughts water runs off through eighteen holes, into subterranean reservoirs, in which water runs off through small holes as through a sieve leaving the fish behind. On appearance of ebbing a bell is rung and about a hundred men and women run into the lake without any covering for body and an incredible number of fish are caught. On return of waters fish of a very large size abound, also live ducks with grass and fish in their stomachs. Ducks are ejected that are blind, very fat of a black colour and almost without feathers. If the lake ebb early grass grows upon it which is cut and millet is afterward sown.

No. 4. Remarkable Sea Monster.
Animal stranded on one of Orkney Islands—fifty-five feet in length with girth of a pony and head no larger than that of a seal. "No doubt could be entertained that this was the kind of animal which had served as the prototype of all the wonderful sea snakes whose appearance is on record."

No. 5. On the different kind of stars.
A Dialogue.

No. 6. Sentimental Anecdote.

No. 7. Biography of the late Major General Nat Greene.

No. 8. Peach Trees.

No. 9. Anecdote.

"Every subscriber will do well to be very careful with his papers, so as to keep his file complete, as at the end of each year a complete Index and Title page will be furnished for such as will wish to have them bound.

Easton, Penn.
Printed by Christian Hutter
At One Dollar fifty cents per annum."
ADVERTISEMENTS
A DISTILLER WANTED
The first advertisement appeared in the fifth issue September 12, as follows:
"The subscriber living in Lower Saucon Township, Northampton County on the Lehigh river, five miles below Bethlehem wishes to engage this fall a Distiller who is well acquainted with distilling rye. He must be a single man and can have a whole year work if attentive to his business.
ISAAC SHIMER.
Sept. 5th, 1810."

A STRAY HEIFER
Has trespassed on the plantation of the subscriber, living in Williams township, Northampton county, since the 17th inst; it is apparently in the third year of its age, of wolf striped colour. The owner is requested to fetch the same as soon as possible, and pay the expenses.
JACOB LATTIG.
31st October, 1810."

SCHOOL HOUSE LOTTERY
In issue for February 13, announcement was made of drawing of lottery second Monday in May for Union Schoolhouse lottery—6500 tickets being offered at two Dollars each. The commissioners were Daniel Snyder, Frederic Hausman, Peter Kern, Michael Deiber, Stephen Balliet and Peter Butz. The drawing had to be deferred to August on account of the Northampton church lottery not having finished its drawing as soon as was expected in consequence of which the promised wheels could not be used as expected.

BATTALIONS
Brigade orders were issued by Richard Brodhead, Inspector, giving dates for meeting of militia companies for practice the following May.

DESCRIPTION OF NORTH CAROLINA
INN, P. 92
"The first thing that strikes your attention after emerging from the woods is a small building either of logs or a frame. The whole house commonly consists of but one room and the whole furniture in that room of some benches a miserable bed and a large pine chest which has a lock and key and contains the clothing and victuals of the family. You may always know an ordinary, at ever such a distance, by the pipe of the chimney not being carried above the roof. Just before the front door (and indeed the only door in the house) stands an oven composed of clay, under and about which are commonly seen a parcel of black hogs indulging themselves in the sun. Oats in these parts is the rarest thing in nature; if you can procure some Indian corn and blades for the animal that carries you, you may set yourself down in your journal for one of fortune's favorites. If you be under a necessity of putting up for the night you may think yourself happy to procure a blanket, and as to a pillow, the saddle must be a substitute, for a pillow in those places would be deemed a dangerous luxury. If it be winter you lay yourself down by the fire; if summer, the best way is to be out of doors, with the blanket stretched over you on four small stakes to cover you from the dew and avoid the persecution of the fleas. Whether you call for breakfast, dinner or supper it is all one the constant fare is bacon and eggs. No sooner you are seated at the table with your meal before you, than the house dog—for the most part of the large wolf breed—comes and sets down by you and looks directly up in your face. The young children of the house, at the smell and sight of the victuals, instantly set up a yell, until they are appeased by the hostess, who quiets them by saying, "They shall have some when the gentlemen is done" which is, by the bye a hint to you, not to eat too much. By this time a number of young cats are clawing at your elbow, and as it were putting you in mind that they ought to come in with you for snacks; and if you be not very circumspect, some of the more enterprising among them will leap up in an instant and unflinsh
your fork with as much dexterity as if they had served seven years’ apprenticeship to the business. As to conversation with the innholder it is generally of a very contracting nature—compliments of the high price of New England rum and the very dull market for pitch, turpentine, tar or tobacco. Little information or amusement then being to be got in this way, the best thing you can do, after you have dined, is to order your horse to be fed and stand by yourself, the whole time with a cudgel; otherwise the poultry will not leave the horse one grain in five hundred.”

A FEW NOTES

“The people of London are in general votaries of pleasure. The public walks, the theatres, the great number of concert halls and coffee houses, the manifold clubs and assemblages, the innumerable teagardens are all constantly crowded with people. A young Englishman, possessing two thousand pounds expends while single, scarcely two hundred pounds for his necessities; the rest is all devoted to pleasure.”

(From Description of London, p. 35).

A frog story is told in the issue of October 17 to the effect that James Kerr near Chambersburg in splitting an oak tree found a live frog that had been imbedded in the tree without air or food for ninety-two years. At first it appeared to be dead; in a short time it gave signs of life and hopped away.

In issue for February 13, 1811 E. Biro informs inhabitants of Easton, “that he intends to reside sometime in the place, during which he will take a few pupils to study the French language.”

Recollections of the Wyoming Massacre

NOTE.—The following Recollections were secured from the author by Dr. G. M. Brunbaugh, Washington, D. C. We hope other subscribers will follow the Doctor’s example and send us similar contributions.

HOMAS BROWN, my father, was a native of Stonington, Conn., and a sailor, until crippled by exposure and then compelled to quit the sea. His first pitch on land was made at Quaker Hill, on the border of the State of New York, where I was born in 1771. From that place we moved to Wyoming Valley, Pa. in 1776, and lived on the river bank about 80 yards below the Market Street bridge, Wilkesbarre, Pa., and were there at the time of the massacre. Our family then consisted of my father THOMAS BROWN and his wife PATIENCE (BROCKWAY) BROWN, an older half brother, Thomas Brown 2d., two older brothers and three children younger than myself; and JABEZ, and JOSEPH ELLIOTT who came into the valley with us and took part in all our affairs until the campaign of General Sullivan, in which they bore a part. The family life was uneventful until the summer of 1778 when the invasion of the Indians and Tories, under Walter Butler made the valley a theater of bloody carnage and suffering. This culminated on July 3 when all the able bodied men and boys marched from Forty Fort to offer battle to their foes who wereencamped in the upper part of the valley. Without an attempt to describe the conflict it is sufficient to say that our people were overcome and in the rout were ruthlessly overtaken and slain. Of those belonging to the family who in the running marched to the battle and of which this narrative treats—the two ELLIOTTS and the oldest THOMAS BROWN—only JABEZ returned at night and brought the news that Thomas was among the slain; while Joseph his brother, was among the missing, which meant a fate
worse than death—savage torture.

The night after the massacre was long to be remembered. Mourning for the absent and missing ones, mingled with fears that the savages would in the night sweep down upon those left alive and thus make complete destruction throughout the valley. All night the survivors made hasty preparations to fly as soon as the morning broke, and seek safety wherever it might be found. JABEZ ELLIOTT and the Browns lashed two canoes near to each other, and over these made a platform large enough to carry the children and the mother, while father prepared to lead his three horses down the river shore to Catawissa, their destination. Just as they were about to start JOS-EPH ELLIOTT came in sight in a very sad condition; his only garment was a shirt and his body was all covered with blood. We did not have time to hear his story, but at once placed him on the float and made him as comfortable as we could and started down the river. We arrived at Catawissa the next day, then went by Fort Allen to Strouds, then on to Goshen, Orange county, where we remained until the last of October.

While we remained at Goshen we had sold two of the horses, so that when we returned to the valley all our provisions were carried on the one remaining horse. However, people gave aid as far as they could, and especially to those who had been driven from house and home. From Strouds we came nearly in the rout afterwards located as the Eastern and Wilkesbarre turnpike. We came to the Bear Creek at noon of a very rainy day; the creek was high and our only way to cross it was to fell a tree tall enough to reach the other side—we felled several before we succeeded, as the water would swing them down the stream. Previous to our arrival here it had been necessary to send to Wilkesbarre for food and fire. In the effort JABEZ ELLIOTT and the horse he rode came near being drowned, and our bundle of spare clothes was lost. Our condition when we got over Bear Creek was sad indeed with no relief nearer than Wilkesbarre, to which place Elliott had gone for help! The rain continued and all were wet, chilled and hungry. The children cried and could not be comforted. We nearly perished in that dark and dreadful night, which I shall always remember as the time of my greatest suffering. Elliott came early in the morning, and we soon had a big fire and our hunger was appeased. Soon starting again upon our journey we reached Wilkesbarre at evening.

The next year after Sullivan's campaign we moved to Wyalusing, Pa., and settled near where I have since lived.

THOMAS BROWN, SR., was one of the first to rest in the old cemetery near the borough of Wyalusing, the stone marking his last resting place bearing the inscription, "Sacred to the Memory of Thomas Brown, who died in 1791, aged 74 years." He died June 25, 1791.

After I was taken prisoner, myself and others were taken to the camp of the Indians and tied securely, and closely guarded by our captors until the next morning. Twelve of us were then taken near the second bank of the river within the present town of Wyoming; we were stripped of all our clothes except our shirts, and, led by two savages each, were marched in file to be tomahawked by a squaw whose son, a young chief, was killed at Exeter on the 1st of July. This tragedy occurred on the 4th. I was next to the last in the line. TITUS HAMMOND, the last, and I determined to escape if the least chance offered. As we moved to our turn, I saw just before me the body of a fallen tree about a foot in diameter over which our path led. As I came near it, I sprang forwards, planting both feet against it and instantly jumping backwards I tore myself away from my guards. Hammond cleared himself at the same mo-
I was over and away from the river, I put a piece of my shirt into the bullet hole to stop the blood. I found a loose horse and, with a piece of bark for a bridle, rode into Wilkesbarre. I had a hard time of it with the wound for several weeks but being tough, recovered. JOSEPH ELLIOTT and his brother joined the Rangers and went up the river with General Sullivan. JABEZ ELLIOTT, while guarding the cattle of that expedition, was killed by the Indians near Athens, they coming upon him by stealth."

JOSEPH ELLIOTT m. (1) PATIENCE BROWN (d. without issue), and m (2) Deborah Lewis. He died over 90 years of age, leaving many descendants.

Lancaster County Families
From the Canton of Zurich, Switzerland
By Prof. Oscar Kuhns, Middletown, Conn.

The book contains not only hymns, however, but also a "Confessio oder Bekannts," by Thomas von Imbroich, (20 pages); and also, and this is of the greatest value, an account of the sufferings of the early Mennonites in the Canton of Zurich (46 pages). The title, which is in German, may be translated as follows: "A True Account of the Brethren in Switzerland, in the Canton of Zurich, and the persecutions which they had to suffer for the sake of the Gospel, from 1635 to 1645." The account was written, as the introduction says, in order to give information to the Brethren in Holland, concerning their trials and sufferings. It tells of the long discussions the Brethren had with the State Church, especially as to regular attendance at Church, which they would not agree to, preferring, as they said, to obey God rather than man. The result of these disputations was that the Brethren were given the choice either to go to church or go to
prison. They chose the latter alternative; their houses and lands were confiscated, and many of them, men and women alike, were shut up in Cloister Öetenbach, “in einem tiefen und gar feuchten Gefängniss.” All these people, spoken of in the little book, came either from Zurich itself or from towns and villages lying on the banks of the lake, namely, Klonau, Wädensweil, Horgen, Uetikon and Grüningen.

“And now,” to use the language of the “Account” itself, “we will proceed to give the names of men, women and children and how they and their property were treated.”

First of all was a Rudolph Egley, a citizen of Zurich, who was shut up in prison, his property seized and sold for 6000 gulden, and his children driven from home, among them being a sick child who was laid on the bare ground outside of his house.

The same treatment was given to Haus Meyli and his two sons Hans and Marty and their wives, all thrown into prison. Similar treatment was likewise given to the following persons: Hans Müller, of Uetikon, Rudolph Hägi, Hans Ringer, Heinrich Frick of Klonau, who before his conversation was an Ensign in the Army, and possessed “grosses zeitliches Gut”, Stephen Zänder of Klonan, Dorothea Grob of Klonau, Catharina Müller of Klonau, Heinrich Gut of Klonau, Ottilly Müller of Klonau, Barbara Mylin, Barbara Kolb, Elizabeth Meylin.

Most of the above were from the Klonau District. A special heading is given to those from Wädensweil and Horgen, under which are given the following names: Peter Brubacher, Jacob Rüsterholtz, Hans Landis “Ein bestel-ter Diener in Horgerberg”, Hans Huber, Conrad Strickler, Hans Rudolph Bauman, aus dem Horgerberg, Oswald Landis, Veronica Ableny, Eine Alte Schwester aus dem Horgerberg, Jacob Rüsterholtz, Felix Landis, aus dem Horgerberg, and his wife Adelheid Egli, Rudolph Sommer, ein junger Knab, in der Herrschaft Wädensweil, Hans Asper, Werne Pleister, of Wädensweil, Ulrich Schneider, aus der Gemeine Rutschwil, in der Herrschaft Wädensweil, Sally Schneider, Rudolph Bachmann.

Under the heading Amt Grüningen, the following names are given: Hans Jacob Heess, Hans Müller, Jacob Gochnauer, Jacob Egly, Georg Weber, in der Herrschaft Kiburg, Jacob Baumgartner, in der Herrschaft Kiburg, Ulrich Müller in der Herrschaft Kiburg, Jacob Nüssly in der Herrschaft Kiburg, Burekhart Ammen on Lake Zurich, Elizabeth Hüttzny, Heinrich Schnebely.

As is apparent from this list of names many of our Lancaster county families can easily trace their ancestors back to the original home on the shores of Lake Zurich.

A word or two about the places mentioned above may be interesting to many. I have visited most of these places and can testify to their beauty and prosperity. Wädenswil today is a large market-town on the west shore of Lake Zurich, in the District of Horgen, and contains more than 6,000 inhabitants. Its situation is one of the most charming in Switzerland, lying on the slopes of terraced hills, planted with grain, fruit and vines, with the waters of the lake, bathing its feet. There is a beautiful church, and other public buildings, and the inhabitants are noted for their industrial activity. Some years ago when I was in Zurich I looked up the directory of these places, and I found in Wädenswil the following well-known Lancaster county names: Brubacher, Gut, Hugen- tobler, Müller, Rüsterholtz, Bachmann, Kunz, Baumann, Landis, Stähli, Frick, Zürcher, Aebly, Widmer, etc.

The District of Horgen contains a number of towns and villages, among them Wädenswil, described above, and also the market-town of Horgen, situated on the southwest shore of Lake Zurich, surrounded by beautiful meadows and vineyards. Its church is
reckoned as one of the most beautiful in the land, with its high tower and magnificent chimes. The chief industry is the manufacture of silk. Among the Lancaster county names still represented there are Bruppacher, Nägeli, Widmer, Bachmann, Gut, Müller, Huber, Münch, Hoffstetter.

Grüningen is now nothing but a village, though once it was a small town, and is situated in the District of Hinwil, Canton of Zurich. The village itself contains only about 250 inhabitants, though the parish contains over 1200. Lancaster names here are Maurer, Baer, Baumann, Strickler, Egli, Ehrismann, Bruppacher, Forry.

Uetikon is also only a small village, lying on the East shore of Lake Zurich in the District Meilen. The inhabitants chiefly work at the raising of fruit, grain and grapes. Lancaster names today are Furrer, Nägli, Müller, Bürkli, Baumgarten, Baumann; Kunz.

Kiburg is a village on the way from Zurich to Winterthur, containing less than 400 inhabitants. It is famous chiefly for its castle, lying in a wild and romantic situation.

Meilen is a District of Canton Zurich, and also the chief town of the same. Lancaster county names there today are Brupbacher, Rüstenholz, Baumann, Näf, Burkhard, Egli Vögel (Fagley), Aeschlimann, Müller, Baumgartner, Ringger, Funk.

Klonau, is a misprint for Knonau, a village of less than 600 inhabitants, on the main road from Lucerne to Zurich and distant equally from both cities. It has a pretty church and a castle, and its inhabitants are chiefly engaged in farming and cattle raising. Lancaster county names today are Hägy, Frick, Baer, Huber, Baumann, Müller, Furrer.

While in Switzerland some years ago I jotted down some of the Lancaster county names I found in the graveyards in several of the above places. Thus in the graveyard at Wädenswil I found Leemann, Bachman, Rüsterholtz, Zürcher, Naef, Strickler, Widmer, Brupbacher, Müller, Baer, Furrer, Good, Huber, Baumgartner.

In Horgen graveyard were Hiestand and Gut; in Meilen, Bruppacher, Basler, Egli and Baumann.

I have thought it worth while to give the above names, for it is beyond any doubt in my mind that at least some of the Lancaster county families could, if they took the time and trouble, trace their ancestry back to the above villages on Lake Zurich. As is known to everyone Lancaster county was first settled by Swiss Mennonites. These were divided into two groups, one from the Canton Bern, the other from Canton Zurich. The names given in the book I have described above are those who came from Zurich. Hence the Stricklers, Snaveleys (Schnebeli) Burckhards, Forrers, Müllers, Ringers, Gochenauers, Fricks, Goods (Gut), Meylins, Hoovers (Huber), Brubakers, Landes, etc., may all with a certain degree of positiveness look back to Zurich as their ancestral home land.

(I hope in a later number of THE PENNSYLVANIA-GERMAN to give a brief discussion of Lancaster county families from the Canton Berne).
The Bishop Metzler Bible
By C. E. Metzler, Boston, Mass.

My dear Mr. Kriebel:
I send you this story for the "Pennsylvania-German" if you consider it fit to print, not to advertise our family, but to enable those dear people who are taking interest in establishing the genealogical records of the good old Lancaster county stock as they were all intermarried and have a beautiful history. I was prompted to send you this by reading of the Hershey, Heisey and other reunions.

Always yours,
CHRISTIAN E. METZLER.

In I. D. Rupp's "Collection of 30,000 names of the first settlers of Pennsylvania" appears the following:
"From Cowes Eng.—Ship Glasgow—Master Walter Sterling—349 Palatines—Arriving in America September 1738."

Among these arrivals, many of whom were Swiss Mennonites, appears the name of Jost Mitzler, which is supposed to be a mis-print, and, that it should read Jost Metzler. Valti, or Valentine as it was written later, a lad 12 years of age arrived at the same time and is supposed to have been a son of Jost Mitzler or Metzler as Valentine wrote it. His name is not included in the Glasgow passenger list, as it was not then customary to publish the names of women, or children under 16 years of age, in the passenger list of arrivals.

The following record is written in a copy of the "Martyrs Mirror" an Ephrata, Pa., publication, now owned by Peter Metzler, Columbiana, Ohio, a great grandson of the Bishop.

"Grandfather Valentine Metzler was a Bishop in the Mennonite Church. He was born in Europe, February 14, 1726 and came to America in 1738, and married Anna Nisli (Nissley) December 19th, 1749. Anna Nisli was born December 9th, 1727. My father Abraham Metzler was born February 24th, 1753, and married Christiana Grof in Lancaster Co., Pa.

(Signed) David Metzler, age 77."

Anna Nisli, wife of Valentine Metzler, was a daughter of Jacob and Barbara Nisli. The other children of Jacob Nisli were Henry, Jacob, Martin, Elizabeth, Fiana (married to Abraham Whitmore) and Mary (married to Jacob Brubacher).

A similar record of Valentine Metzler is written in the family Bible of the late Daniel Ressler, who died at New Providence, Lanc. Co., Pa., a few years ago at the age of 99 years, 9 months and several days. Daniel Ressler was married to Mary Metzler a daughter of Rev. Henry, a son of Valentine.

Bishop Metzler's Bible was printed in Zurich, Switzerland in 1571, a large heavy-bound volume with brass hinges, clasps and mountings, pictorial throughout and containing a marginal reference concordance on each page.

The following inscriptions are written therein:
1st. "In this Bible are 35 books, and it belongs to Christian Meier of "Ires Heimer Home" and my father presented it to me August 3rd, in the year 1734."
2nd. "Anno 1734 the 8th day of June I Christian Meier promised my son Abraham Meier this Bible. It shall be his." 3rd. "This Bible belongs to me. Christian Meier, and after my death, it shall belong to my son Abraham Meier's son, Christian Meier, without any other person's claim.

Witness my hand this 26th day of December Anno 1748."

Christian Meier"

4th. "Anna 1757 my brother John Meier died. He lived in this world for sorrow 73 years, 3 weeks, 3 days. (taken out of the family record of Dresch Witz)."
5th. "Anno 1769 Sept 12th, my father Christian Meier died after a lingering illness of 18 weeks. He lived in this world 70 years, 3 weeks and 6 days."
6th. "This Bible belongs to me Edward Hilton."
7th. "This Bible belongs to me Valti Metzler. I bought for 40 shillings April 27th 1767."

All of the above inscriptions are written in the German language.

Jacob Nisli (Nissley) father-in-law of Bishop Metzler, owned a tract of land consisting of 211 acres on the outskirts of Lancaster City on which was a family burial plot. After Mr. Nissley's death in 1752 Bishop Metzler bought the farm for 145 pounds. In the conveyance papers the name is
signed Nissley by the other heirs but previous to this the name was written Nisli. The appraisers of the estate appointed by the Court were Sebastian Grass, Ulrich Rodt, Jost Musser and Hans Christy. Bishop Metzler and his wife and one son Christian as also the Nisli family were buried on the farm. The ground has since been cultivated and the graveyard has disappeared and its location is now unknown. The land is now a portion of the beautiful McGrann farm at the Junction of the Pennsylvania R. R. on the banks of the Conestoga.

Family Record of Bishop Metzler
Valentine Metzler and Anna Nissley were married November 19th, 1749.

Their Children
Maria, born Nov. 5th, 1750, married Bishop Hostetter.
Abraham, born Feb. 24th, 1753.
Jacob, born May 31st, 1755.
John, born Nov. 7th, 1757.
Anna, born Jan. 10th, 1760.
Henry, born June 15th, 1762.
Christian, born Sept. 23rd, 1764.
Martin, born Feb. 8th, 1767.
Elizabeth, born Oct. 1769.
Valentine died July 24th, 1783, age 57 years, 5 mos., 10 days.
Anna (his wife) died March 29th, 1793, aged 65 years, 4 mos., 26 days.

Bishop Metzler, while non-combatant, was evidently in sympathy with the patriots in the Revolution. as the Colonial Records of Penna. show that he donated horses to the American army.

Of his children, Maria, married to Bishop Hostetter, had a large following among the Hostetters, Hersheys, Brubakers, Wislers, by intermarriages in Lancaster county.

John was a merchant at Sporting Hill where he lived all his lifetime and has many descendants.

Henry, grandfather of the writer, was ordained a minister in the Mennonite church and lies buried in the Mennonite graveyard at Strasburg, Lancaster county, Pa.

At the death of Bishop Metzler in 1783 his Bible became the property of his son Christian who never married, and died early in the 19th century. The Bible was then probably sold or given away. All records of it were lost until 1832 when a tramp named Philip La Millar came to the house of Christian Hershey near Manheim, Pa., carrying something heavy in a bag. Mr. Hershey said, "Was host du," the tramp replied, "Die Heilige Schrift.". Hershey asked to see it, and on opening it he said in German, "This is old Bishop Metzler's Bible" and bought it from La Millar for $5.00; where it remained until Mr. Hershey died in 1864.

After his death his two children, David and Mary, wife of Henry E. Brubaker, of Elizabeth township, divided the personal property but neither of them wanted the old Bible as it was too heavy to handle. David put it away in a closet at the Hershey homestead where it remained until April 2, 1871. On that date Rev. Jacob N. Brubaker (now Bishop) visited David Hershey and was shown the "Old Bible." Mr. Brubaker offered to buy it, but Mr. Hershey made him a present of it. Mr. Brubaker took it to his home near Mount Joy where it remained until 1890. About that time the writer invited Mr. Brubaker to preach for him in Germantown, Phila., and at that time discovered that Bishop Brubaker had his great grandfather's Bible for which he had been hunting for many years.

Mr. Brubaker at once volunteered to hand the Bible over to the writer but said that it had been the rule of his life never to give away or dispose of a present before first getting the donor's consent and that he would call on Mr. Hershey and get his permission. In the meantime Mrs. David Hershey had discovered that her grandmother Bishop Hostetter's wife was a daughter of Bishop Metzler and that she was his great-grandchild. Then they felt sorry that they had given the Bible away but of course would not mention it to
Bishop Brubaker. So when Mr. Brubaker called to ask their consent to give it away he was told that Mrs. Hershey was as near to Bishop Metzler as the writer and if Brubaker wanted to part with it that they wanted it back. Mr. Bishop Brubaker then wrote to me to visit him and he would drive me over to Hershey, and Mr. Hershey and I could decide who was to have the Bible when we met at Mr. Hershey's home. Mrs. Hershey with a heart full of love said, "You take the Bible. It is yours, you still bear the name Metzler, and with me it has died out three generations ago." Much as I wanted it I felt sorry to take it as her eyes filled when she said I could have it. During our stay she spoke much about the Love of God and her interesting work in their Mennonite Sunday School among the children. The writer then handed her a sum of money for the Sunday School which she gratefully accepted.

The Bible was then taken to Germantown and in 1897 to Lansdale and in 1900 to Boston where it now rests. Its next move will be to my grandson Christian E. Metzler, now living at Harrisburg, Pa. It will then be in the 6th generation from Bishop Metzler and in its time have been knowingly owned by two Christian Meters and three Christian Metzlers, good old Lancaster county names.

The accompanying cut was the residence of Henry Metzler a son of the Bishop and grandfather of the writer. The house still stands in Strasburg, Lancaster county, Pa. The lady standing in front of the house when the picture was taken is Mrs. Elam Groff, a great-granddaughter of Bishop Metzler and a resident now of Lancaster city, Pa.

The second picture is the old Mennonite meeting house with its adjacent graveyard at Strasburg, Pa. In this house Heinrich Metzler preached. In the foreground are three tombstones on the left that of Heinrich Metzler, in the center "Esther" his wife and right the writer's father Henry B. their son.
The Use of Willow Rods by the Ancient Germans

Among the ancient Germans willow rods were already used for making a great variety of objects. Along rivers and streams as well as in swampy lowlands and in moist places generally, num-
berless trees and shrubs yielded an enormous quantity of tough flexible rods which were gathered for eco-
nomic purposes. The Germans understood very early in their history how to utilize this natural growth to their advantage. When they erected houses willow rods were used to tie the beams together and to hold them in place, and woven fabrics of young willow shoots covered with clay were used to close up the open places between the logs. The heavy oak doors were not hung on metal hinges as they are at the present time, but strong willow rods were used instead. The fence or hedge around the houses was made of closely planted willow shoots ingeniously interwoven so as to render the enclosure safe from ordinary intruders. Fields and pastures were inclosed by fences made of willows, briers and other underbrush, which produced a hedge so dense that one could not possibly force himself through without the aid of a sharp-edged instrument.

Willows were especially treasured as binding material. Perhaps the first use made of willow shoots was in tying the arrow and spear points to their shafts, and the ax and stone hammer to their handles. The young shoots of a great many willows native to Europe are very pliable and at the same time are exceedingly strong and hard. Their elasticity and lightness especially fitted them for weaving shields, which were covered with thick skins of animals and bossed with brass. The allusion to this use by poets is well illus-
trated in the following:

"The bending willow into barks they twine
Then line the work with spoils of slaughter'd kine."

Rowe's Lucan, Book IV.

It required an immense bow from the arm of one of those sturdy Teutons to force a hole through a shield by means of an ax or lance.

The Germans also understood how to weave the rods into something on the order of a basket. Of course these baskets were very primitive, and, as a rule, exceedingly large and rough. They were made of green rods only, for the ancient Germans did not yet understand the art of removing the bark quickly and easily. The best baskets made at that time may have been somewhat on the order of the bushel basket of the present day but without handles. The weaving of large baskets was done entirely by slaves and bondsmen. The housewives and young girls understood how to work up the rods of finer quality into articles for household use. It is also said that the Germans made huge figures of wickerwork, which, on certain occasions, were filled with criminals, and set fire to.

Another curious use of the willow was for making baskets used for fishing in the streams and rivers. These fishing baskets were low, narrow and elongated, and woven perfectly tight on all sides. A hole large enough for a fish to enter was cut in the middle of one of the small ends and the basket was completed and ready for use. The basket was placed on the bottom of the stream-bed with the open end pointing down stream. Stones were placed on top of the baskets so as to keep them anchored to the bottom and prevent them from being washed away by the current. Some distance down the stream a number of men and boys stepped into the water and waded up stream and through the action of
their feet in the water the fish were frightened and driven up stream. The fish believing to have found a place of safety through the opening in the baskets swam into it. The baskets were so low and narrow that the fish could not turn around and so were caught. The fishermen came along and then the operation was repeated.

**Number of Americans of German Ancestry**

HE writer in the Berlin TAEGLICHE RUND-SCHAU, who has just transferred these United States from the Anglo-Saxon to the Teutonic firmament, yields to a common disease among German students of things American. Pretty nearly every traveller from the Fatherland is under the duty of pointing out that we are not as English as we appear. The rest content themselves with pointing out that we are not as German as we ought to be. Professor Lamprecht was neither the first nor the last visitor from east of the Rhine to deplore the failure of the German element among us to impress themselves duly upon our civilization and our institutions. It is an old complaint that the Kaiser's subjects under new skies, abandon too readily the ancestral language and culture. Excellent raw material for nation-building, they seem content to play the part of brick and mortar without attempting to shape the builder's designs or the architect's scheme of ornamentation. Thus runs the usual complaint. It makes way now and then for the more complacent "Well, bricks and mortar constitute a mighty useful part in building operations and, anyhow, see what might have happened if things had fallen thus and so." Such a critic is the RUNDSCHAU writer when he asserts (1) that we are really a Germanic nation embracing 30,000,000 souls of Teuton descent, and (2) that it Muhlenberg of Pennsylvania. Speaker of the first House of Representatives, had not been recreant to his father's lang-

uage, Mr. Taft and Mr. Bryan would now be speaking in German periods. Why should Muhlenberg have insisted in conducting the debates of the First Congress in German? There is no reason why. A volume fresh from the Census Bureau, "A Century of Population Growth, 1790-1900" comes pat to the subject. The first Census did not concern itself with registering the place of birth or the place of parents' birth. But taking the names of the heads of families as a basis for determining nationality, the experts at Washington distribute the white population in 1790 into English, 83.5 per cent; Scotch, 6.7 per cent.; Irish, 1.6 per cent.; Dutch, 2 per cent., and Germans, 6.6 per cent. North of New Jersey the German element was almost non-existent. It was one half of one per cent. in Maine, less than one tenth of one per cent. in the rest of New England, and four-tenths of one per cent. in New York. With New Jersey's 9 per cent. we strike ore. In Pennsylvania the Germans were 26 per cent. of the population, in Maryland 5.9 per cent.; in Virginia 4.9 per cent.; in South Carolina 1.7 per cent.; in Georgia, Kentucky and Tennessee, 2.8 per cent. Take the German population by itself, and no less than 70 per cent. was concentrated in Pennsylvania, while Virginia had 13 per cent. Maryland 8 per cent. and North Carolina 5 per cent. In only four states, therefore, did the German stock form more than one-twentieth of the population, and in only one, Pennsylvania, did it reach a point where it attained the least probability in influenc-
ing the language of the State as a whole.

As to the strength of German culture in 1790, the Census Bureau's volume supplies us with a single index. In that year the number of newspapers and periodicals published in the United States was 103. Of these there were six in the German language, corresponding almost exactly to the German ratio of population. All six published in Pennsylvania, one at Germantown, DIE GERMANA TAUNER ZEITUNG, one at Lancaster, one at Reading, and three in Philadelphia, among the last, DIE CHESTNUTHILLE WOCHENSCHRIFT. Pennsylvania's publications in all languages numbered 23, so that here, where the Germans were planted in solid bulk and where, if anywhere, they might exercise a cultural influence disproportionate to their numbers, their newspapers run again exactly parallel with their population ratio. The one-fifth of the German population resident in the Southern States had not a single one among the twenty-four publications in that section. Evidently, we were not, in 1790, tottering on the brink of Teutonic culture and only saved from the plunge by Speaker Muhlenberg's treatise on the language of Goethe.

The second point made by the RUNDSCHAU metaphysician, namely, that 30,000,000 Americans today are of German descent, is wrong, and badly wrong, but not so absurdly wrong as the enormous total would seem to imply at first sight. The problem is, of course an extremely complicated one. It can be discussed only in a way apt to give great pain to the trained statistician. But on this point the Census Bureau itself indulges in a little pleasant speculation. In 1900 we had 35,000,000 of native stock, natives, that is, of native parentage. Allowing the German blood the same ratio it held in 1790, we get nearly 2,000,000, souls of that strain. In 1900 the population of foreign birth or foreign parentage numbered 29,000,000, and of these the Germans were between seven and eight millions. And this to the old native stock and we have a total of 10,000,000. But allowance must be made for the probably higher rate of fertility among the German population of old native stock. In any case, the remarkable change that has come over the face of the original thirteen States is illustrated in an analysis made in 1900 of the schedules for Hartford county, Conn. and Columbia county, N. Y., "which we regarded as typical urban and rural counties, respectively," and which remained practically unchanged in boundary from 1790 to 1900. In 1790, Hartford county had no German residents; in 1900 they formed 12.2 per cent. of the population. In 1790, Columbia County's German population was four-tenths of one per cent.; in 1900 it was 17.2 per cent. A claim of fifteen million people of German descent in this country may not be excessive, and an error of fifteen millions is not very bad for a hot-blooded Pan-Germanist.—The Nation.

—A service paper relates a good story of King Louis of Bavaria. His majesty was much annoyed on one occasion when the soldier on guard at the palace gates neglected to present arms. The truth was, the soldier did not know his majesty by sight. "Why don't you present arms?" the latter asked, angrily. "Don't you know to whom you are indebted for your daily bread?"

The sentry glared angrily at the king, and, imagining him to be the army baker, replied:

"So you are the miserable son of a baker who furnishes the soldiers with bread, are you? Well, I should like to have you by yourself in some quiet place. I'd spread your ungainly anatomy over three kingdoms! I'd make dough of you!"
Rev. John Hershey
By Dr. I. James Schaff, Chambersburg, Pa.

(Reprinted from "The Religious Telescope")

COMPANIED by a friend, I made several tours recently to Hagerstown to the seat of justice of Washington Co., Maryland, and to several of the villages that are located along the trolley roads that radiate from that county seat. Hagerstown had its beginning more than a century and a half ago, originally called Elizabethtown, but for many years has been known by its present name. In earlier years its growth was slow, but during the past quarter of a century the population has been almost doubled, the present number of inhabitants being probably fifteen thousand. It has well-paved streets, excellent mountain water, fine public buildings, substantial and attractive private residences, numerous and costly church edifices of modern style of architecture, and good schools and school-buildings. Hagerstown is quite a railway center, the Cumberland Valley, the Western Maryland, the Norfolk and Western, and a branch of the Baltimore and Ohio, all enter the town, giving the people first-class passenger service and excellent shipping facilities. An electric railway covers the principal streets, and several lines extend to some of the villages and towns within the county, and to points outside its limits. The town has a number of manufactories, so that it is not only a residential town, "a city of homes," but an industrial and industrious town as well, combining both characters as few other towns do. Nearly all employees are native-born Americans, intelligent, industrious, honest, and abreast of the times.

NEWCOMER'S DEATH
On the first trip, my friend and I made a brief stop off in Hagerstown, and then boarded a trolley car for Beaver Creek, a small cluster of houses that takes its name from the stream that flows through the village. From Beaver Creek we walked to the graveyard in which repose the remains of Rev. John Hershey and his wife, Magdalena Hershey, who spent many years of their life only a few miles distant from the cemetery in which they lie buried. The highway over which we journeyed skirts the eastern side of the farm on which Bishop Christian Newcomer lived for more than half a century. The large stone mansion, erected while he was the owner of the land, and in which he died March 12, 1830, also his barn in which sacramental meetings were held, could be seen plainly from the public road—the road, doubtless, over which the Bishop made his last ride ten days before his death occurred. He had gone to Boonsboro, about four miles distant from his home, intending to continue his journey to Virginia on the following day. During the night he became somewhat unwell, and in the morning returned home and gradually grew worse, passing peacefully away ten days later.

"Fahrney's Graveyard" is the name of the burying ground in which Rev. John Hershey and his wife are buried, and is one of the oldest in the eastern part of Washington county, interments having been made there more than a century and a quarter ago; but the year in which it was set apart for burial purposes cannot now be determined. It is situated upon a knoll, about midway between Beaver Creek and Boonsboro, and the view that presents itself to the eyes of the beholder, as he stands within the inclosure, is magnificent—grand beyond description. The grounds are enclosed by a substantial fence, contain several
acres, and are kept in a condition that reflects credit upon those who have oversight and care. The cemetery adjoins a church owned by the German Baptists. It is a brick structure that occupies the site of its predecessor, a log building that was erected before the Revolutionary War, and was in use until, probably, two score years ago, when it was removed to room for a larger edifice, one more in keeping with the age, and better adapted to the wants of the people who are accustomed to worship therein.

We lingered for quite a while in the cemetery, reading the inscriptions on such of the markers as record the date of death of those whose earthly pilgrimage ended long years ago. The inscriptions showed that then, as now, many died young; some reached middle age; a few lived out the full four-score years; while a smaller number attained a greater age, but none lived four-score and ten. Those who sleep in that “city of the dead” were undisturbed by the booming of the cannon and the roar of musketry during the battle of Antietam, fought a few miles southward, in 1862. The graves of Rev. John Hershey and wife are each marked by a neat headstone and a footstone, the inscriptions on each being in German. That on the headstone of the husband, when translated into English, reads as follows:

“Here Rests
Preacher John Hershey,
Who died April 4th, 1811,
In the 71st year of his age.”

The inscription on the headstone at the grave of his wife reads thus:

“Here Rests
Magdalena Hershey,
The wife of John Hershey,
Who died January 16, 1808,
In the 64th year of her age.”

Bishop Newcomer and Rev. John Hershey were warm, personal friends; but the Bishop in his journal makes no mention of having preached the funeral discourse, though under date of April 5, 1811, he wrote: “This day Brother John Hershey was buried.” It is doubtful if the Bishop attended the funeral, for his wife was seriously ill, her death occurring a few days later, and his presence was needed at her bedside. The road from the Hershey home to the cemetery passed near the Bishop’s residence, and likely it was over that highway that the funeral cortège passed. If so, the venerable Bishop saw the slowly-moving procession as it went on its way, following the remains of his friend and collaborator to their final resting-place.

JOHN HERSHEY’S HOME

After photographing the markers at the graves of Rev. John Hershey and wife, also the cemetery and the church adjoining, we retraced our steps to Beaver Creek and, taking passage on a trolley car, a ride of a few minutes brought us to the “Hershey homestead.” Rev. John Hershey was a son of Rev. Andrew Hershey, who, with his brother Benjamin, came with their father, Hans Hershey, to America from Switzerland in 1719. They landed at Philadelphia, and soon afterward made their way to Lancaster county, one of the most beautiful and fertile portions of Pennsylvania. They, with others of their countrymen, located in the Conestoga Valley, and one of their first acts was to erect saw, grist, hemp, oil, fulling and cider mills; having come to the New World with the purpose of spending the remainder of their lives in it. They erected substantial dwellings. They were built of stone, and were imposing structures, comparing favorably with those built during more recent years. Their houses were two stories in height, many of those early dwellings have arched cellars, wide hallways, open fire hearths, massive walls, quaint inscriptions, with the date of erection being, in some instances, placed high upon the gable ends. They tilled the soil with care, and did much to develop the neighborhood in which
they settled. Some of the buildings then erected are yet standing and in use, none the worse, apparently, for their long term of service, the one built by Andrew Hershey, the father of Rev. John Hershey being among the number.

Andrew Hershey had a large family. Some of his children remained in the Conestoga Valley; other moved beyond the limits of Lancaster county, and some to other States. Two of the sons, Rev. John Hershey and Isaac Hershey, removed to Washington county, Maryland, John locating on the farm on which he died, and his brother becoming the owner of a farm some miles to the westward. At what time the brothers settled in Maryland is not definitely known, but presumably about the year 1770, or very soon thereafter. The house in which Rev. John Hershey lived is yet standing, though in an enlarged and modernized form. Within the walls of the original building the pioneer ministers of the United Brethren church frequently held forth the "word of life"; and in the barn, which was destroyed by fire not many years ago, sacramental or "two days' meetings," as they were sometimes called, were occasionally held.

NEWCOMER'S COMPANION

John Hershey was brought up in the Mennonistic faith, and for some years was a member of that denomination, but changed his church relationship after his removal to the Beaver Creek settlement, identifying himself with the United Brethren in Christ, and later was granted license to preach. For many years he was an honored and useful member of the "Hagerstown Conference," now the Pennsylvania Conference. Frequently he accompanied Bishop Newcomer, and others of his colaborers, on their preaching tours through Pennsylvania and Virginia, and journeyed alone, on several occasions to Canada, preaching as opportunity afforded. He was a good man, and had the confidence and esteem of a wide acquaintance.

One of John Hershey's sons, also named John Hershey, located in Hagerstown soon after his marriage, and became one of its most influential and honored citizens. He was a tanner by trade, and did an extensive and paying business, becoming quite rich. He was elected mayor of the town, a position that he filled for a number of years. He was also one of the chief promoters of the Hagerstown bank, and was one of its directors for quite a long period. The tanning establishment, which stood a short distance east of the Public Square, has gone to decay; but the dwelling in which he lived, located on the tannery lot, has nobly withstood the ravages of time, and seems but little the worse for its long term of service.

John Hershey joined the United Brethren Church at an early age, and labored as assiduously for the furtherance of its interests as he did in his business affairs. He was one of the charter members of the church in Hagerstown, where the first church built by the denomination in the Cumberland Valley was located. It occupied a site near the center of the town, and on one of its principal thoroughfares. In that building John Hershey worshiped until the membership had so increased in numbers as to make it necessary to build a larger temple. A new site was selected, upon which a house of worship, better adapted to the wants of the congregation, was built during Mr. Hershey's life-time, and toward which project he contributed with generous hand. The first Preachers' Aid Society of the United Brethren Church was organized in 1822, largely through his influence. It was at the home of John Hershey that Bishop Newcomer was often entertained. It is doubtful if he visited any other home in the town more frequently, his visits there commencing soon after Mr. Hershey and wife began housekeeping, and continuing until
probable less than a month before the Bishop's death, more than a quarter of a century.

HERSHEY DESCENDANTS

Another of the early members of the church in Hagerstown was Joseph Hershey, son of Isaac Hershey, of whom mention has been made. On the second tour I visited the farm on which Isaac Hershey lived and died, and on which he and some of his children are buried. The homestead can be reached by rail. The farm dwelling is also a stone structure, and is the one in which Isaac died in 1831—the same year in which the death of his brother, Rev. John Hershey, occurred, being then almost sixty-seven. The death of his wife did not occur until thirty-four years later, or October 23, 1845. She was at the time of her death in her eighty-ninth year. I believe Isaac Hershey was a member of the River Brethren, possibly the Mennonite Church; but, whatever his church relationship may have been, Bishop Newcomer occasionally preached at his home. Joseph, the son referred to, located in Hagerstown when a young man, and continued to reside there until the time of his death. To his home Bishop Newcomer also made frequent visits and often lodged there. Next to the last night that he spent in Hagerstown he lodged at Joseph Hershey's. That was the night of February 1, 1830, about six weeks prior to the Bishop's death. Joseph Hershey died November 30, 1860, and his remains, as well as those of his cousin, John Hershey, repose in the cemetery at Hagerstown. They, with other of the Hershey people, had been buried in the graveyard adjoining St. Paul's United Brethren Church; but the church edifice was enlarged in 1900, at which time their bodies were exhumed and reinterred in the cemetery named.

Some of John Hershey's descendants are yet living in Hagerstown and other parts of Washington county; and many of them are adherents of the United Brethren faith, worshipping with the St. Paul's congregation, of which Rev. A. B. Statton is pastor, or with the Second Church, served by Rev. Gordon I. Rider. Each of the two congregations has an attractive and substantial church edifice in which to worship, with a large membership; and it need surprise no one if a third church should be added within the next decade.

RICH IN REMINISCENCES

Hagerstown—indeed almost every part of Washington county—contains a rich harvest of reminiscences that invites the pen-sickle of the historian. Washington county was the home of Newcomer, Geeting, the Hersheys, Bishop Russel, and others, through whose labors the doctrines of the Church were spread throughout the Cumberland Valley, and to points far beyond its confines. It was in Hagerstown that J. J. Glossbrenner was born about a year before Otterbein died. Here Glossbrenner was converted, joined the United Brethren Church, went forth as an itinerant to "proclaim the glad tidings," and subsequently was chosen to the Bishopric, his long retention in that position attesting his worth and showing the confidence and high regard which his ministerial and lay brethren had for him. John and Joseph Hershey were two of the half dozen members who contributed funds to purchase a horse for the young itinerant, as he started on his ministerial career, his means at that time being limited. The generosity of the donors was much appreciated by Mr. Glossbrenner, and the contributors must have derived pleasure from the thought that they had been instrumental in starting him on the way to usefulness and greatness. Yes, Washington county contains a bountiful harvest of reminiscences that should be gathered, and gathered soon.
Register Plan for Genealogies

NOTE.—In our July issue we called attention to the “Register” Plan for Genealogies and offered to send sample pages to those preparing genealogies for publication in “The Pennsylvania-German.” We reproduce herewith the pages referred to.—Editor.

During the first twenty-three years of the publication of the REGISTER, 1847-1869, no fixed plan for the arrangement of genealogies was required, and each person was allowed to arrange his genealogical contributions according to his own taste or fancy. In the latter year the Publishing Committee, finding that so many different plans were confusing to the readers of the REGISTER, agreed to adopt one and require articles to be arranged according to it. The plan then adopted was the work of Col. Albert H. Hoyt, the editor at that time, with suggestions from Mr. John Ward Dean, a subsequent editor. It has now been in use for many years, and has given satisfaction. The following explanation of the merits of the plan was published in the REGISTER for January, 1870 (vol. 24, p. 79):

1. It avoids all unnecessary figures. More than enough of these add greatly to the cost of printing, confuses the reader, and mars the page. Consecutive numbers have no advantage except as aids to reference; hence no consecutive number is placed against a name which is not subsequently taken up as the head of a family. Figures used as exponents, as John', are employed but once with the same name.

2. The personal history of each individual is given in connection with his appearance as the head of a family. If any name is not subsequently taken up as the head of a family, then his or her history is given when the name first occurs.

3. Historical matter is printed in large type, and the names of children in small type. This economizes space, and assists the eye in reading.

As the printed record of the early generations of an emigrant to New England will interest a larger number of readers than any later records, the Publishing Committee deem it wise to limit the publication as hereinafter stated:

1. Genealogies which include generations born later than about the year 1850 are not desired for publication, but the record of later generations may be filed if desired.

2. Genealogies must be arranged upon the Committee’s plan now used in the REGISTER.

3. Preference is to be given to brief genealogies, in which the facts concerning the generations are properly condensed and the dates of births, marriages and deaths fully and accurately carried out.

4. Manuscripts must be typewritten or in legible handwriting on one side of the paper only, with one-quarter inch space between the lines, and with ample margins.

5. Use such abbreviations and method of punctuation as are given in the following specimen pages. Do not abbreviate given names of persons, and do not use & or and.

6. Omit dates of baptism when full birth dates are given.

Those desiring to include the issue of such children as are not carried forward as heads of families may employ the following method, the items in this case being wholly imaginary:
v. Abigail, b. Mar. 1731; d. 9 Sept. 1800; m. at Cambridge, 7 June 1749. John Brown, s. of Thomas and Elizabeth (Smith), b. abt. 1728. d. prev. to 1771. Children: 1. John, b. 23 Nov. 1753; m. 21 Apr. 1778, Mary Jones, dau. of Peter and Mary (Robinson); four children. 2. Abigail, bap. 6 Mar. 1756. 3. Thomas, b. 9 Jan. 1757-8; m. (int. rec. 3 July 1780) Susan Curtis; six children. 4. Sarah, b. 18 Feb. 1760-1; d. young.

The right is reserved to decline any manuscripts that do not conform to the above requirements.

[Specimen of the Register Plan for arranging Genealogies.]

THE WOODS FAMILY OF GROTON, MASS.

1. SAMUEL WOODS, whose parentage and ancestry are unknown, was a member of the train-band at Watertown, Mass., in 1653 (Middlesex Co., Court files, 1653), and later lived in Cambridge, Mass., where he married, 28 Sept. 1659. ALICE RUSHTON, whose parentage and ancestry are also unknown. In 1662 he moved to Groton, Mass., where he was an original proprietor owning an eleven-acre right, and there resided until the destruction of the town in King Philip's War, Mar. 1675-6, when he returned to Watertown. In 1677 he signed the agreement, made at Concord, Mass., to resettle Groton, where he died about Jan. 1717-18, as appears in a court petition (see REGISTER, vol. 51, p. 396 note), and where his wife died 17 Apr. 1712. Both he and his wife were born about 1636, according to their depositions made in 1676 (Butler's History of Groton, p. 84).

Children:

2. i. SAMUEL b. at Cambridge 3 Jan. 1660-1.
   3. ii. THOMAS, b. at Groton 9 Mar. 1663.
   iii. ELIZABETH, b. at Groton 17 Sept. 1665; m. 1 Dec. 1686, THOMAS TARBEILL; d. 24 Jan. 1717.
   v. Mary, b. at Groton 2 Aug. 1670; m. (1) ELEAZER PARKER; m. (2) 3 Jan. 1706-7, as his second wife, JOHN NUTTING, Jr.
   vi. ABIGAIL, b. at Groton 10 Aug. 1672; m. (1) DANIEL PIERCE; m. (2) SAMUEL BARRON.
   vii. HANNAH, b. at Groton 18 Sept. 1674; d. unm. 29 Sept. 1703.
   viii. JOHN, b. at Watertown 4 Mar. 1676-7; d. young.

2. SAMUEL WOODS (Samuel), born at Cambridge, 3 Jan. 1660-1, died at Groton 19 Mar. 1712.


Children:

i. MARY b. abt. 1687; m. 20 Nov. 1711, JOHN Goss of Lancaster.
   5. ii. SAMUEL, b. abt. 1690.
   iii. SARAH, b. abt. 1693; living unm. in 1718.
   iv. SUSANNAH, b. at Groton 1695; m. before 1718, JOHN SOLENDINE.
   v. RACHEL, b. at Groton 1698; m. 12 Dec. 1721, JONATHAN WHITCOMB of Lancaster.
   vi. ALICE, b. at Groton 26 Dec. 1700; m. 30 Apr. 1724, PETER JOSLIN, Jr., of Lancaster; d. 23 Sept. 1784.
vii. Abigail, b. at Groton 12 Sept. 1703; d. there unm. in 1740.

viii. Esther, b. at Groton 13 Nov. 1705.


x. Martha, b. at Groton 15 Apr. 1709; m. 11 Sept. 1729, John Wheelock of Lancaster; d. 5 May 1802.

3. Thomas Woods (Samuel), born at Groton 9 Mar. 1663, died there 28 Aug. 1738. In 1735 he was "bereft of reason" (Middlesex Co. Probate).

He married four times: first Elizabeth ——, who died 21 Apr. 1688; secondly Hannah Whitney, who died before Apr. 1713, daughter of Dea. Joshua and Lydia; thirdly Hannah ——, who was living in 1721; and fourthly at Groton, 30 Apr. 1723, MRS. ABIGAIL (Nutting) Chamberlain, who died before Oct. 1740, widow of Thomas of Groton.

Child by first wife:

i. John, b. 1 May 1688.

Children by second wife:

ii. Abigail, m. 13 Oct. 1713, John Chamberlain, known as "Paugus John."

iii. Esther, b. at Groton 26 July 1697; d. 31 July 1705.


v. Elizabeth, b. at Groton 9 Nov. 1702; m. 2 Nov. 1732, Daniel Farmer of Lunenberg, Mass.

vi. Thomas, b. at Groton 25 Nov. 1705; killed in Lovewell's Fight at Pigwacket (Fryeburg, Me.) 8 May 1725.

8. vii. Amos, b. about 1709.


He married four times: first Eleanor ——; secondly Alice ——, born about 1673-4, died 10 Jan. 1717-18 in her 45th year; thirdly, 3 July 1721, Sarah Brown, born at Sudbury, Mass.; 20 May 1680, died at Groton 3 Mar. 1724-5, daughter of Jabez and Deborah (Haines) of Sudbury and Stow, Mass.; and fourthly 14 Sept. 1725, Mrs. Mary (Blanchard) Derbyshire, who survived him, daughter of John of Dunstable, and widow of John of Groton.

Children, all born at Groton:


ii. Daniel, b. 10 Aug. 1696; killed in Lovewell's Fight at Pigwacket (Fryeburg, Me.) 8 May 1725.


vi. Hannah, b. 16 Mar. 1704; m. 27 Apr. 1725, John Farmer of Billerica, Mass.; d. before 1738.


12. viii. Aaron, b. 20 May 1707.

13. ix. Moses, b. 6 July 1709.

14. x. Reuben, b. 11 Apr. 1711.
The Study of Family History

I am convinced that a genealogical research is a very pleasant pastime and also very instructive. It teaches many lessons which, once learned, will never be forgotten, and yet it is a sad thought that so many people know so little of their family history. It matters not from what part of the old world they came, but come they did, else we today would not be here.

When those people came to America the one desire was to find a haven of rest. They came to make a country where they would have no 'Lordly Potentate' in church or state lording it over them; no standing army to menace their liberties; no despot to riot in the oppression of its subjects.

Nay, nay, so exalted are our privileges as a self-governed people, that the fact of our example and happiness is bidding fair to regenerate other nations, or at least moderate the rigor of despotic governments throughout the world.

We should not forget these facts, our land and forefathers have been the subjects of many heaven descended mercies, and they who love to contemplate the causes of the numerous effects so indicative of our blessings as a nation regard it no less a duty of piety than patriotism to thus preserve their memorial. We well know that at some time in the dim past the people from whom we are descended, no matter from which country they came, heard of the new country, from those who had come and seen it, that it was God's country. They came, they saw, they conquered, and we, the people of today, are enjoying the full benefits of the efforts of our ancestors. This fact should convince any student, or in fact any person, that the research of their family history would be a great benefit to them, and should be pursued to the fullest extent in order to settle the question as to whether their particular
ancestor had any part in rescuing our country from foreign oppression, and if they find that they had, surely they would feel proud to know that people bearing the same name had a hand in the early struggle.

The writer is now engaged in a research of his family, and had always been of the opinion that his ancestors came from Germany, but we now are finding evidence that the family is of French Huguenot extraction, therefore, the love of home and country has increased ten fold since he has learned that he belongs to that honest, hardy race of people, who, rather than surrender their principles, left home, fortune, friends, and came to God's country. And there were no truer and more loyal people ever trod the soil of this country than the French Huguenots. They stood ready to defend their adopted country when the great struggle came, and were there until the last enemy had fled or surrendered.

Therefore, the research of family history is both instructive and useful, and no person should be afraid to peep into the past.

Names may be spelled differently, and in many instances families have lost their identity through this means, and have never taken the time nor the patience to search through the records, nor even make any inquiry regarding their ancestry.

The writer believes that if they will make the effort, they will be fully repaid for the time and the money they expend.

There is a very distinct value resulting from genealogical research outside of the actual information gained. The general value of the latter has been well shown in articles published in various magazines relating to the subject and needs but a word of emphasis here. The special value mentioned above consists of the opportunity offered for gaining self knowledge, which the ancient philosophers strove so hard to obtain and which is very little thought of in the present-day rush for wealth and material advancement. A definite knowledge of one's capabilities and faults affords the best means of increasing the power of the former and decreasing the hindrances of the latter.

It is surprising to know to what extent this knowledge can be obtained from the study of our ancestors. Inquiry concerning them brings to light many characteristics which were unsuspected and others which confirm our theories as to the origin of certain of our tendencies. Conversion and correspondence with near and distant relatives is highly instructive and interesting besides being productive of a fund of knowledge which is highly beneficial. Believing in the power of heredity, there is no better way of ascertaining our heritage than by gathering material for a family tree. In addition to the specific value here mentioned there are many others resulting from the overcoming of difficulties encountered and the familiarity with many books, records, etc., which must be consulted to obtain data not otherwise accessible.

JOHN G. BECHTOLD.
DIE MUTTERSPROCH

"O, Muttersproch, du bist uns lieb"—A. S.

Der Alt Grabmacher

Wie still is doch der Kerchhoff do am Berg,
Wie heilig do wu unsere Tode ruh'n,
Wie viel, O weh, die liegen schon im Sarg!
Wie schnell das End! Wie bal' musz man d'von.

Es ruh'n millionen schon im Mutter-schoosz
Der Erd'; aus Asch un Staub, zu Staub un' Asch,
Das is des Mensche' Schicksal; Ach, wie gross
Der Strom der fließet aus der Welt so rasch.

Em jeder werd 'n Grab, des is die Rule,—
Lass' ihn nur warte, die Zeit bleibt net lang aus;
Hat er im Lewe net so viel wie en Stuhl
Er kri'gt e' mol 'n Bett, un au 'n Haus.

Sel Haus zu baue'—'s nemmt wo'l net just so lang,—
Sie mach'e's net zu grosz un au net zu kle',—
Doch ebber musz es thu', bel'm letzte Gang
Do find m'r 'n He'math fr' sich selbst ganz 'le'.

E'n manches Haus wie sel huter der alt John Gebaut bei uns.—M'r huter jo gemaint es wär Ke' Leicht, wär er net d'bei gewusst; 'n Manu
Voll Lieb un Treu,—ich sag's zu seiner Ehr
Partic'lar war er—grad, senkrecht, un' sechquare
Muszt alles sel', 'n Schreiner hätt's gewisz Net besser mache könne. Nee, un wär
Er dra gewusst fr' 'n Woch mit allem Fleisz.

In seine' Dealings mit de' Leut war er
So grad wie in seinem G'schäft. In Noth 'n freund,
Anstatt 'n Meil, ging gerne zwee. Je Mehr Die Müh, je besser, war er g'suit, hats g'scheint.

Wie bittere Thräne hut er oft geweint!
Un manches Trüb'sal hut ihn hart gedrückt!
Sel' Herz so oft, so tief g'führt, hut g'scheint Als wär es doch mit neuer Kraft erquickt.

E'n andre Seit hut er au' manchmol g'seeh,
Im Tod do sin die Sache oft verstimmt.
Es hot noch Leut m' meent sie thät 'n sich freue!
Kummt her das Schicksal das die ihrigen nimmt.

's hut andre die sin' sehr geneigt mit Trug
In Schrift un Marble zuz'decke jetzt
Die Sünd' un' Schand die immer plain genug
Im Lewe war, doch, leiter, bleibt's verleitet.

Mit allem Elend, allem Trug un 'n Show,
Is Niemand so bekannt wie der wu schon
So lang dabei geweszt, es wär darno'
Ken' Wunner, hätt er bal' genug davon.

Doch jemand fällt das Werck zu als sei
The'l,
In diesem G'schaft werds nimmie' dull,
In dieser Ernd' do schlagts net e'mol fehl,
Der Mutter Erde Schoosz der wird nie voll.

Das Gut un' Böse wie au immer sonst
Daz dus reicht 'm andre eins die Hand, un' so
Muzz au' der John, fehlet manchmal die Gunst,
's net zu hart nehm', 's geht jo net anders do.

Er hut jo manchmal au sei Spaz, wie wohl
Dem Kerchhoff geht m'r g'wisz net zu fr'
Fun,
Doch unerwart kummt selbst der Spaz als' mohl,
Dann lacht m'r mit, M'r könnt ja sonst nichts thun.

Der John wär' schier 'mol fr' 'n Spook g'-pass'd,
So in der Umschuld gibts manchmol Ver-
druss,
The'el sehne Spooks wär's just 'n Schatte g'west,
Spar't doch den Awerгла'we, net die Busz!

E'n Toder sollte 'rausgegrawo sein,
Das Wetter warm, die Nacht schö, hell—do sagt'
Er zu sei'n Sohn, wär diese Zeit net fein?
M'r ruhe heut, no schaffe mer die Nacht.

'S war alles gut bisz grad' am End, da fehlt
E'n Strick: er schickt sei Bu', der bleibt lang aus.
Der John is müd, er loszt sich nieder un' steht
E'n bissel Ruh, der Tod jag'tu' au' net raus.

Wie still is alles an dem Ort, wie weisz
'M John sie Kop sei Hem'; Es war 'n Pad
Nächst an dem Grab, do kummt en Schritt so leisz,
Der John hut längst schon gewart 'uf sei' Comrad.
Schnell steht er 'uf sei volle läng, un schreit;
"Well, kumüst du bal'?" Look out! Do gebs awer Sprung!
E'n fremmer Kerl der Me'nt 's wär net so weit.
Wenn er so schrägs der Kerchhof niver ging.
'S war net so weit 'r ihn; so zwe' drei Schritt.
'n Grish', 'n Sprung, als hätter Flügel an i' Be'!
So Jumps könnt 'n Hersch kaum nemme. 'r he'za niemand mit.
Was bischte? Was hoschte? Seines gleichs gebts gewis net me'.
Der Schrecke hielt ihn hernach so vest.
Er hüt nie g'schnaut um weis Spock
Bei jener Mond-helle Nacht, un lässt.
Nichts aus, lau't au der John lang 'uf un' ab.

Die Traurigkeit kummt wieder nach der Freud,
Er ist nicht mehr! Der treue Freund, seither
Versorger vielen in Todes-kleid!
Sein' Ruhe-stätt verlässt er nun nicht mehr!
Dann schlaf' süßs, 'n zarte Hand bedeck
Auch dich, du hast 's verdient, wie tun
Hast dein Beruf erfüllt, der Herr erweck
Dich einst zum Leben un zur Kräfte neu.

Jan 29, 1906.

Rev. A. P. Horn was born near Lehighton,
Pa., December 26, 1852, the seventh child in a family of fourteen. He began to teach school at the age of seventeen and after having taught four years entered Franklin and Marshall College, where he graduated with the class of 1880. Three years later he graduated from the Seminary. He was licensed by the Lehigh Class of the Reformed Church, ordained at the meeting of Potomac Synod held at Newton, N. C., and later in the same year installed as pastor of the East Rowan charge in North Carolina Classis. After a pastorate there of about a year, he was called to the Summit Hill charge, where he labored for eight years. He then became the pastor of the three congregations constituting the Springfield charge of the Tohickon Classis, Bucks Co., Pa. He died August 7, 1906 and lies buried in the beautiful hillside cemetery near Lehighton, Pa.

Die Sally geht noch Chicago
Lesht woch hot my bruder Benj. g'sat er geht noch Chicago, un wan ich mit wot, kent ich geh, un er d'het my fare bezahle.
Ich hab en second kunsidrt, un weil ich en kousin drin wohne hab, un sie shon so oft mich benadicht sie zu b'suge. so hab ich
gedenkt "Komm mir über der hund, so kommt mir über der schwantz."

My kousin haist Polly Grout, un wohnit ganz om end von der staadt. So hen sie mir g'sacht. Ich war yust about gepleest, you bet ich war.
Ich hab gedenkt "Now was kan ich der Polly nehme, das sei net hen in der staadt."
"Ich glaub ich bock lep-kuche un fas-nacht kuche — der John hot sie als so gern gessa."

Sella dag hab ich ovver hart g'schaft —
Hab die Kuche gebocke zwe lep-kuche un en drei-galle haffa fol fet-kuche; hab em Benj sei weis hem geweshe un gebeigelt; sie roch-armel g'licket, un sei stroh hut weich gemacht.
Er hot absolute em Fritz Weis sie stovepipe hut lehne wolte, for noch Chicago zu geh, avver ich hab ihm ausge-spostt mit sein style. Wie deht es gucke wan er so fine wehr, un ich mit mein labbedeckel hut? No, sir, ich hab ihm net g looset. Er hot endlich versproce er dut sie stroh-hut uf.


Es war so long das ich uf der kers wahr, das ich hab shere net gewist wie mir sich absicht. Die leit hen uns all so abguckt as wan mir trumps wehr, avver mir wahre mighty independent, mir hen uix g'sholle.

Wie mir in die staadt komme sin, wahre so feill leit as won's en leicht wehr, un die menner hen als gegriesche "This way, sir, this way" ovver der Benj. hot g'sagt he hot ken gelt fer in der hoch-zich carriage zu fahre.

Er hot en zimlich decenter man gefrotch wo die Polly Grout wohne that, avver er hot yust gelacht und gesacht "I don't want any krout," un is defun gelotte. Note hot der Benj, en man mit en grosse stern uf dem rock, gefucht. Der war deutsch, un hot wisse wolte, uf weller strose un weller number. Ach, du ewig, des hen mir net ge-
wist. Der Benj. avver hot gemehnt es wehr uf der Halsted strosse. Well, don sin mir in en kehr, wei der deusth man gesacht hot. Er hot uns nie gepusht an ebbes gesacht, un endlich is es g'ange. Avver zimlich glei hen sie g'stopt, un mir sin raus for mir hen gedenkt des is unser station. Der Benj. hot der carpet-sack, un die stivvel un die kuche getrache. Ich hab my banner-box, un des keselle g'hat. Mir sin geloffe un geloffe-Endlich hin dem Benj. sei füss so weh gethu un er hot es nimmie auschalte kenna. Er sacht “Ich bin en granger, en independent farmer, un ich geb nix drum” mit dem zeicht er die faina stivvel aus, un jhut die annere ah. Noth wars besser un mir sin widder en stick gonge. My deckele is ver-lohre gange, un der schmeer-kase wahr dehl rous geshlapt. Mir het es net ausge-fune, avver en kleener buh hot gegrische “Cheese it, old man, cheese it.” Es hot mich gahr greislich gespäte as des verlohre gange is. Mir hen gar oft noh gefrocht un doch endlich sin mir zu du Polly kumma, un wahre so meith un hungerich. Ich hab gedeukt “Des is es erst mohl, un des lest mohl das ich in Chicago geh.”


MRS. H. D. A.

Die Alt Uhr

Die alt uhr heukt dort an der Wand,
Ihr G'sieht is mer ganz gut bekannt,
Sie gnackt noch wie in fruh'ter Zeit,
Un segt zum Mensch, halt dich bereit,
Gnick, gnack,
Gnick, gnack.
Von stun zu stun eilt hie die zeit,
Un draqt uns noch der Ewigkeit.

Deheem in alte Haus im Eck,
Schun meh als sievzig Johr z'rick
Die uhr hot zu de Mensche g'sat,

Die zeit vergeht, bitt Gott um Gnad,
Gnick, gnack,
Gnick, gnack,
Von stun zu stun eilt hie die zeit
Un dast uns noch der Ewigkeit,
Wo sin die Leut von sellem Haus,
Die gange sin dort ei un aus,
Mei Eltre un mei G'schwistre all,
Der todt hot sie geernt schier all,
Gnick, gnack,
Gnick, gnack,
Juscht zwee sin noch do in der zeit,
Die anre in der Ewigkeit.

In selle frühe Kindheits Johr,
Sie kumme em noch immer vor,
Hot mer der uhr ihr Gnack wull g'hort,
Aver net gewiss was sie em lehrt,
Gnick, gnack,
Gnick, gnack,
So hot sie g'sat die gauzezeit,
Uns g'weise noch der Ewigkeit.

In jugend Johr hot mer sie g'bort,
Juscht Freed un Glück hot mer beehrt,
Un net geacht ihr stimm so leis
Mer hot geuehut mer wär ganz wels,
Gnick, gnack,
Gnick, gnack,
Sie hot als g'sat hie geht die zeit.
Her kumt die lange Ewigkeit.

Die Heemet alt is Nimme dort,
Die uhr hav ich genummer fort.
Nau henkt sie im eh anre Haus.
Sie weist die zeit un ruft noch aus,
Gnick, gnack,
Gnick, gnack,
Ken bleives hot mer in der zeit,
Mer muss fort noch der Ewigkeit.

Eh G'schlecht folgt alh em anre noch.
Des is der B'schluss der Allmacht hoch.
Die Heemet die em bleibt is dort,
Vor Gottes Thiron am freude Ort,
Gnick gnack,
Gnick gnack,
Die Heemet is net in der zeit.
Mer find sie in der Ewigkeit.

REV. J. S. STAHR.
Miss Singmaster has one of her characteristic Millerstown stories in the Atlantic Monthly for September. This time it is about the Squire of the town; he is a bachelor of sixty years. The case of non-support that is tried in his office is quite amusing. It is finally settled without engaging in the technicalities of the law.


Aside from Lincoln, no frontiersman has of late figured more in general literature than Boone, of Kentucky fame. The book is a brief and simple account of the noble and courageous pioneer and of the founding of the Blue Grass State.

The material upon which to base a "Life" of Boone seems to remain rather scant; the few simple facts about him are soon related. Consequently, any account of him soon develops into a narrative of the times of Boone wherein Boone himself is occasionally almost forgotten. Happily, however, it is the avowed purpose of this author to give a life of Boone and also an historical study of one of the first, if not the first, territorial growth of the United States. He makes clear Boone's contributions to the development of the nation, and at the same time describes the progress of expansion in all its aspects.

As for Boone, the book can hardly be said to contain anything new, which is due to the fact that many extensive researches have been made of late and published. The uncertainty regarding the place of Boone's birth is not cleared up, and it may never be. The author makes him a native of Schuylkill county, Pa., but he gives no reasons for it. There are many who claim he was born in Berks county, where his birth is recorded in the records of the Friends' Meeting at Oley; but the Boone family is said to have attended this place of worship before and after their removal to Berks county; so the uncertainty remains. Claims have also been made that he was born in Montgomery county. And one must not forget the claim which the Bucks County Historical Society set forth a few years ago that Boone was a native of that county. This controversy reminds one of the seven proverbial cities of the orient that claimed the burial place of Homer.

The book is entertaining reading; and, though some important historical factors have been omitted, gives one a vivid picture of the frontier life on this dark and bloody ground, and at the same time of the making of the nation. The style is vivid and historical. In general the sense of proportion was well used in treating the different topics.

**"Hearts Contending"**

A story with a distinctive flavor is "Hearts Contending" by George Schock (Harper & Brothers, New York). A story which lifts itself out of the common ruck of American novels like a grim, granite pillar in a variegated garden.

The scenes of the novel are laid in Pennsylvania, in a broad pastoral valley occupied chiefly by men and women of German blood. The time is somewhat in the last quarter of the last century. Job Heilig of Heilighthal is the patriarch of the district. His wife Susanna finds for him a biblical prototype in that other Job of Uz, who
also was “perfect and upright, and one that feared God and eschewed evil.” Likewise he had great possessions: “My husband Job owns the land from the Himmelberg to the Blaueburg, far up into the timber land—the mill is his also and the finest of stock and money upon money thereto. Everywhere he is looked to: in the church and out of it all wait for his opinion. There is no one in this country, not in the four counties around it like my man.”

Job Heilig has three sons and a daughter whose lives he attempts to dispose of after the ancient patriarchal fashion. And here is where the tragedy of the story asserts itself. For Heiligthal is not Uz.

Mr. Schock does not appear to tell the story. It unrolls itself like a fatalistic scroll, sorrow following sorrow until the German patriarch, harassed and thwarted, cries aloud to his kinsfolk, who labor with him in much the same fashion as did the earlier patriarch’s “comforters”: “I was prepared for your charges. I thought that you would come to sit in judgment on me. What is your judgment to me now? My crops are wasted, my sons lie dead and dying; and now I feel that I am an old man. My children have brought my troubles on me—if it had been flood or lightning or any evidence of the wrath of God, I could have stood up under it; but through my own children! And to be ashamed of them!”

It will be seen that the form of misery which this second Job endured is of a fashion befitting these more psychological days as is the form of the recompense also.

“Hearts Contending” will never be a “best-seller.” Its slow action, its grey characterizations of a people who dwell in a land that seems very far off; its somewhat archaic cast of thought as of diction will safeguard it from any such position.

But its characterizations, though quaint, are vital. It it moves slowly it grips life as it moves. And so the book ought to make its way with a fit audience which should not be too few.

—Denver, Col., Daily.

Intersting “Reminiscences” in Press

Mr. William Riddle, a native of Lancaster City and County, has written his reminiscences of more than seventy years continuous residence in his bailiwick. This work of three hundred or more pages does not purport to be a history, chronicle or series of biographies, but simply the results of his own personal experience with such idealism as is permitted to the chronicler who seeks to make a faithful portrait instead of mechanical photograph. Long time associated with the educational work of the County, as a pupil, director and teacher, and subsequently engaged in the sale and distribution of school books, Mr. Riddle has been for more than a half century in close touch with everything that has made for and has been related to the department of popular education. He has all the while been a public spirited citizen, mindful of the possibilities of local self government, and often an efficient part thereof. He has been a close observer, a constant reader, and often a reporter of the events and doings of his time.

W. U. Hensel.

PUBLICATIONS RECEIVED


A History of the German Language by C. W. Super.

Fest Schrift 70 jährige Jubel-Feier St., Paulus-Gemeinde, Philadelphia, Pa.
History and Genealogy of the Shimer Families in America.
Switzerland; Its Scenery, History and Literary Associations by Oscar Kuhns.

HISTORICAL NOTES AND NEWS

Presbyterian Historical Society

Pennsylvania-German Society
This society will hold its Twentieth Annual Meeting at the Colonial Hotel, York, Friday, October 14, 1910. The "meeting has been arranged so as to avoid the expense to members remaining over night if they do not care to do so. An attractive program has been prepared. The Annual Banquet will be held at five o'clock in the afternoon."

The Pennsylvania Federation of Historical Societies
The "Acts and Proceedings" of the Fifth Annual Meeting of the federation, held January 6, 1910 has been issued. It is a neatly gotten-up brochure of 51 pages, giving the report of the annual meeting, and quite valuable statistics of the members of the Federation for the year ending January 6, 1910.

History of Snyder County
The "Middleburg Post" said a few weeks ago in answer to a correspondent, "There is no history of Snyder county published and none con-templated. There is plenty of historic lore and annals rich in historic value that should be preserved by publication in book form."

Why should not Brother Wagon-seller take up the matter and supply the needed volume? The county needs a "History" revival.

A Joint Pilgrimage
The Historical Societies of Montgomery and Berks counties, made a joint pilgrimage September 24, 1910, to the site of Washington's Encampment at Fagleyville, Montgomery Co., Pa., September 18th to 26, 1777.
The Itinerary touched the Swamp churches, Wagner's House, the birth-place of the late John F. Hartranft, Fagleyville, the Antes Mill, Henry Antes' grave, Berloet Mennonite Meeting House and Burying-Ground, New Hanover Square,—all teeming with historic data. Addresses were made at various points during the day.

Bucks County Historical Society
The fall meeting of the Bucks County Historical Society will be held at the Red Hill church, near Ottsville, on the line of the Philadelphia and Easton trolley road, on Tuesday, October 4th.
The program outlined for the meeting will comprise papers on "The Home of the Paxsons," by Miss Mary
Paxson Rogers, of Bristol, postponed from the May meeting at Bristol; "The Tincicum Presbyterian Church," by Warren S. Ely, of Doylestown; "St. John's Catholic Church, Haycock," by James H. Fitzgerald, Mechanics Valley; "Edward Marshall in Springfield; the Walk from Red Hill to the Blue Mountains," by Dr. J. J. Cawley, of Springtown, and a paper on a local subject by Dr. George M. Grimm, of Ottsville.

Lancaster County Historical Society
This society held a bi-centennial celebration of the first settlement of the county Thursday, September 8, 1910, at the Mennonite Brick Meeting House near Willow Street on the tract acquired by the first settlers.

The following was the program:

MORNING SESSION 10 o'clock
Organization Frank R. Diffenderfer, Litt. D.
Chairman of Committee of Arrangements
Address of Welcome Hon. Amos H. Mylin, Presiding
Prayer
Hymn—Adeste Fideles, "How Firm a Foundation"
"The Meaning of Lancaster County's 200 Years" H. Frank Eshleman, Esq.
Dedication of Monument and Historic Tablet
Presentation John A. Coyle, LL. D.
Acceptance for the Descendants Hon. John G. Homsher
Acceptance for the Church C. R. Herr, Trustee
Doxology
Benediction

AFTERNOON SESSION, 2 o'clock
Presiding Officer, Hon. John H. Landis
Prayer
Hymn
Address: "Mennonite Influence Upon Mankind" Hon. Samuel W. Penypacker, LL. D.
Late Governor of Pennsylvania
"The Old Home" Dr. John H. Musser
President of the Pennsylvania German Society

EVENING SESSION, 8 o'clock
Presiding Officer W. U. Hensel, LL. D.
Prayer Rev. Dr. H. H. Apple
President of Franklin and Marshall College
"Ethnical Elements of the Pennsylvania Germans" Prof. Oscar Kuhns
Wesleyan University, Middletown, Conn
Doxology Informal Reception

We expect to reprint some of the addresses in later issues of the magazine.

Enoch Brown Monument Association
Twenty-six years ago a number of history-loving and patriotic citizens of Franklin county met and formed an association for the purpose of commemorating the massacre by the Indians of School Teacher Enoch Brown, and his class, which occurred near Conococheague Settlement, now Green castle, in the middle of the eighteenth century. The funds for the work were raised by subscriptions and a handsome monument was erected on the site of the massacre. More than enough money was raised for the work and the Enoch Brown Monument Association found itself trustee of several hundred dollars. The association has been maintained and at its twenty-sixth annual meeting held recently it was reported that the treasury contained the net sum of $1397.82. It is something out of the ordinary that the five men named as directors of the association at its formation still occupy their positions. They are the Rev. Dr. Cyrus Cort, Overlea, Md.; Dr. A. H. Strickler, Waynesboro; D. Watson Rowe, Chambersburg; Colonel W. D. Dixon, St. Thomas, and Capt. R. J. Boyd, Upton.

At the meeting of the association arrangements were made for extending the work further than ordinarily planned and it was voted to give sums of money to the different sections of the county to preserve places of historical interest, provided the citizens of the localities raise by subscription certain amounts designated. In this work the
association has sought and received the assistance of the Kittochtinny Historical Society. Two hundred and fifty dollars has been appropriated to place a monument over the graves of the Renfrew sisters, who were killed by the Indians on the banks of the Little Antietam, near Waynesboro, provided the citizens of Waynesboro raise a like amount. The same offer was made the citizens of Letterkenny township, to mark the site of Fort McCord. Fort McCord was the oldest fort in the valley and for many years a base of supply for pioneers and was used for defense against the redman. An Indian massacre occurred there, also.

The story of the murder of the Renfrew sisters is interesting. The two young women, who were members of one of the valley's pioneer families, hundreds of the name still living in this vicinity, were washing clothes along the Antietam when two Indians appeared, killed them, took their scalps and made off in a westerly direction. Several experienced hunters and woodsmen of the community started in pursuit and came up with the Indians in Bedford county, finding them eating the fruit of the wild cherry tree. The hunters agreed not to shoot until they could see the pits of the cherries drop from the mouths of the Indians. When they got close enough for this they fired and the redmen fell dead. The hunters cut off their scalp locks and took, also, the scalps of the women. They returned to the Renfrew house just as the bodies were about to be buried and the scalps of the women and their murderers were placed in the coffins. The bodies rest in the ancient private burying ground on the Strickler farm, a mile east of Waynesboro.

Mackinet Data Wanted

I am trying to gather data about the Mackinet (also spelled Mackinet, Mackenet, Macknet, etc.) family which settled in Germantown, Pa., in 1724, and would be pleased to correspond with any one in position to supply information.

WALTER M. BENNER.
Telford, Pa.

Relatives of Major Updegraff Wanted

King & King, Washington, D. C., desire to get into communication with the relatives of Major Updegraff, U. S. A., who died on the 19th day of June 1866. He was born in Virginia.

"On account of his service in the United States Army his estate is entitled to longevity pay. We would appreciate it very much if you can give us any information that will enable us to locate any of his family."

Dillers in Ohio

Athens, O., Sept. 13, 1910.

I note in recent numbers of your magazine, considerable space allotted to the Diller family. This reminds me that in my boyhood home in the southern part of Perry county, Ohio, there was a family by that name. The eldest of this family was one John Diller, who is buried in the St. John's Lutheran cemetery. Grandchildren of his still live in the vicinity. Another set of grandchildren live in Kansas.

Very truly,

C. L. MARTZOLFF.
Druckenmiller Inscription

In a secluded spot in a field on the farm of the late Jacob Nuss at Koch's School House, Upper Milford township, Lehigh county, Pa., lie the remains of a Revolutionary soldier and his wife,—Captain Truckenmiller and his wife Catharina. As there are many Druckenmillers settled in Pennsylvania they might be interested in the above.

The inscriptions are as follows:

"Hier ruhet
Sebastian Truckenmiller

Geboren den 1 Aug. 1715.
Gestorben den 1st Feb.
1795 Alt. 79 Jahr, 6 m.
Leichen Text Elmaz 26, 19, 20."

"Hier ruhet
Catharina Truckenmiller, ein geborene Schmuk-bruchern geboren den 1st Jenner, 1719 gestorben d 30 Sept. 1793. Alt 74 jahr 9 m. 7 da.
Lied — Las die todten auferstehen den letzten tage.
'Text 2 Tim. 4-7 and 8."

JAMES J. HAUSER, Macungie, Pa.

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

MEANING OF NAMES

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

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

54. SEAMAN

SEAMAN is an English surname of occupation, denoting a sailor. The German is SEEMANN, Middle English SAEMON, Anglo Saxon, SAEMAN, Dutch ZEEMAN, Icelandic SJOMATIR, Swedish SJOEMAN and Danish SOEMAND. The surname denotes a man whose occupation it is to cooperate in the navigation of a ship at sea; a mariner, a sailor. The surname was applied to officers as well as to common sailors, although it is technically restricted to men below the rank of officer.

55. HEINLY

HEINLY is derived from HEIN-RICH which means ruler of the house HEIN is an abbreviation of HEIN-RICH and HEINLEIN of which HEINLY is a corruption is a term of endearment, meaning "dear little son of HEINRICH." The etymology of the name HEINRICH is as follows: Old High German HAG, Middle High German HAC. This word means primarily an enclosure, and secondarily a home. See Tac. German 16. The derivation of HEINRICH may be traced successively through HAGAN, HAGAR, HANREICH, HEINREICH, HEINRICH.

There is a second possible derivation of HEINLY but very few surnames have been derived in this way. HAIN or HEIN is in German a personification of death, as for example HEINZELMANNCHEN, meaning Kobolds or spirits.

56. SCHNEEBELI

The derivation of SCHNEEBELI is not connected at all with SCHNEE meaning snow. The surname is derived from SCHNABEL meaning the beak of a bird. SCHNEEBELI is probably derived from the diminutive form SCHNAEBELCHEN or the plural form SCHNAEBEL. The final
I in SCHNEEBELI is of course the Latin genitive ending meaning "son of."

The surname is undoubtedly derived in most cases from the name of an inn which had the sign of a beak. In a few cases however it is probably derived from the vulgar use of SCHNABEL to denote the mouth of a person. It thus came to indicate a man who spoke a great deal or whose speech was greatly liked or greatly disliked.

A Query

Where was "Green Gardens" in Lancaster County? M. N. R.

List of French Soldiers

There is said to be somewhere extant a list of 46,000 names of French soldiers who came to America with LaFayette. Who can give information about the list?

Index of Names, Vol. IX of the P.-G.

One of our enthusiastic subscribers, J. C. Bechtold, of Steelton, Pa., has finished an Index to Persons and Family Names mentioned in Vol. IX of our magazine, of which there are approximately 3500.

The list can be secured for publication. We would be pleased to get out a limited edition provided a sufficient number of orders at 25 cents can be secured to make the publication possible. We shall be pleased to hear from our readers on the subject.

Germans in North Carolina

Prof. Charles L. Coon of the City Schools, Wilson, North Carolina, is a great grandson of George Kuhn who, it is believed, was born in Pennsylvania and went to North Carolina after the Revolution. Some of the family say George came from Saxony and went directly to North Carolina. Prof. Coon is collecting original German records for a Historical Society to show the German contribution to North Carolina life. We have the promise that we shall hear from him as his work progresses. Thanks—

Boosting a Home Town

The American Flag Mfg. Co. boosts its home town in this fashion:

"A City of Resources is Easton, Pa., Only one hundred minutes from Broadway;
Built on hills at the Delaware River, Its summers are delightful; in winter no shiver.
On the east end—map of the Commonwealth,
The greatest place on earth and noted for health;
Go there! Stay there! Do it now, we say,
The dearest, the grandest, the best of P-A."

Music in Public Schools Traceable to Germany

When Dr. Lowell Mason returned from his studies in Europe in 1840, there was no stronger desire in his heart than to introduce the study of music into the public schools of his native land, as he found it in all the schools of every grade in Germany. This became one of the most determined purposes of his professional life, and, though he did not live to carry it out in full, the amount of success that crowned his efforts, in spite of prejudice and opposition, as well from the musical as the unmusical, was, in his often-expressed opinion, the great achievement of his life. His first success was only to secure a half-hour recess from study, once a week, in some half a dozen schools in and about Boston, in order "that he might amuse and interest the public by singing to and with them..." It is now almost universally admitted that singing is so important an element in the emotional and moral atmosphere that no wise teacher is willing to do his work without it.

Blodgett—quoted by Penna.-School Journal.
An Old Teacher

E. J. Reinhard, of Nazareth, who has the distinction of having taught more continuous terms of public school than any other teacher in the United States, was a much honored man Thursday at Stone Church when hundreds of his former scholars gathered about him, listened to a brief address and sang with him the songs they used to sing many years ago.

Mr. Reinhard, who is 74 years of age, is at present teaching his 56th term in Upper Nazareth Township. For 24 terms he taught school and served as organist at Stone Church and thus many gathered Thursday to honor him. Among the other places he taught was Shoenersville, 2 years; Fatzinger, 1; Basts, 4; Rittersville, 1; Bushkill, 4; Upper Catasaqua, 2; Wennersville, 4; Kratzers, 12; Upper Nazareth, 2. He was also organist at Rittersville and East Allentown. The old teacher and former scholars gathered in front of the old school house and Mr. Reinhard expressed his gratitude to be there and sing the old songs with them and added that it was 35 years since they practiced them.

—Nazareth Item, Sept. 9, 1910.

Penna.-German Plant Names

An Allentown reader writes as follows: "I know all the plants except ten mentioned in the September number. I know quite a number more that are not given in your list. Twelve years ago I heard many people talk about a plant that they called 'duasendgilda kraut'; they told me a plant would come up every seven years. I often wished I could see a plant or get the proper name for it. I was informed that it was found in old pasture fields or land that had not been cultivated for a long time."

(Who can give us light on the plant referred to by our reader?—Editor.)

A Dauphin county reader says: The article on Pennsylvania German Plant Names in the current issue is especially interesting to me because of my personal acquaintance with the collector of the specimens Frederick Knopf. I worked with him on the farm during harvest time and found him a very eccentric but interesting old German. The name of plants under the heading Penna.-German, would more nearly be correct under the heading, German. I dare say that Mr. Mell would hear very few of the names pronounced as they are spelled.

—Lancaster Intelligencer.

Coming to Their Own

Signs multiply that, in the realm of literary appreciation, the possibilities of fiction and romance in the life of the people improperly styled "Pennsylvania Dutch" are coming to be realized. For generations their lack of self-assertion and possibly an insufficient academic culture have tended to keep in the background their literary and historical importance. Nearly every other notable element in the composite citizenship of our country has had its own spokesmen and writers, who voiced the real sentiment and inner life of their people. For the literary artist who would give true expression to and make faithful portraiture of this life must be of it and must have come out of it. Such work as was done for the Scot by the great Sir Walter; for the English peasantry by George Eliot, and for an upper class in some of the works of Mrs. Humphry Ward; what Hawthorne on the psychological side and Mary Wilkins and a host of others on the more realistic side have done for New England; Irving for New York; Cable for Louisiana; Bret Harte for the early Californian; "Charles Egbert Craddock" for the mountain country from which she hails; James Lane Allen for Kentucky; Thomas Nelson Page for Virginia; Bayard Taylor for Chester county, and a hundred great or minor artists for this or that sect or section, none has yet adequately done for the Pennsylvania German.
Pennsylvania in the Lead Educationally

"Evidently the Pension Foundation does not know that Pennsylvania led the world, led Massachusetts even, in the great public school awakening of the thirties; that even before Horace Mann gave Massachusetts its great public school leadership, Governor Wolf of Pennsylvania wrote the greatest of educational messages and that Thaddeus Stevens at Harrisburg made a greater speech for the public schools than ever was made, even by Horace Mann. This Pension Foundation seems not to know that Pennsylvania's poorest paid country school teachers get much better salaries than thousands of teachers in New England; that the scholarship standards and professional training in several of the State Normal Schools of Pennsylvania are fully equal to the best in Massachusetts, and that in the poorest they are higher than any one of eight Normal schools in New England; that Normal school principals in Pennsylvania get sixty per cent higher salaries than in Massachusetts; that the state of Pennsylvania gives more money to her public schools than all of the New England states combined; that politics has played no part in state school administrations for sixteen years."

(The above, by Dr. A. E. Winship, Editor of Journal of Education, Boston, and published in the National Magazine of August, 1910, a Boston publication, is noteworthy. The next time you are tempted to disown your "dutch" ancestry because people forsooth point a finger of scorn at the "dumb dutch" read Dr. Winship's words again and proudly lift your head.)

A Herrnhut Wedding

There is most assuredly no suggestion of worldliness in a wedding ceremony in the Herrnhut church, but no end of suggestions of other-worldliness. The guests came in and took their places just as at any other church service. There were no decorations of any kind, except a rug for the couple to kneel on, an embroidered cloth thrown over the desk, and the two chairs on which the bride and groom sat were twined with green. There was no bridal procession,—the bride and groom walked in quietly and took their seats on two chairs immediately in front of the minister's desk. The bridesmaids had previously to this come in and taken seats as in a church service. There was no wedding music, but to the sound of a very solemn prelude the minister walked in and took his place behind the desk. The minister (remaining seated) opened the service by starting the hymn "Jesu, geh' voran." We have alas, often heard a wedding jokingly referred to as a funeral occasion, and have heard all manner of witticisms about the hardships of the married life, but this is the first time we have heard and seen a wedding ceremony handled with the solemnity and almost lugubriousness of a funeral service. Doubtless the young couple were so engrossed in each other, or so accustomed to this sort of thing, that they were able to begin their married life joyfully in spite of the implied doleful suggestions. Then followed a ten minute address by the pastor, delivered while seated, another hymn, and then an exceedingly brief form of actually uniting the young people in marriage,—without the ring ceremony,—a prayer, the benediction and another hymn. While the organ played another solemn voluntary, the couple quietly walked out of the church unattended. In some respects the funeral service of the day before seemed more joyful, because the joy of the departed brother in going home to his Lord was strongly emphasized. This wedding was certainly a solemn occasion. There can be no doubt about that. We are informed, that the wedding dinner lasted from one to seven o'clock, when some additional addresses may have been delivered.—The Moravian.
Restoring a Worn-Out Farm

A number of years ago a young Pennsylvania Dutchman bought a three hundred acre farm in one of the southern counties of Indiana. This farm had been run down until by the old methods employed it was not possible to make a living on it, and the owner had been compelled to sell because of sheer poverty.

The father of the young man who bought the farm had become rich on a farm most of which had been dug out of the hillside. He began gradually to improve the conditions of the soil by plowing a little deeper every time. He started a three-years' rotation of crops, plowing under the stubble on the corn land to add humus. He sowed clover every year on new ground.

The Indiana farmer sold his belongings at auction. When he left the place he had less than a dozen animals all told. The Pennsylvania man went in debt for a half-dozen cows, fifty head of sheep, and a dozen brood sows. In three years he had increased this number threefold or fourfold. He made arrangements with the livery stables in the country towns four miles distant to keep the manure hauled away from their back door, and for five years all his spare time both winter and summer was devoted to this task.

The manure spreader was not known at that time, but he continued to pile the manure upon his acres by the forkfuls, until his neighbors began to make fun of him. Some of them declared that he would destroy his farm by making it "manure sick;" but the Pennsylvania man smiled and kept his wagon going to the livery stables and back to the farm with its heavy load. He was among the first farmers in the state to buy a manure spreader when they came in style.

An old apple orchard on the place at one time consisted of two hundred trees in good condition, but the Pennsylvania man found less than one hundred alive, and many of these were so choked with sprouts and injured by insects that they bore nothing. He cut down all the dead trees and patiently pruned the live ones, scraping away the dead bark, whitewashing the trunks. Spraying was too new for him then. Within five years he had seventy-five healthy trees which produced big crops every other year with fair yields between.

At first he hired two men to help him and he kept them busy winter and summer. Later he hired another and yet another and still there seemed to be more work to do than ever before.

He plowed out the idle fence rows, cleared up the wood lot, removing every dead tree. He opened up the water ditches and put wire fences in place of the old rail harbors for insects.

The young farmer closely followed the effect that within six years after he had bought his worn-out old farm he had completely restored its fertility and transformed it into a thrifty, clean, well-managed, profitable farm.

His corn yield had been brought up from fifteen bushels to eighty bushels per acre. He raised two hundred bushels of potatoes per acre! His wheat ran from twenty to thirty-five bushels, and his oats crops were the largest in the township. He sold little grain, excepting wheat. All the rest was fed to cattle, hogs, sheep and poultry, and not a pound of fertility was allowed to escape.

Today the farm is worth several times the sum he paid for it, and it is growing in productiveness and value every year.

The Pennsylvania-German

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

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

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

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The “P-G” Program for 1911

The Pennsylvania-German, the only "popular" monthly magazine devoted to the people whose name it bears, announces the following attractive features for the year 1911:

The Germans in the Southland and beyond the Alleghanies
Prominent writers will discuss typical phases of the lives and activities of the early Germans and their descendants in the South Atlantic and in the North Central states.

The Family Historian
This department will be made a Roundtable, Forum or Open Parliament for all who are interested in the study of the history of German families. Contributions respecting early German immigrants and their descendants falling under any of the following heads will be accepted for publication:

1. Compact records of first three generations in America—giving birth, marriage, children, death, place of residence, activities, etc. etc.
2. Brief sketches of prominent descendants.
3. Original documents illustrative of past conditions.
4. Noteworthy events in migration, settlement, early life, frontier experiences, etc.
5. Pictures with description of buildings, heirlooms, old machinery, household utensils and furniture, old persons, (alone, in groups or by families.)
6. Family traits and characteristics, etc. etc.

The Dialect Department
This department will be edited by Prof. E. M. Fogel, of the University of Pennsylvania. He will treat the dialect scientifically from a literary and historic standpoint. A phonetic notation will be used. Original contributions in the dialect, folk poetry, folk rhymes, etc., will be given. Rev. A. C. Wuchter will contribute a series of sketches of home life in rhyme.

Genealogical Data
Important, original data of prime value to students of genealogy will be published. Especially noteworthy will be the transcript of the oldest tombstone inscriptions in all the cemeteries of Berks county. Copied more than thirty years ago by Louis Richards, Esq., of Reading, these preserve many records which would otherwise have been irrecoverably lost. This will be a unique and very valuable feature.

The Forum, Reviews, Notes and Queries
These popular departments will be continued and made more interesting and valuable than before.

General Articles
Among the articles of a general nature may be mentioned the following:

A Study of a Rural Community, by Charles William Super, Ph. D., LL. D., ex-President of the Ohio University, Professor, Translator and Author.
The Adoption of the Public School System of Pennsylvania, by the Hon. C. Heydrick, Franklin, Pa.
Hans Herman; a Pennsylvania-German, (Fiction) by Austin Bierbower, the noted lawyer and author of Chicago.
Reminiscences by the late L. A. Wollenwebber, recounting his experiences in eastern Pennsylvania, seventy years ago—vivid, charming, (translated from the German).
Easton from a Trolley Window.
Pen Pictures of Life in Eastern Pennsylvania by Daniel Miller, Reading, Pa., based on fifty years' experience as editor and publisher.
Canal Lore by Edwin Charles, Middleburg, Pa.
Dr. I. H. Betz, York, Pa., will continue his valuable and interesting sketches. Other equally interesting and valuable articles are in preparation.
The "E" Report to 1980

[Text continues with paragraphs discussing various topics]
Business Chat

Our "Announcement for 1911" is ready. It contains a subscription blank on a private mailing card, and a four-page leaflet giving a few words about "The People and Their Magazine"; "What Others Say" and "The P-G Program for 1911" (see page 640). We hope many will follow the example of an Ohio subscriber who asked for "50 circulars" to be enclosed in correspondence, etc.

Replies to our circular letter are coming in freely and are very encouraging. Many hearty thanks for the cheering words; we regret that we can not reply to each letter.

The "3000" Pledge is growing but has not reached the mark yet. Let us all get to work—coats off, sleeves rolled up, shoulders to the wheel. Send today for a supply of our announcements—or, if you prefer, send us a list of names and addresses of friends who might take an interest in the P-G. If you can add a word of testimonial so much the better.

Canvassers Wanted. Become a canvasser yourself. Put a copy of "The Pennsylvania-German" in the pocket of a Pennsylvania-German (yourself) and go "gunning" for Pennsylvania-Germans. Personality will do much more than formal printed circulars. Try. If you know any good canvassers get them interested in the P-G. Send us their names and addresses. We want to put five hustlers in the field to work on commission, salary or both and will give the right parties strong inducements.

The P-G Program for 1911. Do not fail to examine the "Bill of Fare for 1911." Look it over carefully and you will say "the best yet." We might say more but you may not enjoy kitchen odors. Better come to a well laden table without having the taste sated with all kinds of smells. Suggestions and questions are always in order, always welcome and never bother us. We like to feel the pulse.

Price of Magazine $2.00. As previously announced the price of the magazine has been advanced to $2.00. Not a word of protest has been received against the rise. We have, on the contrary, been very agreeably surprised at the large number who have directly indicated their choice of paying $2.00 rather than take advantage of the proffered lower rates.

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Casper Schwenkfeld

ASPER Schwenkfeld, the oldest child in a family of four, was born of Catholic parents at Ossig near Liegnitz in Silesia, Germany, in 1490 (1489?) and died at Ulm, December 16, 1561. The family which was of the nobility and could trace the story of its fathers several hundred years, ended about 200 years after his birth.

Taught by priests who bribed him with sugared cakes, he, as a Catholic, early learned to repeat his lessons of Romish praise and prayer; he later studied in Liegnitz, and at Cologne and other universities.

Having prepared himself for his station, though his general culture may perhaps have been somewhat limited, he, while yet a young man, entered upon the life of a courtier and as such served at several courts;—first, at the court of Duke Carl of Muensterberg, a grandson of King Podiebrad of Bohemia where the views of Huss were upheld and probably impressed on his receptive heart; later, at the court of Duke Friedrich II of Liegnitz as Hofrat or aulie councilor.

During his courtier life which lasted quite a number of years, Schwenkfeld probably did not take a deep interest in the Bible, but God having touched his heart, he withdrew from court-life to become later at his request the canon of the church of St. John at Liegnitz where he preached and taught. Here he became an intense student of the Bible, theology, the Church Fathers, and the Greek language. When the advance wave of the Lutheran upheaval struck Silesia, Schwenkfeld rejoiced; when Friedrich II embraced the Reformation, Schwenkfeld heartily encouraged him and threw his whole life into the movement, thus greatly aiding in the spread of the new light in Silesia for which he received the good wishes of Luther.

The want of harmony between the theories of Luther and Schwenkfeld, recognizable in the two letters written by the latter in 1524, became an open and endless discord between the parties themselves a year later. Schwenkfeld saw that he could not agree with Luther in reference to the nature of Christ's presence in the Lord's Supper. Having talked and prayed the matter over with his friends, he after further earnest thought and prayer went with letters of introduction to Bugenhagen and Justus Jonas to Wittenberg to lay his views before Luther, both orally and by books and manuscripts. A talk lasting several days, followed, after which Schwenkfeld went home in good spirits to receive later a fiery letter from Luther in which among other things the charge was made that either the writer (Luther) or Schwenkfeld must be the bond-servant of the devil. The storm of persecution which thus began to show itself was destined under God's providence to blow about the heads of Schwenkfeld and his followers for more than 200 years and though on Penn's soil, a refuge was found in 1734, its after-effects may be seen and felt to this day. The system of doctrine which Schwenkfeld had formulated at this time and which proved beyond doubt that he was a fearless, conscientious and profound thinker even then, was developed unaltered with the passing years and maintained unflinchingly in minutest detail to the hour of death.

Silesia at this time was budding into new life and a rich soil into which the seeds of the Reformation might drop lay ready. Schwenkfeld, having been repulsed by Luther, maintained his position by speech and pen, both in public and private with the aid of his bosom friend, Craultwald. He thus
won many adherents to his views and there was a very promising prospect that Silesia beginning at Liegnitz would embrace the "Reformation by the Middle Way" as the movement under Schwenkfeld was termed. Friedrich II and nearly all the ministers of Liegnitz having embraced the doctrine, the University of Liegnitz was projected, partly organized, and put in operation, soon to be smothered by adverse influences beyond the control of its friends. Opposing forces were at work at the same time, however. The publication of one of Schwenkfeld’s tracts by Oecolampadius helped to increase the wrath and zeal of Luther and the Lutheran ministers against Schwenkfeld. The issue of Schwenkfeld’s defense of his views about the Lord’s Supper without his own will or knowledge by Zwingli in Zurich in 1528 led the Bishop of Vienna to oppose Schwenkfeld in writing which in turn led King Ferdinand to serve notice on Friedrich II of Liegnitz that he should punish the new teacher. Schwenkfeld upon this left home, voluntarily however and not as an exile by the will of the duke, to live away from home and its comforts, from friends and kindred, all the days of his life. The letter of pardon which brought with it a chance to return to his home which was offered by the King, was not accepted since it would have implied that he should reconcile himself to the church, its offices, regulations, and sacraments, to teach only what the church taught, and to publish nothing without the knowledge and acceptance of the King.

Schwenkfeld lived thereafter in Strassburg, Nurnberg, Augsburg, Ulm and other important centers, besides visiting friends and staying temporarily in many of the free and imperial cities of South Germany, persecution following him wherever he went. From Strassburg he was exiled 1533, from Augsburg compelled to withdraw 1535, at Tuebingen after a colloquy peace and cessation from persecution was promised though not publicly promulgated 1535, at Ulm inquisition machinery was set in motion against him, happily set at rest however by the war of Sinalcal. In 1538 he wrote that he was nowhere secure and that he could not move about without considerable danger. Decrees were issued against him, his books were confiscated, and burned, his printers were forbidden to print, his booksellers forbidden to sell his books. He was denounced in pulpit by priest and pastor, in church conference by almost every important gathering. Those who aided and comforted him placed themselves in jeopardy and at times suffered. Charges were brought by those even who by their own confession had scarcely seen his books or read his writings; calumnies were rehashed and revamped, nor could an honest searcher after the truth investigate for himself because the literature was suppressed. The church leaders (from whom the persecution mainly emanated) seemed to vie with each other in reproaching, reviling, defaming, calumniating, condemning and execrating. He was called:—Ketzer, Wiederteuffer, Secter, Rottengeist, Reinengeist, Winkel-kriecher, Schleich-er, Meunchling, Stenckfeld, Erzketzer, Schaermer, Schelmen, Verfuehrer, Narren, Grillen-meister, unsinniger toller Teufel, Donatisten, Valentinianer, Eutychianer.

And yet in spite of it all and persecution at times on account of it all, he could not be silenced, he could not be tempted to deny his Christ by doing an unchristian act, or by betraying what he believed Christ had taught him by his spirit, the common people could not be incited against him. many princes and nobles defended him and had it not been for strenuous state measures, large sections of Silesia would in all probability have adopted the Reformation by the Middle Way. He himself labored assiduously in the defense of his views. He preached, wrote, dictated to his friends, pub-
lished books and indirectly through his adherents spread his doctrines, trusted messengers carrying messages back and forth. When the printing presses were closed against him, loving and willing hands multiplied manuscript copies; when misrepresentations were made, he sent books, tracts and letters, and sought opportunity to explain and defend himself. When his "Feier-Abend" drew near and the shades of night began to fall, Schwenkfeld's soul was calm, peaceful and at rest. No undercurrent or eddy of ill-will, hatred, or revenge to others disturbed the surface and the grace of heaven was reflected from his entire being. As all through his life, he exemplified his motto: "Nil triste, Christo recepto." He spent his last days as he had spent a long and busy life, in his Father's business, praying, reading, talking about his Savior. Fully assured that his name was written in the Lamb's Book of Life, he committed himself into the hands of Him whom he had served so many years and thus fell asleep to awake in the land where there shall be no more death, neither sorrow, nor crying.

NOTE BY THE EDITOR

Should we be called upon to give a reason why we devote so much space in this issue to Schwenkfeld we would refer the inquirer to the following words by Rev. Dr. C. D. Hartranft, editor of the Corpus Schwenkfeldianorum,

"In Schwenkfeld we find the source of many characteristics of modern Protestantism: the function of the laity, the right of representation, the freedom of conscience, the separation of church and state, the ecclesia in ecclesia, and many another principle that is now potent in all branches of Christendom, had their strongest champion in him in the day when those were heretical principles and when their assertion was at the peril of life; there is scarcely a religious school whether evangelical, pietistic or liberal, that has not drawn some formative impulse from him through a hitherto unobserved absorption."

The appearance in the "Schwenkfeldian" of the articles on the Jesuits by Prof. Gerhard, and The Hosensack Academy by Prof. Brecht, read at the Gedächtniss Tag exercises September 24, 1910, which we reproduce, was the immediate occasion for printing these papers at this time. We have added sketches on Schwenkfeld, Christopher Schuitz and George Kriebel to throw additional light on a phase of Pennsylvania life, not as widely and fully known as some others. We regret that lack of space prevents our dwelling on other aspects of Schwenkfeld history past and present.
The Jesuits among the Schwenkfelders

By Prof. Elmer Schultz Gerhard, Trenton, N. J.

J

UST as the history of the American Revolution is the story of American life that never grows old, so the account of the Jesuit persecution of the Schwenkfelders is the one story of Schwenkfelder history that should never seem old to our people.

It is an old, old story, but ever new. There is danger, however, that there are those of us to whom it may be only too new. The long vista of years since the perpetration of these outrages, the exigencies of a hurried life wherein all things become antiquated in a decade, and the seemingly inaccessibility of the subject matter hide from view the valued treasures of a historical past.

This story is being retold for the one hundred and seventy-sixth time; we have nothing new to add today. But it is well to stop on some memorial occasion like this to consider the heritage that is ours; that we, too, may take from our honored forefathers increased devotion to the cause for which they gave the last full measure of devotion. It is well betimes to stop and even listen to the

"choir invisible
Of these, immortal dead who live again
In minds made better by their presence."

The persecutions that were visited upon our forefathers by the Jesuits simply indicate the spirit of the age—des Zeitgeistes. It was an age of intolerance. The intolerant spirit was rife. It tried men's souls because it made them decide whether they were willing to die for the principles of faith and religion like Stephen of old. Great are the tales

"Of faith fire-winged by martyrdom."

It was this intolerant spirit that drove thousands from their native land to seek new homes on a foreign shore, in order to obtain political and religious liberty. And not the least significant among them, we hope, were those of the good ship St. Andrew that sailed into port at Philadelphia, September 22, 1734.

Our people were subjected to the basest persecutions for upwards of two hundred years. These two hundred years arrange themselves into several groups of activity. The one concerning us in the immediate present is the one of the Jesuit Mission.

Whence this Jesuit Mission? Who sent it? Why was it sent? One of the causes, if not the chief cause, of the coming of the Jesuit Missionaries was the inability of the Lutherans to win the Schwenkfelders over to the Lutheran church. They had been trying this for over one hundred years. Beginning with the close of the seventeenth century, the spirit of intolerance and persecution relaxed a little, and the Lutherans made a desperate effort to win them over by presenting this time the most alluring and attractive side of the controversy. And they did secure large numbers of the younger generation. Through the respite from deeds of violence our people became somewhat indolent and indifferent, and the young people felt decidedly secure. Urged on by the lusts of the flesh and turmoil of the world Religion was so represented by the Church, whether Protestant or Catholic, that one might reach Heaven by a single bound. Such a broad way and wide gate could not help being pleasing to the lusts of the flesh. With their communion services the other denominations always gave full liberty to live an easy life and yet be secure of heaven. For it is a positive fact that the Lutheran ministers of the time held that the partaking of communion was sufficient to secure the blessings and dispensations of heaven regardless of the life led in the flesh.

For this reason the Lutheran ministers received many Schwenkfelders into their church. From this time on our people gradually diminished so that by the year 1718 there were only hundreds where they used to be numbered by the thousands. With the arrival of new ministers and the arising of new lordships it was decided to bring about the utter ruin of the Schwenkfelders. The Lutheran ministers aroused the Government in their favor and pointed out to the officials that if they were supported the conversion of the Schwenkfelders would be an easy matter; and all the while they were clamoring for some decree from the royal government that would permit them to force the Schwenkfelders into their church. The Emperor concluded that if these people could be won over as easily as the Lutheran ministers predicted he would force them to embrace the Catholic faith by sending missionaries among them.

And though the Schwenkfelders were up to this time greatly reduced in numbers, their conversion to the Catholic faith was after all considered of sufficient importance to enlist the attention of the Court. Nor was it difficult to persuade the Emperor,
Charles the Sixth, that the Schwenkfelders were not protected by the Treaty of Westphalia, of 1648, which treaty on the other hand really regarded them as outlaws. So they were beyond the pale of the law, civil and religious; and were once more at the mercy of the persecutor's hand. For over two hundred years this handful of churchless, homeless, dauntless, but not Godless people was the prey of the hellhounds of the Reformation, and the barking and the howling have not ceased even unto this day.

The government at Liegnitz was directed by the Imperial Court to send in an official report of these people and an account of their faith. Some of the leaders of the sect were summoned to appear before the authorities at Liegnitz on May 19, 1718, at which time and place the Schwenkfelders were given the first hearing before the Government. The authorities were so lenient with them and they were questioned and listened to so courteously that these men shed tears of joy on their way back and thanked God that such mercy had been shown them. They little suspected the trials and sufferings that awaited them. A written declaration of their faith was also demanded, this was submitted on May 25, of the same year. This declaration was subscribed to by the following persons:

Balthasar Dietrich,
Christopher Selpt and his brother,
David Seibt,
Georg Jäckel,
Georg Anders,
Georg Weisz,
Balthasar Hoffman and his brother, Christophr Hoffman. These two men were also members of the deputation sent to Vienna in 1721.

Hans Jäckel.

A second hearing was given them at Jauer on October 24, on which occasion Georg Hauptman had to deliver two declarations of his faith, both of which are still extant.

It is without foundation when it is alleged in the second volume of the "Life of Public Services of Frederick II," printed at Tübingen, that the disturbances of Daniel Schneider at Goldberg had given occasion to this judicial hearing. With the disturbances at this place, which the Lutheran ministers started among themselves, the Schwenkfelders had nothing at all to do. Schneider was the Lutheran minister at Goldberg and tried to win the Schwenkfelders by treating them kindly; and because of this kind disposition toward them he incurred the contempt and displeasure of his fellow Lutheran ministers, was thrown into prison in the town hall in Breslau in April 1704, and lost his position.

By the royal decree of September 16, 1719, two Catholic priests were appointed as missionaries to the Schwenkfelders. They were Johann Milahn, who was sent into the principality of Liegnitz and Carolus Regent, who was sent to that of Jauer. These were the agents of the Imperial Government to whom it entrusted one of two things—convert the Schwenkfelders to Catholicism, or blot them out of existence. The misleading and falsifying books that were issued about the Schwenkfelders at this time, the conduct of Schneider, of Neander and others were among the indirect causes that brought on the Mission. If however the direct cause can and is to be placed it must be placed upon Samuel Neander, the Lutheran minister at Harpersdorf. Failing in his efforts to convert the Schwenkfelders to the Lutheran faith, he appealed to the magistracy for aid. Affairs turned out vastly different from what he had expected. Neander was a hot-headed fiery sort of man who could hardly control himself in his passion. He was warned at the time of his ordination with what sort of people he had to deal. But that made no difference to him. For soon after assuming the functions of his new position he announced that he had vowed not to bury any of the Schwenkfelders as they had been buried formerly. He put his threat into practice. A funeral was no longer met by the choirboys. There was no tolling of bells. People had to wait a long time at the church while those in the minister's house hung around in the windows and mocked those who attended the funeral. Finally Neander would appear with his choirboys singing "Ach wie elend ist unsere Zeit" out of derision. By and by he forbade the Schwenkfelders to bury their dead in the churchyard. Fearing the bodies of their dead might be desecrated elsewhere they buried them on the "Viehweg" by night and drove cattle over the spot of the newly made graves so that all traces might be obliterated.

These two missionaries had intended to enter upon their "apostolic" duties on the 6th of December but the matter was delayed until the 20th. And when they did come they spread consternation among our people. Their reception into the quiet village of Harpersdorf was rather ominous. No bells were rung to bid them welcome; not even the doleful sound of funeral tolling was heard. They had great trouble in finding lodging, even the villagers refused them shelter. Finally, the fearless Milahn made short work of it and lodged with the Mayor. And Regent went to the house of a minister in Zobten. They were undaunted. They practiced the craftiness, cunningness, the artful deception, and disguised meanness characteristic of the clan. Investigations began anew; hearings were held, the first one was held on December 28 at the house of George
Hauptmann in Lauterseifen; six other Schwenkfelders were also present. They confiscated his library and removed it to Liegnitz.

They began in a mild sort of way by showing kindness and leniency. At first they required only the men to attend church services. They had an idea that these people could be won by expounding to them the doctrines of Catholicism and, in so doing refute those of Schwenkfeld. But the task was far more difficult than they had imagined, for these forefathers of ours were too well grounded in the teachings of the founder who in the course of his thirty years of teaching and preaching had never contradicted himself. They refuted the arguments of the Missionaries with evident ease. It is not simply bare assumption when it is said that neither the Lutherans nor much less the Catholics won over one Schwenkfelder who understood Schwenkfeld's teaching. Becoming irritated because these "heretics" would not yield to their sophistry Milahn and Regent adopted harsher methods by compelling women and children to appear before them for instruction in the Catholic religion. If parents refused to present their children for instruction they were imprisoned; if imprisonment even failed to bring them forth, fines and extortions were resorted to. No marriage was allowed unless the contracting parties promised to bring up their offspring in the Catholic faith. Whoever went to another country to get married was imprisoned on returning; no, not even decent burial, in the church yard. No sorrowing friends were allowed to follow the remains of loved ones even to the Viehweg where hundreds of our people were buried. This brought the burial matter exactly to the point where Neander tried to get it. According to Oberlehrer Schneider there are about two hundred graves of our forefathers on the Viehweg in Harpersdorf; on that in Langenauendorf, only sixty; and on that of Lauterseifen, only four. At this last named place a public highway was run directly over the graves; thus adding insult to injury.

We have retained the word "Viehweg" because we do not believe the English language contains a term that will convey for us at least, the contempt, disgrace and humiliation associated with this word. Such places were really the dumping ground of the village; and here hundreds of our people were buried during the thirty years of the Mission. Time forbids us to go into the detailed incidents of fines and imprisonments, except to say that many a dog in America receives more decent burial than what the people received.

In the meantime the Lutherans pulled harder than ever. A sort of rivalry sprang up between them and the Missionaries as to which one could pervert the most Schwenkfelders. Convert them they could not. The Lutherans had clamored at the gates of the Imperial Government just a little too long. The prey which they tried to catch ever since the days of the Reformation they now saw slipping away from them. So they made one more desperate effort and promised the Schwenkfelders protection from the Catholics, but the Catholics soon put an end to that.

In May 1721 a deputation of three men was sent to Vienna to plead for toleration. It consisted of the brothers Balthasar and Christopher Hoffman and Balthasar Hoffrichter. This deputation remained five years at the Imperial Court at Vienna, and presented to the Emperor partly by writing and partly by getting on their knees before him no less than seventeen memorials. The Emperor always received them graciously and kindly and promised them cessation from violence, and that was all the satisfaction they received. We live, at least, we think we do, in a swift and enlightened age where everything is seemingly swift and enlightened except Justice. If it takes our Federal Government twenty years to bring grasping corporations within the clutches of the law, to say nothing of holding them there, one need not wonder at the slowness and inefficiency of Justice in far off Silesia two hundred years ago. We must of course remember that the authorities and the offenders were all the time blowing into the same horn.

Thousands of dollars were spent to maintain this deputation at the Court; but it availed nothing—and the persecutions went on: our people were finally warned even not to send in any more memorials or petitions; the bishopric of Breslau even demanded that this band of heretics, i.e. the deputation, be removed from Court.

The missionaries exercised guardianship over all orphan children of the Schwenkfelders; this could only add bitterness to the thoughts of the dying. And in order to prevent these people from escaping from the awful position in which they were placed, they were forbidden to sell their property, or to leave the country for any reason whatsoever. Severe penalty was imposed for helping any Schwenkfelder to escape by purchasing his property.

The last petition for mercy was handed in on July 28, 1725, and by September of the same year a decree was published by the Imperial Government that better progress had to be made by the missionaries in converting the Schwenkfelders; that the mission should henceforth exercise all its power to accomplish the object in view with the best effects. No one was advantaged or threatened with punishment to trespass among the Schwenkfelders for fear of seducing and perverting them; likewise no one was permitted to grant them shelter much less an
opportunity to hold meetings. Schwenkfelder books were burned up and confiscated or destroyed. Greater stringency was to be exercised in requiring children to be brought to preaching and catechizing and even adults were held to it. Fines and imprisonment were imposed for failure to do so. No more petitions for mercy were to be handed in; and the missionaries must not be hindered in any form or manner, but shall be given assistance with all force and effect.

The Jesuits tried by all manner of means and deceit to make their side of the work to look as favorable as possible, as if they were winning out and needed only permission to use still more cruel methods. The representatives fled from the Court for fear of treachery. A reward was offered for taking Balthasar Hoffman prisoner.

They used the power granted them with the utmost vigor. They were even assisted by the civil authorities in patrolling the highways in order that none of these doomed and distressed people might escape. To turn Catholic was not to be thought of, to turn Lutheran was no longer allowable; to sell property was impossible for they could give no clear title with it, and the highway was patrolled by the enemy.

Thus escape from the persecutor's hand seemed shut off wherever they turned—yet escape they must and escape they did.

The departure took place about Easter 1726. During March, April, and May about one hundred and seventy families made their way by night from Harpersdorf, Armenruh, and Hockenau to Saxony. Here they settled mainly around Görlitz and Berthelsdorf, and remained here for upwards of eight years under the protection of Count Zinzendorf. By this time the dogged and insatiable Jesuits had prevailed upon the Imperial Government to make arrangements with the elector of Saxony to have the Schwenkfelders returned, presumably with the desire to pervert some more, or to blot them entirely out of existence. This information was imparted to the Schwenkfelders by friends; they were fortunately allowed to remain until the next spring, and by that time they had made arrangements to leave the country.

As much as they were prohibited from selling anything and as the police regulations were meant to prevent emigration they were compelled to leave all their property behind except what they could carry away on their backs or on the wheelbarrows. And the rest is—silence: we cannot even imagine the feelings with which they turned their backs upon their homes with all the traditions and associations that made them dear.

After the Schwenkfelders had fled from Silesia in 1726 the Missionaries became very easy and gentle, because it was after all against the Emperor's will that these faithful subjects should be driven out.

Father Milahn created quite an uproar the following fall, September 28. While entertaining a countess he had the fire kindled so strongly that the house in which he lodged caught fire and went up in flames together with thirty other dwellings and also the beautiful Lutheran church. When Pater Milahn saw what he had done, he was of the opinion, and not without reason, that the many people who came from other villages to help extinguish the fire, might suspect him very badly; so he quickly left together with his guests. A few weeks afterward he came back and lodged with a farmer by the name of Balthasar Bachman. Milahn had previously driven a Schwenkfelder out of the house which burned down.

A chapel was also built on the property of Melchior Meschter, a Schwenkfelder who was driven out. Such money of orphans as was invested in real estate was appropriated by the mission who posed as guardians of orphan children. The money had been loaned out and when the chapel was built the borrowers of the money could redeem the debt by working at this sanctuary. The orphan children received nothing. The personal property of orphans was divided and the affair settled so that no claimant could see what had become of things.

It was also a clever ruse of Pater Regent that two Schwenkfelders had to act as watchmen over him every night, year in and year out, so that no harm might befall him.

Toward the end of 1735 and the first part of 1736 the Mission began anew to be more grasping and thievish especially with the fatherless children. In consequence of this several more families fled to Saxony.

In 1739, August 1, an Imperial Commission arrived and investigated very sharply and minutely every circumstance concerning the mission together with the injuries that resulted from the same: how much fine these people had paid, and why they did not want to become Catholic. A decree was issued saying that the remaining Schwenkfelders should continue in their faith until the Emperor had decided what to do. The Commission tried to comfort our people and also prohibited Neander from preaching: this interdiction gave him a furlough of twenty-eight weeks.

But this small group of our people had to go through another trial, severe and exasperating. At Easter in 1740 the Emperor commanded that this old sore of Schwenkfeldian heresy had to be rooted out and put to an end, and that the Schwenkfelders were to be given one year's time to become Catholics. The heavy care and anxiety caused by this command can only be imagined. The Lutherans became still more desperate and
insistent to have our people unite with them; and with exceedingly fair words and promises offered them still greater protection against the advances of the Catholics. Such admirable proposals were of course accepted by the irresolute and weak in faith. In almost every family two were against three, and three were against two; a man's enemies were those of his own house. There was a missionary in almost every house. Finally most of them went over to the Lutherans. The rest who did not wish to, and could not violate their consciences committed the matter to God's care and awaited the end.

The Emperor Carl died in the autumn of 1740. Silesia was conquered by Prussia and thus came under Catholic power. And strange to say, this new king actually issued a decree in March 1742 that no one should be persecuted or compelled to give up his faith, and all who had fled to other countries should return and be assured of protection and religious freedom. So all schemes and forms of violence of the Cath-olics had to be abolished. But Regent, the old dog, had to follow our people to Saxony, like a bloodhound.

Modern history records some heart-rending incidents and bitter experiences, but it may be difficult to find one that is more despicable, more contemptible, and more humiliating than this affair of the Jesuit Mission among the Schwenkfelders.

Why these people were hounded for two hundred years and were driven over the greater part of the face of Germany and finally to a foreign strand, we cannot forget. Why the most prominent religious denominations of those days took it upon themselves to convert, pervert, seduce and annihilate a people intellectually, morally and spiritually their equal to look unto their own salvation, we cannot understand.

Why they were made to suffer such persecution, humiliation, and disgrace for a free Christianity, we do not know. But do we know what it meant then? Do we know what it means now? Do we appreciate it all as we ought?

Christopher Schultz

CHRISTOPHER Schultz the youngest son of Melchior and Susanna Schultz was born in Nieder Harpersdorf, Silesia, Germany, March 26, 1718 and died near Clayton, Berks Co., Pa., May 9, 1789.

His parents were Schwenkfelders, which means that they belonged to the illustrious band of the confessors of the glory of Christ who for more than two centuries had been persecuted for righteousness' sake at and by the hands of professing followers of Jesus are common Savior.

When Christopher was born, Charles VI, the Roman emperor and King in Germany, etc., was laying his plans to make Catholics of the remaining handful of these people and soon after sent into the neighborhood, two Jesuits as missionaries to carry out his wishes. Until the flight in 1726, his parents and their fellow-believers passed through an experience that we today in our free America can not begin to realize. The Honorable C. Heydrick draws this picture of the period.

"When parents refused to present their children for instruction, (by the Jesuits) they were imprisoned; women were placed in the stocks and compelled to lie in cold rooms, in winter, without so much as straw under them; and when imprisonment failed to bring the people with their children to the missionary services, fines and extortions were added. Marriages were forbidden unless the parents would promise to rear their offspring in the Catholic faith, and when young people went into other countries to be married, they were imprisoned for that on their return. The dead were not allowed Christian burial in the churchyards where their ancestors of the same faith for many generations had slept; friends were forbidden to follow the remains of loved ones to these ignominious resting places. Hundreds of Schwenkfelders were so buried at Harpersdorf, Langenfeld and Lauterseifen during the twenty years that the mission was maintained. The missionaries claimed guardianship of all orphan children of Schwenkfelders, and thus the last hours of the dying were embittered by the thought that their children must be educated in a faith that they themselves abhorred. And to prevent escape from the horrible situation in which they were placed, the people were forbidden to sell their property, or under any pretext to
leave the country, and severe penalties were denounced against any person who should assist a Schwenkfelder by purchasing his property or otherwise."

His parents were well-to-do farmers and loved Harpersdorf as the home of their fathers and grandfathers before them. New farm buildings were erected by them and thus the family—father, mother and three sons—were hoping to enjoy the many innocent pleasures of a rural life when this storm of evil and iniquity broke over their heads.

During this period of trial his parents and others often met at the home of Christopher and discussed their condition. Der kleine Stoffel was allowed to be, with them as he was only a little boy then but thus, though young, he stored away in his memory many of the sayings and prayers of these saints of God. His grandmother too at times told of the great deeds of the fathers and particularly of the Oelsner brothers who came into the neighborhood as little boys and who in later life were used of God as chosen vessels of honor. The impressions of these early days must have been particularly vivid and remained all through life. When he was past 68 he said in 1786:—"I can recall quite distinctly the circumstances, the condition of the country and the afflictions for several years previous to the time of our flight from Silesia in 1726."—that is for several years before he became eight years old.

When the parents saw that they could not remain unless they turned their backs on what their fathers had suffered and died for they called the three sons together and said to them:

"Unless you turn Catholic, you can not remain here; where we shall go we know not. If you turn Catholic you may keep your house and home and the favor and respect of men. For your sake we would much rather enter on a road of misery. If you could resolve to do this, it would give us great pleasure in trust in God and to the glory of his name. He will find a way and place where we may found a home again."

The three boys as one chose to flee rather than to turn Catholic.

Upon this heroic decision of the children, the family decided to forsake home and all for Jesus' sake and prepared to go. Among the hundreds that fled they were the richest, but who would give up the Savior of his soul for dollars and dimes for homes and acres of land?

The preparations for flight were few and simple. They could not sell for none dared to buy; they could not carry away their household goods nor even travel the roads by day for soldiers guarded the highways to prevent their escape. They probably as others had done according to tradition, some dark night, the Saturday after Easter, 1726, went to the barn, fed the cattle for the last time and parting from them in tears, shouldered the bundle of valuables and stole away in untrodden paths—father, mother and three boys—George, Melchior and Christopher—to dwell among strangers in a strange land like Abraham of old. Though all was thus given up for Jesus' sake, Christopher in after life looked back to this experience and said: "We have never been sorry nor could we be sorry even though what we had to give up on our part was not an unimportant item."

His parents first went to Goerlitz where some other Schwenkfelder refugees had located and remained until November 1727 when they moved to Berthelsdorf where the great body of Schwenkfelders had found homes. During the temporary stay at Goerlitz young Christopher was making extracts from a Latin history of the ten persecutions of the early Christians. Even at this tender age he had a remarkable memory and judgment, accompanied by a strong desire to study and to read and write his mother tongue. In Saxony for several years at least he was placed among strangers as a shepherd boy when he spent many days in the woods alone to commune with nature and to learn to love Nature's God. It was probably of these
experiences that he sang in later life when he penned the words:

"In deiner zarten Jugend,
Liesz er dich spurenen seine Tugend,
Sel'n Lieb und Vaters Guete
Legt sich an dein Gemuethe."

His experiences were such that then if ever he could say, as he did say in substance: "It is well with my soul."

He early learned to love the writings of Casper Schwenkfield but found that he must acquire the Latin and Greek to read the Epistolaren intelligently. The very practical question arose, how and when and where can these languages be acquired? His good mother, jealous of the baby in the family though anxious to see him grow in wisdom and favor opposed his going away for his education, saying: "If we send him to school, he will acquire the ways of the world." His father favored his studying and occasionally gave him money to buy school books. Every penny that young Christopher could acquire was likewise invested in books. His time for study he had to earn practically as he had a fixed amount of spinning to do per day. By extra exertion he managed to win spare time—two days each week—and secured leave to go to George Weiss to study Latin. Weiss later rejoiced to call himself the teacher of Christopher Schultz. There was a strong bond of attachment between these that even death and the grave could not break. The Greek and Hebrew languages were acquired by the study of books almost exclusively.

One of the school books used by Schultz is still preserved, the Rechenbuch, containing copies of his work in Arithmetic. From the title page we learn that the work was done in Berthelsdorf in the year 1731 when Christopher was 13 years old. We find there also these words:

"Dies Buchlein ist mir lib
wer mir es stilt der lsht ein Dib
er sey en Herr oder Knecht
so ist er an den Galgen gerecht."
"Lust und Liehe zu einem Ding
macht alle Mueh und Arbeit gering."

He worked out 150 pages and then wrote at the conclusion, "Finem feci cum auxilio Dei libro hoc."

While Christopher was thus being grounded in the languages, and other useful knowledge, in the faith of the fathers, and was learning to earn his daily bread by tending cattle, by spinning and weaving, death entered the household and called the mother away March 30, 1732, at the early age of 47 when Christopher was but 14 years old.

Although there had been rumors and surmisings that trouble was brewing for the Schwenkfelders, the community was thrown into consternation when notice was served one day in the spring of 1733 that in a year's time they would all have to migrate again. After extended investigation it was decided to go to Pennsylvania in the spring of 1734. Death invaded the family circle again (two months before the contemplated migration) and took the father away from the boys, Feb. 15, 1734, leaving them homeless and parentless, but not hopeless nor friendless.

The actual migration of the Schwenkfelders began on Tuesday, April 20, 1734 when the first family left Berthelsdorf for Pirna on the Elbe, the place of embarkation. We must not dwell on the experiences down the Elbe to Altoona, to Amsterdam, to Harlem to Rotterdam and then to sea to bid farewell forever to the Old World. His heart must have leaped with joy as on the seventeenth of September, 1734, he heard the welcome words "Land, land," from the lips of the watcher at the mast and five days later the booming of cannon announcing the arrival of another shipload of immigrants at the port of Philadelphia. On the journey to Pennsylvania he was the diarist of the company and made a full description of the voyage printed in the Erlaenterung. This diary shows a German style and a maturity of thought in many cases not attained by older persons.
One of the first experiences of Christopher in America was to proceed to the court house in Philadelphia and before the proper officers to declare his allegiance to the King of England and his fidelity to the province, which was done on the twenty-third of September. The following day, he joined his fellow immigrants in thanking God for his delivering him from the land of bondage.

Without trying to trace all the steps, we may note the fact that by December 1734, David Seibt could write to his brother in Germany: "We do not yet know if the spinning industry can be introduced and made self-supporting but the Schultzes (referring to the three brothers) intend to make an effort." During 1735 Christopher worked as a journeyman weaver. By November of this year the three brothers had established themselves on a plantation of 150 acres located where Abraham Schultz now lives. The following year 1736, they erected a two-story dwelling house. Their uncle and guardian Casper Kriebel in Towamencin and their uncle George Schultz living three miles south of them gave them advice and financial aid, if such was needed. Here the three brothers toiled together almost ten years, as weavers and implement makers.

The house which the brothers erected was said to have been the first two-story house for many miles around. Melchior Neuman was their carpenter. Because they had no saw-mill they were obliged to saw boards out of logs by hand. They rolled the logs on a frame and thus devised a rude saw-mill of their own, human muscle above and below the log furnishing the motive power. Christopher Krauss joined them and they began to push things. They toiled at the looms as weavers and won fame by their fine linen. They manufactured looms, various household articles, wagonwheels out of three inch planks and traces for the harness out of hemp. They tilled the fields; they carried to market the product of their hands, the crops from the fields which they did not need and the finest grades of linen of which they sold some to the governor of the state at eight shillings per yard.

While the three brothers were thus pursuing their daily toils in breadwinning, it is known that the spiritual side of life was neglected in no way. Religious services were held at their house, George Weiss the teacher and pastor visited them and wrote letters to them and a systematic study of the Bible and of Christian doctrine was kept up. During this time Christopher successfully withstood a vigorous attack on his theology by his cousin. Melchior Schultz who was a sharp reasoner, a vigorous disputer and a firm friend of the writings of Jacob Boehme, an author blacklisted by earnest Schwenkfelders. Spangenberg was also laboring for the conversion of the Schwenkfelders from 1736 to 1739 and Zinzendorf made his memorable attack on them in the winter and spring of 1742. Although only a young man then, letters still preserved show that Christopher was concerned for the welfare of the little flock even then.

Among the many visitors who came and went at this house was Cupid the ubiquitous young god of love and the result was that the three brothers wooed and wedded — Melchior, 1741; George, January, 1744 and Christopher in October, 1744. To show Christopher’s consideration for his future wife it may be noted that three days before the marriage he by the knowledge and consent of his brothers drew up a will in due form bequeathing to her £20 in Pennsylvania currency.

The time soon drew near when it became desirable for the brothers to separate and seek to dwell apart. Accordingly December 27, 1745, George and Christopher transferred their respective shares of over 400 acres of land which the company held, to their brother, Melchior who in turn sold 180 acres of the same to Christopher, January 14, 1746. It was probably about
this time that Christopher moved to this land and established himself on the farm, adjoining the Schwenkfelder Meeting House, near Clayton, Pa., occupied until recently by a descendant of his, Jeremiah K. Schultz. From one of the Heinze letters it is learned that this tract, now such rich farm-land, was in 1742 still covered with forest and that in 1744, 100 apple trees were planted.

Without forgetting or overlooking the means of earning a livelihood the toil on the farm, a duty from which the farmer may never escape, we will note some of the work of Christopher Schultz in other lines. In 1743 he collected and transcribed letters written by George Weiss, his esteemed teacher, friend and adviser. A little later, in 1746, he made a copy of the Hexateuch, a Study of the Epistle to the Hebrews, by his pastor Balzer Hoffman. In 1748 in answer to a calumny about the views concerning marriage held by the Schwenkfelders published by M. Oettinger in an article on Job, a paper on Ehestand was prepared by several friends of whom Christopher Schultz probably was one. 1750 he began the writing of a series of historical notes which was kept up until 1773 and continued later by some one else. These notes are of very considerable value in any study of the period. About the year 1753 a severe and serious sickness befell him, caused by a kidney trouble with which he had to suffer many years in a very weak condition. By the help of God and the use of much expensive medicine and a very careful diet his health was finally restored to the great surprise of himself and everybody else. He was also frequently troubled with headache which at times became quite severe.

In connection with the French and Indian war, he was quite active. He helped to raise and pay the home guards sent out to defend the frontier settlers in the Maxatawny valley. He assisted in preparing several township wagons to do hauling for the provincial troops. He translated into German a sermon by a New England minister which treated of the war. He urged the raising of the £215 collected by the Schwenkfelders for the use of the Friendly Association to bring about peace with the Indians by pacific measures. He attended Indian treaties at Easton and Lancaster. His influence over the people at this time is shown by an amusing episode described as follows by Isaac Schultz:

"Alarm on account of the Indians came at one time with such force across the hills into the lower valleys of Hereford that the residents suddenly began to prepare for flight. They gathered their valuables; the kneading-troughs with dough and flour in them were snatched from the wondering bakers and with the valuables placed on the wagons, the fires were extinguished; the guns were shouldered, and off they started along the Maxatawny road in the direction of Philadelphia. They stopped when they came to the top of a hill to wait for some neighbors. Here they were met by their friend Christopher Schultz when they decided to investigate the cause of the alarm. After looking into the matter they learned that they had followed a false rumor and returned home again.

About the year 1770 he became troubled with very painful and itching eyes, rendering continuous reading or writing impossible—a great affliction to a book-worm such as he.

When the reaction subsequent to the period of the Jesuit oppression set in, the condition of the public religious exercises was at times at such a low ebb that it seemed as if the whole movement in this direction might come to an end. Christopher Schultz became a Moses to this little band to lead them into closer and more active union. One of the earlier works in this direction was the publication of the Neu-Eingerichtetes Gesangbuch of 1762. He did a great deal of the work on it, contributed several hymns and prepared the introduction. To illustrate the temper of his soul we may translate the following words from his introduction.

"It has been the object to gather beautiful instructive and edifying hymns. With respect to the beautiful or what may prop-
-erly be called the beautiful in this connection but few in our day agree nor would we dispute the taste and judgment of any one. With those however who find the beauty of hymns in the high art of poesy, graceful words and ingenious flowery style or sounds pleasing to the ears, one hopes to win but scant credit through this collection. Such will do well to look for these things elsewhere, though no innocent use of these things is disparaged. For ourselves we chose to aim for what is beautiful before God in order that it may meet His favor and glorify Him. With Him a pure simplicity is an ornament of beauty; this does not mean silliness nor ignorance but a oneness of the heart with God, a condition in which the eye of the mind does not concern itself with what is pleasing to the world, the flesh and evil lusts thereof.

In the Fall of 1762 a general Conference was held by the Schwenkfelders to promote the welfare of their people as a religious body in which Christopher took a leading part. A number of private houses was designated at which regular services were to be held thereafter. His was one of them. He was also called upon at the conference to prepare his MS. Catechism for the printer to be published for general use. This was issued in 1763. This same year he was appointed Catechist of the young for the Upper District. The following year we find him taking a leading part in the organization of their school system, advocating the schools, giving and soliciting money and defending the cause of education against unfriendly criticism. About this time also he came to be looked upon as their regular minister and his services in this line were frequently called upon. At memorial day 1764 he took the leading part in the exercises of the day and this was kept up more than 20 years. In a collection of sermon outlines by him these words are found dated March 1764, the funeral of an infant daughter of John Yeakel:—“Dies war mein erste freue Abhandlung bey öffentlichen Leichen-Begaffen,” From this time on as long as health permitted he served as pastor for the Upper District and was often called to the Lower District on a like service.

About this time a vigorous correspondence sprang up between the Schwenkfelders and their religious brethren in Silesia known popularly as the Heintze Correspondence. Hundreds of letters were exchanged, as many as 44 being sent in one package. The communications took a wide scope but even here Christopher took a part and wrote many of the most important letters. This correspondence opened the way in part for the publication of books and the Schwenkfelders embraced the opportunity. During the winter months of 1768-69 Christopher with the aid of friends prepared the Erlaute rung, a vindication of Casper Schwenkfeld and his followers and an exposition of the main lines of doctrine—a book that, while it is not perfect, is a text-book today and in its particular line has not its equal. It may be in place in this connection to call attention to another literary work of Christopher Schultz. About the year 1775, he and several others agreed to meet for a few hours occasionally and take up a careful study of the whole system of Christian theology. As a basis they took Dr. John Jacob Rambach’s Dogmatic Theology and studied the same in the light of their own system of teaching, Christopher taking the lead and writing out the conclusions. The result of this work, continued eight years, was a book of more than 600 pages—a systematic theology, entitled “Compendium das ist kurze Zusammenfassung und Imbegriff der Christlichen Glaubens-Lehren.”

A glimpse at the home life of this saint of God is afforded by these words written by David, one of his four children born between 1749 and 1759: 

“Neither through a light-hearted jesting nor on the contrary through a dry, lordlike, austere life did he at any time weaken the respect due a housefather and husband or lose the love of his children upon whom a stern look by him had more effect than many another parent can force from children by scoldings and rackings. He was at all times friendly and pleasant, quick in arriving at conclusions, never disheartened kindly affectioned and obliging to all with-
out flattery, being neither a sycophant nor a double dealer ('Klein Fuchsschwanzer oder Zweiaechsler.')".

That he in spite of bodily ailments was physically not a namby-pamby flabby weakling is evidenced by his leaving home on horseback in the morning of April 17, 1773 at the age of 55, riding to Reading, leaving there at 2 P. M. and pushing on, accompanied by a few others, until 10:30 P. M. when he stopped at Madero's. The next day he pushed his way to Fort Augusta, the present Sunbury. The third day he went as far as Sam Wall's at the bend in the Susquehanna below the present Williamsport where for the next few days surveys of land were made.

It is but a natural result to have such a man become a useful member of the civil community. Hence one need not be surprised to see Christopher write the wills of his neighbors, to settle up estates as executor or administrator, to serve as guardian, to arbitrate disputes. He could rejoice in the esteem and acquaintance-ship of the leaders in political affairs as well as of many of the leaders in the different churches in eastern Pennsylvania. His son in particular mentions regard felt for him by the officers of the province representing the English crown prior to the Revolution. Even his neighbor Johann Baptiste Ritter the priest of the Roman Catholic church came to him for advice. He enjoyed good neighbors because he was a good neighbor himself but circumstances do not permit us to linger on these things.

A study of Christopher Schultz without making reference to his relation to the Revolutionary War would be manifestly incomplete. This war brought perplexity, distress and many privations to the Schwenkfelders, although they as in other cases fared better than others. They had secured permission to settle in Pennsylvania before the migration in 1734; they had promised fidelity and faithful allegiance at landing; they had always sought to live as dutiful subjects should, mindful of the promises they had made. Parting even from an adopted country gave pain to them, hence they hesitated at times in giving allegiance to the new system of government as it began to unfold itself. Early in July 1774, Christopher attended a meeting of citizens of Berks County at which the following was adopted:

"Resolved—that it is the earnest wish of this convention to see harmony restored between Great Britain and the colonies,... but if the British Administration should attempt to force submission to the late arbitrary acts of the British Parliament, in such a case we hold it our indispensable duty to resist such force and at every hazard to defend the rights and liberties of America."

The actual breaking out of hostilities brought into bold relief the leading factions;—those favoring and those opposing war with the mother country. Besides these two elements there was another class including the Schwenkfelders who from religious motives were opposed to all bearing of arms. These added another serious problem to the perplexities of those in power. The people in general could scarcely reconcile themselves to the feelings of the "non-militants" and were often led to show their disapproval by acts of violence in private life. A Schwenkfelder chronicler of the times says:

"For those citizens of the province who at the breaking out of the war did not take up arms, the prospect was often full of fear and dread. The mad rabble said: 'if we must march to the field of battle, he who will not take up arms must first be treated as an enemy.'"

To illustrate the position of the Schwenkfelders with respect to the bearing of arms, and the conduct of the war in general we may quote the following declaration and agreement drafted in all probability by Christopher Schultz.

(Omitted, see page 660).

A few weeks prior to this March 31, 1777 Christopher Schultz was appointed a Justice of the Peace. Was this a bribe in guise to stop his mouth? It is to be regretted that no positive reliable information has come to the writer's notice respecting the acceptance or non-acceptance of this com-
mission. The case seems to be covered however by these words of his son David:

“The office of justice was offered several times and he was begged to accept. He was told that if he would but give consent the commission would be brought to his door but he always refused to accept.”

Although great hardships had already befallen the Schwenkfielders with many others, their lot was made much more grievous by the general militia act of 1777 passed to restrain the insolence of Tories. This Test Law went into operation on the first of July 1777 and before a month had passed was used to harass the Schwenkfielders. On the basis of the law George Kriebel one of their number was illegally imprisoned at Easton on charges preferred by his neighbors. On the twelfth of August his friend, Christopher Schultz, drafted a strong letter to his old-time friend, Sebastian Levan of Maxatawny who as one of the members of the assembly had helped to pass the law. The next day he went to Philadelphia to appeal to the proper authorities and his appeal was not in vain for his cousin was soon released from the Easton jail. He managed to so direct the thoughts of this people that not one actually took up arms in battle among those who stood true to the professions of the fathers.

To show his fearlessness we will quote a sentence from said letter. He addressed Levan as a member of the assembly and criticised the law saying near the conclusion:

“Even though I should lose my all, I would not for 10 such rich estates as yours take part in such iniquitous proceedings. I am going to Philadelphia tomorrow to see whether restraint of this evil may not be secured there, for thus we can not live.”

To show that his life was needlessly made bitter at times we may relate briefly a few incidents. December 13, 1779 he was appointed assessor of Hereford township by the county commissioners, return to be made at Reading January 10, following. He was then 62 years old troubled with asthma and in comfortable financial circum-
stances, interested in religious work and not disposed to hanker after worldly honors. In order, however, that the public business might not suffer by delay he under strong protest notified the under sheriff that he would begin the work in the hope that some one else might be substituted to finish the work. He started after the holidays, when deep snow fell making the hilly roads of Hereford impassable. He deputized his son, a taxpayer, to complete the work and delivered the return on or about February 20 to Adam Witman, one of the commissioners. When he was informed that the quota had been fixed, he protested against the proceedings, as unconstitutional. For a variety of reasons, probably spurred on by the “Langschwammer Calumnianten” of whom he speaks in a letter “with sinister schemes” as Christopher suggests, matters were made unpleasant for him. The commissioners brought charges against him; that he did not administer the oath in form, that he sent his son to do part of the work; they threatened to withhold the duplicate, to double the taxes of the township, to prosecute him, to impose fines, etc. Christopher secured help and appealed to the Supreme Executive Council in Philadelphia, May 19, who referred him to the Supreme Court shortly to meet in Reading, without entering into the case. He appealed again to President Reed of the Supreme Executive Council for himself and taxpayers, against wrongs of the commissioners towards him and the taxpayers. He was then summoned to appear in Reading June 5 to show cause why fines, etc. should not be imposed. He appeared before the commissioners June 4 for a hearing. The result was loss of wages and a fine, how much I am not able to say. The last item is a letter written by Christopher, dated June 9, in which he vigorously defends himself, saying in conclusion that though he had ample means and grounds for seeking redress and revenge, he had more important duties than to fight
about such things. The case seems to have been an instance of misunderstanding, spitework and attempted humiliation of a noble and esteemed citizen.

With respect to another bitter experience the following may be considered. In the year 1781 after Christopher's head had grown gray, even white in the service of the people and he had given a thousand evidences of his uprightness and unselfish purposes towards them in general and almost to each in particular under all manner of circumstances, he was accused of "Falschheit and Geitz" by Hansz Yeakel of Hosensack, a respected member of the community who was under the greatest obligations to him for particularly weighty services rendered gratis. The matter was talked about in private so long that it finally came to the knowledge of Christopher himself, who at first did not recognize it but finally in pain and sorrow opened his heart to some supposed faithful friends for advice. They were asked to investigate the charge but they, instead of investigating, helped to spread the talk saying that there must probably be reasonable ground for the charge. The matter spread until his close friends almost doubted his veracity. A general conference was held of the conclusions of which no knowledge seems available now, but from general knowledge of the man one feels that vindication and declaration of innocence were alone possible. After-life shows that Christopher held their full confidence again, even in the following year he towered head and shoulders over his fellows as a moral and intellectual Christian giant.

We will for a moment consider the adoption of the church constitution by the Schwenkfelders and the consequent formation of the present organization. It must be remembered that in taking this step these people entered upon a new period. The more direct occasion of this closer union is thus accounted for by a writer.

"Many were indifferent, mutual distrust seemed to fill some hearts and there was so much lukewarmness manifest that utter ruin seemed to stare in the face. There was great neglect in the fulfillment of ordinary Christian duties. The children were remiss in Christian culture, the young people upon and after marriage showed scant attention to the doctrines of the fathers, many seemed to be surcharged with envy and calumny and indifference concerning many serious matters prevailed."

In the movement for organization Christopher Schultz was the leading spirit and well earned the name father in this connection. Others indeed took important parts and should not be forgotten but he preeminently deserves to be recognized for the leading place he filled. At the third constitutional convention held June 1, 1782, after some preliminary discussion, the proposed constitution as drawn up by Reverend Christopher was laid before the meeting under the name;— "Vorschlag nützlicher Stuecke bey einer religioesen Gesellschaft in christliches Bedencken zu nehmen." This was adopted and has since been recognized as the Constitution. George Kriebel said on Memorial day 1789 that Christopher told him that the constitution was given as he first wrote it without changing a word and that he felt a movement in his heart as the same was put into his mind. Thoughts clamor for utterance here but we must repress them.

Of his labors subsequent to the adoption of the Constitution, may be observed that he was chosen a minister under it and acceptably performed the various duties of the office. He revised his catechism and reissued it in 1784; he began by request to preach a series of semi-annual sermons on the sacraments, was called upon to prepare a book of sermons on the gospel lessons for the church year. and, as for many years continued to take an active part in the observance of the Gedaechtniss-Tag. His book of sermons was not prepared on account of other duties and the weakness of old age.
Calling to mind the mortality of his body, Christopher Schultz made a will dated February 12, 1784, replaced, however, by another drawn up October 24, 1788 and probated after his death. From the earlier will we learn that he owned the old homestead of almost 200 acres. 3 tracts each containing over 300 acres in Westmoreland a lot in the town of Northumberland, an out-lot of 5 acres close by, a tract of 349 acres in Buffalo township, Northumberland county and his brother Melchior's plantation of about 200 acres which he had bought for his son Andrew to whom he had also advanced several considerable sums of money. God's love and care can not be determined on the basis of his giving or withholding dollars and dimes, worldly honor and preferment and yet one can hardly avoid thinking of God's word:

"There is no man that hath left house, or brethren, or sisters, or father or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundredfold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions."

It is to be regretted that we can not linger longer on these things, but your patience has been taxed sufficiently and we must seek to bring these fragmentary remarks to a close. February 1787 Christopher was attacked by a stroke which so weakened his memory and thinking powers that he could not continue his classes for the instruction of the young and could not deliver set public addresses. Even at Gedaechtniss-Tag 1787 he for the first time in 25 years took a seat in the audience without delivering his usual sermon. His condition improved, however, a little later so that by December 1787 he could resume some of his work. To quote the words of the Genealogical Record, "Father Schultz died on the 9th of May, 1789; the immediate cause of his death was apoplexy, although he had been indisposed some time previous to the attack. His last words barely audible to the family, were: "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." The Rev. Christopher Hoffman preached the funeral sermon taking for his text the words of St. Paul;—I have fought a good fight, I have finished my course, I have kept the faith. He lies buried in the cemetery located near his home below Clayton, Pa.

Christopher Schultz was a humble Christian, one of those rare saints who can remain little even though the work grows big on their hands. He never spoke of his own views, guidance, feelings, experiences but according to his powers sought to make known his Savior, Jesus Christ. His parents were not prophets but the name Christopher—Christ-bearer—was surely prophetic and they helped to make it such by their life, words and prayers. They exemplified the old words: Train up a child in the way he should go. In the present day it seems as if people said: Let a child like the neglected garden grow up as it chooses. Parents, do you know how utterly impossible it is for children to grow up clean and pure whose life principles are mud and soot. He was a man who in the evening of his life could look back over a busy and eventful past and say that he was not conscious of any act for which he had cause to feel ashamed. He was thoroughly grounded in the Bible and in Schwenkfeld theology and had the power of presenting clearly points and systems of doctrine. He was well versed in Church history, particularly of the Reformation period and had acquired considerable knowledge of Geography and Astronomy.
The Conduct of the Schwenkfelders during the Revolutionary War

T IS the object of this paper to give a partial account of the imprisonment of George Kriebel, mainly by giving extracts from official documents, without dwelling on these to any extent.

When the Schwenkfelders landed in America in 1734, they made this promise of allegiance:

“We having transported ourselves and families into this province of Pennsylvania, a colony subject to the crown of Great Britain, in hopes and expectations of finding a retreat and peaceable settlement therein, do solemnly promise and engage that we will be faithful and bear true allegiance to his present majesty King George the Second and his successors Kings of Great Britain and will be faithful to the proprietor of this province and that we will demean ourselves peaceably to all His said Majesties' Subjects and strictly observe and conform to the laws of England and of this Province to the utmost of our power and the best of our understanding.”

George Kriebel who was less than two years old when this affirmation was made appeared before William Allen, Esq., Chief Justice of the Supreme Court on the Tenth of April, 1755, and took upon himself the duties of citizenship by making his affirmation of allegiance.

The Schwenkfelders followed a farming life, not caring to mingle in the affairs of state and seeking to live as law-abiding citizens. They cheerfully paid their just dues to the state and rendered aid in various ways in the defense of the country against the common enemy. They held aloof from the larger public offices—not that they regarded the holding of public office a wrong or sin but because they preferred freedom as Christopher Schultz wrote. With other religious sects they were opposed to the taking of oaths, to the taking up of arms in war and were thus placed in a very uncomfortable position when the Revolutionary War broke out. How they fared through the war is well expressed in a letter written to Germany by Abraham Schultz in 1783. He says:

“With reference to our people matters assumed a fearful aspect when the war broke out. He who would not take up arms was treated as an enemy of the country. Terrible threats were not wanting, rigorous treatment also often followed and those got through best who did not threaten when they suffered and did not revile again when they were reviled. Without claiming undue praise to ourselves, we may still say that our people got through easier than others that also did not resort to the use of arms; for to the praise of God we must say that he held his protecting had paternal care of his people and in spite of terrible prospects, oppressive want, severe threats and fines of the war it is still true of the most of us as we come together that the word Schwenkfelder is not to be looked down upon but that in spite of persecution and complaint even though it cost hair at times as the saying goes. The friends of the war did not succeed all through the war in forcing any of our people into the war although all males between the ages of 18 and 53 were enrolled in the militia classes and were fined heavily for not taking part.”

What the government thought of the Schwenkfelders during the most trying times of the war is shown by the following letter written to Colonel Wetzel by the Supreme Executive Council in May 1778.

“The Moravians and Schwenkfelders have been very urgent with Assembly to relax the Test and free them from the abjuration act. The claim of the King of Great Britain forbids anything like this being done at present. When that prince shall renounce his claims it will be time enough to reconsider the Test. However as these people are not to be feared either as to numbers or malice it is the wish of the government not to distress them any and to be treated with common respect and to let them live alone without special occasion to take the oath at all. The disabilities ensuing upon their own neglect are heavy and will without further pressing which may be termed rigor by people in general and persecution by themselves, op-
erate, strongly against them. On these grounds we wish it understood that Council and Assembly desires to avoid any noises from the people above mentioned and to have them dealt with as others in regard to the delinquency in the Militia."

In illustration of the position taken by the Schwenkfelders at this time it may be in place to quote or translate two papers of the period still preserved. The papers are in the handwriting of Reverend Christopher Schultz and were undoubtedly copied and made use of although there are no signatures to the originals. The papers freely translated read as follows:

"A sincere declaration of some so-called Schwenkfelders in reference to existing Militia affairs May 1, 1777. We who are known as Schwenkfelders hereby declare that on account of scruples of conscience we can not take up arms and kill other men; we maintain also that in this country this is sufficiently known as far as we are known. We have continued to enjoy this liberty of conscience hitherto by the favor of our legislative powers. We have comforted ourselves and regarded ourselves assured that we might enjoy the same liberty in the future by virtue of the public Resolution of Congress and our Assembly of the same time. We will gladly and willingly bear our share of all the common burdens and hardships with our fellow-citizens excepting participation in the carrying of arms. In view of this we can not join or participate in the existing arrangements, although we would not withdraw from other demands of our government.

Coshehoppe, May 2, 1777."

"Whereas at the present time through a despicbling of manifested divine mercies and through other sins heavy oppressions, great war disturbance and divers military regulations have been called forth and are in existence. Whereas we have made a sincere declaration with respect to existing militia arrangements that we can not take part in said arrangements on account of scruples of conscience. And whereas it is apparently to be expected that militia services will be exacted of many of our people by force and that they may be subjected to heavy taxes or fines in money on their refusal to render such service; therefore we the undersigned who hold to the doctrines of the sainted Caspar Schwenkfeld and seek to practice and enjoy them for themselves and their children by public worship and by instruction of the young have mutually decided and agreed and pledged themselves together that they will, as bound by Christian duty mutually, carry in common and help each other to carry all fines in money that may be imposed on any of them or of their children on account of their refusal through conscientious scruples to render personal service in the war in which deadly weapons are carried and used and all those who are burdened on this account are to render their account to the managers of the Charity fund in order that proper steps may be taken to adjust the same.

Coshehoppe, May 2, 1777."

While the Schwenkfelders had thus agreed to stand together for their convictions and help each to bear the burdens that might be brought upon them a law was passed that was bound to bring grief to them and occasion trouble. This law was the celebrated "Test Act" which brought great suffering to many people in Pennsylvania. The law required all male white inhabitants above the age of 18 years to take the following oath of affirmation:

"I...........do swear or affirm, that I will renounce and refuse all allegiance to George III, King of Great Britain, his heirs and successors, and that I will be faithful and bear true allegiance to the Commonwealth of Pennsylvania, as a free and independent state; and that I will not at any time do or cause to be done any matter or thing that will be prejudicial or injurious to the freedom or independence thereof, as declared by Congress and also that I will make known and discover to some one justice of the peace of the said state, all treasons or traitorous conspiracies which I now know or hereafter shall know to be formed against this or any other of the United States of America."

The law also provided that every person refusing or neglecting to take and subscribe the said oath or affirmation shall during the time of such neglect or refusal be incapable of holding any office or place of trust in this state, serving on juries, suing for any debts, electing or being elected, buying, selling or transferring any lands, tenements or hereditaments and shall be disarmed. The law further says that every person who shall travel out of the county or city in which he usually resides without the certificate may be suspected to be a spy and to hold principles inimical to the United States and shall be taken before one of the
Justices who shall tender to him the oath or affirmation and upon his refusal to take the said oath or affirmation the justice shall commit him to the common gaol there to remain without bail until he shall take and subscribe the said oath or produce a certificate that he has already done so.

Having thus in a preliminary way touched upon the general condition of things we may pay attention to the particular case of George Kriebel. At this time he was living in Kraussdale. He was thus a resident of Northampton county, for Lehigh county had at that time not been established. He was a man respected and respectable, highly esteemed by the community in general and by the Schwenkfelders in particular. We will let him give the account of his commitment to jail himself by quoting the declaration which he made at the time.

"Mr. Limback has granted a warrant for my son Abraham Kriebel, who being but 17 Years of age the 26 of May last past, for Fine for not exercising, which I refused to comply with; they sent George Welder, the constable, and had him, the said Abraham, arrested and ordered me to come along with him to the said Limback, Esqr., Justiceof the Peace, and told me also that Mr. Wetzel, Esqr., Lieutenant was also there; when we came there Mr. Limback called my son Abraham, come here. So he went to him. Mr. Limback asked him......says he, here is a warrant against you for £1-12-6; have you any thing to say against it? The Boy made no answer at all for he had never been before any magistrate before. Then Mr. Limback said unto him, The meaning is this, whether you be 18 years old or not? The Boy answered no. Are you sure of it? Yes. Have you any evidence? Yes. Who is it? My father. Then Mr. Limback called me to come nigh, and asked me, Hod old is your Boy? He was 17 the 26 of last May I answered. Can you prove it, said Mr. Limback? Yes, sir, I can prove it by qualification or by writings, just as you please. Well says Mr. Limback your words may be well enough, but here is an act of Assembly, so that we can't take your evidence before you take the test prescribed in this act. Then I stoop a little and then said, I can not take the Test for the present time. Mr. Wetzel said, Why can't you take this Test now. I said, there are a few words in it which keep me backwards. Mr. Wetzel said, which words? I said, to renounce and refuse all allegiance to the King, his Heirs and Successors. Wetzel said, why can't you give up the allegiance to George the III, etc? I said, I have promised all allegiance to him when I was naturalized, and I am afraid I might be guilty of perjury before God, and in my conscience, and moreover it is very uncertain upon which side the victory will fall out, therefore I can't do it for the present time. Then Mr. Wetzel said, So do you declare yourself for George the III of Great Briton? No sir, I don't declare myself for him, but because it is so uncertain upon what side God Almighty will bestow the victory. Mr. Wetzel said, Then you won't take the Test? No sir, not at present I said. Mr. Wetzel. Then I do command the Justice that he shall immediately commit you to goal, and I will not depart from here until I see you secured, and you shall not come clear from imprisonment at no rate, even if you pay me $1000 Cash upon the Nail, Mr. Limback said, well George you see I can't help it, I must draw a Mimmity for you and send you to Gaoal....you better take the oath and stay at home. I said I can't do it yet but I will consider the matter and consult my friends about the same and a great many more words passed between us to the same purpose, among other things Mr. Wetzel said I will do my utmost to have all those that will not take this oath drove out of the Country. But sir, where shall they go unto? I said. They may go unto Lord Howe, or wherever they please, leaving their estates behind, but shall never come back again amongst us. This he spoke in a very haughty manner, besides a great many words, which all to relate would be too troublesome. But these is the most material of our discourse, which happened on the 18 day of July, 1777.

GEORGE KRIEBEL.

N. B. I promised Mr. Wetzel and Limback that I would be true to the state, as much as wer in my power in paying any lawful Taxes or other charges and in carrying or anything they should want, except in bearing arms, which was against my conscience, I were willing to do it."

Thus in an illegal manner George Kriebel was hurried off to gaol and permitted to endure for righteousness' sake. Though a quiet, peaceful law-abiding citizen, he was treated as an enemy of the country. How soon he was taken away from his home records do not show.

Reverend Christopher Schultz, like a true shepherd, took up the case of his friend in the spirit of the agreement they had formed in May and wrote a
letter to his old friend Sebastian Levan of Maxatawny. The whole letter is a masterpiece but we can only give a few extracts. Among other things he says:

"I desire to talk with you as with a member of a house that gives laws to the inhabitants of a once free land Pennsylvania and also forces those laws upon the said inhabitants with the power of arms, fines, imprisonment and exclusion from all the rights of citizenship without taking counsel of their consciences. The recent Test act and the treatment of innocent, conscientious people show us this........You know quite well that Pennsylvania was originally the property of such people who have conscientious scruples about killing other people and are very careful not to allow themselves to be drawn into anything, in which they should not be quite sure that they could continue in the truth and hold out to the end and you know also quite well that a great many of these people are still about and form a great part of the most influential, best established and least offensive inhabitants........Does it not become evident that you regard these as the most worthless offal, that you seek to tread under foot and drive from the country. If this is not so why is my friend in the Easton jail and compelled to listen to the words, If you will not take the oath as we tell you you can not leave this jail until your family is delivered to the enemy and your property abandoned? Why do you rob us of all our rights of conscience and citizenship that nothing is to be ours, that we are to have no right to deal and move on God's earth, that we are not even to live, merely because we consider the peace of our minds and souls, because we are not willing to bind ourselves by oath to things that we must regard in the highest sense doubtful, when we do not even know whether we can hold out. This is the highest offense in the whole matter that you expect things of us and impose at the risk of all that one holds dear in life, things that no tyrant, or Mohammedan or Turk much less Christian government ever demanded, that one under present most passionate war is to renounce allegiance to a former lord before the matter is even decided...........

We are freeholders no more, As witnesses we are no longer to be regarded: from our land we are not to depart until we are driven to Howe or into the wild sea: any one may beat, scourge, mock, abuse us as Satan may prompt him, but we are to find no help or protection under the present government except that we are to be placed in secure imprisonment to perish. And all because we will not promise under oath or its equivalent what we do not know whether we are able to carry out and what we therefore can not do without offence to conscience........Even were I to lose my all, I would not be a partaker in such unjust measures for ten such rich estates as yours. I shall go to Philadelphia tomorrow to see whether restraint may be secured from that quarter for thus we can not live.

NOTE.—In an article entitled "Bethlehem during the Revolution" J. W. Jordan quotes the following from Moravian minutes: "August 4, George Kriebel a Schwenkfelder was taken to Easton Jail because he refused to abjure the King."

The prison records at Easton do not show when Kriebel was imprisoned nor when he was released, but the minutes of the Supreme Executive Council show that on the 15th of August a petition was received from Henry Funk and George Kriebel complaining that they have for some days past been confined to the goal of Northampton county by commitment of Henry Lumback, Esq., and praying that a day might be appointed for the hearing of the said complaint.

Action was taken as the following letter of the Supreme Executive Council to Henry Lumback shows:

Philada., August 15, 1777.

Sir,

The Petition of Henry Funk and George Kriebel was this day laid before the Council representing that they have lately been apprehended in the county of their residence and committed to the goal of this county by you, for refusing to take and subscribe the test required by the law of the state to be taken, and praying that a day might be appointed for the hearing of the complaint in order that they may obtain that liberty to which they apprehend they are entitled.

The Council having taken the said petition into their consideration have directed me to write to you on this subject and to remind you that the law is clear and express as to the circumstances which shall justify the commitment of a person refusing or neglecting to take the test........to wit, traveling out of the county or city in which he usually resides, without the certificate. But from the representations of the petitioners they were not found traveling out of the county in which they usually reside nor does the contrary appear by the commitment. It will therefore be highly proper for you to reconsider the case of the petitioners and if you find any difficulty arise therein, it will be adviseable to call to your assistance two other justices, and if after such conference, you shall still find
any difficulty arise to prevent the enlargement of the petitioners Council appoint the 9 day of September for hearing both parties, but this there is reason to hope will not be found necessary. I am directed by the Council to desire you to be careful not to extend this law further than the words of it will justify, etc.

How soon action was taken by the pustice, the writer can not say but it is reasonable to infer that Kriebel was released from gaol before the 9th of September because the records do not show that a hearing was held by Council on that day.

In order that no wrong impression may be left with reference to the body of Schwenkfelders as a whole it is in place to quote the following words from a Schwenkfelder historian:

It as also noteworthy that in 1777 the General Assembly of Pennsylvania prescribed a certain Test-act according to which many white inhabitants were called upon to give an oath or affirmation of renunciation and allegiance by loss of all the rights of citizenship and all protection by the government. For a time matters assumed a serious appearance with respect to our people in view of the fact that the outcome of the war was uncertain, and people could not know that they would be able to live up to such allegiance. But when in 1778 Assembly made an attempt at the enforcement of the act by appointing a day when the said Test had to be taken or persons were forever to be excluded from the rights of citizenship, most of our people submitted to the same in consideration that the matter was only to be looked upon as a state affair and that it was demanded by the power that had to give protection to the community and that it was regarded in place to be subject to the higher powers according to Romans XIII, 1.

Lest some one may be tempted to think the Schwenkfelders were tories allow me to quote again from the letter of Christopher Schultz to Sebastian Levan, referred to above. He says:

"My dear friend, take this to mind for a quarter of an hour. You see one lying in his hidden chamber before his God confessing to the great Ruler the sins of himself and his people in burning tears, imploring mercy and forbearance through the only Atoner and Mediator and pleading for the renewal and bettering of the hearts of all the people, who out of a sense of the love with which God loves all men and gives them life and breath, will not take the life of his fellow-man. On the other hand you see one of our ordinary military gents, be he officer or private in his ordinary posture, as he is wont to show himself or as he executes his military duties... I should like to know your conscientious judgment, which of these two is the better protector of his land? I believe that the former does as much by way of true protection as a whole battalion of the latter. I feel that I may tell you that protectors of the country like the former are yet to be found in our poor Pennsylvania, who indeed may make little ado with their exercises, but whom God has placed on his rolls, whose tears he counts and saves. O, my Sebastian guard yourself that you offend not these fathers and protectors of this country as I fear you have done with some of your recent acts."

Who can say that such a man is a traitor, an enemy of his country? May the descendants of these patriots be as true to the real welfare of their country.
The Hosensack Academy

By Prof. Samuel K. Brecht, Lansdowne, Pa.

EARY little is known concerning the education of the Schwenkfelders before their migration to Pennsylvania. What is known is gleaned from letters and from biographies of various persons, that have been preserved. However we have conclusive evidence that these men and women who left their Silesian homes to seek freedom in this new land were a literary and cultured people. For the many letters and manuscript volumes, penned by their hands and still extant in our midst, were not compiled and written by an ignorant people.

The fact that very few of the emigrants "made their mark" at the time of subscribing to the oath of allegiance, proves that nearly all were able to write. Also an examination of many deeds and other public papers subscribed to or witnessed by Schwenkfelders after their arrival, shows an exceptionally small number of Schwenkfelders who made the "cross" instead of writing their names to these documents, whereas many non-Schwenkfelder names attached to those documents were accompanied with a cross.

It is probable that the early immigrant forefathers obtained their education by private study and from tutors. In the biography of Rev. Christopher Schultz written by his son David, we learn what a difficult time young Christopher had to obtain an education, and we may take his as a typical case.

We learn from this biography that after his parents moved to Saxony, young Christopher was hired out to strangers for several summers to tend cattle. Many a day this took him far into the forests so that for a whole half day he saw or met no human being, and had only dry bread to eat. It was at this time that he was possessed with a great desire to learn to read and write his mother tongue, which he accomplished at an early age, as shown from the fact that at the age of nine and a half years he made many extracts from a German book, which in after years he was heard to say, that it seemed impossible to him to have done this while so young, for he could not see how he could have comprehended the meaning of what he copied.

Because many of the writings of Schwenkfelder were written in the Latin and Greek languages, and young Christopher having a great desire to read these, on account of his great love for the same, he made up his mind that he would learn these languages so that he might better comprehend the meaning of the author. But how to accomplish this was a perplexing question.

Having been obliged to leave all their possessions behind when they fled from Silesia, his parents had very little money with which to buy books, but to satisfy the boy's craving for knowledge, the father allowed the boy all the money he could spare to purchase books, which was very small indeed. But with this and all the pennies that young Christopher received from other people, he purchased the few books that he needed to get a start in these languages. In order that he might have time to study, he finished his week's allotted stint of spinning in less time, so that he might have the extra time for study, and was permitted to visit his friend George Weiss twice a week, along with other boys, to receive instruction in the Latin language. In this way by great diligence and application he gained a fair knowledge of Latin.

By close private study he also learned to read Greek and Hebrew without any instructor. Both these languages were learned by deciphering passages from other books where he found an occasional sentence or paragraph in these languages.

During the first thirty years after their arrival in Pennsylvania (1734-1764) the time of the emigrant Schwenkfelders seems to have been too much taken up in building their houses, tilling the forests and cultivating the soil, so that no special plans were made for the education of their children. But that the elders neglected private study is not to be doubted, for soon after their arrival George Weiss was engaged to instruct the children in Biblical and Schwenkfeldian lore, and we may safely conclude that the catechetical instruction supervised by Father Weiss was a liberal education in itself, as the many manuscript tasks written by his pupils and still extant testify. The children were encouraged in copying texts and passages from the Bible, and also to make copies of entire books, and also to copy hymns, many of which are in our historical collection. In doing this the children had the worthy example of the parents who were exceedingly diligent in this respect, as they were also in the writing of letters to friends and relatives left behind in the Fatherland. Copies of hundreds of
letters are still preserved, as well as the replies of the friends from the other side, from which we gain valuable information as to the inner history of the people during the first years of their life in the new country. One of the most notable collections of this kind is the "Heinze Correspondence" which it is hoped will be translated and published at an early date.

However by 1764, the various families had become practically well established in their new homes, and having prospered in their material welfare, they turned their attention to providing better educational facilities for their children, and in the spring of 1764, at a meeting held in "Shippach" it was decided to open a school in Towamencin and another in "Coshehoppe" during the coming winter.

It was in the broad scope and the methodical manner of the establishment of these schools that the early forefathers exhibited that broad scholarship and literary culture for which they are justly noted. Their breadth of scholarship is attested by the scholastic preamble and fundamental principles on which they based their arguments for the establishment of schools. Sound pedagogic ideas prevail throughout the whole procedure, and we, today, accept the same pedagogic ideas incorporated in the "Gewisse Agreements" with which they organized their school system.

In all these matters the guiding hand of Rev. Christopher Schultz is seen, and it is probable that he was the author of the whole plan, for we have drafts of the agreements in his own handwriting.

It will be in place to quote here some extracts from the preamble and agreements. The originals may be found in the Towamencin and Coshehoppe "Schul-Bücher" written in German script. A free translation is given here taken from Howard Kriebel's "The Schwenkfelders in Pennsylvania." p. 121.

"Certain Agreements adopted June 13, 1764, for the support and continuance of a school-system, etc."

Whereas the faithful training of the young in reading, writing and the study of the languages and useful sciences, according to sex, age and standing, and their instruction in the principles of morality, virtue, and true religion contribute very much to the prosperity and welfare of every community, which can be accomplished in no better way, than by the establishment of schools under wise and proper regulations adapted to each undertaking, and

Whereas the small community of people known by the name of Schwenkfelders has hitherto been under great inconvenience for the education of the children in the useful elements referred to above through want of well regulated schools;

Therefore they took the matter to heart and met on the first day of March 1764, in Skippack and earnestly deliberated how and in what form schools might be established among them, whereupon they concluded that it would be most convenient to collect and establish a fund from the proceeds of which the most, if not all the expenses for the support of such schools could be met, annually, their deliberations agreeing on the following conditions and terms.

The subscribers give their contributions as a loan for 16 years the income of which at 5% might be applied to the support of the schools.

Thus follows a very elaborate and complete method of conducting the business for the use of the trustees.

Altogether 480 pounds was originally subscribed but this was reduced to less than 800 by the withdrawal of some subscriptions.

On August 10, 1764 the first trustees were elected, viz.: Melchior Schultz, Christopher Schultz, Christopher Yeakei, George Kriebel and Caspar Kriebel.

Some of the Principles adopted in 1764 on the establishment of the Schools, and incorporated in the preamble.

"1. Man by nature is lost, but is intended by God to be eternally happy.
2. It is the duty of parents to bring up their children in the fear of God and useful knowledge.
3. A system of public schools is necessary to lighten, but it can not remove, the duty of parents in this respect.
4. It is the object of schools to lead children in the wisdom of God, and the possession of useful knowledge.
5. Specifically it is their object to educate in godliness, learning and virtue.
6. This principle concerning the object of schools is founded on God.
7. The essential conditions of good schools are competent teachers, order and regulations, a true fear of God, impartation of useful knowledge, care of teachers.
8. A teacher ought to be godly, educated and of good repute.
9. A faithful teacher must seek the welfare of his pupils.
10. It is necessary for parents and teachers to agree as to methods to bring about the best results.
11. The moral training of children must not be overlooked.
12. The reading of God's word and the study of the catechism should not be omitted from the schools.
13. Reading and writing the English and German languages, arithmetic, and geography and other useful branches should be studied.
14. Provision should be made for the support of the teacher."
The first teachers were John Davis and John Doerbaum. The former conducted a school in the home of Christopher Schultz for 6 months and at a salary of 20 pounds, ($53.33) for the term, board for the time being included.

Doerbaum conducted a school in the house of George Anders for the same time for 10 pounds, ($26.66) board, light, and fuel.

The first school house was built in Towamencin in 1765, close to where the present Schwenkfelder meeting house now stands, and a dwelling house for the teacher was erected soon afterwards.

Prior to 1790 the schools of the Upper or Goshenhoppen District were held in the houses of Christopher Schultz, Balzer Schultz, Christoph Krauss, George Yeakel, David Schultz, Jr., and Jacob Yeakel. But in 1790 a combined school and meeting house was built in Hosensack, and the following year one was built in Washington, then a part of Hereford township below the present Clayton.

We are astonished at the methodical and systematic manner in which these schools were organized. The attention to detail is certainly a convincing argument that the founders of these schools were broad-minded, intelligent and methodical business men, and is far beyond what one might expect from a set of "Dutch" farmers. We have a continuous record of the income and expenditures connected with the maintenance of the schools, down to about 1825, after which the records are incomplete. In addition to this, we have copies of the agreements with each teacher who was engaged to teach in these schools.

The schools reached their greatest efficiency in 1790 when the Hosensack Academy was opened in a new building on a lot adjoining the present site of the Hosensack Meeting House. The outlines of the foundation walls are still visible on the church grounds. A dwelling house for the teacher was also erected soon afterwards. From 1790 to 1792 apparently was the Golden Age of the early Schwenkfelder schools, until the rebirth or Renaissance, which occurred just one hundred years afterwards when Perkiomen Seminary was opened.

The high standard of the schools during this period was in all probability due to the employment of a great teacher named George Carl Stocks who left a great impress upon the children as well as upon the community. We find the following agreements made with Mr. Stocks:

"Gleichfalls im August 1790 ist mit George Carl Stocks accordiert worden also Schulmeister zu dienen in Coshehoppe auf ein Jahr die Bedingnisse wie letztes Jahr. Er hat die Schul continuirt am nehmlichen Orte."

Stocks afterwards became a Lutheran minister and was in very straitened circumstances, which becoming known to the Schwenkfelders, a contribution was sent him from the poor fund, or "Arme Casse," in 1839.

Upon the establishment of the Hosensack Academy the trustees sent out appeals for aid in maintaining the schools, as is shown by the following circular:

"To the Friends and Patrons of Schools and of the Improvement of Youth,"

"The subscribers being for a school and school house in Upper Hanover township in the County of Montgomery, respectfully shew, that in the year 1781 a number of German families emigrated from Silesia settled in the upper parts of the county of Philadelphia, now Montgomery where they are distinguished and known among their neighbors by the name of Schwenkfelders from one of their celebrated teachers of that name. That these first settlers and their progeny kept up amongst them as good schools as could be obtained. That in the year 1781, they raised by subscription among themselves a fund of near $900 pounds, by the interest hereof and by free contributions they supported for several years a good school for reading and writing the English and German languages and arithmetic until the debtors to their funds were able to pay the interest and at last the principal debt in depreciated paper which they have lodged in the general loan office and is now reduced to a very low value. That nevertheless impressed with the necessity and usefulness of good schools in the country when ignorance and immorality begin to prevail and stamp the caricature of our youth they have gone on, as much as possible, with keeping schools during the war and other convulsions of the times, and have lately at their own expense erected a new school-house and dwelling-house for its master and engaged a man of good learning and fair character to be the master of that school in which children of parents of any religious denomination, English or German, rich or poor, may be taught reading, writing, ciphering and some or other young men of genius instructed in mathematics and the learned languages, and trained up to become ushers or assistants to this or any other school in this country. Catechisms and other doctrinal books of any particular religious school shall not be introduced in this school. Parents may form
the minds of their children in their own way or may commit them to the clergy of the church or meeting to which they belong. The master of the school shall nevertheless use his utmost endeavors to impress on their minds the Fear of God, the Love of their country and of all mankind. This well-meaning plan of a school is undertaken by a few persons of but moderate estates on whom the expense of supporting and improving it will fall very heavily. The trustees flatter themselves with the hope that it will meet with some encouragement from the benevolent who have the good of the growing youth of this country at heart, by contributing their mite towards this purpose.

We have to this end empowered our Friend A & B in the city of Philadelphia and its environs and our friend C. D & E in the country or any of them to sit in their places on the persons to whom this address is directed to solicit their assistance and receive what shall be offered them on that behalf."

"Phila. County, March 1791."

The character of the work done in Hosen- sack Academy must have been of a high order. That Streets was a great teacher, and an inspiration to his students is proven by the many references we find to him and his work, as well as by the specimens of the work done that are still treasured by the descendants of the students of the academy. The great leaders of the church who afterwards kept the little flock together when dissensions and warfare spread within their ranks obtained their training in this academy.

We have no complete roll of the students of the academy but copy-books, and exercise books, are still preserved of the following: Isaac Schultz, John Shultz, (this was Rev. Johannes Schultz), Jacob Yeakel, John Krauss, Susanna Yeakel. Christopher Yeakel, David Yeakel and Andrew Yeakel. That many others attended the Academy goes without saying, but records of their work are missing. The many fine specimens of work done by the pupils show a high degree of proficiency also. Many of the books are written in Latin; others in German, and some in English. We have a copy of a Latin letter written by John Schultz, aged 20, and dated May 31, 1792, and addressed to Isaac Schultz, aged 14, in which we find both Greek and Hebrew sentences, and in which John Schultz acknowledges the receipt of a similar letter from Isaac, doubtless also written in Latin. From all accounts the Academy was opened in September 1791 and continued throughout the year without any intermission. That the students were diligent is shown by records of one of the most famous men the Academy turned out, viz.: Johannes Krauss who afterwards became a teacher in this same school. Krauss was a very learned man and was afterwards a prominent surveyor and mechanic. After leaving the Academy he attended school for some time in Germantown, and was also associated for some time with the famous astronomer David Rittenhouse.

Tradition says that John Krauss was never known to be idle, as he always had a book in his hands when sitting down. He is said to have calculated an eclipse of the sun that took place forty years afterwards, and the time of the eclipse verified his calculations. It was also John and Andrew Krauss who first started the building of organs, for which the Krausses have long been famous. He also built wool carding machines when he was not busy with surveying and farming. There are extant and in our historical library at Pennsburg a number of the books written by John Krauss, the most famous of which is his book on the making of Sun-Dials. This is illustrated with most exquisite drawings, such as would be difficult to duplicate today by any country boy, or farmer.

In order to show the diligence of this man, I give below a list of his books that I have thus far located. Many of them are dated, thus showing how active he must have been to complete them in such a short time.

It is also reasonable to suppose that others were just as diligent students, but their books have been destroyed or lost.

The following books are also known to have been used in the Academy: Cornelli Nepotes, Schrevellius' Greek and Latin Lexicon, Sheridan's English Dictionary, Guthrie's Geographical and Historical Grammar, Gesner's Latin and German Lexicon, Latin Selections from the Old Testament, two globes, a terrestrial, and a celestial, with a treatise on the same by Adams.

Books written by John Krauss, a pupil of the Schwenkfelder Schools.


(MS. book 4to. 264 pp.)


Roman Mythology. 4to. 2 Vols. 32pp. 48 pp. Introductio brevis. In veterum et Romanorum mythologiis Juvenibus Linguae quinorum Studium dantibus chartae mensur et quidam verbis mandatam atque inceptioam volentis Deo. 11 mensis Mertii. MDCCCLXXXI.

Translation from the Gospel of John. From German to Latin. MSS. 4to. 76 pp. 12 chap. of John to the 24th verse. If Translatio Evangelii Joannis e Textu germano In Linguam latinam Opera ac Studio. Joannis Krous. Duce Georgio Carlo Stock in Schola Die XXV Mensis Januarii. MDCCCLXXXI.

Latin symtr. X. 2 vols. MSS. 86. 28 pp. Anfangen im February 1791, Ende den 9 May 1791. On the cover page are Greek letters with their names.


—Manuscript book on Dialing, in English. 4to. 54 pp. Contains many finely executed drawings to illustrate the making of various sundials. Undated.
—Von der Christlichen Busse. 4to in German script. A series of six sermons. 129 pp. undated (probably a later work than above). Pages and paragraph initial words in fancy letters, in red, blue, and black ink. Chapter headings and separations decorated with scroll work and fancy lettering.

Conjugations and Records of Colloquins. MSS. Folio. 52 pp.

Astronomical Precepts. Begun May 7, 1793. MSS. Folio. 46 pp., some blank. In English. Illustrated with fine pen drawings.

Algebra Rules and problems worked out. Folio. 84 pp. In English. The work is exceedingly neat and legible. The subject of each page is written at the top in large script well executed.

John Krouse, His Practical and Theoretical Arithmetic. 1794. MSS. Folio in English. 132 pp.

In the afternoon of New Year's Day, 1791, Stocks delivered or read a sermon that is still preserved, doubtless in the original manuscript. It is a masterpiece in itself that will bear the perusal of any Schwenkfelder today. Although written in the German language it is hoped that this too will ere long be put in shapes for our English speaking people. The closing paragraph of the address is as follows:

"The Lord grant that through my teaching you may be trained to become useful members of human society on earth, and what is more important to become members of the army of the redeemed in the unending eternity beyond. According to man's expectations and the course of nature I shall probably pass beyond the grave long years before you. What a joy it will be, my dear children, to see you before the throne of God when your brief course is run and before the seat of the Lamb that was slain, to join you in the new song: Holy, holy, holy, Father, Son, and Holy Spirit, Amen. So let it be."

There is also preserved a conversation between Stocks and Balzer Schultz held while they were on a journey to Philadelphia, on June 15, 1792, in which Stocks has the following words of commendation for Schwenkfelders: "I may travel about the world wherever I please, and may live to a good old age, nevertheless, I must bear testimony to you people, that I have mingled with all kinds of sects and religious bodies, because I have traveled about the world so much, and have met all sorts of people, I have not met any people with whom I am so well contented, as with you. I have lived so long amongst you and have observed your conduct of life. I must say that I have never heard any profanity amongst you people; I have never heard any blaspheming; I have never seen a drunkard in your midst and although I have heard of some, I have never seen any. You are charitable and well-disposed towards everybody, especially towards the poor. You are diligent and orderly in your dealings, but not prodigal. You do not waste so much on pride and extravagance in clothing, as is commonly done in this world. You keep yourself aloof from the world and worldly affairs.

You try to keep your children from the world and worldly affairs also, because you do not permit them to attend public playhouses during the week, much less on Sunday, but instead you instruct them in the Holy Scriptures which is a very noble thing to do. And I must say you try to mold your selves to your own standard of Christian life."

One could hardly wish for a more praiseworthy encomium even today, and the fact that Mr. Stocks was held in high esteem
by the Schwenkfelders is shown by a letter written to him in 1838 by Isaac Schultz, a former pupil, in which he addresses Stock as follows: "Wertgeschätzter lieber Freund, und Hr. Praeceptor?" and closes with "Vale Ihr viel geachteter erkenntlicher Freund."

Shortly before Hosenack Academy was finally closed in April, 1792, Rev. George Kriebel the pastor, paid a visit to it and addressed the scholars in a quasi-baccalaureate sermon, of which the following is an extract:

"Worthy and beloved young people and in particular the linguists: In view of the probability that the present school may before long be brought to a close, I have concluded to present a few matters briefly to you.

1. The consciousness that the school was made a possibility and a reality through sacrifice by members of our small religious body in the hope that you might be trained to become useful in various relations, should make you circumspect in your conduct lest discouragements should be produced among those who aided the cause.

2. It will at all times be pleasing to God and helpful to you to say with Samuel: "Speak Lord for thy servant heareth."

3. In choosing a professor, strive not to have days of ease, or to avoid heavy toil, or to win glory and honor; rather say with David, "Shew me thy ways, O Lord, Teach me thy paths. Lead me in thy truth and teach me; for thou art the God of my salvation; on thee do I wait all the day." Ps. 4, 5.

4. Do not allow your knowledge to make you vain glorious or proud. Be humble and seek to be serviceable.

5. Stand by our religious society or rock from which you have sprung. Do not abuse what you have received.

6. Avoid all heathen writings and read useful and edifying books, in particular the New Testament and the writings of Caspar Schwenfeld.

Luther's Pedagogy

The great watchword of Luther was "Make the people acquainted with the Word of God."

Therefore it was necessary to lay a foundation for an education of all the people. In doing this he constructed a system of education that is the basis of the public schools of Germany to this day. He may therefore be rightly entitled to the claim, the Father of the common schools of Germany.

Dr. Seely sets forth Luther's Pedagogy.

1. Parents are responsible for the education of their children.

2. It is the duty of the State to require regular attendance at school of every child, and the parents must be held accountable for non-attendance.

3. Religion is the foundation of all school instruction.

4. Every child must learn not only the ordinary subjects taught at school, but also the practical duties of life—boys, a trade; girls, housework.

5. Every clergyman must have pedagogical training and experience before entering upon a pastorate. (Because he had oversight of a school.)

6. The teacher must be trained, and in that training singing is included.

7. Children must be taught according to nature's laws.

8. Due respect should be shown to the office of teacher, and by example and precept every teacher should be worthy of respect.

9. His course of study included Latin and Greek, history, mathematics, singing and physical training, besides religion.

10. Every school should have a library.

11. It is the inherent right of every child to be educated, and the State must provide the means to that end.

Religious instruction; trained teachers; compulsory education, are fundamental in the schools of Germany now. Such too is the Lutheran view of education in America.

—R. E. McDaniel in The Lutheran.
Paxinosa

By Cyrus H. Williston, B. S., Shamokin, Pa.

In the vicinity of Savannah, Georgia, and a part of West Florida, we find the original home of the powerful and war-like Indians, known as the Shawnees.

They are first brought to our attention, April 23, 1701, when William Penn made a treaty with the king of the Shawnees, and two chiefs of the same nation.

Under this treaty the people of those tribes, "while being near Penn's government, should have the privilege of his laws, they owning the authority of the crown of England, and said government."

The days preceding the opening of the French and Indian War, were dark, and gloomy days. The great question which agitated the minds of men was—on which side will the Indians array themselves? They became the important factor in the coming struggle. The force of the combined tribes would effect the result. If the Six Nations on the northeast and the fierce Shawnees (numbering a thousand warriors) on the west, combined, then indeed things looked very gloomy and uncertain for the English. Already the French had made overtures to the Indians. Governor Gordon says—"The French constantly endeavor to debauch our Indians and lay schemes for their encroachments."

Sufficient to say that from the first fire of a war that was to decide the possession of a continent," Paxinosa, king of the Shawnees, was the uncompromising friend of the English. His predecessor, Conneledchtoe, had promised to live in peace with the children of William Penn. Paxinosa, in spite of pressure brought to bear upon him, was true to that promise. Well, indeed! i was, that this benighted heathen, had so firm a sense of honor.

The name of Paxinosa first appears in company with that of Teedyuscong, at a council in Philadelphia, April 14, 1755. When the President inquires about the business that brings them her, Teedyuscong replies,

"That they have no particular business, except to brighten the chains of friendship, which exists between them, as it had been a good while since they came together, and they came to rub the rust off the chain."

Paxinosa remained silent during the entire council.

Just one year later 1756. Teedyuscong became king of the Delawares, put on his war paint, and left a trail of blood and ruins from Gnadenhütten to the Delaware.

During all this time of tremendous excitement among the Indians, Paxinosa remained staunch in his friendship for the English.

He tried, again and again, to stop the bloodshed by the Delaware, and to hold the main body of the Shawnees, true to their treaty promise with the English. While it is true that some of the Shawnees joined the Delawares, yet to Paxinosa, alone, belongs the credit of keeping them as a nation out of the war, which must have appealed to them very strongly. In the Colonial Records we find an account of a commission sent from the Six Nations, to the Shawnees, to get them to induce the Delawares to lay down the hatchet, to which Paxinosa returned the following answer:

"We think it is vain to speak one word more to our Grandfathers, the Delawares. I spoke so often to them to the same purpose, that they have threatened to knock me on the head."

It was said in the hearing of Paxinosa that the Delawares fought the English because "they had cheated them out of their lands and murdered
their people, without giving satisfaction for it." To which Paxinosa replied:

"You have murdered more of the English people than they have of yours, and you never gave them satisfaction. If the Pennsylvania people had wronged you out of lands, it would have been more prudent, to have demanded satisfaction first and not have used violent means at once. No, it was altogether the craftiness and bribery of the French that had brought the Delawares over to them."

The government was so much interested in the consistent and manly character of Paxinosa that the Governor sent for him and his followers to come to the neighborhood of Philadelphia to be out of danger during the war.

The feeling against the Delawares and Shawanees who were engaged in the war was very bitter, but the Governor recognized that it was not the fault of Paxinosa. This he demonstrated by sending word, that they who had remained faithful to the English might remain in the province and be protected.

In one of the speeches of Governor Morris to the Indians we find the following:

"Paxinosa and some other Shawanees and other Indians have not broken faith with us, but endeavored to dissuade the Delawares from striking us. When they could not succeed they separated from them and live in some place near Wyoming. I would have you go to them and let them know, likewise this account of Sir William Johnson, and assure them from me that if they are inclined to come within the inhabitants you have my orders to conduct them; or if they do not incline to come now, but at any other time, they will, upon sending me a message, be provided with a safe conduct and meet with a hearty welcome."

The following speech was made by Paxinosa at a council in Philadelphia, the manly sentiments of which compel our admiration:

"Brethren, the Governor, and the People of Pennsylvania: The dark clouds overspread our country so suddenly that we have been all at once separated, and that dark cloud got between us; and as it has pleased the Most High to dispel them a little, our eyes are now running with tears because of the melancholy sight: seeing our country covered with blood (we mean yours and ours) give me leave to wipe off the tears from your eyes, though at the same time my own run with abundance for what has passed."

The following incident is recorded in the Memorials of the Moravian Church: It was believed by the Indians that the Brethren decapitated the Indians that fell into their hands. This charge and others as unfounded had so exasperated the Indians that a band of two hundred had conspired to attack the Brethren's settlements. This band was met by Teedyuscong and Paxinosa and persuaded to give up their project.

At a council held in Philadelphia June 8, 1756. Governor Morris was present and sent a message to the Shawanee King, Paxinosa with a string of wampum, to "tell him the Governor had heard by his messengers of the great fidelity with which he had adhered to the English, that they relied on his giving him the best counsel, and furthering the good measures now taken, with all his skill and influence. He invited him to the council fire, where he expected his assistance, as he should stand in need of so faithful and so wise a counsellor."

Many great councils have been held in the beautiful city of Easton, Pa., but none ranks in importance with the one held there from July 21 to August 7, 1757. The proud and haughty Delawares had at last been brought to bay, and were suing for peace. During the course of the proceedings Governor Denney addressed Paxinosa as follows:

"Brother Paxinosa: You have been frequently invited by the Government to come and give us the pleasure of a visit; I am glad to see you; I thank you for bringing along with you, Abraham the Mohican Chief; he is likewise extremely welcome. Brother Paxinosa, we have often inquired after you, and always heard that you continued to be our hearty friend, and lover of peace. Sir William Johnson was kind enough to send me an account of the conference lately held with you at Port Johnson, and it gave me great satisfaction. With pleasure I acquaint you that peace has been concluded, and it will add much to the joy all feel on this successful issue of our conference, and I am glad to see you and Abraham here to take hold of the peace belt."
We were in hopes to have seen you with Teedyuscong when he came here. But we heard you would follow. I have stayed some time in expectation of your arrival. I should have been glad to have spent some time with you, but the business of the Government compels me to return to Philadelphia this afternoon.

To which Paxinosa replied:

"I heartily thank you for being so kind as to wipe the sweat from our faces, picking out the briars, and taking away all bad thoughts from our minds, and cleaning the passage from the heart to the throat, that we may see our brethren, and be well from our wounds. By these strings we return you thanks."

Thus had Paxinosa lived to see the fond desire of his heart realized: peace between the Indians and the English.

In the history of the Moravians we read that "Old Paxinosa sends his greetings to the brethren at Bethlehem, and expresses his regret at being so long absent and promises a visit to them soon."

In the financial account of the Moravian Church we find this item: "A pair of spectacles for Paxinosa; also a pair of buckles; also pipes and tobacco for the old king."

The wife of Paxinosa had been baptized into the Moravian Church in 1755, all who were present at the ceremony were much affected, including the husband. She declared as she returned home "that she felt as happy as a child new born." Paxinosa had a great affection for his wife, she having at this time been his constant companion for thirty-eight years. Her influence over her husband was very great, and probably accounted in no small measure for his decided liking for the Moravians.

In glancing over the life of Paxinosa as history records it, two facts stand out clearly, first, his love for the whites based on the traditional allegiance which he owed to them. Secondly, the affection which he showed on every occasion toward his wife. These facts are the landmarks of his character. Single-minded, honest, noble, a child of nature; unspoiled by contact with a stronger race; he lived and died as nature made him—a man.

At the present time, high on the mountain top, facing the historic meeting place of the Lehigh and Delaware rivers, stands a modern hotel. It is known as Paxinosa Inn. The original Inn was destroyed by fire, but a more modern building has taken its place, and still retains the old name.

When Rev. X. W. Condit, A.M., Ph.D., was asked for a name, which would be an honor, to that great hotel, "he could not think of one more graceful and beautiful than Paxinosa."

A fitting monument to a great man.

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Noah Weis, Wood Carver
An Unappreciated Genius
By Charles H. Rominger and Charles J. Bornman, Bethlehem, Pa.

HE casual tourist is surprised to find amidst the cement and iron and coal of Eastern Pennsylvania a neat village inn adorned with handicraft that would grace an urban setting. These carvings, which might well be found among the city's choicest offerings, are the life work of a simple man, who attained a ripe, old age without an adequate knowledge of his own rough neighborhood, much less of the great, artistic world beyond. He had neither tools nor masters, yet, with a plain jackknife, he shaped the oak and cypress of the virgin forest into a semblance of his dreams. It is not strange, therefore, that a part of the work of this untutored man should show signs of cruder art and poor perspective. The

This exceedingly interesting man was born about 1842, on the old Weis homestead, near Hosensack, Lehigh county, Pennsylvania, of Pennsylvania German parents. As a youth, he displayed decided artistic tendencies. This ability, however, passed quite unnoticed by his illiterate parents, and only now and again elicited favorable comments from his friends and acquaintances. The attention of a wealthy doctor of that community was drawn to the gifts of this sturdy son of the soil, and he offered to supply the necessary means for sending him abroad, where he might pursue the study of art. But the father, in characteristic Pennsylvania German fashion, replied that he had work for Noah on the farm. All efforts on the part of the doctor to ob-
tain the consent of the father proved futile. Thus the youth shared the fate of so many, who never have an opportunity to develop the talents which Nature has given them, and received only such education as the rural schools afforded to Pennsylvania boys of that period.

Noah grew to manhood on the farm, was married, and went into the inn-keeping business at Siegfrieds, Northampton county, Pennsylvania, where he remained to the end of his life, a little more than two years ago. A son was born, and it was through him that the father finally became interested in carving. When about three years of age, the lad was ill, and the father, sitting at his bedside, amused him by carving toys with a pen-knife. The artistic tendency reasserted itself. The dream of childhood was reborn. It had found a new avenue of expression, and it led the father to undertake more difficult subjects.

Siegfrieds is no more. The small country village has grown into a thriving upland city. With several of its sister towns, it is now incorporated under the name Northampton. Cement shale was discovered near these towns, and their treasury of pay-rock daily yields a princely stipend. New dwellings, new enterprises, better public buildings, an improved school system, with adequate equipment, are a part of the transition. The Weis Inn is still the center of the borough's life, but like it, has changed its name. It is now the Mt. Vernon Hotel, with trolley at the door.

The interior of this hotel is beautifully decorated with the carvings of Noah Weis. They at once excite the visitor's admiration. As one enters the reading room, the most conspicuous display is a hunting scene in relief. All parts are colored in their natural hues. The hunter, with a dog and gun, is roaming through the woods in search of game. In this same room there is a carving of a covey of quail with a pointer near by, a representation of the carver's old homestead, and a Pittsburg-Philadelphia stage coach, drawn by six gray horses. The latter was on exhibition at Philadelphia during Founders Week. In the next room, again in relief, is "Phil" Sheridan, as he rallies the fugitive soldiers and shouts, "Turn boys turn: we're going back." On the wall of the hotel office hangs a life-size representation of General George Washington on horseback. From the standpoint of perfection, this is probably his best work. The remaining rooms on the first floor are lavishly decorated with alligators, heads of horses, lions and bison, rural scenes, artistic furniture, etc. The most favored rooms are the parlor, where photographs of the carver and his wife smile serenely from the papered walls, and the dining room, which, with good purpose, is the lightest and pleasantest room in the house. In the former are samples of his most intricate work, in the latter, the famous side-board, a painting, and many smaller works.

The most interesting, and perhaps the most difficult, work done by this wonderful man is found in a separate building. Here the first view presented to the visitor's eye is the Birth of our Savior. Mary is holding the infant Jesus in her lap, while Joseph is kneeling at her side in an attitude of worship. To the left is their beast of burden, and behind them the approach of the wise men, with their retinue of followers, bringing costly gifts. All of these are carved out of wood and arranged in a small room set apart for the purpose.

To the right of the birth scene, in another room, Jesus and his disciples are sitting around the table at the Last Supper. Jesus occupies the place of honor, and, apparently, has just disclosed to the company his prophesy concerning the betrayal. They are horror-stricken, and one of them has snatched the money-bag from Judas, whose face presents an expression of apprehension. He is about to go out into the night to perpetrate his dastardly deed. On the table are cuts of
rye-bread, oranges, plates of fish, and a bottle of wine.

The Crucifixion is staged in a room twenty feet square. This is, no doubt, the masterpiece of this man, and represents his most ambitious work. Fourteen months of hard labor were required to complete it. The figure of our Lords hangs on a cross between two malefactors. Mary, the mother of Jesus, is sorrowfully catching the drops of blood as they fall from the wounds in the Savior's feet. A Roman soldier has put a sponge, filled with narcotic wine, on a reed, and is offering it to the Savior. The sky is dark, and the spears of the soldiers glitter with the reflection of the flashes of lightning. The multitude has departed; only the three women, several men, presumably the disciples, and the Roman guards remain.

The Ascension is arranged in a small corner room. A cloud is receiving the Savior, and the disciples stand in wonder and worship him as he departs.

A side room of this building is filled with relics and curios: a wooden plow, an old-fashioned, hand-made lantern, a very old pair of scales, and various farm implements are the most interest-

ing. The wooden plow was on exhibition in Philadelphia during Founders Week. Farmers of that vicinity are said to have brought these mementos of settler days in payment for arrears on beer.

All of the carvings in this building are very poorly staged and are not kept clean. The building is too small for such a large collection, and the carvings are crowded too closely together. Good perspective is impossible, because they must be studied at close range. The defects of detail come too prominently into view. During the life time of Mr. Weis, and also since his death, flattering efforts were made to have the carvings staged in New York or Philadelphia, where they could earn large sums of money, but in vain.

As has already been intimated, these carvings are all imperfect. Some of them are quite crude. They remind one of the samples of art that have come down to us from the early days of Christianity. In the hunting scene, as in most of his other work, the figures are out of proportion. Robins, for instance, are almost as high as an eight-rail fence, and supposedly high trees are very little taller than a country
gentleman. The faces of the men in the sacred themes are all of one type, and, in most cases, they are grotesque. It must be remembered, however, that Noah Weis had only a meagre education and no training whatever in art.

The character of this man is interesting. He was popular for many miles around his village inn, and was commonly known as "Pop" Weis. Years ago, an artistically carved sleigh, with an occupant of aristocratic mien and dignified air, would glide along the streets and highways of the Pennsylvania countryside, and the inhabitants would gaze upon the equipage with pride and affirm that Noah Weis and his hand-made sleigh were passing by. The wood carver was loved by all who know him. The anecdotes of his life and work are always pleasant and wholesome. His themes were for the most part, Biblical though his life showed few signs of formal piety. He was not even a "church-goer." Innkeeping was his business, and carving merely a "hobby," a diversion. Yet he would spend a part of almost every morning, before other people were astir, in carving with his jack-knife. When in the proper mood, he would spend day and night on some fascinating theme. The jack-knife was practically his only tool. All of his carvings are painted, so it is evident that he could wield the brush. To his most intimate friends, he conversed very little about his work, and, when a visitor came to see it, he always found it convenient to disappear.

Apropos to what has been said concerning the defects of his carvings, it would be unfair not to mention the fact that all of his work shows signs of genius in the truest sense of the word. It was genius, untutored, expressing its visions through the only channel at hand. One feels that there is something about his work that is nothing short of marvelous, and it cannot but elicit our utmost admiration and praise. Talent and genius he had in no mean degree, and, with one-half of the training that the favored ones receive, his name would be widely known today. He is but another of the innumerable throng, who, through the ignorance or avarice of parents, are compelled to bury their talents in the napkin of blighted hopes. The world neither knows them, nor is blest by them.
A Statue to General Peter Muhlenberg

On the south side plaza of the twenty-million-dollar City Hall of Philadelphia now stands a fine bronze statue. It was placed there by the Germans to perpetuate for all time to come the fame of General Peter Muhlenberg, clergyman, warrior, statesman. The statue is of heroic size and mounted on a pedestal of marble. The General is represented by the sculptor in full uniform and looks every inch a soldier. A bronze bas-relief on the front of the pedestal presents the scene that took place in the Lutheran church at Woodstock, Va., of which he was pastor, when, after pronouncing the benediction, he threw aside his clerical robe and stood before his large congregation in full soldier's uniform, uttering the famous sentence: "There is a time for all things: a time to preach and a time to fight, and now is the time to fight." The congregation are springing from their seats in wild patriotic enthusiasm, ready to follow "Teufel Piet" in the fight for independence.

Another side shows the battles in which he participated, and the dates, as follows: 1776, Charleston, Sullivan's Island, Brandywine. Germantown, Monmouth, Stony Point, Peters burg, Yorktown, 1781.

The other side is inscribed with a list of the positions of honor and trust which General Muhlenberg filled: Member of the Supreme Executive Committee of Pennsylvania, 1784; Vice-President of the Commonwealth of Pennsylvania, 1785; member of the First, Third and Sixth Congresses of the United States; United States Senator from Pennsylvania, 1801; president of the German Society, 1788, 1802 and 1807.

The fourth side of the pedestal bears the seal of the German Society and the inscription, "German Society of Philadelphia, 1910, founded 1764."

CEREMONIES OF THE UNVEILING

It is a well-known saying that Germans never do things by halves. This proved true in the case of the ceremonies connected with the unveiling on Thursday afternoon, October 6, 1910. Fully 65 German societies, mostly musical, from Philadelphia and cities as far south as Washington participated in the event, and upwards of 20,000 people moved in procession through the streets of Philadelphia. Comparatively little advertising in the English papers had been done, and a big surprise was sprung upon Philadelphians when a parade of such huge proportions moved along the thoroughfares. In that procession the Germans, of course, predominated, but associated with them were Scotchmen, Irishmen, and people of not a few other nationalities. It was one long line of orderly and impressive pagentry and marching of many divisions was done with a precision that would have done justice to German soldiery. On the platform in front of the statue were representatives of the Muhlenberg family—Dr. W. F. Muhlenberg and Isaac Heister, great-grandsons of the General, and Miss Agatha Muhlenberg, a great-granddaughter. The pastor of the historic Trappe Church in whose God's acre the General lies' buried—Rev. W. O. Pegley—made the invocation, and Dr. Hexamer, of the German Society; Judge Staake, and the German Counsel, Dr. Mudra, made addresses. The music and singing were soul-stirring.

THE HISTORIC ROBE IN EVIDENCE

One of the events of the day, long to be remembered, was the surprise which Judge Staake sprung upon that vast concourse of people. After his brief sketch of the life of General Muhlenberg and a eulogy of "the fighting parson," while describing the scene in the church at Woodstock, Va., he suddenly produced the very robe which Muhlenberg wore while preaching his farewell sermon, and which he had secured from the seminary at Mt. Airy, and held it up to the astonished
gaze of that great audience. The effect can easily be imagined, for the enthusiasm of that vast concourse of people rose to its highest pitch and knew no bounds. It was a kind of object-lesson teaching for which they were not prepared. It will be remembered that the robe had been in the possession of the Henkel family and presented to the Seminary last fall, where it may now be seen in the Krauth Memorial Library. That dramatic touch of Judge Staake's address was really the climax of the interesting ceremonies.
but hardly less impressive was the singing in true German whole-souled fashion of “Nun Danket alle Gott” (Now thank we all our God). It was a patriotic occasion (with a little Lutheran history injected into it) which the papers say has not been surpassed in many years, if the celebration of Founders Week in 1908 be excepted. Judge Staake’s address appears in pamphlet form and presents in an interesting manner the picture of General Muhlenberg’s life and character.

RECALLING FORGOTTEN HISTORY

The unveiling of this statue furnished the occasion of recalling some conveniently forgotten history. Dr. Hexamer embraced the opportunity of reminding Philadelphians of the large part which the Germans played in the history of colonial days. The first effort in printing was made by Germans; long before the Bible appeared in English, it had been printed in German; the beautiful Christmas and Easter customs in this country must be traced chiefly to them; the love of home and fire-side, and the sentiment, that a father has no right to go where his wife and children can not be, were emphasized as distinctive contributions to what is best in American life.

This occasion revived in the memory of not a few what a truly great name Muhlenberg is in our Colonial history. What Church patriarch that ever touched these shores can be placed beside the reverend Henry Melchior Muhlenberg? What pastor of any church in America ever reared so distinguished a line of sons? One a favorite general in Washington’s army, a member of congress, and the founder, practically, of the first English Lutheran congregation in the world (St. John’s). Another a preacher, and a statesman of note, speaker of the first and third congress. Another, a much-beloved preacher and pastor, an educator of high rank and a botanist of the first order. A fourth, a promising and faithful preacher, later compelled to resign because of impaired health, only to serve with distinction in Congress afterwards for nine years, tendered a seat in the cabinet acting as minister to Austria, and nominated for Governor of Pennsylvania, an office he did not reach because of his sudden death. No other family in the annals of the American Lutheran Church ever rose to such high distinction, and it is probably safe to predict that very few will ever reach it. —The Lutheran.

The Old Feeman Homestead in the Lebanon Valley

By Lottie M. Bausman, Lancaster, Pa.

WARM summer day and a bright sun and then from a slight eminence take a long look over lovely Mill Creek Valley and gradually let your thoughts drift back into its past and try to picture the valley as it looked before the Revolutionary War. The many relics of those days, especially buildings in this valley which stand solid and unharmed have been much discussed, but one building that has not been considered makes a bid for its place in history.

What the reasons were that influenced one Valentine Feeman to come to this valley, choose here his land, which spot was to be his permanent home can not be surmised for of his coming, there is no definite knowledge.

Colonial Records show that in the ship “Thistle” from Rotterdam came two hundred and sixty persons, Palatines, with their families. August 29, 1730, and in the list was the name of Casper Fiehman according to an old Feeman Bible.
Valentine Feeman was born in the year 1720 hence he also might have been on the ship "Thistle" but not registered on account of his age. Whatever the relationship, these two names are closely allied in the records of Heidelberg township, Lancaster county (Millcreek township, Lebanon county of the present day).

The first authentic appearance in print of Casper and Valentine Feeman is when they applied for land. Casper getting a warrant for 200 acres, May 13, 1736, and Valentine getting his warrant for 250 acres, October 29, 1737. Casper failed with the stated requirements and forfeited the right to the land. We hear of the name later on but it seems to be that of a much younger man. The venture for Valentine Feeman became a reality for a Proprietary Patent July 2, 1746, recorded at Philadelphia (now at Harrisburg) in Patent Book. A Volume 13 page 97, grants him 225 acres, stating that the place was called "Expidition."

It must have been a wise head that selected this particular spot in Heidelberg township. The land lies at the foot of a ridge of South Mountain, fertile now as it must have been then with a splendid spring, one of the many of that locality, the water of which flows off with much energy to help make that rapid and lovely stream of Mill Creek. It is about four miles from Schaefferstown, to the eastward which town had just been "laid out"—1744—two years previous, hence not far from the highway to Harrisburg opened in 1735. Another point in favor of this location was the newly constructed stone house of Henrich Selner—1745, commonly known as an Indian fort so well described by Rev. P. C. Croll in his "Ancient and Historic Landmarks in the Lebanon Valley."

Looking across the water of spireitly little Mill Creek which has been temporarily halted by human hands, before going on down the pretty meadow, is the old fort—hiding in a group of young evergreens. There is not much left at the present time to suggest the prowling of redskins and the scalping of the whites, only when you ascend the very steep flight of steps and go into the dark garret, should you hear a sudden weird call, you would very surely have a strong desire to get quickly to the outside of the building—almost as hastily as those early dwellers would come to the house when they knew that the Indians were coming and it meant that safety lay on the inside for them.

When Valentine Feeman had clinched the bargain with the Proprietary of Pennsylvania he, apparently, did not let the proverbial grass grow under his feet but began at once to substantiate the things at hand. The first evidence of this is a cider-press, needless to say old, for on the upturned side of the large wheel is the following carved inscription, going round the hollowed-out-center, in a circle,

VALENTIN VEHMAN 1750

This cider-press is sandstone and shows no signs of crumbling, though in some places bits have been knocked off the stone. The wheel, the upper stone lying on the two large halves and on which the name and date are carved is four feet in circumference and fourteen inches thick. The circumference of the lower stone which is separated into two equal parts is thirteen feet and fifteen inches thick. In this is a trough eighteen inches in width and dropped into the stone about three inches. So here is the present evidence of his being on the spot as early as 1750. Again the early records show that Valentine Veeman was a taxpayer in Heidelberg township in 1752-53 (Rupp's History of Lebanon and Berks Counties, page 343) and a constable for the township in 1763 (Dr. Egle's History of Dauphin and Lebanon Counties, page 197). Again comes the evidence of this man's ingenuity, the four stone posts for the garden fence, with grooves to hold the horizontal long length of wood, on one of
which is carved the date 1766. The stone shows very white in the picture because it had received its allotted share of spring white-wash from a generous hand. In the back of the same picture is the ridge of the South mountains.

Good Fortune in passing down the valley must have sent an encouraging smile in the direction of this bit of inhabited land for the owner in 1767 takes more land and erects a house which was unique, interesting and substantial. Time has changed part of its usefulness, and has caused it to be placed outside the class of those described with all modern conveniences, but has not been able to touch it with its finger of decay, not even of rust. On August 28, 1747, Valentine Feeman took out a warrant for 139 acres and 69 perches which was surveyed September 25, 1766, returned into the Secretary's Office 23 April, 1767, Robert Dill for John Lukens S. R. (surveyor general). The original Patent for this 139 acres, 69 perches from Thomas and Richard Penn—witness John Penn—is also intact, well preserved and wherever the name Valentine Feeman appears "alias Freeman" is always added. This is the first and only time the letter appears in this name and if it ever belonged to it, must have been dropped by the first settler. Having acquired more land the next consideration was the house, which probably displaced a log one of earlier date. Much thought must have been given to its construction for building houses and building well in the midst of the wilderness did not mean the easy methods of the present day. The house is made of red sandstone with very thick walls and a hall running through the center like most of the old houses of that section of country. It has the big open fire-place in the hall, but hall and rooms are more commodious than most of the other houses of that date. A door at either end of the hall makes the front and back of the house alike with the exception that over one door which was evidently intended for the front entrance is a long narrow piece of sandstone the width of the door frame and resting on it contains the following.

17 VALENDIN VIHMAN 67

There is a small glass transom in the door and on the piece of wood on the lower part of the transom again is the date 1767. The upper part of the door is glass, the very small panes being used, the windows having been the same until recently when they were changed to four panes. So we concede the door with the dates to be the front which looks out over the garden and down to the spring with the mountain in the distance. The builder did not follow the custom of his day and place his house over the spring or even near it, the cool shady spot where the crystal water bubbles up from the earth, being a short walk from the house. Pressing down gently the old fashioned latch you find the door responds quickly to your desire to go in, where you notice at a glance the large stone fireplace, the stairway in the far corner, the door at the opposite end and two doors on either side of the hall. The mouth of the fireplace is eleven feet wide and six feet high, up to the large cross beam where there is more evidence to verify what has gone before. Carved into the wood, quite black from
the smoke, yet plain to the eye is

F : 1 · 7 · 6 · 7 · V · M

And you linger just a moment to picture big logs burning red on a cold winter's night and you wonder what stories, of Indians and Indian massacres, of the old homes and people across the sea, and a little later the rumors of war, were told around this cheerful old fireplace. The four rooms on this floor are similar in size but the two on the right side have a peculiarity of their own. Built into the thick wall that separates them and bulging out on the one side without any visible opening is a bake-oven. The opening to this oven is in the other room. This necessitates another stone chimney beside the one that runs up through the center of the house. Curiosity now leads us to the second floor, up unusually easy steps where we find another wide hall and four rooms. In this upper hall is also an open fireplace not as large as the one in the lower hall, and in one of the rooms on this floor is another, just over the bake oven and connecting with that chimney. There was ample provision made for heating the house. Another flight of steps takes us to the large garret under the high peaked roof. This roof was originally tile but is now just modern tin. Here there is much to interest though not discernible at the first glance. The quality and quantity of wood used in the building is very noticeable here, it being white oak and many more rafters are used than in modern houses, all of which are joined together by wooden pegs, without any signs of it weakening. The strength of the construction would be capable of holding much more weight than it is called upon to do. In each side of the house at the very top of the peak on close observation can be seen two round places that have been filled in with stone but not in regulation order. These were points of look-out in times of danger. On the left side below the round hole was a large place, the shape of a window but larger in size, which has also been filled in with stone so carefully that is barely noticeable from the outside though plainly seen from within. Inquiry revealed the fact that this floor was used to house the crops over winter that they were brought up on the outside and taken in through this opening. A proof of this lay over in a far corner of the garret, a curious, very old wooden cog-wheel which was used in the hoisting process. When the products of the soil were once within these walls they were very safe from Indian molestation. On taking a last look around the house and at the house from the outside it seems almost impossible to associate it with the forest marauders of those early days.

Valentine Feeman, evidently content with his home, lived a quiet life, as he is heard of only in a general way. In 1771 he and Casper Switzer were witnesses on a paper for his neighbor David Levenstein. In 1777 according to documentary evidence, he attended to some money matters for his wife, who was Susanna Lesh of Newmanstown, her mother Sophia Lesh having died a short time previous. Then Valentine Viehan and Casper Feeman took the Oath of Allegiance June 22, 1778, and October 26 of this same year "Valentine Feeman and Susanna his wife "sell" to their son Adam Feeman of
West Pennsbury township county of Cumberland" 237 acres and 79 perches of the 364 acres and 69 perches, for "the sum of three thousand pounds lawful money of Pennsylvania." The son Adam having drifted into the country beyond the Susquehanna returns to take his father's place and none too soon, for Valentine Feeman died January 19, 1779, aged 59 years, 2 weeks and 2 days. Beside the widow Susanna, six children are mentioned: Casper, Sophia, Andreas, Carma, Valentine and Maria Margareta. It is to be supposed that a mistake was made by the person writing the name and that Andreas should have been Adam. A paper is still extant in which "Casper Feeman brother of Adam" gives up all claim to the land, provides that Adam furnish to his mother as long as she lives, certain things each year for her maintenance. Home duties may have prevented any outward show of patriotism on Adam Feeman's part, for it isn't until 1781 that we find him taking a visible part in the campaign, being in Captain John Moore's Company from Heidelberg township. The Feemans were Lutherans attending the church at Schaefferstown; the four sons of Adam born between the years 1783 and 1791 being baptized there. When Susanna Feeman died August 27, 1796 Adam sold his land almost immediately to John Moore, (who acquired possession the same year) and went back to Cumberland county. His sons, Valentine excepted, went west, the latter settled in Lower Allen township of the same county on the west bank of the Susquehanna where a few of his descendants can still be found. The old house in which Valentine Feeman spent much time and labor had to be cared for by strange hands, passing into possession of the Moore family where it has remained ever since and who have dealt gently with it.

Glimpses of Pioneer Life

NOTE.—The following extracts from Gift's "Genealogical History of the Gift, Kern and Royer Families" give glimpses of pioneer life. The book contains almost 200 pages and abounds in pen pictures of early Pennsylvania life and traces many pioneer families to the frontier states. It is well worth its price $1.50.—Editor.

The militia for home defence were drawn in classes and regularly mustered into service for the colonial defence, and to guard the settlers from Indian depredations. Jacob had been drawn and served a tour in the eastern part of the state while they lived in Weisenberg township, now Lehigh county, Pa. The lot, in 1779, fell upon John Adam, the father. Jacob insisted on serving in his stead, saving he was used to a soldier's life and hardships. Michael Lepley and Mr. Herrold from the same neighborhood, were drawn at the same time. They joined their command then stationed at Fort Freeland, Pa., near which lived a family named McKnight who owned a farm one and one-half miles away. But at the time the McKnight family lived inside the Fort for protection, same as many other families did. The McKnights had cows on their farm, and whenever they wanted to go and milk, they secured guards out of the garrison to protect them from and to the fort. The guards at this time consisted of fourteen soldiers among whom were Gift, Lepley, Herrold, the two McKnights, father and son. The cows were driven into a pen, and while milking, the men were surprised by a party of about thirty Indians who lay in ambush. When the Indians fired upon them, the soldiers could make very little resistance. Lepley with others, and old Mr. McKnight were killed in the beginning of the fight. Herrold ran for the fort and as
he ran along a field which sloped toward the fort, the soldiers in the fort heard the report of a rifle and saw him fall and an Indian scalped him. Jacob Gift also tried to make his escape, but was overtaken. When the pursuing soldiers from the fort came up, they found evidence of a hard fight; the ground was bloody, his rifle broken in pieces, and he was tomahawked and scalped. (p. 31.)

Charles Kleckner and Mary Anna, his wife, related they were six weeks on the road during their emigration tour (1840, from Snyder county, Pa. to Stephenson county, Illinois.) Most of the time, during the nights they were compelled to camp out in the open air. The wagons were loaded with goods so that very few could find room to sleep on the wagons, and that they had to endure many hardships and privations. They brought cattle along from Penna. which gave them much annoyance.

Among their heavier teams, they used a strong two horse covered spring wagon, in which they carried their bread, meat, flour, etc. Whenever the bread was nearly exhausted, and they could spy along the road a bakeoven of the old Dutch kind, one of the men and two of the women would stop, get privilege to do their baking then hurry after the caravan again which could not move fast. (p. 38).

Christopher Kline moved to the Valley (Middlecreek Valley, Snyder county) about 1780 and took possession of his Government Homestead. His domestic cattle were left grazing in the woods freely; one of the cows generally carried a bell, the strap of which was buckled around the neck. This was done to find the herd in order to round them up in the evening. It was very common to see two or three deer grazing with the cattle. So tame had they become that they could be approached to within a short distance without disturbing them. Not over a mile from their cabin, a skeleton of an Indian was found along side of a skeleton of a deer. It was supposed the Indian shot the deer and approached too closely and that in his death struggles he inflicted a fatal wound with his sharp claws to the Indian and both died together. (p. 43).

Mr. Ditto was in the habit of burying his apples in a hole or pit in the ground and covering them, first with straw, then with earth to keep them from freezing during the winter. About the holidays when the family began to use these a small hole was dug through the frozen earth and a plug of hay or straw was inserted to keep the cold out. After the family had used apples for awhile he made a hole opposite the first one and set one of his strong steel traps over in front of the old hole, inside closing the new hole tightly and covering it nicely with snow. The next morning when Mr. Ditto came out of his house he discovered that he had caught his apple thief with his right hand in the trap and his empty bag beside him. He called Mr. Ditto, saying, "Kumm gaschwind un moch mich lose, ich bin by naw zum dod ferforna." (Come quickly and loosen me, I am almost frozen to death). He replied, "I have no time now, I must go to the barn to feed my stock." Upon his return he loosened his apple thief and told him, "We have plenty of apples you could have for the asking, but I don't want them stolen. I will give you a bushel in your bag as a compensation for detaining you so unceremoniously at my apple hole. If you come back again for apples without permission, I will fill you full of buckshot." Mr. Ditto never revealed the name of his apple thief, but it leaked out afterwards that the guilty person was one of his neighbors. (page 60).

This old German lady had many peculiarities. Where she came from (Germany) nothing was wasted. When her nephew, John, was clearing the forests and preparing the soil for cultivation, all the timber was rolled on heaps and burned because it was valueless in those days. Destroying the timber in
this way was hard for aunt Elizabeth to see, and she would often exclaim, "It is a sin to so burn this nice wood." Against the protests of John, she would go out on the clearing, gather her apron full of small twigs and carry them home for fuel. She would go out and cut grass in the fence corners with her German sickel and carry it to the calves in the meadow pasture.

In the year 1834, about a year after, Peter and Jacob Kern, emigrated to Ohio. Their brother Henry, who had traveled twice to Germany, made his first trip to Seneca and Huron counties, Ohio, to see his brothers, Peter and Jacob, and the wild west, as the Ohio country was then known. By his request, his family made him a strong knapsack (Schnapsock). This was made of home grown flax, home-spun and home woven linen cloth. (In these early days each family had its own spinning wheel and loom). This was packed full of extra clothing and some eatables. This he strapped on his back, and he started to walk to Ohio a distance of 450 miles. (p. 119).

At that time (1811) there was but one house where Rebersburg is now located, a log schoolhouse and a log church. The seats of both consisted of logs laid across at right angles. There was no stove in the church. The only fire they had during the winter months was log fire outside of the church. Here the worshippers would warm themselves before the service began. The pulpit was a box with a seat on it and a railing in front of it facing the audience." (p. 129).

Visit to the Homestead of Henry Antes

By John W. Jordan, LL. D.

JOINT pilgrimage was made on September 25th by the Montgomery and Berks County Historical Societies to scenes associated with the movements of Washington's army, in the upper part of the present Montgomery county, September 18-26, 1777 (after the battle on the Brandywine), and to historic sites in the Perkiomen and Falckner Swamp regions. Among the guests of the societies were Hon. Samuel W. Pennypacker, the President, and Dr. John W. Jordan, Librarian of the Historical Society of Pennsylvania, several of the officers of the Lancaster County Historical Society, and representatives of various Chapters of Daughters of the American Revolution and Sons of the Revolution. The weather was all that could be desired and the three hundred itinerants passed an enjoyable day.

After Washington's unsuccessful attempt to repulse Howe's army at the Brandywine, he was pursued to the Schuylkill river, and then moved his army to Pennypacker's Mills (the house of former Governor Pennypacker), where he established his headquarters. Washington aimed to intercept the British in their supposed advance on Reading, where were gathered the Continental stores, but Howe wheeled his troops from Phoenixville and pushed on to Philadelphia, his real objective point.

The morning was devoted to visiting a number of camp sites, the Lutheran and Reformed churches which were used for hospital purposes, and their adjoining graveyards, in which a number of soldiers are buried, their graves being marked by small American flags. Arriving at Fagleysville, dinner was served, after which addresses were made by the presidents of the Montgomery and Berks County so-
cieties, and former Governor Pennypacker eloquently reviewed the movements of Washington's army in the neighborhood, the part these regions contributed to make the Revolutionary history, as well as their Colonial history.

The itinerary of the afternoon included a visit to the plantation of Henry Antes, "the pious layman" as he was known, his grave and homestead, (his mill on Swamp Creek has been demolished), the Bertolet house (erected in 1770), the Falckner Swamp Lutheran Church (erected in 1776), and its cemetery adjoining, in which a number of Continental soldiers are buried, and other points of local interest.

It was not to revisit the region of country back of Pottstown, through which Washington operated one hundred and thirty-three years ago, but the opportunity to penetrate into those districts with which so much of the "firstlings" of Moravian history in Pennsylvania are connected, that induced me to join this pilgrimage. Unfortunately, the "Wiegner Farm," the home of Christopher Wiegner, was beyond the limits of the itinerary; the farmhouse is no longer standing. It was interesting as having been the home of the first Moravians in Pennsylvania, and also the meeting place of the "Associated Brethren of Skippack," and where Henry Antes first met Spangenberg. A few of these "Brethren" subsequently joined the Moravian movement.

The district known as Falckner Swamp, named for Daniel Falckner, a large landholder, is watered by the Swamp Creek and other streams. The beautiful rolling land is today under excellent cultivation, with substantial homesteads and large barns, and nearly every acre has connected with it some history or tradition of early days. As before stated, the old Antes mill has been demolished and another one erected lower down the creek. The old homestead, a stone structure, now covered by stucco, two stories and a half high, standing with one of its gable ends to the road, is in a good state of preservation and tenanted. There is much history of interest connected with this ancient landmark.

The name of Henry Antes is one of frequent occurrence in the records that have come down to us, touching the state of religion among the early Pennsylvania Germans. He immigrated with his father from Bavaria prior to 1725, and settled the present townships of Hanover and Frederic (since 1784 in Montgomery Co.), then called Falckner Swamp. In 1736 he became acquainted with Spangenberg, and his subsequent intimate relations with the Moravians date from this acquaintance. Deeply concerned for the religious welfare of his fellow countrymen in this Province, he called them together in their houses for singing and prayer, and for exhortation. When in 1736, John Adam Gruber, of Germantown, sent out a call to his fellow countrymen to meet in convention for the purpose of ratifying a religious union or alliance on the basis of evangelical truth, Antes seconded the movement by issuing, in December of 1741, a circular which led to the formation of what was called "The Synod of Pennsylvania," in which most of the denominations and sects in the Province were represented. Next to Zinzendorf, Henry Antes was the most prominent member. Two of these Synods were held in Falckner Swamp, one of them in the house of Henry Antes. Through these meetings Antes was brought into closer relations with the Moravians, and in 1745 he became a resident of Bethlehem. He planned and superintended the construction of the first mill and ferry at Bethlehem, built the mills at the Mahoning mission, at Christian's Spring and Friedensthal. In 1752 he accompanied Spangenberg to aid and advise in locating the Wachovia tract in North Carolina. He was one of the three proprietors of Moravian real estate in the
Province, during the tenure of that estate by joint tenancy. In the capacity of a Justice of the Peace for the County of Bucks, he fulfilled his duties with credit.

During the sessions of a Synod which sat in Antes' house, the second week in March of 1745, Antes, desiring to gratify a wish which had been repeatedly expressed by non-Moravians to have their children educated by the Moravians, offered his plantation for the site of a boarding school. The offer was accepted, and on June 3d following, a school for boys was opened on the premises. I. Christopher and Christiana Francke, of Bethlehem, were chosen to superintend the institution, and John C. Heyne was appointed tutor. At the same time Christopher and Ann M. Demuth occupied their homestead and John H. and Rosina Moeller the mill, as both farm and mill were worked for the benefit of the school. In 1747, the farm of William Frey, near by, who with his wife had removed to Bethlehem, was worked also for the benefit of the school by F. Blum and George Kremser, but a year later was given up, the labor being too much for the brethren. The school was called by the Moravians the Mount Frederic School, and is entitled to the distinction of being the first non-sectarian boarding school for boys established in Pennsylvania. Thomas and Ann C. Schaal, John G. and Ann Jungmann, C. Frederick and Ann Oerter, David and Mary Digeon, and Mary Haus and John Tanneberger, Sr., were also employed in various capacities.

In June of 1745, the school was opened with 34 scholars. 23 from Bethlehem and Nazareth; 1 Indian lad from Shecomeco; 1 negro lad from St. Thomas, W. I.; Benjamin Garrison, a son of Capt. Nicholas Garrison, of Staten Island; Henry and John Antes, sons of Henry; John later became a missionary to Abyssinia, and while in Egypt was roughly handled by some wandering Arabs, and died in England; 2 sons of John Jones, of Merion township, who made saws for the saw mill at Bethlehem; Abraham Montayne, of New York; 2 sons of Thomas Noble, merchant of New York, who was a trustee of Whitefield's Academy, later the University of Pennsylvania; the other scholars from Philadelphia, Tulpehocken, Oley, Saucon, Macungy and Falckner Swamp.

In 1746, twelve new scholars were admitted, among them James Bird, a son of William Bird, the iron master, of Amity township, Chester Co.; Israel Horsfield, a son of Timothy Horsfield, of New York; John Edmonds, a son of William, the Assemblyman from Northampton Co.; John Beutel, the ancestor of the family of that name of Nazareth, and three Mohegan lads from Shecomeco.

Seventeen new scholars were admitted in 1747; three more Mohegan lads; Mark Bird, a brother of James; William Servas, whose father assisted in the building of the first Moravian church in Philadelphia, and subsequently removed to north of the Blue Mountains, where descendants are still to be found, and children with the surnames of Beckel, Blum, Hartman, Meinung, Miksch, Rice and Schaus, all familiar in Moravian annals.

In 1748, eight new scholars appear on the roll, among them Benjamin Crocker, a nephew of Benjamin Franklin. He was transferred from the Oley school, July 29, 1748, and left May 16, 1750. The diary of Philadelphia records: "Mr. Franklin has concluded to keep Benjamin Crocker in town, and will try to make him a German printer. Mrs. Franklin and Mrs. Reed [her mother] both expressed themselves pleased with the progress made by Benjamin in his studies."

Nine scholars were admitted in 1749; among them David Beck, from Bethlehem; Benjamin Roberts; George M. Graaf, from Lancaster; Elias Klotz and Abraham Leimbach, from Oley, and Joseph Sturgis, of Philadelphia, descendants living in Lititz.
In 1750, owing to Mr. Antes’ objection to the new Church ritual, he determined to leave Bethlehem and to retire to his plantation, in consequence of which in July a beginning was made to transfer the white scholars to the schools of Oley and Macungy, and the Indian lads to Bethlehem, and in September the Mount Frederic school was closed.

Henry Antes was the friend and counsellor, to the end of his life, of the Church to which he was strongly attached. He died at Mount Frederic on the morning of July 20, 1756, and the next day his remains were buried in the family graveyard, close by his father Frederick, who died November 28, 1746. Bishop Spangenberg made the address and Rev. Abraham Reincke read the Moravian burial service, and the pallbearers from Bethlehem conveyed the remains to their final resting place. The Antes family graveyard, which is some distance from the homestead, is in a neglected condition, and with the exception of the stone erected by the Moravians to the memory of the “pious layman,” there is little to remind the visitor, that the place is hallowed by the ashes of the dead. An ordinary panel fence surrounds the lot. Perhaps the Moravian Historical Society may turn its attention to this place of sepulture, where rests the remains of “the pious layman” who did so much for the Church.

—The Moravian.

Falkner Swamp. The Markley School House

At the intersection of the Great Road and the boundary line between Frederick and New Hanover townships, Montgomery county, Pa., within the limits of the latter township, stood, in 1807, an old school house. It was built upon the property of George Nyce. When it was erected is not known; the memory of man does not go back so far into the past, and record there is none. It bore the marks of age; it had become dilapidated, and was too small for the growing wants of the community, and the general verdict was that it must be abandoned. And so with the administration of Schoolmaster Shunk the career of the old school house ended.

The increase of population and the sentiment of the neighborhood demanded a new and commodious building for educational purpose. The question of meeting the expense at once came up for consideration. Our grandfathers were strangers to the methods in vogue in our day. There was no public school law empowering school boards to lay taxes for such purposes. The money must be collected from voluntary contributors; and the success of the enterprise, therefore depended upon the energy of its projectors and the liberality of the citizens.

The event showed that the public spirit was equal to the undertaking. The Markley School House was erected, and it continued in use a period of forty years.

In an official record, which is still in existence, we are told how the result was brought about:

“Resolved, that half an acre of ground be purchased of George Nyce, which shall extend in breadth eight perches along land of Benjamin Markley and in length ten perches along the Great Road, for the sum of fifteen pounds; on said land shall be removed the old school house now erected on land of George Nyce, and enlarged by an
additional building of twelve feet in length, besides a dwelling house for the teacher, of twenty feet in length and sixteen feet in breadth."

Dr. John Hahn, Ludwig Schitler, and Henry Krebs were elected Trustees; Benjamin Markley, Andrew Yerger and Henry Krebs were appointed Superintendents of the building of the school and dwelling house, without compensation; and George Nyce was made the Treasurer.

Rules and by-laws were adopted. Several of the articles are worthy of note at this date:

"Article 3. It shall be the duty of the trustees to see that the school is continually supplied with a fit teacher and in case of a vacancy they shall inquire for and contract with a man as to them may appear a fit person to fill the station in the shortest time circumstances will permit." "Article 7. The school shall be kept open all the year if circumstances will permit; English and German in equal proportion of time unless two-thirds of the supporters shall otherwise direct, neither to continue longer than one year, the English school to commence on the first day of October next, to wit 1808."

The name officially adopted was:— "New Hanover and Frederick Amity School;" but this title was cumbersome and did not suit the popular fancy. It was commonly known as Markley's school, in honor of Judge Benjamin Markley, who lived in the immediate vicinity and who was a firm friend of education.

The funds required to build the new edifice were obtained by subscriptions solicited at different times, and a small amount was realized by means of a lottery. Nine years passed away before a sum sufficient to fully meet the outlays was collected. Under date of January 6, 1816, occurs this entry, "By money in the Treasury if all the subscribers pay, £3, st8, d9."

The first subscription was made by the following persons and annexed to each name is the sum subscribed:

<table>
<thead>
<tr>
<th>Name</th>
<th>£</th>
<th>s</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>John Hahn</td>
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<td>0</td>
</tr>
<tr>
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<td>3</td>
<td>15</td>
<td>0</td>
</tr>
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<td>Andrew Yerger</td>
<td>3</td>
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</tr>
<tr>
<td>Henry Krebs</td>
<td>3</td>
<td>15</td>
<td>0</td>
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<tr>
<td>Ludwig Schitler</td>
<td>3</td>
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<tr>
<td>Benjamin Markley</td>
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<tr>
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<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Samuel Yerger</td>
<td>3</td>
<td>0</td>
<td>0</td>
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<tr>
<td>Elizabeth Nyce</td>
<td>3</td>
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<td>0</td>
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<tr>
<td>Samuel Boyer</td>
<td>2</td>
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<tr>
<td>Peter Daub</td>
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<td>5</td>
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<td>John Reller</td>
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<td>2</td>
<td>6</td>
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<tr>
<td>Jacob Zoller</td>
<td>1</td>
<td>2</td>
<td>6</td>
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<tr>
<td>Francis Leidig</td>
<td>1</td>
<td>2</td>
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<tr>
<td>Christian Zoller</td>
<td>1</td>
<td>2</td>
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</tr>
<tr>
<td>Christian Stetler</td>
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<td>2</td>
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<td>0</td>
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<tr>
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<td>Abraham Hart</td>
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<tr>
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<td>0</td>
</tr>
<tr>
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<tr>
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<td>John Metz</td>
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<td>Levi Abraham</td>
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<td>Conrad Geyer</td>
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<td>6</td>
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<tr>
<td>Philip Zieber</td>
<td>0</td>
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<td>Daniel Schwenk</td>
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<td>Frederick Rudy</td>
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<td>3</td>
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<td>George Nyce, Jr.</td>
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<td>George Reaver</td>
<td>0</td>
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<td>9</td>
</tr>
<tr>
<td>Magdalena Renninger</td>
<td>0</td>
<td>1</td>
<td>10½</td>
</tr>
</tbody>
</table>

Total: 72 9 4½

The subsequent collections were made, mainly from the same parties. The complete structure cost £188, st9, d7, Pennsylvania currency; equa,
null
@2.66 2-3 per £, to £503.94. The account is stated thus:

**RECEIPTS**

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<th>From Lottery including the 30 Dollar Prize</th>
<th>£. s. d.</th>
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<td>First Subscription received to January 28, 1809</td>
<td>69 3 1½</td>
</tr>
<tr>
<td>Second Subscription received to January 28, 1809</td>
<td>27 18 9</td>
</tr>
<tr>
<td>Third Subscription, Jan. 1814 to be collected by B. Markley</td>
<td>48 10 8</td>
</tr>
<tr>
<td>Additional Third Subscription</td>
<td>4 6 3</td>
</tr>
<tr>
<td>Fourth Subscription</td>
<td>18 12 6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>200 2 8</strong></td>
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**DISBURSEMENTS**

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<th>The School House cost</th>
<th>£. s. d.</th>
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<tbody>
<tr>
<td>Sundry Repairs</td>
<td>188 18 7</td>
</tr>
<tr>
<td>Balance on hand (if all subscribers pay)</td>
<td>7 4 4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>200 2 8</strong></td>
</tr>
</tbody>
</table>

Many of the subscriptions were paid in labor or materials. In cases of this kind, an account was kept with scrupulous exactness with such contributors. One subscriber is credited with a certain sum for “cutting wood off school land;” others with “digging foundations;” another furnished logs; others supplied paint, white-lead, hinges, spikes, boards, shingles, etc.; while, still others, did carpenter work, mason work, hauling, etc.; 400 bricks were bought for the chimney, and 85 tiles were bought to cover the bake-oven.

A frame building was erected for the school and dwelling house, and a bake-oven and stable were also put up. The teacher, when a man of family, occupied the dwelling and usually kept a cow. Adjoining the school lot, on the northeastern side, was the wagon house of Judge Markley, with open front, in which, particularly on rainy days, the youngsters delighted to play. In it was a large, hollow bomb-shell, which the boys were wont to try to lift; this was probably a relic of the Revolutionary war.

In front of his residence, the Judge had a sun-dial, which was an object of curiosity on the part of the school boys and girls. It is also remembered that a package of copies of the Reading Adler was left, weekly, at his house for the subscribers to that paper in the vicinity; and that the scholars, when calling for the paper, were always greeted with a pleasant smile and kind word from the good man.

It is not certainly known who taught first in the new school house. One of the earliest who did so as shown by the record was Schoolmaster Smith. On August 30, 1815, seven shillings and six pence (or one dollar) was paid for advertising for a schoolmaster, but the accounts do not tell who was the successful applicant.

The names of those who gave instruction within the walls of the Markley School House, during the forty years of its existence, as near as can be ascertained to this date, in addition to the one mentioned, were:


Elections were held annually by the supporters of the school for officers, and the record shows that this matter was regularly attended to. The following served in the capacities stated in the order in which their names are given from 1807 to 1847. Some of the officers were re-elected for many years in succession.


Trustees—Dr. John Hahn, Ludwig Schitler, Henry Krebs, Michael Al-
brecht, Henry Smith, John Roller, Jacob Zoller, George Schwenk, Henry Pannebecker, George Sensenderfer, Wendel Weand, Henry Daub, George Nyce, Peter Weyant, John Bender, Daniel Bertolet, Garret C. Wack, Henry Schmidt, Jr., Jacob Shaner, John Setzler, Thomas Moll, Jonathan Nyce, Philip Richard, Michael Sensenderfer, Henry Bertolet, Richard Holtenbush, Conrad Yerger, John Roth, Jacob Rhoads, John Mock, Samuel Hartman, William Ehl, Daniel Rhoads, Peter Faust, Charles Pannebecker, David Keck, Jacob Mock, Philip Sayler, Philip Koons, Isaac S. Stepler, Henry Kolb. The board of Trustees consisted of three persons. One was elected each year to serve for three years.

Treasurers—George Nyce, Henry Smith, Benjamin Markley, Philip Boyer, Wendel Weand, Henry Pannebecker, Jacob Mock.

The founders of this school, as will be observed, were men of broad views. The building planned and erected by them, was, for that period, a model of its kind. A dwelling house was provided for the teacher and his family, as well as a suitable school room for the pupils. “Boarding around” — a most unsatisfactory practice — was extirpated. A continuous term of school, the year round, was contemplated; and the importance of instruction in the English tongue was not overlooked. These friends of education clearly saw the advantage to be gained from a knowledge of the prevailing language of the land, and the favorable influence its acquisition would exert upon the advancement of the then rising generation.

It would be a most agreeable task to trace the history of the teachers and students as they went forth to other fields of labor. It would be found that they bore honorable places in their several vocations, and some of them gained positions of distinction. It is not designed, however, to enter upon this interesting branch of the subject in this article.

In 1847, as before intimated, the Markley School House was taken down; and upon the lot was erected a brick building, solely for use as a school, of smaller size than its predecessor, and of the style of architecture then in favor. It still stands, and it is likely to serve the useful purpose for which it was built for many years to come. Since the introduction of the new system it is used for a public school.

The Markley school building was used at times, from the year 1822 to 1832, as a place of worship. This was during the continuance of the contention between the synodical and anti-synodical parties at Falkner Swamp Reformed church. The services held here were in the interest of the former party. The first sermon was delivered by Rev. Casper Wack, who preached but once. Rev. Frederick William Vandersloot, of Philadelphia, also came. On this occasion the congregation was too large for the capacity of the house, and he therefore preached under the spreading branches of a tree in front of the building. Rev. Mr. Pomp, Rev. H. S. Bassler, and Rev. A. Hoffman, each preached once. Rev. Jacob William Dechant was the regular pastor. After his death, which occurred in 1839, no worship was held here. Mr. Henry Yerger, an aged resident of New Hanover township, attended these services and has a clear recollection of them. Rev. Mr. Dechant instructed a class of catechumens during this period; they met at the house of Wendel Weand, in the vicinity. It is not known that any regular church organization was effected.

THE BLIND MEN AND THE ELEPHANT

By John G. Saxe

It was six men of Indostan
To learning much inclined,
Who went to see the Elephant,
(Though all of them were blind),
That each by observation
Might satisfy his mind.

The First approached the Elephant,
And happening to fall
Against his broad and steady side,
At once began to hail:
"God bless me! but the Elephant
Is very like a wall!"

The Second, feeling of the tusk,
Cried, "Ho! what have we here
So very round and smooth and sharp?
To me 'tis mighty clear
This wonder of an Elephant
Is very like a spear!"

The Third approached the animal,
And happening to take
The squirming trunk within his hands,
Thus boldly up and spoke:
"I see," quoth he, "the Elephant
Is very like a snake."

The Fourth reached out his eager hand,
And felt about the knee.
"What most this wondrous beast is like
Is mighty plain," quoth he;
"'Tis clear enough the Elephant
Is very like a tree."

The Fifth, who chanced to touch the ear,
Said: "'E'en the blindest man
Can tell what this resembles most,
Deny the fact who can,
This marvel of an Elephant
Is very like a fan."

The Sixth no sooner had begun
About the beast to grope,
Than, seizing on the swinging tail
That fell within his scope,
"I see," quoth he, "the Elephant
Is very like a rope!"

Die Blinde Mann un der Elefant

(Noch John, Gottfried Saxe)

'S sin mol sechs Mann vun Hindustann,
Uf Lern'ng schtuik gesiinnt,
'Nac' for der Elefant zu schnu'
(Doch war'n sie alle blind),
Daz jeder selwer sehn mocht
Was for en Dhierr bestand.

Der Erscht—so wie es zutfall dann—
Kummt an den Elefant,
Streicht hie an seiner breed Seit
So mit der flache Hand:
"Bei'm Gott, der Elefant." sagt er,
"Is gar viel wie en Wand."

Der Zwett der grickt sei Fangzah freicht,
Greischt "Ho! was is dann dies,
So rund un'glatt un' scharf? Ach jo,
Mir is die Sach gewisz,
Des Wunner vum e' Elefant
Is grad als wie en Schpiesz."

Der D'tt' geht zu dem Dhierr dahie,
Gricht, wie er so naus langt,
De' schlenkrikg Riessel in die Hand,
Sorecht aus, dann, ohne Bang,
"Ich seh'n," sagt er, "der Elefant
Is sehr viel wie en Schlang."

Der Viert reecht eifrlig mit sein Arm
Um's Knie—(Des Dhierr war zahn),
"Was so en Wunner-Dhierr is gleich,"
Sagte er, "is ah ken Drahm,
'S is kloor zenuck der Elefant
Is ganz viel wie en Bahm."

Der Fünft verwischt ihn so bei'm Ohr.
Un' sagt: "Der blindeste Mann
Wees was am mehnste des gleich guckt,
Verleegel's mol wer kann:
Der Wunders-Elefant guckt viel
Wie'n Deckel von'ere Pann.

Der Sechst, net g'schwinder dappt dazu—
Schleicht an dem Dhierr zurück—
Daz er ihn mit der Hand am Schwanz
Fangst, so bef'm dumme Glück:
"Ich seh'n," sagt er, "der Elefant
Is arg viel wie en Strick."
And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong!

MORAL

So, oft in theologic wars,
The disputants, I ween,
Rall on in utter ignorance
Of what each other mean,
And prate about an Elephant
Not one of them has seen!

WHEN THE FROST IS ON THE PUNKIN

When the frost is on the punkin
And the fodder's in the shock,
And you hear the kyuck and gobble
Of the struttin' turkey-cock,
And the clackin' of the guineys
And the cluckin' of the hens,
And the rooster's hallylouyer
As he tiptoes on the fence;
O its then's the times a feller
Is a-fellin' at his best.
With the risin' sun to greet him
From a night of peaceful rest,
As he leaves the house bare-headed,
And goes out to feed the stock,
When the frost is on the punkin
And the fodder's in the shock.

They's something kindo' harty-like
About the atmosphere
When the heat of summer's over
And the coolin' fall is here—
Of course we miss the flowers,
And the blossoms on the trees,
And the mumble and the hummin'—
Birds and buzzin' of the bees;
But the air's so appetizin';
And the landscape through the haze
Of a crisp and sunny morning
Of the airly autumn days
Is a pictur' that no painter
Has the colorin' to mock—
When the frost is on the punkin
And the fodder's in the shock.

The husky, rusty rustle of
The tossels of the corn,
And the raspin' of the tangled
Leaves as golden as the morn;
The stubble in the furries—
Kindo' lone-some-like, but still
A-preachin' sermons to us
Of the barns they growed to fill;

WANN D'R FROSCHT IS UF DE KERBSE

Wann d'r Froscht is uf de Kerbse
Un' des Welschkornlaab is g'shackt,
Un' m'r hört d'r alt Welsch-hahne
Wie er 'rum schtolzirt un' g'wackt,
Un's ge-gwecker vun de' Guinens
Un des Schnattere vun de' Gens—
Un' d'r Hahne krächt sel' "Guck-mol-do-h h" un' trippelt uf d'r Fans:
Oh m'r fühlt dann grad am beschte
Noch 're ruhevolle Nacht,
Wann die Morge-Sunn ehm grüszt
Un' herrlich in de Aage lacht,
Blott-kopps geht m'r noch d'r Scheuer
Füttert Vieh aus Fasz un' Sack,
Wann d'r Froscht is uf de Kerbse
Un' des Welschkornlaab im Schack.

Es is ebbes Art von herzhaff
Alldo ringsum in d'r Luft
Wann des Summers Hitz verbei is
Un' d'r kühe Herbst voll Duft,
M'r vermiszt wohl all de Blumme
Un' de Blüthe vun de' Behm
(Wu de schnurrerding kheene Vegel
Un' de Ihme war'n daheem),
Doch de Luft is appetitlich:
Un' die Landschaft vor dem Aag
Am e' sunnig frische Morge
Vum 'e frühe Schpootjohrs Daag
Is en Bild das schpott des Künstlers
Aller-feinster Farbe-g'schmack—
Wann d'r Froscht is uf de Kerbse
Un' des Welschkornlaab im Schack.

Des rapplich, roh gefatter
Wu aus Welschkorn-fahne lacht,
Des rischple' vum verwerrte Laab
In goldner Morge Pracht;
Die Schtopple in d'r Farch—sin' wohl
en art velross'ness Bild.
Doch saage sie vun reicher Erndt
Un Scheuer a'gefüllet;
F H E X E-G'SCHICHT

Las' mich dir e'mol e'rechte wohre Hexe-g'schicht verzeche.—Der Jake Fressmaerkel, druewa in Hanovern, war arg mit Hexa ge- phlogt. Ower eene war aparat schlimm. wann er als gange is ein Haus oder a Scheuer helfe uf zu blocke-Dann, wann er heem kumme is, war sie ihm die gantz Nacht uf em Mage g'sitze, un' hot ihm der Odem schier aus dem Leib gedruckeckt. Er hot alles probiert sie los zu werre. Er hot en Hufelse' über die Thuer g'nagelt, un er hot viel annere Sache gethu sie los zu werre. Aber es hot alles net g'holfe. Sie is' immer wieder komme un' hot ihm quaelt. Zuletzt is' er zum Hexe-Doctor gange. Der is dann komme un' hot des ganz Ding augehen, un' hot ihm g'sagt was er thu muss. Und wann alles des nix helft, dann kommt er un' gebt eppes eizunehme. Un' dann fange mir sie g'wiss.
Die Hex is wieder komme, un' hot den arme Trop die ganz Nacht schier tod geritte—sie war ihm die gantz Nacht uf'm Mage g'sitze. Er is wider gange for der Doctor. Der is komme, un' hot ihm eppes gewe einzunehme. Er hot ihm ab g'sagt wie sich alles zutrage thaeet. Die erst Nacht nachderhand is' sie net komme. Aber die zweet,—was hot sie ihn geplocht. Aber der Doctor hot ihm gesagt es geh't so. Er hot ihm befohle sei Best's thu sie abzuschmeisse. Dann koeunt er sie sehen zum Schlussel Loch nousegh'un'dann g'schwind uf spring un' des Schlusse-Loch zu- stoppe so das sie net wieder zurueck komme kann. Er soll dann 'naus ins Wäldfeld geh. Dort thaeet er en jung brann Fill-e, Maerhe finde. Des muss er fange, an der Schmidtshop nehme un' g'gang rum b'schlage lasse. Dann kriegt er die Hex, un' is sie for immer los. 'Sis alles so gange wie's der Doctor ausgelegt hot.
Wie die Hex ihn wieder uf der Mage g'sitze is' hot er sich maechtig aug'strengt un hot sie vom bet g'schmis. Er hot sie g'sche zum Schlussel-Loch 'naus geh.' Er hot sich so g'schwind wie moellig ange- thun, hot's Schlussel-Loch ganz ticht zugestopt, un' is' schnell uf's Feld zu. Und g'wiss kenuug dort war das klee braun Geulle. Uf des is er zu. Hot's aber lange

Zeit net fange koenne. Zuletzt hot ers aber kriegt, hots ufgezaemt, sich druf g'setzt, un' is nach Harrisburg g'itte. Weil es noch net Tag war hot er's im Hof am Werthshaus aug'boone. Sobold das es Tag war hot er sei Gaul g'boit un' hot ihn zum Schmidt g'fuehrt. Dort hot ers ganz rum b'schlage losse. Derno' hot er's wieder zurueck aus Werthshaus g'nomme, hots dort in der Stall gestellt un is über die Stadt seine uebrige Geschaeft nach zu sehe.' Wie er zurueck komme is; noch a Paar Stund war ke' Gaul meh' do. Aber die alt Betz Ritzel war an der Trog ge- bunne. Er hot heem laufe muesse. Aber noch sellem hen ihn die Hexa ulume ge- plocht. Du kannst denk seheel dass des wohr sei muss. For wer dess glaube kann, kann ah-ennig eppes sonst glaabe.

JOHN.

EN AUTRUF

Wo sinn die deutsche Dichter?
Sinn sie verschwunne all?
Wo sinn die grosse Lichter
In unseres Ruhmes hall?
Heraus, heraus, Reihreiser!
Wo seid ihr all versteckt?
Ihr seid jo die Wegweiser.
Die Schoenheit uferweckt.

Wann mol die Kunst gestorbe
Do iss jo alles leer.
Do waere mer verdorbe,
Mer lebte nummermehr.
Soll sie dann ganz verklinge
Die alte Mutter-sprach?
Ach ne, die Dichter singe.
Verschone uns die Schmach.

Unnoetig is mei Flehe.
Sie iss gewurzelt ein.
Un kann jo nett vergehe,
Verknuepft mit Mark un Bein.
Drum eve, deutsche Dichter
Erhalte euch im Streit,'
Die Zukunft eure Richter
In alle Ewigkeit.

Louise A. Weitzel, Littitz, Pa.

It is estimated that the list of publications for the current year will be more than twelve thousand titles. In this great confusion of books good and otherwise it is a sort of refreshing to pick up a book like this, that deals with the larger forces in literature. It is a book on reading and writing; it is a book about books, of which there are many but it will take its place among the best of them.

Prof. Kuhns has brought together in this small book the most admirable and delightful tributes that great men have made about great writers and their books. It contains many quotations; they are chosen from all ages and many languages, but they are chosen with fine discrimination, and marshalled in a most orderly and powerful manner by a strong mind. The writer shows the same discrimination, taste, and catholicity of mind displayed in his "Sense of the Infinite".

It contains much that is enjoyable and profitable; there is enjoyment here for all who are fond of books and reading; and that soul is to be pitied that cannot be aroused to a desire to know more of the great writers of the world. Though the book may be intended mainly for the book lover, it is yet helpful and suggestive even to the teacher of English.

It is scholarly and dignified; it is animated by a sober good sense and a broad view of culture that raises it above the ordinary. It discloses an appreciative understanding of all that is best in the great domain of Literature.


Mrs. Rinehart is a native of Pittsburgh. Her first success in fiction was "The Circular Staircase". Her more recent story, "When a Man Marries", she dramatized with the title "Seven Days". It proved to be one of the most successful farces of the past season.

The rather peculiar title of "The Window at the White Cat" is taken from a political club called the "White Cat". It is through one of the windows that the leading malefactor of the story loses his life. The story reminds one very strongly of the political corruption, questionable business methods and bank looting that have made Pittsburgh and the vicinity notoriously famous for the last decade.

The story is told in the first person by a middle-aged lawyer, and begins with a young woman entering his office to ask advice about her father, a State official with an odoriferous reputation. The outcome of the story as far as these two are concerned is easily divined and traced throughout the story. The young lawyer of course falls in love with the woman and offers to play detective. The rest of the story may be a little clumsy. It is, however, not a detective story in the way that term is usually understood. The young
lawyer and his associates ferret the thing out after ten days. The mysterious part of the story, where is Aunt Jane? and who shot Mr. Fleming? are carefully concealed until the end, but the incidents may have been dragged rather tediously and they may also not be altogether plausible. But the book is on the whole interesting reading, it keeps one "going".


Here is a novel with a purpose and a powerful purpose at that. Fiction has frequently been made the handmaid of Reform, as by Dickens, Hugo, Zola and other writers of probably less note. But it is a long time since it was employed to attack and expose such a great crying evil as the white slave traffic. A pretty young girl of sixteen years lives in a little factory town in Lancaster county, Pa., she is rather bold and daring; she has a beast of a father and an over-worked, pestiferously nagging mother and consequently a sort of a hell of a home. Her tempter and seducer comes along at the critical and psychological moment in the form of a traveling salesman from New York City. But he is nothing more than a runner, an agent, for a New York house of ill fame. The usual promises precede her ruin, and she is next found a prisoner in such a house. Every incident that follows takes her farther down the incline of degradation. Finally she makes her escape and gets back to her father's house, only to find herself shut out forever; and then one sees her once more seeking death on the pitiless streets of the City.

One is filled with boiling indignation at the damnable low politics, graft, meanness, and corruption that cause the downfall of these girls and then holds them down. It is gloomy, cheerless and depressing. It is a far cry from Hardy's "Tess of the D'Urbervilles"; but it would be difficult to find anything equally depressing. And the pity of it is, that it is all only too true. It is the most powerful, most gripping, and dramatic presentation of any social problem of a large city that has yet been published. There is no direct remedy suggested except that such things are the outcome of the present social and economical conditions, and the remedy therefore lies in a readjustment of these conditions.

The characters are alive and can be seen anywhere in a great city.

It is a question whether in a work like this the reformer does not get the mastery of the literary artist. But in this case we believe these things are forgotten in the tragic recital of the narrative with its tremendous significance.


The issue of this neat and attractive volume is evidence that the altar fires are still burning brightly in some quarters of our country. The sermons had appeared previously in separate volumes and several editions, the first of which was issued in 1895. We quote the following from the preface in the first edition written by Rev. Henry Walker.

"Under a very modest and unpretending title the following sermons make their appearance. They were not preached in a famous cathedral or tabernacle of one of our great cities, but in a plain country church in the Shenandoah valley in the state of Virginia. They were not delivered with a great flourish of rhetoric by a celebrated pulpit orator who draws large crowds and a big salary, but by a plain, unassuming Lutheran country preacher......Christ, the crucified and
Meeting of the Pennsylvania German Society

This body held its 20th annual meeting in the city of York, Pa., on last Friday, Oct. 14. It was largely attended. The sessions were held in the chapel of Trinity Lutheran church, the mother congregation in that city, having been founded in 1733. Gen. John E. Roller, the president, of Harrisonburg, Va., occupied the chair. Dr. Jeffers, a well-known educator of York, delivered a neat address of welcome. Gen. Roller delivered the annual address, in which he spoke largely of the early settlers of Virginia, many of whom were Germans. He is thoroughly familiar with the history of this class of people. He also referred to the part his people took in the Civil War. The address was highly interesting and was listened to with the closest attention.

Prof. E. M. Fogel delivered an address on Pennsylvania German superstitions, which showed a vast deal of research. He claims that there are some 1700 distinct superstitions among our people, and gave the origin of many of them. He claims that 90 per cent. of them are of German origin and many of them can be traced back to paganism. The gentleman spent a good deal of time in study in Europe and also traveled through fourteen counties in eastern Pennsylvania to make observations on the subject. (Some years ago the principal of an educational institution claimed that there were practically no superstitions among our people. He should have heard Prof. Fogel’s paper on this subject.)

The Pennsylvania Germans have had a noteworthy history, which is second to no other in interest. They would do well to encourage the unselfish work of those disinterested laborers in our past. No longer should the societies of New York and New England be allowed to monopolize the eclat pertaining to American history. Pennsylvania has had a record second to no other. It but remains for our people to come forward and give local history a cordial support and encouragement in this direction and the work will be done.

The preceding lines were penned by Daniel Miller and Dr. I. H. Betz. The following was the day’s program:


Toasts at the Annual Banquet.—The Meeting Twenty Years Ago in Lancaster. The Organizers of the Society, The Meeting in York. The Past Membership of the Society, The New Members, The Work of the Society, Penn-
sylvania-German Wives, New Style and Old Style, The Future.

The present officers of the Society are:


Vice President, Robert C. Bair, Esq., York, B. F. Fackenthal, Jr., Riegelsville.

Secretary, Prof. George T. Ettinger, Ph. D., Dean of Muhlenberg College, Allentown.


The society merits encouragement. We shall be pleased to forward application blanks to any of our readers who wish to join the society.

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LINE ANCESTRY

Abraham L. Line, Montsera, Pa., is making research for data of the Line family—John and George Line and Catherine Line, intermarried with the Carpenter family.

FRENCH SOLDIERS AND SAILORS IN AMERICAN REVOLUTION

The Superintendent of Documents, Washington, D. C., can supply for 45 cents the List of French Soldiers and Sailors who served in our country during the American Revolution, Senate Document, No. 77, 58th Congress, 2nd session.

DESCENDANTS OF HENRY EVERLY

"In Abstract of Wills for Lancaster County on page 236, is found the following, 'Henry Everly, Bethel Township, will made 1760, wife named Catherine, names of children not given.' Can any reader give information of the above named Henry and Catharine Everly and their children. Families of this name are found in Pennsylvania, Maryland and Virginia prior to the year 1790. Information concerning them is greatly desired."

---

GENEALOGICAL INFORMATION WANTED

Weaver

George Weaver died in Saucon Twp., Northampton county, Pa., 1770, leaving a widow, Anna Barbara, who subsequently married Anthony Stock. In her first marriage she had three children: Valentine, (Ann) Mary, who it is believed married a Dosh or Heining; Catherine, who married John Moyer.

George Weaver, father of the above, died after 1770, wife was Catherine.

WANTED—

1. Maiden name of Anna Barbara, wife of George Weaver, afterward Anna Barbara Stock.

2. Maiden name of Catherine, wife of George Weaver.

3. Maiden name of Gertrude, wife of John Nowlance, and any other information concerning the families of these, for which information, if authenticated, the undersigned will pay a reasonable fee.

ETHAN A. WEAVER,
Germantown.

A Diller Note

Inscription on tombstone at the Hill church: "Here rests Casper Elias Diller, born A. D. 1696, June 25th, attained the age of 91 years and 5 months."

Philip Adam Diller's wife was Susanna Hautz of Moden Creek (Muddy Creek). The name of the master of the ship which brought Casper Elias Diller and family was Hugh Percy.

The marriage of Casper Elias Diller took place April 14, 1766. Question, was that Casper Elias Diller Jr., or did Casper Elias Diller, snr. contract a second marriage? Did C. E. D. jr. ever reside at Lebanon?

THE FORUM

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

MEANING OF NAMES

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

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

57. FRANTZ

The surname FRANTZ is derived from the French word FRANC and means free. This word was taken into the German language in the sixteenth century and at the present day it is used in German almost exclusively in the phrase: Frank und frei. The name FRANTZ is a genitive form, originally written FRANKS. The genitive form denotes son of FRANC. At a later day the surname was used as a synonym for a Frenchman or a man from France.

58. BITTINGER

The surname BITTINGER is derived from BUTTNER which means a cooper or maker of barerls. The Middle High German is BUTENAERE and the modern German BOTTICHER. The suffix ING as a patronymic means son of and as a place name it means the house of. The suffix ER means "one who." The surname BITTINGER accordingly means "one who lives in the house of a cooper" or "one who is the son of a cooper.

59. FORREY

FORREY is a French name derived from the word FORET meaning a forest. It also means a den of thieves. The surname accordingly means either a resident of a wooded district or a thief.

A Correction

Corrections

In October issue, page 586, a statement is made that Governor Schley descended from Madame Feree. This is incorrect. His ancestress was a Schellman, mine a Feree. On page 617 first column you print Elizabethtown when it should be Elizabeth Hagerstown.

STEINER SCHLEY,
Frederick, Md.

The Lehigh County Fair

This celebrated annual event seems to enjoy special favors at the hands of Providence. Since 1852 it has had only 5 rainy weeks to contend with. Its receipts by decades have averaged $2,462, $3,852, $7,856, $9,367, $25,328, $41,193. This year's total income was a record breaker, amounting to over $61,000.

Banks in Lancaster County

In a speech in the House of Representatives, June 9, 1910, Hon. W. W. Griest said:

It is with some degree of pride, being the Representative of Lancaster county in this House, that I point to the banking facilities and enormous resources of this single rural county. The number of national banks within its borders is greater than in any one of the following sovereign States of the Union; Delaware, Rhode Island, South Carolina, Florida, Mississippi, Louisiana, Utah, or Nevada and is greater than the combined banking institutions of Arizona, Nevada, and the District of Columbia, whose population is four times as large as the population of Lancaster county, and whose area in square miles is enormously greater. With 9,000 or more farms, and other real estate assessed at a valuation approximating $100,000,000, and with agricultural products worth $9,000,000 annually, it is not perhaps surprising that banking facilities have been developed which afford unlimited convenience and safety for these people.

Sesqui-Centennial Celebration


The following pastors have served this charge from the beginning, 1760: Revs. J. J. Roth, Daniel Shoemaker, Jacob Van Buskirk, John George Young, Daniel Lehman, Herman Jacob Schellhardt, Carl Christopher Goetz, Conrad Frederick Plitt, Johann Casper Dill, Henry Anastasius Geisenhainer, Frederick Wm. Meudsen, Thomas Steck, Josiah S. Renninger, J. J. Schindel and Elmer O. Leopold.

Pennsylvania German Plant Names

I have read with much interest Mr. C. D. Mell's contributions on the above subject, and find there is considerable variation in the use of some of these names. In the counties of Bucks, Northampton and Lehigh, Jack-in-the-pulpit is known as Inshing-zwiebel. The Pennsylvania German word Balsam is applied indiscriminately to Spear Mint, (Mentha spicata, L.) and Peppermint, (Mentha piperita, L.) Ehrenpreis is the name used for the Common Speedwell, (Veronica officinalis, L.). Jamestown Weed is known as Hexakimmel. Raute is the name of an old time garden herb, (Ruta graveolens, L.) and is not used for Thalictrum dioicum L.

My grandmother cultivated in her flower garden a plant which she named Dausend-dilla-grout. The plant thus named was a member of the Pink Family, known to botanists as Silene Armeria, L. It sometimes escapes cultivation and may occasionally be found in old fields and waste grounds. Dr. A.
R. Horne, in his Pennsylvania German Manual gives the name Dousendgilda-grout and its English equivalent, Gentian. The above examples seem to indicate that the same names were sometimes used for widely different species. Let us have more light on this subject, and a more complete list of names.

JOHN A. RUTH.

A Large Bakery

The largest bakery in the world is located in Essen, Prussia, the home of the great Krupp gun factory. It is a building, in which seventy workmen, divided into two shifts, work night and day. Everything is done by machinery. A gigantic screw turns unceasingly a kneading trough, into which are poured some water and ten sacks of flour of two hundred pounds each. This machine makes about 40,000 pounds of bread each day, in the shape of 25,000 small loaves and 25,000 large loaves, produced by 250 sacks of flour of 200 pounds each. All the operations of bread making are performed in this colossal bakery. The wheat arrives there, is cleaned, ground and brought automatically to the kneading trough by a series of rising and descending pipes. There are thirty-six double ovens, and the workmen who watch over the baking of the bread earn from eight to ten cents an hour, making an average of ninety cents a day for eleven hours on duty. They have coffee and bread free, also the use of a bathroom, for they are required to keep themselves spotlessly clean, and must wash their hands eight times a day.—Exchange.

Tausendguldenkraut

Tausendguldenkraut is the high German name for a herbaceous plant growing wild in most parts of Europe. It is botanically known as Erythraea centaurium Pers., and is called European centaury or centaurium both in England and in America. In the latter it is now naturalized in waste places along the shores of Lakes Ontario and Michigan. An amateur collector of Schaefferstown, Pa., claims to have found this species in the neighborhood of Mount Gretna and Penryn Park (Lebanon County) about ten years ago, but this has not been substantiated.

When the Germans came to this country they found a small annual herb growing here which closely resembled the centaury of Europe. They straightway called it Tausendguldenkraut. It is not the same plant as the one growing in Europe, but is associated with the same natural family and possesses almost similar medicinal properties. It is Sabbatia angularis Pursh. and is a 4-winged-angled, much branched plant of about 1 to 2½ feet high, usually growing in rich meadows from Ontario south to Florida. Its flowers are rose colored or rarely white, with a yellowish or greenish eye in the center. It is called American centaury and is known among pharmacists as Herba Centaurii or Sabbatia. Its value as a tonic is well known among the German people of Pennsylvania and it would be more extensively employed as a popular medicine if the plant itself were better known. It is recognized among pharmacists as a fairly good substitute for the European centaury for making simple bitters of some activity similar to that of quassia only more feeble. The discovery of the medical properties of the European centaury is attributed to Centaur Chiron, son of Cronus, a mythical character renowned for his wisdom and skill in medicine. The name "Tausendguldenkraut" was given to this plant because it was regarded by the ancient Germans as a cure for a thousand ailments.

I should think that the reader from Allentown could see a botanical specimen of American centaury, Sabbatia angularis, in any college or normal school herbarium.

C. D. MELL.
Your inquiry as to what is Tausendguldenkraut I will answer; it is known and much used here and its Latin name is Herba Centaurii minoris and in botany as Gentiana Centaurium, Linn. and called by our people Centaury.

STEINER SCHLEY,
Frederick, Md.

(Note.—F. H. Strohm, Telford, also sent a communication on the subject.)

"All Deutscher Verband"

My dear Mr. Kriebel:
Allow me kindly to make a few remarks concerning your article "Number of Americans of German Ancestry" in the October number. Its close reads thus:

"A claim of fifteen million people of German descent in this country may not be excessive, and an error of fifteen millions is not too bad for a hot-blooded Pan-Germanist. — The Nation."

I, as the president of the N. Y. branch of the All Deutscher Verband (A. D. V.), am obliged to see that no misunderstanding may harm the feelings among the Germans and their descent abroad. "Pan-Germanist" is in your article the misleading translation of "All-deutscher." The Pan-Germanist wants to unite all nations and people of Germanic or Teutonic origin. This embraces not only the inhabitants of the German Empire, of Austria, Switzerland, Luxenber, but also of the Scandinavian states, of Holland, and even of England and the United States, not to speak of a number of less important tribes. The "All-deutscher Verband," according to its constitution, aims at the stimulation of the German (deutsch-national, not Germanic or Teutonic) conscience, especially at the rousing and culture of the feeling that the Germans all over the world form one racial and cultural entity." As to the formation of states, the A. D. G. strives only after the legal fixation of the present alliance between Germans abroad, for instance in our republic, Hasse in his excellent book "Die Deutsche Politik" (The German Policy), which may be taken for the catechism of the A. D. V. formulates the wants and ideals of this society about thus: That the Germans have a right to ask that their racial or national (nation here meaning people, not state) peculiarities be recognized and allowed to develop freely. Here it may be stated again that the A. D. V. interferes in no way with honest and true citizenship in a foreign country. Indeed, Dr. Herman Gerhard, formerly business manager of the A. D. V., in a pamphlet: "The Germans in American Politics" blames those vaterländer, who have failed to become citizens in a strong and unmistakable way. The liberal more or less cosmopolitan papers in Germany to which belongs "The Nation," continue the habit of depreciating the "All-deutsche" and like to make these responsible for any harm done anywhere and anywhere. Their hot-bloodedness is best illustrated by the fact, that almost each postulate of the A. D. V. has been fulfilled by government and parliament after a few years agitation. Finally, the figures contested by "The Nation" and quoted in the October "Pennsylvania-German" have not been elaborated by hot-blooded "Alldeutsche," but are taken from writings of American authors of German ancestry or birth, of whom not one belongs to the A. D. V. The figures are, yet altogether hypothetical as the study and valuation of German influence upon American life is by no means perfected. The answer of "The Nation" to the "Taegliche Rundschau" is a biased blow in the wrong direction.

(Dr.) FRIEDRICH GROSSE.
1143 Lexington Ave., N. Y. City.
is an illustrated monthly magazine devoted to the Biography, Genealogy, History, Folklore, Literature and General Interests of German and Swiss Settlers in Pennsylvania and other States and their descendants.

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The Pennsylvania-German

Vol. XI  DECEMBER, 1910  No. 12

EDGAR FAHS SMITH

(See The Pennsylvania-German, August, 1908)
Elected Provost of the University of Pennsylvania, October 15, 1910
Pennsylvania-German Names of Trees

By C. D. Mell, Assistant Dendrologist, U. S. Forest Service

The study of the Pennsylvania-German names of trees is very interesting, especially since a number of these vernacular names are so different from those of the original high German that it is often difficult to recognize them as being derived from the latter. A great many of the original settlers of eastern Pennsylvania came from the country districts in southwestern Germany, bringing with them popular names for trees and other useful plants, which they gave to closely related forms found growing in America. Many of these names have survived till today. The word Kesten, which is a variant name for Kastania, the original high German word, being derived from the name of the territory of Castanea, in Thessaly, is an example of an introduced name. Grum Beeren, derived from Grund Beeren, is a word in common use in southwestern Germany for Kartoffeln (potatoes), which, although not a tree, serves to illustrate the use of names in vogue in the fatherland. The English element that is scattered throughout the German speaking districts in Pennsylvania has also left its imprint upon plant names, as is shown in words like Shaelbark, the first part of which is distinctly German, meaning “to peel off,” and the second name is English. Combinations of this kind are not infrequent.

Of course there are still a number of trees and shrubs growing in this part of the state for which no vernacular names exist, while a great many others are given a general term. The different oaks, for instance, are seldom distinguished beyond the two kinds, namely, the white (weiss Oeche) and black (swartz Oeche). The high German name for oak is Eiche of which Oeche is a corruption. The white oak, swamp white oak, post oak, and dwarf chinquapin oak are all classed under the general name weiss Oeche. Red oak, scarlet oak, yellow oak, pin oak, and black jack are all known as swartz Oeche. The most noted exceptions are the chestnut oak Quercus prinus Linn.), which is called kest Oeche, and red oak (Quercus rubra Linn.), which is sometimes called roth Oeche, but the latter is also used occasionally to designate the group of oaks above classed under swartz Oeche.

A short list of Pennsylvania-German names is given below:

<table>
<thead>
<tr>
<th>Pennsylvania-German Name</th>
<th>English Common Name</th>
<th>Botanical Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oel Walnuss</td>
<td>Butternut</td>
<td>Juglans cinerea Linn.</td>
</tr>
<tr>
<td>Walnuss</td>
<td>Black walnut</td>
<td>Juglans nigra Linn.</td>
</tr>
<tr>
<td>Saen Hickernuss</td>
<td>Pignut</td>
<td>Hicoria glabra (Mill.) Brit.</td>
</tr>
<tr>
<td>Weiser Hickernuss</td>
<td>Mockernut</td>
<td>Hicoria alba (Linn.) Brit.</td>
</tr>
<tr>
<td>Shaelbark</td>
<td>Shellbark</td>
<td>Hicoria ovata (Mill.) Brit.</td>
</tr>
</tbody>
</table>

The popular name of the shag bark is drawn from the striking appearance of its outer bark, which peels off in long narrow strips.

Salicaceae

<table>
<thead>
<tr>
<th>Pennsylvania-German Name</th>
<th>English Common Name</th>
<th>Botanical Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weide</td>
<td>Willow</td>
<td>Salix nigra Marsh</td>
</tr>
<tr>
<td>Trauer Weide</td>
<td>Weeping willow</td>
<td>Salix babylonica Linn.</td>
</tr>
</tbody>
</table>

Aside from the weeping willow, which is an introduced species, the Pennsylvania-Germans recognize only one kind. There are about eight or ten species native to eastern Pennsylvania, but they are not distinguished and are simply called Weide, or occasionally wasser Weide or Bruch-Weide. The latter is the high German name for crack willow, Salix fragilis Linn., and should not be used as a general term.
Salicaceae (Continued)

Bopple   Lombardy
Weiser Bopple   European white poplar
Aspen   Quaking aspen
Grosse Bopple   Large-toothed aspen

Betulaceae

Suess Birch   Sweet birch

The German and English names for this tree are so nearly alike that it did not take long for the Pennsylvania-German to drop the hard sound of k in the German name Birke in favor of the soft sound, ch in the English name birch. The Teutonic name for this tree was Berka, whence it is easy to see how Birke and Birch came to be used later. The kind generally found along streams or in wet locations is called water Birch (Betula nigra Linn.) Other species are seldom distinguished.

Airle   European alder

Pagaceae

Buche   Beech
Kesten   Chestnut
Weiss Oeche   White oak
Swartz Oeche   Yellow oak
Roth Oeche   Red oak
Kest Oeche   Chestnut oak

Ulmaceae

Ulm   American elm

The word Ulm is the high German name for the European elm (Ulmus campestris Linn.), and is now generally applied to the American elm (Ulmus americana Linn.). Roosche is a name occasionally given to this tree in sections of Pennsylvania where the English speaking element has not yet replaced a great many of the German names formerly in use. It is derived from the middle high German Ruester, (not Ruestar), and is used as a general term for all species of elms.

Schluepfrige Al   Slippery elm

The name Al is derived from European base meaning to grow or to nourish. The inner bark of this species has a very agreeable taste and aromatic odor when dry. Children frequently gather the bark and chew it, and it also has long played an important part in medicine, and among the Pennsylvania German people at the present day old apothecaries still attribute to it its ancient repute.

Moraceae

Weise Maul Beeren   White mulberry
Swartz Beeren   Red mulberry
Hedge Baum or Wilde orange Baum

Magnoliaceae

Tulpen or Popple   Yellow poplar

Lauraceae

Sassafras   Sassafras
Sassafras sassafra (Linn.) Karst.

On account of the aromatic odor of this tree it was supposed by the early German settlers to possess a great many medicinal virtues. It is said that the women employed the berries of sassafras trees against pain by washing the aching parts with a solution obtained by boiling the berries in water. The bark of this tree was formerly used by the women in dying worsted a fine lasting orange color which is said not to have faded in the sun. The early settlers also gathered the flowers which were carefully dried in the shade to serve as a substitute for tea.
Hamamelidaceae

Suess Gumme  Sweet gum  Liquidambar styraciflua Linn.
Wasser Beech  Sycamore  Platanus occidentalis Linn.

This tree has a very confusing list of Pennsylvania-German names. The wood of sycamore has a rather close resemblance to that of beech, and since the tree is generally found along streams it is often called wasser Beech. The German, however, corrupted the word to wasser Pinsch, and from this it was still further misnamed until today it is frequently called wasser Pitcher. The German ear is not very keen in detecting clearly certain aspirants, as for instance the b and p or d and t, and it is therefore easy to see how the word became corrupted from beech to Pitch and later to Pitcher. The term wasser Pitcher has a local usage and is not likely to find favor even among the most careless users of Pennsylvania-German plant names. It is also occasionally referred to as bolle Baum or kneep Baum, but these also are only local names.

Leguminosae

Robinia pseudacacia Linn.
Gleditsia triacanthos

Achromaceae

Ahor  Red maple  Acer rubrum Linn.

The red maple is one of the most common native species of eastern Pennsylvania, and it is seldom that any other name except maple is given to this tree. Occasionally one hears the word rother or feld Ahorn. The silver maple so generally cultivated is sometimes called spitz-blaettriger Ahorn.

Hippocastanaceae

Aesculus hippocastanum Linn.

Tiliaceae

Aesculus hippocastanum Linn.

Linde  Linden  Tilia americana Linn.

Cornaceae

Nyssa sylvatica Marsh.

Ebenaceae

Diospyros virginiana Linn.

The generic name of this tree is derived from dios, divine, and pyros, pear; resemblance of the fruit. The high German name for this tree is Dattelpflaume, a term which does not seem to have come into use in this country. Dattel is the German word for date, and pflaume for plum.

Oleaceae

Fraxinus americana Linn.

The popular high German name is usually written Esche, derived from the original Teutonic word Ask-oz. The Pennsylvania Germans have not as yet generally distinguished the several species of ashes native to eastern Pennsylvania, except that the ordinary white ash is occasionally referred to as weiser Aesche in order to distinguish it from the wasser Aesche, which is the black ash (Fraxinus nigra Marsh.), a species generally found in low swampy situations.

Caprifoliaceae

Sambucus canadensis Linn.

Fraxinus americana Linn.

The common elder (Sambucus racemosa Linn.) native to central and southern Europe is called Hohlunder in German. When the early German settlers came to America they found black elder, which they straightway called swartzer Hohlunder, which was soon corrupted to swartzer Huller.
Mrs. G. A. Reid, Painter
By Marjory Macmurchy

FRIENDLY, humble group of little houses crowding together in the twilight. Points of white electric light to make a city's boundaries. Yellow points of light from lamps set in cottage windows. The last vanishing glimmer of twilight and twilight colors, delicate and clouded with moths' wings. An atmosphere of poetry lifting the picture to joy, and a companionable sense of people housed under low roofs which could not have been found in the picture if the artist had not a friendly understanding towards the world of men and women. Beauty of mood, soft low-toned color, repose, friendliness, a long, unhurried waiting on the secret of a landscape—these are the aspect and the soul of the landscape painting, "Nightfall," by Mrs. George Reid.

Five of Mrs. Reid's compositions were hung at the recent exhibition of the Ontario Society of Artists. Among them "Nightfall," which was painted from a bit of Davenport road on the northern outskirts of Toronto, is one of those unusual pictures which imply the story of an artist's life. How did it happen to be painted just as it is? By what process of training and experience did this gifted lady come to hold her own characteristic place among Canadian artists?

Miss Mary Hiesten was born in Reading, a manufacturing town not far from Philadelphia. Her father, Dr. Hiesten, died a few months after she was born. It was in Reading and its neighborhood that the artist first began to notice the beauties of the outward world. She remembers being taken for drives in the country and seeing how light came and shadow followed and how the country lay before her in what she learned later to call plans, but which were then beautiful, unexplained half-revealed mysteries of how the world looks to a child's eyes.

When the artist was nine years old her mother, Mrs. Hiesten, moved with her two daughters to a small college town in Wisconsin. The place had been settled by New England people. Its atmosphere was favorable to the growth of a spirit which was to care for beauty. The people of the town read much and talked of books, lived simply and had for their heroes men and women of high ideals and generous sacrifices. During these years the artist chose to be a painter. She always expected to paint, is the simplest way of putting it.

On the death of her mother, which took place while she was still a young girl, Miss Hiesten returned to Reading, where she lived for a short time with cousins. Her only sister at the same time sailed for Paris, and becoming a member of the Roman Catholic Church, entered a sisterhood, and is now Mother Superior of a convent in Spain. Several of Mrs. Reid's most pleasing landscapes have been painted in Spain, including one which is now in the Toronto Ladies' Club. During the present summer Mrs. Reid is again to visit her sister in Spain.

After her return to Reading the time had come for serious study. Miss Hiesten removed to Philadelphia and became a student in the Academy of Fine Arts. The artist's mother had been a Muhlenberg of Philadelphia. Both the Muhlenbergs and the Hiestens were of German descent. They had come to America before the war of the revolution. One of the artist's ancestors, George Clymer, had been a signer of the Declaration of Independence. He was as well the first President of the Philadelphia Academy of Fine Arts. Many of the men of both families were physicians and clergy-
men. The famous physician, Dr. William Muhlenberg, who founded St. Luke’s Hospital, New York, and gave away his fortune so that he had the greater honor of dying with no more than a twenty-dollar gold piece, belonged to the Philadelphia family of Muhlenbergs. The artist felt Philadelphia to be her real home. She loved the city, and the four years spent at the academy were full of happy work.

It was at the Philadelphia Academy of Fine Arts that Miss Hiester met Mr. Reid, who had been an art student in Toronto and was a native of Huron county. He had read in Scribner’s Magazine an account of the Philadelphia Academy and was convinced that he would find there the opportunity for freedom in work for which he had longed. Under Thomas Eakins and Thomas Anschutz, famous teachers of a famous school, Miss Hiester learned the principles of art from instructors who had no superiors in America. After four years of study in Philadelphia Mr. Reid and Miss Hiester were married. They spent some time travelling and studying in England, France, Spain and Italy. They came to Toronto and made their home here in 1886.

Since that time Mr. and Mrs. Reid have become one of the strongest influences in the art life of Toronto. Their first studio was on King street. Later they occupied apartments in the Yonge Street Arcade, which became a happy meeting-place for artists and their friends. The years 1888 and 1889 were spent in study abroad. During this period of advancement Mrs. Reid had the advantage of working under Cola Rossi, Courtois, Rixens and Dagnon-Bouveret. Mrs. Reid soon became known for her beautiful studies of flowers, which are individual, irresistibly pleasing, and are marked by a faithful likeness to the loveliness of nature in form, color and atmosphere.

The later period in Mrs. Reid’s painting has grown out of the setting up of these artists’ household where the city meets the country and loses itself in woods, valleys, and quiet, unpaved, grass-grown roads. Mr. Reid designed the charming house on Indian road which looked across into the sylvan stretches of Howard Park. Their present house in Wychwood Park, north of Toronto, is also one of Mr. Reid’s most successful designs in domestic architecture.

Mrs. Reid’s work brought her recognition early in Toronto and throughout Canada. She was made an Associate of the Royal Canadian Academy. Two of her pictures, a landscape and a painting of flowers, have been bought by the Dominion Government, and hang in the national collection at Ottawa: A number of her paintings have been purchased by the Ontario Government. She has served frequently on the committees of the Ontario Society of Artists, and has given time, as well, to the work of committees connected with associations like the Women’s Canadian Club of Toronto. When it is remembered that Mr. Reid has been three times President of the Royal Canadian Academy, and has held the same position for five years in the Ontario Society of Artists, it can readily be imagined what time and thought both Mr. and Mrs. Reid have given to the service of art in Canada. Their summers have been spent either abroad or at Oneteora, a summer colony of writers and artists in the Catskills, where, at the present time Mr. and Mrs. Reid are spending some weeks before sailing for the other side of the Atlantic.

It may be because Mrs. Reid’s autumns and winters have been spent at home on the edge of the woods, with time for uninterrupted thought and study, that her later work has grown so steadily, so unhastily, in the power to reproduce the beauties of autumn and winter landscapes. Twilight, the momentary passing of half-lights and soft glowing colors, the haze of moonrise, have an irresistible attraction for
her artistic imagination. The happy treatment of her flower picture remains. There is added a maturing grasp of the aspect of nature in lovely momentary moods. One naturally expects to learn that Mrs. Reid has a strong admiration for the modern school of American landscape painting, as well as for the French impressionists whose influence was so marked a few years ago and is likely long to remain powerful.

A word picture cannot easily convey any idea of the attractiveness of the artist's personality. Yet it must be attempted, since the camera cannot portray the eager, gracious look, the soft coloring, the gentle grace of this lady of the brush and palette. Rising from her corner in the studio to greet her friends, the artist is in perfect harmony with her work. Nothing can tempt her to talk about her pictures. If Canadian art has reticence and patience and shows the beauty of nature idealized, it is because these qualities are found in the work of such Canadian painters as Mrs. George Reid.

—The Globe (Toronto, Canada).

Marriage Record of Zion Lutheran Church, Richmond Township, Berks County, Pa.

1744-1758


NOTE.—This church is commonly called the Moselem Lutheran Church. The date for the erection of the first church, a little log building is usually given as 1742. In view of the following entry upon the church book this date needs revision.

Diese unser Kirche in Richmond oder der so genannten Andelaniel anno 1740 angefangen worden zu bauen.

In the same year the following deacons were elected: Leonhard Reber, Philipp Sohas, Christian Hausknecht, Johannes Hirt, Friderich Kramer, Nicolaus Gottschalk, Johannes——.

March 13 1744
Conrad Maneschmid, single son of Christian Maneschmid.
Anna Maria Kuhnin, single daughter of Christoph Kuhn dec.

Maria Elisabetha Papst. s. d. Heinrich Papst.

1745
Joh, Georg Kühnlin, s. s. Killian Kuhlin.
Philippina Schönerin, s. d. Daniel Schöner.

Michael Hauer, s. s. Michael Hauer.
Catharina Kernin, s. d. Johann Georg Kern.

Maria Catherina, s. d. Christian Heinrich Christ.

Jacob Beck, s. s. Philipp Beck.
Anna Margretha Kussenbaurin, s. d. Philipp Kussenbaur.

John Friderich Kramer, s. s. Sebold Kramer.
Anna Maria Merkl. s. d. Christian Merkl.

Stover copulirt V. D. M.

Johann Georg Olinger, weber und witwer.
Anna Maria Brionin, s. d. Jacob Brion.

Johannes Kunz.
Anna Catharina Brionin, s. d. Jacob Brion in Deutschland.

Post Tertiam Proclamationen copulirt.
(Hereafter the above phrase appears in connection with every entry, with a single exception, sometimes preceding the entry but most frequently following it.)

Gotfrid Kramer, s. s. Sebold Kramer.
Hanna Martha Hillin, s. d. Jacob Hill.

Jubilate 1747
Johann Georg Spohn, s. s. Michael Spohn.
Margretha Schutterin, s. d. Georg Schutter.

d. 29 7 bris 1747
Jacob Petri, Meister Schüster, s. s. Nicholai Petri in Deutschland.
Anna Eva Kühlin, s. d. Kilian Kühn.
d. 25 Jan. Sexagesima 1748
Johan Heinrich Christ, s. s. alt Joh. Heinrich Christ.

Apollonia Richterin, the surviving s. d. Johannes Richter.

Dom. 20 Trinit 1748
Georg Bast m. Weber und witwer.
Elisabetha Dorothea Eplerin wittib.

Sexagesima 1749
Philipp Hummel, s. s. Jacob Hummel.
Barbara Sebin, s. d.—Seb in Oli.
d. 24 March 1749
Melchior Biel, s. s. Peter Biel.
Catharina Altspachin, s. s. Matthey Altspach.

&
Johann Georg Hailmann, s. s. Ludwig Maximilian Hailmann.
Margretha Kernin, s. d. Georg Kern.
d. 23 April 1749
Paul Keplinger, s. s. Leonard Keplinger.
Maria Catharina, s. d. Christoph Kuhn.
d. 28 9 bris 1749
Johann Daniel Hill, s. s. Jacob Hill.
Anna Catharina Sebertin, s. d. Mathaus Sebert.

&
Anna Maria Rausch, s. d. Georg Rausch.
die 16 ten Novembris 1750
Peter Merkel, s. s. of Christian Merkel.
Catharina, s. d. Egidius Grimm (Weisenberg now Lehigh Co., Pa. J. B. S.)

d. 8 Febr. 1730 (1750)
Johann Georg Kuz, s. s. Nicholas Kuz.
Johanna Hottensteinin, s. d. Jacob Hottenstein.
d. 13 April 1750
auf ein License copulirt
Jacob Hottenstein.
Maria Levanin.
d. 3 10 bris 1750
Peter Biel, s. s. Peter Biel.
Magdalena Merkelin, s. d. Christian Merkle.
d. 24 10 bris 1750
Nicolaus Rausch, s. s. Johannes Rausch.
Elisabetha Kekin, s. d. Johann Georg Kek.
d. 18 10 bris 1750
Georg Merkel, s. s. Christian Merkle.
Christina Hillin, s. d. Jacob Hill.
d. 5 9 bris 1750
Conrad Rigelmann, s. s. Martin Rigelmann.
Anna Dorothea Müllerin, s. d. Johann Georg Müller.

1751
Johaun Michael Schloer m.*—und witwer.
Maria Juliana Höfelin, Carle Höfel.
d. 20 9 bris 1751
Johann Georg Regelm ann, s. s Martin Rigelmann.
d. 24 February 1752
Michael Unger, s. s. —— Unger von Wolfenheim.
Catharina Elisabetha Hassingerin, s. d. Johannes Hassinger.
d. 17 7 bris 1752
Peter Weber, s. s. Peter Weber.
Anna Maria Mautin, s. d. Johann Georg Maut.
d. 28 9 bris 1752
Heinrich Hafner, s. s. Andreas Hafner von Eberstatt.
Maria Eva Kelchner, s. d. Mathaus Kelchner.
d. 8 Aug. 1752
Mathaus Conrad Burger, s. s. Leopold Burgerin in Württemach.
Margretha Koch, s. d. Nicolaus Koch.
*abv. for meister.
d. 19 September 1752
Michael Treasy, singelman on the Madenkreek.
Catharina Hamilton, singelwoman of the same place, published by advertisement on the Quaker meeting there.

d. 11 Dececmbris 1752
Daniel Kamp, s. s. Georg Kamp.
Catharina Loserin, s. d. Adam Loser in Botigheim.

d. 19 September 1753
Johannes Brauschlag, m. Schmid, s. s. Peter Brauschlag.
Elisabetha Grismannin, s. d. Johannis Grismann in Tolponhaken.

d. 4 Febr. 1754
Johann Höll, s. s. Wandel Holl von Schweizer.
Maria Dorothea Hemberger, s. d. Jacob Hemberger.

d. 16 Aprilius 1754
Johannes Heregereter, witwer in Maxedany.
Anna Maria Dehofin, s. s. Joh. Phil. Dehof.

d. 14 May 1754
Joh. Friderich Heim (m. Schmid & Witwer).
Maria Magdalena Speidlin, s. d. Georg Speidel von Badelshaus.
Johannes Georg Zerr (m. Schmid) s. s. Christ. Zerr.

Anna Maria Schumacherin, s. d. Georg Schumacher.

d. 29 February 1755
Peter Steierwald, s. s. Johannes Steierwald in Deutschland.
Catharina Rüglin, s. d. Georg Wilhelm Rügel.

Georg Heinrich Luz. (m. leinen Weber), s. s. Simon Luz von Mühlhausen in Teutschland.
Anna Clara Rothin, s. d. Christoph Roth einen weber.

Michel Gauer (weber und witwer) aus dem Würtembergh.
Anna Margaretha Martinin, the surviving widow of Antonius Martin aus Hessen.

d. 5 August 1755
Johann Michael Hafel, s. s. Carl Hafel.
Eva Catharina Storzmannin, s. d. Martin Storzmann.

Maria Eva. s. d. Andreas Frey.

Johannes Merz. (m. Wagner) s. s. Johann Merz aus dem Würtembergh, Stokenhausen.
Rosina Pafin, surviving dau. of Melchior Haf.

Johann Jacob Schumacher. (m. Schumacher) s. s. Simon Schumacher.
Magdalena Lascherin, s. d. Johann Nicolaus Lascher.

d. 14 October 1756
Georg Michel Dürr, s. s. Michael Dürr in Rotenburg an der Tauber.
Magdelina Merklin, s. d. Nicolaus Merkel.

John Georg Springer (schmid) s. s. Peter Springer aus Donegal.
Catherine Merklin, s. d. Nicolaus Merklin.
Michael Knittel, s. s. Michael Knittel.
Anna Maria Schazin, s. d. Johann Adam Schaz in Maxedany.

1756
David Kamp, s. s. Johann Kamp in Allemangel.
Dorothea Kernin, s. d. Georg Kern.

Peter Scherer, s. s. Ulrich Scherer.
Elisabeth Baderin, s. d. Christoph Bader in Maxedany.

d. 28 June 1757
Heinrich Ertle, s. s. Heinrich Ertle.
Catherian Freyin, s. d. Andreas Frey.

Melchior Hafa (m. Schuhmacher), s. s. Melchior Hafa.
Maria Charlotta Frisin, s. d. Jacob Fris.
d. 26 July 1757
Johannes Georg Nicolaus Hildebrand, (Poller) Michal Hildebrand.
Maria Hillin, s. d. Johann Jacob Hill.
d. 6 10 bris 1757
Johann Georg Herp (m. Schneider), s. s. Heinrich Herp in Wurtemburgh.
Eva Maria Baurin, s. s. Johannes Baur in Hallibrornischen.
d. 6 10 bris 1757
Elisabeth Debelinun, s. d. Jacob Debelin aus dem Stollenberg.
d. 25 7 bris 1757
Friederich Bachman, s. s. Julius Bachman aus dem Frankenland.
Eva Unger, s. d. Johannes Unger.
d. 20 Feb. 1758
Johannes Carl Hafele (m. Schmid), s. s. Johannes Carl Hafele.
Margretha Hausmanin, s. d. Conrad Hausman.
d. 2 May 1758
Nicolaus Merkle, s. s. Nicolaus Markle.
Maria Margretha Freyn, s. d. Andreas Frey, (m. Wagner).
d. 12 June 1758
Peter Dillbon (m. Schuhmacher), s. s. Peter Dillbon.

Catharina Kampin, s. d. Johannes Georg Kamp in Allemangel.
d. 16 8 bris 1758
Wolfgang Mehring (m. weber aus dem ________________ )
Anna Merklin, s. d. Nicolaus Merkle.
d. 24 10 bris 1758
Peter Harting, s. s. Peter Harting.
Catharina Jonasin, s. d. Johannes Jonas über Blauen Bergen.
d. 25 9 bris 1758
Jacob Müller, s. s. Johannes Müller in Durlachischen.
Maria Hillin, des Johannes Hillen nachgelesen wittib.

The above entries are all in the same handwriting, probably that of Rev. Tobias Wagner.
The Marriage Record closes with the following single entry by Rev. Daniel Lehman.


Death of Dorr Heffelman

After many weeks of suffering Dorr Heffelman, aged 72 years, a retired banker and father of Mrs. Leroy A. Wright, died some weeks ago, at the home of his son-in-law, Senator L. A. Wright, 3370 G street, San Diego, Calif. Mr. Heffelman had been ill with kidney complaint by heart trouble for several months.
The decedent was a great grandson of Dr. Arnold Hoevelmann, a native of Prussia, who came to America with General Lafayette, in whose army he served as a surgeon during the Revolutionary War, afterwards settling in Pottsgrove, (now Pottstown), near Philadelphia. Arnold Hoevelmann's descendants, when they emigrated to the west, principally to Ohio and Iowa, changed the spelling of the name.
Dorr Heffelman was born in Iowa, and in his young manhood engaged in the banking business in that state, continuing in the same line of business for a quarter of a century in Nebraska.
He leaves a wife, Sarah E. Heffelman, a daughter, Mrs. Leroy A. Wright, wife of Senator Wright, and a son, Paul Heffelman.
The son, Paul Heffelman, is interested in the history of the family and would be pleased to correspond with representatives of the Heffelman, Cavally, Ealers and Fenner families.
An Old Graveyard with a History
By Asa K. McIlhaney, Bath, Pa.

In the limits of the borough of Bath, on East Main street, is the old Union cemetery, one of the most interesting and least visited historic spots in Pennsylvania.

Prior to 1876, the Lutheran, Reformed and Presbyterian congregations all held services in the church adjoining, which belonged to the Lutheran and Reformed people. Since then, each congregation has built its own edifice, the old property was sold to secret organizations and the graveyard neglected.

For three decades no one was buried there. In summer the brush grew three feet high. Fences were down, some tombstones leaning, others broken. Sheep were kept in it for weeks to graze. It was a spot entirely neglected. No bouquets decorated the graves, only here and there an old rose-bush or a cluster of boxwoods.

Last summer (1909), a committee of six was constituted from the consistory of the Reformed Church and the council of the Lutheran Church to determine ways and means for demolishing all traces of the old cemetery, so dear to the hearts of many of the residents of Bath and vicinity. This committee issued a notice through the local paper that the cemetery was to be con-

![Union Cemetery, Bath, PA.](image-url)
At the outbreak of Lord Dunmore's War, great uneasiness prevailed among the Indians. Upon Missionary Zeisberger's advice Mr. Roth took his wife and baby and returned to Bethlehem until war clouds blew over. His parents lived subsequently at Mt. Joy, York, Emmaus (?) and Hebron. In each place his father was pastor of Moravian Churches. The father died at York, Pa., July 22, 1791. His mother passed away at Nazareth, February 5, 1805. John Lewis Roth was educated at Nazareth Hall, a member of the first class of 1785. Nothing is known of him until suddenly he turns up on a farm near Nazareth, meanwhile having been married. He died at Bath, where he had moved some years prior, on September 25, 1841, aged 68 years, 2 months and 21 days. The father of Dr. G. T. Fox, the Rev. A. Fuchs, at one time pastor of the Lutheran Church of which Roth was a member at his death, conducted the funeral.

COL. LEWIS ROTH

The second son of Col. Nicholas Kern, of Bath, was Col. Jacob Kern, perhaps Bath's most prominent citizen. He was commissioned a lieutenant by Governor Snyder in 1811 and was made a Colonel by Governor Findlay in 1814. Governor Joseph Hiester commissioned him Colonel of the Twenty-Sixth Regiment of militia, First Brigade of the Second Division comprising Northampton, Monroe, Lehigh, Pike and Wayne counties and he was re-commissioned Colonel by Governor Andrew Schultze in 1825. In 1829 Col. Kern was Governor Wolf's friend and political adviser and his influence had more to do with placing Wolf in the Governor's chair than that of any other one man. In 1835 he was elected Lieutenant-Governor, then called President of the Senate. During the great debate concerning the inception of our present public school system, he held the balance of power, without which this distinctively great contribution of Governor Wolf to Pennsylvania history would have never
become the high water mark. Col. Kern was entirely responsible for the passage of the measure making the present school system possible.

PHILIP WOLF

Philip Wolf, whose body also lies in the cemetery which it was proposed by some to obliterate, was the only brother of Governor Wolf. He was born at the old homestead at Bath, September 18, 1773, and died there June 9, 1839.

The fact that the bodies of these men and of fathers of the Bath community, men of local prominence, identified with the early history of this county, are buried there leads the opposition to the proposed obliteration to strongest denunciation of the scheme.

Three magnificent maples and a large tamarack shade the entrance to this historic cemetery. Some of the family names found graven on the memorial stones are Beck, Beaber, Danner, Dech, Edelman, Ettwein, Flick, Gersbach, Hirt, Herman, Kohl, Karch, Kern, Leh, Laub, Miller, Mann, McCrea, Patterson, Roth, Rodger, Rader, Siegfried, Steckel, Schmidt, Schlabach, Schaffer, Snyder, Sousley, Schoenberger, Whitesell, Walker, Wind and Wolf.

"The men and women whose ashes are here belonged for the most part to another world. They lived, thought, and labored in a quiet, easygoing time, undisturbed by the wonders of modern inventions, little dreaming that within a century lightning chained and controlled would make all continents as one town in point of communication, while it would illumine the night and carry the sound of the human voice for hundreds of miles. The world in which these ancient worthies lived was entirely different from that in which man is today being pushed forward at a rate too rapid to appreciate its wonders, enjoy its beauties, or develop the divinity which constitutes his real self."

We well remember how a poem by Dr. Holmes saved the gallant old ship Constitution. In like manner, the following poem used a year ago, in a sermon on "Sentiment," urging the preservation of the cemetery, by the Rev. Seth Russell Downie, then pastor of the Walnut Street Presbyterian Church, Bath, Pa., (now of Taneytown, Md.), may be said to have saved the historic spot. Rev. Downie was for years chaplain of the Penna. State Firemen's Association, and by them is known as the "Sky Pilot."

A PLEA

(By Seth Russell Downie)

In a small, sequestered village,
Far removed from maddening rush,
Lies an old, timehonored acre—
God's acre—in stillest hush.

Quietly within its bosom
Rest our fathers from earth's toil—
Sleeping, waiting for that morning
When God bids them leave that soil.
True it is that many humble
Slumber quiet there unknown—
Names unwrit amidst earth’s great ones,
Yet writ large amongst God’s own.
Fathers who have loved and labored,
Mothers—who have proven worth,
Brothers—sisters—gifts from God’s hands,
Mingle there with Mother Earth.
Those are there who fought to free us
From a tyrant monarch’s chain—
Others who have warred to make us
One in fellowship and name.
But, alas! God’s holy acre,
Men would trample under feet,
And a “park” (strange transformation!) Is to grace the village street.
Underneath the trees and grass plot
Unobserved, unmarked as well—
Hide away the unclaimed victims
Of poor human’s bagatelle!
Level low these mounds of memory,
Batter down what stones remain,
Plant your trees and sow your grass-seed—
And forget? Forget in vain!
Sentiment—safe stimulus and sane—
Pride of past—respect for dead—
Are these all, these marks of manhood,
Forth from with us utter fled?
God of Love—O, God our Maker,
Thou whose care enfolds thee acre,—
Grant to us a quickened vision
Of a better, fine way—
And in us fulfill love’s vision—
Hear us, Father God, today!

The noble deed of the people of Bath
should incite the dwellers of some other villages to like action. Reader, do you know a neglected God’s acre? Is it worth while to show a decent regard for the dust of the departed, What are you going to about that neglected spot?—Editor.

Quakertown
By Fred A. Krauss, Quakertown, Pa.

In this article we treat only of the buildings, institutions and people directly connected with the part of Quakertown through which the main line of the Lehigh Valley Transit Company passes. This locality possesses the most history of interest to the reader, for it was here that Fries’ rebellion was to have ended with the execution of the principals at the “cross-roads of Quakertown”, now Broad and Main streets, where one must alight—and take the “tripper” to the railroad station, about one mile distant, if the object is to see the town. However, the execution never took place, for Fries died at a good old age in 1820.

When the car from Allentown or Philadelphia arrives at the Colonial the traveler who desires to “get off” at Quakertown, having been provided with a transfer slip, boards another waiting car that will convey him down Broad Street to Quakertown station and Richlandtown.

At the eastern end of the town is the Richland Centre postoffice, so named because the adjoining territory now comprising the Third ward bore that name prior to 1874, when it was annexed to the borough. Nothing now remains of Richland Centre but the name of the postoffice, which was established in 1867.

Quakertown has a liberal number of churches; Roman Catholic, Friends, Methodists, Episcopalians, Reformed, Mennonite, Mennonite Brethren in Christ, United Evangelical, and the Brethren or Dunkards each represented by some one building, and the Lutherans by two. The population is four thousand.

Cigarmaking is the chief industry of the town. There are at least a half dozen extensive manufactories, besides a large number of smaller ones. Several millions of cigars leave the town annually. There are also a large silk mill, a harness factory, a stove foundry, two printing offices, one newspaper, the old established “Free Press”, founded by John G. Stauffer in 1881:
a clothing factory and a planing mill, together with diversified stores in ample numbers.

There are three public school buildings, one located in each ward, with a force of sixteen teachers. About 600 pupils comprise the enrollment, the second highest in the county.

Continuing on to Richlandtown, three miles to the east, we find a prosperous little village of perhaps 500 population, where there is a large cigar factory and the usual number of stores. The old church at this place was built in 1808 and rebuilt in 1850. The first house was erected in 1804.

Nearly sixty years ago, according to an article written by the late Dr. Joseph Thomas, "the road now called Main Street, extending from the crossroads at the Red Lion Hotel to where the Friends' meeting-house stands, contained most of the town. On the Doylestown road, now Broad Street, leading to the railroad station and to Richland Centre postoffice, were a few isolated habitations. On the east corner stood the store and dwelling of Richard Green, a little further on, on the south side of the road, the handsome stone residence of Enoch Roberts, occupied at that time by William Van Houten, and still further on the farm buildings of Joshua Foulke. A few hundred yards further on, towards the railroad station, on the south side of the street, stood the house and barn of Edward Foulke". These buildings are all standing and still in good repair.

We know little of the town's history prior to its incorporation as a borough except as it comes to us in scraps from some well-informed old resident. We see some ancestral pride among the town residents, but very little disposition to preserve the rich store of the history of other days that would be treasured and well guarded by the student and the antiquary.

Although there were a number of buildings that antedated the Revolution, there are none that ever could boast of having sheltered George Washington. The trolley tourist may be able to see but one of this period. that described further on as "Liberty Hall".

But the limits of my article compel me to go on with my narrative of the buildings one may see on the trip from Allentown to Philadelphia. I am not giving them in consecutive order, as the events and associations connected with them did not occur in that way.
The Friends' meeting-house, on the southern end of Main Street, was erected in 1730, though this was not the first place of worship of the Friends, that having been on the site of the dwelling formerly owned by the late William Shaw, about a mile below town, on the Philadelphia road. It was intended to have been built of stone, but as wood was more plentiful and more in accordance with the means of the meeting, that material was used. An addition was built in 1749. In 1759 Morris Morris, who erected one of the first houses in Quakertown, and part of one which will be mentioned in this sketch, deeded ten acres to the meeting and a further addition 20x25 feet. was built to the north end. In 1795 the house was improved by a new roof of cedar shingles. A splendid grove of oaks, many of which still survive, surrounded the house. There is a tradition that the Indians made their resting-place in their generous shade.

This building, of which there is an oil painting still extant, was torn down in 1862, to make way for the building that now greets the eye of the passing trolley-te. Within recent years the grounds have been greatly improved. A substantial stone wall, the gift of Alfred Moore, son of the late John J. Moore, who was a prominent surveyor in his time and an active opponent of slavery during the Civil War, surrounds the property, and the same benefactor had laid a flag-stone walk on the Main Street side. With this improvement the sheds that were standing on the grounds near the street for the accommodation of those who came with their teams for a long distance were removed. They were scarcely used except as a night rendezvous for tramps, which timid persons feared to pass after dark, though no one was ever molested, so far as the writer was able to ascertain. Up to 1860 this was the only house of worship in the borough, when the Lutheran and Reformed congregations jointly erected the church on Tenth Street, now known as St. John's Lutheran Church.

Near the meeting-house there stands the old school house, where many of the children of a half-century ago received the rudiments of an education. It is now used as a dwelling. Previous to its erection, in 1837, the school was conducted at the houses of the teachers. The school has been closed for over thirty years.

While on the subject of schools, it might as well be mentioned in this connection that Quakertown was an educational centre after the close of the war. During the summer of 1866 J. Levi Heacock and James Brunner conducted a school attended by pupils who were desirous of preparation for teachers' examinations. Mr. Heacock continued the school upon the departure of Mr. Brunner for the West. Later Mr. Heacock was associated with Rev. George M. Lazarus, conducting a school in the lower room in what is now St. John's Lutheran Church.

The beginnings of education in this vicinity may be traced to Richard Moore and Thomas Lester, who opened a boarding school in 1818, which continued successfully, but only for a short time. In 1838 Dr. A. R. Horne opened a normal school, which numbered among its pupils many prominent men in this and neighboring counties. During the life of Dr. Horne reunions were held every five years.

Quakertown has the honor of having the first teachers' institute ever held in Bucks County, and it was largely through the efforts of Dr. Horne, who afterwards became prominently identified with the educational interests of the State, that the gathering was held here.

As far as the public schools are concerned, they had their incipiency in a building still standing on Fourteenth Street, now occupied as a dwelling, the first teacher being Thomas Smith, of Wrightstown. Not long after Quakertown became a borough, in 1834, the directors fixed the term at ten months, and so it has remained ever since.
1857 the salary was $25 a month. Now there is an efficient corps of teachers, the principal receiving $100 a month and none of the teachers less than $50. The High School was opened in 1873 with Prof. Campbell as principal.

Housed in a little building on Juni-per Street, near Main, is the Richland Library, organized in 1789 and chartered in 1795, the third oldest in Bucks County and the seventh in the United States. Quakertown was nothing more than a hamlet when the forefathers, anxious for the improvement of their minds, organized a company. One hundred and thirty-one volumes comprised the original collection of books, the list showing that considerable care must have been exercised in their choice. Here are a few of the titles: Law’s Serious Call, Hale’s Contemplations, Franklin on Electricity, Paley’s Philosophy, Locke on the Understanding, Pope’s Iliad and Odyssey, Cato’s Letters, The Spectator, Addison’s Poems, Pilpay’s Fables, Cook’s Voyage, Fool of Quality, Folwell’s History of the Malignant Fever of 1797, Mysteries of Udolpho, Hannah More’s Essays, and others. Almost the entire list was of like serious aspect, showing a different trend of thought than the literary effusions that find their way into the hands of the young of the present day.

The first library was opened in the building owned by the Richard Green estate on the corner of Broad and Main Streets, now occupied by Ritter’s grocery, about which we will speak later. William Green was the first librarian. The original members of the company numbered twenty-three, as follows: James Chapman, Shipley Lester, Israel Foulke, Cadwallader Foulke, Israel Foulke, Jesse Foulke, Nathan Roberts, Jacob Baker, Levi Roberts, John Griffith, John Engle, Evan Foulke, David Roberts, Hugh Foulke, Edward Foulke, Samuel Iden, Theophilus Foulke, Samuel Sellers, Everard Fouke, Abraham Stout, Israel Lancaster, Benjamin Green and John Lester, Jr. Nine members were added later. Of the entire number Stogdate Stokes, of Stroudsburg, was the last survivor. According to the charter, the library must always remain within one mile of the cross-roads now known as Broad and Main Streets. The majority of the original works are still in possession of the Company and are practically priceless. A catalogue was printed in 1815. In
1859, when Edward I. Ochs was librarian, there were 1,100 volumes.

At the last annual meeting of the stockholders a resolution was passed to transfer all of the books and other property of the corporation to the Borough Council, of Quakertown, provided it be maintained as a free public library. The matter is now under advisement.

According to the 115th annual report, issued May 7, 1910, there were 2,439 volumes, half of them fiction, one-fourth history, travel and biography, and one-fourth juvenile works. The sum of $1,341.23 is in a fund for building purposes. Reading permits are issued to the public at ten cents a month, and shares in the corporation are $5.

The Quakertown Savings Bank was started in the building now occupied by John G. Knecht as a residence in 1870. This was succeeded in 1877 by the Quakertown National Bank whose history would make an interesting article by itself.

Directly across the street, on the northeast corner of Broad and Main Streets, stands a substantial brick building erected by William Green, the first postmaster of Quakertown. Ever since its erection it has been used as a store. On the east side there is annexed an old building known as Liberty Hall, which was used prior to 1900 for many years as a feed store by Benjamin R. Edwards, now deceased. This building was at one time the library, and tradition says that during the Revolution it was a hotel. The walls are still standing substantially as they were built, seemingly to "defy the tooth of time". Though the development of Quakertown has been rapid, it has not as yet encroached upon this venerable relic.

In the early days the Red Lion hotel, now the Colonial, was a famous hos-telry, and was built and run by Peter Smith. It was conducted on the same lines as the other old-time hotels. Further south on Main Street, on the opposite side, stands an old building now owned by the Kinsey estate. About 1850 it was a hotel, the sign of which was "The Green Tree". This is still stored in the garret of the old building. It was the stopping place for the stage coaches plying between Allen-town and Philadelphia before the advent of the railroad. Years afterward.

LIBERTY HALL
there was a death in the family, and the improvement never materialized.
I wish I could here give the biographies of the principal men of past days who lived in this section as related to me, but as I could only give a disconnected and fragmentary account that might not prove interesting, I must close and make way for the next man down the line.

The Boone Family
A History and a Genealogy

That the Boones are not of German, but of English descent, we presume is known to almost everyone, although it would be no more difficult to derive the name from the German Bohn, than from the Norman Bohun. Besides all this the family, at the present day, is not only thoroughly intermingled with our Pennsylvania Germans, but many of them speak the dialect. In addition to all this, Daniel Boone, the great Kentucky Pioneer, is sufficiently prominent in the affairs of this nation, to make it desirable to be acquainted with the family's history. The added fact that the Boone family is so intimately linked to that of our martyred President, Lincoln, makes a knowledge of its history doubly desirable.

Dr. R. N. Mayfield, connected directly with the family of Daniel Boone, claims great antiquity for it, and asserts that it may be traced back to the fourteenth century, or even beyond, when the Bohuns of Norman origin, settled in Lincolnshire, and afterwards in Devonshire, England.

He also tells us, that in the sixteenth century, both spellings, Bohun and Boone, are found in the same documents. He then gives an account of Ralph Boone, Bucks county, who settled there in 1660, and left his estate to his sons, Joseph, Solomon and Ralph, together with their sister Elizabeth. Dec. 6, 1743. Ralph and Solomon Boone served in the Revolutionary War, as did also John Hawkins and Moses Boone. Moses, and possibly John also, was descended from George Boone, Ralph and Solomon were the sons of Ralph, etc. But there is nothing to show to which family Hawkins belonged.

Here is a sample of the style in which the "Genealogy or Pedigree" was originally given. "George Boone II (son of George Boone the first) was born in or near the city of Exeter in Devonshire, being a blacksmith; his wife's maiden name was Sarah Uppen. He died aged 60; and she died aged 80 years, and never had an aching bone, or a decayed tooth."

It was the son of this George Boone who came to America about 1717. His children, George, Sarah and Squire (a Christian or first name, not a title), had preceded him. At first, he settled for a few months at Abington. Then at North Wales for a few years. Finally, apparently with all his children around him, in Oley, Berks county. And there is really no
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valid reason for supposing that Squire alone, was left at Bristol, when all the rest moved to Oley. For he (Squire) was a Trustee of the Oley (Exeter) Meeting House, and it is distinctly stated in the records there, that Daniel Boone, of Kentucky fame, was born in Exeter, Oct. 22, 1733. At that time the family resided on a farm about one mile north of Baumstown, then the property of Squire Boone.

The genealogy, stripped of needless verbiage, would read about thus:

1. GEORGE BOONE, born in England. This is all that is definitely known.

2. GEORGE BOONE (George), as sketched above.

3. GEORGE BOONE (George, George), a weaver born at Stoak, near Exeter, 1666. married Mary Maugridge (generally pronounced Mogridge) who was born 1669, at Bradninch. She was a daughter of John Maugridge and Mary, nee Milton. He died July 2, 1744, aged 78 years. She died at Exeter Feby. 2, 1740, aged 72 years. There is a quaint entry in one of the old Bibles. "Great grandfather George Boone (the 3rd) departed this life on the sixth day of the week, near 8 o'clock in the morning, May 27, 1744, in the 79th year of his age. Great grandfather left 8 children, 52 grandchildren and 10 great grandchildren living, in all 70, as many as the house of Jacob when he came to Egypt."

Children:

4. i. GEORGE, b. at Bradninch, July 13, 1690.
   ii. SARAH, b. Feby 18, 1691-2, m. to Jacob Stuber, March 15, 1715.

   iii. MARY, b. Sept. 23, 1669, m. to John Webb. He died Oct. 18, 1774, aged 86 years. She died Jan. 16, 1774.


8. viii. JAMES, b. July 18, 1709; died Sept. 1, 1785, at Exeter.

9. ix. SAMUEL, died Aug. 6, 1745.

4. GEORGE BOONE (George, George, George), 1713. he married Deborah, dau. of Wm. and Mary Howell, who was born Aug. 28, 1691 and died Jan. 26, 1759. She was a preacher among the Quakers. He taught school for several years near Philadelphia, and was a good mathematician. He also filled the office of magistrate several years. Two dates of death are given, Nov. 20, 1753 and Nov. 20, 1755, at Exeter.

Children:

i. GEORGE, date of birth not known; died s. p. at Exeter. Recorded at Gwineid.

ii. MARY, recorded at Gwineid—but no dates are given (R. N. Mayfield).

iii. HANNAH, m. to Hughes, s. of George and Jane Hughes.
iv. Deborah,—no further information.
v. Dinah, or Diana, m. to a son of Abner Williams (?)—
(R. N. Mayfield).
10. vi. William, b. 1734, m. Sarah Lincoln vid x.
vii. Josiah,—no further information. (May have gone west.—
J. W. E.)
viii. Jeremiah, died 1787—all that is known.
ix. Abigail,—is said to have been married to Adin Pancoast (M.
J. R.)
x. Hezekiah. There may be some doubt whether this is
Hezekiah of Roaring Creek,—as that would make him
between 40 and 50 years of age before he married.

5. Squire^ BOONE (George,^ George,^ George^), July
23, 1720 m. Sarah, dau. of General Morgan, of the
Revolutionary army. There is a record of the transfer
of 50 acres of land, secured August 1682 to Ralph
Asheton, Philadelphia, who conveyed one half of it to
Squire Boone. This was patented to the latter April
10, 1750. He, with his wife, Sarah, conveyed 158 acres
of it to Wm. Mogridge (Maugridge) April 11, 1750.
This is found among the papers deposited with the
Historical Society of Berks Co., by Mort. L. Mont-
gomery. The tract is described as situated in Exeter
township. This last transfer was made only 19 days
before Squire Boone set out for N. Carolina, viz. May
1st, 1750.

The names of his children as furnished by R. N.
Mayfield are:

i. Sarah, b. 1724.
ii. Israel, b. 1726.
iii. Samuel, b. 1728.
iv. Jonathan, b. 1730.
v. Elizabeth, b. 1732.

6. Joseph BOONE (George,^ George,^ George^), m.
Elizberth, who died Jan. 10, 1788. They had ten
children. In 1779, when the widow, as administratrix,
applied for an order of sale,^ Hugh, Anna and Cath-
rine were over 21 years of age. Thomas, Ovid, Sarah
and Jacob were over 14; Hannah, Abner and Joab were
under 14.

7. Benjamin BOONE (George,^ George,^ George^), m.
Susanna—who died Nov. 1784.
Children: John, Benjamin, James, Samuel (m. Jane
Hughes) Dinah or Diana.

8. James BOONE (George,^ George,^ George^), m. first
Mary, dau. of Hugh and Anna Foulk, May 15, 1735.
She was born Nov. 24, 1714; died Feby 20, 1756. He
m. 2nd. Anna Griffith, Oct. 20, 1751. She died died
June 22, 1790. We have no further information.
Children by first wife:

i. Anne, b. Apr. 14, 1737, m. to Abraham Lincoln July 10.
1760. Was the mother of ten children. Died at Exeter.
Apr. 4, 1807.
iii. Martha, b. July 11, 1742, m. to George Hughes, who died
Aug. 18 1765. She died May 25, 1798.
iv. James, b. Feb'y. 6, 1744, died Oct. 16, 1795.
 vii. Dinah, b. March 19, 1749; died in infancy.
ix. Rachel, b. Apr. 21, 1750, m. to Wilcockson—moved to N. Carolina Sept. 13, 1790.
 xi. Hannah, b. June 10, 1752; died in infancy.
 xii. Nathaniel, b. Feb'y. 5, 1753; died in infancy.
9. Samuel^ BOONE (George,^ George,^ George,^), m. Elizabeth ———. They had four children, Sarah, Samuel and others.
10. William^ BOONE (George, George, George,^ George,^ George,^), m. Sarah Lincoln (?). He died Aug. 1700 at his residence about 20 miles from Frederick, Frederick Co. Md. She died April 20, 1810, in Oley Valley aged 84 years.
   Children:
   ii. William, m. Susanna Parks (?) 1759.
17. iii. George, b. 1757 or 1759.
18. iv. Thomas, b. 1760 or 1761.
v. Jeremiah, b. 1762 or 1763 (?) m. Rebecca—.
vi. Hezekiah, b. 1764.(?) 1768.
 vii. Abigail, m. Adin Pancust (R. N. M.)
 viii. and ix. Mary and Esther—both baptized as adults at the Trappe ("Quakers") June 19, 1748. Apparently they were the oldest; b. about 1732 or 1733.
11. Daniel^ BOONE (Squire, George, George,^ George,^ George,^ George,^) m. Rebecca Bryan. He and the rest of his family left Exeter May 1, 1750, and "moved to N. Carolina where they settled. But at present he is settled on the Ohio, at Kentucky. 1781, Oct. 20, then Daniel came to see us the first time—1788. Feb'y. 12, then Daniel Boone (with Rebecca his wife and their son Nathan) came to see us. He died at Charlotte, a village in Missouri, Sept. 21, 1820, aged 87 years. 1790, Sept. 13, then Wm. Wilcockson (a relative) and family removed from N. Carolina." This is in the language of the old family Bible.
12. Hugh^ BOONE (Joseph, George, George, George,^ George,^), bought his father's property June 1779. He had nine brothers and sisters, the youngest about 8-10 years old at the time of his father's death Jan. 1776. when 72 years old.
13. Samuel^ BOONE (Benjamin, George, George,^ George,^ George,^), m. Jane Hughes between 1760 and 1766. In this connection the statement is made: "Hezekiah Boone was born 1764 and moved to Roaring Creek. apparently with his grandfather's cousin, Joshua, and had a family of six children." But Hezekiah of Roar-
ing Creek had seven children. Besides he would seem to fit better into the family of William Boone, one of whose sons, born 1764, was named Hezekiah.

14. JOHN⁵ BOONE (James, George, George, George), m. Sophia, dau. of Peter and Susanna Weidner. They had: Hannah, b. Nov. 1, 1765; James, b. Jan. 21, 1769; Susanna, May 1, 1771. He died March 29, 1773. She contracted a second marriage with John Biddle in Feb. 1774.

15. JOSHUA³ BOONE (James, George, George, George), m. 1st Hannah ———, 1780 or 81; died Aug. 29, 1794. M. 2nd Jane ———; died Aug. 15, 1834, in Exeter.

Children by first wife:
   i. Amos, b. March 10, 1782.
   ii. Mary, b. July 26, 1784; died May 10, 1821.
   vi. Samuel, b. Aug. 22, 1794; died May 12, 1877.

Children by second wife:

16. MOSES³ BOONE (James, George, George, George), m. Sarah, dau. of Phinehas and Elizabeth Griffith Dec. 20, 1778. She was born June 9, 1762, and died Oct. 6, 1821.

Children:
   i. John, b. March 16, 1780; died Febry. 22, 1858.
   ii. Elizabeth, b. Apr. 10, 1782.
   iv. Phinehas, b. June 22, 1790; died Febry. 2, 1858.

17. GEORGE⁵ BOONE (William, George, George, George), m. Margaret, dau. of William and Anna Mayberry of Hereford Township; died June 30, 1824.

Children:
   i. Sarah, b. May 10, 1782.
   ii. William S., b. Nov. 12, 1783.
   v. Mary, b. Oct. 18, 1788.
   vii. Elizabeth (Avion) at first called Margaret, b. Aug. 23, 1793—so given in family record.
   ix. Margaret, b. May 25, 1798.
   x. Rachel, b. Febry. 1801.

18. THOMAS⁵ BOONE (William, George, George, George, George), m. Ann Tea April 20, 1788. He died Nov 1, 1823; she Oct. 23, 1821, in Amity Township.

Children:
   ii. Lincoln, June 26, 1792; died Dec. 27, 1826.
   iii. Richard, b. March 12, 1794; died Sept. 23, 1881.

v. Jeremiah, b. Jan. 21, 1797; died Nov. 23, 1867.

vi. Daniel, b. July 7, 1799; died March 26, 1824.

vii. Mary Ann, b. Jan. 11, 1804; m. to Matthias ——— Died July 15, 1889.


ix. Thomas, b. Apr. 26, 1806; died Nov. 5, 1867.

19. HEZEKIAH6 BOONE (William5 George,4 George3 George2 George1), m. Elizabeth ——— April 13, 1804.
Took up his residence at Roaring Creek, Columbia Co., Pa. Died April 1, 1827.

Children:

i. Milton, b. May 26, 1810.

ii. Louisa, or Luvissa, b. March 10, 1812.

iii. Hannah, b. Apr. 11, 1814.

iv. John, b. Apr. 4, 1817.


vi. Isaiah, b. Feb. 11, 1822.

vii. Elizabeth, b. March 16, 1824.

20. GEORGE6 BOONE (George5 William4 George3 George2 George1), m. Hannah, dau. of Ellis and Elizabeth Hughes 1816 (?). She was born Feby. 1794 and died March 11, 1844. He died May 30, 1860.

Children:

i. Edward—died in infancy.


iii. Margaret, b. Dec. 29, 1820; died July 7, 1837.


v. George, b. Apr. 14, 1823.

vi. Wm. Ridgway, b. Sept. 27, 1827; died Oct., 1845, in Union Township.


viii. Elizabeth, b. Nov. 27, 1832; died July 23, 1837.


There are quite a number of the Boones still living.

R. X. Mayfield gives a rather extended account of Daniel Boone, and his descendants. It would extend this article to undue length to attempt even an abstract, as they were intermarried with the Armstrongs, the Wests, the Houstons, the Mayfields, the Shorts, the Owens, the Yates and many other families. It may not be amiss to copy a few items from an old Bible formerly in the possession of Edwin Boone, who died in Reading about two years ago.

"Our Boone Family—George Boone's sons: John, Squire and James; James Boone, the son of George; Joshua, the son of James: Samuel, the son of Joshua: Amos Schneider, son of Samuel: Frederic L., Samuel L., Wm.J., Daniel S., Huizinga N. Boone, the sons of Amos S. Boone and Sarah Yost Linderman."

This does not include some of the families still living, and possibly some of those of former generations have been overlooked.
Where Was Daniel Boone Born?

By Daniel Miller, Reading, Pa.

The book review by Prof. E. S. Gerhard in the October PENNSYLVANIA-GERMAN once more raises this oft-discussed question. It has often impressed me as strange that this should be a question at all. It is probably owing to the fact that frequently persons accept statements as facts without authenticating them. This is easy, it often leads to error.

It is interesting as well as amusing that the author of the book reviewed in October claims that Daniel Boone was born in Schuylkill County; it is also strange that he fails to furnish the evidence. So much for this claim.

The review also states that the Historical Society of Bucks County claims that Boone was a native of that county. I am not familiar with that society's claim. In Vol. 2 of said society's publication I find an article by Rev. D. K. Turner, in which he states that Daniel Boone was probably born in Bucks County, because his father, Squire Boone, in 1728 bought 140 acres of land in New Britain Township, Bucks county. He also states that the family removed to Berks County, when Daniel was ten or twelve years of age. Mr. T. merely states that Mr. Boone was probably born in Bucks County, but an inference is often far from being a fact.

I am not familiar with the claim of Montgomery County.

Mr. Cecil B. Hardley is the author of a Life of Daniel Boone. He states that Mr. Boone was born in Exeter Township, Bucks County, on Feb. 11, 1735. Mr. H. also quotes another biographer who states that "whilst Daniel Boone's father was living on the headwaters of the Schuylkill young Boone received all his education." Two things need to be noted here. In the first place there is no Exeter Township in Bucks County, and never was. The probability is that the error in this instance, as likely in most others, arises simply from a confusing of the names of Bucks and Berks Counties, which are nearly alike. Secondly the headwaters of the Schuylkill are very far from Bucks County. These are in Schuylkill County, north of Berks.

The most amusing story of all is that contained in the American Standard Encyclopedia, which claims that Daniel Boone was born in Virginia.

Another contribution to this subject is contained in a biography of Daniel Boone by George C. Hill, published some years ago. This gentleman produces perhaps the greatest confusion of all. He states first of all that George Boone came from England and settled on the broad acres in Berks County, Pa. Then he states that Daniel Boone was born in Bucks County on Feb. 11, 1735, and that at the age of three years his family removed to Reading, Berks County. But it happens that Reading was laid out only in 1748. In 1740 there was only one house in the whole area now occupied by the city.

Now, where was Daniel Boone born? He was born in Exeter Township, Berks County. The house in which he was born, is still standing. Here's the evidence:

1. The Boone family record, extracts of which are in my possession, gives us a good deal of information. The original George Boone was an Episcopalian in England, but both he and his descendants became Quakers in Exeter Township, Berks County. The society's records also show this. Exeter was originally a part of Oley Township.
2. In December 24, 1736, George Boone and wife, grandparents of Daniel, granted to Anthony Lee, John Webb and George Boone, an older brother of Daniel, one acre of ground in trust for "a house of religious worship and place of burial for the use of the people called Quakers in Oley." This would indicate that Squire Boone, Daniel's father, resided near the place.

3. In reference to the well-known Boone farm in Berks County the family record states: "The Boone farm was owned, according to record, by Squire Boone from 1730 to 1750, during which time Daniel was born." This seems like direct and conclusive evidence. The record gives us many other particulars about the Boone family, the date of the birth and arrival of George Boone, Sr., Daniel's grandfather.

4. The Boone farm in Berks County originally consisted of 250 acres. On November 19, 1730, Squire Boone purchased this farm from Ralph Asherton, and it is more than likely that Daniel Boone was born here three years later, in 1733. The family tradition has always been that Daniel Boone was born here. On April 11, 1730, Squire Boone and wife, on the eve of their removal to North Carolina, sold 158Â¼ acres of land in Exeter Township, Berks County, to William Moggridge. In the deed it is stated that this land was a part of the 250 acres which Squire Boone had purchased in 1730. The deed is recorded in Vol. 6 of the Deed Books in the Recorder's Office of Berks County.

5. The well-known Dr. Peter G. Bertoele, born in 1822, was well acquainted with some members of the Boone family, some of whom were among his patients. In 1860 Dr. B. compiled a history of Oley and vicinity. In it he states that he interviewed the Boones, examined their records and received from them the assurance that Daniel Boone, the pioneer of Kentucky, was born in Berks County.

The above facts, I think, conclusively settle this oft-debated question in favor of old Berks.

The only question which remains to be solved is, what did Squire Boone do with the 140 acres in Bucks County which he is said to have purchased in 1728? Unfortunately the records of Bucks County do not furnish an answer. The probability is that he sold the land before he settled in Exeter, Berks County, in 1730. There is no positive evidence that Squire Boone ever lived in Bucks County.

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**We Must Drop Our Pennsylvania German**

From Dr. X. C. Schaeffer, a Pennsylvania German himself and one of our finest representatives, comes the admonition that the time has come for us to drop Pennsylvania-German.

In an address at Shenandoah last week he urged the teaching of the English language as the means of assimilating foreigners. He applied the principle, if he was correctly quoted, to Pennsylvania German, which he said like other foreign languages should be dropped.

It is a little hard for us to face dropping a tongue so dear to us for a man is loth to, in fact cannot, forget his mother tongue. But it will come, we have no doubt. It will not be so sudden as the word "drop" used by Dr. Schaeffer indicates. It will be abandoned gradually.

The young people in the sections that cling most tenaciously to Penna. German have learned English and speak in English. Those who go away to the cities forget the new tongue and newcomers do not know it. Without desiring it we are actually doing what the great educator advises.

—Allentown Morning Call.
New England’s Oldest Lutheran Church

By Gilbert Patten Brown, (Journalist and Author)

TYPICAL New England village is that of Waldoboro, Maine, whose early settlers were "ye good sons of Germany". They were Protestants and "lovers of ye Gospel of ye living Christ" as reads a portion on a fly-leaf of an old Bible once owned by one of those good men of our Colonial period. In the war for the independence of the Colonies the settlers of Waldoboro played their parts well. In the second war with England they rendered invaluable service.

The village of Waldoboro looks out on Muscongus Bay, where the Medonak River pays an historic tribute in the eastern part of Lincoln County. The town was settled by German emigrants about 162 years ago, the colonizers being induced to leave their native land by the glory-of-the-harvests stories told them by Samuel Waldo, a son of General Waldo, for whom the town was named. Such German names as Ludwig, Wallezer, Winchenbach, Schwartz, Eichorn, Schenck, Xank, Creamer, Heavener, Schuman, Wagner, Bornheimer, Heibner, and a quaint two and one-half storyed church on an over-look situation serve to moor in memory the fact of Waldoboro’s German origin. The name of Luther was dear to these early settlers in what was then known as "Broad Bay". This landmark of the Republic is a much-sought spot by the tourist whose visits to Maine prove educational and beneficial. The exact date when the church was built is not to be had from the town’s archives, but it is known to have occupied its present site on top of "Meeting House Hill" in 1773, and from vagrant bits of information gathered from old books and yellowed-by-age letters, it is believed that workmen got busy on the job of building in 1770. The venerable building catches the eye of almost every viewpoint for miles around and for many years it has been the chief attraction to strangers with a curiosity for odd things in architecture. It is a sturdy, grim structure, dull yellow in color, unsagged by the heaves of frost, and still in possession of the major part of its original timbers. Its situation on the hill at the entrance to a large churchyard in which are buried many worthy, pious citizens who were conspicuous in the long-ago activities of the town.

It is safe to say that this interesting village was cradled by men whose lives shined only to brighten the American idea, and whose deeds of valor helped to lay the foundations of the world’s most cheerful nation.

This sacred structure is two and one-half stories high and in an L front are three entrances. Unblinded, the old-fashioned windows are all the time in view. They are quaint. They associate themselves with mind views of ancient handlooms, spinning wheels, tall churns that no farm boy ever became fond of, horse-driven threshing machines and sundry go-to-meeting clothes. Each sash contains twenty-four lights and there are thirty sashes. Light and heat were not considered in the details when the church was built. There are no brackets for lamps, no chimney for stove or furnace. On the main floor are the aisles. The pews are box-like, four feet square, with seats on three sides. Each of the interior galleries about twelve feet deep project from the walls. Pews like those on the lower level occupy the gallery spaces, and in front of the rear one is the singers’ seat. The deacons’ seat faces the congregation, and towering high is the formidable pulpit, entered by means of stairs at one side. Overhead is a large sounding board.
The sills of this church have been partly renewed, but the old cross-floor timbers, 12x13 inches, still remain, and being of white pine and black ash are as sound as was the faith of the men who laid them. The communion table, which stands under the pulpit, and the communion boxes are crude examples of home-made handiwork. The doors are hung with heavy iron strap-hinges and the pulpit and galleries are adorned with mouldings, panels, brackets and cornices, all in simple but harmonious design. The only gleam of color in the edifice is an old red window shade behind the pulpit. At the right of the pulpit is an old cabinet in which are stored many valuable treasures, including German publications in the native tongue and of ancient date. Here may be found a copy of "Psalms and Hymns" of 1750, also a Bible of the date of 1760 presented by Alonzo P. Brock; Letters of Madame Guyon, "published in 1750, a tune book of 1767, published in German, also a German Bible printed in Tuebingen, Germany, in 1739, and presented by Isaac Reed. Here also is the original pewter communion service of the German Lutheran Church presented to the German Protestant society of Waldoboro, 1750", and given through Isaac Reed; also cups presented by Gilman M. Crammar, in May, 1884. Near the pulpit is a picture of Conrad Heyer, and also a copy of the sermon preached at his burial on June 17, 1856, when nearly 6,000 persons attended. Both of these were presented by Mrs. Fannie Evell Dodge, a great grand-daughter. With these gifts is the following explanatory inscription: "Conrad Heyer, first white child born in Waldoboro, born April 10, 1749, died February 19, 1856. He was four years in the war of the revolution and one of Washington's lifeguard crossing the Delaware".

From the nation's archives we learn that Capt. Heyer faithfully faced the British at Ticonderoga, under General Lincoln, and that at the battles of Trenton and Princeton he rendered invaluable service. At Valley Forge he was made a Mason in "St. John's Regimental Lodge", where he later enjoyed fraternal intercourse with such patriots as Washington. Steuben, Lafayette, Greene, Knox, Dearborn and Scammell.

Modesty was foremost in the life of these early Christians who like Paul and Luther of old "fought a good fight".

Facing the pulpit of this old church our attention is called to two oil paintings directly under it—those of Reverend and Mrs. John Williams Starman, and beneath them a timely poem dedicated to the German Lutheran Church. Mary Starman was born in Waldoboro, July 18, 1803, and died December 31, 1883. Her husband, Rev. John W. Starman, was born in Germany in 1775 and emigrated to this country in 1786 and was ordained in New York as a minister of the German Lutheran faith and settled in Waldoboro as pastor of this church in 1812. He died September 25, 1854.

Beside the pulpit is a headstone of marlita taken from the old graveyard at Meeting House Cove. The German inscription is translated as follows: "Here lies buried John Martin Gross and is born the I February about 1660, and has died the II February 1768 in this 90 year".

In the old Lutheran graveyard surrounding the church are two stones that attract attention. One marks the resting place of the third minister of the parish. Rev. Frederick Augustus Rudolphus Benedictus Ritz, who died in 1811, after a pastorate of 16 years; and of his successor. Rev. John W. Starman. The oldest stone is erected to the memory of Mary Elenora Levensaler who died December 19, 1768.

How interesting must have been those Sunday services during our American Revolution when "ye Lutheran Minister of Waldoboro" in German tongue "preached and prayed aloud that ye living God" would favor the American arms.
In April, 1800, the present German Protestant Society was organized. It lives in the spirit of the old church. The first minister to settle over the parish was Rev. John M. Shaeffer, who arrived in 1762. Myles Standish, a lineal descendant of the old colony military leader and Indian fighter, was for forty years sexton of the church. He was succeeded by his son, the present Herbert Standish, who is moderator, clerk and treasurer of the society.

To the lover of the American past no spot in all New England is more sacred than this ancient graveyard at Waldoboro at whose entrance stands the old church founded by Protestants of a time when people were known by their real worth and when wealth and pride did not sway the governments of men.

—The Lutheran.

Some Lancaster County Families from the Canton of Berne, Switzerland

By Prof. Oscar Kuhns, Middletown, Conn.

X the conclusion of my article in the October number of THE PENNSYLVANIA-GERMAN on some Lancaster County families from the Canton Zurich, I said I should later write an article on Lancaster families from Berne. Here, as there, I can not give the connecting links between the American and the Swiss branches of the various families; I can only point out the fact that certain well-known Lancaster families did originate in the Canton of Berne.

It is well known that as early as the first decades of the 17th century the Anabaptists had obtained a stronghold in the Emmenthal, and neighboring places of Berne. Desperate efforts were made to eradicate them; many were imprisoned, their property was confiscated, and, following the unholy example of the French in punishing the Huguenots, the government of Berne sold many of the Anabaptists (Mennonites as they were later known) to France, to the different Italian provinces, and especially to Venice—to be used as galley slaves, especially, as in the case of the latter, in the wars against the Turks. Among those cast into the prison in the city of Berne itself, we find in 1761 the following well-known Lancaster names: Ulrich Baumgartner, of Lauperswyl; Hans Zaugg (Zug or Zook) of Signau; Jacob Gut (Good) of Zofingen; Matthys Kaufman, of Kriegstetten. All the above persecutions led to the first emigration of the Bernese Täufer (Mennonites),—in September, 1660. Those who emigrated then were few in number. The first emigration of importance was in 1671, when, on account of oppression at home, about 700 Bernese Täufer left their homes and settled in the neighboring Palatinate and Alsace. Among them were the Bigers, Brenimans, Biersis, Neukomms (Newcomers), Newenschwangers, Burkholders, Stauffers, Strohms, Witmers, Baumans, Leemans, Shenks, Bachmans, Müllers, Bürkis, Wengers and others.

From this time on many Täufer fled from Berne and settled among their relatives and fellow-believers in the different parts of Alsace and the Palatinate. In 1731 and later years we hear of Mennonite settlements in which the well-known Bernese (as well as Lancaster County) names occur of Neukomms, Frätz, Wittmer, Krähenbühl (Graybill), Kündig, Brand, Gäuman (Gehman), Kaufman, Hoffstetter,
it was the cause of a large movement of emigration on the part of the Mennonites themselves. They were shipped on boats at Berne and Neufchatel, and descended the Rhine to Holland, whence many afterwards came to Pennsylvania. The lists given by Müller of those on the various boats, tells also the town or village whence they came. As this may throw light on the particular ancestral locality of some of our Lancaster County families I give some of these places here. In the Emmenthal ship: Martin Strahm came from Höchstetten; Hans Bürki from Langnau; Peter Gerber and his wife Verena Aeschlimann from Langnau; Ulrich Beer from Traub; Hans Flückiger from Lutzelfüh; Nicholas Baumgartner from Trub; Chr. Gäumann from Höchstetten; Daniel Neu-komm from Eggwiyl; Hans Wisler from Langnau; Ulrich Schürch from Sumiswald; Katharina Haldimann from Höchstetten; Barbara Rohrer from Bolligen; Kath. Bieri from Lau-penswyl; Hans Schallenberger and his wife Elspeth Neuenschwander from Trub.

In the Oberland ship (i. e. from the mountain district of Berne), we find: Christ. Stutzmann from Söiez; Christ. Steiner from Diessbach; Elsb. Wenger from Thierachern; Barb. Rüegsegger (Rickseeker) from Diessbach; Elsb. Huber from Frutigen; Peter Krähenbühl (Graybill) from Diessbach.

In the Neuchaté ship we find: Hans Zürcher from Frutigen; Anna Trachsee from Frutigen; Anna Bücher from Reichenbach; Elsb. Binggeli from Schwarzenburg.

These are a few of the names given by Müller, but are typical Lancaster County names. One name not found among the above is yet of the greatest importance, that of Bendicht Brechbühl (Brightbill or Brackbill), who took an important part in the negotiations with Holland, which made the above emigration possible. So in the list of prisoners in Berne in 1710, we
find further indication of the dwelling places of Lancaster County families. Thus from Trachselwald we have Hans Wisler, Hans Schneider, Clauss Baumgartner, Ulli Beer, Ulli Brächbühl—from Sumiswald Ulli Schürch; from Brandiss, Hauss Flückiger, from Signau, Martin Stram and Christian Gäu-
mann.

That all these families were of old Mennonite ancestry can be seen from the fact that as far back as the 16th century we find the same names gives as belonging to the Täufer. Thus in a list of Mennonites put to death in the Canton Berne, we find the following list: 1529, Ulrich Schneider of Lützelflüh; 1538, Steffen Rügsegger; 1539, Lorenz Aebi from Grünau; 1543; Wälti Gärber of Signau; 1550. Elsa, wife of Kasper Zaug of Sumiswald; Christian Brönnimann; 1554. Kaspar Zaug, Sumiswald.

In 1538 a Täufergedächtnis was held in Berne; and among those present were Uli Neuenschwander, of Eggwiyl; Wälti Gerber of Röttenbach; Hans Schellenberg and Hans Kräbenbühl of Signau; Uli Hunziker of Schoftlen and Uli Flückiger of Nie-
derhuttwyl.

It may be worth while to give a brief description of the places mentioned above. The Emmental is the beautiful valley formed by the river Emme. Langnau is its chief town and contains over 7,000 inhabitants. The chief in-
dustry of the inhabitants is farming and cattle raising. Signau has nearly 3,000 inhabitants and lies on the road from Berne to Langnau. Sumiswald is on the main road from Berne to Lu-
cerne, and has nearly 6,000 inhab-

Lützelflüh is a very beautiful typical Bernese village of 3,500 inhabitants on the river Emme, not far from Trachselwald; which is itself a small village of 1,600 inhabitants. The places in the Oberland mentioned above, are Spiez, beautifully situated on Lake Thun (near Interlaken), containing be-
tween 2,000 and 3,000 inhabitants; it has a picturesque castle, and is the starting point for the new railroad to Montreux through the Simmental.

Diessbach is a small village on the road from Thun to Burgdorf. Frutigen is a large market town of some 4,000 inhabitants on the road from Thun over the Gemmi Pass. Thierachern is a beautifully situated little dorf of 800 inhabitants, not far from Thun. Reich-

enbach (2,500 inhabitants) lies at the foot of the Engelberg, opposite the entrance to the Kienthal.

Schwarzenburg is on the frontier be-
tween Berne and Freiburg, and beau-
tifully located, with an old castle and a church built on an isolated hill, domi-
nating the landscape.

This then is the home-land of many of our Lancaster County families; and although it may be difficult to trace the direct connection of the Eshelmans, the Garvers, the Flickingers, the New-
comers, Rohres, Shallenbergers, Weng-
ners, Rickseckers, Hoovers, etc., to the particular families in the fatherland yet one thing is certain, they belong to the old Bernese families, and share in the best blood of Switzerland.

In a later article I shall mention some of the books and MS. authorities I found in the Town Libraries of Berne and Zürich. Here I may men-
tion the Genealogical Lexicon of Leu, in a number of volumes, in which the genealogies of the most important Swiss families is given. A copy of this invaluable book is now in the State Library at Harrisburg.
How Christmas Grew

E are heirs of all the ages, and in no way are we more so than in our Christmas celebration. Though we celebrate it as a Christian festival, the festivities that mark it are part of the universal history of the race. In pagan Rome and Greece, in the days of Teutonic barbarians, and in the distant times of ancient Egyptian civilization, in the infancy of the race East and West, North and South, the period of winter solstice was a time of rejoicing and festivity. It is good to think that Christmas today, expresses the kindest and best in all the celebrations which preceded it and from which it sprang: The spirit of kindness and good cheer, with the lapse of the ages, has been freed of the coarseness that once attended it. The strictest Puritan of today welcomes the "quips and cranks and wreathed smiles" of the season, and joviality and merrymaking are the order of the day at Christmas banquets—a joviality sanctified and made glorious by good will to all men.

The holly and misteltoe of Christmas are a survival of ancient Druidical worship, the Christmas carol is a new birth, purified and exalted, of the hymns of the Roman saturnalia, the Christmas banquet itself is a reminiscence of the feasts in honor of ancient gods and goddesses, when, as Cato said of corresponding feasts in imperial Rome, commemorating the birth of Cybele, the prospect that drew one thither was "not so much the pleasure of eating and of drinking as that of finding oneself among his friends, and of conversing with them." Nay: the very idea of the Child God, which gives its meaning to the Feast of Nativity, was prefigured and foretold not only in the words of sybil, seer, and prophet, but in the infant gods of the Greek, the Egyptian, the Hindoo, and the Buddha.

hist, which in various ways showed the rude attempt of the earlier races to grasp the idea of a perfect human child who is also God.

Great as Christmas is, however, nobody knows anything definite about its origin; nobody knows who first celebrated it, nor when, nor where, nor how. And no one even knows whether December 25 is, indeed, the right anniversary of Christ's nativity. This anomaly is due to the habit of the early Christians of considering the celebration of birthdays as heathenish. The birthday of Jesus himself was not excepted. But after the triumph of Christianity the prejudice died out, and the date of the birth of Christ became a matter of ecclesiastical investigation. St. John Chrysostom, writing in 386 A.D., says that St. Cyril, at the request of Julius (Bishop or Pope of Rome from 337 to 352), made a careful inquiry as to the exact date. Cyril reported that the Western churches had for a long time held it to be December 25. It is true that other Christian communities preferred other dates. In many Eastern churches the 6th of January had been fixed on as the anniversary of Christ's spiritual birth; that is his baptism with the Holy Spirit; and this date was later held to be the anniversary of the visit of the Magi. Even to this day the Armenian church celebrates January 6, as Christmas. The Mormons believe that Christ was born in April.

Pope Julius, however, was so far satisfied with the report of Cyril that somewhere about the middle of the fourth century he established the festival of Rome on December 25. Before the end of that century that date was accepted by practically all the nations of Christendom. This acceptance was made easier by the fact that it is the date of the winter solstice—the turning point of the year, when winter, having reached its apogee,
must begin to decline again towards spring, when, for unknown ages before the Christian era, pagan Europe, through all its tribes and nations, had been accustomed to celebrate its chief festival.

It was always the aim of the early church to reconcile heathen converts to the new faith by the adoption of all the more harmless features of their festivities and ceremonials. With Christmas the Church had a difficult task. Though it aimed to retain only the pagan forms, it found it could not restrain the pagan spirit. In spite of clerical protests and papal anathemas; in spite of the condemnation of the sane and wise. Christmas in the early days often reproduced all the worst orgies, the debaucheries, and the indecencies of the Bacchanalia and the Saturnalia. Even the clergy were whisked into the vortex. A special celebration, called the Feast of Fools was started, as learned doctors explained, with the purpose that "the folly which is natural to and born with us may exhale at least once a year." The intention of the new feast was excellent. But in practice the liberty thus granted quickly degenerated into license. The Council of Auxerre inquired into the matter. A Flemish divine rose at the council, and declared that the festival was an excellent thing and quite as acceptable to God as that of the Immaculate Conception. His like-minded brethren loudly applauded him. Then Gerson, the leading theologian of the day, made a counter-sensation by answering that "if all the devils in hell had put their heads together to devise a feast that should utterly scandalize Christianity, they could not have improved upon this one." If even among the clergy heathen traditions persisted in such force, what better could be expected from the laity? The wild revels, indeed, of the Christmas time in olden days almost stagger belief. Obscenity, drunkenness, blasphemy—there was a pause at nothing.

But there is another side to the picture. In the coarser days of our ancestors riot and revelry did, to be sure, go hand in hand, but the revelry was of a vigorous, lusty and hearty sort unknown to these quieter times that have eliminated the riot. As we read of the great feats performed by these heroes of the tankard and the trencher, by these adepts in all out-door sports, the Gargantuuan good nature of the season makes more impression on us than the cruelty, gluttony and drunkenness which often sullied it. A race of jolly giants must needs give and take hard blows. Of the glory of Merrie Christmas in Merrie Old England we have all read. Christmas in the old days began in a preliminary way on December 16, and it did not end until January 6, or Twelfth-Night. All this period was given up to holiday making. It was a democratic festival of merry-making. The English country gentlemen of the fifteenth and sixteenth centuries held open-house. With daybreak on Christmas morning the tenants and neighbors thronged into the hall. The nut-brown ale was broached; Blackjacks and Cheshire cheese, with the concomitants of toast and sugar nutmeg, were plentifully distributed. The Hachin, or great sausage, had to be boiled at daybreak and, if it failed to be ready, two young men, taking the cook by the arm, ran her about the market-place until she was ashamed of her laziness. After early church the gentlemen returned to breakfast on brawn and mustard and malmsey. The boar's head was brought in, and the whole company settled down for the pleasure of the day, which the Puritan Prynne later described as "drinking, roaring, healthing, dicing, carding, dancing, masques and stage plays.....which Turks and Infidels would abhor to practice."

Puritanism threatened the very existence of Christmas, and brought over with it in the Mayflower the anti-Christmas feeling to New England.
Even so early as 1621 Governor Bradford was called upon to rebuke "certain yonge men", who had just come over in the ship Fortune. "On ye day called Christmas day", William Bradford writes, "ye Gov'r. caled them out to worke (as was used), but ye most of this new company excused themselves and said it went against their consciences to worke on ye day. So ye Gov'r. tould them that if they made it matter of conscience, he would spare them till they were better informed. So he led away ye rest, and left them; but when they came home at noone from their worke, he found them in ye streets at play, openly; some pitching ye barr, and some at stoole-ball, and such like sports. So he went to them and tooke away their implements, and tould them that it was against his conscience that they should play and others worke. If they make ye keeping of it matter of devotion, let them kepe their houses, but ther should be no gameing or-revelling in ye streets. Since which time nothing hath been attempted that way, at least openly."

In England the feeling against Christmas culminated in 1643, when the Roundhead Parliament abdured the observance of saints' days and "the three grand festivals" of Christmas, Easter and Whitsuntide", any law, statute, custom, constitution or canon to the contrary in any wise notwithstanding." King Charles protested in vain. In London, however, there was an alarming disposition to observe Christmas. The mob attacked the tradesmen who, by opening their shops, flouted the holiday. In several counties disorder was threatened; but Parliament took strong measures, and in the twelve years during which the great festivals were discountenanced there was no further disturbance, and the observance of Christmas as a general holiday was discontinued.

The General Court of Massachusetts, following the example of parliament in 1659, enacted that "anybody who is found observing by abstinence from labor, feasting, or any other way, any such day as Christmas day, shall pay for every such offense five shillings". Christmas was restored to England with royalty; in Massachusetts the anti-Christmas statute was repealed in 1681.

Many stories are told to account for the use of the Christmas tree. One of the best is the legend of St. Boniface. About a swelling hillock, crowned with the great "Thunder Oak", sacred to the pagan god Thor, had gathered one wintry night long ago a host of white-clad heathen warriors. With their women and children they faced a pagan altar. In the light of a great fire near the altar stood a hoary High Priest, beside a kneeling child, who was doomed to die by the blow of the hammer, a sacrifice to Thor, the Hammerer. Just as the blow was falling the holy Boniface appeared, turned the hammer aside with his cross, rescued the body, told the simple story of Jesus, who does not desire the sacrifice of human life, and felled the oak with mighty blows. Just behind the tree stood a young fir tree, pointing a green spire toward the stars. "Here", said the apostle, "is the living tree, with no stain of blood upon it. that shall be the sign of your new worship. See how it points to the sky. Let us call it the tree of the Christ-child. Take it up and carry it to the chief-tain's hall, for this is the birth-nightof the White Christ. You shall go no more into the shadows of the forest to keep your forests with secret rites of shame. You shall keep them at home with laughter and song and rites of love."

As a regular institution the Christmas tree can be traced back only to the sixteenth century. During the Middle Ages it suddenly appeared at Strassburg. For two hundred years the fashion was maintained along the Rhine when, suddenly: at the beginning of the last century, it spread over all Germany, and fifty years later had
the First Christmas Tree

HE first Christmas tree in the United States, it is claimed, was introduced in the College town of Wooster, Ohio. August Imgrad was the promoter and he brought the idea from his former home in Germany. For more than half a century Mr. Imgrad has been familiarly known among the large circle of people as the "father of the Christmas tree". He died not long ago at the age of 80, after having lived in Wooster for more than 60 years.

Few young people of the present day realize that the Christmas tree is of comparatively recent origin in this country. In the early days of America there was a strong aversion to the observance of Christmas after the manner in which it was celebrated in many parts of Europe, or, in fact, any observance at all. It is even claimed that the New England Thanksgiving was established as a substitute for the growing tendency to observe Christmas. All Yuletide festivals were therefore slow in making their appearance in the United States, but the Christmas tree came last of all. In Europe the Christmas tree was first established in Rome, and from there introduced into Germany, where it soon became particularly popular.

After Mr. Imgrad had crossed the deep to the New World and settled in Wooster and the first Christmas holiday season had rolled round he became homesick when he thought of the festivities which at that very time were in progress in the Fatherland. With a view of calling up as best he could the Christmas scenes of his old home he secured a spruce bough and with some bright paper and candles he made what is believed to be the first American Christmas tree. The people of Wooster, which was then but a mere village, came in large numbers to see the tree, and this new feature of the holiday season created wide interest and enthusiasm. At that period the importance of the Christmas season was growing more rapidly than it had ever done before, and the following year many of the villages brought into their homes the boughs of spruce trees, too, and the popularity of the Christmas tree increased thereafter rapidly and soon spread to other towns.

The introduction of the Christmas tree into a church, however, remained for the year 1851, or nearly a decade after its appearance in the homes of Wooster. Rev. Henry C. Schwam, of Cleveland, for more than 20 years president of the German Evangelical Lutheran Synod of Missouri and Ohio, introduced this first church Christmas tree into Cleveland. Cleveland at that time was the center of a great deal of religious intolerance and anything in the nature of an innovation was looked upon with horror.

Rev. Mr. Schwam, like Mr. Imgrad, being a German, recalled the Christmas tree of Germany and accordingly
during the first year of his pastorate in Cleveland he arranged for a Christmas celebration in his church. A Christmas tree decorated with gilt, tinsel, candles, apples and candies comprised a part of the celebration.

The feeling over this tree in the community ran high among other denominations. It was styled idolatrous and sacrilegious and it was prophesied that it would bring down the wrath of God. Others laughed at the tree as absurd. Members of the church in which the Christmas tree had been inaugurated were even boycotted for a time in their business and in other ways were made to suffer, their accusers claiming that they had groveled before a hemlock tree with lighted candles and cheap pictures. One or two members, it is said, were even threatened with discharge by their employers if they ever again participated in arranging for another Christmas tree. The next year, however, the church enjoyed another Christmas tree, and every year thereafter, and as time went on the feeling against the now universal custom gave way and the German conception of Christmas came to be better understood.

—Reformed Church Record.

Unique Christmas Music

On Christmas evening of the year 1837 a wearied and old man, cane in hand, walked slowly through the streets of one of the richest quarters of Paris. On his left arm he carried an object wrapped in a red-colored cloth.

He halted before a beautiful house, took from the package on his arm a violin and bow and began to play a popular air; but his stiff fingers could get from the instrument only rough and shrill tones, and soon the street boys began to deride his playing.

At length the unhappy greybeard threw himself on the stone steps of the mansion and groaned: “Oh God! I no longer can play my violin”.

Arm in arm, three young men walked that way. It was growing dark, and one of the three accidentally brushed against the old man’s head and knocked his hat to the pavement. The young man at once went back for the hat and returning it said: “I hope you will pardon me, and that you are not hurt”.

“No, I am not hurt” was the reply.

The young man’s eye lit on the violin, which also had been knocked to the ground. “Are you a violinist”? he asked.

“I once was”, answered the sobbing greybeard.

“And what is the trouble now—are you sick”?

The old man reached for his hat and meekly said: “Will you give me help; I can earn nothing! My fingers are stiff, and my daughter has died from consumption”!

The three had nothing with them to give, but one said, “We must do something to help our colleague. Our united powers will accomplish it. Adolf, you take the violin and play accompaniment for Gustav, and he shall sing one of his sweetest songs. Meanwhile I will pass the hat”. The speaker was Charles Gounod.

They pulled their hats over their foreheads, their coat-collars around their necks, that they might not be known. Adolf took the violin. Gustav stood by his side, and loud and clear there rang out in the twilight the wonderful tones of the “Karneval von Benedig”.

The music was such as people were not accustomed to hear on the streets. Windows went up all through the neighborhood and were filled with enthusiastic hearers. Gustav then sang an aria from “The White Lady”, and money fairly rained into the hat which Charles passed around.
"Another song", commanded the brave treasurer. "Adolf, as a conclusion, coax from your violin its sweetest notes; and you, Gustav, let your sweet tenor voice be heard again, and meanwhile I will make a bass, and we will close with a trio from "William Tell", for the benefit of our colleague and to the honor of the Conservatory of which we are pupils".

Then the three young friends played and sang as they never before had done. The crowds of hearers were wild with delight. Many cast gold pieces into the hat. The old man awaked as from a trance and wielded the baton with a sparkling eye and a masterly hand.

Five hundred franks were laid into the trembling hand of the old violinist by Charles as Gustav wrapped the violin in its habiliments.

"Your names", said the old man: "I must know your names, that I may call blessings on you until my days are ended".

"My name is Faith", said the first.
"And mine is Hope", answered the second.
"And mine is Love", said the third.
"My name also you shall know", said greybeard. "True you hardly will believe it, but it is Truth. * * * And you, young friends, shall become famous men".

A few years later the names of the three men were known throughout the musical world; Gustav Roger as first tenor, Adolf Hermann as violin artist; and Charles Gounod as composer. The greybeard measured well his friends.

—Condensed from Jugendblatt.

A Bit of Capitol History

At a meeting of the Cumberland Valley Historical Club, Oct. 4, 1910, at Lewisberry, Dr. I. H. Betz, read a historical paper from which we quote the following:

"From the farm containing the Goldsboro quarries were taken the six pillars of the old state capitol, at Harrisburg, in 1819-21. These pillars were 32½ feet high and each required six blocks in the rough 4½ feet long, 4 feet by 4 feet, each block containing 104 cubic feet, which, with the excess for dressing, weighed 20,000 lbs., or 10 tons. There were 36 blocks, which required 36 loads. The job of transporting them across the rough, hilly country to Harrisburg, a distance of well onto 15 miles, was undertaken by two men, Ort and Kissinger. The wagon built for this special purpose contained 1,300 lbs. of iron. Eighteen horses were used to draw the load. When they came to the camelback bridge, which was built in 1817, they were not permitted to cross with this great load. Nothing daunted, they forded the river. The season and the river were propitious for the purpose. The holes from which some of the blocks were taken on the farm may be seen, almost a century later, in some of the fields.

Andrew Fortenbaugh, the owner of the farm, received one dollar per load for the stone. Forty years later the Goldsboro quarry, on the same farm, then owned by George Betz, Sr., was called upon to furnish 22 steps for the Third and State street east entrances to the grounds of the capitol. Each step was 15 feet long, 13 inches wide and 8 inches in thickness. These steps passed through the hands of the writer for transportation from Goldsboro, and although over 50 years have elapsed, he well recalls the herculean task of the undertaking, which the initiated in the business alone can know. These stones were replaced a few years ago, having been greatly worn by the countless steps that had passed.
Identification of Nationality

By Cyrus Kehr, Knoxville, Tennessee

NOTE BY EDITOR.—We are pleased to be honored by this contribution which we trust will be but introductory to other equally valuable articles. The author says: "In this mountain country we have many names of German origin (most of them coming from Pennsylvania through the Shenandoah Valley) * * * *" Mr. Kehr being so favorably located, we invite him to favor our readers with a paper on the early Germans in eastern Tennessee—time of settlement, family names, whence and whither migration took place, etc.

In the study of the German portion of the population of the United States, identification of the various nationalities is necessary, for two reasons: (1) because we cannot form a proper comprehension regarding the German element unless we know the relative strength, in number, character, and achievement, of the other national or racial elements; and (2) because we can not consider the German element unless we can accurately separate it from all other elements. For the first of these reasons, we must, as far as possible, separate all the elements from each other, while for the second reason we must strive merely to separate the German from all of the other elements considered collectively.

What a help it would be if we had positive and distinct lists of German, English, Scotch, French and other names. But the making of such lists is impossible; because, in many cases, identically the same name belongs to two nationalities. For example, "Wilder" is found among the early immigrants from Germany and also from England. Hence when we find that name, we can not place it until we find the history of the person to whom it belongs. (But even the English Wilder's originally came from Germany.) And the name "Weller", is also a German name and an English name. The same is true of "Arnold". And if we find the name, "Good", we must stop to inquire whether it belongs to the Virginia family of English descent (see their history in the book, "Virginia Cousins"), or whether it is a translation of the German or German-Swiss, "Guth".

And in these matters we must learn not to jump at conclusions. Even when great care is exercised, mistakes are sometimes made. Probably all of us have seen writers with a tendency to take over everything which is adapted to magnify their subjects. Some years ago a writer studying the early German element in and around the District of Columbia found a record of a man named "Kerr", who in the early days, had a distillery at Alexandria, Virginia. That writer promptly converted the name into "Kehr" and gave it a place among the Germans, while the man in question was Scotch-Irish and his name was "Kerr".


The last of said articles is so well written that one should hesitate to criticize it were it not for the rule that only what is nearly faultless merits criticism. As is often the case, that article fails to emphasize the distinction between Irish and Scotch-Irish. Reference is frequently made by the writer to "Irish", "Irishmen", "Irish candidates", "families from Ireland", "Irish immigration", etc., without saying specifically whether all these numerous people belong to the Irish race or to that portion of the Scotch race which was transplanted from Scotland to the north of Ireland. It is stated
that "Andrew Galbraith was the Irish candidate", but Andrew is a good Scotch name, and, among the Scotch-Irish of East Tennessee, Galbraith is a well known name. I assume that the writer very well knew the distinction between the Irish and Scotch-Irish; but I want to urge that all who write upon these subjects should be so explicit as to insure right conclusions by lay readers. Many people who are well informed on various other subjects know comparatively little regarding the nationalities which together constitute the American people, and to promote their education we should, with every opportunity, specifically present these national or racial distinctions. I can recall the time when I did not know of the existence of a Scotch-Irish element, although I had prior to that time read largely on many subjects and heard many addresses by public speakers. As is still the case with many intelligent people, I supposed that every person originating from Ireland was Irish—belonged to the Irish race. In Illinois, I then knew a "McPherran" and others whose names began with "Mc", who came from Ireland, and I supposed that they were all Irish; but I have since learned that they belonged to that portion of the Scotch people who some generations ago settled in the northern part of Ireland. This matter is probably interesting to me now because of the large number of the Scotch-Irish element found in East Tennessee.

On reading "The Moravian Church in Bethel", we can see how easy it is to confuse German and French names. For example, in the copies of tombstone inscriptions we have the name, "Faber", probably of French Huguenot origin, and yet the lay reader is likely to be reminded of "Faber" on the lead pencils made in Germany and Austria. And we would be inclined to assume that "Franz Albert" (near the top of page 29) is German, but the writer tells us that the man bearing this name was a French Huguenot. And in the last line of page 28 we find "Jacob Dups" between "Rudolph Hauck" and "Wilhelm Fisher"—both apparently German names. Shall we, on account of the company which it keeps, say that the name "Dups", is also German? That course is not safe. Perhaps it is of Hollandish origin. Perhaps it was originally "Doops"—Hollandish. Here in Tennessee we have "Dups". Perhaps that and "Dups" are modifications of the French "DuPuis". I do not know, and I want to learn, where to place "Dups".

The copies of tombstone inscriptions in that article recall a method of treating worn tombstones to make the inscriptions legible. Once I tried to copy inscriptions from the tombstones in an old family burying-ground, and a number of the inscriptions were so much worn that I could not read them. I took bunches of green elderberry leaves and rubbed them over the tombstones hard enough to moisten the face of the stone with the juice of the leaves, all the depressions remaining dry. This brought out the letters and numbers so clearly that they could be read and might have been photographed.

The article on "Huguenot Absorption in America" emphasizes the need for a careful scrutinizing of names before trying to place them according to race or nationality, and that all students in these lines should work as rapidly as possible in order to receive the aid of information to be derived from old records and from old people who will soon pass away. Record should be made of such radical changes as the author mentions: "Du Bois" to "Bush", "de la Xoe" to "Delano", "Michelet" to "Mickley", etc.

A few days before reading this article, I recalled the name, "Yost Balleen", in central Illinois, and tried to guess its nationality. Possibly this was originally "Balliet", the Huguenot name mentioned in the upper portion of page 27 of this article.
Here in Tennessee we have "Favier" and "Favors". Were these originally "LeFever" or "LeFevre"? We also have "Jarnigan" and "Jernigan", "Neville", "Baldix" ("Baldeaux"), "Lebow", "Lebow", "Sevier" (the first governor of Tennessee), "Seavers" (is this from "Sevier"?) "Lenoir" (has this anywhere been translated into "Schwartz" or "Black"?).

In one line of my ancestry is "Forrey" and "Forry", originally "Forrer". And one line of my ancestry is "Reitzel", which I always supposed was pure German; but lately it has been stated that this was originally "Reutzelle" (Huguenot), coming via Switzerland.

In this mountain country we have many names of German origin (most of them coming from Pennsylvania through the Shenandoah Valley) which have been so modified as to make identification difficult—in some cases possible only through the aid of tradition or some record fragment. For example "Faw" from "Pfau".

Those who thus establish disconnected facts in a fragmentary or piece-meal manner are pioneers or advance workers for those who are to write history. Whenever a positive identification of a doubtful or obscure name is thus made and properly recorded, a distinct service is rendered in behalf of history. But it must be noted that the making of a record of the identification is an essential part of such service. Ascertainling a large number of such matters and merely holding them in memory avails nothing.

Dutch or German?

By Ernest Bruncken, Washington, D. C.

IMMIGRATED Germans, and their children usually object when they are called "Dutchmen". They have a notion that the word is applied to them as a term of obloquy, and protest that according to the dictionary they are Germans, while the other appellation belongs exclusively to the people of the Netherlands. Although originally nobody dreamt of connecting an insult with the use of the term Dutch, the objections on the part of Germans have almost succeeded in giving it that connotation, and it is notorious that even the "Pennsylvania Dutch" now prefer to call themselves "Pennsylvania Germans".

In a way it is a pity that the good, idiomatic word should be supplanted by the book term "German". Until the beginning of the 18th century, the word Dutch was the almost universally applied name for the people of Germany, including the Netherlands. The complete political and almost complete national separation of Flemings and Netherlanders from the rest of the German people was then a recent event. For although both had for some centuries gradually grown apart, they retained their nominal connection with the Germanic Empire until the Peace of Westphalia, in 1648. The English colonists in America first came into contact with the Netherlanders, whom they continued to call Dutch, as English-speaking people had always done. Whether there was a distinction between the people coming from Holland and those from Oldenburg, Hanover or Hamburg, the colonists neither knew nor cared. They all spoke the same language, as far as an Englishman could understand. It could hardly be expected of the colonists that they should be familiar with the political history of Germany which will always appear terribly complicated even to educated foreigners.
But soon the English-speaking colonists discovered, that the "Dutch" themselves made a distinction. It was by no means that between "Dutch" and German; using the former for Netherlanders and the latter for all others. It was a distinction between "Nederdiutsch", meaning the people of all North Germany, including Flemings, Hollanders, and those to the eastward, as far as the Baltic provinces of Russia, who speak the "Low-German" language; and "Hoogdiutsch", referring to all people to the South; who speak High-German dialects, like the Palatine from which "Pennsylvania-Dutch" has developed. When the Palatines and other South-Germans came in large numbers, the English-speaking colonists called them "High-Dutch", following in the most natural manner the usage of the Hollanders and other North Germans.

In England, the term "Germans" had in the meantime become the accepted literary name for all who had formerly been called Dutch, except the people of the United Provinces, for whom the old word was now exclusively reserved. But in America, the old usage persisted for a long time. Even Washington Irving still speaks of the settlers in the Mohawk Valley as "High Dutch."

In the 19th century immigration from Germany increased very much again, and among the newcomers were not a few educated people who learned their English from the books. Their dictionaries told them that the word for "Deutsch" was German, while Dutch meant "Hollandish". These immigrants did not want to be called Hollanders. Most of them were from South Germany, and the ways of the Netherlanders appeared to them much more alien than would be the case with North Germans. Somehow they got the notion that an American who called them Dutch wished to slight or insult them. Nothing could have been further from the thoughts of the people among whom they had come. But as they persisted in their misunderstanding, Americans have gradually adopted their way of it, so that at the present day the fine old word "Dutch" actually has to some extent acquired an appropriate flavor. We all know to what shifts people are put in consequence thereof, when they want to distinguish between the bewildering varieties of Germans with whom we come into contact. Netherlanders, Germans from the Empire, Austrian, Swiss, Belgian Germans, even Germans from Russia. Not rarely we hear the expression "Holland-Dutch", which according to the dictionaries is tautological, but according to the older usage, is quite proper.

Why not establish the good old word in its former esteem, with its useful distinction between High-Dutch and Low-Dutch?

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Booklearning, strictly speaking, that is, learning solely from books, leads one into many a hole. In "The Balkan Trail" Frederick Moore tells the story of an Italian official of the Ottoman Bank who had taught himself English, and was enraptured at the chance to practice it on English people.

It was with much pride that he addressed us at supper. But we did not recognize the language he spoke, and expressed in French our unfortunate ignorance of foreign tongues.

"That is your own tongue," said the Italian; but even at this statement we understood not a word.

He drew a pencil from his pocket and on the back of a letter wrote:

"I am speaking English."

We were astounded.

"Perhaps I do not pronounce correctly," he wrote next. "I have learned the noble language from books."

The hilarious Englishman in our party gave the unhappy Italian his first real lesson at once. He took the pencil and wrote:

"Always pronounce English as it is not spelt. Spell as it is not pronounced."
Protest against Slavery


The claim has frequently been made that the first protest that was made in this country against negro slavery originated with the Friends, or Quakers. This claim will bear examination. The clearest and also the latest account of this really important matter is contained in Pennypacker's Settlement of Germantown, published by the Pennsylvania German Society in 1899. Pennypacker says:

"On the 18th day of April, 1688, Gerhard Hendricks, Dirck Op den Graeff, Francis Daniel Pastorius, and Abraham Op den Graeff sent to the Friends Meeting the first public protest ever made on this continent against the holding of slaves. The protest is as follows:

"This is to ye Monthly Meeting held at Rigert Worrells. These are the reasons why we are against the traffic of mens-body as followeth: Is there any that would be done or handled at this manner? viz. to be sold or made a slave for all the time of his life? .....

Now what is this better done as Turecks doe? wea rather is it worse for them, wch say they are Christians, for we hear that ye most part of such negers are brought neither against their will & consent, and that many of them are stolen. Now tho' they are black, we can not conceive there is more liberty to have them slaves, as it is to have other white ones. There is a saying, that we shall doe to all men licke as we will be done our selves: macking no difference of what generation, descent, or Coour they are. And those who steal or rob men, and those who buy or purchase them, are they not all alike? .....

In Europe there are many oppressed for Conscience sake: and here there are those oppressed wch are of a black Colour. .. Oh! doe con-
sider well this things, you who doe it, if you would be done at this manner? and if it is done according Christianity? you surpass Holland & Germany in this thing. This macks an ill report in all those Countries of Europe, where they hear off, that ye Quakers doe here handel men Licke they handel there ye Cattle; and for that reason some have no mind or inclination to come hither. .. And we who profess that it is not lawful to steal lickewise avoid to purchase such things as are stolen, but rather help to stop this robbing and stealing if possible and such men ought to be delivered out of ye hands of ye Robbers and set free as well as in Europe. Then is Pennsylvania to have a good report, in stead it hath now a bad one for this sacke in other Countries. Especially whereas ye Europeans are desirous to know in what manner ye Quackers doe rule in their Province & most of them doe loock upon us with an envious eye. But if this is done well, what shall we say is don evil? .....

This was in from our meeting at eGrmantown hold ye 18 of the 2 month 1688 to be delivered to the monthly meeting at Richard Warrels".

Here follow literally the signatures, according to Pennypacker: "gerret hendricks. derick op de graeff. Francis daniell Pastorius. Abraham op den graef".

Following the text of the above protest Pennypacker adds the following information, which shows the fate of the effort of Pastorius and his three friends to put a check to slavery and the slave trade in Pennsylvania: "The Friends at Germantown, through William Kite, have recently had a fac simile copy of this protest made. Care has been taken to give it here exactly as it is in the original, as to language, orthography, and punctuation. The disposition which was made of it ap-
PROTEST AGAINST SLAVERY

pears from these notes from the Friends' records:

"At our monthly meeting at Dublin ye 30 2 mo. 1688, we having inspected ye matter above mentioned & considered it we finde it so weighty that we think it not Expedient for us to meddle with it here, but do Rather comitt it to ye consideration of ye Quarterly meeting, ye tenor of it being nearly Related to ye truth. On behalf of ye monthly meeting, signed, pr. Jo. Hart. 'This above mentioned was Read in our Quarterly meeting at Philadelphia the 4 of ye 4 mo. '88, and was from thence recommended to the Yearly Meeting, and the above-said Derick and the other two mentioned therein, to present the same to ye above-said meeting, it being a thing of too great a weight for this meeting to determine. Signed by order of ye Meeting, Anthony Morris'." Pennypacker continues:

"At the yearly meeting held at Burlington the 5 day of 7 mo. 1688. 'A paper being here presented by some German Friends Concerning the Lawfulness and Unlawfulness of buying and Keeping of Negroes. It was adjudged not to be so proper for this Meeting to give a Positive Judgment in the case, It having so General a Relation to many other Parts, and, therefore, at present they forbear it'."

Referring directly to the protest Pennypacker says: "The handwriting of the original appears to be that of Pastorius. An effort has been made to take from the Quakers the credit of who received it regarded each other as being members of the same religious society seems to me conclusive".

It will be observed that the signers of the above protest were not English Quakers. All were doubtless known as German Quakers. Three of them were Hollanders and one was a German—the two Op den Graeffs, Gerhard Hendricks, and Pastorius. All but Pastorius were originally Mennonites. It will be further observed that the protest was not favorably received by any of the meetings of English Friends to which it was submitted. To claim credit for the Friends for making the first protest against slavery, if by that phrase is meant the English Quakers, is therefore wholly inaccurate. The credit belongs to the three Hollanders and the one German above mentioned, of whom three were Mennonites before they were Quakers. That many of the English Quakers of Pennsylvania were slaveholders has already been shown in this chapter; and it has also been shown that the frequent efforts that were made at the Yearly Meetings of Friends to secure a declaration that Friends should not hold slaves were unsuccessful until 1758—seventy years after the Germantown protest; and it has been further shown that it was not until 1776 that the yearly meeting declared that all negroes held in slavery by Friends should be set at liberty. English Quakers, therefore, as a class did not oppose slavery but permitted it among their own membership, even if they did not distinctly approve it. The credit of the first protest in this country against slavery rightfully belongs to Pastorius and his friends, and this protest was made against the practice of the English Quakers themselves in buying and holding slaves. It was written when the English and Welsh Quakers formed a large part of the population of the province, probably a majority.

In his "Settlement of Germantown" Pennypacker copies an incident from the journal of John Woolman in 1758 which illustrates the aversion of the Mennonites to negro slavery: "A friend gave me some account of a religious society among the Dutch, called Mennonists, and amongst other things related a passage in substance as follows: One of the Mennonists having acquaintance with a man of another society at a considerable distance, and being with his wagon on business near the house of his said acquaintance, and night coming on, he had thoughts of putting up with him, but passing by his fields, and observ-
ing the distressed appearance of his slaves, he kindled a fire in the woods hard by and lay there that night. His said acquaintance hearing where he had lodged, and afterwards meeting the Mennonist, told him of it, adding he should have been heartily welcome at his house, and from their acquaintance in former times wondered at his conduct in that case. The Mennonist replied, 'Ever since I lodged by thy field I have wanted an opportunity to speak with thee. I had intended to come to thy house for entertainment, but seeing thy slaves at their work, and observing the manner of their dress, I had no liking to come and partake with thee.' He then admonished him to use them with more humanity, and added: 'As I lay by the fire that night I thought that, as I was a man of substance, thou wouldst have received me freely, but if I had been as poor as one of thy slaves, and had no power to help myself, I should have received from thy hand no kinder usage than they.' To which we may add that there is no evidence that a Mennonite ever owned a negro slave.

Frontier Life

The following lines are taken from "Brady Family Reunion and Fragments of Brady History and Biography by William G. Murdock." This interesting and valuable paper-cover book of 124 pages gives an account of the three-day Brady Reunion of 1909; it contains quite a number of biographical sketches and pictures of noted scions of the Brady Family. The article from which we have quoted is entitled Captain Samuel Brady, Chief of the Rangers, and was written by Cyrus Townsend Brady, the noted author.

On this occasion Brady led a party of Rangers into what is now Ohio, in pursuit of some of the Sandusky Indians. He ambushed them at a small lake in Portage County, which was known thereafter as Brady's Lake. The ambush was successful in that the party they were pursuing were most of them killed but unfortunately a second and larger war party of Indians unexpectedly appeared on the scene in the middle of the action. Brady was captured after a desperate fight. Most of his men were killed and scalped and but few escaped. Rejoicing at the importance of their capture, the Indians deferred his torture until they could take him to the Sandusky towns which were the headquarters for all the Indians in that part of the country. They resolved to make his burning a memorable one and kept him in confinement until they could communicate with the surrounding tribes.

The day of his punishment finally arrived. He was bound to a stake and the fires were kindled around him. They were in no hurry to kill him and the fires were kept rather low while different bodies of Indians arrived on the scene. In the confusion attendant upon these arrivals, the watch upon Brady was somewhat relaxed. He was a man of great physical strength. He cautiously strained at the withes with which he was bound and finally succeeded in loosing them. According to some accounts the heat of the flames enabled him to break them.

Although he was badly scorched, for he had been stripped of his clothing when he was tied to the stake, he leaped across the barrier of flame, seized according to one account an Indian squaw, the wife or the principal chief, according to another, her child, pitched her into the fire, and in the alarm caused by his bold action, broke away.

He had kept in as good condition as possible, taking what exercise he could though confined and he dashed madly for his life through the woods with several hundred Indians upon his
heels. He actually made good his escape. He had no arms, no clothing, nothing to eat. The Indians pursued him with implacable persistence, yet sustained by his dauntless resolution, he managed to keep ahead of them. For over a hundred miles he plunged through the woods, subsisting upon roots, berries or whatever he could get, until finally he came to the Cuyahoga River, near what is now Kent, in Portage County.

He had intended to cross the river at Standing Rock, a noted ford, but found that the Indians had intercepted him. The river at the point where he struck it flowed between steep rocky banks rising some twenty-five feet from the water’s edge. It was a deep, roaring torrent. At the narrowest point, at that time, it was between twenty-five and thirty feet across to the opposite bank, which was not quite so precipitous as that upon which he stood being rough and somewhat broken.

Having cut him off from the ford, the Indians believed that they could take him without fail in the cul-de-sac formed by the river. There was no other ford for miles up and down. Running back into the woods towards the approaching Indians whose shouts he could hear, to get a start, Brady desperately jumped from the bank. He cleared the river and struck the bank on the other side a few feet below the edge and scrambled up it as the first pursuer appeared.

“Brady,” said the man, “make damn good jump. Indian no try.”

The Indians, however, shot at Brady and wounded him in the leg before the captain could escape. Without waiting he resumed his flight, but his wounded leg hampered him that the Indians, who had crossed the ford, were again hard upon his heels. In this extremity he plunged into the water at Brady’s Lake, where he had been captured. stooped beneath the surface, and concealed himself among the lilies, breathing through a hollow reed. The Indians followed his bloody trail to the lake, around which they searched for some time, and seeing no sign of his exit concluded that he had plunged in and was drowned. He afterwards succeeded in getting safely back to the fort.

The year 1782 was a remarkable one for savage Indian outbreaks. It was known in local border history as “The Bloody Year” or “The Bloody ’82.” Rumors of a grand alliance between the western tribes to descend upon the settlements and finally wipe them out, reached Washington, and the general requested Colonel Brodhead to send reliable persons to spy on the Indians and if possible find out what they were about to do. The choice as usual, fell upon Brady. He asked for but one companion, who was the famous Lewis Wetzel.

Brady and Wetzel were familiar with the Indian tongue. They could speak Shawnee or Delaware like the natives themselves. Contrary to the family habit Brady was a swarthy man with long black hair and bright blue Irish eyes, taking after his mother in that.

The two men disguised themselves as Indians, deliberately repaired to the grand council at Sandusky, representing themselves to be a deputation from a distant set of Shawnees, which was desirous of joining in the projected conspiracy. They moved freely about among the Indians at first entirely unsuspected. They participated in the council and obtained a complete knowledge of the plans and purposes of the Indians.

One veteran chief, however, finally became suspicious. Perhaps he detected the white man through the guttural syllables, or the white faces under the war paint. The two men whose every nerve had been pressed into service and whom nothing escaped, caught the suspicious glances of the old man. Consequently when he sprang to his feet and seizing a tomahawk started
toward them, it was the work of a second for Brady to shoot him dead.

Concealment being no longer possible, Wetzel shot a prominent chief of the men, clubbed their rifles, beat down opposition, sprang away from the council fires, dashed through the lines, seized two of the best horses—Kentucky stock which had been captured in a raid—and rode for their lives. They were pursued, of course, by a great body of Indians and had many hairbreadth escapes.

Wetzel's horse finally gave out and thereafter the two men, one riding, the other running pressed madly on. Finally the second horse, fairly ridden to death, gave way but reaching a village of some friendly Delawares, they got another horse and dashed on. Several times they doubled on their trail and shot down the nearest pursuer, checking them temporarily.

Finally they reached the Ohio. It was bank full, a roaring torrent. It was early in March, and the weather was bitterly cold. They forced their horse into the water. Brady on its back Wetzel, who was the better swimmer, holding its tail and swimming as best he could. They had a terrible struggle, but reached the other bank at last. The water froze on their bodies. Wetzel was entirely exhausted and almost perished with the cold. Brady killed the horse, disemboweled it and thrust his companion's body into the animal, hoping that the animal heat remaining in it might keep Wetzel alive while he built a fire, which he recklessly proceeded to do. As soon as the fire was kindled he took Wetzel out of the body of the horse and brought him to the fire where he chafed his limbs until the circulation was restored. The Indians gave over the pursuit at the Ohio and the two men escaped.

A Water Cure a Century Ago

By D. N. Kern, Allentown, Pa.

Instances of heroic action, on the part of the rising generation in that locality; but one or two may suffice as a sample of the whole. I now give it to you as best my recollection serves me.

There were two families of foreign German birth. At that time many people recognized the husband as the ruling power about a house, having the right at all times, for any or no offense, to chastise a wife with a stick no thicker than his thumb. The frequent exercise of this right was considered absolutely necessary to secure domestic felicity in the household, and accordingly the homes of these people, through this instrumentality applied about once a week for a considerable length of time, must have reached a point of ecstasy little short of heavenly bliss. Now, it may appear strange that people of different nationalities should vary so widely in their opinions
in regard to a custom which had prevailed so long, had become venerable by age, and accomplished so much good in establishing quiet and peaceable homes in other far-off lands. But so it was, that the boys of the neighborhood, claiming the right of American citizens to think, and if necessary act in opposition to the recognized customs of all other countries, took it upon themselves, strange as it may seem, to change the order of things in that particular locality, and for this exclusive purpose organized a band, called "The Pennsylvania Dutch" for the time being, for the sole purpose of establishing peace in that community if they had to fight for it. They were mild, brave and discreet, but determined in this new missionary work to make converts, though they might not secure any very active followers. Accordingly they gave notice to the parties most largely interested in this matter, to desist from further demonstrations of affection by the use of the rod over the tender backs of their submissive wives, or, on failure to do so, mild persuasive means would in all probability be resorted to for the accomplishment of a particular purpose. The notice given was rather diplomatic in its character, as all such documents should be in dealing with foreign powers.

For the sake of brevity, and to be strictly accurate in what I say, I will designate these loving husbands by the names of A and B. A was a carpenter by trade and often worked away from home during the week, but always returned to his home on Saturday evenings. And as very often he thought she had not done her duty to his satisfaction during the week, he would use the hickory stick. No attention was paid to the notice previously given by the boys, and it was on one of these happy occasions that the mission work began. The best policy for truly converting men is to draw them to you with cords of affection. To come as nearly as possible within this rule, though they strengthened the cord a little by the substitution of a strong rope, was the manifest intention and purpose of the party seeking to accomplish as much good as possible under all the circumstances. A short distance from the house, was a mill pond about four feet deep. Being so near at hand, it was considered advisable he should be taken to this place for suitable recreation after his arduous labors. A vehicle was provided for this purpose which was considered altogether safe, being a new rail from the fence close by, with the edges sharp enough to prevent sliding off. Great care was taken for the safety of their passenger. Before they started with him they had tied his hands on his back, then they had placed the stout rope around his body below the arms, with a smaller rope around his neck and tied to large rope with some slack just so the large rope could not slip down. All this was considered rather ornamental than otherwise, he was conveyed to this watering place, a splendid summer resort in former times, but not much resorted to at present, and strange to say, without any apparent effort on his part, he plunged head foremost into the mill pond as naturally as if he had been accustomed to diving all his life. His kind friends on the shore pulled him out, but repeated the throwing in twice more, also the pulling out. Then the Pennsylvania Dutch Boys insisted on his returning to the bosom of his family again for a short time at least, assuring him in the most candid manner, and with the best intentions ever entertained by the saints of the earth, that they would return again and assist him in similar ablutions at any time, and as often as the exigencies of his case might require. Under this mild treatment, only once applied was the patient fully restored. I was told after that he never had a symptom of his former malady, but gently glided into a meditative mood, in which he
appeared to be considering whether
the time would ever come when he
would be allowed his natural right of
exercising in a manly way that arbi-
trary power so absolutely necessary to
establish and maintain domestic peace.
I have almost forgotten "B." Well,
his history is soon told. Prior to these
events his wife had frequent oppor-
tunities of submitting to the down-
ward tendencies of an irate husband.
But he was close at hand and saw the
kind treatment so generously meted
out to "A," and learned at the same
time no partiality would be shown in
that community; that at no distant
day his wants, irrespective of his
wishes, would be most liberally sup-
plied without cost or expense to him-
self; that he would be placed on the
"free" list for all such delightful enter-
tainments, and to consider himself as
doing them a special favor by accep-
ting the invitation. But "I. was natu-

First Permanent Settlement in Catawba County, N. C.
The first German settlement in the
South Fork Valley, now Catawba
county, N. C. was made by Henry
Weidner and Abram Mull about 158
years ago when this section of country
was still held by the Cherokee Indians.
The settlers came from Pennsylvania;
we would like to know from what place
they came. Mull and his children were
massacred and scalped. Weidner fled
to South Carolina but returned in
about two years. He had a beautiful
whiteoak sapling before the door of his
hovel then and when he came back it
was painted red, proving that the In-
dians had been there while he was
away. This whiteoak now measures
twenty feet in circumference.
Weidner was joined by Conrad Yoder
about 1755, a Swiss who landed at
Philadelphia, October 4, 1751. Soon af-
after they were joined by George Wil-
fong who married the widow of Abram
Mull (maiden name Poph also of Penn-
sylvania). Sebastian Klein followed a
little later with wagon and family of
time rather more so than usual. Now
to lighten their labors as much as pos-
sible, he bought his wife a new dress,
bought himself a new hat, and thus
adorned in their best apparel, he and
his wife went to church, and also
joined the church, and lived good con-
sistent Christian lives until death
called away his wife and when her
soul took flight on hope's triumphant
wings for everlasting rest, he wept in
anguish for a wife departed. Now I
admire these good boys of Lehigh
county who in this mild, gentle and
persuasive manner did so well and ac-
complished so much good. Other
places may have furnished to the
world good boys at times, but none
that have excelled these Pennsylvania
German boys who had made big black
rings around their eyes with burnt
cork, so Mr. "A," could not recognize
them, when they gave him his initia-
tion in the mill pond.

four sons from Pennsylvania. Other
settlers followed among whom may be
named Michael Weidner and family of
four children (married to a Mrs. Beck)
John Shutford (now), Christian Zaut-
ner, Hasselberger, Lutz. Samuel Jarret,
Martin Coulter, Ramsaur, Jacob
Weber, John Hahn, Col. G. M. Yoder,
Deal, Brobst, Corpenny, Hunsicker,
Hokes, Smiths, Bolches. In those days
German was taught in the schools but
the language has almost disappeared in
this section.

Note by Editor.—The writer of the
above, in his 85th year, is still hale and
hearty, reads and speaks the German
and has promised to send us additional
communications about the Germans in
North Carolina. We hope he will do
so—a dialect article would be very ac-
ceptable—and that some one of our
readers can help him to learn a little
more about the Pennsylvania connec-
tions of the Weidners and Mulls.)
An Estimate of the Germans

Prof. M. D. Learned of the University of Pennsylvania delivered an address at Muhlenberg College last April of which the following is a summary:

The real meaning of the hundreds of thousands of German farms scattered over the fertile valleys of Pennsylvania and other regions of the South and West, has not yet been understood in America or Europe. It is our wont to speak of the German farmer as thrifty, industrious, economical and sturdy in his struggle with the primeval forest. Pastorius looked out from his cottage door in Germantown in 1683 and sighed for a dozen strong Tyrolese woodmen to fell towering oaks and chestnuts which met him with their primeval frown, in every direction. Whatever way he looked the mighty forest confronted him ("Iter in sylvam").

From the founding of Germantown to the present time the German has been a potent factor in the material and intellectual progress of America, and the most lasting impress of German effort is to be seen in the agricultural development of this new land. There are numerous and interesting references to the striking contrast between the methods of the English and German farmer, even in the eighteenth century. Wiederhold and Waldeck in their German diaries ("Tagebuecher") of the American Revolution, call attention to the thrift and particularly to the method of protecting the stock and crops among the German farmers in New York, New Jersey and Pennsylvania, by the building of spacious barns, while the English and Scotch-Irish farmer allowed his cattle to go unsheltered during the severe cold of the winter and made but scanty provision even for housing the ripened crops.

Nor is it strange that the sturdy German farmer should have inaugurated a new epoch in American farming. He was the heir of the best arts of Roman agriculture, which were introduced from Italy into the Roman territories of South Germany, that region from which the most of our German-American farmers came. This art of small farming by which every acre ("Morgen") of land becomes a garden spot, is that by which the American forest primeval and the western prairie have been transformed into a blooming paradise. It is but necessary to compare or contrast the cousins of our former generations removed, still using the hoe, the spade, the sickle, scythe and dengelstock and flail, with their more fortunate kinsmen in Pennsylvania and the West, with their modern plows, planters, reapers and steam threshers, to see the enormous strides that German industry and thrift have made in conjunction with Yankee inventive ingenuity.

Not only in the field of agriculture, but also in the trades and industries, the same German qualities have contributed vastly to the economic development of America, one of the culminating gigantic signs of which is the new enterprise just now being financed by the German Bank "Deutsche Bank" within sound of your own doors at Bethlehem. Such are the considerations which make it worth while to study these racial elements—the ethnic processes in the evolution of American life and institutions—study which has opened a new era in American history and bids fair to brush away the cobwebs of antiquarian dabbling so long in force.
DIE MUTTERSPROCH

"O, Muttersproch, du bist uns lieb"—A. S.

Das Krischkindel

O du lieuer Kindheeds-Krischtadg!
Lebacht noch wack'rig in mei'm Herz;
Denk ich an dich, was 'n Pulsenschlag
Fiel ich, was eu Heemweh-Schmerz!
Dunkle Wolke sehn ich henke
Zwische mir un seller Zeit;
Du schelnscht awer in mel'de Denke
Beschtes Licht der Kindheeds Freid.

Ja, ich sehn der Krischbaam funke,
Schmünze an der Schtuwe Wand;
Was en Licht war sey im Dunkle,
Himmel schee' im Erderland.
Wer kann zehle die Geschenke,
Niss un Zucker allerlei!
Muss m'r schtetnle, muss m'r denke,
Wer schaft all' die Sache bei!

Dess war schur des gut Krischkindel,
Es hit alles gut gemacht;
Heerscht du net se'! Bellekleingel
In der schitlle Krischtadg Nacht?
Iwer Berge, Hitwuel, Fense
Jagt er mit se'lm Schlitte bei;
Schtoppt am Haus un schluppt ganz sacht
Mit se'lm Sack am Schornstee' nei'.

'S is Alles schtill'. Die Kinner sachteck
Schnick im Bett un draame schee';
Santa Claus werd sie net wecke,
Er duht all se! Sach alle';
Hengt d'r Baam mit scheene Sache,
Schlecht herum im gane Haus,
Legt se'! Gabe 'raus mit Lache.
Un dann—Ho!—zum Schornstee' naus!

Mocht den Wunnermann 'mol sehne,
Dech er is zu schlick un schlau!
Schmokt un lacht er, wie Leit meene?
Is sei gart so lang un grau?
Hot er backe roth wie Eppel?
Is sei G'sicht so breed un fett?
Hengt sei' lang Haar imme Zeppelin?
Is er so gar krielsch net?

Un se'! Rennhüller—acht im Schlitte!
Ach, ich mecht ihn sehne geh';
Dess is g'fahre, dess is g'ritte;
Iwer Froscht un Els un Schnee!
Er duht bei sich selwer lache.
Net well's fahre geht so gut;
Awer well er so viel Sache
An der Kinner Krischbaam duht.

Dheel Leit meene, des wär Fawel,
Es wär keen Krischkindel so;
Vegel peifen nach dem Schmawel.
Schlohe krischte glaaue schloh.

Ich hob es noch nie gesehen.
In der kell'gen Krischtaunnacht;
Doch sehn ich den Krischbaam funkte.
Sag ich; es hit dass gemacht.
Sei gegrissest, du scheenes Meenie,
Bleiwe immer frisch un jung;
Deine Glete, deine Wunner
Singt jo jede Kinnerzung.
Komme wieder—komme ewig
Komme freitig, saunt un sacht;
Zier dr' Krischbaam for de Kinner
In der kell'gen Krischtadg Nacht!

—Harbaugh.

EN BRIEF TSU'M SANTA CLAUS

(By Sally Hulbuck)

Mi leev'r olda Santa Claus:—
Ich nem de fed'r in de hound. Und huck mich he far shreiva non, Und moch mi Kristdawg wisch bakond. Ich hob gadenkt Ich shrei' ef brief, Und sawg Ich bin en guder bu, Und oso was Ich hovva will. Noh warsh't du tenda doh datsu.

Ich will net ork fel uffors, Sell will Ich sawga foranous, Duch, so das nix far-gessa gaid. Denk shrei' Ich besser olles ous; Ich wase un dara tese bish du, Gor unarsprehlich bizzy im'. For glei soocht olle shonshta uf, Wu shtrimpilin sin fun glana kin'.

Geb ov'r ocht un unser'm hous, Der shonshta iss gawiss net fit, Far dika karls rum grodla druf.—Bring uns en neiar shonshta mit; Mi shtrump henkt un da feiar-hard, Ich du mi full'r nawma druf, Uffors es iss en Dad si srrump, Far mein fill'd im' tsu g'shwind uf.


Fargess aw net Ich will en drum. En harn, en kordi-an, und geik: En monl-art'gile und en fonograf. Noh hoc Ich ois en guda tseett; Und bring mer aw en pulfer-bix. Fun sella far en glan'r bu; En hund, en pony en ent kotz, Und tsawma hawsa, und en ku.

Ich will net feekt, duch het Ich garn, En rigl'-waig und injine-kars: En shif. soldawda, blechma gell. En aw'mobill und Teddy bears; En pawr base-holla und en bat, En sok ful marbls, gounska shrtrick.
Hoch der Teddy

(By E. Grumbine, M. D.)

Ich bin der Teddy Rosenfelt,
Ich bin bekannt in alle Welt,
Hab Cheek un Maul un Shpunk un Gelt—
Ich, der Teddy.

Ich bin en mechtig grosser Mann,
Bin graesser als en Elephon,
So gross als Gott aen macha kon—
Ich, der Teddy.

Der Simpson der war gross un stark'
So war der Noah in der Arr'ch
Wo sie darr'ch sin kan Ich dadarr'ch,
Ich, der Teddy.

Ich shtarm die Trusts fon Farsh zu Kellar,
Ich shtartz der John D. Roakafeller,
Ich geb um niemand net en Shneller,
Ich, der Teddy.

Der Fecht, des is my Element,
Ich war der graehtta Bressident,
We 'n Koenig bin Ich, yushtament,
Ich, der Teddy.

Ich gae for all die reicha Trusts,
Ihr Bissniss die warri ufgabust,
Net aeny warri yetz ga-galust
Fon mir, 'm Teddy.

Won alles geht grawd we ich sawg
Bin Ich zufridda olly Dawg,
Don kommt fon 'mir kae bissel Klawg,
Fon mir, 'm Teddy.

Ich sawg's zu olly, gross un glae,
Das won Ich blick ny grossy Tzea—
My Feind note wissa hame zu gae—
Sawg Ich, der Teddy.

'S waes niemand was much warra kent,—
Ich war shun tzwea mohl Bressident,
Shon oft war Ich der Koenig g'nennen.
Ich, der Teddy.

Ich bin der Mann mit Shpunk un Cheek,
Ich war en grosser Karl im Greek,
Wo Ich yo war do war der Sieg,
Ich, der Teddy.

* * * * * * * * * * *

(After The New York Election)

My Kopp der feelt yetz gans full Redder.
Es rollt un krachten we 'n Donner-wedd.
Fleicht sin's de Ny Yarrick Tzeiding-Blett-
ter.

Mit News for Teddy.

Der Dix der hut der Simpson g'schlaacht,
Ken Wunner hut's so arrig dgrafacht!
Ken Wunner warrrs so heftig g'lacht,
Ivver mich, der Teddy.

Yetz halt Ich mul my grosses maull.
Yetz reit Ich mul en midder Gaul.
Yetz wurrts Ich aw mul shtill un foul,
Ich, der Teddy.
REVIEWS AND NOTES
By Prof. E. S. Gerhard, Trenton, N. J.


The first draft of this book, we are told, appeared in "The Chautauquan" two years ago under the title, "A Reading Course through Switzerland". It was later expanded into the form in which it now appears.

This is a fine specimen of artistic bookmaking; the thirty-two full-page illustrations taken from photographs are beautiful and realistic. On the whole, it adds materially to the merit which this firm has already won for fine book work.

Switzerland, which has been called "The Playground of Europe," has probably won the personal affection of the touring world to a greater degree than any country in Europe. This unique popularity, the author says, is due to its legends, its history, and its scenery. Surely no country is richer in any of these subjects than Switzerland.

Its history and literary associations are splendidly set forth in this volume. Prof. Kuhns leaves no portion untouched or unrecognized. Like all his works, it shows wide reading and sound discrimination. And in addition to this he has paid frequent visits to the places mentioned, so he knows whereof he writes. The style is fresh and interesting; it comes first hand.

The book is invaluable to American travelers and tourists. It is a "Literary Baedeker," and the finest and most complete yet published. One is inclined to believe that about as much information, refinement and culture can be had from a work like this as many "globe trotters" obtain from touring a country with an elaborate itinerary, and a minute schedule that obliges them to go through museums and galleries with timepiece in hand "doing" one room after another; all the while they are afraid of missing something starred in the guidebook, and of being told later on, probably at the hotel, that they missed the best thing in the entire trip. The perusal of this book is the best preparation for such a trip that one can make. And it is one of the best things those can read who cannot go on such a trip, for it contains a treasure of good things.


This is Miss Singmaster's second appearance in book form. The story is really a companion story to "When Sarah Saved the Day." In fact so closely are the two books related both in fact and time that they might be combined as one.

It is a bright, cheerful, and wholesome little story of this young Pennsylvania-German girl at one of the State Normal Schools, seemingly Millersville. Her trials and tribulations at the school afford a true picture of what frequently happens at many a school when the "innocent" and unsuspecting new student is imposed upon by such as consider themselves tence, and for the further reason that if
that enabled Sarah to save the old farm stand her in good stead at school, and her popularity is well earned.

The ending is not quite as satisfactory and as artistic as one might wish; it is really very abrupt and unexpected. It ends as though Sarah had decided within a quarter of an hour to quit school and that settled it.

Like its predecessor, it is written in simple, unassuming style; it is without complicated plot or complicated characters. It is light, interesting reading; it is hoped that it will be read by a large number of young people, especially girls. Let us hope, also, to hear some more of Sarah.


Here is a fascinating story admirably told of one of the world's greatest and most useful inventions. The book begins with a graphic account of the birth and beginnings of the telephone thirty-five years ago. The author then goes on to show how its use has spread over the whole world, until at the present time there are about ten millions in use; and of these, seven millions are in America.

Mr. Casson's account of Bell's invention of the telephone is straightforward; he tries to leave no doubt in the mind of the reader that Bell has the rightful claim to the invention. No invention, it seems, could be less the result of accident than this, every feature of it was the result of unintermittent labor and premeditated effort. Nor was any invention ever the cause of more litigation. The Bell Company, we are told, fought out thirteen lawsuits of national interest, five of these were taken to the Supreme Court; and five hundred and eighty-seven others.

It has been said that the test of a literary work is its being plagiarized, parodied and imitated; and seemingly the value of an invention is established when it is imitated, and infringed upon. The telephone was beset by a vast army of imitators and claimants. The writer disposes of all in a rather clear and clever manner. Whether he has done so justly and truthfully is another question. Not every one is inclined to accept his view of Drawbaugh and his claim of priority in inventing the telephone, nor even the verdict of the court. The following is all the consideration Drawbaugh receives:

"This comic opera phase came to a head in the famous Drawbaugh case, which lasted four years, and filled ten thousand pages of evidence....To secure public sympathy for Drawbaugh, it was said that he had invented a complete telephone and switchboard before 1876, but was in such 'utter and abject poverty' that he could not get himself a patent. Five hundred witnesses were examined....The fact about Drawbaugh is that he was a mechanic in a country village near Harrisburg, Pennsylvania. He was ingenious but not inventive; and loved to display his mechanical skill before the farmers and villagers. He was a subscriber to 'The Scientific American': and it had become the fixed habit of his life to copy other people's inventions and exhibit them as his own. He was a trailer of inventors. More than forty instances of this imitative habit were shown at the trial; and he was severely scored by the judge, who accused him of deliberately 'falsifying the facts.' His ruling passion of imitation, apparently, was not diminished by the loss of his telephone claims, as he came to public view again in 1903 as a trailer of Marconi."
It is not possible to enter into a long discussion here over the merits of the Drawbaugh vs. the Bell people controversy. There is a valuable account of Drawbaugh in the August 1910 issue of this magazine. Bell had his telephone patented in 1876. Drawbaugh, who claims to have worked eleven years on his, had it patented in 1880. It is also stated that he made telephone experiments as early as 1866. And the claim is further made that he invented the telephone as early as 1874. This delay of six years before taking out a patent was a tremendous obstacle in his way. His opponents claimed that the reason for not taking out a patent sooner was because he had no perfect instrument. His inventive ingenuity was doubted, his financial inability was questioned, and reflections were cast upon his integrity. That he is an inventive genius is shown by the long list of his useful inventions: that he has scant financial means cannot be disputed, but he is intelligent only in his line of work. He is a poor hardworking untutored (?) workman who may not have realized the value of the discovery he made, nor the importance of a prompt application for a patent. And people who seem to know say his only mistake was in not applying sooner for a patent.

Even the opinion of the Supreme Court was delivered with a great deal of reservation in 1888. Three of the judges dissented from the opinion, because they maintained that this man "had invented and used a complete telephone much better than any that Bell ever devised, years before the latter made his discovery"; they thought "that this obscure mechanic did do the thing and that he is entitled to the merit of being the first inventor," these are the very words of one of the judges of the Supreme Court. Four of the judges handed in a majority report, and three a minority report; and two, we are told, could not act because they owned Bell telephone stock! Unfortunately Mr. Casson does not mention these facts. Human testimony may be fallible but what of human opinion? We are indebted for many of our facts to the magazine above referred to.

The book is written in a clear style; its use of terms is simple; it is not technical, nor is it statistical. Its statistics are invariably expressed in concrete terms, like the following: "The total number of poles now in the United States used by telephone and telegraph companies, once covered an area, before they were cut down, as large as Rhode Island." Such comparisons are frequently made, even though there is danger of employing an extravagant style on several occasions.

PUBLICATIONS RECEIVED
Robert Owen und seine Weltverbesserungsversuche.—Knortz.
Macbeth eine Shakespeare Studie — Knortz.
Historic Shepherdstown — Danske Dandridge.
Mennonite Almanac 1911.

The Youth's Companion Calendar for 1911
The publishers of The Youth's Companion will, as always at this season, present to every subscriber whose subscription ($1.75) is paid for 1911 a beautiful Calendar for the new year.

The picture panel reproduces a water-color painting of an old-time garden in a flood of sunshine, with a background of Lombardy poplars through which one catches a glimpse of distant hills. The picture being in 12 colors, the tones of the original are faithfully reproduced.
Lancaster County Historical Society

Volume XIV No. 7 of the proceedings of this society contains the minutes of the meeting of the society and an interesting note on Michael Witman Loyalist whose property was confiscated during the Revolution after which he was punished by imprisonment for a time in 1779. Of his subsequent career no records have thus far been discovered. If any of our readers can furnish data of Mr. Witman’s life subsequent to 1779 we hope to hear from them.

Vol. XIV No. 8 contains the report of the Society’s Committee on the bicentennial celebration of the country’s first settlement, including the address in full delivered by H. Frank Eshleman, Esq. This speech will appear in an early number of THE PENNSYLVANIA-GERMAN.

Committee on Bibliography

At the Annual Meeting of the Pennsylvania German Society held at York, Pa., October 14, 1910, a Committee, consisting of

S. P. Heilman, M. D., Heilman Dale, Pa.
Daniel Miller, Reading, Pa.
Prof. Oscar Kuhns, Middletown, Conn.
Harry H. Richard, Baltimore, Md.

was appointed to compile a Bibliography of Penna.-German Literature, said Bibliography to comprise the kinds and forms in which that literature has hitherto been given written expression, narrative, historical, biographical, religious, descriptive, poetical, humorous, dialectal, in fiction, in folklore, and so forth, and to serve as a reference list as to sources, titles, authors, places and forms of issue, and to be comprehensive in scope as well as minute in detail; with the addition of the titles of such works and publications, along with the names of their authors, as certain, or may certain, to the life and history of the Penna.-Germans, and as are depictive of that life and history, altho in themselves not directly illustrating the Literature of the Penna.Germans.

The committee kindly solicits the aid, advice or suggestion of any and every one who can and is willing to contribute to the above named undertaking, which for many reasons is pressing for execution, and the accomplishment of which will prove of the very highest reference value, both as a collection and as a detail exhibit. Aid, advice, or suggestion along the lines indicated will be greatly appreciated by the committee to whatever extent in whatever way, or of whatever kind it may be proffered, to the end that in the projected bibliography there may be attained a complete list of Penna.-German Literature, whether productions of Penna.-Germans or of others who have written in Penna.-German or of Penna.-Germans.

S. P. HEILMAN.
Chairman, pro tem.

NOTE BY EDITOR.—The compilation of the bibliography called for in the above note will prove a tedious and expensive undertaking; whether any provision has been made for defraying necessary expenses of committee we are not informed, but it seems to us they should not be expected to bear the burden and toil of the undertaking alone. We are confident that the committee will do its work conscientiously and thoroughly and hope our readers will give them encouragement, financial and otherwise. We would suggest that in the case of rare books at least the bibliography should state where the book listed can be consulted. We welcome expressions of opinion on the undertaking by our readers.
Annual Meeting of the Moravian Historical Society

The 53rd annual meeting of the Moravian Historical Society was held in its Museum in the Whitefield House at Nazareth on Thursday, September 22d. Besides Nazareth members, the gathering included members from Bethlehem, New York and Philadelphia.

The business session was called to order at 10:30 a.m. by Vice President Abraham S. Schropp. The Secretary, Bro. Frank Kunkel, first read the minutes of the last annual meeting, and then communicated the reports of the Executive Committee and of the Treasurer. During the year 6 members died, 3 withdrew, and 4 were dropped, a loss of 13; 12 new members joined the Society, a net loss of 1. The present number of members is 346, of whom 110 are life members. The Treasurer reported the total of Trust Funds as $5394.46.

The Librarian, Bro. E. T. Kluge, then reported the list of donations of books, pictures and curios received during the past year. Under the head of New Business 14 new members were elected; and a resolution was adopted empowering the Executive Committee to care for the Wyalusing monument, the lettering on which is becoming very indistinct. A copy of Heckewelder's History of the Indians, once the property of Joseph Horsefield, was now donated. The election of officers followed, which resulted as follows: President, Rev. Henry A. Jacobson (in place of Joseph A. Rice, deceased); Vice Presidents, Rev. E. T. Kluge, Rev. Wm. Henry Rice, Rt. Rev. M. W. Leibert, Rev. A. D. Thaeler, Rt. Rev. C. L. Moench, William H. Jordan, Abraham S. Schropp, Abraham R. Beck, C. O. Brunner, Rev. W. N. Schwarze (in place of Rev. Eugene Leibert, deceased); Secretary and Treasurer, Frank Kunkel; Librarian, Rev. E. T. Kluge; Board of Managers, Granville Henry, Aug. H. Leibert, Wm. V. Knauss, Frank C. Stoudt, R. O. Beitel (in place of Rev. H. A. Jacobson, elected President); Library Committee, Rev. Paul de Schweinitz, Abraham S. Schropp, Rev. John Greenfield, John F. Bardill, John W. Jordan, Theo. Kampmann; Publication Committee, Rev. W. N. Schwarz, Albert G. Rau, Harry J. Myers; Graveyard Committee, G. A. Schneebeli, Frank H. Martin, S. R. Odenwelder, H. H. Hacker.

The annual Vesper was held at 1:45 p. m., 119 members and guests participating. Vice President Abraham S. Schropp called the assembly to order and then introduced Bro. H. A. Jacobson, the newly elected President. After all had partaken of the Vesper, the President mentioned the names of the six members who had died since the last annual meeting, namely, Joseph A. Rice, a member since 1858, died October 8, 1909; William Turner, a member since 1906, died January 27, 1910; Eugene Leibert, a charter member, died May 4, 1910; Elisha P. Wilbur, who became a Life member May 4, 1882, died June 14, 1910; Simon Rau, a Life member since 1858, died August 3, 1910; Augustus S. Bishop, a member since 1888, died August 24, 1910; the President added the name of John D. Cuming, not a member, but for many years the faithful Curator of the Zeisberger burial tract in Ohio, who died August 25, 1910. In memory of these persons the verse was sung, "Let us call to mind with joy."

Then President Jacobson read a paper entitled "The Walking Purchase." The second paper was "Reminiscences of Rev. Lewis Ferdinand Lambert," read by Rev. E. T. Kluge. The third paper was "Notes concerning the Moravian Girls' School at Germantown, Pa., and the Boys' School at Nazareth, Pa."

Adjournment followed.

—The Moravian.
HISTORICAL SOCIETY OUTING

Enjoyable Time Spent by Party of Eastonians at Bangor

The outings of the Northampton County Historical and Genealogical society are always looked forward to each year with a great deal of interest, partly for the historical association and information that are brought to the attention of the members and their friends who attend, and partly for the pleasant feelings that are engendered among the congenial spirits who accompany the party. This fall the place selected was Bangor and the usual good time was held. It differed slightly from former occasions in that the place visited has been of newer growth and prosperity and the sight-seeing took place among the slate quarries that were of more interest from a modern and industrial standpoint than from that of historical lore.

Good things that were in store for the party of twenty-eight or twenty-nine started Wednesday from the time that Fourth and Northampton streets was left on the Hay trolley line at 1:45 p.m., until the parting of the pleased and happy crowd at 10:15 in the evening. The special car that had been provided was stopped at convenient points along the picturesque route, while W. J. Heller recalled incidents and personalities in the old time history of the vicinity. At the foot of Mt. Jefferson, in this city, the former home of Philip Becker, builder of the present First Reformed Church and its first organist, was pointed out. Arndt’s church and the plaintive story of the burial of a child and shortly after its grieving mother as the start of the old burying ground and the erection of the Mesinger and Arndt’s mills near Bushkill Park formed other interesting topics of discussion farther up the line. The immediate vicinity of the former home of the Indian chief Tatamy at the place which bears his name, the old mill at Friedensthal, where refugees were sheltered by the Moravians during the French and Indian war and the roads and Indian trails across the Blue mountains formed further interesting bases of the talks of Mr. Heller.

His assertion that Wind Gap was named after John Windt, ancestor of the Windt or Wind family of this section, who lived at the foot of the Blue mountain in that vicinity, and that it was known as Windt’s Gap, gave an entirely new impression in many minds as to how the name originated.

Equally interesting was the pointing out the various paths and trails taken by the Indians in the early days and of the routes taken by the early settlers crossing the mountain. There was the Delaware Water Gap, then known as Dutot’s Gap and passable only in boats plying the river. Next came Todd’s gap, most frequently used, then Wind or Windt’s Gap, Schmidt’s Gap and Lehigh Gap in their order, all named after dwellers of the vicinity except the last named.

Bangor, reached in the due course of time, the special car was emptied of its load and under the direction of a capable guide a visit was made to the old Washington or Fulmer quarry, thence to the Bangor Union and the North Bangor slate quarries, where the interesting operation of raising the slabs of slate and working them up for the various purposes of the trade was watched with great interest by the members of the party. Returning to Bangor, the sightseers were left to their own resources for a time, assembling at seven o’clock at the Colonial hotel, where a chicken and waffle supper had been especially prepared. It was nicely served and greatly enjoyed by the individual members, whose appetites had been sharpened by the healthful walk and the good spirits that prevailed.

There were no set speeches arranged, but having a little time after the meal had been finished, ex-Mayor Charles F. Chidsey was called upon for an address and responded in humorous vein. W. J. Heller also spoke,
the speakers being happily introduced by Dr. Charles McIntire. It was a joi
vial crowd that boarded the special car at Bangor at 9 o'clock for the trip
back to the city and sociability reigned
supreme as the quick run was made
home. The committee of arrangements
in charge of the outing was O. L. Fehr
and Villas H. Everhart, of this city.

—Exchange.

GEENEALOGICAL NOTES AND QUERIES

Otto Family
Any information on the Otto Family
of Easton, Penna., will be thankfully
received by
IRWIN D. DIETRICH,
Hegins, Pa.

Roth Family
Editor Penna.-German,
Dear Sir: Can any of your readers
give any information concerning Geo.
Roth of the 8th Co., 3rd Bat. Lancas-
ter Co. militia Capt. Geo. Smuller.
1780-1781, (see Penna. Annals 5th
Series, p. 237. 282, 231, etc). Would
like to know where he settled after the
war—how many children he had and
names of same. Where he was buried.
etc. Also name of said Geo. Roth's
father. Has the Roth family ever been
traced back in Germany? R.

Kline Family
Chicago, Ill., Nov. 4, 1910.
Editor, "Penna.-German."
One Michael Kline was a Private in
Captain Joseph Wright's Company of
Colonel Mathias Slough's Battalion,
Lancaster County Militia, 1776. See p.
636, Volume Seven, Penna. Archives,
Fifth Series (L. R. K.)
History of Dauphin and Lebanon
Co., Page 340, gives:
Michael Kline of Derry died prior to
1796 and had fourteen children.
Wanted, named of his wife and date
of marriage and grave stone record.

Greiner History
Mr. Jacob W. Hege has been at
work for more than two years on a
history of the Greiner family. His is
the common experience of family his-
torians, the difficulty of getting replies
to his letters. He would be pleased to
hear from any subscribers able to give
information about the family. Address,

Gramly Family
France Gramly was a Private in
Captain John Ritter's Company, Third
Battalion, Northampton County Mil-
tia, 1781. Nicholas Kern, Colonel. See
p. 259, Volume Eight, Penna. Ar-
chives, Fifth Series.
Frantz Gramley born 1756 was the
son of Valentine Gramley (Gramlich)
who came to Penna. from Werten-
burg, Germany. He married Mar-
garet Spangler, b. 1758. They moved
to Brush Valley, now Centre County
in 1793.

Their children:
1. Adam b. 1777.
2. Annie Maria 1778, m. John Wal-
ker.
4. John 1783.
5. Jacob 1785, m. Mary Kline.
7. Susanna 1790. Wm. Krape, Jr.
8. George 1792.
Wanted—
Date of marriage or grave stone record of France Granly and wife and name of parents of Mary Kline, wife of Jacob (5) with grave stone record.

The Büdinger Family in America
By Mrs Dauske Bedinger Dandridge. Author of “George Michael Bedinger,” and “Historic Shepherds.”

The Büdinger, Biedinger, Bittinger or Bedinger family in America is a very large one. The writer has made some researches into the origin of the family, and will briefly give the results.

As far as I can ascertain the numerous branches all appear to have originated in Hesse-Darmstadt. In his History of Western Maryland Scharf makes the following statements: The head of an old German family owned an estate twenty-two miles square. This estate, (or was it a County?) contained three towns. The largest of these towns was called Büdingen. After the Thirty Years’ War these estates were confiscated, and the head of the family was exiled. He came to America and arrived in Maryland in 1650, under the name of Ritter.

So far Scharf, who does not say that his name was Büdinger. But, as Ritter means knight, and as it was not uncommon for proscribed noblemen to change their names, and as he was the overlord of Büdingen, it appears to the writer that he must have been a Büdinger.

About the same time a branch of the family settled at Frankfort, and another branch appear to have settled near Strasburg. Just when they settled near Strasburg the writer does not know. But it is from this branch that most of the family in America have descended.

In 1737 Adam Büdinger of Dorshel in Alsace, with his wife, Anna Margaret the Hanksknecht, and four children sailed from Rotterdam in the ship Samuel, and landed at Philadelphia on August thirtieth. He took up a large tract of land on the Conewago and prospered there.

His son Nicholas was a Captain in the War of the Revolution.

His sons Henry and Peter came to Virginia in 1762.

The descendants of Nicholas spell their name Bedinger.

The descendants of Henry spell their name Bedinger.

The descendants of Peter spell their name Biedinger.

There are hundreds of these descendants. Some of them are settled in almost every Western State.

Some months ago I received a letter from a firm of lawyers asking me to make a search for the heirs of one Enoch Beddinger, who died many years ago, in what is now West Virginia. He was a bachelor, and the lawyer stated that he had a brother named Henry.

Henry is a common name in our family. My father, great-uncle, and great-grandfather were all named Henry Bedinger. In the record of the Lutheran Church here in Shepherdstown written in German in the year 1706 the name of my great-grandfather is spelled Heinrich Büdinger.

I have never have heard of any Enoch Beddinger.

The writer would be glad to hear from some of the Ritters descended from any members of the Büdingen, Bittingers, Bedingers or Biedingers who can give any information about the origin of the family, or who know anything of interest about its history either in America or in Germany.
MEANING OF NAMES

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

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

60. BACHER
The surname BACHER and BACHERT are derived from BACH and indicate a resident of the brookside,—one who lives near a little stream.

61. BAUCHER
The surname BAUCHER is derived from BAUCH meaning "abdomen." The English cognate is paunch. The surname accordingly means a man with a prominent abdomen. The etymology of the word connects it with biegen meaning to bend; the reference being to the curve of a prominent protruding abdomen. The Old High German was BUH, the Middle High German BUCH and the Old English BUC.

62. BACKERT
There are two derivations of the surname BACKERT. It may be derived from the verb BACKEN meaning to bake and hence mean a baker of bread or it may be derived from the noun BACKEN meaning a cheek, and hence denote a man with a prominent cheek, or with some disfigurement on his cheek. There are individuals who have derived their surname in each of the ways indicated.

High Praise for Dr. Brumbaugh
Dr. Martin G. Brumbaugh, LL.D., Superintendent of Schools, at the recent meeting of the Philadelphia Home Association, received a glowing tribute from Dr. O. T. Corson, Superintendent of Schools, of Columbus, Ohio, who said that Dr. Brumbaugh is "the ideal school head and is recognized all over the United States and in many foreign countries as one of the foremost educators of the day and one strongly committed to the careful consideration and recognition of children's rights."

—Old Penn.

"Rupp's 30,000 Names" Indexed
Editor, "Penna.-German."

Dear Sir: After some years of very agreeable occupation, taken up for his own satisfaction and to while away many hours, otherwise tedious, an old man, one of the descendants, has just finished an alphabetical index of Rupp's 30,000 Immigrants, has it neatly bound in manuscript and open for the inspection of any within reach, who may be interested in the subject. Can be seen at 2134 N. Camac St., Philadelphia.

Only a Piece of Scrap Iron
Six years ago a junk dealer bought a piece of wrought-iron five feet long five inches wide, 3/8-in thick, finely finished and containing the inscription: "IV: P. Snider 1786," A. C. Hug. of Chambersburg, Pa., found the iron on a scrap heap, bought it, took it home and began to make investigation as to its history. Last October Joseph Snyder, of Berlin, Canada, a great-grandson of "P. Snider 1786," made a trip to Chambersburg, examined the iron and decided that it had been part of an old Snider mill. He was glad to take it with him to Canada. Only an
old piece of iron, and yet eloquent and precious to its present owner. "Thereby hangs a tale". We hope the heirloom will inspire the great-grandson to tell us the story of the family.

A Lack of Appreciation

A subscriber who of late has spent considerable time and money in study of the history of his family and has been chosen family historian recently, sent out 100 letters in line of his historic labors to which not a single reply was received. Such treatment is sufficient to make one "disgusted with the whole matter". He writes: "So far as I can understand the matter nearly everybody looks upon the matter of a family reunion as a picnic affair, nothing more. This feature seems proper enough; but it is a pity that it should begin and end there." We hope the historians of other families receive better treatment and that our good brother will but work with the more zeal and energy and make his kinsmen take note and give aid.

Phonetic Notation Needed

Judge Ruppenthal in the following communication touches on a very important question,—a question that should be solved. This is not the place to discuss the matter: we can only say that, as on all other subjects, our pages are open for communications on the subject and that we shall be glad to hear from our readers.

Russell, Kansas, Nov. 15, 1910.
Mr. H. W. Kriebel.
Editor, Penna.-German Magazine,
Lititz, Pa.,

My Dear Sir: I have just received the November copy of the Pennsylvania-German Magazine and commend you on its usual excellent character. I note that in the new prospectus for next year you mention special consideration to the dialect feature, under the charge of Prof. Fogel, and you mention that you expect to have a phonetic notation. All this is very good but it suggests to my mind the very unsatisfactory conditions that exist in reference to work of that character. At present with all our standardizing in the world, in almost every department of science and art, we have not arrived at any standard in phonetics, badly as we need it. You may adopt a phonetic system for the dialect work in the magazine, but it will have to be learned like a new alphabet, and the same is true of every system developed for mere temporary and local use nowadays in the various dictionaries and other publications which endeavor to indicate pronunciation. I think that this will be a good point for your magazine to consider, and express a word in favor of a project that has engaged the attention of a number of men for years and which was outlined by me in the Scientific American about ten years ago,—that of formulating and adopting a universal alphabet, a scientific and definite method of sound notation that would need no addition except as new sounds might be discovered among savage peoples, and that would serve as a means of indicating pronunciation in any and all classes of dictionaries regardless of their language or purpose. You can see how useful such an alphabet would be when you attempt to indicate pronunciation of the Pennsylvania Dutch dialect, or any other form of human speech.

* * * * * * * *

(Hon.) J. C. RUPPENTHAL.

French Soldiers in Revolutionary War

In the October number of THE PENNSYLVANIA-GERMAN, p. 635, I came upon the following: "There is said to be somewhere extant a list of 40,000 names of French soldiers who came to America with LaFayette. Who can give information about the list."

I question whether any one can direct attention to such a list, for the simple reason that it is extremely improbable that such a list is in existence, and for the further reason that if
there was, it would be as fictitious and unreal as the feast of the Bar-  
micide.

At the same time I am unwilling to see our excellent magazine give even a  
quasi currency to so singular a piece of misinformation, and therefore assume  
the liberty of making a reply to the query quoted above. The fact is that Marquis de Lafayette embarked for this country on the 26th day of April, on a ship chartered by himself—the United States being too poor to provide one for him—accompanied by Baron de Kalb and twelve other French officers. As he did not return to France until after the conclusion of the Revolutionary war, it is not a difficult matter to prove that not 40,000 nor any other number of soldiers came with him. The officers who came over with him, were like himself anxious to enlist in the cause of American Independence, and like Lafayette himself wanted to see service under Washington.

While the foregoing very effectively disposes of the myth alluded to in the above query, it may not be without interest to state briefly how many French soldiers at different times and places landed in the United States and took part in the fighting.

It was not until May, 1778, that the treaty between Congress and France was ratified and the latter country sent ships and men to our assistance. Admiral D'Estaing and his fleet of 12 ships of the line and 3 frigates did not appear on our coast until July 8, 1778. Only 3,500 land troops came with him. Later in 1778 the same Admiral reached the French colonies in the Gulf of Mexico with a larger fleet and 9,000 men. An attack was made by the French and American forces on the city of Savannah, which was held by the British. Only a small portion of the French troops were in that attack, which was repulsed.

Admiral de Grasse succeeded D'Estaing, in command of the French forces in America. On his return to France, that country sent another fleet under Admiral Ternay with about 6,000 men, to this country; Count Rochambeau commanded the land forces. In June, 1781, 1,500 more troops were added to the French contingent of land forces.

The troops above enumerated were all the soldiers France sent to this country between 1778 and the close of the war.

The most signal service rendered by these French soldiers was at the siege of Yorktown. Cornwallis had been driven into that place, Washington with his own army and Rochambeau's forces started for that point, while De Grasse's fleet appeared in Chesapeake Bay at the same time to prevent the escape of the arrival of succor, and took part in the siege and landed 4,000 men from his ship which had been brought from the French West Indies, which brought the entire French contingent participating in the attack on Cornwallis to 7,000 men. The patriot army consisted of 5,500 continental and 3,500 militia, making 9,000; combined the French and Americans numbered 16,000 men. On the other hand Cornwallis' force consisted of 7,247 regulars, the flower of the British army and 840 sailors, in which however were included 1910 German auxiliaries, making a total of about 8,087 men.

It will be seen therefore that at no time were there more than 7,000 French troops in the Colonies and then only during the last months of the war.

It would be difficult to surmise how and when this myth of 40,000 Frenchmen coming to this country with General Lafayette originated.

Historicus.
The Pennsylvania-German

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

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

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

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**DISTRICT OF COLUMBIA**
- Ernest Bruncken

**NEW YORK**
- D. E. Bronz—12-12

**VIRGINIA**
- Virginia Hist. Soc. —

**ILLINOIS**
- Austin Bierbower—12—11

**TENNESSEE**
- Cyrus Kohr, Esq.

**OHIO**
- Howard Suppe—1—11

To November 28, 1910.

This issue closes Volume XI of The Pennsylvania-German. The past year has brought to the proprietor and editor of the magazine its pains and pleasures, its realized and unrealized hopes. New friends have joined our wide-spread fraternity; old friends have left us—some to cross the mysterious river which can never be recrossed. The year's experience is marked with visions that could not materialize, with air-castles that could not be made to assume concrete form.

To all the patrons of the magazine, the readers, the subscribers, the contributors, the printers, who have helped to make the magazine what it is we tender our heartfelt thanks. Mistakes have been made during the year—a few unavoidable, perhaps, some immaterial and nearly all inexcusable. Our readers have been generous and indulgent. We thank them for their forbearance.

Our plans for the coming year are pretty well matured. Details have not been worked out; in fact can not be, under the policy we are pursuing. We feel safe in saying, however, that the magazine will serve its friends better.
in the year 1911 than ever before; we hope the coming year may bring to us and our readers a still clearer conception of the significance of the presence of the German pioneers and their descendants in the citizenship of our country. We hope to arouse and maintain a deeper interest in the history of the Germans among their descendants in the Southern and Western States, and solicit the active co-operation of our readers in these sections of our country to this end.

A perennial thought that continues to haunt us, is, "What's the use? Why be concerned about the past? The present is with us, the future before us." Chesterton has said, "All the men in history who have really done anything with the future have had their eyes fixed upon the past." If this statement is well founded, interesting one's self in the story of the past—and particularly of one's forbears and kindred—can not be in vain and may be a very valuable aid in the preparation for the duties of the present. One is thus apt to get a clearer view of the eternal verities and God's unchanging mind than by being immersed in the thunder, hustle, smoke and nerve-wracking strain of present day political and commercial activities. Can one think God's thoughts after Him under such conditions?

But beside the consciousness of thus serving one's fellows we have had many cheering words from our readers during the past year. We can not forbear quoting from two quite recent letters. In the first of these the busy editor of a leading daily paper in a thriving county seat says: "I enjoy every number of your valuable publication. It is full of interest to me, valuable and meaty." In the second a close friend who interests himself in family lore writes: "Enclosed find data obtained from an old private grave-

yard. *** These records in the course of a few years can no longer be obtained. Cows were pasturing in this old graveyard, the walls are battered down and sassafras trees and briers hide the grave stones of these pioneer graves. *** Do please publish them in your valuable magazine. Some people now have not sufficient foresight and good sense to appreciate them, but posterity will honor the memory of worthy forbears." Words like these cheer and encourage—we hope they may inspire some of our readers to take a livelier interest in things historic.

To all our friends we give a most cordial invitation to stay with us the coming year. We can serve our cause in proportion as means are placed at our disposal. Give us your encouragement by promptly paying your subscription dues, by occasionally writing us and letting us know how we can serve you better, by speaking a good word for the work among your friends, by preparing articles for publication in the magazine.

Thankful for all favors we wish our widespread circle of friends

A Merry Christmas

and

A Happy New Year

Book Called for

P. S. We have just received an account of the execution of Mrs. Schissler by Indians in the northern part of Albany Township, Berks County, Pa., during the French and Indian War. We are informed that there is an account of the murder in book form. If any of our readers can give us any information about the book we hope they will do so.
E. O'Reilly Co.

2 BIG STORES

Clothing Store
Cor. 3rd. and New Sts.

Big Department Store
421-5 East 3rd Street
S. Bethlehem Penna.

Pennsylvania German Spoken in Both Stores and We are Growing Every Day

Quakertown Free Press
Quakertown, Penna.

U. S. Stauffer, Editor and Publisher

Wide Awake
Reliable
and Clean

Subscription $1.00 Per Year

Best Advertising Medium
Advertising Rates Reasonable

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Job Printing

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J. M. Grimley, Pres. H. S. Landis, Sec.-Treas.

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For
Carpets, Rugs, Linoleum and House Furnishings of Quality

804 Hamilton Street - - Allentown, Penna.

In answering advertisements please mention The Pennsylvania-German
THE CENTRAL NEWS
PUBLISHED EVERY THURSDAY BY
CHARLES M. MEREDITH
Editor and Proprietor
PERKASIE, PENNA.

Bucks County's Largest Circulated Weekly Newspaper
Splendid News Service
The Advertising Medium
Special Articles
Job Printing

Telephone Corn Relief
Never fails to give entire satisfaction. Ask your druggist or dealer. Take none other.

Telephone Anti-Pain Balsam
A most wonderful Remedy for the relief and cure of Catarrh, Cold in the Head, etc. Also for the relief of all local Pain. Try it. By Druggists and Dealers everywhere 25c, or by mail.

Every Thing in Medicine
Moyer's Modern Drug Store
219 West Broad Street
QUAKERTOWN, PA.

Sanders Engraving Co.
711 Linden St. - - Allentown, Pa.
PRINTING PLATES OF EVERY DESCRIPTION

As a Local Newspaper
The Macungie Progress
Engages attention with every issue. Special feature is the original letter by "Hirom Hul-lerheck," in Pennsylvania German. Hundreds read it and are amused and entertained thereby.

The Job Printing Department of Progress is well-equipped and good work is turned out.

O. P. KNAUSS, Pub., MACUNGIE, PA

The
BETHLEHEM TIMES
All the Latest News
Best Advertising Medium in the Lehigh Valley

In answering advertisements please mention THE PENNSYLVANIA-GERMAN
Hotel Allen

FIRST CLASS IN ALL
APPOINTMENTS

Rooms en suite and with private baths. Long distance telephone service connected with all rooms.

Largest and Most Modern
RESTAURANT
in Eastern Pennsylvania. Service a la carte with popular prices.

Schwartz & Masters
Proprietors

Allentown, Penna.

Official Headquarters for Automobiles

Bethlehem Trust Company

BETHLEHEM, PA.

A General Banking Business Conducted

[Box with list of services and appointments]

WE RESPECTFULLY SOLICIT YOUR BUSINESS

In answering advertisements please mention The Pennsylvania-German
The Well Dressed Man
KNOWS
KNAUSS THE TAILOR
UNEXCELLED

13 Broad Street - - Bethlehem, Pa.

FUNERAL WORK AND DECORATING
RECEIVE PROMPT ATTENTION

FULL ASSORTMENT OF BEDDING PLANTS IN SEASON

JOHN E. HAINES
THE FLORIST

Holds many Certificates of Merit received at various large cities for his new productions in New Carnations.

Visitors are cordially welcomed at the green-houses at 241 Laurel Street, and at the New Store, corner Broad and New Streets, Bethlehem. The store is surrounded with windows in which fine displays of all choice cut flowers and all blooming Plants, Palms, Ferns, etc., in season are continually shown.

BELL TELEPHONE
Green Houses, 449 R 2, Store, 18

CONSOLIDATED PHONE
14 J

Perfect Time All Your Life for $25.00

Every one wants perfect time nowadays. You can't expect it from the ordinary Watch costing a few dollars. $25.00 for a 17-jeweled Elgin movement in best 25-year gold-filled case. Call and see.

APPEL 625 Hamilton Street
Jeweler and Optician ALLENTOWN, PA.

Schubert's Music House
NOTED FOR SELLING
HIGH GRADE PIANOS
AT LOW PRICES

31 N. Sixth St. Allentown, Pa.

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Pennsylvania-German Society
PROCEEDINGS AND ADDRESSES
Vol. 2 (1892) $1.50 Vol. 3 (1893) two copies, $2.00 each
Vol. 5 (1896) $2.00; Vol. 7 (1898) $4.00 All in original covers
Postage or Expressage extra. Apply to
R. E. HELBIG, 885 Fifth Ave., NEW YORK

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LONG DISTANCE AND LEHIGH TELEPHONES

GEORGE W. SHOEMAKER
CONTRACTOR
722 HAMILTON STREET ALLENTOWN, PA.

ESTIMATES FURNISHED ON ALL KINDS OF CUT STONE WORK AND HEAVY MASONRY

In answering advertisements please mention The Pennsylvania-German
A Good Self-Feeding
FOUNTAIN PEN

Pens 14K Solid Gold

The Way It Strikes Us

The writer has sold fountain pens twenty years and used them longer. Tried different ones and never had one he liked enough to offer without a string to it. He tried the one here illustrated and is now using it. It is a self-feeder that needs nothing besides the pen. If the rubber reservoir gives out it is very easily replaced or it can then be filled like any ordinary fountain pen. As a writing instrument it is as good as any we ever used. The manufacturer thinks it's retail value is $2.50. We have sold pens not as good for $1.50 to $3.00. At $1.50 we think the user will get good value for his investment and if we had a store we would not sell it for less.

What the Manufacturer Says

The "Field Pride" Self-Filler Fountain Pen owes its success and popularity mostly to the fact that it gives its users honest value.

These pens are manufactured under the personal supervision of Nathaniel Field. Skilled workmen turn by hand the barrels, caps, sections and feeds, and expert pen makers assemble the parts and the finished pen is justly named "Field's Pride" Self-Filler Fountain Pen.

It is sometimes a hard matter to get the confidence of a customer and much harder to hold it if a statement is not found as represented.

The old but true saying "The proof of the pudding is in the eating" might serve to bear out the statement from many testimonials given by users.

OUR PROPOSITION

One of these Self-feeding fountain pens and a year's subscription to THE LITITZ EXPRESS to any address on receipt of $1.50.

Address

THE LITITZ EXPRESS, Lititz, Pa.

Money back if not satisfied.
A Cool Skull-Pronged Fountain Pen

The Way It Works

When the pen is new, the ink is contained in the reservoir. As the pen is used, the ink is drained through the nib and onto the paper. The ink is held in the reservoir by a small piston, which is moved up and down by the action of the lever. The ink flows from the reservoir through the nib and onto the paper. The nib is made of a hard metal, which is designed to hold the ink and provide a smooth flow to the paper. The nib is inserted into the reservoir, and the ink is drawn up by the piston. As the pen is used, the ink is drained through the nib and onto the paper. This process continues until the ink is used up, at which point the pen needs to be refilled.
AMERICAN HOTEL
ALLENTOWN, PA.

First Class Hotel
Rates $2.50 to $3.00 a Day
American Plan

E. G. KEMBLE
PROPRIETOR

The Moravian Parochial School
Bethlehem, Pa.
A Day School for Both Sexes
EDWARD C. ROEST, A. M., Supt.

The Regular Courses of the
ACADEMIC DEPARTMENT
meet the entrance requirements for the Classical, Latin-Scientific, and Technical Courses of the most exacting colleges.
Special facilities for the study of German and French.
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Gymnasium, Playground

The News Publishing Company
Slatington - Penna.
Makes a Specialty of Fine Color and Half Tone PRINTING

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Publishers of the Best Weekly Newspaper published in the County.

JAMES. G. RAUCH, Prop.

Printing

Letterheads, Billheads, Statements Envelopes and General Commercial Work. If Printed by Us It's Done Right.

The Independent Printery
W. F. GOETTLER & SON, Props.

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The
Allentown Democrat

The Lehigh Valley's Leading and Most Influential Morning Newspaper

A Journal for all Classes

Best Advertising Medium in the County

Latest Telegraphic News by Special Wire

Subscription: $3 a year, 25¢ a month, 6¢ a week

In answering advertisements please mention The Pennsylvania-German
The Land's Family Commune

A图案 in the "O-Ding-

Fact, a fascinating avenue to our

June 1939.

I want to see if you will have some

Sprint time. If you do, if you want to

THE
THE PENNSYLVANIA-GERMAN—ADVERTISING SECTION

ABRAHAM S. SCHROPP, Pres. W. B. MYERS, Cashier
J. S. KRAUSE, Vice-President THOS. F. KIEHM, Asst. Cashier

NO. 138

The First National Bank of Bethlehem

Capital, $300,000. Surplus and Undivided Profits, $250,000

BETHLEHEM, PENNA.

DIRECTORS

ABRAHAM S. SCHROPP ARCHIBALD JOHNSTON
J. S. KRAUSE M. J. SHIMER
F. C. STOUT ALVIN HILL
WM. B. MYERS L. W. STROCK

GEO. W. RIEGEL

Three Per Cent. Interest allowed on Time Deposits

Safe deposit boxes for rent in armor plate vault

Chronicle and News
Allentown, Penna.

OLDEST ESTABLISHED DAILY

Always Recognized as Allentown’s First Newspaper

Reaches More Allentown Readers Than Any Other Paper

First Choice of the Discriminating Advertiser

CLASSIFIED ADVERTISEMENTS IN THE CHRONICLE
ALWAYS BRING RESULTS

In answering advertisements please mention The Pennsylvania-German
Crown & Naun
A Regular New Series of Articles on Modern Woodwork

For further information please write or call

Wooden Furniture
Crown & Naun
31 Old Brompton Road
LONDON S.W.3

Telephone: Brompton 1572
The Allentown Leader
Published Every Afternoon Except Sunday

Only 12-Page Penny Paper in the Lehigh Valley
Read in Thousands of Homes Every Evening

OUR SPECIALTY THIS YEAR IS THE
AMERICAN DOLLAR FLAG
Of Taffeta; sun-fast and rain-proof; 4x7 feet. Sewed stars, sewed stripes, 8 foot pole with ball, 16 foot manilla rope, galvanized iron pole holder. All complete, $1.00.

AMERICAN FLAG MFG. CO.
EASTON, PENNA.

The Allentown Morning Call
Has a Circulation of 10,500 Copies Daily
Making it the BEST ADVERTISING MEDIUM in the LEHIGH VALLEY.
Special Attention is given to WANT and FOR SALE Columns. Try them. Five lines for 25 cents or three times for 50 cents.
If you are no subscriber try the paper. You will find the full Associated Press News and a full Local News Service.

CALL PUBLISHING CO.
ALLENTOWN, PENNA.

In answering advertisements please mention The Pennsylvania-German
LEHIGH SAUSAGE

This Sausage is of Summer and Winter make, carefully prepared of our own slaughtered meats. A delicious delicacy served warm or cold. Try it. You Will Like It.

ARBOGAST & BASTIAN CO.
ALLENTOWN
Lehigh Co. - Penna.

Muhlenberg College
Allentown, Penna.

* * *
Offers Three Full Courses
Classical, A. B.
Scientific, S. B.
Philosophy, Ph. B.

* * *
Excellent equipment in Chemical and Biological Laboratories for students preparing for Medicine.
New grounds and buildings beautifully laid out, and thoroughly modern in all appointments.

OSCAR F. BERNHEIM, A. M., Reg.

You! You!
WHEN YOU READ
A NEWSPAPER
READ THE BEST
THE ITEM
PUBLISHED AT
ALLENTOWN, PA.

We furnish our readers with the full news report of the Associated Press, the largest and most comprehensive news service in the world.

Best Advertising Medium in the Valley

CITY HOTEL
Commercial Rates, $1.50 a Day

* The hotel has undergone great changes adding, 25 more rooms, making 100 sleeping rooms, and bringing it up-to-date in every respect. Centrally located.

C. A. KOCHER, Prop.
28-30 North Seventh Street
Allentown - - Penna.
Peerless Ross-Common
THE PERFECTION OF TABLE WATERS, BEST FOR HIGH BALLS. ALSO
Ginger Ale, Birch Beer, Sarsaparilla
Bottled at Ross-Common Spring, in the Wind Gap of the Blue Mountains
GENERAL OFFICES - - - SOUTH BETHLEHEM, PA.

JACOB WIDMAN FREEMAN H. MOYER

JACOB WIDMAN & CO.
BREWERS
BETHLEHEM PENNA.
Dispensed at Manhattan and American Hotels, Rittersville, Pa.

C. Y. SCHELLY & BRO.
HARDWARE
GLASS, PAINTS, OILS AND VARNISHES
32 NORTH 7TH. ST. ALLENTOWN, PA.

The Great ALLENTOWN FAIR
ALLENTOWN, PENNA.
SEPTEMBER 20, 21, 22, 23, 1910
Excursion Rates on all Railroads H. B. SCHALL Secretary

In answering advertisements please mention THE PENNSYLVANIA-GERMAN
South Bethlehem National Bank

(OPPOSITE MARKET HOUSE)

SOUTH BETHLEHEM, PENNA.

ADAM BRINKER, President
JOSEPH W. ADAMS, Vice-President

DIRECTORS
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ADAM BRINKER
L. J. BROUGHAII.
JACOB CAMPBELL

ABRAHAM S. SCHROPP

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Deposits Received Subject to Check
Interest Paid on Savings Deposits of One Dollar and Upwards at the Rate
of Three Per Cent.
Safe Deposit Boxes in Burglar and Fire Proof Vaults For Rent
at Reasonable Rates

Twelve Months' Work in the Poultry Yard

By W. THEO. WITTMAN, Acknowledged by all to be one of
America's Foremost Authorities and Judges

Starts you in January, and takes you clear through the year—telling you just what to do to suc-
cessfully handle your fowls in the safest and most economical way that is consistent with good
business methods, to make the largest success possible with your fowls.

It does not tell you how to make two-hundred dollars from 20 hens
but it gives you a short boiled down, and up-to-date treatise on lines that are practical and can
be executed with safety. The contents of this book are intensely practical, and teach a meth-
od of poultry keeping exactly opposite to that which is complicated and unnecessary. Price 25c.

The Poultry Item The largest Eastern poultry journal, published at Sellersville, Pa.,
68 to 140 pages monthly. Special breed numbers start in Septem-
ber and continue until May, 1910. Tells you how to secure larger and more profitable returns
from your chickens. Extremely helpful and valuable. Get a-going right in the poultry busi-
ness. Many are making $2.00 per hen each year. Are you? The Poultry Item will keep you
posted on latest methods and poultry secrets. The Item stops when time is up. Price 50c the
year. Order it now at the following special terms:

A YEAR'S SUBSCRIPTION TO THE POULTRY ITEM AND
TWELVE MONTHS' WORK IN THE POULTRY YARD, ONLY 50c

Address all orders to
THE POULTRY ITEM
Sellersville, Pa.

In answering advertisements please mention THE PENNSYLVANIA-GERMAN
LET US INTEREST YOU
And That at 3 Per Cent.

The Savings Department is a Strong Feature of this Strong Institution
One Dollar Will Start an Account
SAFE DEPOSIT BOXES FOR RENT AT $2.00 AND UP PER YEAR IN OUR
LARGE, NEW BURGLAR AND FIRE-PROOF VAULT

The Lehigh National Bank
Front and Bridge Streets CATASAUQUA, PA.
J. S. BEITEL, President RUFUS M. WINT, Vice President
JONAS F. MOYER, Cashier

DIRECTORS
J. C. BEITEL WM. H. GLACE C. W. SCHNELLER
A. J. BECKER, M. D. THOS. SCHADT OSCAR J. STINE
H. A. BENNER FRANK B. MAUSER A. H. SNYDER
H. W. BLOSS JAMES W. PETERS RUFUS M. WINT
GEO. H. DILCHER P. J. LAUBACH AUGUST KOSTENBADER
WM. F. FENSTERMACHER JAMES J. SEYFRIED DANIEL YODER, M. D.

Open Every Saturday Evening From 6:30 to 8 O'clock

The National Bank of Slatington
Established 1875 Slatington, Penna.
THOMAS KERN, President I. W. GRIFFITH, Vice President WM. H. GISH, Cashier
CAPITAL $100,000.00
SURPLUS AND UNDIVIDED PROFITS $ 90,000.00
Pay 3 Per Cent. Interest on Time Deposits. Safe Deposit Boxes For Rent. United States
 Depository. Your Business is Solicited.

THE NAZARETH ITEM
Albert O. Sturgis & Co.
Publishers
Nazareth, Penna.

Largest Weekly Paper in Northampton County. Big Circulation
Excellent Advertising Medium. Write for Terms

In answering advertisements please mention THE PENNSYLVANIA-GERMAN
The National Bank of Catasauqua

One of the Oldest Banks in Lehigh County
Was Established in 1857
Located at the Corner of
2nd. and Bridge Sts., Catasauqua, Pa.
With a Capital of $400,000.00
An earned Surplus of $310,000.00

A strong Board of Directors and
an efficient force of officers.

INVITES YOUR BANKING BUSINESS
COLLECTIONS PROMPTLY MADE
Foreign Exchange, Letters of Credit,
Travelers' Checks sold at lowest rates

EDWIN THOMAS, President
DR. H. H. RIEGEL, Vice-President
FRANK M. HORN, Cashier
HOWARD V. SWARTZ, Asst. Cashier

Note by Publishers:
We herewith tender our sincere thanks to the advertisers whose kind patronage made it possible to issue an extra number of copies of this magazine. We greatly regret the unavoidable delay in getting out the edition, caused by non-fulfillment of promises made by the firm supplying our paper.

THE PUBLISHERS

W. M. APPLEGATE
Wholesale Cigars
44-46 BROAD ST.
BETHLEHEM - PENNA.

Keep Your Money IN THE Common Sense Purse

I Want Your Order for One of These Under the Absolute Guarantee of Satisfaction or Money Back

This purse is the most popular ever made. I have used them a quarter of a century and many men using them never use any others. They are the most convenient ever made. Open and close with a till, have no clasp, strap, buckle or seam and you can make change with gloves on. They never rip or break and must be literally worn out before they are discarded. One lasts five to ten years, daily use.

Supplied in seven styles—A or A small, best Morocco leather, $1.00; ($8.00 a dozen); B or B small, best vici kid, $1.50; ($6.00 a dozen); C or C small, vici kid, 50c; ($1.50 a dozen); D without extra pocket, 25c; ($2.25 a dozen).

Send me 50 cents in postage stamps for a sample style C, which is the great seller. Or if you want the better grades 75c for B or $1.00 for A. Money back if not satisfied. Address

JOHN G. ZOOK, Lititz, Penna.

Dealers ordering can deduct 5 per cent. from wholesale price and if two dozen or more are ordered at one time we will send them prepaid. Some dealers sell more of these purses than all others combined.

In answering advertisements please mention THE PENNSYLVANIA-GERMAN
THE PENNSYLVANIA-GERMAN—ADVERTISING SECTION

"An Institution Alive to all the Business Interests of the Community"

Lehigh Valley Trust and Safe Deposit Co.

INCORPORATED JULY 14, 1886

Capital Subscribed - - - - $250,000.00
Capital Paid in - - - - $125,000.00
Surplus and Undivided Profits (earned) - $400,000.00

- Authorized by law to act as Executor, Administrator, Guardian, Trustee and Committee.
- Magnificent burglar proof vaults with small safes to rent at moderate charges. Ample space for storage of valuable goods.
- Money received on deposit subject to check.
- Three per cent. interest allowed on time deposits.
- Home and other securities for sale, and investments made if desired.
- Many years of experience guarantee good service.

636 HAMILTON ST. - ALLENTOWN, PA.

Allentown Trust Co.

COMMONWEALTH BUILDING
Opposite the Court House

ALLENTOWN, PENNA.

Authorized Capital - $500,000
Capital Paid In - $150,000
Surplus and Undivided Profits $ 36,000

- Do not wait for a representative. Send your orders direct to the makers:
- We guarantee first-quality work at Market Prices. Quick Delivery
- A Full line of Supplies:

ALLEN STAMP AND STENCIL CO.

BELL AND AUTOMATIC PHONES
713 Linden St. - Allentown, Pa.

- Three per cent. interest paid on savings accounts from date of deposit. Executes trusts of every description. Safe deposit boxes for rent in burglar-proof vault.

Trust Company open for business Saturday Evening between 7:30 and 9 o'clock.

In answering advertisements please mention THE PENNSYLVANIA-GERMAN
READING BONE FERTILIZER COMPANY

The Largest Inland Manufacturers of Fertilizers and Poultry Food in the eastern part of the United States

IMPORTERS OF
Nitrate of Soda, Muriate and Sulphate of Potash

DEALERS IN
All Kinds of Agricultural Chemicals

We are under contract with the Pennsylvania State Grange, and our goods are endorsed by them as the biggest values in the line of Commercial Fertilizers offered to the farmers of Pennsylvania.

Our goods stand in a class by themselves, and are made up by a Company composed of Seventy-six of the leading farmers in the State of Pennsylvania.

We guarantee good drilling condition, good bags, prompt shipments, big commercial value, and dollar for dollar better results than can be obtained from use of any other make of Fertilizer on the market today.

A Trial is all we ask for our goods. After that they will speak for themselves

Correspondence Solicited and Promptly Attended to

OFFICE
32 and 34 N. Sixth St., Reading, Penna.

In answering advertisements please mention THE PENNSYLVANIA-GERMAN
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(PREPARED BY J. B. HAAG, LITITZ, PA.)

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